

THE
MISSIONARY MAGAZINE,
FOR 1796,

A PERIODICAL
MONTHLY PUBLICATION,

INTENDED AS
A REPOSITORY OF DISCUSSION,
AND
INTELLIGENCE
RESPECTING
THE PROGRESS OF THE GOSPEL
THROUGHOUT THE WORLD.

“ And this Gospel of the kingdom shall be preached in all the world for a
“ witness unto all nations, and then shall the end come”.—Mat. xxiv. 14.

“ 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 there are last, which shall be first, and there are first, which shall
“ be last.”—Luke xiii. 29. 30.

* * * *Whatever clear Profits may arise from the Sale of this Publication,*
be devoted to the Support of Missions.

V O L. I.

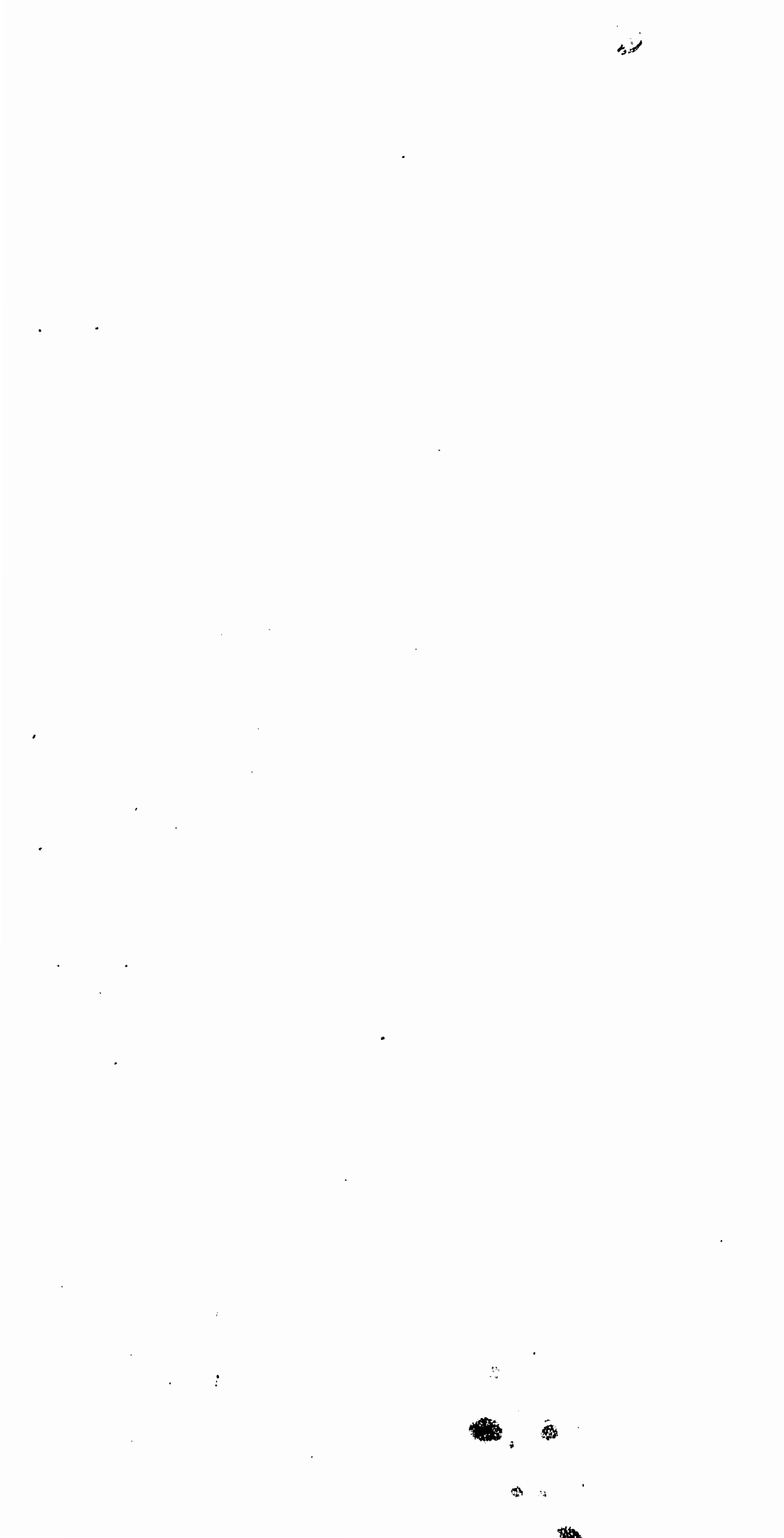


Edinburgh:

PRINTED BY SCHAW AND PILLANS,

FOR J. GUTHRIE, J. OGLE, J. CAMPBELL, SCHAW & PILLANS, EDINBURGH;
AND G. PEATTIE, LEITH.

1796.



P R E F A C E.

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IN recording the progress of Christianity, mention will frequently be made of the exertions of religious communities, which are exceedingly unlike one another, and of which many adopt both principles and practices which it is by no means intended to justify. It is proper to declare, who they are whom this Publication will thus acknowledge, as instruments of promoting the triumphs of the Saviour. Let it be observed, then, that, without respect of persons, or of names, it will gladly acknowledge ALL WHO TRANSLATE THE HOLY SCRIPTURES INTO THE NATIVE LANGUAGES OF THOSE AMONG WHOM THEY PREACH.

THIS declaration must banish every hope of assistance from the industrious spirit of party, but gives confidence of procuring favour from the Friends of SIMPLE REVEALED TRUTH. These, it is believed, although few perhaps in number, are neither unwilling, nor unable, to render any Publication highly valuable; and therefore they are here intreated, in the most earnest manner, now to fulfil the expectation which their character inspires.

spires. They may soon be disappointed, as to the prudence, or ability, of the Editors of this new production ; but they shall assuredly experience strict impartiality, and sincere respect.

IN a Work of this nature, the first attempts may be very imperfect, without being despicable. The subject admits of greater nicety, and variety of speculation, than may generally be supposed. The Truth is, indeed, simple, connected, and uniform ; but our discoveries with regard to it, always require enlargement, and additional clearness. Besides, it stands here related to man ; and the human character, in many respects, is greatly diversified ; the state of society, throughout the world, has never been completely surveyed ; although it were, it is evidently liable to continual fluctuation ; and it appears to rise and fall, by gradations scarcely perceptible, between the lowest point of barbarity and the summit of cultivation. An extensive correspondence, which is essential to the execution of the plan, cannot be suddenly established. This must, in part at least,

be the work of numerous friends, and the fruit of acquired reputation.

THE Editors, therefore, of the MISSIONARY MAGAZINE, come forward, modestly, yet frankly, into public view, while they offer their services to the Christian world. If they meet with the assistance which is requisite, they will advance with alacrity ; if that assistance be with-held, they will retire, but not with disgrace. Themselves, and their undertaking, they humbly commit to the disposal of HIM, to whom they desire ever to dedicate all their endeavours.

EDINBURGH, }
18th July 1796. }

T H E

MISSIONARY MAGAZINE.

MONDAY, JULY 18. 1796.

*An ESSAY on the MEANS by which the GOSPEL was
originally propagated in the World.*

THE original propagation of the Gospel of Christ, is as remarkable as any instances of its progress, which we have reason to expect. It is not more surprising, that “the earth should be full of the knowledge of the Lord, as the waters cover the sea,” than that twelve fishermen, in the face of universal opposition, should have diffused that knowledge among many nations, and should have transmitted it even to our times.

In seeking to promote the cause of Christianity, it will be wise to inquire, how it succeeded at first. As God is unchangeable, and as mankind, in all ages, are radically the same, there is reason to believe, that the means which were effectual once, will be effectual again; men will still feel what, formerly, men could not resist; and the Almighty will continue to countenance his own institutions. The commandments which Christ left with his disciples, respecting the propagation of the Gospel, evidently remain in force till the end of the world. Except those commandments, indeed, and the example of obedience which was paid to them by the apostles, and primitive Christians, we have no safe or warrantable rule, with regard to this matter, by which we can walk. If, therefore, we shall be able to shew, what was enjoined, and actually done, for the original propagation of the Gospel, we shall point out sufficient direction for our conduct, in every similar attempt; we shall ascertain at once, the method of success, and the path of duty.

Upon this subject, our remarks shall be arranged under five general heads: **SPEECH, ASSOCIATION, ORDER, EXAMPLE, WRITING**, which will probably be treated in as many separate sections.

SPEECH,—The faculty peculiar to man, and the readiest mode of communication from one to another, was the first, and the most immediately efficacious, of all the means which were employed for the propagation of the Gospel in the world. This faculty was used in the various ways of *Preaching, Reading, Exhortation, and Teaching.*

In common language, to *preach* signifies to pronounce a public discourse upon sacred subjects. But in scripture, the original term for preaching is more definite*. It alludes to the office of an herald, or public crier, who carried important messages between Princes and States; who proclaimed peace and war; who published among subjects the laws, and the will of their sovereign. It signifies to *cry, publish, or proclaim*, in an authoritative manner, by commission from another. Thus, Jonah was commanded to act as an herald at Nineveh, Jon. iii. 2. "Arise, go unto Nineveh, that great city, and *preach* unto it the *preaching* that I bid thee." Thus also, our Lord's harbinger is represented as an herald, sent of God, and delivering his message, Matth. iii. 1. "In those days, came John the Baptist, *preaching* in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." And, Mark i. 7. "He *preached*, saying, There cometh one mightier than I, after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

To preach has the same meaning when applied to the ministry of our Saviour: Matth. iv. 17. "From that time Jesus began to *preach*, and to say, The kingdom of heaven is at hand." Luke iv. 18. 19. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken hearted, to *preach* deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to *preach* the acceptable year of the Lord." In the last of these passages, the word, which properly signifies to preach, occurs but twice, in the original; and, in both cases, it is used solely in relation to those things which were wont to be notified by proclamation. Christ was anointed to "*preach* deliverance to the captives." How this was usually done, we have an example in the account, Ezra i. 1. of the deliverance which Cyrus gave to the captives of Judah, when he permitted them to return to their own land: "He
" made

* See the Preliminary Dissertations to Campbell's Translation of the Gospels, Dissert. vi. part 5.

“made a proclamation throughout all his kingdom.” Again, *Christ* it was appointed to “preach the acceptable year of the Lord;” that is, to announce the grand period, shadowed out by the jubilee, which was always proclaimed by sound of trumpet, and accompanied with a proclamation of liberty to all the bondmen, and bond women.

Not is the meaning of this word different, when it is applied to the ministry of the apostles, *Math.* 10. 7. “And as ye go, preach, saying, The kingdom of heaven is at hand.” And, *Mark* xvi 15. “Go ye into all the world, and preach the Gospel to every creature.” In this commission to propagate the Gospel, the prescribed mode of communication is not changed. From the alteration of circumstances which should take place, upon the ascension of our Saviour, the glad tidings were to be announced in terms somewhat different from those which were used in former preachings; but still they were to be announced in the plain, dignified language of proclamation. The disciples were to go into all the world, and to preach, saying, “The kingdom of heaven” is come. They were to declare, and testify, that Jesus was the Christ; that he was risen from the dead; that he was delivered for our offences, and raised again for our justification; that he is now the Prince, the Saviour, and the Judge; and that whosoever believeth on him, shall not perish, but have everlasting life. An excellent specimen, and account of apostolic preaching, is given by Peter, *Acts* x. 34—44. After recapitulating to Cornelius the leading facts connected with the life, death, and resurrection of Jesus, the apostle adds, “And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.”

It appears, then, that in scripture the primitive and usual meaning of the original word to preach, is to proclaim; and the phrase, “preach the gospel,” always signifies, in this manner, to make known the glad tidings of salvation. So far from being a discourse, preaching, according to the examples of it, in scripture, frequently consisted in the public delivery of a single sentence. Nay, to such brief notifications, we find the term most commonly applied. It never denoted a comment on, or explanation of, any doctrine; critical observations on, or illustrations of, any subject; or a chain of reasoning, in proof of a particular sentiment. It was a proclamation of facts, and of truths connected with those facts, made by the authority of God, and generally in words which God had dictated.

It is of great importance to recur to this scriptural meaning of the word to preach, because it is to the Gospel preached, that

our Lord refers, when he says, "He that believeth shall be saved; but he that believeth not shall be damned." The reception of hearers of the Gospel into a state of salvation, depends not upon their acquaintance with all the parts of revealed knowledge, but upon their belief of the plain, short proclamation, which, from time to time, is made to them, in the name of the Lord, and in his words; which is soon delivered, and easily remembered; which is level to every capacity; which commends itself to every man's conscience in the sight of God; which animates the heart, and is borne witness to by the mouth of every Christian. Rom. x. 8. 9. "The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him: from the dead, thou shalt be saved."

This way of propagating the Gospel, was the most simple and expeditious that can possibly be conceived. By means of it, the glad tidings flew, like any other piece of interesting intelligence, over the face of the earth. Every disciple was a preacher, and every one preached where-ever he went. This fact is ascertained by Acts viii. 1. 4. "At that time (says Luke) there was a great persecution against the church, which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, *except the apostles.*" "Therefore (adds he), *they that were scattered abroad, went every where preaching the word.*" And the Lord, whose word it was, blessed their labours. For, although the preaching of the cross was, to them that perished, foolishness, it pleased God, by that foolishness of preaching, to save them that believed. Of these there were daily added to the church, and sometimes to the number of thousands.

Reading was another of the ways, in which speech was employed for the propagation of the Gospel. The scriptures of the Old Testament had been committed to the Jews, long before our Saviour came into the world; and, at a very early period after his ascension, the apostles began to compose, and to publish, the scriptures of the New Testament, for the use of Christians. Hence, we find our Lord, and his apostles, going into the synagogues of the Jews, and reading to them the scriptures of the Old Testament, in proof of the glad tidings which they were commissioned to preach. Thus, Luke iv. 16.—20. "He came to Nazareth, where he had been brought up; and, *as his custom was,* he went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias, &c.—And he closed the book, and he gave it again to the minister, and sat down: and the eyes of all them that were in the synagogue were fastened upon him. And he began to say unto them, This day is this scripture fulfilled

“ fulfilled in your ears.” Thus also, Acts xvii. 1. 2. 3. “ They
 “ came to Thessalonica, where was a synagogue of the Jews.
 “ And Paul, *as his manner was*, went in unto them, and three
 “ Sabbath-days reasoned with them out of the scriptures; open-
 “ ing and alledging, that Christ must needs have suffered, and
 “ risen again from the dead; and that this Jesus, whom I
 “ preach unto you, is Christ.” The same seems to have been
 the custom of Apollos, who is described, Acts xviii. “ as an
 “ eloquent man, and mighty in the scriptures;” and of whom
 it is said, ver. 28. “ that he mightily convinced the Jews, and
 “ that publicly, showing by the scriptures, that Jesus was
 “ Christ.” In like manner, when the churches of Christ be-
 gan to be formed, and the writings of the New Testament were
 composed for their use, it was intended that those writings also
 should be publicly read, and the reading of some of them is ex-
 pressly commanded. Thus, Col. iv. 16. “ When this epistle is
 “ read amongst you, cause that it be read also in the church of the
 “ Laodiceans; and that ye likewise read the epistle from Lao-
 “ dicea.” Again, 1 Thess. v. 27. the injunction is very strong-
 ly expressed: “ I charge you by the Lord, that this epistle be
 “ read unto all the holy brethren.” Nor was the reading in
 the primitive churches confined to those writings, which were
 occasionally addressed to them, by the apostles. It seems to have
 been a stated exercise, and to have extended to all those parts of
 scripture which were at the time in existence. Accordingly,
 we find Timothy enjoined, in general terms, to discharge with
 diligence and constancy this part of duty, 1 Tim. iv. 13. “ Till I
 “ come, give attendance to *reading*, to exhortation, to doctrine.”
 Reading, here has perhaps been commonly understood of Ti-
 mothy’s private study. But there is no reason for limiting, in
 this manner, the meaning of the apostle. On the contrary,
 when we consider, that his design is to instruct Timothy, “ how
 “ he ought to behave himself in the house of God,” and that
 “ reading” is connected with “ exhortation, and teaching,” it
 seems warrantable to conclude, that he refers chiefly, if not
 solely, to public reading.

Thus it appears, that the reading of the scriptures was one
 of the means employed for the original propagation of the Go-
 spel. It was useful both for convincing infidels, and for con-
 firming the faith of those who believed. It was not, like preach-
 ing, immediately adapted to all men of all nations. In the first
 instance, it was suited peculiarly to the circumstances of the Jews.
 By reading to them the scriptures of the Old Testament, an op-
 portunity was obtained of bespeaking their serious attention; of
 preaching to them the Gospel, as the object of their own expecta-
 tion; of proving, by evidence which they revered, that Jesus is
 the Christ; and of shewing how all the shadows of the old dispen-
 sation

sation are realised, and perfected under the new. We all know what lively emotion is excited, when hope, long deferred, at last comes within sight of its accomplishment. When Jesus began to say unto them, in the synagogue at Nazareth, "This day is this scripture fulfilled in your ears, they all bare him witness, and wondered at the gracious words which proceeded out of his mouth." Gladly would they have received him as the Messiah, had it not been for their inveterate prejudices against his circumstances of external meanness; above all, against his doctrine of the cross, and of a spiritual kingdom, into which, without respect of persons, men of all nations were to be introduced. So strong is the evidence afforded by the Old Testament, in support of the Gospel, that the unbelief of the Jews can no otherwise be accounted for, than by saying with the apostle, 2 Cor. iii. 15. "Even unto this day, when Moses is read, the veil is upon their heart." How favourable the reading of the scriptures was to Christianity, we learn from the history of the eunuch, Acts viii. 27.—40.; and from what happened in the synagogue of the Jews, at Berea, Acts xvii. 11. 12. "These (says Luke) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed." But reading, although in the first instance suited peculiarly to the circumstances of the Jews, soon became useful to the Gentiles also. The scriptures came to them, as to us at this day, recommended by evidence both internal and external, which in every age has satisfied the serious inquirer. The Gentiles, to whom the benefit was new, would perhaps listen to the scriptures with greater eagerness than the Jews did, who had long been accustomed to hear them, with the heedless formality of superstition, and to pervert them by their vain traditions. Believers, indeed, whether Gentiles or Jews, would find the scriptures new to them; and the reading of those scriptures was necessary for instructing both, in the ways of God from the beginning of the world; in the gradual opening of the Gospel scheme; in the nature of that righteousness which was fulfilled by the Saviour; and in that system of prophecy, so great a part of which received its accomplishment in the fulness of time. From this primitive practice, seems to have arisen the custom of founding public discourses in the church upon a passage of scripture. It is to be lamented, however, that in some churches the reading of the scriptures is rather neglected.

Another mode of using speech, for the propagation of the Gospel, was *Exhortation*. A notion of this exercise may be formed from the following examples: Acts ii. 40. "And with many other words did he testify, and exhort, saying, Save yourselves

“ yourselves from this unoward generation.” Acts xi. 23.
 “ Who, when he came, and had seen the grace of God, was glad,
 “ and *exhorted* them all, that with purpose of heart they would
 “ cleave unto the Lord.” Acts xiv. 21. 22. “ They returned
 “ again to Lystra, to Iconium, and Antioch, confirming the
 “ souls of the disciples, and *exhorting* them to continue in the
 “ faith.”

To exhort, is to incite by words to any good action; and, from the passages quoted, it appears, that the object of the apostles, in exhorting, was, to strengthen and confirm the impressions made upon the hearts of their hearers, by the preached Gospel. When Peter preached, they that heard him “ were
 “ pricked in their heart, and said unto him, and the rest of the
 “ apostles, Men and brethren what shall we do?” Then came the exhortation. Peter said unto them, “ Repent, and be bap-
 “ tised, every one of you, in the name of Jesus Christ, for the
 “ remission of sins, and ye shall receive the gift of the Holy
 “ Ghost.” Exhortation was generally subsequent to the preach-
 ing of the Gospel, and was addressed to men, who, having heard that preaching, either were, or were supposed to be, awakened by it. Again, exhortation seems to have been practised by those, chiefly, who were stated ministers of the Gospel, and were endowed, perhaps, with peculiar gifts for the duty. Thus we read, Acts xv. 32. that “ Judas and Silas, *being prophets also*
 “ *themselves, exhorted* the brethren with many words, and con-
 “ firmed them.” And, in Rom. xii. 8. the gift is spoken of, as eminently possessed by individuals, and the habitual exercise of it, consequently, their particular duty: “ He that exhorteth, on
 “ exhortation.” This duty, however, was not regarded as the exclusive employment of any member of the church. It is repeatedly enjoined upon all. Heb. iii. 12. 13. “ Take heed,
 “ brethren, lest there be in any of you an evil heart of unbelief,
 “ in departing from the living God. But *exhort one another*
 “ daily, while it is called to-day; lest any of you be hardened
 “ through the deceitfulness of sin.” One great end, indeed, for which Christians were commanded habitually to assemble, was, that they might have stated opportunities for mutual exhortation. Heb. v. 25. “ Not forsaking the assembling of ourselves
 “ together, as the manner of some is, *but exhorting one another*;
 “ and so much the more, as ye see the day approaching.”

This mean of propagating the Gospel possesses great variety and force. It comprehends all the winning influence of intreaty; all the balm of consolation; all the energy of expostulation, and reasoning; all the salutary severity of just rebuke. In the Christian church, it is moreover strengthened by the endearments of brotherly love. Above all, it is carried home to the heart, by the authority of God’s word; by the
 power

power of the love of Christ, which constraineth his people; and by the operation within them of the Holy Spirit, who is called the Comforter, the Monitor, the *Exhorter*.

Under the general head *Speech*, we must also take notice of *Teaching*. Between this exercise, and preaching, there is an obvious difference, which is worthy of remark. Preaching is simply a proclamation of the glad tidings: Teaching, again, is an explanation of our need of a Saviour; of the qualifications of Jesus Christ, for sustaining that character; and of the various duties incumbent upon Christians; and it comprehends every kind of instruction for informing the ignorant, confuting gainsayers, and leading believers from the first principles of Christianity, through all the intermediate steps to the perfection of knowledge. Announcing publicly the kingdom of Christ, comes always, in scripture, under the denomination of preaching; but no moral instructions, or doctrinal explanations, are ever so denominated. Thus, the sermon on the Mount is called *teaching* by the evangelist: "He opened his mouth, and *taught* them, saying." "And when Jesus had ended these sayings, the people were astonished at his doctrine, for he *taught* them as one having authority." In like manner, the instructions, which Christ gave by parables, are called *teaching* the people, not preaching to them; and those given to his apostles, in private, have the same appellation. Thus also we find teaching and preaching distinguished, in Acts xxviii. 31. where it is said, that Paul "*preached* the kingdom of God, and *taught* those things which concern the Lord Jesus Christ." When men were sent to preach, the words were put into their mouths; but we nowhere find such an order as, "Teach, saying," where the express words are prescribed. It was necessary that *teaching* should differ in manner according to the occasion, and be suited to the capacities and circumstances of the persons to be taught. A talent for diversifying our mode of instruction, so as to make it generally useful, seems to be one principal thing meant by the phrase, "apt to teach." But no variation was necessary, or even proper, in *preaching*, which was no more than the public notification of facts. These two things, indeed, are sometimes found in scripture coupled together; and the reason seems to be, that the *teaching* was commonly, if not always, introduced by announcing the Messiah, which alone was *preaching* the Gospel.

These remarks on the difference between teaching and preaching, lead us to repeat one of our observations. The promise of salvation accompanies the *preached* Gospel. It does not immediately refer to the *teaching*, under which are comprehended a variety of lessons, some simple, but others sublime, and requiring "senses exercised to discern both good and evil." This

observation does not lessen the importance of the *teaching*. Without information, there can be no faith. Preaching implies teaching to a certain degree. The first lesson of the Gospel is contained in the proclamation of it. But to know facts, which almost speak for themselves, little more is necessary, than that they be distinctly told. No great knowledge, therefore, is requisite, in order to our profiting *at first*, by the preaching of the Gospel. The glad tidings may be declared with success, to Jew and Greek, to Barbarian and Scythian, to bond and free. Knowledge, however, must be increased. The *teaching* connected with the Gospel, is as necessary to our spiritual improvement, as the *proclamation* of it is to our spiritual life. Hence, “precept must be upon precept, and line upon line, here a little, and there a little;” and Christians are exhorted, “as new-born babes, to desire the sincere milk of the word, that they may grow thereby.”

For their instruction, the most abundant provision has been made. “The testimony of the Lord is sure, making wise the simple.” He hath used similitudes, and parables, and drawn illustrations from the most familiar objects. His apostles have used great plainness of speech; and his servants, in every age, are required to be “gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.” Besides these advantages, there are exceeding great and precious promises. Is. liv. 13. “All thy children shall be taught of God.” John xvi. 13. “When he the Spirit of truth is come, he will guide you into all truth.”

By means of the teaching here described, men, formerly the most ignorant and foolish, came to know “the only true God, and Jesus Christ whom he hath sent, whom to know is eternal life.” Out of the mouths of babes and sucklings, God perfected praise. Having, with adorable condescension, brought down the lessons to their condition, he showed the value of those lessons, by raising them out of it. Now they see face to face, and know as also they are known. As the heights of science, here below, must be ascended, by steps, from the very threshold of learning; even so, the celestial illumination of the spirits of just men made perfect, had its dawn in the first principles of the oracles of God.

These several ways of using speech, seem to be included in what is called in the New Testament *prophesying*. 1 Cor. xiv. 3. “He that prophesieth, speaketh unto men to edification, and exhortation, and comfort.” But this gift seems, moreover, to have contained in it a power of foretelling things future, and declaring, by immediate inspiration, things that were hidden.

Thus was the gospel originally propagated in the world, by the

use of *Speech*. The glad tidings were simply and solemnly *declared*, in the name of the Lord, and in his words. In delivering this declaration, an appeal was occasionally made to the scriptures, which were *read* every Sabbath-day, in the Jewish synagogues, and afterwards in the churches of Christ. The preaching of the Gospel was also accompanied by powerful *exhortations* to the discharge of duty; and by *teaching*, which was administered by men, but regulated by the word, and rendered effectual by the Spirit of God. How admirably these means were suited to the various situations of mankind, the primitive success of the Gospel affords a sufficient proof. Let an example so decisive, and of such high authority, never be forgotten. The discourses of those who act as ministers of the Gospel should comprehend all the exercises of *Speech*, which we have been endeavouring to illustrate; they should be formed upon the primitive model, and arranged according to the order warranted by the word of God.

ONESIMUS.

[The following LETTER is from a Person who was once an ACTOR, but who now desires to go abroad as a MISSIONARY. It was sent to a Gentleman in Edinburgh, and gives an interesting Account of the manner in which the Writer was brought to know the grace of God in truth.]

MY DEAR SIR,

Leeds, April 1796.

I RECEIVED your very friendly and affectionate letter, and beg leave to offer my grateful acknowledgements, for the very kind concern with which you interest yourself in my affairs. I feel more than I can possibly express; I never durst hope for such friends, as the Lord has graciously raised up, to serve me; it encourages and animates my hopes; I now feel established in the belief, that the Almighty has work for me to do. I wavered before; indeed strong doubts and fears prevailed; but since I received your encouraging letter, I have possessed a firm assurance, that I shall, through mercy, be found worthy to spend, and be spent in the service of Jesus Christ. When I meditate on the great things the Saviour has done for me; what he submitted to, and suffered, to save me from the wrath to come; and how much I am bound to devote my all to his service; when engaged in these thoughts, the flame in my breast, kindled by the Spirit of God, burns bright, considering the earthen vessel which contains it, and I long to be engaged in his work; I ardently pant for ability and opportunity to proclaim the joyful news of salvation, and at times can look
down

down with contempt on every earthly comfort, on every sublunary enjoyment, even on life itself, as not dear to me; and frequently enjoy an assurance, that I could face the greatest dangers and difficulties, for the honour of my Divine Master.

This is sometimes the frame of my spirit, would it were always thus; but, alas! fears and unbelief too frequently prevail; but I thank God, that in general I possess a steady, firm desire and intention of devoting myself to his blessed service, whenever he shall graciously please to capacitate me for the work, and by his providence and grace open a door for me. This hope now animates me, and I heartily pray to the Almighty, that it ever may. I will not doubt, for surely the Lord hath given me these desires; and not only so, but he keeps them alive, and strengthens them, by raising up friends to encourage and assist me. I frequently reflect upon my present situation, as to appearance every way calculated to damp my hopes; it has proved a bar to my acceptance of an advantageous proposal, for prosecuting my studies; and it is very unfavourable for my spiritual improvement; yet I doubt not but that I shall, even in this life, see the wisdom of God, in placing me where I am. I pray for resignation to his will in all things.

I now consider myself in a great measure as engaged for the work on which my heart is set. Oh! that the Lord may give me health, strength, and a spirit of perseverance in the cause. I dread nothing so much as growing cold and indifferent. I beseech, you, Sir, remember me frequently at a throne of grace, for thence alone I can expect strength.

You prove to me that you feel interested in my spiritual as well as temporal concerns, by wishing me to inform you of the way in which the Lord has dealt with me, in bringing me to a knowledge of his truth. I might answer in a few words, that I scarcely know how; but blessed be God, one thing I do know, and my soul rejoices in the knowledge, that "whereas I was "blind, now I see." There were no very striking circumstances attending my change; for I have been drawn by slow degrees, with the cords of love, and without those violent emotions of despair, horror, and extreme distress, which have marked the conversion of many.

I shall, however, through the Lord's assistance, endeavour to give you a faithful relation of the most material circumstances attending my spiritual birth.

My mother (who is yet living) was brought to a knowledge of the truth, when I was a child, of course, while I was under her care. She kept me a constant attendant in a place of worship; and though a very wicked lad, I was often in tears during the greater part of the sermon. What my feelings then were, I cannot now pretend to say; it is certain, if I had any convic-

tions, they wore off soon after I left the chapel. I continued with my mother till I was fourteen years of age, (my father died when I was about ten), when I went into the navy, where for four years I wallowed in every sink of uncleanness, and infamy, and lived in the constant habit of every vice. In the year 1783, the end of the war, I returned to London, and soon after went into a counting-house, where I remained till the year 1790; when I broke through my long confinement, and commenced actor. About the close of 1792, I was at Hull with the York comedians, when I quarrelled with all the performers, in consequence of having written severely on their several professional abilities. This left me almost without company, which induced me to look carelessly into a book, which lay in the room where I lodged; it was Sherlock on Death. As I proceeded, it engaged more and more of my attention: before I had finished it, I found my mind impressed with a sense of the necessity of my speedy repentance, lest death should overtake me in my sins. I considered repentance as an act entirely in my own power to effect when I pleased, and which I had often thought, when the stings of conscience made me thoughtful, I would seriously set about before I died; but I now determined immediately to prepare myself; and for that end, went constantly to church, began to read the Bible, and, when in bed, prayed for protection during the night. I still, however, kept fast hold of all my sins; the theatre was my delight, gaming engaged my thoughts day and night; and although the impressions I had received convinced me these things were wrong, yet I saw them not in their true colours. I knew nothing of the evil nature of sin, nor of the vileness of my own heart. Thus, I went carelessly on, for about twelve months, when I heard Mr Milner of Hull, Old Church, recommend to his hearers Mr Hervey's Theron and Aspasio. A month or two afterwards, about March 1794, I obtained it, and gave it a serious and attentive perusal, and the Lord was pleased to accompany it with his blessing. I was enabled, in some measure, by reading it, to understand several of the leading features of the Gospel, respecting which I was formerly in thick darkness; such as, man's fallen and depraved condition, his utter inability to do any thing spiritually good, the merits of Jesus, his atoning blood, his justifying righteousness, the work of the Spirit in quickening dead souls, shewing them their sinfulness, leading them to Jesus, sanctifying their natures, and making them new creatures: and here I learned, that it was all free and unmerited; that its origin was the everlasting love of God; and that it was bestowed on sinners, the worst of sinners. All these I believed to be great and important truths; yet they did not so powerfully affect my heart, as to enable me to forsake my sins. I could not now relish or enjoy any preaching

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but such as accorded with Mr Hervey's sentiments, which, on examining my Bible, I thought were agreeable to the word of God. My attendance, therefore, on public worship, was not now confined to the church, but was removed to any congregation where I thought the Gospel was preached. I could not refrain from frequent prayer; and often, in much distress, I cried for mercy, under a deep sense of my lost condition. I often wept sorely, when on my knees before God, and sometimes rose up with a sweet assurance, that Jesus was mine, and that I was interested in the well-ordered covenant. The Lord here dealt with me in a most tender and compassionate manner. I have heard of persons, who, under their first awakenings, when led to see themselves sinners, and exposed to the wrath of God, have experienced extreme distress of soul, been driven almost to despair, and to cry out with Job, "The arrows of the Almighty are within me." But it was not thus with me. I was no sooner convinced that I was a sinner, (I mean such a conviction as makes the soul cry earnestly to God for deliverance), than I heard of Jesus, and of his power and willingness to save sinners; and I no sooner heard of him, than I was in some measure enabled to say, he is mine, and to believe that he died for me; not with that settled peace in believing, which I now through mercy generally enjoy, but such a degree of faith, as delivered me from tormenting fears, and the misery of despair. My grief was now for my sins, those sins which clung so close around me, that nothing short of an Almighty arm could have delivered me.

I was now every day more and more convinced, that there was an absolute necessity for my quitting the stage. I saw it was contrary to the Christian life, and I prayed fervently to be delivered from it. I had forsaken all my openly scandalous sins, except this, and gaming, and I went on indulging in both against the light which shone within me, convincing me of their sinfulness; transgressing every day, and grieving for my weakness every night. I believe, I had not clear views of the evil nature of sin; I did not see it, in all its ugliness and deformity, so as to flee from it, as from the face of a serpent. I certainly did not see it in the light I now do, (though now very imperfectly), for I think a thousand worlds would not now tempt me to put my hands to what I then did. Thanks be to God for this great deliverance! I had such poor views of the spirituality of the Christian life, that I frequently thought, I might continue in the theatre, and yet live free from its contaminating influences; at other times, when by hearing or reading the word of God, it came with power, I saw the utter impossibility of serving two masters. I dreaded the thoughts of leaving the hold I had of Jesus, yet I was loath to part with the world. I generally possessed a good assurance that
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the Lord would deliver me; I seldom doubted of his having begun the good work, and I was enabled to believe that he would carry it on, but I had not strength to deny myself. I found that parting with the stage and gaming, particularly the latter, would be doing a great violence to myself, and I had no idea of mortifying my lusts. (By gaming I also mean an excessive attachment to such amusements, games, and sports, as unavoidably led to gaming, though I was by nature a gamester). It pleased the Lord to strengthen me daily, in making up my mind to leave the stage; and in the month of April 1795, a gentleman in the habit of a profession at York, made me very fair promises of his best exertions to serve me, if I would quit my present way of living. These promises were forgotten almost as soon as made. They had, however, one good effect; for I immediately gave notice to the manager of the theatre, that I should leave him at the end of July following; three months previous warning being necessary. On my coming to Leeds with the company, the beginning of May, I immediately attended on Mr Parson's ministry, and the first discourse I heard was greatly blessed to me; it was on Lot's call out of Sodom; no subject could be more adapted to my circumstances and frame of mind, than this was. I sat condemned. I was yet in Sodom, and I heard the voice of God, saying, "Come out from among them." My heart was oppressed with grief and shame, and not without terror, that I had so long continued in the city of destruction, in opposition to that light and knowledge which had been given me of my danger; and had I not just before given notice that I should quit the stage, I am positive this sermon would have been instrumental in compelling me to it. The effect it had on me was such, that I could not resist writing immediately to Mr Parsons, who received me very kindly and affectionately, and has ever since been constantly watchful for my spiritual and temporal interests. Indeed I soon felt my heart so much attached to him, on account of the profit I experienced from his excellent ministry, that I resolved to continue in Leeds, unless Providence particularly called me elsewhere. As I was obliged to continue in the theatre till my time was expired, and as the vanity of its pursuits constantly tended to draw my mind aside from spiritual concerns, I thought it utterly impossible to forsake my other carnal delights, while I was as it were chained to this. My hope and comfort was, that when freed from the stage, any other sinful indulgencies would go with it; and I looked forward with much delight to that period, when I hoped and prayed for a complete deliverance from all those things which now destroyed my peace, and kept me at a distance from God, whom I yet found, on examination, to have infinitely the highest place in my affections; for, I can truly say, I hated the things,

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the indulgence of which I had not strength to deny myself. It was the grosser part of me which delighted in the world; but the better part, that divine principle which the Spirit of God had planted, hated and abhorred every evil way; and when this better part predominated, my soul was oppressed with grief, and I poured out its sorrows in tears of penitence and anguish before God, earnestly beseeching him to deliver me; and I frequently felt assured, that my days of bondage were almost expired. At length the day came, the 20th of July last, when I was to quit the stage; and a welcome day it was to me. For a week or ten days after, I possessed a sweet calm, a peaceful rest. I rejoiced in the goodness and mercy of God, for the great deliverance he had wrought for me. My soul was as a bird escaped from the fowler's snare; and, although destitute of employment, I enjoyed a firm and unshaken reliance on Providence for my support. It is true, I earned a trifle sometimes, by means of miniature painting, which I had providentially taught myself a short time before, and which now delivered us from absolute want. But, alas! the enemy of my soul had reserved the hardest blow for the last: it now fell on me; and so desperate was its force, that I thought myself lost for ever. He took me when off my guard: I thought not of danger: Having removed from the enemy's grounds, as I imagined, into a place of safety, I never supposed he would follow me, but considered myself secure from all his attacks. O! what but the strong arm of the Mighty God could have delivered me out of the hands of so powerful and so subtle an enemy? How vain human strength! How ineffectual human wisdom! The Lord permitted this fall, no doubt, that I might ever after look to the strong for strength. I was not weaned from self, and self-dependence. I had not yet learned the hard lesson of self-denial and mortification. I used to pray fervently to God, that he would take away the love of sin, for I thought, when this was done, it would not prove a hard task to forsake it; but I did not determine, in the strength of the Lord, to deny myself in the indulgence of any sin, even while a desire after it remained.—About ten days after I quitted the theatre, an old associate in folly called on me, and pressed me to go with him to our former place of amusement, the bowling-green. I hesitated, refused, and yet felt a secret inclination to go. In a few minutes, the father of lies told me, there was no harm in exercising myself for an hour, if I did not indulge in gaming. This was an artful attack; I complied, went to the scene of folly, went again, and in a few days was in the depth of gambling and dissipation. To attempt a true description of the state of my mind at this time, would be folly; it is impossible: The day passed in strugglings and debates between the flesh and spirit, which should prevail, and whether I should,

when the evening came, return to my folly or not: the old man generally prevailed. I was very far from being easy, while in the exercise of these vices; I could not help frequently exclaiming, "My soul, take not up thy rest here;" but when I returned home at night, my mind was distracted and tormented with conscious guilt. I often looked upon myself as lost forever. I always went to my knees on my return, sometimes with much earnestness, pleading hard for mercy, and that the Lord would not cast me off for ever. Sometimes I returned in a gloomy and desponding state, without the will or power to pray, but given up to fullness and insensibility. Yet I was in almost constant fear, lest the Lord should say of me as he did of Ephraim, "He is joined to idols, let him alone." In all my most earnest cries for strength and deliverance, I felt a secret assurance, that I should the next day return to my folly. Thus I went on just a month, when one evening on my return home, I found my wife much afflicted in body and soul: she was much alarmed for my eternal safety; she saw with great concern how enslaved I was; she pressed me to pray for her and myself. I did so; and while calling on God, found deliverance was at hand. I was powerfully and fully persuaded, that the Lord would from that moment give me power to resist, mortify, and fight against my sins. I knew he would not permit me to fall again. I found myself much comforted, and constrained to cry out, "Lord, thou hast conquered me, and thou wilt, I am persuaded, henceforth give me strength to deny myself, to take up my cross, and follow thee all my days;" and I am now constrained to praise and adore his rich mercy and love, which hath preserved me ever since. I am very far from thinking myself out of the enemy's reach: No, he too frequently assaults me; but, thanks be to God, I have been supplied with grace equal to my day. I have not felt the least inclination to return to the world. I often look back with terror to my past dangers, with praise and thankfulness for my great deliverance! When I reflect on my late extreme ignorance in the concerns of my immortal soul, I am convinced, that nothing but the power of divine grace could have wrought such a change. Even after I was in some measure enlightened to discern spiritual things, even then how much was my heart set on carnal pursuits. My attachment to the stage was excessive; my passion for gaining insatiable, it was truly my darling sin! it held me in bondage longest, and cost me more pangs in parting with it than any other sin: it was indeed a right eye, and I often stand amazed at myself, mentally exclaiming, "Have I indeed given up these things, in which I so much delighted." O! what short of Divine Omnipotence could thus change my desires, my affections! Mr Parsons was made greatly useful in awakening me, and keeping my

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my convictions alive, particularly in this last dangerous state; and although he addressed me from the pulpit, yet it was in so judicious, so friendly, yet in so striking a way, that I must have been lost to all feeling, indeed, had it not taken effect.

Thus I have, in a very faint, incorrect, and I fear tedious manner, related to you something of the way in which God manifested his great love to me. I think he began the good work, when I read Sherlock on Death, something more than four years past; and although it went on slowly at first, yet I bless God it was going on, and is now going on. I am every day, through grace, more and more acquainted with myself, my extreme weakness, ignorance, and natural depravity; and it is my daily prayer, that I may become more acquainted with myself, for hereby am I led to a more humble dependence on Jesus my Saviour. I love to be brought to his footstool, as a helpless, destitute creature; for his intimations of love, pardon, and peace, when in that lowly state, are more sweet, and delightful to the soul of a guilty sensible sinner, than ever was a pardon of an earthly prince to a condemned malefactor.—I was about ten weeks without employment after I left the stage, (except a trifle in the way I hinted at before), when I was provided with my present situation. I agreed for three years from the 1st of January last. Soon after I was through grace enabled to give up the world, I felt a secret attachment to the work of the ministry. I considered the ministers of Jesus Christ as highly favoured men. I thought it a blessed employment, to be shewing sinners the way of salvation, and to be holding forth to them the riches of Jesus. I put this question frequently to myself, Is there any hope for me? I could find none. Ignorance and weakness were insuperable bars. A minister should, I think, possess high qualifications. It is a most important office. It is true, the Lord can, and does, raise up the most ignorant and weak, and makes them useful in his vineyard: we have had many proofs of it. My conscious inability kept me from giving any encouragement to my hopes, till I heard of the Missionary Society*, which was in November last: then my desires were increased, and my hopes encouraged; for as I thought, I never could be qualified to preach before a congregation in this enlightened country, so I now thought, that although my attainments were very poor, yet if the Lord strengthened me with zeal and perseverance in his cause, I might be made of some use among the unhappy uninformed Heathen. With this view, I applied to Mr Love†: what followed I need not repeat, as you are already acquainted with it. The ways of the Lord are a great deep; we poor finite creatures cannot fathom them

* The London Missionary Society.

† Mr Love is Secretary to the London Missionary Society.

I indulge not in grief or disappointment, that my desires are not yet gratified, for I know that my steps are ordered by the Lord.

I sometimes think it is only presumption that inclines me to the work of the ministry, for surely never any creature that had those desires was more destitute of ability than I am. The gift of utterance, or freedom of speech, in delivering my sentiments, is poor and weak indeed: my knowledge of divine things is extremely confined; and I often think, that were I to meet with yourself, Mr Love, or any of my friends, to whom I have made my desire known, and should be put to the trial as to my knowledge and capacity, your disappointment would be great indeed. Yet, under all these discouragements, my heart will incline to the work; 'tis strange; but if the Lord has employment for me, he can give me wisdom and strength; and if not, I must submit to his will.

Your kind inquiries relative to my family, I shall also with pleasure answer. I married when I was twenty-two years of age, in the year 1788. My wife is a few years older than myself; and I have very good reason to believe, that the Lord has graciously begun a good work in her soul, although but lately. As she has not been so notoriously wicked as myself, the change is not so striking, although certainly very evident; and it is with much pleasure I say, in answer to your question, it is my real belief, that she does love the Lord Jesus; she prays for a greater knowledge of him, and more faith in him, and we generally love what we desire to possess. She is much afflicted in the body, which makes her fearful of meeting the dangers of the sea, and a foreign shore: But, I trust, the Lord will so inspire her soul with gratitude and love to him, for his great compassion for her, in dying that she might live, that she will not think even her life dear, if spent in his service, and for his cause. I have but one child, a lad near eight years of age. I again beg of you, Sir, to pray for me, that I may not, through the corruptions of a wicked heart, do any thing to disappoint my friends, or bring disgrace on the religion of Jesus Christ. That you may possess that joy and peace in believing, which passeth all understanding, is the sincere prayer of your affectionate brother in the Lord Jesus.

W. S.

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[The following Proposal was offered to the SOCIETY at EDINBURGH for ABOLITION of the SLAVE TRADE. It is now, by particular desire, extracted from a Note subjoined to the third edition of a SERMON on ALMS, by SAMUEL CHARTERS, D. D. Minister of Wilton, and submitted to the consideration of MISSIONARY SOCIETIES.]

TO purchase a number of the most promising young slaves, either from African traders, or from harsh masters, with a view, 1. To make them free; which, if the scheme went no farther, would at least diminish the sum total of slavery, and its attendant miseries in the world. 2 To give them education suited to their capacities, and so enable them further to avail themselves of their restored liberty. 3. To give theological education to a few of the best qualified, some of whom might hereafter become Missionaries in Africa. Though the trade should be abolished in Britain, which is yet doubtful, this would be a proper sequel to the abolition. It would tend further to convince the negroes, that there are white men in the world of different dispositions from those which they have hitherto seen and felt. It would be the beginning of a reparation for the wrongs they have suffered, for abolishing the trade is only ceasing to do evil. It would be a step in the progress toward that period when all men shall be free. In the mean time, the execution of such a plan would occupy many free men in active benevolence.

For raising the necessary fund, a voluntary contribution might be tried; and if the scheme be thought worth prosecuting, application should be made to the General Assembly, and to all the sectaries, to appoint a collection. The publishing and recommending it from pulpits, would draw attention to the subject. It would awaken humanity, and tacitly reprove every domestic violation of it among ourselves. It would teach the value, and cherish the love of liberty. In the heart of every contributor to ransom slaves, a generous spark would kindle. Even if the attempt were at present confined to Scotland, and the few slaves that could be purchased brought hither for instruction, under the direction of your Society, it would be an exemplary beginning.

It is glad news to the Christian, that an act for emancipating slaves has passed in America; and she now utters her conjuration to every Christian country where the slave-trade still exists. —“ By all the attributes of the Deity which are offended by this inhuman traffic. By the union of our whole species in a common ancestor, and by all the obligations which result from it. By the apprehension and terror of the righteous vengeance of

God in national judgements. By the certainty of the great and awful day of retribution. By the efficacy of the prayers of good men, which would only insult the majesty of Heaven, if offered up in behalf of our country, while the iniquity we deplore continues among us. By the sanctity of the Christian name. By the pleasures of domestic connections, and the pangs which attend their dissolution. By the captivity and sufferings of our brethren in Algiers, which seem to be intended by Divine Providence to awaken us to a sense of the injustice and cruelty of dooming our African brethren to perpetual slavery and misery. By a regard to consistency of principle and conduct, which should mark the citizens of a republic. By the magnitude and intenseness of our desires to promote the happiness of those millions of intelligent beings, who will probably cover this immense continent with rational life. And by every other consideration that religion, reason, policy, and humanity, can suggest?"

An ACCOUNT of the Sufferings of some MORAVIAN SETTLEMENTS Abroad, in consequence of the present War.

[The following EXTRACTS are taken from Letters of a MORAVIAN SISTER at Fulneck, near Leeds, to a Friend in Edinburgh.]

—April 1795. **W**HAT do you think of the times? I think they look very dark; but, my dear, how well are we off, that we know some little of our great interest we have in our dear Lord! It seems as if he were pouring his judgements upon a wicked world. He is a just God, and, ah! how well for us! a merciful High Priest, who is touched with the feeling of our infirmities, and will not suffer us to be tempted above what we are able to bear, but will with the temptation also make a way for us to escape; for he doth not afflict willingly, nor grieve the children of men. Let us keep our confidence fixed firmly on the Rock of ages. When we hear of wars, and rumours of wars, then we need not be troubled, for we are safe under the shadow of his wings. Not an hair of our heads can fall to the ground, without the will of our heavenly Father.

We want very much to hear from our dear brethren and sisters in Holland. The last account we had from them was of January 16th, two days before the French entered Utrecht, which is only seven miles from the congregation in Zieft. The 7th and 8th of January, they had some anxiety on account of their hearing

hearing the cannons and musketry day and night firing, but two hours walk from them. On the 16th, they heard that the allied armies had left Holland, and that all communication would be directly stopped. This distressed them exceedingly, as they would not be able to let any congregation know how they were. This, indeed, has been so much the case, that we have not heard one word from them since the French entered Holland. We are anxiously waiting to hear something from them.

Neither can we hear any thing from *New-Wied*, which congregation, we suppose, is also in great trouble. May our dear Lord preserve their lives, and their confidence firmly fixed on him. Their property, I do not doubt but they will lose. I wish they may be able to get the necessaries of life.

Our dear Heathen congregations in the West Indies are also in a critical situation. May our dear Lord also keep his kind shepherd's hand over those dear black folks; yea, over all his children in all parts of the world; and may he grant, that these times of distress may prove the means of many thousands of souls seeking and finding salvation in him, our blessed Lord. This I hope, and really believe, will be the case.

—October 25th, 1795 — Concerning our dear congregations which are at present distressed on account of the war, they have been in great trouble. Ziest in Holland has been partly plundered, and several of the brethren and sisters have been in great danger of their lives, when the English army was obliged to leave them to the French. They are now quiet, have a French and Dutch guard to protect them from robbers, but have been great losers in their property. I suppose that will still be the case, till things are settled, and they know what sort of government they are to live under in future.

New-Wied has suffered much during the time of their being between two fires, the French on one side, and Austrians on the other; but we have not heard that any lives have been lost, though they have been in great danger. One sister was sitting in her room, with her young child in her lap, and a cannon-ball burst into the room, and flew close by her; but neither she nor her child was hurt. Most of their houses have been shot through many times, which fired them in different parts. Some have been quite destroyed. The sisters were obliged to live in their cellars. Early on the 29th of August, a shell burst into the single brother's sleeping-hall, when they were all in bed; and another night one burst into the sister's sleeping-hall; but, through the kind providence of our dear Lord, no one was hurt. Upon the whole, they were in great trouble when the last accounts came away from them. We are waiting with the greatest impatience to hear again from them. May our gracious Lord protect them in soul and body, and turn this time of distress to their advantage,
and

and prepare every one of them for their happy consummation.

—April 8th, 1796.—Our dear congregation in New Wied on the Rhine has been in much distress. Most of them have left New-Wied, and are gone to other congregations in Germany. There are a few remaining there, to take care of the shattered buildings. That part of the town where our congregation's settlement is, was most exposed to the fire of the enemy. They were obliged to fly over the fields and hedges, during a very heavy cannonading, else they would have been shot in their houses: those that remained were obliged to live in their cellars. It was a very poor congregation in outward circumstances; but most of the little they had has been plundered and taken by the French. Before this, they had to support part of the Austrian army, which was billeted long on them, and all kinds of provisions exceeding high. We are all collecting our mites to send them, that they may not be starved for want. I wish it was in our power to relieve that dear suffering congregation, to some purpose; but the hard times will not allow any great matters, every kind of provision being so very dear in all places. May our dear Lord bless the little for their comfort. The congregation in Holland is not so badly off as yet; how it may yet go, the Lord only knows. Two or three of the New-Wied congregation went happily home to our Saviour, before they could get to any other congregation. None of our brothers and sisters lost their lives at New-Wied, which was a great wonder and mercy of our dear Lord's. May he preserve those that are still there.

[The following short but pleasing ACCOUNT of the present State of the MORAVIAN MISSIONS forms part of the same Correspondence with the above. A FRIEND to our PUBLICATION has kindly taken the trouble to copy it, and to prefix the very obliging Note, which is here inserted.]

TO THE EDITOR OF THE MISSIONARY MAGAZINE.

SIR,

EVERY one who feels himself interested in the Gospel of salvation, and has felt the power of it on his own soul, must rejoice in every attempt to spread its influence among others. I therefore wish every success to your present undertaking, and hope that, by the blessing of God, it may be the means of diffusing the knowledge of the truth as it is in Jesus; and of making glad the hearts of the disciples, when they see or hear

hear of the grace of God being magnified in the salvation of sinners. As recording the success of the glorious Gospel among the Heathen, is one principal object of THE MISSIONARY MAGAZINE. I send you the following extract of a letter, dated 13th April 1796, from a MORAVIAN SISTER in Fulneck, to her Friend in Edinburgh, which I hope will be acceptable to many of your readers.

EBENEZER.

—THE last accounts we heard from the Indians in North America, was a letter, dated May 1795, from the Missionary David Zeisberger. He mentioned, that the new settlement of believing Indians on the river Thames, had been called Fairfield. An old Indian of the Chippeway nation had come to live with them; and they conceived hopes, that by his conversion, the first fruits of this nation would be gained for our Saviour. Though they have no great hopes of increase of numbers from among the Heathen, the Missionaries have cause to rejoice, that their Indian congregation walk worthy of the Gospel, and feel the peace and presence of the Lord amongst them.

The latest accounts from the Arawack Indians, in South America, are very pleasing. The Missionaries write, “ We find great
“ cause to rejoice over most of our people. To-day, an Indian
“ brother, Christian Stephen, departed this life. When he was
“ taken ill, he immediately hinted that he should die, and took
“ an affectionate leave of his wife and children. We visited him
“ several times every day, and his illness proved the occasion of
“ our translating many hymns and verses, treating of the depar-
“ ture of believers to the Lord, into the Arawack language, for
“ he delighted to hear them read and sung. In this happy dis-
“ position he departed this life.”

From the Cape of Good Hope, the Missionaries confirm the accounts repeatedly given of the power of the Gospel among the Hottentots; and add, that more are coming, some even from a distance of above 100 English miles, to hear the word of God, and learn how they may be saved. At the close of the year 1794, the Hottentot congregation consisted of thirty-six persons; sometimes above 200 are present at the public worship. We received some farther accounts of them, by some of our people, returning from Tranquebar in the East Indies; who, having put into the Cape on the 31st March 1795, sent to acquaint them with their arrival; upon which, one of the brethren set out, and arrived at the Cape town on the 11th of April, accompanied with some of the baptised Hottentots, where they all met at the house of our worthy friend, Mr Martin Schmidt, and spent some days together very happily.

In October, letters were received from Greenland, dated in August 1795. They mention the well-being of all our Mis-
sionaries,

sionaries, and that our Greenland congregations were in a prosperous state.

From St Kitt's, we are informed, by letters of July 1795, that all our brethren and sisters are well, and diligently employed in their respective callings. The Gospel is preached by our Missionaries, in many parts of the island, with power and success, and the planters and magistrates favour the cause. The Negro congregation is increasing in number and grace.

From Barbadoes the accounts are pleasing, and the new place is found to answer, as many more negroes come to hear the Gospel, and the congregation of believers has increased.

In Antigua, the work of the Lord continues to flourish. In the Danish Islands, St Thomas, St Croix, and St Jan, the work of God continues to prosper; letters from thence, of August 1795, contain the most pleasing testimony. By these it appears, that in the three Danish islands, 391 negroes were baptised by our Missionaries in the year 1794. In Antigua, 498 were baptised during the same period. Thus, in these four islands alone, 889 negroes have been added to the Christian church, and 764 were admitted to the holy communion.

The Missionaries on the coast of Labrador write, dated August 1795, (we can only hear once a-year from them), "We never remember a winter during which our labour among the Esquimaux has been attended with less trouble and perplexity. We discovered with heart-felt thanks to our Saviour, how by his spirit he drew the hearts of our baptised people, and of the other Esquimaux under our care, to himself, convincing them, that there is no rest nor happiness but in him; and that in themselves they are wretchedly depraved and corrupt creatures. We could plainly perceive, that their declarations concerning their spiritual state, were not mere words of form, but the language of their hearts. There are indeed a few, who do not as yet appear to have much life from God in their souls; but we bear them with patience, and have well-founded hopes, that by the conversation of their countrymen, they will also be gained as the property of our Saviour. There was a peculiar emotion amongst our people in the last Christmas holidays, the occasion of which was, a baptismal transaction on Christmas-day; several who had hitherto kept at a distance, came of their own accord, and begged to be admitted into the class of the candidates for baptism."

Our dear Black congregation at Antigua suffered a good deal from the dreadful hurricane and earthquake with which that island was visited last August; but none lost their lives, for which we join them in thanking and praising our merciful Lord and Saviour, for his gracious preservation of them. I do not recollect any thing more at present concerning our dear Heathen congregations.

[The subjoined EXTRACTS are taken from Letters written by the Rev: Mr CLARK, and Mess. SMITH, M'MILLAN, WILSON, &c. who a few months ago went from Edinburgh with Mr MACAULAY, the present Governor of the Settlement at *Sierra Leone* *.]

—17th Feb. 1795. **W**E left Portsmouth harbour, and anchored same evening at Spithead; from whence we sailed on the morning of the 23d, in company with a fleet of about 200 sail, with whom we continued till we came to the Madeira islands; the remainder of the passage we sailed alone.—The Sabbath after our separation from the fleet, our worship, which was conducted by Mr Clark, was interrupted by a ship discovered a-head of us, which indeed caused no small alarm, as we at this time feared an enemy, being nearly opposite to a place upon the coast where there was a French privateer. We shortened sail, and altered our course, to try if she would follow us: however, she kept on her way, and in about an hour after, we were out of apparent danger, and resumed our worship. We spent part of our time in observing the various kinds of fish, which we saw sporting in the mighty waters, especially the flying fish, of which we saw great numbers. In the evenings, when we got into a warm climate, we frequently lay down upon deck, and there contemplated the glories of the heavenly bodies. We likewise employed ourselves in reading, prayer, singing psalms, hymns, &c. When we were all recovered from our sickness, we had prayers morning and evening.

On the 18th of March, about the dusk of the evening, we first discovered land. When we got within the Cape, we fired a gun as a signal to the people on shore, which so much alarmed them, that many of them fled into the woods; but how much were their fears disappointed, when Mr Macaulay landed, and when they heard us sing an hymn. We were anchored safe in Freetown harbour about twelve o'clock at night. None of us, except Mr Macaulay, landed till next morning after breakfast, when we were received in the kindest manner imaginable. In the afternoon, we went with one of the chiefs to visit a native

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town,

* *Sierra Leone* is a settlement on the west coast of Africa, well known to the serious world. It was established, with a view to counteract the horrid effects of the slave-trade, and hitherto has, upon the whole, been attended with success. Besides attempting to introduce a beneficial commerce as to temporal things, the *Sierra Leone* Company have discovered a laudable zeal to promote the interests of the Gospel of Christ. They have always been at pains to provide the settlement with a serious chaplain, and have encouraged preachers and schoolmasters, who were willing to labour among the settlers, or to go as Missionaries to the natives in the surrounding country.

town, where every person we met shook hands with us, making us welcome. When they embrace you, they put their left-hand upon their right-arm, saying, *Curee*, you are welcome; to which you answer, *Ba*, I am very well. In this manner we were received into the town, which consisted of about five or six houses of an octagon shape. The roof is covered with grass, which grows to the height of ten or twelve feet. Fadimbo is the name of the town, and also of the chief, who is a middle-aged man: he is about six feet high. When Mr Macaulay arrived, this chief took him in his arms, embraced him, and wished all good to attend him.—

[From one of MR CLARK'S Letters.]

—*Feb.* 23. We sailed from Spithead, and, after a pleasant voyage, arrived safe at Sierra Leone, March 18th, about midnight, and were kindly received. I preached next Sabbath, March 20th, in my own church, From 1 John iii. 23. “And this is his commandment, that we should believe on the name of his Son Jesus Christ; and love one another, as he gave us commandment.”

I have begun catechising in Freetown, and you will no doubt be pleased to hear, that on the second evening after commencement, I had no less than 145 children. We have begun with the Shorter Catechism. Some of the children do amazingly well; they likewise learn hymns; in this they take great pleasure. In my sermons, I frequently address myself particularly to them; this I have an opportunity of doing, as they sit in church by themselves; they are tolerably attentive. You could scarce credit how ignorant I found them. Though from seventeen years of age and downwards, I could not find one who could answer me, Who is the Saviour of sinners? Why he was called Jesus? Who sanctifies? and many such simple questions. These, and such like things, call for activity and diligence. To encourage them to be attentive, I give some small reward to those who remember most; and that they may recollect with less difficulty what is said, I reduce my discourse to a few particulars. These I repeat when I begin, and also in the time of illustration. When done, I call upon all those to stand up who can repeat them. This has already begun to create a spirit of emulation. I usually relate, or read, some remarkable story out of the Token for Children, or the Evangelical Magazine, with some remarks upon it. The Sabbath evening is the time I meet with them; Mess. M'Millan and Smith, in the morning.

I have begun a lecture upon Thursday evening, and am generally engaged some of the other nights in the week, preaching for the different denominations. We have preaching every night, except Saturday. They have all but one given up preaching in the forenoon and afternoon on the Lord's day; when preachers

preachers and people all attend at my church. They consist of Baptists, Wesley's and Countess of Huntingdon's Methodists.

I have been up among the natives, and had several conversations with them. I am persuaded, that if the Missionary Society with you are to send out Missionaries, one might be highly useful here. I would propose (for various reasons), that he should reside at Freetown. There are four or five of the native towns within about a mile; two of them only half a mile from Freetown. To the instruction of all these, one might attend. Were it in my power, I would visit them all; but this is impossible, having more to do than I can possibly accomplish. If they shall fix upon an unsettled minister, or on such a student as Mr —, or Mr —, and licence them, so that they might preach for me occasionally, I shall cheerfully engage to unite with them in the undertaking. Many things seem to promise success, and excite to make such an attempt. Not one half the difficulties which a *Brainerd* often met with, would be here. They all speak a little English, so that there would be no necessity for an interpreter; what one did not understand, another of themselves could explain. He would be in no danger, unless he was very rash and imprudent; because they entertain a favourable opinion of the English. I am persuaded their language might be attained, so as to enable any one of tolerable capacity to converse with them about any matter, in much less than twelve months. They are uncommonly kind, affable, and, unless affronted, much more agreeable than you can possibly imagine. Were it not for what the *slave-traders* have done, by giving them rather much rum, (of which they are now fond), I should have praised them highly indeed.

A minister or student I would prefer, for various important reasons, worthy to be attended to in a place like this; but if my country be not able to produce a *volunteer* for such a service! (for none but such an one ought to be sent out), such a man as Mr — or Mr —, any one possessed of a spirit like them, might be useful, though their having families might mar their happiness. Indeed, it would be improper to send out either a youth or a man with a large family. Compulsion ought by no means to be used with any one; for, give me leave to assure you, the man who leaves Edinburgh, and comes to *Africa*, makes a very great sacrifice indeed. However, I have much reason to bless God for his goodness to me. I enjoy greater happiness than you can well imagine. I meet with many difficulties, and daily encounter oppositions and prejudices, yet by the grace of Jesus, and depending on his almighty strength, I trust I shall at last be more than a conqueror. The most of my people say they love me. Ministers and people of all the denominations intreat me not to leave them. A few trinkets, beads, ribbons, &c. of which they are uncommonly fond, it might be

proper to send out. They would tend much to ingratiate the Missionary with the natives. The salary ought not to be under, indeed it ought to be more than L.100 Sterling, for every thing is uncommonly extravagant here.—

FREETOWN, *April 22. 1796.*

—HERE we have no less than eleven black men who are preachers. They are warm and zealous; have much experimental knowledge, and hinge their subjects chiefly thereon. David George, a Baptist, for whom Mr Clark has preached more than once, intends leaving Freetown, as he thinks there is now no occasion for him, Mr Clark being here. Professors of religion are very numerous, in proportion to the number of colonists; but from what I hear there is a deficiency of the power of it. The Governor and Council favouring religion, and public worship being so constantly kept up, it will not be surprising that the great body profess reverence thereto, and submit to its outward forms. But where it truly reigns, it appears in apostolic simplicity, each preferring another in love; ministers labouring together, and for each other; hearers exhorting one another. They put no value upon party-names, but place their esteem according to merit. The Baptists will go with us to our church, and ask us to go with them, (even stop us on the street and do so), with as much freedom as if we were Baptists also. There is a warmth in their devotions, to which we seem strangers. They have such a flow of spirit in prayer, that I am sometimes afraid they hurt themselves: whether this be constitutional or not, I cannot determine; perhaps it is, as I see their joy or sorrow is naturally excessive. This may be better regulated when their knowledge and experience are enlarged. They are like the traveller, at his first outset in the world, who is astonished at trifles, which afterwards would not discompose him, although he might pay as much attention as when he was astonished. In their praise, the men sing at one time, the women at another, then all join together. Their tunes have a great variety of music; and they are sung so well, that I have never heard such charming music, either vocal or instrumental.

On Tuesday evening, 1st April, a woman who never had been a professor of religion went to hear Mr Yellowlee preach, who is one of the Timboo Missionaries: while he was proclaiming God's judgements against wilful sinners, she cried out unto the Lord for mercy. Thus she continued, with tears and weeping to such a degree, that Mr Yellowlee stopt, and gave her an advice, and then proceeded; but the poor woman remained in much the same situation. Who would not rejoice over this one repenting sinner!

It being intimated in the different congregations, that Mr
Clark

Clark was desirous of visiting the different families, they all expressed their willingness. In consequence whereof, a visitation takes place soon. When the Lord's supper will be administered, I cannot yet say: no doubt there are many desiring it; however, it is administered in the other congregations, and will be by Mr Clark, once in the month, God willing.

This place is, upon the whole, agreeable; excellent soil; in many parts very fertile without cultivation. The whole country covered with wood, except where cleared away. Every tree is in such a thriving state, that it yields fruit after its kind without any culture. The beasts and fowls are various, many, and beautiful. Insects very numerous, especially ants. The colonists, or settlers, are in general handsome; in behaviour open and free. You may converse with any man or woman you meet, as they are disposed to receive information. Their regard to white people is almost childish. Their houses are much like Scotch cottages, only they are built with boards, and thatched with country-straw. The natives possess a daringness and alertness which would astonish a person who has only heard historical accounts of them. The women are fond of dress and ornaments. Their employment consists in gathering and cooking their victuals, and in carrying country-produce to different parts of the coast for sale, in canoes, which they hew out of one tree.

The weather here is very settled, there being little rain, wind, or fogs, (the rainy season excepted, when we have two months together, beginning about the end of June, when every person almost gets sick); the heat is considerable, (thermometer 85 or 90), but by no means so disagreeable as I expected. A cooling sea-breeze blows every day about eleven o'clock, which continues till seven in the evening. We generally have what is called a Tornado every now and then. It is one of the most majestic and awful scenes I have seen. Cattle and fowls flee for shelter from it. A ship which has a single sail up will be driven about at its pleasure; lumber swept from the decks; yea, even men and masts. Houses, if not very secure, will be overturned by its fury. It is accompanied with His voice, whom storms, vapours, and tempests obey. Its crashings are awful. The lightning was so clear during one of them, a few nights ago, that I perceived even the crosses and pulleys of a ship about a mile distant. That night, when I rose from bed, to shut my windows on the side from whence the storm came, as I always sleep with them open, I was completely drenched with the rain before I got them shut; which was not more than half a minute. You may wonder I did not shut all my windows, but I think such a sight is too valuable an opportunity to lose, of improving high thoughts of God, fear of his judgements, and astonishment

ment at the relation we hold to such a Being, through his Son Jesus Christ, our Redeemer. The goodness of God appears in the manner these tornados are to be prepared against. They may be observed either in the night or day, about a half, sometimes a whole hour, before the commencement, forming themselves into a large black cloud, emitting fire, and sometimes thunder; next, it blows vehemently; and then rain, which is reckoned the tornado. Every evening we have a little dew and lightning, which has a very singular appearance; appearing only in one place, like the light which comes from a great gun, but without noise.—

[From one of Mr MACAULAY'S Letters.]

FREETOWN, 19th April 1796.

—MR CLARK will probably acquaint you with the failure of the Methodist Mission destined to the Foulah country, and the causes of it. I had resolved to accompany them to the place of their destination, in order to negotiate a settlement for them with the king of the country, and to see them completely established. But on the morning which had been named for our departure, there came a delegation from the Missionaries, to say, that they could not proceed. It is so far fortunate, that they have retracted before we set out on our journey, as their receding then might have displeased the natives, and shut the door against future Missions. It seems as if the field they were to occupy, which is a very extensive and important one, was reserved by Providence for some, who, with more courage, can encounter difficulties and bear their cross, and who will be disposed, with Paul, to count all things but loss; nay, not even to count their lives dear for the sake of Christ.

The Baptist Mission proceeds slowly, but I hope surely. One of the Missionaries has made considerable progress in learning the native language, and both seem resolute to endure hardships as good soldiers of Christ.

Mr Clark has justified every presage we had formed of him. God seems to have strengthened his hands, and encouraged his heart, in a very unusual way. He preaches almost every day in the week, and is always listened to with deep attention. The people talk of him with rapture, and the children begin already to attach themselves to him. A meeting on the plan of that in *Bernard's room* * has been established since our arrival. I only fear he may exert himself beyond his strength.”—

* The place where Mr Clark's Sunday school in Edinburgh met.

REVIEW OF RELIGIOUS PUBLICATIONS.

PRAYER for the REVIVAL of RELIGION in all the Protestant Churches, and for the Spread of the Gospel among Heathen Nations, recommended. Also, *Outlines of a Plan for the erection of Monthly Societies for Prayer, among the Friends of real Religion, of all Denominations in Scotland. With large Extracts concerning the begun Revival of Religion in some Churches;—and the present success of the Gospel in Pagan Countries.*—By Alexander Pringle, Perth.—Edinburgh. printed.—Sold by J. Guthrie, J. Ogle, and J. Galbraith;—J. and A. Duncan, Glasgow;—Angus & Son and W. Knight, Aberdeen;—M. Gillies, J. Bennet, and G. Brown, Perth. 12mo, 150 pages, 9d. sewed.—1796.

THE author of this very seasonable work, shews himself to be warmly interested in the success of the Gospel. He has been animated by accounts of its progress abroad, as well as by appearances of a revival of religion at home; and he wishes to diffuse among his brethren the ardour which he feels. He very properly observes, that the general inactivity of Christians of this country, in endeavouring to spread the knowledge of the Gospel, ought not to be imputed wholly to a lukewarm spirit. “Want of information and excitement,” he says, “is perhaps the great reason why the bulk of serious Christians among us have not stood forth, among the first, in the laudable work.” To supply this want, Mr Pringle introduces an account of the rise of the London Missionary Society, which has lately been the mean of “provoking very many.” He then pays a well-deserved tribute of respect to the Society established about four years ago among the Particular Baptists of England; to the Sierra Leone Company; and to the Society for propagating Christian Knowledge, which has long been established at Edinburgh; and which, besides supporting numerous schools in the Highlands and islands of Scotland, has distinguished itself in the spreading of Gospel light into Heathen countries, by the Mission of Mr David Brainerd, among the North American Indians, and of his successor, Mr Kirkland, who has pursued the same arduous work for about twenty years. After taking notice of the formation of the Edinburgh and Glasgow Missionary Societies, and of the effects which may be hoped for from these institutions, our author proceeds: “Can we, in Scotland, survey this general movement in surrounding churches, and not reproach ourselves on account of our indolence and indifference in the cause of our exalted Lord? Did his heart burn with such ardent love to creatures unworthy of the smallest notice, that no floods of opposition could quench [it]? and shall we

we refuse him any pledge of love that he shall condescend to ask, or count any service or suffering on earth too great for his sake? Can we read, and believe, and pray over, the many promises of scripture, concerning the gathering of the nations to Christ, in the latter days; and yet sit still without using those means which the word of God directs to, even when the set time seems to be at hand? For what end were all these promises marked down in the page of inspiration, but to support the faith, and to excite the obedience, of believers in all generations. Who can cast his eye on the melancholy state of the Heathen world, and not feel the liveliest sensations of grief and compassion for so many millions of fellow-creatures perishing in gross ignorance and error?"

Concerning Mr Pringle's plan for erecting Societies for prayer, and for encouraging Missions to Heathen countries, different opinions will probably be formed, especially as to the expediency of calling upon church-courts to act in the business. It discovers, however, much liberality and zeal; and the author modestly declares, that he presents it as "a rude draught, not so much that it may be adopted, but to call attention to the subject."

The remaining part of the volume consists of the following extracts from other publications.

1st, An Account of the Particular Baptist Society for propagating the Gospel among the Heathens; including a Narrative of its Rise and Plan; with a short Address, earnestly recommending this Benevolent Design.

2d, Accounts concerning the State of Religion in some Protestant Churches at home and abroad,—and of a begun revival in some places. Extracted from the Baptist Register and Evangelical Magazine.

3d, Extracts from the Journals of the Rev. Samuel Kirkland, Missionary from the Society for propagating Christian Knowledge, to the Oneida Indians, and other Tribes of the Six Nations.

4th, Some Account of the success of the Gospel among the Negroes in America, the West Indians, and on the African Continent.

5th, Extracts from the Papers of the Moravian Brethren.

6th, An Account of the Life of Mr David George, from Sierra Leone, in Africa; given by himself, in a conversation with Brother Rippon of London, and Brother Pearce of Birmingham.

7th, Extracts of Letters from Mr David George, the Negro Minister at Freetown, Sierra Leone, dated from 13th September to 10th October 1793.

These Extracts are in themselves highly interesting; and the insertion of them in the work before us, will tend to make them

more generally known in this country. Many who never meet with the Baptist Register, or with any of the Moravian publications, and who, if they did, might perhaps through prejudice neglect them, will read Mr Pringle's publication, and doubtless be comforted by the information which it contains.

REMARKS on important THEOLOGICAL CONTROVERSIES, by the late Rev. Mr Jonathan Edwards, * President of the College of New Jersey.—Printed for Ar. Constable and J. Galbraith Edinburgh;—and T. Longman, and Vernor and Hood, London.—12mo, 480 pages, 4s. boards.

THE name of Jonathan Edwards * is well known, both to the friends of pure and undefiled religion, and to the lovers of deep reflection and philosophical research. His inquiry into the Freedom of the Will,—his Essay concerning the Nature of Virtue,—his Sermons,—his History of Redemption, with several other valuable treatises, have long raised him deservedly high in the estimation of the pious and of the learned world. And this volume of "Remarks," which, though complete of itself, may be considered as a second volume of his "Miscellaneous Observations," bears also ample testimony to the justness of that distinguished character which he has undeniably acquired. It consists of seven chapters, the first of which treats of God's Moral Government, a Future State, and the Immortality of the Soul:—the second, of the Endless Punishment of those who die Impenitent;—the third, of the Divine Decrees in general, and of Election in particular;—the fourth, of Efficacious Grace;—the fifth, of the Perseverance of the Saints;—the sixth, of the Necessity and Reasonableness of the Christian Doctrine of Satisfaction for Sin.—And the seventh, of the Nature of Justifying Faith. All these are most important doctrines of Theology; and by President Edwards, they are illustrated with clearness, and defended with uncommon ability.

In supporting the doctrine of God's Moral Government, the general outlines of his argument are these:—God is *able* to govern the world, and he is also *willing* to govern it: He is *able*, for it was he who created it: He is *willing*, for when he created it, he must, as an intelligent Being, having created it for *some end*; and if he created it for some end, he must doubtless be *willing* to exert his power for the promotion of that end. But if God cannot be an indifferent spectator of the affairs of the world, much less can he be indifferent about the affairs of *men*, who are constituted the lords of this world, and to whom all things in the world are rendered subservient. And for the same reason that God cannot be indifferent to *men*, he cannot be indifferent to the *better and nobler parts of men*, namely, their

* Jonathan Edwards had not the degree of Doctor.

minds and the moral powers, which as rational beings they put forth. Now, there are certain ways, in which, in preference to all others, these powers should be exerted. And what the will of God is in this respect, men are made capable of perceiving, and of either showing their compliance with, or resistance to it. But the choice which men are here led to make, God cannot behold with unconcern; for it is absurd to suppose, that a dutiful compliance with his will, and an avowed resistance to it, are things in themselves alike agreeable to him. But if thus he cannot remain an unconcerned spectator, then it is equally impossible for him to *act* as such; that is, not to exercise a *moral government* over the human race.

“This argument,” says Mr Edwards, “is peculiarly strong. It is exceeding manifest concerning mankind, that God must have made them for some end; not only as it is evident, that God must have made the world in general for some end, and as man is an intelligent voluntary agent, but as it is especially manifest from *fact*, that God has made man for some special end. For it is apparent, in fact, that God has made the inferior parts of the world for some end, and that the special end he made them for, is to subserve the benefit of mankind. Therefore, above all, may it be argued, that God has made mankind for some end. If an artificer accomplishes some great piece of workmanship, very complicated, and with a vast variety of parts, but the whole is so contrived and connected together, that there is some particular part which all the other parts have respect to, and are to subserve, we should well conclude, that the workman had some special design to serve by that part, and that his peculiar aim in the whole, was what he intended should be obtained by that part. Now, man, the principal part of the creation, is capable of knowing his Creator, and is capable of discerning God’s end in the formation of other things; therefore, doubtless, since God discovers to him the ends for which he has made other things, it would be very strange, if he should not let him know the end for which he himself is made, or for which he had such distinguished faculties given him, whereby he is set above other parts of the creation. Therefore, in the use of his own faculties, he must either fall in with the known design of the Creator in giving them, or thwart it. He must either co-operate with his Creator, as complying with the end of his own being, or wittingly set himself as his enemy. This the Creator cannot be an indifferent spectator of, and therefore, by what was said before, will not act as an indifferent spectator, and so must maintain moral government over mankind.”

The chapter which treats of the Divine Decrees, our author has executed in a very ingenious and masterly manner indeed. The Arminians and others, though they admit that every
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thing is foreseen by God, yet positively deny that every thing is appointed by him. But Mr Edwards ably refutes this false, and unphilosophical, and unscriptural opinion, and most satisfactorily demonstrates, that all events and circumstances whatever, as they are undeniably objects of the divine prescience, so are they also, in consequence, of the divine pre-ordination. The following extracts are sufficient specimens of the ingenuity with which he defends this doctrine, against all the sophistry of its most formidable foes.

“ It is most certain, that if there are any things so contingent, that there is an equal possibility of their being, or not being, so that they may be, or they may not be, God foreknows from all eternity that they may be, and also that they may not be. All will grant, that we need no revelation to teach us this. And furthermore, if God knows all things that are to come to pass, he also foreknows whether those contingent things are to come to pass or no, at the same time that they are contingent, and that they may or may not come to pass. But what a contradiction is it to say, that God knows a thing will come to pass, and yet at the same time knows that it is contingent whether it will come to pass or no; that is, he certainly knows it will come to pass, and yet certainly knows it may not come to pass! What a contradiction is it to say, that God certainly foreknew that Judas would betray his Master, or Peter would deny him, and yet certainly knew that it might be otherwise, or certainly knew that he might be deceived. I suppose it will be acknowledged by all, that for God certainly to know a thing will be, and yet certainly to know that it may not be, is the same thing as certainly to know that he may be deceived! I suppose, it will also be acknowledged, that certainly to know a thing, and also at the same time to know that we may be deceived in it, is the same thing as certainly to know it, and certainly to know that we are uncertain of it, or that we do not certainly know it; and that is the same thing, as certainly to know it, and not certainly to know it at the same time; which we leave to be considered, whether it be not a contradiction.

“ If it will universally hold, that none can have absolutely perfect and complete happiness, at the same time that any thing is otherwise than he desires at that time it should be; or thus, if it be true, that he has not absolute, perfect, infinite, and all possible happiness now, who has not now all that he wills to have now; then God, if any thing is otherwise than he wills to have it now, is not now absolutely, perfectly, and infinitely happy. If God is infinitely happy now, then every thing is now as God would have it to be now; if every thing, then those things that are contrary to his commands. If so, it is not ridiculous to say, that things which are contrary to God's

commands, are yet in a sense agreeable to his will. Again, let it be considered, whether it be not certainly true, that every one that can with infinite ease have a thing done, and yet will not have it done, wills it not; that is, whether or no, he that wills not to have a thing done, properly wills not to have a thing done. For example, let the thing be this, that Judas should be faithful to his Lord; whether it be not true, that if God could with infinite ease have it done as he would, but would not have it done as he could, if he would, it would not be proper to say, that God would not have it be, that Judas should be faithful to his Lord."

Such are some of the arguments which Mr Edwards adduces in favour of the Calvinistic doctrine of predestination. He also, with equal acuteness, refutes all the objections which have been usually urged by its enemies against it; but as his reasonings on this part of the subject are too full to be here inserted, we must refer the reader to the book itself.

In the section which treats of the Christian doctrine of satisfaction for sin, Mr Edwards displays uncommon talents, both for scripture criticism, and for the closest and most conclusive reasoning. He there satisfactorily demonstrates, that sin is indissolubly connected with suffering; and that man, therefore, when he became a sinner, must either himself, or some one in his stead, pay the penalty incurred by his transgression. And that Christ actually paid this penalty for us, and suffered as our Saviour and our substitute, our author proves to be undeniably the doctrine of scripture; and because by some this has been stigmatised as a doctrine unreasonable and absurd, he also proves, that it is not only conformable to all the principles of the most perfect reason, but also highly illustrative of the divine perfections, and absolutely necessary to the restoration of human happiness.

The only specimen of his method of arguing upon this subject, which we shall here adduce, is a passage from that part of the chapter, which is designed to show, that sin cannot be consistently pardoned, without the punishment annexed to the commission of it being in some way or other signally inflicted.

"There is a necessity of sin's being punished with a condign punishment, from the law of God, that threatens such punishment. All but Epicureans will own, that all creatures that are moral agents, are subjects of God's moral government; and that therefore he has given a law to his creatures. But if God has given a law to his creatures, that law must have sanctions, i. e. it must be enforced with threatenings of punishment; otherwise it fails of having the nature of a law, and is only of the nature of counsel or advice; or rather of a request. For one being to express his inclination or will to another, concerning
any

any thing he would receive from him, any love or respect, without any threatening annexed, but leaving it with the person applied to, whether he will afford it or not, whether he will grant it or not, supposing that his refusal will be with impunity, is properly of the nature of a request. It does not amount to counsel or advice; because, when we give counsel to others, it is for their interest. But when we express our desire or will of something we would receive from them, with impunity to them, whether they grant it or not, this is more properly requesting than counselling. No doubt, it falls far short of the nature of lawgiving. For such an expression of one's will as this, is an expression of will, without any expression of authority. It holds forth no authority, for us merely to manifest our wills or inclinations to another; nor does it indeed exhibit any authority over a person applied to, to promise him rewards. So persons may, and often do, promise rewards to others, for doing those things that they have no power to oblige them to. So may persons do to their equals: so may a king do to others, who are not his subjects. This is rather bargaining with others, than giving them laws.

“ That expression of will only is a law, which is exhibited in such a manner as to express the lawgiver's power over the person to whom it is manifested, expressing his power of disposal of him, according as he complies or refuses; that which shows power over him, so as to oblige him to comply, or to make it be to his cost if he refuses.

“ For the same reason that it is necessary, that the divine law should have a threatening of condign punishment annexed, it is also necessary that the threatening should be fulfilled; for the threatening wholly relates to the execution. If it had no connection with execution, it would be wholly void, and would be as no threatening: and so far as there is not a connection with execution, whether that be in a greater or lesser degree, so far, and in such a degree, is it void; and so far approaches to the nature of no threatening, as much as if that degree of unconnection was expressed in the threatening. As for instance, if sin fails of threatened punishment half the times, this makes void the threatening in one half of it, and brings it down to be no more than if the threatening had expressed only so much, that sin should be punished half the times that it is committed.

“ But if it be needful that all sin, in every act, should be forbidden by law, i. e. with a prohibition, and threatening of condign punishment annexed, and that the threatening of sin with condign punishment should be universal, then it is necessary that it should be universally executed. A threatening of an omniscient and true Being can be supposed to signify no more punishment than is intended to be executed. A threatening, if it signifies any thing, is a signification of some connection be-

twixt the crime and the punishment. But the threatening of an omniscient Being, cannot be understood to signify any more connection with punishment than there is.

“ If it be needful that there should be a divine law, it is needful that this divine law should be maintained in the nature, life, authority, and strength, that is proper to it as a law. The nature, life, authority, and strength of every law, consists in its function, by which the deed is connected with the compensation; and therefore depends on the strength and firmness of the connection. In proportion as that connection is weak, in such proportion does the law lose its strength, and fails of the proper nature and power of a law, and degenerates towards the nature of requests and expressions of will and desire to receive love and respect, without being enforced with authority.

“ Dispensing with the law by the lawgiver, so as not to fulfil it, or execute it, in its nature, does not differ from an abrogation of it, unless the law contains in itself such a clause, that it shall or may be dispensed with, and not fulfilled in certain cases, or when the lawgiver pleases.

“ But this would be a contradiction. For, if the law contained such a clause, then not to fulfil it would be according to the law, and a fulfilment of the law; and therefore there would be no dispensing with the law in it; because it is doing what the law itself directs. The law may contain clauses of exception, wherein particular cases may be accepted from general rules; but it cannot make provision for a dispensation. And therefore, for the lawgiver to dispense with it, is indeed to abrogate it. Though it may not be an abrogating it wholly, yet it is in some measure changing it. To dispense with the law, in not fulfilling it on him that breaks it, is making the rule give place to the sinner. But certainly it is an indecent thing, that sin, which provokes the execution, should procure the abrogation of the law. *Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, until all be fulfilled.*”

Upon the whole, we recommend this as a very ingenious performance; and we recommend it the more, because the ingenuity which it displays is employed in the defence of some of the leading and most important doctrines of our holy religion. To say more in its praise, would be superfluous: The reader will judge for himself. But of this we are persuaded, and this we will venture to say, that whoever peruses this volume with impartiality and attention, cannot fail to mark in the character of President Edwards, its venerable author, what some *fashionable* thinkers too often deem incompatible, namely, both the orthodox believer, and the rational inquirer; both the Calvinistic divine, and the acute philosopher.

GENUINE RELIGION *the best FRIEND of the PEOPLE; or, The Influence of the Gospel, when known, believed, and experienced, upon the manners and happiness of the Common People.*—12mo, 1s. Ogle and Guthrie.

AT a time when the great and animating design of spreading the knowledge of the Gospel among the Heathen engages so much of the attention of the friends of Christianity in this country, we are happy to find, that the no less interesting object of diffusing its influence at home, is by no means overlooked or neglected. Various publications, well calculated to promote this important end, have of late appeared; and among these, we have little doubt that the present will be received with much approbation, as containing a clear and comprehensive view of evangelical truth, a just delineation of Christian conduct and Christian experience, and an animated display of the beneficial effects of genuine religion, in promoting both the happiness and the usefulness of men in society, particularly those in the lower stations of life.

“To alleviate the anxieties of the laborious poor,” says the author in his introduction, “and to increase the happiness of the common people, is the sincere aim of the writer of this treatise. As the most effectual method of accomplishing this desirable object, he wishes to recommend to them, and to their families, the knowledge and the love of real religion; fully persuaded, that this alone can sufficiently support their minds, under various evils to which they are daily exposed.”

The work consists of three parts: The 1st, Laying down the nature of religion, doctrinal, experimental, and practical; the 2d, Stating the importance of religion to the common people, as individuals, and as members of the community; and the 3d, Pointing out the means of promoting religion among the common people. An appendix is added, containing an exhortation to Heads of families, and a recommendation of Sunday schools.

The extent and variety of the subjects brought under review, necessarily confine the author to a general statement of what is most important in each, without entering into minute discussions, which must have swelled the treatise to a volume, and thereby rendered it less useful to the common people, for whom it appears to be chiefly intended. On every topic, however, much useful truth is delivered: which may be studied with advantage by all. It would extend this article too far, to give a particular abstract of the contents; one or two extracts will shew sufficiently the author's sentiments and manner of writing.

The essential doctrines of scripture, it is observed, relate chiefly to the character and providences of God,—the original
and

and present circumstances of mankind,—the love of Christ, as exhibited in his incarnation, sufferings, death, and resurrection,—the application of his love, through the influences of the Holy Spirit,—and the state of existence beyond the grave. On the third of these, the love of Christ, the following illustration is given: “Scripture informs us, that from the beginning the omniscient Jehovah foresaw the apostasy of mankind, and with tenderest pity beheld them involved in circumstances of misery, from which no human power could redeem; that, in richest mercy, he laid help on one able to deliver, and gave up his only-begotten Son to sufferings and death; that the Son of God readily engaged to save men from ruin, by dying as their Surety; and that what he freely undertook, he fully accomplished; for when the fulness of time arrived, he was manifested in the flesh, was numbered with transgressors, and died for the unjust, to redeem the lost, to atone for guilt, and bring many sons and daughters to glory.

“To aid our conceptions of this Redeemer’s love, scripture assures us, that the guilt of sin could not be expiated, nor men redeemed, without a sacrifice of infinite value; and that he who humbled himself to the death of the cross for us, was none other but the Lord of glory, Immanuel, God with us, in whom dwelleth all the fulness of the Godhead, and who thought it no robbery to be declared the equal of the Father! This is he who bowed his head on Calvary, and said, *It is finished*; the Messiah cut off, though not for himself, but to make an end of sin-offering, to make reconciliation for transgressors, and to bring in everlasting righteousness. Need we then wonder, that the inspired writers speak in the language of rapture on this glorious theme; and that they seem to labour for expressions, when attempting to extol the love of the eternal Father, for giving his only-begotten Son to the death for sinners, and the love of the adored Redeemer, in shedding his precious blood for the remission of the sins of many?”

After a general view of the doctrines of Christianity, “the *experience of religion*,” or “the actings of the minds of Christians towards divine objects, and the influence of what they believe on the temper and affections,” are next concisely, but clearly pointed out: and in the subsequent chapter, the *practical influence* of religion is exhibited; for it is justly observed, that, “united with right principles, and experience, religion consists in the conformity of our temper and life to the will of God.” From these we would willingly have given some extracts, but our limits prevent it.

For a similar reason, we find that we cannot attempt to go over particularly the other parts of this work. The whole is well calculated to be generally and extensively useful, and to con-

vey a just and strong impression of those truths which most nearly concern the best interests of mankind. Though more immediately addressed to the common people, it is by no means suited for them only; it may be perused with advantage by persons in every situation; and we cordially recommend it to the attention of all who think the promotion of religion, in themselves, or among their countrymen, an object of superior importance to the common pursuits and wishes of mankind.

PROCEEDINGS OF MISSIONARY SOCIETIES.

BESIDES the Missionary Societies at Glasgow and Edinburgh, other Societies, having the same object in view, have lately been formed at Stirling, Kelfo, Paisley, Greenock, Perth, and Dundee. Some of these have chosen to act by themselves, and some to unite with the Missionary Society of London; but all of them express, in the strongest terms, their willingness to co-operate in the grand undertaking.

The first annual meeting of the London Missionary Society, was held at London, on the 11th, 12th, and 13th of May this year. During these days, sermons were preached at the Tabernacle, Surry Chapel, Tottenham Court Chapel, and Zion Chapel. The public services were attended by numerous congregations, and the sermons are to be published. At the general meeting of the subscribers and friends to the institution, in Spa Field's Chapel, the following important resolution, which had been previously and maturely considered by the Directors, was passed with perfect unanimity, "That a Mission be undertaken to Otaheite, the Friendly Islands, the Marquesas, and the Pelew Islands, in a ship belonging to the Society, to be commanded by Captain Wilson, as far as may be practicable and expedient."

The idea of the great expence attending the purchase and employment of a ship solely for the conveyance of Missionaries, had, previous to the general meeting, occasioned an hesitation in the minds of some valuable friends to the institution. But the Directors having stated the great difficulties of every other mode of conveyance, and the prospect of being able to visit, not Otaheite only, but several other islands, with the invaluable blessing of the Gospel, in one voyage, the above resolution was unanimously adopted, as a measure highly expedient, and best calculated to promote the great objects of the Mission.

At the last of the meetings of the London Society, on this occasion, which was held in the large room of the *Castle and Falcon*, several memoirs, written by various gentlemen, were given in, proposing Missions

to Surat, Madagascar, the West Indies, and the northern shore of the Caspian Sea.

Various letters were read from Scotland, from the Societies lately formed there for encouraging Missions, and the Society signified, by an unanimous resolution, the great satisfaction they received from the letters which had been read from their Christian brethren in that country; and appointed their secretary, Mr Love, to signify their cordial assent to the proposals they have made, of correspondence, union, and co-operation.

The gentleman who seconded the motion for this resolution, observed, that it was near ninety years ago since the legislature of this country passed the act of union, whereby both kingdoms became one, in a political and commercial sense; but, said he, "it was not till this night, and
" by this resolution, that the union was perfected; the union is now com-
" plete; a spiritual union has taken place, far more important and glo-
" rious than the former."

In consequence of the above resolution, it has been intimated by Mr Love, to the Glasgow and Edinburgh Missionary Societies, that they may, by the London Society's vessel, convey Missionaries, at a reasonable expence, to any spot in that vast world of waters, the South Seas, which they may choose, particularly among the Society, the Friendly, the Marquesas, or the Pelew Islands. The vessel, he hopes, may sail towards the end of July, or in August.

The number of Missionaries accepted by the London Society, was in May above twenty. They expect to send out in their first Mission, thirty at least, besides wives and children.

Their funds now amount to a very considerable sum; but the expence of a Mission to such a distance, and on so great a scale, must require the continuance of that liberal support, which they have hitherto experienced from the Public.

At Glasgow, private meetings, with a view to promote the Mission of the Gospel, were held as far back as last September. The Missionary Society there was instituted, in its present form, in February. In the beginning of June, its funds were above L. 1100. Of several candidates, who have offered for being Missionaries, one having a family is accepted as a catechist; and the offer of another is at present under consideration. Memorials, and essays, respecting the best stations for Missions, have been received, and lie on the table for further deliberation.

Various offers have also been made, by persons desirous to go abroad as Missionaries, to the Edinburgh Missionary Society. None of these, however, have yet been accepted. In the mean time, the Society is desirous to employ a small part of their funds, in a way connected with the object of their institution. At their last quarterly-meeting, which was held on

the last Tuesday of June, upon a representation by a member, that the chaplain and catechists at Sierra Leone had informed their friends in Edinburgh, that religious books were much wanted by the settlers, it was unanimously resolved, to purchase a number of Bibles, Catechisms, &c. to be sent to Sierra Leone by the first ships. It was also unanimously resolved, to send L. 50 to the Society of Particular Baptists in England, for propagating the Gospel, to be applied towards defraying the expence of printing a translation of the Bible, into the Bengalee language, in which their Missionaries in the East Indies have already made considerable progress.

In this last resolution, the Edinburgh Society followed the laudable example which had been set them by a similar Society at Stirling, which, some time ago, gave a donation for the same purpose. As this important undertaking of the Baptist Missionaries in the East Indies, will be attended with very considerable expence, and the Society which sent them out is not very opulent, it is hoped, that they will meet assistance from various quarters.

Several sermons have been preached, before the Missionary Societies in Scotland, or on their account, some of which, it is hoped, will soon be printed. The collections which have been made to their funds, have been liberal beyond example. In every part of the country, a zeal and an unanimity have been manifested, which indicates, that the cause of religion is not on the decline; and that the spirit of love and mutual forbearance is widely diffused.

WE hear that the Rev. Mr BOGUE at Gosport is engaged in writing Essays on Missions.—The Rev. Mr PEARCE at Birmingham is writing a History of Missions.—There is at present in the press, a Report, by the Society in Scotland for propagating Christian Religion, which, we have no doubt, will convince the Public of the great utility of their extensive labours.

WE are sorry to announce the death of the Rev. Dr MUNN, a Clergyman of eminent piety, who was lately appointed, by the Bishop of London, to a living in Jamaica, with powers to preach in any church throughout the island. On the 28th of March 1796, the tenth day after his arrival, and the sixth of his illness, he fell a sacrifice to that malignant fever to which, within the last three years, many thousand Europeans have fallen a sacrifice.

The death of this servant of Christ, especially when we consider the state of Jamaica, and the opportunity of usefulness which seemed to be given, must be a subject of much regret to all good men. But it is to be hoped, that a successor will be found, whose character may be similar, and whose talents may promise equal success.

POEM—BY A LADY—*On the First Public Meeting for Prayer, of the
MISSIONARY SOCIETY in Edinburgh.*

HAIL happy days ! when influenc'd from above,
Many unite in one grand scheme of love,
No party-appellation *here* they claim,
Lost in the better, nobler, Christian name.—

Dear to the friends of Jesus every plan,
That tends to meliorate the state of man,
But chiefly those of more exalted kind,
Whose object is t'emancipate the mind.
Ah ! what avails a nation's wealth or power,
'The genial sky, the fertilizing shower,
'Tho' mountains with the choicest vines are crown'd,
And glad'ning plenty cover all the ground,
'Tho' from the rivers men may gather gold,
And clefted rocks the brightest gems unfold,
'Tho' flocks and herds o'erspread th'enamelled vale,
'Tho' fragrant odours breathe in every gale,
Fruits cool the taste, and flowers delight the eye,
And Nature smile in rich variety—
If ne'er to them has dawn'd the Gospel-light,
But mental darkness still obscures the sight,
We mourn with sympathy their helpless lot,
And thankful prize our own distinguish'd spot :
O ! treasure of inestimable worth,
Thou undeserved gift of Heaven to earth ;
Possessing thee, is ev'ry good enjoyed.
And life without thee, but an aching void.—

Conscious how great the blessings we receive,
As freely given, we would to others give ;
For, if t'assuage the wretched sufferer's grief.
And give to penury the wish'd relief !
To clothe the naked, feed the hungry poor,
And bid the tear of sorrow flow no more ;
If these are deeds, which CHARITY approves,
(Who beareth long, is kind and much she loves),
Still more beneficent the gen'rous aim,
To spread the knowledge of a Saviour's name.—
Aid it, ye Christians, then, with liberal hands,
Your strongest efforts such a cause demands :
'Tis animating, noble, great, sublime !
Reaching beyond the poor concerns of time,
'To vast ETERNITY ! its objects tend ;
And man's salvation is its glorious end.

'This theme demands far other lays than mine,
Where truth in all the glow of verse might shine,
Yet tho' to me no flow'ry strains belong,
I feel th'important subject of my song,
Catching a portion of that sacred fire,
Which the associated bands inspire,
Congenial ardour kindles in my heart,
Beyond the powers of language to impart !

May union, love, and zeal, increase to bind
Friends to the truest interests of mankind,
And HE, who only can command success,
Smile on the work, and all their labours bless.
For *me*, who thus in humble notes would raise
Some trophy to my dear Redeemer's praise,
O ! may my conduct with my pray'rs accord,
And mark th'*obedient follower of the Lord.*

T H E

MISSIONARY MAGAZINE.

MONDAY, AUGUST 15. 1796.

*An ESSAY on the MEANS by which the GOSPEL was
originally propagated in the World.*

[Continued from No. I.]

SPEECH, as it was used in the original propagation of the Gospel, naturally produced ASSOCIATION. By *preaching* the people were collected and roused: by *exhortation* the crowd was kept together, until the impression made by the preaching was confirmed, and the believers openly confessed their faith. This new description of men could not fail to unite. They were separated from the mass of mankind by their common belief; they were animated by one sentiment; they derived their consolation from the same source; they devoted their lives to the same object.

This association of believers, however, was gradually formed. It was not the preconcerted combination of artful men, who wished to give to their opinion a weight and operation, which the opinion of unconnected individuals cannot have. It was simply one of the genuine effects of the promulgation of truth, and, in its formation, it kept pace with the progress of the cause which produced it. At first, the multitudes which followed the Baptist, or our Saviour and his Apostles, were composed of persons of the most opposite characters, actuated by different motives, and easily dispersed. Some, led by mere curiosity, went out into the wilderness to see a prophet; others, desirous at once to live in idleness, and to satisfy their hunger, sought the Son of man, not because they saw his miracles, but because

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they did eat of the loaves and were filled ; some came with a design to tempt, and to betray ; others, to hear something new from a stranger, or something ridiculous from one whom they despised as a dabbler. Multitudes of so mixed a nature could not but be fickle and treacherous. Sometimes, they continued to follow the Saviour to a great distance, and for many days ; at other times, many went back, and walked no more with him : sometimes they cried, " Hosanna to the Son of David, blessed is he that cometh in the name of the Lord, hosanna in the highest ;" at another time they cried, " Away with him, away with him ; crucify him, crucify him." Base, however, as the character of such persons must have been, the truth was not proclaimed to them wholly in vain. Even of a generation of vipers, some were warned to flee from the wrath to come. While our Saviour was yet on earth, some could say unto him, " Lo, we have left all, and followed thee." The primary ASSOCIATION for propagating the Gospel was formed by Jesus himself, in the selection of the twelve apostles. After the ascension, the number of disciples was about an hundred and twenty. And when the day of Pentecost came, there were added to that small company, about three thousand souls. The union of Christians began now to appear, in a manner suited to the circumstances in which they were placed. Acts ii. 42.—47. " They continued
 " steadfastly in the apostles doctrine, and fellowship, and in
 " breaking of bread, and in prayers. And fear came upon every
 " soul ; and many wonders and signs were done by the apostles.
 " And all that believed were together, and had all things com-
 " mon ; and sold their possessions and goods, and parted them
 " to all men, as every man had need. And they continuing
 " daily with one accord in the temple, and breaking bread from
 " house to house, did eat their meat with gladness, and single-
 " ness of heart ; praising God, and having favour with all the
 " people. And the Lord added to the church daily such as
 " should be saved." When the Gospel was preached with success, in other places, similar societies were formed, to which, in like manner, were given the name of churches. Thus, we read, Acts xv. 41. that Paul " went through Syria and Cilicia,
 " confirming the churches." Thus also we read of the " church
 " of God which was at Corinth," of " the churches of Galatia,"
 " of the church of the Thessalonians," and of " the seven
 " churches of Asia." These societies occasionally maintained correspondence with one another ; and by each of them stated meetings were held, for the purposes of social worship, and mutual edification. All the members cultivated acquaintance with their brethren, and affectionately contributed their share of assistance in every possible way for the general good.

The most obvious effect of this system of ASSOCIATION, was,
rapid

rapid progress in the acquisition of knowledge. The institution of a Society, wherever there were believers, gave to religious intelligence an easy circulation; intured to all the members an opportunity of hearing the apostles, and evangelists, when any of them happened to arrive; and enabled the brethren to profit more completely than they could otherwise have done, by the ministry of the elders, who "took the oversight," and who "laboured among them in word and doctrine;" i. e. who *preached and taught* in the churches to which they belonged. Besides, every Christian was incited to commune with his associates. At their frequent meetings, it was natural to converse upon the subject of their common belief. None of them were fully enlightened respecting the various truths connected with that subject, but all had the means of information within their reach, and all were disposed to inquire. Every man was eager to tell, and hear, what the interests of all required them to know. Discussion ensued. The disciples listened to their teachers; but, without implicitly receiving any man's dictates, they searched the scriptures daily, to ascertain whether the things which they heard were really so; and they comforted themselves together, and edified one another with the result of their investigations. They did not adopt their opinions, in consequence of harangues and declamation. They stored their minds with reading and reflection, concerning what they had heard, and then they proceeded, in candid and unreserved conversation, to compare their ideas, suggest their doubts, examine their mutual difficulties, and cultivate a collected and striking manner of delivering their sentiments. Prepared thus by habitual intercourse with one another, they went forth into the world, to explain with succinctness and simplicity, and in a manner calculated to arrest attention, the true principles of Christianity. Those who heard, were instigated, in their turn, to repeat these truths to their companions. Knowledge, therefore, perpetually gained ground; the acquisitions of the individual were immediately added to the common stock, which again was distributed every where, for the benefit of mankind. This effect of association seems to be implied, at least, in what is said, Acts ix. 31. "Then had the *churches* rest throughout all Judaea, "and Galilee, and Samaria, and were *edified*, and walking in "the fear of the Lord, and in the comfort of the Holy Ghost, "were *multiplied*."

Even the disputes which took place, among the primitive societies of Christians, contributed to the advancement of knowledge. Thus, when they of the circumcision contended with Peter, because he had gone in to men uncircumcised, and had eaten with them, the objectors were informed of a truth which might otherwise have been concealed from them, at least for a

time. Peter, in his own vindication, declared to them, the vision which he had seen, and the effects which had attended his preaching in the house of Cornelius: and they, taught of God to be open to conviction, in opposition even to their strongest prejudices, when they heard Peter's defence, Acts xi. 18. "held their peace, and glorified God, saying, 'Then hath God also to the Gentiles granted repentance unto life.'" Thus also, in the great controversy about circumcision, and the law of Moses, difference of opinion brought the matter under review, in the churches, both at Antioch, and at Jerusalem; the decision of the Holy Ghost, and of the apostles, concerning it, was declared; besides discussing it repeatedly, in the most ample manner, in some of his epistles, Paul, Acts xvi. 4. "as he went through the cities, delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. *And so,*" says the historian, "*were the churches established in the faith, and increased in number daily.*"

Another good effect, which attended the primary ASSOCIATION of Christians, was, *the encouragement and succour which they were thereby encouraged to give to others who suffered persecution.* The kingdom of Christ was not of this world, and therefore his servants were not to fight. When persecuted in one city, they were to flee into another. Nay, they were to bless those who cursed them, and to do good to those who despitefully used them, and persecuted them. They were not, however, prohibited from giving countenance and aid to oppressed individuals. Although the churches of Christ were not formed with a primary view to mutual assistance in suffering, far less to mutual defence; yet their formation certainly enabled them to act in concert for the safety of their members, to facilitate the escape of those who were pursued, to administer to the comfort of those who were taken, to pray for their deliverance, or their perseverance. Next to the consciousness of having done nothing criminal, the man who is unjustly attacked and condemned, must derive consolation from the assurance, that there are many who wish him well, who sympathise in his distress, and who are ready to serve him, at their own hazard, to the utmost of their power. This consolation was enjoyed, in an eminent degree, by those who were persecuted for propagating the Gospel, and thereby they were very much emboldened in the discharge of their duty. Thus, when Peter and John were threatened, and commanded to speak thenceforth to no man, in the name of Jesus, how wonderfully were they strengthened by the countenance and prayers of their associated brethren, Acts iv. 23.—32. "Being let go, they went to their own *company*, and reported all that the chief priests and elders had said unto them. And when they heard that, they lift up their voice *with one accord*, and said,

“ said, Lord, thou art God, &c.—And when they had prayed, “ the place was shaken where they were assembled together ; “ and they were all filled with the Holy Ghost, and *they spake* “ *the word of God with boldness.*” Thus also, when Herod killed James the brother of John with the sword, and because he saw it pleased the Jews, proceeded further to take Peter also, we are told, Acts xii. 5. that “ Peter was kept in prison ; but “ that prayer was made without ceasing of the church unto “ God for him :” and this united intercession was so successful, that the very night before the intended execution, the angel of the Lord came upon Peter, and released him from prison. Again, when Paul was carried a prisoner to Rome, the historian says, Acts xxviii. 15. “ When the brethren heard of us, “ they came to meet us, as far as Appii-forum, and the Three “ Taverns : *whom when Paul saw, he thanked God, and took courage.*” The same apostle afterwards complains, 2 Tim. iv. 16. “ that at his first answer no man stood with him, but all men “ forsook him.” This part of his trial, which he felt to be peculiarly severe, bore, in some degree, a resemblance to that which was appointed to our Saviour, when all his disciples forsook him and fled.

As the institution of churches tended to encourage those who were persecuted, so it provided for the relief of those who were afflicted with poverty. At first, indeed, the Christians had all things common ; but we early read of the appointment of seven men, to superintend the daily ministration of the poor. In fact, the community of goods, which took place at first, seems to have been merely a contribution, universally made, among the disciples who had property, for the poor disciples, who doubtless were then very numerous, and in great distress. Unable to fix the amount of this contribution, and willing to share every thing with their brethren, the rich disciples yielded up their possessions into the hands of the apostles, to be applied, at their discretion, for the general good. Providing for the poor has ever since been a constant care of the churches of Christ. When it is said of the first church, Acts ii. 42. that its members “ continued stedfastly in the apostles doctrine and fellowship,” &c. the words might be rendered, “ in the doctrine of the “ apostles, and the *distribution*, and the breaking of the bread, “ and the prayers.” All these exercises, it would appear, were statedly practised by the first church. We find the churches not only providing each for its own poor, but raising supply for whole churches who were in need. Thus, after mentioning, that the great dearth which came to pass in the days of Claudius Cæsar, was foretold at Antioch by a Christian prophet, who had come from Jerusalem, it is added, Acts xi. 29. “ Then “ the disciples, every man according to his ability, determined “ to

“to send relief unto the brethren which dwelt at Judea.” This contribution was made by the churches of Macedonia, while they were in a great trial of affliction, and in deep poverty. To their power, yea, and beyond their power, they were willing; praying Paul, and his fellow-labourers, with much intreaty, that they would receive the gift, even the fellowship of ministering to the saints. The administration of this service, Paul says, 2 Cor. ix. 12. “not only supplied the want of the saints, “but was abundant also by many thanksgivings unto God; “whiles by the experiment of that ministration they glorified “God for the professed subjection of their benefactors unto the “Gospel of Christ, and for their liberal distribution unto them, “and unto all men.” But the churches of Christ learned to communicate with one another, not merely as to giving and receiving; they entered into all the joy, and all the grief of the brethren. “God tempered the body together, that there should “be no schism in the body; but that the members should have “the same care one for another. And whether one member “suffered, all the members suffered with it; or one member “was honoured, all the members rejoiced with it.”

Further, the primitive ASSOCIATION of Christians enabled them to keep *an universal watch over one another's conduct*. No duty is more insisted on in the New Testament, than that of mutual watchfulness. The believers were to consider one another, to provoke unto love and to good works, and to exhort one another daily, lest any should be hardened through the deceitfulness of sin. They were to look diligently, lest any man should fail of the grace of God; lest any root of bitterness springing up, should trouble them, and thereby many be defiled. They were to warn the unruly, to comfort the feeble-minded, to support the weak, and to be patient toward all men. If any man obeyed not the word of the apostles, they were to note that man, and have no company with him, that he might be ashamed. Yet they were not to count him as an enemy, but to admonish him as a brother. When grievous offences were committed among them, they were to mourn, that he who had done the deed might be taken away from among them. On one occasion, the apostle Paul commanded a church “to deliver “such an one unto Satan for the destruction of the flesh, that “the spirit might be saved in the day of the Lord Jesus.” And he commanded further, 1 Cor. v. 11. “not to keep company, “if any man who was called a brother were a fornicator, or “covetous, or an idolator, or a railer, or a drunkard, or an “extortioner, with such an one, no not to eat.” In all these cases, however, the recovery of the offender was continually to be sought. Although a man had caused grief, his brethren, even after inflicting the heaviest punishment of the church, were to “forgive

“forgive him, (2 Cor. ii. 7.), and comfort him, lest perhaps
 “he should be swallowed up with overmuch sorrow.” If a man
 were overtaken in a fault, they which were spiritual were to
 restore him in the spirit of meekness; considering themselves,
 lest they also should be tempted. They were to bear one ano-
 ther’s burdens, and so to fulfil the law of Christ. In short, this
 system of mutual watchfulness, although it might sometimes
 lead to the severity of discipline, was the natural expression of
 brotherly love. Wherever it has been maintained, it has always
 been accompanied with the happiest effects. It tends, indeed,
 not only to remedy, but to prevent disorders. The establish-
 ment of this system is evidently referred to by our Saviour, when
 he saith, Matth. xviii. 15.—18. “If thy brother shall trespass
 “against thee, go and tell him his fault between thee and him
 “alone; if he shall hear thee, thou hast gained thy brother. But
 “if he will not hear thee, then take with thee one or two more,
 “that in the mouth of two or three witnesses every word may
 “be established. And if he shall neglect to hear them, tell it to
 “the church: but if he neglect to hear the church, let him be
 “unto thee as a heathen man and a publican.” When, after his
 exaltation, Jesus reproved some of the churches in Asia, he char-
 ged them particularly with the neglect of discipline respecting of-
 fenders; with suffering persons to continue in their communion,
 who held the doctrine of Balaam, and the doctrine of the Nico-
 laitans; with suffering a woman who called herself a prophetess
 to teach, and to seduce his servants. Now, the duties which we
 have mentioned, of watchfulness over one another, must have
 been, in a great measure, impracticable, unless the persons who were
 called to discharge them had been formed into societies, and in
 the habit of regularly assembling together.

While ASSOCIATION gave opportunity for mutual watchful-
 ness, it called for the exercise of *mutual forbearance*. In the
 churches of Christ, there were various natural tempers, various
 prejudices of education, different degrees of knowledge, and of
 grace, diversities of gifts. These circumstances, which might
 seem to have rendered association dangerous, and which un-
 doubtedly might have led to confusion, had they not been wisely
 provided for, afforded excellent scope for the offices of charity.
 Animated by this principle, the members of the Christian
 churches were to receive him that was weak in the faith,
 though not to doubtful disputations. They were neither to
 judge, nor to set at nought a brother, for that which he might
 consider as a matter of conscience, and concerning which the
 word of God was silent. No man was to put a stumbling-block,
 or an occasion to fall, in his brother’s way. In short, they were
 to follow after things which make for peace, and things where-
 with one may edify another; and they were to do nothing, by
 which

which their brother might stumble, or be offended, or made weak. They were to put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man had a quarrel against any, even as Christ forgave them, so also were they.

These were their duties. Their practice, no doubt, frequently fell far short. In one church, we read of envying, and strife, and divisions, occasioned by partiality to favourite ministers. In another, Euodias and Syntyche were not of the same mind. In a third, Diotréphes, who loved to have the pre-eminence, received not even the apostles, prating against them with malicious words, and not content therewith; neither did he himself receive the brethren, and forbade them that would, and cast them out of the church. There were in the churches then, as there are now, persons who learned to be idle, wandering about from house to house, and not only idle, but tattlers also, and busy bodies, speaking things which they ought not. Nay, there arose many antichrists, of whom John says, 1 Epist. ii. 19. "They
" went out from us, but they were not of us; for if they had been
" of us, they would no doubt have continued with us; but they
" went out, that they might be made manifest, that they were
" not all of us."

Perhaps, in no situation do men experience more severe trials from one another, than in the relation of church-fellowship; and on no account is the cause of Christianity more blasphemed, than on that of the behaviour of different churches, and of members of the same church, towards one another. But failing in duty does not abolish its obligation; nor does it prove, that the relation which calls for the duty is not advantageous. The contentions of associated Christians, arise from their wickedness as individuals, not from their connection as subjects of grace. These contentions are trials of patience, lessons of humility and self-denial; and, however much to be avoided and deplored, will certainly work together, with all other things, for good to them that love God, and that are the called according to his purpose. When a church is at peace, merely because the leaders possess unbounded influence, or because the members are, in general, careless equally about doctrine and discipline, that peace is no sign of spiritual prosperity. Even too much uniformity of character among the members of a society is apt to produce mischief. Many, from the urgency of their private affairs, from a temper averse to scenes of concourse and contention, or from conscientious disapprobation of the measures pursued, withdraw. The acrimonious, the intemperate, and the artful, will generally be found among the most forward. The prudent, the sober, the sceptical, and the
contemplative,

contemplative, those who have no resentments to gratify, and no selfish purposes to promote, will be overborne, and lost in the progress. That progress may, indeed, be smooth and uninterrupted, and yet be the progress of folly and wickedness. But the association of Christians has this peculiar advantage, that all Christians are bound to join it, and to be active in promoting its interests, and directing its operations, according to the ability and opportunity that may be afforded them. The consequence will no doubt be, occasional fermentation. But the process is salutary. It will purify and refine, and then will cease. When waters have newly burst forth from the mountain, the contending torrents boil and foam for a while, but soon they unite; each falls to the common level, and contributes to the clear and placid lake below.

Strife, surely, is not a necessary attendant on Christian communion. The apostle did not exhort in vain, when he said, Phil. ii. 1. "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." We find him bearing testimony to the Thessalonians, 1 Epist. iv. 9. that "as touching brotherly love, they needed not that he should write unto them; because they themselves were taught of God to love one another. And indeed, says he, ye do it towards all the brethren which are in all Macedonia." But why seek examples? Wherever faith and hope are, there will abide charity. Of these, charity is the greatest, and will finally prevail over every opposite affection.

Lastly, The primitive ASSOCIATION of Christians was a great mean of drawing the attention of the world to the principles of Christianity. The effects of this association, which we have hitherto considered, respected the associated body itself: this one respected the rest of mankind. It is said to be the characteristic of truth, that it trusts much to its own energy. But the progress of solitary truth is silent and slow. Men must be awakened, before they can attend to its beauty, and its evidence; they must be led to inquire and to think for themselves; and this is often effected, rather by the progress of society, by remarkable changes in its general complexion, than by the instruction or exhortation of individuals. Many, who perhaps would never have heard of Peter's sermon on the day of Pentecost, were astonished at the extraordinary association which it brought into view. They naturally inquired into the cause, and their inquiries issued in belief of the truth. Acts v. 13. "Of the rest," says the historian, "durst no man join himself to them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women." The

same effect followed the formation of a church at Thessalonica, 1 Thess. i. 8.—10. “From you,” says Paul, “founded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.” Considerate men, who did not believe, were staggered at the association, and the increase of the primitive Christians. When the Scribes and Pharisees would have punished the apostles, because they had “filled Jerusalem with their doctrine;” “Refrain,” said Gamaliel, Acts v. 38. “from these men, and let them alone: for if this counsel, or this work, be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.” It was not often, indeed, that so prudent an advice was either given, or taken. On the contrary, the formation of churches was commonly the immediate cause of persecution. Thus, when Paul and Barnabas so spake at Iconium, “that a great multitude, both of the Jews, and also of the Greeks, believed;” it is immediately added, Acts xiv. 2. “But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.” The successful activity of the apostles, in forming churches, was sometimes the principal charge which their persecutors brought against them. “Some of them believed,” says Luke, Acts xvii. 4. “and converted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, &c. And they drew Jason, and certain brethren, unto the rulers of the city, crying, *These that have turned the world upside down, are come hither also.*” “We have found this man,” said Tertullus, Acts xxiv. 5. “a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.” In short, the Christians were a *sect* which every where was spoken against. But the obloquy and persecution, which they endured, were evidences how much the attention of men was drawn to the practice of believers, and even to the principles of the Gospel. While some blasphemed, and resisted, others yielded to the force of the truth. Even a Saul was sometimes stopt in his career. Nor could the most determined persecutors resist the work of the Lord. Overwhelmed by the multitude of the witnesses for Jesus, they found the task of extermination too great. They could kill the body of an individual;

dividual; they could slay immense numbers; but a system of universal association, generated by the seed of truth, and of which the ramifications were continually spreading, and multiplying, and springing up anew, it was beyond the power of man to destroy. The apostles, therefore, cheerfully submitted to every hardship. They rejoiced, that they were counted worthy to suffer shame for the name of Jesus. They counted not their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the Gospel of the grace of God. Many were not only led to admire, but enabled to imitate apostolic fortitude: "The wicked saw it, and was grieved; he gnashed
" with his teeth, and melted away."

Thus it appears, that the original propagation of the Gospel was promoted by means of association. The institution of the primitive churches of Christ enabled the believers to make rapid progress in the acquisition of knowledge; to encourage and to succour those who suffered persecution, or were afflicted with poverty, or with any other cause of distress; to keep an universal watch over one another's conduct; to forbear one another in love; and forcibly to draw the attention of the world to the principles of Christianity.

Wherever such associations can be formed, there the Gospel of Christ may be considered as taking root, and promising to flourish, perhaps for ages to come.

ONESIMUS.

TO THE EDITOR OF THE MISSIONARY MAGAZINE.

SIR,

Edinburgh, July 16. 1796.

I REJOICE to hear of the Missionary Magazine, and sincerely pray for its diffusion and success.—I met with a paper some time ago, in which a very important doctrine of the sacred scriptures, as I judge it to be, is stated with great simplicity, and defended with great force of argument. I have requested the writer of it to allow me to send it to you for publication. He has given his consent, and now I inclose the first part, which shall be followed by the rest, when I find time to transcribe it.

I am, Sir,

A Wellwisher and Subscriber to the Missionary Magazine.

On the CALLS and INVITATIONS of the GOSPEL.

THE Gospel is the testimony of God, concerning the person, mission, and work of Jesus Christ, including a promise of sal-
vation

vation to all who shall credit this testimony. God hath enjoined, that this Gospel be proclaimed universally, to all mankind, without exception of sex, age, condition, or character, and freely, without money and without price; i. e. without any condition of works or merit, whereby one man can be supposed to be better qualified for, or entitled to the salvation, than another. Considerable differences of sentiment have prevailed with respect to the invitations, calls, and exhortations, which immediately accompany the declaration of the Gospel, and are founded upon it. Many have greatly darkened and perverted the true grace of God, by what have been termed ministerial calls, and exhortations, and Gospel-offers. Directions have been given to men, in a state of unbelief, in what manner they should work themselves into a converted state, and become qualified for trusting in Christ. Faith, by which alone we can be saved, hath been represented as a mysterious and laborious exercise of the mind, including every good disposition; and men have been exhorted to strive hard to attain and perform this, that they may be justified; and the peculiar duties of the Christian life have been urged upon persons, while they were yet supposed to be unbelievers, and void of every principle of obedience. These things are not only improper, but pernicious; for, instead of presenting Christ as the immediate, free, and complete relief of the guilty, they convert the Gospel into a law of works, and give the sinner as much to do, in order to obtain an interest in Christ and his salvation, as if he were to obey the whole law. The natural effect of this, is, that men either despair and give up, after repeated attempts, or fester a kind of presumptuous hope, founded upon their sincere endeavours.

But, however the calls of the Gospel may have been misrepresented, and turned into a scheme of self-righteousness, this can never warrant us to deny, that there are such calls and exhortations

When we speak of Gospel-calls to unbelievers, it may be proper to explain who are intended by this designation. By unbelievers, I do not mean merely Heathens, who worship idols; or Deists, who deny divine revelation; or Jews, who, though they admit the Old Testament revelation, deny its true meaning, as unfolded in the New Testament; but also all those called Christians, who are in an unconverted state; and even all such as make use of the Gospel to establish their own righteousness, and have not found rest to their souls from the divine testimony concerning the finished work of Jesus Christ. It is evident, that among these different classes of unbelievers, there are very different degrees of knowledge, and that each of them is addressed in the scriptures, in a way suited to their peculiar circumstances. When the apostle addresses mere heathens, he declares unto them first of all the true God, and exposes the absurdity

furdity

furdity of idolatry, Acts xiv. 11.—19. xvii 22.—32. But in addressing the Jews, he proceeds upon their acknowledgement of the one true God, and of the Old Testament, as a revelation from him; from which he evinces, that Jesus was the promised and expected Messiah, Acts xvii. 2. 3. xxviii. 23. I shall now proceed to shew,

1st, That the Gospel not only contains a declaration of facts concerning the person and work of Christ, but also invitations, calls, and exhortations, founded upon that declaration.

2^{dly}, I shall consider some difficulties and objections.

When attempting to shew, that the Gospel contains calls and invitations to unbelievers, I would not be mistaken.— I do not mean that any will comply with the calls of the Gospel while they continue in unbelief, but only that these calls are addressed to them while in that state. This our Lord clearly shews, when he says, “Many are called, but few
“are chosen,” Matth. xxii. 14. Let us consider a few of these calls and invitations. In Is. lv. 1.—4. the Lord gives the following most free and gracious call, “Ho! every one that
“thirsteth, come ye to the waters, and he that hath no mo-
“ney: come ye, buy, and eat; yea, come, buy wine and milk
“without money, and without price. Wherefore do ye spend
“your money for that which is not bread? and your labour for
“that which satisfieth not? hearken diligently unto me, and
“eat ye that which is good, and let your soul delight itself in
“fatness. Incline your ear, and come unto me: hear, and your
“soul shall live, and I will make an everlasting covenant with
“you, *even* the sure mercies of David.” That this is a Gospel-
call, is evident from the mention of the everlasting covenant,
and sure mercies of David, which is explained as regarding
Christ, Acts xiii. 34. That it is a call to unbelievers, appears
from the persons to whom it is addressed, being termed, ver. 7.
wicked and unrighteous.

Jesus himself, in the days of his flesh, thus invited sinners, Matth. xi. 28. “Come unto me, all ye who labour, and are
“heavy laden, and I will give you rest,” &c. That this call
was addressed unto unbelievers, appears from their being descri-
bed as weary and heavy laden; as not having taken Christ’s
yoke upon them, nor found rest to their souls. Answerable
to the call in Isaiah lv. 1. “In the last day, the great day of the
“feast, Jesus stood and cried, saying, If any man thirst, let him
“come unto me and drink. He that believeth on me, as the
“scripture hath said, out of his belly shall flow rivers of living
“waters,” John vii. 37. This is addressed to Jews, evident-
ly then in a state of unbelief, and is a call to believe in him.
In Rev. xxii. 16. 17. he says, “I am the root and the offspring
“of David, the bright and morning Star; and the Spirit and
“the

“ the Bride say, Come, and let him that heareth say, Come, and
 “ let him that is a thirst come, and whosoever will, let him take
 “ the water of life freely.” Agreeably to this, he represents the
 preaching of the Gospel, under the notion of inviting to a mar-
 riage-supper, where all things were prepared, and ready for their
 use. All sorts of guests are invited, the poor, the maimed, the
 halt, and the blind; and that from every place that could be
 supposed, the haunts of the destitute and the miserable, such as
 the streets and the lanes of the city; the highways and hedges
 of the fields; and his servants are enjoined to bid them come
 unto the marriage; nay, to *compel* them to come in, that his
 house may be filled with guests. See Matth. xxii. 2.—15.
 Luke xiv. 16.—24. This surely must mean, not merely a decla-
 ration, that all things are ready, but also the most earnest and
 pressing invitation, to come and partake; nor can any one
 reasonably doubt, that the subjects of these invitations were un-
 believers, for those to whom they were at first addressed *refu-*
sed; and the last invitation was addressed to idolatrous Gen-
 tiles, who were without God, and without hope in the world.
 Lest it should be thought, that this strains the parable beyond
 its intention, we may refer to Paul’s account of the manner in
 which the apostles executed their commission in compelling men
 to come in: “ All things,” says he, “ are of God, who hath re-
 “ conciled us to himself by Jesus Christ, and hath given to us the
 “ ministry of reconciliation, viz. that God was in Christ reconci-
 “ ling the world unto himself, not imputing their trespasses unto
 “ them, and hath committed unto us the word of reconciliation.
 “ Now, then, we are ambassadors for Christ, as though God did
 “ beseech (*men*) by us; we pray (*them*) in Christ’s stead, to be
 “ reconciled to God. For he hath made him to be a sin-offering
 “ for us,” &c. 2 Cor. v. 18.—21. From these words, it is plain,
 that the apostolic commission contained, not only a testimony,
 but intreaty, or earnest calls and invitations, founded upon
 this testimony: 1st, They were commissioned to testify and de-
 clare, that God had by Christ reconciled the world to himself, by
 making him a sin-offering, and did not impute their trespasses,
 but granted remission of them, to those who believed this testi-
 mony; declaring, when they said so, what is intended by these
 words of the parable, “ All things are ready.” But this was not
 all: for they, 2^{dly}, had it in commission to urge and beseech sin-
 ners to be reconciled to God; so he adds, “ God doth beseech
men by us, we pray *them* in Christ’s stead, to be reconciled to
 GOD,” &c. They were to press home the doctrine of reconcilia-
 tion upon guilty rebels, as the grand motive and argument for
 their being reconciled to God; to impress the consciences of
 men to excite their affections, their hopes and fears, with every
 motive contained in their commission. Knowing the terrors of
 the

the Lord, they were to persuade men, by awakening, in careless and insensible sinners, a conviction of their state, and of their danger of rejecting the great salvation. On the other hand, they were to set before them, the evidence, fullness, suitableness, and freedom of that salvation, and their happiness in enjoying it, in order to allure them by the mercies of GOD ; in the whole of this addressing themselves, not merely to men's speculative and reasoning faculty, but to every man's conscience * in the sight of God. This earnest intreaty, beseeching and praying men to be reconciled to God, answers to these words of the parable, "Compel them to come in." We all know what influence the pressing invitations and importunate intreaties, even of our fellow-creatures, have upon the most obdurate and inflexible minds. These prevail when all other methods have proved ineffectual to move them. God hath condescended to use this way to work upon men. But the Lord not only calls and invites men in a natural state to believe in Christ, and to partake of the blessings of the Gospel, but, in connection with this, he commands them to repent of their sins, be converted, turn unto the Lord, and call upon him. I shall mention a few texts, among a great number that might be quoted, to the same purpose. Is. lv. 6.—12. "Seek ye the Lord, while he may be found ; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return to the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon." Here is a call to the wicked, and unrighteous man ; a gospel-call, as appears from the context, and so not peculiar to the Jews. It is a call to the wicked to seek the Lord ; to forsake his wicked way and thoughts, and return unto the Lord. The time prescribed is, "while he may be found ; while he is near." The encouragement given is, "The Lord will have mercy on him, and will abundantly pardon." All this is founded on the "everlasting covenant, the sure mercies of David," ver. 3.

In the New Testament, unconverted persons are exhorted in the same manner. John the Baptist exhorted all who heard him, without distinction, to repent, and to bring forth fruits meet for repentance † ; using this argument, "The kingdom of God is at hand," Matth. iii. 2. 7. 8.

Peter exhorted the convicted Jews thus, "Repent and be baptised every one of you, for the remission of sins ; and with
" many

* It seems inaccurate to speak as if there were a difference between the reasoning faculty and the conscience. EDITOR.

† This is true, as to John the Baptist's exhortation "to repent ;" but his exhortation, to "bring forth fruits meet for repentance," was addressed to those Pharisees and Sadducees who had come to his baptism. EDITOR.

“many other words did he testify and exhort,” Acts ii. 38. 40. And lest it should be thought, that this exhortation belongs to those only who are under conviction, we find him addressing impenitent Jews in the same style. After having shewn them that God had raised and glorified his son Jesus, whom they had denied and crucified, he says to them, “Repent and be converted, that your sins may be blotted out,” chap. iii. 19.; and although he perceived Simon Magnus to be still in the gail of bitterness, and in the bond of iniquity, yet he did not scruple to exhort him thus: “Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee,” ch. viii. 22. But why need I produce any more instances of such exhortations? Does not our Lord declare, that the great end of his coming into the world was, “not to call the righteous, but sinners to repentance,” Mark ii. 17. Will any one maintain, that by sinners he means only believers? Paul tells the elders at Ephesus, that the great subject of his ministry was testifying to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ, Acts xx. 21. He gives the same account of it before Agrippa, saying, “That he shewed the Gospel first to them at Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance,” chap. xxvi. 20. Can we suppose, that they were believers he was thus calling to faith and repentance? Speaking of the insensible and benighted Gentiles, and their unfruitful works of darkness, he thus sums up the call of God to them in his word, “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light,” Eph. v. He tells the idolatrous Athenians, who scoffed at him and his doctrine, that the Creator of all gave men a being in this world, and discovered himself to them in creation and providence, for this very end, “that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us;” so that they were inexcusable in their idolatry. He adds, “And the times of this ignorance God winked at, but now commandeth all men every where to repent, because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained,” Acts xvii. 27. 30. 31. Surely, no man will affirm, that *all men every where* are believers; yet we are told, that by the Gospel God commands all men every where to repent. It appears, then, from the whole, undeniable, that the gospel contains calls, invitations, and exhortations, to men while in a state of unbelief.

The solution of difficulties, and replies to objections, will be sent for your next Number.

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NARRATIVE

NARRATIVE of the METHODIST MISSIONS to the CONTINENT of AMERICA, and the WEST INDIA ISLANDS, taken from the latest Accounts, by one of their own Ministers.

TO many who have been eye-witnesses of the zealous exertions of the Methodist Society in these kingdoms, in opposing the torrents of vice, and promoting the interests of Christianity, it will no doubt appear strange that they have not come forward as a body, with the other denominations of Christians, who have lately united together, for the laudable purpose of sending the Gospel to the Heathens. That it is not from the want of their hearty concurrence in this design, the following narrative will afford evident demonstration; they having already a considerable number of Missionaries, both in America and in the West Indies, whom they, as a body, have to support alone. It is our intention, in the following account, to lay before our readers, the *entrance, progress, and present state* of those Missions, which we presume will be acceptable, and which, we hope, will have a tendency to excite the utmost exertions of those who have engaged in so benevolent an undertaking.

We proceed first to give an account of their Missions to the continent of America.

Some time in the year 1763, several persons, members of Mr Wesley's society, emigrated from *England and Ireland*, and settled in various parts of America; and some few years after, two local preachers* from Ireland began to preach the Gospel of Christ, the one at New York, the other in Frederick County in Maryland, and had the happiness to see their labours accompanied with the divine blessing, many being converted to God, and by them formed into societies. About this time, Mr Webb, a lieutenant in the army, preached at New York and Philadelphia, with great success; and, with the assistance of his friends, erected a chapel in New York, which was the first belonging to the Methodist Society in America. Induced by this success, and by an earnest desire for the salvation of mankind, he wrote to Mr Wesley, earnestly importuning him to send Missionaries to that continent; in compliance with which request, two were sent, who landed at Philadelphia in the year 1769. Upon their arrival, they found a society of about an hundred members, who had been brought to the knowledge of the truth, through the exertions of Mr Webb and the other brethren. The inhabitants received them with the greatest cordiality, and heard the Gospel gladly, as appeared from the number who attended their ministry. One of these Missionaries went soon after this

* Local or lay preachers, who preach in the absence of the regular itinerants.

to New York, when his audience amounted to about 5000 persons. The Gospel continuing to spread, in the year 1771, two other ministers were sent, who met with a similar reception; so that, in the year 1773, the society was induced to send two more. At this time they had on this continent about a thousand members, six or seven of whom had become preachers. The Lord still continued to smile on their labours, so that in the space of about four years afterwards, they had increased their number of preachers to forty, and of members to near seven thousand, besides some hundreds of *Blacks*, whose minds the Lord opened to receive the Gospel, although not yet united in close fellowship. The work of God prospered in the hands of these Missionaries to an astonishing degree. During a quarterly meeting, at a place called Maybery Chapel, which lasted two days, the congregation being about four thousand, some hundreds were awakened, and it is hoped one hundred and fifty savingly converted. In July 1777, there was a very remarkable spread of Christianity at the town of Petersburg in Virginia, and parts contiguous thereto; in Amelia county, in the course of the summer, eight hundred; in Sussex county, one thousand six hundred; and in the county of Brunswick, one thousand eight hundred, were converted to God, as appeared evident in their consequent holy life and conversation. It would exceed our limits to trace this Mission through its different stages, and therefore we shall only observe, that the hand of God continued with it for good, as appears by the present state thereof: at the last general meeting, held in the year 1795, it appeared, that the number of preachers employed therein was no less than four hundred, exclusive of many hundred local ones; that the number of white persons in their society was fifty-one thousand six hundred and ninety-four, and of blacks thirteen thousand eight hundred and fourteen, amounting in all to sixty-five thousand five hundred and eight, who unite in close fellowship, exclusive of the many thousands who are regular attendants on their ministry.

This great spread of the Gospel was not wholly confined to the continent of America; it extended also to the West India islands. So early as the year 1760, a Mr Nathaniel Gilbert, who had heard the Gospel in England, but who was then resident in the island of Antigua, began to meet a few people in his own house on the Lord's day, for the purpose of exhortation and prayer; his endeavours being countenanced of God, he was encouraged to enlarge his sphere of action, and (though no less a person than the speaker in the House of Assembly) preached the Gospel to the blacks, in the midst of great reproach, till he had formed a society of two hundred of them, who at his death were left as sheep having no shepherd. About sixteen years ago, John Baxter, a shipwright in the royal dock at Chatham,

Chatham, and a local preacher in the Methodist connection, went to this island to work for his Majesty in the English harbour; and being constrained by the love of Christ, soon after his arrival, openly preached his Gospel; by which means he collected the scattered remains of Mr N. Gilbert's labours; for seven or eight years, with surprising assiduity, he walked through the evening dews, when his daily work was over, to instruct the slaves on the plantations; the Sabbath he devoted entirely to this labour of love, and enduring very great opposition and persecution, continued in it till he had raised a society of at least one thousand members, (the most of whom were blacks). In the latter end of the year 1787, four Missionaries sailed from England for Nova Scotia; but after being ten weeks at sea, by stress of weather, the captain of the ship was obliged to bear off for the *West Indies*, whither they now believed themselves providentially called. They landed at Antigua on Christmas-day. One of these Missionaries staid to assist Mr Baxter in this island. Under his ministry, the work of God flourished exceedingly; between two and three thousand blacks were united in society, together with some white persons. It may not be improper here to state, that the influence of Christianity in this island has been so evident, as to render military law, which had been formerly enforced upon festival days, from a fear of an insurrection of the negroes, wholly unnecessary. From Antigua, the other Missionaries proceeded to visit the island of St Vincent's; and, in a short time, united from four to five hundred blacks in society. The third island they visited was St Christopher's; the word of God has had much success in this island, there being at present upwards of one thousand four hundred members, who in general adorn the Christian profession by an exemplary conduct. The fourth island visited by these Missionaries was St Eustatius; here they met with a very violent persecution from the government; the first instance since the commencement of this great spread of the Gospel, in which the government of any country has openly and professedly supported a persecution. The Missionaries were at last driven from this island; but the fruits of their labours appear to this day; two hundred of those persecuted people having united together for divine worship, and mutual edification, although deprived of the benefits of ministerial instruction. In 1788, several other Missionaries were sent to the West Indies, to extend the work the Lord had so signally begun; they landed at Barbadoes on the 9th of December, and found the inhabitants for a time reluctant to receive instruction, and more callous to convictions than those of any of the other islands. They next visited Nevis, where they have joined in society about five hundred negroes, and have at present a bright prospect of more extensive usefulness. The island of Tortola

also was visited this year by those Missionaries, where there was a great outpouring of the Spirit of God, as well as in the small islands adjacent thereto; so that one thousand five hundred persons have, to all appearance, been turned from darkness to light. In the year 1789, the Missionaries went to the island of Jamaica, and had the pleasure of seeing their labours crowned with success; notwithstanding the spirit of persecution, which, both at that time and since, has raged to an alarming degree, a society of two hundred members has been raised at Kingston, and we hope will be yet more abundantly increased. They then proceeded to visit Grenada, where they were received with the greatest courtesy, and formed a small society in St George. At St Domingo an attempt was made with considerable success; one hundred and fifty blacks were brought to the knowledge of the truth; but, unfortunately for that island, their Missionary, through excessive fatigue, was seized with an inflammatory fever, which brought on his death, and his place has not yet been supplied. The Methodist Society have at present in these islands, twelve Missionaries, and eight thousand six hundred and fifty-six members: it is presumed, that their society in these parts would have been in a much more flourishing state, if they had not been prevented, by the late disturbances, from sending Missionaries to supply the place of some who have been cut off by the yellow fever.

There are also in Sierra Leone, upon the coast of Africa, four hundred persons in connection with the Methodist Society, of whom two hundred and twenty-three are blacks and mulattoes.

The following statement of the numbers in the Methodist connection, from the minutes of the last conference, will shew the success with which the Lord has crowned the labours of that body of men, since the period of the commencement of that society, in the year 1739, to the present time.

Total in Europe,	90,347
— — America,	65,508
— — West Indies,	8,656
— — Africa,	400
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In all,	164,911
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WE understand that the Mission to the Foulah country, which is said to have failed *, was not properly a Methodist Mission; as the families that went out with Mr Macaulay, with the design to settle on the borders of that country, were *not* sent by
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* See the letter from Mr Macaulay, published in our first Number.

the Methodist Conference. They were mechanics, who had been members of the Methodist Societies in England, some of whom had officiated as local preachers, and who had been recommended by Dr Coke to Mr Macaulay. But it seems they had either not rightly understood the engagements they had entered into, or had not fully counted the cost.—We therefore insert this note, lest any of our readers, by attaching the common idea to the phrase *Methodist Mission*, should be led to conclude, that those persons must have been Missionaries, sent out by that body of people, for the express purpose of preaching to the Heathen: Whereas, they were neither *so* sent, nor was their Mission so immediately to preach, as to form a Christian colony, and open a friendly intercourse with the natives of the Foulah country.

EXTRACT of a LETTER from the Rev. Mr _____, to his
Friend in Edinburgh.

LONDON, June 10. 1796.

I REJOICE in the disposition that is manifested in both parts of Great Britain, to undertake Missions among the Heathen; and it appears to me, that distinct societies for that purpose may eventually improve one another, as each may gather hints from the plans of the rest, and even profit by the mistakes and failures, as well as the wisdom and success, of their fellow-labourers; yet I am persuaded, that *at first* many things will, for want of experience, and from an over-eagerness, be adopted, which will afterwards require to be dropped or changed. I cannot, however, doubt but the Lord will in the event prosper the design, and that great good will at length be done. The grand thing at present, which seems to me to be requisite, is to impress it deeply on the minds of all, who are disposed to become Missionaries, that they must expect hardship, peril, persecution, and the united opposition of earth and hell; and should therefore count their cost, seek preparation of heart for suffering and death, if called to it, and look entirely to the Lord for support, comfort, and success. Satan will never suffer his kingdom to be thus assaulted, without going as far as possible to stir up the minds of his servants against the assailants: the faithful Gospel, however suitable to man's wants, is contrary to every propensity of human nature; and when not attended by new creating grace, it will excite wrath, enmity, and scorn. Inveterate prejudices and superstitions will not be attacked with vigour and impunity at the same time; and the Lord generally tries the faith

faith and patience of those whom he honours as instruments of great good. The blood of the martyrs is the seed of the church; and I should wonder if any great progress were made, without some, perhaps many, instances of this kind occurring. People may seem very obliging and friendly, while you let their vices and superstitions alone, and communicate temporal good to them; but touch their lusts, and they will hiss and sting like a serpent: and though superior understanding, skill, and kindness, may give the Missionaries an ascendancy, and should be particularly attended to; yet the wisdom, love, and power, of the perfect Saviour himself, could not secure him from contempt and hatred, while he testified of the world, that the works of it were evil; and the same cause will produce the same effect in every age and nation, except as counteracted by the sanctifying influence of the Holy Spirit.

I have thought this part of the subject has been too slightly treated by those concerned in our Missionary Society; and I drop these hints, as they may give occasion to some reflections or conversation on the subject, that may ultimately tend to good.—

[At BALA in WALES, there has, within these few years, been a considerable revival of religion. The letter which we subjoin, addressed to a Gentleman in Edinburgh, is from the Rev. MR CHARLES, one of the Ministers in that country, whose labours have been of late remarkably blessed.]

DEAR SIR,

YOUR kind letter lies by me unanswered ever since May last, though I have nothing particularly interesting to add to what I have written already. Through mercy, the work goes on in a general way very comfortably; we were sadly harassed last summer with the conventicle-act, and paid different fines, to near L. 100. Many of our places of worship are recorded, but it would be impossible to record all the places we meet in for religious exercises of one sort or another, without cramping ourselves much in our attempts to spread the Gospel through the country. But, however, the Lord in mercy has quieted the storm, and we go on now with our usual liberty. The design of the enemy was to crush us altogether; the pretence was our disaffection to government, than which nothing could be more false; but the real cause, enmity against the Gospel. I wrote to some of his Majesty's Ministers, and represented the real state of the case, and the inevitable effects of severe proceedings

ceedings against us. I appealed to our invariably loyal and peaceable behaviour in every instance, as abundantly sufficient to exculpate us from those calumnies thrown upon us by our enemies. The Lord of hosts interposed, and we have peace, which is all we want from them. As to the present aspect of the work of the Lord among us, we have great reason to be thankful; many of those who were brought in during the great awakening, continue to go on well, and manifest evident and satisfactory signs of a real work of grace upon their hearts: and fresh ones are dropping in from time to time. As we have had our flowing, so we have also experienced an ebbing season; and we have seen a great deal of mud left behind. But still the great swell and gracious outpouring of divine influences from above, have been attended, not only to individuals, but to our *church at large*, with the most beneficent and lasting effects. Many a barren spot was fructified. The powers of the world to come were experienced by many, to a degree they had not before the least idea of; which has given them a superior experience of the power of the Gospel, to what they were before acquainted with. I am convinced of it, that some of our people will never forget the season, or lose the happy effects of it, as long as they live. When I consider the mighty effects of the past, I begin to look forward with a longing desire for another visitation; one of the days of the Son of man; a time of refreshment from the presence of the Lord. I have no doubt in my mind, but that there is a period coming, perhaps not far distant, when the Gospel-dispensation will arrive to a degree of glory which the generality of professed Christians have very little or no conception of at present. A powerful and lively visitation from the Spirit of the Lord would most amazingly exalt and spiritualise our conceptions of the Gospel-dispensation; would swallow up our dead formality of life; and would much sanctify and spiritualise the little life that remains. It is most certainly our duty, and also privilege, to pray earnestly, and without ceasing, for a general visitation of the churches from the Lord; and very happy am I to hear, that there is such a general spirit of prayer prevailing in your churches, as you represent in your letter: A very favourable symptom, that the good Lord means to hasten his coming among you, as in days that are past. Scotland has been a most highly favoured country; the sun shone with resplendent brightness on your country, when thick darkness prevailed over the face of our wretched land. But the Lord in his good time hath remembered us; he has in these latter days visited and redeemed his people here also; and, through the tender mercy of our God, the day-spring from on high continues among us! I would with my whole heart,

and thousands would join with me, say, with the two disciples, "Abide with us!" Often he has, in his blessed ordinances, caused "our hearts to burn within us, whilst by his Spirit he has talked with us, and opened to us the scriptures." O! how unspeakable our mercies! were the creation dumb, we should exalt his praises, and bless his sacred name! Indeed, at times he is among us, "glorious in holiness, and fearful in praises!" In some parts, the appearance is delightful, the whole face of the country is turned towards the Gospel-sound. In our quarterly meetings, when all the preachers in our connection * meet together, our congregations frequently consist of from 10,000 to 15,000, and sometimes 20,000 people. I may safely say, that some thousands have been added to the churches in the principality, within these two years. When I thus write, I do not mean that all the churches are equally flourishing; but, taking them altogether, we have the greatest reason to bless God for his mercies. May the good Lord hasten his kingdom!

I am, dear Sir, sincerely yours,

Bala, Jan. 19. 1796.

THOMAS CHARLES.

Mess. CAREY and THOMAS, who write two of the following letters, are at present in the East Indies, as Missionaries from *The Particular Baptist Society in England, for propagating the Gospel among the Heathen*. Mr FULLER, who writes another of these letters, is secretary to that Society. It was formed by the *Particular*, or Calvinistic Baptists, in the year 1791. Soon afterwards, they became acquainted with Mr THOMAS, a Member of their own connection, who, having been in Bengal a surgeon of the Oxford Indiaman, in two voyages, in 1783 and 1786, had, at both times, endeavoured to spread the knowledge of the Gospel among the natives. His endeavours were attended with some success; and he was encouraged to remain among them five years and a half. He then returned to England, with the view of promoting a Mission more extensively useful than he could himself carry on. Mr CAREY, a Baptist minister, then at Leicester, who had written an "Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen," expressed an inclination to accompany Mr THOMAS on a Mission to Bengal. After being solemnly set apart to this service, they set sail from Dover, June 13. 1793, and arrived at Calcutta on the 11th of November that same year. They entered directly on their labours; visited those who had

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* Lady Huntingdon's Connection.

been converted by the ministry of Mr THOMAS, and began to translate the scriptures into the language of the country. An offer was soon after made, by a man of considerable opulence, to both the Missionaries of the superintendance of two manufactories, which he had just established. This offer they accepted, because it provided adequate support for themselves and families, without any further aid from the Society; it demanded their attention, during only five months of the year; during those five months, they would have influence over 1000 of the natives each; and should any lose *cast* * for the Gospel's sake, they could put them into immediate and honourable employment. The following letters give as favourable an account of their progress as could possibly be expected.

LETTER from Mr CAREY, dated 13th August 1795.

DEAR BRETHREN.

AN opportunity now presents itself for me to write you a few words of my state and welfare: and by this opportunity I send my journal, by which you will see a little of the manner of my life. I think the whole of it can only present a melancholy picture of fameness, and be tedious as a twice-told tale.

The utmost harmony and affection prevails between me and my colleague. I trust we have not been altogether idle, though I know not as yet of any success that has attended our labours. *Moonsee* and *Mekun Chund* † are now with me; but I do not see that disinterested zeal, which is so ornamental to a Christian, in either of them; yet they have good knowledge of the things of God, considering their disadvantages. With their help, we have divine worship twice on the Lord's day, in Bengalee, which is thus conducted: First, *Moonsee* reads a chapter in Bengalee; then we sing; I pray and preach to them in that language; but, partly from local circumstances, and partly from poverty of words, my preaching is very different from what it was in England. The guilt and depravity of mankind, the redemption by Christ, with the freeness of God's mercy, are the themes I most

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* The Hindoos are divided into four clans or tribes, called *casts*; and he who associates with, or touches those of any other religion, is liable to forfeit his place in them, or to *lose cast*. This is absolute excommunication from the company and assistance of his own *cast*, and of all other Hindoos, and is supposed to extend to a future state. It is so much dreaded, that death is generally preferred to *losing cast*.

† Two persons who had been seriously impressed by the instructions of Mr THOMAS, when formerly in India.

insist upon. I often exhort them in the words of the apostle, 2 Cor. vi. 17. which I thus express in their language :

{ Baheezee disho ebung aliada ho, ebung opobectur
 { Forth come and separate be, and unclean
 { bosto sporso herea na: ebung ammi kobool horibo
 { thing touch not: and I accept will
 { tomardigkee; ebung tomra hobee ommar pootregon
 { you; and you shall be my sons
 { ebung kuneegon ai motto boolen sherbbo Shockto
 { and daughters thus says the Almighty
 { Bhogabon.
 { God.

The translation of the Bible is going on, though it may be thought but slowly. I have got Genesis and Exodus nearly ready for the press, and Leviticus is begun. I hope we may be able to put Genesis, or more, to the press by Christmas. We have for the present given up the idea of getting types from England, as they are to be had at Bengal. We think to print in the ordinary way, though the expence is about ten times what it would be in England. This will, however, be much more than compensated by the reflection, that we have put into the hands of many Heathens, a treasure greater than that of diamonds, and, by multiplying copies, rendered it probable, that the scriptures will be preserved in the Bengal tongue.

One great difficulty in speaking to these people, arises from the extreme ignorance of the lower orders, who are not able to understand one of their own countrymen, who speak the language well, without considerable difficulty. They have a confused dialect, composed of very few words; which they work about, and make them mean almost every thing; and their poverty of words to express religious ideas is amazing, all their conversation being about things earthly! It is far otherwise, however, with those who speak the language well. The language in itself is extremely rich and copious; and printing the Bible in it must make it more known to the common people.

You will perceive by the journal the superstition we have to encounter; and, I doubt not, will sympathize with and pray for us. We have need of your prayers and advice in every respect; and you are not without a share in ours. We have received letters from Brethren Fuller, Pearce, Morris, and Dr Rippon, which were a great refreshment to us. I hope we shall not have so great a scarcity of European letters again. The articles likewise all arrived safe. Through the mercy of God, we all enjoy very good health, much more so than last year; though, for my part, I have all along had better health than in England.

I am, dear Brethren, &c.

W. CAREY.

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From Mr THOMAS to Mr FULLER.

DEAR SIR,

August 8. 1795.

THROUGH the forbearance and goodness of God, here we are all alive and well to this day. My cousin Samuel, and daughter Betsey, have been taken down to the borders of death, and brought up again in safety, with a mighty hand most merciful. We have now Genesis, Exodus, Matthew, (revised); Mark, James, and part of Luke, translated; for the Lord will have his name declared throughout all the earth. We have but just assembled *Mohun Chund, Parbottee, &c.* and I have not seen them yet. It seems a long time, but this is not to be wondered at, when it is considered, that their distances from each other, when we arrived, were like those of London, Amsterdam, and Constantinople; for we are, as it were, in a bigger world than you are.

We rejoice to find, we have just got through the necessary buildings*, because now we shall have nine months out of twelve, to be employed as we shall find occasion. We cannot boast of great usefulness; we cannot despair. We have gone on in love and harmony, glory be to God! We long to hear how goes on our Society; and, to contribute to their holy wishes and designs, we intend to print and send abroad Genesis, Matthew, and Mark, this year, at our joint expence. We are at such a distance from Calcutta, that we do not quickly hear when a ship is about to sail. I have told you by the last ship, of our having received the boxes, with all you sent us, and the letters, which gave us great joy, especially to hear, that all the commotions of the earth seem to operate for the furtherance of the glorious Gospel of Christ.

I am, &c.

JOHN THOMAS.

From Mr FULLER to Mr A. M'LEAN, Edinburgh.

MY DEAR BROTHER,

Kettering, 9th May 1796.

BROTHER PEARCE informs me, that he has just received a large packet from India. The substance of the communications is as follows:

1st, They were on the eve of baptising *Poovel*, (Mr Thomas's kinsman), who went over with Mrs Thomas of his own accord, and who is now an assistant to Mr Thomas in the Indigo works.

2d, The immoderate rains last year so injured the Indigo, that

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* Of the manufactory which they superintend.

that they cannot afford to print any parts of the Bible in Bengal, as they had proposed; but if the Society think proper, they wish to have types cast in England, and the printing can be easily done by the natives.

3d, They think it would be wise in the Society to send out, as soon as possible, other Missionaries to their aid.

4th, They propose a *new* Mission to Bontan, or Tibet, to which country, though no European has yet been permitted to have access, they think they can introduce two Missionaries to advantage, and maintain regular correspondence with them every three weeks. In Bontan is no *cast* to obstruct the Gospel.

5th, Ram Boshoo* has left them, to go 400 miles in quest of his family.

6th, Mohund Chund is at Mudnabarty, is vastly pleased with the Mosaic dispensation; and says, it is much more like the Hadoos religion than the Christian. This remark has been made by many others; so that it seems Moses would meet a better reception in Bengal than Christ.

7th, Thomas's Pundit (a Bramin employed to teach him the Shanscrit) speaks with high respect of the Bible; but when asked, What think you of Christ? is silent. He has, however, translated a hymn well known here,

Jesus! and shall it ever be,
A mortal man asham'd of thee? &c.

into very good Bengalee, and teaches the other Bramins to sing it with him.

8th, Their Indigo works were just completed, and they had a prospect of several months leisure for the Mission.

Dated October 1795.—Thus far Brother Pearce.

I consider the above as all very good intelligence. It makes us more work, and we shall want more men and more money; but I hope that God, whose cause it is, will not suffer us to stop for want of either.

Our annual association of churches is at hand, and will be held this year at St Alban's, near London, May 31st, June 1st and 2d. We shall then, being met together, hold a committee-meeting, and consider of the above. If you have any remarks to make previous to that period, shall be glad to receive them. My love to your brethren.

I am affectionately yours, &c.

A FULLER.

EXTRACT

* Another person converted to Christianity by Mr THOMAS, when formerly in India.

EXTRACT of a LETTER from SIERRA LEONE, containing part of a SERMON, by a BLACK PREACHER at FREETOWN.

— **W**E have a great number of preachers here. One Methodist meeting has no fewer than six, all black men; one of whom is at present blind, and could never read. I will perhaps say more of this man afterwards. Another meeting has five preachers, and the Baptists two or three. I think more of them than any other, and shall give a little of one of their discourses, from Exod. xiv. 13. “ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.” After premising how the children of Israel were brought into that situation, he was particular in describing how they were hemmed in, on every side, and the Egyptians pursuing; and then observed, that Moses nevertheless commanded them to stand still, and see the salvation of God. After dwelling some time upon this, he made a pretty comparison between the state of the Israelites and his hearers, in the following words, or nearly so.

“ We all *mind* since it was so with us; we *was* in slavery not many years ago! Some may be worse oppressed *dan others*, but we *was* all under *de* yoke; and what *den*? God saw our afflictions, and heard our cry, and showed his salvation, in delivering us, and bringing us over *de* mighty waters to *dis* place. Now, stand still, and see *de* salvation of God. God make his salvation go from *dis* city, *tro’* *dis* Heaten land; and as Moses and *de* children of Israel sung a song when *dey* were delivered, and had seen *de* salvation of God, so I hope to see *de* Heaten about us going *tro’* *de* streets of *dis* city, singing hallelujahs and doxologies to God. I hope to see it. Now, it is said, *dey* soon forgot his works, *dey* murmur ’gainst God, and his servant Moses. Take care, my friends, and do not like *dem*: Stand still, &c. see what God is still doing for our nation, putting into *de* hearts of his people to come from far distant nation, to come over *de* mighty waters, and great deep, to bring *de* salvation of God to *dis* nation, to Africans. Stand ye still, and let your hearts be lifted up to him,” &c.

LETTER from the Rev. Mr CLARK, Chaplain at Sierra Leone, to a Lady in Edinburgh.

SIERRA LEONE, Africa, May 11. 1796.

WITH pleasure I embrace every opportunity to write you from the land of Ham. I have had no letters from my friends since my arrival in Africa; I am therefore afraid the ship

ship which was expected out, has fallen into the hands of the French. We have been twice under alarm of a visit from them. The first turned out to be false; but the second we are still under—all is preparation.—Batteries are erecting by the settlers, and the Governor is now busy in instructing some of the European servants of the Company in the manual exercise. In this state we have been for more than a week, but have seen no enemy, and hope we will not.

I meet with many difficulties. My people say they love me; and were I to content myself with preaching a few minutes forenoon and afternoon on the Lord's day, and allow them to act as they please, I might have peace enough. Conceiving preaching to be but part of my duty, I began a visitation of my people; was kindly received, but found them very ignorant; they appeared desirous of attending my ministry. At the first dispensation of the ordinance of baptism, I preached from Matth. xxviii. 19. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." At which time fifteen children were baptized. There has been a considerable number since. That they might be better instructed in the first principles of the Christian religion, I began catechetical discourses, in the form of sermons, (for they would not submit to be examined publicly); these meetings are but thinly attended; it is, however, one good thing, that we have always upwards of 200 children who *must* attend. None of the preachers here (except the Baptists) baptise, and none of them *marry*. These things I must perform for all of them. Amongst all the people whom I have examined in private, none could answer how many sacraments there are. One indeed said there were three, but could not name them. Many of them are guilty of great irregularities, and seem to glory in their shame. Only one person as yet has spoken to me about the state of his soul, who appears to have profited by the preaching of the word; I have heard of more, but they have not called upon me yet. —

May 12. Much reason have I to bless the Lord for his goodness. He causeth me (in some degree) to experience the truth of his promise, by proportioning *strength* to my day; his mercies are new to me every morning; great indeed is his faithfulness. I trust he will guide me by his counsel, and instruct me by his Spirit. The various duties to which I am called, fully occupy my attention, and sufficiently employ the whole of my time. Seldom does this hang heavy upon me, the hours seem to fly in too quick succession: seldom are they equal to the task assigned them. You may be ready to think, that I repent my coming to Africa, and that I wish to return; I can assure you, I neither do the one nor the other. It indeed grieved me much,

to give up my charge of the schools, and I am anxious to know how they are going on. I cannot express the joy I sometimes have, even in those moments which the world might be disposed to account my most sad; for sure it is unspeakable. The Lord frequently enables me to hope against hope; yea, firmly to believe he is about to do *great things* for poor blinded Africans. My heart often exults in the expectation; and this encourages me to persevere in the use of means. O! that he may be pleased to honour me by making me useful to my dear people, who, alas! though they know it not, are perishing for lack of knowledge. I trust he will yet incline their hearts, and cause their ears to hear, that their souls may live. In the *faith* of this, though sorrowful, I am often made to rejoice.

Many of the children at the schools are doing uncommonly well, and are beginning to take delight in attending on the evenings of the Lord's day; my chief comfort here is in them. I trust there is a seed among them who shall yet do service to our glorious Immanuel; who knows but the Lord may choose the children instead of the parents, and take them for sons and daughters. The children were rather neglected by their teachers. As nine of them taught together in one place, (viz. the church), it was nothing but a scene of confusion. We have now got them separated, which answers much better, and they are all pleased with it. I am doing all in my power to qualify the teachers as much as possible for their office. The children already learn more questions, hymns, and chapters, than I am able to hear: and some of them last Sabbath, for the first time, gave me an account of the sermons they had heard through the day*. These things are tokens for good, and a great cause of thankfulness. The black teachers are making rapid progress, being uncommonly desirous of being on a *par* with the others. The good effects of this are already manifest on their children.

May 13. I shall now give you a brief account of my weekly labour, which I am persuaded will tully apologize for the confusion of this, and the other letters sent to my friends.

On the Lord's day, our church meets at half past ten, and we dismiss before one. In the afternoon, we meet at half past three o'clock, (it is too hot to meet earlier), and dismiss about a quarter past five. In the evening, we meet at half past six to examine the children, and dismiss a little past eight. When all this is over, I am frequently scarce able to speak: for it is by no means so easy either to preach or examine here as in Britain. I am obliged to shift every time, owing to the heat. Though
very

* These children were so ignorant about six weeks ago, that they could not tell, "Who is the Saviour of sinners?" "Who sanctifies?" &c.—See Mr CLARK'S letter in No. L.

very thinly clothed, I find it sometimes almost insupportable; my jacket and trowsers are generally so wet with the perspiration, that I have to change them along with my shirt.

On Monday I visit. The greatest number of families I have been able to visit on a day, was ten. At present I am visiting in the country up amongst their farms.—I am desirous of finishing this part of my duty, so far as it regards the country, before the wet season sets in, during which I mean to confine myself to the town. This is a most fatiguing exercise, owing to the great heat. I have to perform it alone, having neither elder nor beadle to accompany or introduce me to them. After inquiring about their family, I take down all their names, then give such advices as appears most suitable; after which I pray, and then leave them.

Tuesday. I generally employ my time in reading, and in writing my journal, and the registers I have begun of baptisms and marriages, except when I have to preach in the evening for the Methodists.

Wednesday. Reading and writing out my sermon, as on this evening I generally preach for the Baptists.

Thursday. I prepare and write out my catechetical discourse for my own people. Friday and Saturday, I am employed in preparing my discourse for the Lord's day. On Friday, I always preach for the Methodists when invited. The whole of the morning, from six o'clock until breakfast, I spend in teaching the schoolmasters; occasionally visit all the schools; examine those who apply for baptism to their children; deliver a discourse in the house, where there is any of the family dead, instead of reading the burial-service of the Church of England; marry in the church; and we have two or three marriages proclaimed every Sabbath. In addition to all this, a considerable part of my time is taken up in giving advice to such as come to me for it.

I trust, if a Minister be not sent out from Edinburgh, a Missionary will. Notwithstanding all the difficulties I have had to encounter, I am unwilling to leave my situation; and do not intend (if the Lord is pleased to spare my health) to leave Sierra Leone for some years. Three years is the longest period which any have been able to make out here; few have been able to remain the one half of that time; and numbers, from attempting to remain, have fallen sacrifices to the climate. But sure none of these things ought to intimidate a minister of Jesus, or for once to give him an anxious thought. His love will constrain, and his grace enable, every soul that placeth its confidence in him, to surmount every difficulty, and rise superior to every danger; yea, to glory in tribulations, and with courage to meet opposition. Surely none who have tasted that God is good, can deliberately account any of the sufferings of this present life fit to

be put in the balance with the glory of God, the cause of the Gospel, the interest of the Redeemer, and the eternal welfare of immortal souls. Do the ministers of religion tell others, yea, do the sacred oracles assure us, that our times are wholly in the hand of our God; that the number of our months is with him; that nothing can befall us without his permission; that those who love either houses or lands, country or friends, more than him, are not worthy of him? If for his and the Gospel's sake, they are not willing to part with them all, charity itself will not allow me to credit that they sincerely believe what they profess.

I hope the Society for Sunday Schools will send out some Catechisms and other books for our children here. I have the happiness to inform you, that many of them are making good use of the Catechisms which were given. It would please you much, to see what pleasure some of the little black creatures take in learning and repeating their questions.

I am informed that the slave-trade has been carried on to an uncommon extent this year, owing to the great demand arising from the capture of so many slave-ships by the French, when upon the coast, at the time they destroyed Freetown. They turned all the slaves at liberty. We have always some slave-ships here, mostly American, or belonging to merchants at Liverpool. According to the act of parliament, they dare not purchase slaves in the Company's territory. Yet an American captain purchased no less than four here this week, whom some wretches had kidnapped, and carried on board to him. The Governor being informed of it, sent on board one of the Council; he denied it at first, but afterwards confessed. One of them was a young girl about twelve years of age, whose father and mother died lately; being thus in a manner destitute, an hard hearted wretch seized the poor orphan, and sold her. The Governor went on board, and brought all the four on shore, and is taking care of them. It would have delighted you to have seen how happy the poor creatures were when they obtained their liberty. We have several orphans here; I wish much to know if there be any possibility of getting them into the Orphan Hospital at Edinburgh, as some of them are exceedingly poorly off. If there is, I hope to be informed, and how many can be admitted, and they shall be sent over, upon condition, that when their education is completed, they shall be returned to Sierra Leone.

May 16. Yesterday, after preaching all day, I went down in the evening to examine the school, and was uncommonly delighted to hear the scholars belonging to Mess. Smith and Macmillan. They repeated, very distinctly, a number of hymns and questions; and, in addition to these, some of the girls repeated the 14th chapter of Hosea; some of the boys, the 35th of

Isaiah. When done with these, eleven boys and girls, belonging to Mr Smith, stood up, and repeated the 15th chapter of John, without needing to be told one sentence. I appoint the chapters the preceeding Sabbath, and promise books to such as repeat best; the first two I had appointed, but the last chapter was got in addition. When this was done, two of the boys stood up and gave a tolerable account of the sermons they had heard. The children under the other teachers generally attend, a few of them repeat tasks; and were proper attention paid them, would do equally well.

[Here Mr Clark treats very fully of the injury the colony has sustained, by the variety of religious parties that arose when they were without a chaplain, and the many discouraging circumstances he has to encounter, in consequence of these divisions.]

Yesterday afternoon, we had a very heavy tornado. We perceived its approach before the meeting of the congregation. Our church has no windows, is open to one side, and at both ends, close only to the south*. All the time I was preaching, the rain was falling before and behind me, and also at one side; vivid flames of lightning flashing in my eyes, and awful peals of thunder rolling above my head. Notwithstanding all this, the congregation did not dismiss; the audience was thin; and some of them, indeed, at this dreadful moment, were overcome with sleep.

I have been prevented from visiting my people to-day, as the vessel is to sail, and numbers are leaving the colony; but I mean to begin again to-morrow. I have not had time since my last to visit any of the native towns: this grieves me. Sure, if the Lord's time be come, there is much work for labourers here. My prayers to the Lord of the harvest is, that he may incline and direct you in Edinburgh to faithful labourers. Your prayers, and those with you, I earnestly request. I trust you are all praying, that Ethiopia may soon stretch out her hands to God: it is easy for him to remove every obstruction. O that he may strengthen me, make his grace sufficient, and perfect his strength in my weakness! We have a few of the Lord's people here among the *blacks*, chiefly women, who are a great comfort to me. The ship is making ready to sail, and I find not a wish to return.—

EXTRACT of a Letter from a SCOTCH CLERGYMAN in London.

—SEVERAL young persons have been filled with deep concern about their souls; and there seems to be a general revival of religion in the congregation, especially since

* The French burned their former church. Their present one is only a temporary structure, till the conclusion of the war.

I have taken such an active and open part in the Missionary business. The Missionary Society flourishes beyond the hopes of the most sanguine. We have collected above L. 12,000; and even this large sum will be expended in the *first* Mission. There are more than thirty Missionaries; and two of them are from our congregation. The Missionaries are to be publicly recommended to God in prayer, on Thursday next week, at Spa-Fields Chapel. Dr Hunter preaches on the occasion. The vessel is expected to sail three weeks hence. The utmost harmony prevail among the directors, of whom I am one. Our monthly meetings for public prayer are refreshing. I have been employed several times, on such occasions; and on the first Monday of this month, I delivered a discourse before the Society, on these words, "He shall speak peace to the heathen." Several ministers and others have desired that it may be added to the sermons now in the press: and it is likely that I will comply with the request. I have no hesitation to say, that the Missionary plan appears to me to be a great and good work. A society has been formed by several of our members, to assist the Missionary Society, by prayers and contributions. They meet monthly, and have already subscribed to the amount of L. 40 *per annum*, for promoting the good cause. I never saw such a spirit of zeal, cordiality, and prayer, among them before. I can only give you faint sketches. Every hour of time is filled up. Dr Haweis, Mr Love, and Mr Jerment, are appointed to draw up instructions for the Missionaries; and they are to be printed this week.—*London, July 20. 1796.*

An ACCOUNT of the happy Death of JAMES WALLACE, a Boy of eleven years of age, Son to DAVID WALLACE, Labourer, in the Suburbs of Perth.

JAMES WALLACE passed almost the whole of the short period it pleased God to continue him on earth, in much the same manner with other children placed in similar circumstances. It was not till visited with his last sickness, that his behaviour differed so greatly from what is common to the generality of those who die at his age, as to render an account of it not perhaps unworthy of the attention of such as delight to contemplate the works of God in the kingdom of grace.

About the beginning of last November, he was seized with a fever. The symptoms attending it, soon made his parents apprehensive it might prove fatal to him. His mother, under this impression, said to him one day, "Jamie, I am afraid you are dying." He immediately burst into tears. Observing this,

she asked, "What makes you cry? are you afraid of death?" "O yes," replied he. "What makes you afraid of death?" "Lest I go to an ill place." "Did you ever do any ill, that you are afraid?" "O yes, I have spoken ill words." "What words?" "So bad that I cannot tell you them." "Did you ever tell any lies?" said one of his relations, who stood by his bed, and who wished to see, as she afterwards said, what the boy would say: "Yes many one," replied he. "I never found you out in any," said his mother. "No matter for that, I have told many one. I once said," continued he, "when you asked me where I had been, that I had been no where. Now, this was a great lie." What tenderness of conscience did this discover! How like the teachings of the Spirit of truth, who forms those in whom he dwells to an abhorrence of falsehood and equivocation. He was next asked, if he had ever taken any thing from any one, meaning by stealth. "No," said he, "I have nothing to do with that."

A few days after this conversation, the fever began to abate. He grew daily better, till he attained to such a degree of health, that his parents were willing to believe, it might be the Lord's will to continue him with them some time longer. But the hopes of continuance on earth, which parental affection fondly dictated, were soon blasted. It pleased the Lord, however, to shew such kindness to the dear boy, as entirely to reconcile his parents to a separation.

About Christmas the fever returned; but with no very alarming symptoms. He had been about a week worse than ordinary, when one night, after all the family had gone to rest, he rose from his bed, and coming to the one where his parents lay, cried out, "O mother this is death now." But what an alteration had taken place in his mind, in prospect of this solemn event! He no longer wept. Death he now beheld bereaved of his sting. That this was what calmed his mind, appears from the delightful, but surprising speech, which, after a little conversation, he made to his parents. Addressing himself to them, he said, "I love you both well; but there is one I love far better."—"Who is that?" he was asked; "Jesus," returned he. "What makes you love him?" His answer was, "Because he can free me from death and hell."

Lord, we adore thy ways,
To bring us near to God;
Thy sov'reign power, thy healing grace,
And thine atoning blood.

Another night, soon after, when his father was sleeping by him, he called to him to rise and read the scriptures. Willing to please the loved boy, he rose. Having asked where he should read,

read, he replied, "In Romans, the seventh or eighth chapter,—
"but the eighth." His father taking a Bible, began to read in this
chapter. When he had finished reading these words, "Who shall
"separate us from the love of Christ? shall tribulation, or di-
"stresses, or persecution, or famine, or nakedness, or peril, or
"sword? Nay, in all these things we are more than conquerors,
"through him that loved us," he exclaimed, "Is not that a fine
"chapter, father?"

He had a great love to the scriptures. He was wont also fre-
quently to ask to have psalms repeated, or read to him. Sing-
ing psalms was an employment in which he had much delight.
He often repeated psalms to himself, and also sung them as he
could.

He frequently during his illness expressed great concern for
some persons, with whom he had had occasion to be well ac-
quainted, and who, for their situation in life, were in good cir-
cumstances, but had little religion. One of them was much ad-
dicted to swearing. One day expressing himself in his usual
manner about them, his mother said, "I am sure Jamie, they
"are in a much better way than we are." "But what does
"that signify?" said he, "they do not pray." A little after, he
said, "O! what should I do, were I put in hell, for I could not
"live where there is swearing."

Three days before he died, under an impression that he was
not to live long, he got his brothers, and all his relations who
were present around his bed, and taking each of them by the
hand, took farewell of them, in an affecting manner.

The next day, the writer of this account was called to visit
him. He found him in great distress, from a difficulty of breath-
ing, but happily possessing the powers of reason and speech.
He had not conversed much with him, when he asked him, if
he was afraid to die. To which he answered, without hesita-
tion, "No, no." He was next asked, how he came not to be
afraid to die. "Because," said he, "Jesus died for sinners."

The greatness of his distress occasioning him frequently to
wish earnestly for relief, he was reminded, that Jesus, whom he
loved, knew well his situation, and could give him instant relief,
if he saw it to be for his good; and that he would assuredly
give him relief in the best time. "O yes," said he, with a
countenance bespeaking submission and hope, "he will give re-
"lief in his own good time."

Soon after, he expressed a desire to have the twenty-third
psalm, and the first twenty lines of the thirty-first psalm, sung.
His desire was complied with; and, notwithstanding the violence
of his distress, the dear boy joined with fervour in the heavenly
exercise.

The evening before his departure, he asked his mother,
"With

“ With which of us all (meaning the children) would you part with the best will ? ” “ I would not like to part with any of you,” was the reply. “ That is your greedy heart,” said he, “ you must part with me.”

He was much attached to his mother, and sometimes spoke as if he would have wished she could have died with him. Expressing himself to this purpose, this evening, his mother asked him, what would become of his brothers, were she taken away ? “ They would work for themselves,” said he. Then a little after, he expressed himself to the following effect : “ Was I to see my father and mother, and brothers, coming to heaven, O what delight would it give me ! ” The thought so powerfully affected him, that he manifested greater signs of joy than could have been expected from one in his situation.

This evening he regretted that he had not gone oftener to church. His father having seats for only two persons, he was sometimes obliged to stay at home, that some of his brothers might get out. He expressed a great desire that he could pray better ; and, after trying to sing such psalms as he recollected, he would say, “ O that I could praise God better ! ” The last words he was heard to speak, were, “ I shall soon be singing now.” Soon after he fell asleep in Jesus, on 10th January 1796.

Perth, 5th July 1796.

REVIEW OF RELIGIOUS PUBLICATIONS.

A SUPPLEMENT to two volumes (published in 1754) of HISTORICAL COLLECTIONS, chiefly containing late remarkable Instances of Faith working by Love. Published from the Manuscript of the late Rev. Dr John Gillies, one of the Ministers of Glasgow. With an Account of the pious Compiler, and other Additions. By Dr John Erskine, one of the Ministers of Edinburgh.—Edinburgh, printed for Arch. Constable, at the Cross, 12mo, 93 pages, price 1s.

NO man deserves better to be mentioned in a publication of this nature, than the late venerable Dr Gillies ; for none was more happy to observe, to promote, and to record, the progress of the Gospel. Of this part of his character, his Historical Collections afford ample proof. The original work was printed in 2 vols large 8vo, at Glasgow, 1754. To this an Appendix was added, consisting of 32 numbers, collected into one vol. 12mo, and printed at Glasgow 1761. The little volume before us, which is entitled a Supplement to the Historical Collections, contains

contains a series, extending almost to the present times. Of this volume, its editor, Dr Erskine, gives the following account, in his life of the compiler.

“ In 1794, he communicated to several ministers, in different parts, his design of preparing a Supplement to his Historical Collections and Appendix, and requested their advice as to the manner of conducting it. His intention was, to record, or hint various particulars relating to the history of religion : *e. g.* (1.) Exertions by different Christian societies, for promoting purity of doctrine, vital piety, the conversion of infidels, united prayer for national prosperity, and for the outpouring of the Spirit. (2.) Men of learning and genius not ashamed of the Gospel, such as, in latter times, Boerhaave, Haller, Littelton, West, President Forbes, Lord Hailes, &c. (3.) Wealthy Christians distinguished by devising liberal things, for promoting the temporal or spiritual good of mankind. (4.) God’s hidden ones in the midst of the Mystical Babylon. (5.) Eminent holiness in men low in their station, and mean in their natural talents.

But, spring 1795, though the Doctor’s zeal was not abated, his strength and vigour visibly decayed, and he was cautioned not to impair his health, and shorten his days, by prosecuting his important plan in its full extent, and employing about it too much thought and labour. Interesting materials were, however, sent him for filling up the third of these articles; and he rather chose that a defective supplement should appear, than that the accounts of Lady Glenorchy, Lady Harriet Hope, and Lady Huntington, furnished by two delicate and masterly pens, should be buried in oblivion.

From the same motive, I have added to Dr Gillies’s papers, accounts of Mr Thornton, Mr Howard, Miss Gray of Teases, and Mr William Dickson, equally illustrious patterns of faith working by love. I was honoured with the friendship of all the four, and intimately acquainted with the two last. My friendship with Dr Gillies commenced 1743, and continued till his death, though distance seldom permitted our personal interviews after 1753, and public and private avocations hindered our frequent epistolary correspondence. Yet, had I not been supplied with materials for the account of these three excellent persons, partly from their near relations, partly from their intimate friends, if I had not declined the task, certainly I would have performed it with less advantage.”

The beginning of the book contains little more than a catalogue of the names of some eminent authors, which, in the former parts of his work, the compiler had omitted, but which seemed worthy of notice, as belonging to persons raised up by Providence to be instrumental in promoting vital religion by their writings.

The accounts of Lady Glenorchy, Lady Harriet Hope, and Lady Huntington, which form the next article, are more ample. They are introduced by extracts of letters to the compiler, from friends whose assistance he had requested; which relate chiefly to recent instances of the success of the Gospel, or to present attempts to extend its sphere. The account of Lady Glenorchy is taken almost entirely from the funeral-sermon on that Lady, by the Rev. Mr Jones, one of the present ministers of her Chapel in Edinburgh. From particular characters, the worthy compiler turns to the general enlargement of the Redeemer's kingdom, and concludes his Supplement with interesting extracts from one of the Periodical Accounts of the Baptist Society in England, for propagating the Gospel among the Heathen: and from a History of the Society in Scotland, for propagating Christian knowledge, by Dr Henry Hunter, secretary to the Corresponding Board in London.

The additions made by the Rev. Dr Erskine are perfectly suited to the nature of the Supplement. The account of Mr Howard is taken from Dr Samuel Stennet's sermon, occasioned by his death; that of Mr Thornton, from Mr Scot's sermon occasioned by his death; the accounts of Miss Gray, Mr Dickson, and Dr Gillies, are drawn up by Dr Erskine himself; and throughout, they breathe the most fervent attachment to characters so eminent for piety.

We regret that neither the Appendix nor the Supplement to Dr Gillies's Historical Collections, should have been printed on a paper of the same size with the original work, that when bound they might have made an uniform book; and that no copies have been printed on a better paper. We believe economy has been studied, from the best of motives; but to procure the attention of those who hold a rank of similar elevation with some, whose names are recorded in this work, and to whom such a work might be very useful, it is often necessary to bring along with us the advantages of external decoration.

An ACCOUNT of the FUNDS, EXPENDITURE, and GENERAL MANAGEMENT of the AFFAIRS of the SOCIETY in SCOTLAND, for propagating CHRISTIAN KNOWLEDGE: Contained in a Report, drawn up by a Committee of their Number, appointed for that purpose.

THE benevolent design and distinguished success of the Society in Scotland, for propagating Christian Knowledge, are well known to most of our readers. The history of this institution, from its first commencement to its present flourishing state, cannot fail to be interesting to every friend to religion or to mankind; for few establishments, we believe, have been more useful; and perhaps none more faithfully conducted, or remarkably

ably favoured by Providence. The Society, from time to time, have published accounts of their progress. A most accurate and satisfactory history of the institution, up to the year 1774, was drawn up by the late Alexander Belfches, Esq. Advocate, containing a full view of the object, proceedings, management, and funds of the Society; the purposes to which its revenue was applied; and the situation of the Highland places in Scotland, in regard to the means of religious instruction. An abridged account of the Society, written by the late Dr M'Farlan, was published in 1783; and last year, Dr Henry Hunter, Secretary to the Corresponding Board of the Society at London, published "A Brief History of the Society," containing outlines of the most remarkable particulars, respecting its progress and present state. The Society also usually annex to their anniversary sermons, a short abstract of their proceedings, during the year preceding its publication.

In these publications, a variety of interesting information may be found; but as this information is scattered in different pamphlets, which many friends to the institution may either not be possessed of, or not have leisure to examine minutely, the Society have, with great propriety, directed the accounts now under our notice to be printed, in order to exhibit a full and connected view of their funds, expenditure, management, and proceedings up to the present time. It was drawn up by a committee named for that purpose, and appears to be compiled with great care and accuracy, containing a satisfactory statement of all that the public can wish to be acquainted with, in order to form a proper judgement of its merits and success.

The following particulars respecting the history of the Society will, we doubt not, be acceptable to our readers.

"The Society derived its origin from the benevolent spirit and zeal of a few private gentlemen in Edinburgh, who, in the beginning of the present century, had formed themselves into a society for the reformation of manners. They were deeply affected by the unhappy situation of their countrymen in the Highlands and Islands, sunk in ignorance, and destitute of every means of improvement. To remedy this defect as far as in them lay, they resolved to establish some schools in stations where they appeared to be most immediately needful, to rescue, if possible, the rising generation from ignorance and barbarism.

"A subscription was opened; the General Assembly made an act and recommendation in its favour; a thousand pounds were raised. Queen Anne, by her royal proclamation, encouraged the design, and granted letters-patent under the great seal of Scotland, for erecting the subscribers into a corporation. At the first meeting of the Society in 1709, a scheme of the institution was formed and approved. The general object was to erect and maintain schools in such parts of the Highlands and Islands of Scotland, as should be thought to need them most; in which

schools the children of Popish as well as Protestant parents should be taught the English language, reading and writing, and especially the principles of true religion.

“The importance of the objects proposed by this charitable institution, which embraces the best interests of mankind, both spiritual and temporal, the prudence and zeal with which its affairs were conducted, and the smiles of a favouring Providence, obtained for it such credit with the public, that its funds increased with rapidity.

In the year	$\left\{ \begin{array}{l} 1715 \\ 1719 \\ 1727 \\ 1732 \end{array} \right\}$	The Society's Stock was	$\left\{ \begin{array}{l} \text{L. } 6177 \\ 8168 \\ 9131 \\ 13,318 \end{array} \right\}$	The number of their Schools,	$\left\{ \begin{array}{l} 25 \\ 48 \\ 78 \\ 109 \end{array} \right\}$
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Since 1781, the advancement of the Society in wealth, and, we believe every candid man will admit, in usefulness, has rapidly increased. Some large benefactions were received, of which the account before us specifies, particularly a donation from the late Lady Glenorchy, of L. 1200, for establishing a Chapel of Ease at Strathfillan, in the county of Argyle; a legacy of L. 5000, bequeathed by her Ladyship, for the improvement of the estates of Breadalbane and Sutherland; a donation of L. 10,000, from a person who declined being known; a legacy of L. 20,000, bequeathed by Lord Vanvryhouvan; and a legacy of L. 3000, bequeathed by Miss Gray of Teafes.—The state of the Society's funds at Whitsunday 1795 was as follows.

Heritable property, to the value, in all, of	-	L. 15,542	0	0
Sums vested in the public funds, reckoned at 20 years purchase of their annual income, amounting to	-	-	-	28,283 0 3
Money lent out,	-	-	-	37,389 1 0
				Total, L. 81,214 1 2

The annual revenue amounts at present to L. 4050 : 3 : 11, of which about L. 3914 is expended in Scotland, and about L. 136 applicable to foreign Missions; a considerable addition to this last sum, it appears, may soon be expected from the rents of an estate in Huntingdonshire, specially appropriated to that purpose.

The *objects* of the Society are next detailed in this account. These we cannot attempt to enter into particularly; the following passage, however, deserves attention.

“If there are any who imagine that the *sole*, or even the *great* object of the Society, in appointing schoolmasters, is to teach the children to read English, to write, and keep accounts, (though these are most useful and important purposes to society at large, as well as to the individuals), such persons are most widely mistaken. The grand and important end which the Society do, and always have, proposed to themselves by their appointments, is the SALVATION OF SOULS. This object no efforts of human sagacity, diligence, or perseverance, can *command*. Men can only employ

employ rational and probable means for accomplishing it, and humbly implore the divine blessing to crown them with success.

“The scriptures of truth, it will be acknowledged by all Christians, are the grand engine which the Spirit of God employs for enlightening the dark and ignorant mind, and leading it to the saving knowledge of the Gospel. But, from this means of salvation, the greatest part of the inhabitants of those districts, where Society schools are now established, were unfortunately precluded. Their vast distance from parish-churches, the intervention of mountains and rivers, and arms of the sea, and bays, and morasses, at all seasons, and, in winter, frequent insurmountable barriers of snow, at once prevented their going to the usual places of worship to hear it preached, and presented like obstacles to the access of their stated ministers to them: Few of the inhabitants, comparatively, (not one in an hundred of the common people), could read; and though they had been able, in the only language which they understood, no books were written. Add to all this, what presented the most formidable difficulty in the way of their improvement, they were too much unenlightened to be sensible of their own deplorable condition, or desirous of the means of removing it.

“The great object of the Society from the beginning has been, and still is, to send the scriptures to the Highlanders, and to teach them to read them. Their efforts were for many years confined to the English translation, judging it one of the best modes of promoting the use of that language among the Highlanders, and consequently the knowledge of the various means of civil and religious improvement which that language affords: and they were certainly successful in the attainment of that object in no common degree. Thousands of the natives of the remote Highlands have, by means of their schools, attained to such knowledge of the English language as qualified them for intercourse with the inhabitants of other parts of the British empire, and for deriving all the improvement which that language affords; and not a few of these have risen to eminent stations in various departments, both at home and abroad. But while they acquired the English, and the first principles of literature, we have the best reason to believe, that since the commencement of this institution, thousands, by means of it, have attained to what is infinitely more valuable—serious impressions of religion upon their minds.”

The Society's mode of procedure, in regard to their choice of Schoolmasters and Missionaries, the instructions given for the discharge of their duty, the regulations for enforcing these, and the stipulations required before a school or a mission is erected, are given at length, and satisfactory reasons for each are assigned. The great and useful works of translating the scriptures into the Gaelic language, and dispersing copies through the remote Highlands, has been long an object of the Society's wishes;

the New Testament has been long in circulation, and three volumes of the Old Testament have at different times been published; one volume remains to complete the work, which the public must be happy to find is now in great forwardness, and will soon, we hope, make its appearance. To this design all sects and denominations must wish success; the expence of the whole, it appears, will amount to about L. 3300; a considerable sum, but certainly never to be taken into consideration, when the high importance of the object is attended to. The promotion of industry, by the education of young persons in some useful branches of domestic industry, and the support of a few bursars intended for the ministry in the Highlands, are likewise useful parts of the Society's general plan.

The funds for foreign Missions are not considerable; yet something appears to have been done by the Society for the transmission of the Gospel to infidel countries; at present, two Missionaries are supported by them, among the North American Indians; and as there are funds appropriated for the support of an Indian school, attempts to educate some Indians have been formerly made, and will probably be resumed, as soon as a reasonable prospect of success appears.

The mode of managing the Society's business, with the duty of its different officers, are distinctly stated; but as these subjects, however important in themselves, would not perhaps be generally interesting to our readers, we shall not enter into them.

We shall conclude our account of this useful and valuable publication by the following extract, which contains a general view of "the effects of the labours of the Society in those countries to which they have extended."

"From the preceding statement it appears, that the design has succeeded beyond the most sanguine expectations which could have been formed at its commencement. The lover of religion and humanity, cannot, without lively emotions of gratitude to that kind Providence which hitherto has watched over this institution, contemplate the progress of it, from its original small beginnings, to its present magnitude, and extensive sphere of benevolent exertion.

"Of the usefulness and happy effects of this charity, some estimate may be formed, from considering the number of young people who have received education in its seminaries, and who, but for them, would, in all human probability, have been doomed to remain in the deplorable ignorance and barbarity of their forefathers.

"To have given the exact number of the scholars, which from the beginning have been taught at the schools of the Society, would have subjected the Committee to more labour in ransacking old books and papers than they could submit to; and, after all, from the defect or inaccuracy of lists transmitted by the examiners of their schools, calculation must still have been necessa-

ry to supply deficiencies. The Committee therefore judged it a more practicable method of ascertaining the truth on this head, to adopt an average number of scholars at each school, and from thence to form a conclusion as to the whole. The number upon which, after due consideration of all circumstances, they pitched, was fifty, which they supposed to have been taught at each school during the course of the whole year. This surely is a moderate supposition, and the lists of last year annexed to this report will sufficiently vindicate its fairness. They accordingly examined into the number of schools upon the Society's establishment, since its commencement; and supposing *fifty new scholars* to have entered each school, during the course of every *two years*, the number amounts to no less than *two hundred and eighty-six thousand nine hundred and twenty-five*.

“ The Committee have reason to believe, that this number, large as it is, rather falls below than exceeds the truth; but let any deduction which may appear reasonable be made, the number will still be so great, as to prove beyond a doubt the immense utility of this institution. Let it also be considered, that the benefit of education is not confined to these individuals only who have immediately received it. These children, in the usual course of things, grow up to be settled in life, and to have families of their own; and being themselves instructed in the English language, and able to read the scriptures and other books, many of them impressed with a sense of religion, and all of them, it is to be hoped, with a conviction of the value of education, they are anxious to bestow it upon their children. Knowledge, and books, and the means of rational and religious improvement, are in consequence sought after, and circulated to a wide extent: and the people rise in the scale of rational and intellectual existence to a height, of which they themselves had formerly no conception. But teachers on the establishment of the Society, act not merely as schoolmasters to the young, they are catechists and instructors of the old as well young, in the districts in which they are stationed. In many parts of the country, no other means of religious instruction, or of religious worship, are enjoyed, but what are furnished by them; multitudes, by means of them, have been added to the church of Christ; and in heaven, we doubt not, there is joy in the hearts, and songs in the mouths, of thousands, on account of the pious labours of these humble servants of Jesus.

“ By means of this institution, too, great numbers of native Highlanders have received improvements in human literature, which otherwise they could not have enjoyed, by which they have become qualified for the business of civil society; and have risen in consequence, to stations of respectability in many different departments, both at home and abroad.

“ Let it, moreover, be observed, that in the Society's schools of *industry*, many hundred females, who otherwise would have been

been bred up in all the idleness, indolence, and consequently vice, to which want of proper employment gives rise, are trained up in the knowledge and practice of those arts, which afford employment, at once useful to themselves, and most beneficial to the community. The number of these last seminaries, as well as of schools for literature, has been of late greatly increased; especially in the remote Highlands and Islands. It is the wish and intention of the Directors, to extend them to countries where they are still greatly needed, and earnestly petitioned for. If their funds shall increase by public or private beneficence, so as to enable them to do this in a consistency with the schools at present on their establishment, they will certainly do so with pleasure; if not, it is their determined purpose, (and they have instructions to that effect from the General Meeting of the Society), to diminish the number of their schools in the nearer parts of the Highlands, where they have been longest established, in order to send them to those remote districts which have hitherto not at all, or but sparingly, enjoyed them.

“Upon the whole, if, by means of this charity, near three hundred thousand of our fellow-citizens, who otherwise, in all probability, would have been bred up in absolute ignorance of the principles and duties of good Christians, and of good citizens, are early initiated and trained up in the knowledge of both; if they have the holy scriptures, both in English and in their native tongue, diffused among them; if they are taught to fear God, to honour their King, to reverence the established constitution of civil government, to be peaceable and useful members of society in this world, and prepared for inheriting the joys of a better; then it follows, that that Society, which has been so highly instrumental in promoting these effects, has done essential service to their country, and is entitled to the countenance and approbation of every good citizen.”

PROCEEDINGS OF MISSIONARY SOCIETIES.

ON Thursday the 28th ult. the second quarterly sermon for the Edinburgh Missionary Society was preached in South Leith Church, by the Rev. Dr Johnstone of North Leith. The Doctor took for his text, Rom. i. 14. “I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise.” The sermon was an illustration of the principles upon which the Apostle Paul made this declaration. It gave much satisfaction to all the members of the Society who heard it delivered; and they unanimously joined in requesting that it might be printed. With this request, we are happy to state, that the Doctor was so good as to comply. The collection, considering how much had been previously subscribed at Leith to the same institution, was very liberal.

Similar sermons continue to be preached by members of the Society, and others, in different parts of the country; at all which, Christians of different denominations join in praying for the success of the undertaking, and contribute largely towards its support. In several places, Societies

societies of a more private nature have been formed, in order to forward subscriptions, and the design in general of the larger Missionary Societies.

Besides Mess. Thomas and Carey, the Baptist Society for propagating the Gospel among the Heathen, some time ago sent a Mr Grigg and a Mr Rodway to Sierra Leone, and a Mr Fountain to the East Indies, to assist their Missionaries already in that part of the world. Since the arrival of the East India letters, which are inserted above, the Society have received two more from the same quarter, and two others from their brethren in Africa, and one from Mr Fountain, who is now on his passage out, and wrote from Madeira: all are well and in good spirits. Grigg and Rodway (in Africa) had met with a kind reception. David George and his church of blacks at the Sierra Colony, gave them a hearty welcome, and spent a day in solemn fasting and prayer for their success. Grigg has been healthy, and has made some progress in what is called the Timmany language. Rodway has had several attacks of the fever. The climate, it would appear, is too hot for him, and the colony-physician has ordered him home.

L I N E S

Upon the Diffusion of the GOSPEL, and the Effects of the DOCTRINES of GRACE.

[Extracted from COWPER'S Poem on Hope.]

BUT, above all, in her own light array'd,
See Mercy's grand apocalypse display'd ?
The sacred book no longer suffers wrong,
Bound in the fetters of an unknown tongue ;
But speaks with plainness, art could never mend,
'That simplest minds can soonest comprehend.
God gives the word—the preachers throng around,
Live from his lips, and spread the glorious sound :
'That sound betrays salvation on her way,
'The trumpet of a life-restoring day !
'Tis heard where England's eastern glory shines,
And in the gulphs of her Cornubian mines,
And still it spreads. See Germany sends forth
Her sons * to pour it on the farthest north.
Fir'd with a zeal peculiar, they defy
'The rage and rigour of a polar sky,
And plant successfully sweet Sharon's rose,
On icy plains, and in eternal snows.

Oh ! bleis'd within th'inclosure of your rocks,
Nor herds have ye to boast, nor bleating flocks ;
No fertilising streams your fields divide,
'That thow, revers'd, the villas on their side ?
No groves have ye ; no cheerful sound of bird,
Or voice of turtle in your land is heard ;
Nor grateful eglantine regales the smell
Of those that walk at ev'ning where ye dwell :
But Winter, arm'd with terrors here unknown,
Sits absolute on his unshaken throne ;
Piles up his stores, amidst the frozen waste,
And bids the mountains he has built stand fast ;
Beckons the legions of his storms away
From happier scenes, to make your land a prey ;

Proclaims

* *The Moravian Missionaries in Greenland. See Krantz.*

Proclaims the foil a conquest he has won,
 And scorns to share it with the distant sun.
 —Yet truth is yours, remote, unenvied isle!
 And peace, the genuine offspring of her smile;
 The pride of letter'd ignorance, that binds,
 In chains of error, our accomplish'd minds,
 That decks with all the splendour of the true,
 A false religion is unknown to you.
 Nature indeed vouchsafes, for our delight,
 The sweet vicissitudes of day and night;
 Soft airs and genial moisture feed and cheer
 Field, fruit, and flow'r, and ev'ry creature here;
 But brighter beams than his, who fires the skies,
 Have risen at length on your admiring eyes,
 That shoot into your darkest caves the day,
 From which our nicer optics turn away.

Here see th'encouragement grace gives to vice,
 The dire effect of mercy without price!
 What were they? what some fools are made by art,
 They were by nature—atheists, head and heart,
 The gross idolatry blind heathens teach
 Was too refined for them, beyond their reach.
 Not ev'n the glorious sun—though men revere
 The monarch most that seldom will appear,
 And tho' his beams, that quicken where they shine,
 May claim some right to be esteem'd divine,
 Not ev'n the sun, desirable as rare,
 Could bend one knee, engage one vot'ry there!
 They were, what base credulity believes
 True Christians are, dissemblers, drunkards, thieves.
 The full-gorg'd savage, at his nauseous feast,
 Spent half the darkness, and snor'd out the rest;
 Was one whom justice on an equal plan,
 Denouncing death upon the sins of man,
 Might almost have indulg'd with an escape,
 Chargeable only with an human shape,

What are they now? Morality may spare
 Her grave concern, her kind suspicions, there!
 The wretch, who once sang wildly, danc'd and laugh'd,
 And suck'd in dizzy madness with his draught,
 Has wept a silent flood, revers'd his ways,
 Is sober, meek, benevolent, and prays,
 Feeds sparingly, communicates his store,
 Abhors the craft he boasted of before,
 And he that stole has learn'd to steal no more. }
 Well spake the Prophet, Let the desert sing,
 Where sprang the thorn, the spiry fir shall spring,
 And where unsightly and rank thistle grew,
 Shall grow the myrtle and luxuriant yew.

Go now, and with important tone demand,
 On what foundation virtue is to stand,
 If self-exalting claims be turn'd adrift,
 And grace be grace indeed, and life a gift.
 The poor reclaim'd inhabitant, his eyes
 Glist'ning at once with pity and surprise,
 Amaz'd that shadows should obscure the sight
 Of one whose birth was in a land of light,
 Shall answer, HOPE, sweet HOPE, has set me free.
 And made all pleasures else mere dross to me.

T H E

MISSIONARY MAGAZINE.

MONDAY, SEPTEMBER 19. 1796.

On the CALLS and INVITATIONS of the GOSPEL.

PART II.

IN the last Number it has been briefly shewn, that the Gospel is not merely a declaration of facts, or a testimony of doctrines, but that it contains invitations, calls, and exhortations to all men, when in a state of unbelief and condemnation. If the scriptures be admitted as the word of God, every objection against the plain passages which have been cited, may well receive the answer, “*Nay, but who art thou who repliest against God?*” However, as the children of God themselves are but partially enlightened, and may have difficulties in reconciling one part of scripture with another, I shall endeavour to solve some of their difficulties respecting what has been advanced.

It is objected, “The scripture clearly declares, that no man can believe, repent, or be converted, by his own natural power. Faith is not of ourselves, but is the gift of God, Eph. ii. 8. No man, says Christ, cometh unto me, except the Father who hath sent me draw him, John vi. 44. 65. It is God that grants to sinners repentance unto life, Acts xi. 18. Conversion and regeneration are ascribed only to God. It is he who gives the new heart and spirit, Ezek. xxxvi. 26. who of his own will begets his people with the word of truth, James i. 18. and they are born again of the Spirit, John iii. 5. Men are declared to be naturally enemies to God, without strength, nay, actually dead in trespasses and sins, Eph. ii. 1. And all their salvation is ascribed solely to the sovereign reign

“reign free grace of God, for it is not of him that willeth, nor
 “of him that runneth, but of God that sheweth mercy, Rom.
 “ix. 16. Now, if this is the case, with what propriety can
 “men be commanded and exhorted to do that which the scrip-
 “ture declares they cannot, and which divine power alone can
 “effect? Can we suppose that God would ever require impos-
 “sibilities of his creatures?”

To this I answer, This objection is frequently started for very different purposes. The Arminians make it in order to establish free-will, or men's moral ability to obey the Gospel-calls; for, say they, if man had not that power, he would never be exhorted to do it. Others, who admit man's inability, make the same objection, with a view to overthrow all exhortations to unbelievers; for, say they, since man in his natural state is as unable to do any thing spiritually good as the dead in the grave, he can with no propriety be exhorted to do any thing while in that state. But both these conclusions are false; for it has been already clearly proved, that the Gospel calls and exhorts unbelievers; whilst, at the same time, it declares they have no power of their own to obey these calls. These opposite conclusions are founded upon the following erroneous principle, viz. “That God
 “never commands or exhorts men to do any thing beyond the
 “compass of their power.” Now, that this is a false principle, will appear from this, that it amounts to a denial, either of the corruption of human nature, or of the extent, perfection, and justice of the divine law.

1. It implies a denial of the corruption of human nature; for if man's moral ability be equal to the rule of his duty, there can be no corruption in his nature. To say he is able to do all that is commanded, *if he pleased*, is only to say that he is able if he were able; for moral inability chiefly consists in the want of will or inclination. God indeed made man originally upright, and so capable to do all that he required. His *duty* and *ability* then perfectly corresponded; but man having voluntarily apostatized from God, lost his moral image, and so became unable to do any thing spiritually good, in consequence of the darkness of his mind, and the aversion of his will to the things of God. In this state every thing he does is wrong, because his leading principles and predominant motives are so. Hence “they that are
 “in the flesh cannot please God,” Rom. viii. 8. Now, if man's inability be admitted, then it must also be granted, that God commands what men are not now able to do.

2. This principle goes to deny, that God now insists upon his holy law as the rule of obedience to all mankind, or that they are sinners in breaking that law. But if man by his rebellion has lost all spiritual ability to obey God's law, can this ever alter the rule of his duty, or dissolve his original obligation to love
 God

God supremely, and to obey him? Is the eternal and unalterable rule of righteousness set aside, because the carnal mind is not subject to it, neither indeed can be? Is it improper in the Divine Sovereign to insist upon what is holy, just, and good, because men are carnal, sold under sin? Has he brought down and accommodated his law to the corruption of human nature? And what kind of law would it be in that case, but a law allowing of sin, equally contrary to the divine perfections and government, as to the true happiness of man? God's commands must ever correspond with man's duty and obligations, and not with his sinful inability and corruptions. These considerations should lead a man to a humble sense of his own inability and guilt, and so to justify God, and to condemn himself; but, instead of this, the principle under consideration strikes against the justice and perfection of God's law, man's obligation to obey it, and consequently against all conviction of guilt in disobeying it; and all this because he is not able, i. e. *does not like it*. Can any thing more clearly discover the pride and enmity of the human heart, both against God and his law, than this very principle?

3. This principle repels the evidence, calls, and invitations, of the Gospel.

The Gospel declares, *that God was by Christ reconciling the world to himself, not imputing their trespasses unto them*: That this was accomplished by his sending his Son into the world, substituting him in the room of the guilty; delivering him up to the death, as an atoning sacrifice, for their offences; and raising him again from the dead, to an immortal life of glory in the heavens, for their justification: That hereby the law is perfectly fulfilled and magnified, divine justice fully satisfied, and God glorified and well pleased, in the obedience to the death of his beloved Son. It also declares, that whosoever credits this testimony upon the authority of God shall be saved, without any works of theirs, but purely by the free grace of God, through the redemption that is in Jesus Christ. Upon this ground, it addresses *all mankind*, every one who hath ears to hear; *calling* upon them to believe in Jesus Christ for salvation:—it *beseeches* them to come and partake *freely* of the blessings of a complete salvation, *without money and without price*; which it represents as a royal marriage-supper, wherein all things are ready prepared to their hand, without their own labour and industry, and free for their immediate use. One would think that this should entirely remove every objection. But, instead of crediting God, receiving his word with thankfulness and joy, and giving him the glory of his faithfulness and grace, the objection of inability to believe and repent, &c. is set up; which repels the gracious calls in this manner: “There is indeed salvation in Christ, but it is only for
“ those who believe. Men are called to believe, and partake of

“ the blessings of the Gospel freely ; but they might as well be
 “ exhorted to obey the law perfectly ; for they are as incapable
 “ to do the former as the latter, being utterly dead in trespasses
 “ and sins. Notwithstanding all that Christ hath done, not-
 “ withstanding the completeness of his salvation, the nearness of
 “ the word of faith, and the evidence by which it is confirmed,
 “ yet sinners can no more believe, than they can ascend into
 “ heaven, to bring Christ down from above ; or descend into the
 “ deep, to bring up Christ again from the dead. To what pur-
 “ pose, then, exhort dead men to believe, repent,” &c. Now,
 whatever shew this objection makes of abasing the creature, and
 exalting the sovereignty of Divine Grace, it evidently darkens
 and clouds that grace in the very point of view wherein it gives
 relief to the guilty conscience, by setting salvation at as great a
 distance as if Christ had neither died nor risen again. It makes
 light of all that Christ has done for the salvation of the guilty,
 and of the strength to believe arising from the Gospel-evidence
 of this. It converts the Gospel-calls and free invitations into a
 law of works, and considers them as a tantalising of dead sin-
 ners, and requiring impossibilities of them. In short, it is plain-
 ly the language of unbelief, cloaking itself under the plea of
 man’s inability. It is the sullen murmur of a heart repining
 and replying against God, as reaping where he hath not sown,
 and gathering where he hath not sowed.

It is freely granted, that man cannot believe of himself with-
 out divine illumination : Faith is not of ourselves, it is the gift
 of God ; but this can never make the Gospel-calls and invitations
 improper. God may well command what men cannot perform
 of themselves, because he can bestow what he requires. When
 Moses objected to the Lord’s command in sending him to Pharaoh,
 on account of his want of eloquence, the Lord replies, “ Who made
 “ man’s mouth ? or who maketh the dumb, or deaf, or the seeing,
 “ or the blind ? have not I the Lord ? ” Exod. iv. 11. It is surely
 competent for Him who at first commanded light to shine out of
 darkness, to call men out of spiritual darkness into His marvellous
 light. He who spoke the world into existence out of nothing,
 and quickens the dead, may with the greatest propriety com-
 mand the spiritually dead in trespasses and sins, to awake out of
 sleep, and arise from the dead, to believe, repent, and be con-
 verted, &c. This word is quick and powerful ; it is as a ham-
 mer that breaketh the rock in pieces ; it kills and makes alive ;
 it shall not return to Him void, but shall accomplish that which
 He pleases, and prosper in the thing whereunto He sends it.

4. This principle sets aside all use of means, either in the hand
 of God, or on the part of the creature.

With respect to God, it objects to his working upon men as
 rational creatures, or in a way suited to the powers and faculties

he hath given them. He need not by means of his word instruct, convince, command, threaten, or allure them; because they are supposed to be dead, in such a sense as to have neither judgment, conscience, hopes, or fears, to be wrought upon by such means, till they are converted. With respect to the sinner himself, if such is his situation, he can use no means, nor reap any benefit from them, because there is no suitableness in the means to the end. Besides, according to this doctrine, his using means is not only useless, but pernicious. He must not "consider his ways," think of his danger, attend to the divine calls, search the scriptures like the Bereans, or pray to God for divine illumination, till once he knows he is a believer, lest he should add to his condemnation, by establishing his own righteousness; as if the first thing that warranted or led men to seek after God, was the knowledge of their conversion; yet the publican seems to have no such views of his state when he cries out, "God be merciful to me a sinner." I freely grant that none will search the scriptures in earnest but he who expects to find some benefit from them, nor will any man truly call upon God, but he that believes that he is, and that he is a rewarder of them who diligently seek him; but all this while he may not know that he is converted, or a true believer: he may yet, like Cornelius, have to learn words whereby he may be saved; and it is his duty, like him, to be eager to hear them as the means of his salvation; for faith in Christ cometh by hearing, and hearing by the word of God.

5. *Lastly*, The objection seems to consider a *moral* or *spiritual* death in sin, as in all respects answering to the *natural* death of the body. When the body is deprived of the animating spirit, it differs nothing from a lump of dust, or clay, in which case, it cannot be the subject of instruction, commands, praise, or blame. Were spiritual death to be considered in this light, then it would follow, that men in a natural state could not be sinners. They could receive no instruction, or have any sense of right or wrong; neither could they feel the influence of any motives, having neither hopes, fears, nor affections, to be wrought upon by them. In this case, all means would be improper, because there is no suitableness or connection at all between the means and the end; God uses no means but his own immediate power in quickening a dead body. In short, this view of the matter would set aside all moral obligation upon mankind, and, were it really to be believed, would obliterate all conviction of guilt. But men's consciences can never fall in with such speculations; these will now and then speak the truth, let them reason as they will. The scripture gives a very different view of the death in trespasses and sins. It consists,

1. In the *guilt* of sin, whereby they are under the sentence of death

death denounced in the law; from this death men are delivered, when God quickens them together with Christ, forgiving them all trespasses, Col. ii. 13.

2. In the indwelling *power* and *dominion* of sin, whereby their minds are blinded, and their hearts and affections alienated from the life of God, and set upon opposite objects, Eph. iv. 18. In this sense they are dead while they live, 1 Tim. v. 6. Yet, notwithstanding this, the scripture represents man in his natural state, as having a sense of right and wrong, and a conscience within him witnessing, for God and his law, Rom. ii. 14. 15. that he is guilty in holding the truth which he knows in unrighteousness, not liking to retain God in his knowledge, and in going on in all manner of wickedness, whilst he knows the judgement of God, that they who commit such things are worthy of death, Rom. i. 18. 28. 32. The scripture also declares, that men's guilt is aggravated in proportion to the means of instruction afforded them, and the warnings and calls given them, (see Prov. i. 24. 32. and many other passages); and particularly in rejecting the evidence, calls, and invitations of the Gospel, (see Matth. xi. 20. 25. ch. xxiii. 34.—39. John iii. 19. 20. ch. xii. 46.—49. ch. xv. 22.—25.) This evidently supposes, that they are capable of instruction, conviction, and exhortation, and so of being wrought upon as rational creatures by these means; otherwise, their guilt could never be heightened by being proof against them. This kind of death, therefore, does not exclude means. Besides, there is such a *suitableness* in the means which God hath appointed for quickening dead sinners, as leaves men entirely inexcusable. If men are insensible and unconcerned about their state, what can be more proper to awaken, convict, or alarm, than the account of their guilt and danger held forth in the scripture? If they are dead under a legal sense of condemnation, filling them with fear of the divine displeasure, what is more suited to give them life, and rest in their consciences, than the Gospel-declaration of the divine good pleasure in the atonement, and the sufficiency of Christ's blood to cleanse from all sin? If they are dead through the blindness of their minds, sitting in darkness, and the region and shadow of death, what is better calculated to quicken and enlighten them, than the light of life which shines in the Gospel? If they are dead through the enmity of their hearts against God, and attachment to this present world, what can be more suited to slay the enmity, reconcile the mind, and excite love to God, than the amiable manifestation he hath given of his character and love in the Gospel? And what can be more effectual to disengage the affections from earthly things, than the certain and glorious prospects which the Gospel presents beyond death and the grave! Are men naturally inattentive to the Gospel, or apt to suspect that they are not welcome

come to partake of its blessings freely? what can be more suited to rouse their attention, or to ascertain their welcome, than its pressing calls, and alluring invitations and intreaties, which are addressed to all, without excepting the vilest and most worthless? And as these things influence men just according to their belief of them, what can be more powerful to beget faith, than the divine evidence which the Gospel exhibits for the truth of its testimony and promises?

Thus, the Gospel is the means of conveying life to those who are dead in trespasses and sins, it being the wisdom and power of God unto the salvation of men; and hence we find the most wonderful effects ascribed to it, such as enlightening, quickening, conversion, and regeneration, Psal. xix. 7. 8. 2 Cor. iii. 6. 1 Pet. i. 2. 3. And though the Gospel cannot produce these effects without the Spirit of God, yet we are not to think of the influence of the Spirit abstract from the means, for he works by them upon the minds of men, and his province is to give them their proper effect.

[To be continued.]

JOURNEY of Mess. WATT and WINTERBOTTOM, from Sierra Leone to the Foulah Country, Africa.

[As the Foulah Country in Africa has been mentioned by many of late as a favourable place for establishing a Mission, an extract concerning that country, taken from the SIERRA LEONE REPORT, will, probably, be acceptable to our Readers.]

INFORMATION having been brought to the Governor and Council of Sierra Leone, by some natives of the Foulah country, that the King of the Foulahs, a large and powerful nation to the north-east of Sierra Leone, had expressed a desire to form an intercourse with the colony, two gentlemen in the Company's service offered to make an attempt to penetrate through a large, and as yet unknown, tract of country, to his capital. They accordingly sailed to the river Rionunes, which is to the north of Sierra Leone, obtained the necessary interpreters and guides at the town of Kocundy, which lies a considerable way up the river, and then set out on foot in a party of about twenty persons. They mention, with much thankfulness, their obligations to some slave-traders in the neighbourhood of Kocundy, and in particular to a mulatto trader, who was of considerable use to them in their setting out.

It appeared, in a short time after their leaving the Rionunes, that a considerable intercourse subsisted between the interior country and the upper parts of the river; for no less than five or six hundred Foulahs were often seen in one day, carrying great loads of rice and ivory on their backs, which they were about to exchange for salt. The travellers found, as they went forward, a number of successive towns, distant in general six, eight, or ten miles from each other, in which they were always most hospitably received; the utmost satisfaction, as well as surprise, being expressed at the appearance of white men, of whom none had ever been seen, even at the distance of a few days journey from the coast. After travelling for sixteen days, through a country barren in many parts, but fruitful in others, and remarkably full of cattle, and after passing two or three small rivers, one of which was said to empty itself into the river Gambia, they arrived at the town of Laby, which is distant about 200 miles, almost directly eastward, or inland, from that part of the river Rionunes from which they set out on foot. Here they spent three or four days, being most cordially received by the chief or King of the place, who is subordinate to the King of the Foulahs. Laby is about two miles and a half in circumference, and is supposed to contain not less than five thousand inhabitants: the state of civilization is much the same here as in the farther part, which will be described shortly. From Laby they proceeded to the capital of the Foulah kingdom, called Teembo, which is seventy-two miles farther inland; and, having experienced every where the same hospitality, they arrived there in the course of another week.

During fourteen days, which they passed in the capital, they had many conversations through the medium of interpreters, both with the King, and with a person who acts as deputy to the King in his absence; and with many other principal persons. It appears that the country subject to the King of the Foulahs, is about 350 miles in length, from east to west, and about 200 miles in breadth, from north to south; and that the King exercises a very arbitrary power, both in respect to the punishment of offences, and many other points; and, in particular, that he opens^r or shuts up the markets and channels of trade just as he pleases. The town of Teembo is supposed to contain about 7000 inhabitants; and the superiority of the people of all these interior parts, to those on the coast, is great, in most branches of civilization. The houses here, and at Laby, as well as at some other places, are occasionally spoken of, in the journals from which this narrative is taken, as very good. The silver ornaments worn by some of the chief women, are said to be equal in value to L. 20. There are people at Laby, and at Teembo, who work in iron, in silver, in wood, and in leather;

and there is a manufacture of narrow cloths. The chief men are furnished with books, of which the subject is generally either divinity or law; and the art of reading is common over the country, there being schools for the instruction of children established almost in every town. Horses are commonly used by the chief people, who are said to ride out often for their amusement, and a species of horse-race, or coursing, occurred; at which the King invited the two strangers to attend. The soil is generally stony; much of it is pasture; rice is cultivated in some parts, chiefly by the labour of the women; the men, a great proportion of whom are slaves, carrying away the produce on their back. About one third of the country is said to be exceeding fertile; the soil is dry, and the climate is thought very good. The nights and mornings were sometimes cold; and the thermometer was once as low as 51, at half past five in the morning, but it rose to near 90 at noon. The professed religion of the country is Mahometanism; and there are many mosques: But neither the priests nor people appear to have much bigotry in their minds, though they do not fail to observe the Mahometan ceremonies of praying five times a-day. The punishments which the King inflicts are severe, especially in the case of disrespect shewn to his own authority; but it appears that no Foulahs are ever sold as slaves, either for debts or crimes: and kidnapping seldom occurs, being probably not very practicable in the heart of the country. The Foulahs, however, have been used, till lately, to carry on a very considerable slave-trade by means of their wars; for they go to war avowedly for the purpose of getting slaves. One of the tenets of their religion, which permits them to destroy all whom they term infidels, (a term which seems to include all their neighbours), affording them a sufficient apology for every exercise of this horrible injustice. The servants of the Company appear to have lost no opportunity of inveighing against the wickedness of these wars, and of inculcating the principles which govern the Sierra Leone Company, on the minds, both of the King, the chief priests, and other principal persons, as the following passages, from one of the journals, will sufficiently prove.

“ In the morning I had a visit from the deputy King, who
 “ told me with a degree of openness which shocked me, that
 “ the sole object of their wars was to procure slaves, as they
 “ could not obtain the European goods they wanted, without
 “ slaves; and they could not get slaves, without fighting for
 “ them. I mentioned rice, ivory, and cattle; but he answered,
 “ that they could not obtain a sufficient supply of the articles
 “ they most needed, in return for produce; since the factories
 “ would not furnish them with guns, powder, and cloth, which
 “ they considered as the chief necessaries for any thing, except
 “ slaves

“ slaves. I told him, that by following a trade in produce, they
 “ might become rich, without going to war for slaves, a thing
 “ which must be very offensive to that God to whom they pray-
 “ ed five times a-day. But these people on whom we make
 “ war, returned he, never pray to God; we do not go to war
 “ with people who give God Almighty service.”

In an interview with the King himself, the following conver-
 sation occurred.

“ After having stated the views of the Sierra Leone Company,
 “ I took the liberty of remarking, how wicked it was for one
 “ nation to destroy another. If these people, said I, have
 “ not so much knowledge as you have, you should endeavour
 “ to instruct them. There were present, besides the King,
 “ the head priest, and the chief minister, and they all suffered
 “ me to proceed without interruption; I was surprised at their
 “ attention; they all acknowledged the truth of what I said:
 “ and the King observed, that if he could get guns and powder,
 “ and every thing else he wanted, for ivory, rice, and cattle, he
 “ would soon have done with the slave-trade. I told him, that
 “ if once the people of Africa knew the Sierra Leone Company
 “ perfectly, I was sure the wars would cease, and the nations of
 “ Africa would be at peace with their neighbours. They all
 “ said they believed so too.”

The following is the substance of a conversation, which oc-
 curred the day after.

“ I waited on a head man, who had desired to see me: I found
 “ him writing, but he quickly laid aside his work. I had much
 “ conversation with him, similar to that which I held with the
 “ King the night before. He defended for some time their re-
 “ ligious wars, but at last rather yielded, admitting that they
 “ must be displeasing to God; he still said, however, that their
 “ book desired them to make war on every nation who would
 “ not do God service. I replied, that there might be many
 “ good things in their book, but I was sure that passage had
 “ been put in by the devil. God was so good and merciful him-
 “ self, that he must hate every one that is so cruel as destroy his
 “ fellow-creatures. The head man did not hesitate to say, that,
 “ if the Foulahs could get the articles they wanted, without go-
 “ ing to war, he would then believe, that going to war was offen-
 “ sive to God; but, said he, if we cannot get these things with-
 “ out going to war for them, God then cannot be angry with
 “ us for going to war, especially as it is so in our book.”

One other circumstance respecting the slave-trade, more la-
 mentable than any which have been yet mentioned, must be
 added in this place. The deputy of the King, after stating, that
 the wars of the Foulahs were undertaken solely for the purpose
 of getting slaves, said also, “ *That the old men and old women who*

“ were captured in these wars, who were known to be unsaleable, “ were put to death.” These are the words used in the journal of one of the Company’s servants*.” The journal of the other represents the deputy of the King as saying, that the Foulahs cut the throats of the older captives; and it proceeds to mention, that when the cruelty of the practice was inveighed against, he replied, that it was not so cruel as letting the old people starve to death; adding also, that the nations on which they made war would not scruple to do the same.

The two travellers appear, both by the propriety and consistency of their own conduct, and by the public declarations which they made of the principles which governed the Sierra Leone Company, to have ingratiated themselves much with the natives, and to have peculiarly possessed themselves of the confidence of the chief people. *The King being asked, whether he should be willing to encourage any European to settle near him with a view to cultivation, readily answered, that he would furnish him with land, and cattle, and men, for the purpose.* Much conversation passed at different times, concerning the introduction of the plough, of which no one had ever heard in the Foulah country. The King of Laby offered to send a son to England for education, and a principal priest expressed some willingness to do the same. Diligent inquiry was made, both at Laby and Teembo, concerning the route to Tombuctoo, a town in the heart of Africa, supposed to be of the first magnitude, to which some adventurers from the Association instituted for promoting Discoveries in the interior of Africa, have attempted to penetrate. It was said at Laby, that a free communication subsisted with Tombuctoo, of which the distance, however, was described to be no less than a four months journey; six kingdoms intervening between the country of the Foulah and that of the King of Tombuctoo †. The kingdom of Genah, the nearest of the six to Tombuctoo, and that of Tombuctoo itself, were spoken of as richer than any of the others that were named. The city of Cashna seems also to have been known at Laby; but the route thither was described as hazardous.

On leaving Teembo, the Company’s servants thought proper to return by a different, and rather more dangerous path; they were escorted, however, by a large body of Foulahs, sent at the command of the King; the number of these amounting, during part of the journey, to no less than five or six hundred. When this body of people arrived on the borders of the Susee country, which

* Mr Watt.

† The nearest to the Foulah kingdom, is Belia; the second, Bouria; the third, Manda; the fourth, Segoo; the fifth, Soolundoo; the sixth, Genah.

which it was necessary for the travellers to cross, in order to reach the sea by this path, a suspicion arose on the part of the Sufees, that the Foulahs were come to make war against them, on the pretext of conducting white men to the coast; on which occasion, the Foulahs exhibited to the Sufees some goods and slaves, which they had with them, as a proof that they could have no design of making war, and succeeded in removing the suspicion; infomuch, that it was determined, at a meeting of the Sufee chiefs, held in a neighbouring town of the Sufees, not only that the travellers, and the party with them, who wished to proceed to Sierra Leone, should be permitted to pass, but also that the path through the Sufee country, which former wars had shut, should become permanently open.

Four or five considerable persons from the Foulah King, and from other kings, and chiefs, together with their suite, came down to Freetown with the white travellers, and passed a few days there, arranged some plans, with a view to a commercial intercourse, and returned full of admiration at what they had seen, and gratified in the highest degree by their visit. It has since been learnt, that the Foulahs who came on this embassy have got back to the borders of the Foulah kingdom, where their countrymen, who came to meet them, were so much interested at the first recital of what had been heard and seen at Sierra Leone, that the party were kept together in conversation till day-break,

[Several of our Readers having expressed a desire to see Mr JAMES WILSON'S Letter from SIERRA LEONE more fully inserted, we subjoin the following, in addition to what appeared in our first Number, p. 32.]

—THIS place is, upon the whole, agreeable, excellent soil; in many places fertile without cultivation. The whole country covered with wood, except where cleared away; every tree yielding fruit after its kind. The fowls are many, various, and beautiful; the insects are very numerous, particularly the ant kind, near an inch long; they will devour a snake, a sea-fowl, or any other such animal;—they will sometimes force a person to strip his clothes in the woods; and families must even leave possession of their houses to them for a time! The settlers are, in general, handsome of person, in behaviour open and free; their regard and love for white people is almost childish; if I look any of them in the face, I am almost sure of a curtsey, or bow; if not, a shake by the hand, which they reckon a great compliment. The day I landed, I think, before I had gone six paces from the shore, I shook hands with about forty persons; they

they talk pretty good English, and are very dressy after the English style. To see them in the church, by their backs, were it not for their short hair, you would judge them dressed for the playhouse, (but we have none of these here); the men dressed in gingham, nankeens, &c.; the women in the same, or muslins, with turbans on their heads; and many have straw or beaver hats, both men and women. The natives are also very handsome of person, in general, and their countenances expressive of their minds: they are likewise very fond of white people; acute in recollection, and gratitude they possess; some time ago two women, I should call them ladies, as they wore more ornaments than is usual, from King Jemmy's Town, in our neighbourhood, came to our lodging, which is the only two-story house in Freetown, and possessed by five from Scotland, in different apartments; I presented each of them with two yards of ribbon; the next day they returned with a bottle of honey for me; as I was not at home, they would not give it to any of the other gentlemen, but waited till I came, and gave it me; and a few days after, other two came to our lodging; and when they understood it was I that gave the two preceding ones the ribbons, they, in their blunt style of manners, caressed me, and generously invited me to pay a visit to their town, and get pine apples and oranges, which are in great abundance in many places of this country. Their houses are mostly round, about forty feet diameter, constructed of strong posts, six or eight feet high, which is the height of the walls, between which they work branches, in manner of a basket; then with clay they dress it up as neat as any brick house: they have two doors, and three or four windows; they are well thatched, rising like a pyramid, eight or ten feet high, the thatch projects about five feet farther, and all round the walls, which forms piazzas, for walking in security from both rain and sun.

Their principal food is goats, cows, fowls, yams, and other vegetables, and fruits, &c. The men are dressed with a pair of wide breeches, or trousers, and a long robe (which is of their own manufacture), made in a loose fashion, such as a night-gown, a turban on their head, and sandals on their feet, completes their dress; many, however, have nothing but a girdle round their middle. Their weapons are, fire-arms, swords, durk, and bows and arrows. The women are dressed with a girdle hanging from their middle to their ankles; many have a plaid of muslin, their own manufacture, which they wrap carelessly about them when they come here; turbans round their heads: their ornaments are, wrist-pieces, bracelets, finger and ear rings, made out of silver dollars, and many are of gold; also beads, and ribbons, of different colours, round their necks, ankles, and wrists. They are remarkable for chastity; and unseemly usage is a capital crime.

crime among them. The chief employment of both men and women is, gathering, cooking, and eating their victuals, and carrying country-produce to different places of the coast, in canoes; of which there are two kinds: The one is large, made in the British way, rowed by several men, singing a curious song; and every second stroke they all rise to their feet, as regularly as may be. The others are smaller, hewed out of one tree, and are, in general, about twelve feet long, two and a half broad, and two feet deep, managed by one man, who will force it along the water, with a paddle, about a yard long, (shaped like a washer-woman's knocker for clothes), quicker than a European boat, by several men; he sits at the stern, with his legs bent under him, and gives, on each side, four paddles in the water; I suppose he gives sixty such paddles in a minute, and will continue it for several hours together. Should their canoe upset, they, with much composure, keep swimming, until they restore it, and empty it of water, when they again get in by its end, as otherwise it would overturn again; on such occasions, they lose none of their cargo, having it made fast to the canoe's inside. Their method of trying those charged with capital crimes, is of a singular and superstitious nature: A Palaver, or Council, is called, consisting mostly of chiefs, &c.; and if the majority agree that the accusation is just, the accused person must drink red or poisoned water, one pint of which would prove deadly, if not vomited immediately; if vomited, they make the person drink more, and continue so until he drink, and vomit, perhaps twenty English pints; if they survive, then only do they consider them innocent of what is laid to their charge. This is their mode of proving different capital crimes, with both sexes, especially witchcraft, which they seem all to believe in. They are, in general, Mahometans.—I am always, Dear Sir, yours, &c.

(Signed) JAMES WILSON.

[The following LETTER and ADDRESS, from a German Nobleman, Ranger of the Electoral Parks, dated Dobrilugk, in Saxony, shews how wonderfully God is stirring up the hearts of his Servants, as by a holy sympathy to feel for the poor Heathen, and labour for their conversion. May this increasing zeal spread further and wider, till it embrace the Heathen world, in the arms of Christian philanthropy.]

[This article was originally communicated by Dr HAWES, the Gentleman to whom the letter is addressed, to the Evangelical Magazine.]

THE LETTER.

IT is a considerable time, Reverend Sir, since I began to make provision for the things I judged necessary for a Mission to the Heathen. I need not tell you the difficulties which I have met

met

met in the pursuit of this great object, to lead the Heathen to the knowledge of the truth as it is in Jesus. Suffice it to say, that notwithstanding much grief and disappointment, which hath hitherto let and hindered me, I have preserved the same longing desire to communicate the faith of Christ to the poor Heathen. In the mean time, employed in these preparations, I could not but feel grieved and surpris'd, that Christians professing to be redeemed by Christ's blood, chosen as his peculiar people, sought out, and saved by his sufferings and death, can live so careless and unmindful of the multitudes of poor Heathens, buried in oblivion, and lying in darkness, and the depths of spiritual misery.

Occupied with these reflections, one brought me the Hambro' Gazette, wherein was contained the remarkable, and delightful intelligence, that more than two hundred preachers of the Gospel in England, deputed from their several congregations, have established a Society for sending the word of God, and therewith the light and salvation which Jesus Christ hath brought into the world, to the Heathen, especially to the East Indies, Africa, and the vast countries in the South Seas.

It is not in my power to express the delight I felt when I first heard these pleasing tidings. I could not but imagine myself present in your noble assembly, and was filled with joy at the sight of such a number of faithful labourers, filled with zeal for the glory of Christ, and feeling for the great misery of the Heathen. To complete my transport, I perceived you had directed your intended Mission to the same regions and people to whom I had planned an attempt similar to yours.

My friends advised me, therefore, to seek an union with you in the work; but I am disposed to think that it may be ineligible, for many reasons.

Admitting no other difficulties occurred than might be removed, I am rather inclined to suppose, that many Missions to different places, though the commencements might be small, would probably more conduce to the desired effect, than if the whole were centered in one great work and attempt. How many regions are in darkness! what a multitude of our fellow-creatures in ignorance and misery! living without God, and utterly unacquainted with the redemption which is in Christ Jesus! How wide is the field in which we must pursue these unhappy mortals! This, however, at least, is our duty, that as brethren, acknowledging one God, one faith, one baptism, one Lord Jesus Christ, the Saviour, we assist each other, and unite to aid, and counsel, so as to obtain most effectually the object we have in view.

It is in order hereunto, I take the liberty of intreating you, Sir, to communicate the plan you are pursuing, which would

be

be of the the greatest service to me. I wish also to know when your first Missionaries hope to sail on their voyage; also, if you can find me a captain and seamen truly religious. Can I hire a ship, or purchase, and at what rate? Are the regions to which you are directing your Mission well known to them?

I have ventured to subjoin a petition to your King on the subject, in my own tongue, not being sufficiently acquainted with the idiom of the English, to offer it in that language. This is the last favour I would ask, if you could undertake to present it for me.

The love of Jesus Christ our Saviour, for whom we live and labour, engage me to hope that my requests will meet a favourable reception, and that I shall soon have the pleasure of hearing from you.

I shall never cease to wish and pray that your attempt to call the Heathen to the knowledge of our Redeemer's cross, and to the salvation purchased by his blood, may be blessed by the Almighty Lord, and to desire that the benefits of his passion may be preached throughout the world.

To him I recommend your valuable life and labours, flattering myself with the hope, that I shall find you as willing a friend and adviser, as I may venture, Rev. Sir, to assure you I shall ever be,

Your most affectionate,

AUGUST VON SHIRNDING.

P. S. If you have any connections with West-India planters, or in America, I wish you to inform yourself, from them, if they have any among their slaves brought to the knowledge of Jesus Christ, by the Brethren or others, and if they would be willing to part with them, especially any such as have been helpers with the Brethren. I should very gladly purchase any such, of a proper age, and single men. I should receive any information of this kind with great thankfulness.

Inclosed you will receive an *Address to the inhabitants of Great Britain*, which I drew up six months ago, in order to send to England: make what use of it you please.

An ADDRESS to the BRITISH NATION.

AT a time when the first principles of Christianity are attacked, disfigured, or renounced, according to men's caprice—at a time when the characteristic doctrines of Protestantism are decried as irrational, and their defenders treated with contempt and ridicule, and, as occasion offers, insulted and persecuted—at such a time, indeed, the dictates of wisdom, as well as duty, call upon us to inquire into and espouse the doctrines of Christianity,

Sept. 1796.

which

which our Lord hath given to us, and Luther, the great reformer, amidst a thousand perils, rising superior to the fear of men, confessed, and faithfully defended: Nor shall we go unrewarded, notwithstanding the apostacy which we daily behold around us. However the truth as it is in Jesus, in their view, is become obsolete and antiquated, we regard it in all the beauty of primitive splendour, as when it first irradiated the earth at his appearing. O that our souls might more deeply feel that all our blessedness is comprised therein!

It may be indeed our lot, that for such faithful adherence to Christ and his truth, we may share the hatred of an ungodly world, and be exposed to danger—we may, indeed, be exercised with anxious care, and fear for the future; but shall we sit supine and careless? Are we not bound to have at heart the kingdom of God and our Saviour? We cannot, indeed, foresee all the wise dispositions of his providence; but we are bound to lift up our heads, and look to him, under all the changes of this disordered world, and to be ready to stand before the Son of Man.

We cannot stay his arm, nor follow him through all the wondrous mazes of his dispensations; yet we are bound, admiring and adoring, ever to cry out, “Who is like unto thee, O Lord?”

When was there a time when it became more necessary than at present to have respect to the interests of his kingdom? In ages past, his cause was opposed by those who did it ignorantly in unbelief; now, with wilful malice, by rebellious apostates: The former knew not the blessings they despised; but *these* sin against their own mercies, and reject the revelation, with all its evidence in their hands. The time was, when thousands were converted in a day; now thousands, perverted from the truth, herd with the infidels, and increase their multitude.

When we see infidelity using every effort, that the very name of Christ shall be had no more in remembrance, and self-taught reason of corrupted worms idolised, how can the faithful servant of Christ sleep unconcerned, and not be afflicted with the objects in his view? He knows what has been the fate of nations. Christ will not continue his truth where despised. He has abandoned various parts of the world, and withdrawn his light from numberless churches, when, despising his grace, they have filled up, by their ingratitude and apostacy, the measure of their iniquities.

In awful times, like those into which we are fallen, what is more needful, than that every friend of Christ and his truth, anxious what will be the end of these things, and looking up to his Lord, should ask, who is on the Lord's side? who? and unite with the faithful few, who love the Divine Master, his

revealed word, and the day of his appearing. How should they encourage one another, to join in one compacted phalanx, and redouble their efforts to promote the great objects of the religion of Jesus!

But where hath such a society been formed? Have not the Moravian Brethren set a noble example? Hath not their success demonstrated the practicability of the attempt? They lay no other foundation than that is laid, which is Jesus Christ. Thereon they affect to build nothing novel, but to pursue invariably the same truths the apostles preached and taught. They have felt for the miserable state of the Heathen world. They looked on the ignorance of the Heathen, and their unacquaintedness with the Saviour, and their eye affected their hearts; the view entered deeply into their souls. They have, indeed, found many difficulties in the arduous enterprize; but, by the grace of our Saviour, they are ready only to live and die for him.

How should it rouse other Christians to emulation, and engage them zealously to love the Lord Jesus, and shew it in like manner!

But whilst I wish many would imitate their example, I by no means think it adviseable to form an union with their society. It is evident that many prejudices have been entertained against them; but from whencesoever these prejudices may have arisen, may He, who orders all things according to the counsels of his own will, remove them! May He, who redeemed us, by his blood, and broke down the middle wall of partition between Jew and Gentile, heal all our unhappy divisions!

But should they remain, it is not at all necessary, that all men adopt their modes; or to suppose that the Heathen can be converted to Jesus only by their means. They themselves do not wish it, and long to see other Christian societies formed for the conversion of souls to Jesus, though they gather not with them. Nay, they are persuaded thereby many prejudices might be avoided, and obstacles removed. And is it not highly desirable to do so, and try a new society, not in immediate connection with the Brethren, but formed in order to bring into nearer communion and fellowship all who love our Lord Jesus Christ in sincerity? Thus, without renouncing our several educational modes, we might form one body of Christians, and true religion receive the greatest advantage from our union; cordially one with our Moravian Brethren in zeal for Christ, and his truth, without adopting their peculiarities.

Should not some attempt of this kind be made for Jesus' sake? Does it not offer many advantages? Would not our numbers be increased, and our efforts more extraordinary?

The advantages of such a society may be considered in two views: 1. Within the pale of Christendom; 2. Without it.

1. Within

1. Within the pale of Christendom, especially among us, preserving the pure religion of the Augsburg Confession, against the artful and violent attacks of its enemies, and more against the rage for change and alterations of false friends. Is not the profession of the true religion of Protestants in imminent danger? Has not God sent strong delusions even into our pulpits, where men, affecting to be wise above what is written, have changed the truth of God into a lie?—men without understanding, pretending religion, and, full of high thoughts of themselves, endeavouring to cloak infidelity under their embellishments and futile arguments. Would it not be highly advantageous to make head against such, and preserve the elect of Jesus Christ from their delusions?

Such a society also would tend to awaken the life of religion in Christendom, and to inflame the hearts of many with the love of God our Saviour, and produce as happy changes in the hearts of men, as has been done by the Brethren. It would teach men to discern between light and darkness, and effectually tend to support the unity of faith and love. And I cannot but regard it as a mercy, that the Society of the Brethren hath been like a fortress, wherein example and discipline have preserved the pure doctrine of Christianity.

But, 2. The advantages which would arise from such a society without the pale of Christendom.

How many difficulties have the Brethren to encounter in the works of the Mission, from their very name? What obstructions have they met with from envy, jealousy, prejudice, and persecution, in their attempts? Cannot we, without that name, possess the same love for Christ and Christian zeal in our hearts? May we not, without their peculiarities of manner or discipline, preach Jesus Christ among the Heathen?

Such a society for preserving the pure religion of Protestantism would, I am persuaded, be of vast advantage, and tend greatly to increase the flock of the great Shepherd by us poor worms. Seeing its vast utility and eternal benefits, and that it requires rather hearts filled with love and truth, than pockets lined with wealth, I cannot but invite all Christians to unite in such a body, to preserve and advance the truth as it is in Jesus.

Shall the infidel and profane form their associations? Shall the borders of the kingdom of darkness and false philosophy be thus extended, and shall not the friends of God and truth seek to increase their numbers, and to spread the conquests of the cross? The world will love her own, and will not God approve those who faithfully join themselves to him? There is an eye over the servants of Jesus; their Lord sees, and will prosper their labours of love. He will go forth with them, and their work shall be blessed.

Highly, therefore, does it become us to consecrate ourselves to him; deeply are we bound by every tie of love and duty to be workers together with him, to advance the spread of his kingdom. Then, when we come to give an account of the talent with which he hath intrusted us, we shall have joy that we have not buried it in the earth, but improved it for his glory.

Dobrilügk in Saxony,
1796.

AUGUST VON SHIRNDING,
Ranger of the Electoral Parks.

EXTRACT of a LETTER from the Rev. A. FULLER, to a Friend in Edinburgh, concerning the Baptist Mission in the East Indies.

Kettering, 8th August 1796.

—**W**E have heard again from Bengal. There are some promising appearances, particularly in a young Bramin, of eighteen years of age, who has been under deep concern for about three months. He now boldly avows Christianity, and disputes with other Bramins.—Also, a letter has been sent to Thomas and Carey, from a number of poor men, who had heard of the Gospel, by means of the Bramin, *Mohund Chund*, about three years ago, a little before Mr Carey's arrival in that country. They say, “ We have heard a little “ about the Gospel of God, and the Bramin promised us some “ of the translation of it; but we have not yet received it. “ Many people here have heard of *the unparalleled words*, but “ the promised translation we have not obtained. We write to “ you, that you would shew favour to us sinners, and send us a “ few chapters of the translation; and also, that you would order the Bramin to come and stay with us a few days, that he “ may make the path of the gospel plain to our apprehensions— “ that we may cast off our old idolatrous and evil customs—that “ we may hear the word of faith, the manner of prayer, the “ joyful news from heaven, and, having heard it, be blessed. “ This is our desire: This grant.”

Dated, *Dinagepore,* }
Cartick 15. 1202. }

Signed by several names.

The journal, consisting chiefly of the exercises of Mr Carey's mind, we shall not print in his lifetime, except a few extracts. (No. III. Periodical accounts will be printed as soon as it can be arranged). They have formed themselves into a church, though at present there be only four members. Two of these are Englishmen, whom God has given them. One of them

Mr

Mr Thomas baptised when in India before ; and the other, a young man, Mr Carey baptised last November. He promises to be an acquisition to the Mission.——

[The deplorable condition of the Natives of BENGAL, as to religion, may be judged of by the following passages, which are extracted from Letters written to the late Mr ROBINSON of Cambridge, from Dr BROWN, formerly of Magdalen College, Cambridge, a serious clergyman of the church of England, with whom, when resident at Cambridge, ROBINSON was intimate. He was, and it is believed still is, chaplain to the garrison of Fort William, Calcutta, and officiated at the Mission church.

Among ROBINSON's papers, is also the copy of a plan for a Mission into some of the provinces of BENGAL, which was communicated to him from BROWN. It was presented to Lord CORNWALLIS, then Governor-General ; whether it was ever realised, is not known.]

“ MY imperfect knowledge,” says Dr Brown, “ of a great variety of leading facts, will very much cramp my correspondence ; but of one particular branch,—the religious condition of the natives,—I have considerable information. The Mahometans make only about a ninth of the inhabitants of Bengal, who are chiefly Hindoos. The Bramin superstition, which it has been the fashion to represent as mild and inoffensive, is, as I have the most convincing evidence, extremely cruel, oppressive, and sanguinary.

“ As a source of depopulation, it is worthy the attention of the legislature ; — the burning of the women, which has been supposed a very partial thing, is an extremely common practice. My very learned friend, Mr William Chambers *, has computed, that about 50,000 widows are, in these provinces, burnt annually with their husbands. Many of them are young, and child-bearing ; and might, by second marriages, have been, upon an average, mothers of two children each. The three or four principal wives generally burn ; and often the inferiors, compelled by disgrace, and the excessive hardships they are instantly exposed to, follow their example. In some few instances, this appears to be a voluntary act, but the majority are terrified into it.”

The whole of this letter is curious, though too long to insert here.

* Author of various articles in the Asiatic Researches.

here. The horrid custom * alluded to above, though denied by some to be now in practice, is too well established to be any longer denied, and is noticed by Robinson, in his historical works.

Brown, in what follows, is speaking of sick persons, who are left on the banks of the Ganges, to be borne away by the overflowing tide.

“ They are (he says) swept away by the returning tide. Some, however, escape; and as they can never be received back again to their own families, they associate with those who, like them, have escaped the jaws of death. There are two villages, not far up the river Hoogly, inhabited solely by those wretched fugitives. They become a separate community, and have children. The Bramins can, as may serve their interest, devote any sick branch of a family to death; and incredible numbers are made away with by this bloody superstition. A gentleman told me, as he passed a place called Culna, a little above Calcutta, that he saw a set of Bramins pushing a youth, of about eighteen years of age, into the water; and as they were performing their business of suffocation with mud, he called on them to desist. They answered calmly, “ It is our custom—it is our custom—he cannot live—our god says he must die.” Then the operation went on, till the unhappy youth expired. This is a fact, and thousands here, of equal barbarity, might be collected. Such, dear Sir, is the Hindoo religion, in some of its fruits. It is full of malignity, and all manner of abominations. The temples are filled with dancing girls, whose history you know from books. I cannot speak of their detestable rites. The old filthy system of Paganism of Greece and Rome, is, in spirit, the same as that now in being among the Hindoos; and perhaps not less polluted, though it be somewhat more retired. I am ashamed to say, that my eyes have seen what I now testify; but unless I had seen it, my testimony would have been scarcely credible, and I never could have spoken with such abhorrence as I now feel. I am fully convinced, that the Hindoos are without a single moral principle, and that they are extremely cruel and malignant in their tempers. So deeply corrupt are they in their practices, and so wonderfully are they darkened in their minds, that every remedy must fail, but the knowledge of true religion.”

On the back of one of our author's letters, is a curious observation extracted from some modern journal, but little known.

The

* See an account of it, together with a plate, representing a view of it, in a publication written by an eye-witness. Hodge's Travels into India during the years 1780, 1781, 1782, 1783.

The place, however, alluded to, must unquestionably be Cannor, on the Malabar coast, not Patna*.

“ A gentleman, lately returned from the East Indies, and who was very curious in his observations there, informs us, that some years ago there was a republic of Jews at the city of Patna, the capital of the kingdom of Bahar, who were once so numerous, that they could reckon about 60,000 families, which are now reduced to 4000. They have a synagogue near the Nabob's palace, in which their records are kept, engraven on copper-plates in Hebrew characters; so that these Jews pretend they can shew their own history from the reign of Nebuchadnezzar to the present time. The above-mentioned race of Jews declare themselves to be of the tribe of Manasseh, a part whereof was, by order of that haughty conqueror, Nebuchadnezzar, carried to the easternmost province of his large empire, which extended to the Indus, whence these Jews removed to the Ganges; and this journey, 20,000 of them travelled in three years from their setting out of Babylon. An abstract of their history has been translated from the Hebrew, and may be of service to the learned world.”

EXTRACT of a LETTER, dated 16th April 1796, from Kingston, Jamaica, containing an Account of the Comfortable Death of a NATIVE AFRICAN.

—“ **P**OOOR JOHN CONSTANT is no more in time. He died a most comfortable death. His last words were, Glory, glory, glory! and thus he fell asleep in the arms of Jesus. I was with him often, but did not think him so near death, though he told me he was ready, and that he should not see Sunday; that the next Sabbath, he should be where Sabbaths never end, and then he would praise his God for ever. He pressed me much to seek the Lord with all my heart and soul; and told me, that there was truly a reward for the righteous. In short, he continued to the last to speak of the goodness of God to his soul. Mr M'V—— (a Methodist Missionary) was with him when he died, and told me, he would not have missed the fight for any thing he could name upon earth.” By this person's death, the church of God, in Kingston, has sustained a very heavy loss. He was a member of the Methodist Society there, and had zealously attached himself, for some years, to the service of the Gospel, and the spiritual interests of his brethren. He

* See the Indian Antiquities, vol. ii. by the ingenious Thomas Maurice, who follows Hamilton.

He was a man of the most exemplary meekness and humility ; possessed of very considerable talents for exhortation, with a very winning and animated address, and in the prime of life. It is but a month ago, that a letter from the same person who now gives the account of his death, mentioned how diligent and useful he had lately been in preaching the Gospel to his fellow Africans, upon the different neighbouring estates where he was allowed access. The death of this useful person, and that of Dr Munn, mentioned in our first Number, who, in compliance with his own ardent wishes, had been sent out by the Bishop of London, with the humane view of preaching the Gospel throughout the different parishes of Jamaica, both to whites and blacks, are two events, which, taken together, seem rather to damp our hopes of the Gospel spreading in a land, where, till of late years, it has never been preached, and where, since its publication by some faithful Methoditt Missionaries, it has been greatly persecuted. But it is the glory of the Saviour to make light arise out of darkness, and to cause his Gospel to triumph over all opposition ; it is therefore to be hoped, that he will raise up other instruments, whom he will honour to carry forward this great work.

ACCOUNT of the SOCIETY in EDINBURGH for RELIEF of the
DESTITUTE SICK.

THE Society in Edinburgh for the Relief of the Destitute Sick was begun in July 1785. The objects of this charity are chiefly such as have no title to the benefit of any other charitable institution. Its business is conducted by a Weekly Committee of twelve members ; two of whom, by rotation, are appointed to visit the persons for whom application is made ; and, after the most careful investigation into their circumstances, are authorised to give immediate supply, if necessary, and to report their cases to the next meeting of Committee.

When the persons visited are judged proper objects, they are relieved by a weekly allowance ; which is augmented, or diminished, according to the regular report of the members of Committee, who carry the supply ; every member taking charge of a proportion of those on the list. In each of these visitations, along with pecuniary aid, they endeavour to administer instruction adapted to the situation of the sick, and pray with them, if desired.

By the quarterly subscriptions of the members, donations, and collections at church-doors, the Society has been enabled
Sept. 1796. 3 considerably

considerably to extend its usefulness; which will appear from the following statement, taken from the books of the Society.

	£. s. d.	Fam.	Persons.
From July 8. 1785. to Nov. 3. 1786.	61 18 6	137	424
Nov. 3. 1786. to Nov. 2. 1787.	105 9 7 $\frac{1}{2}$	230	590
Nov. 2. 1787. to Nov. 2. 1788.	206 13 5 $\frac{1}{2}$	413	1009
Nov. 2. 1788. to Nov. 6. 1789.	233 18 8 $\frac{1}{2}$	567	1132
Nov. 6. 1789. to Nov. 5. 1790.	259 18 8	590	1291
Nov. 5. 1790. to Nov. 4. 1791.	258 18 8	645	1276
Nov. 4. 1791. to Nov. 2. 1792.	234 6 8	467	937
Nov. 2. 1792. to Nov. 1. 1793.	258 1 6	490	1212
Nov. 1. 1793. to Oct. 31. 1794.	196 12 0	438	996
Nov. — 1794. to Nov. 6. 1795.	202 15 3	453	896
Nov. — 1795. to Aug. 12. 1796.	255 5 0	684	1224
	2271 15 5 $\frac{1}{2}$	5114	10,987

Such has been the success with which Providence hath hitherto favoured this institution. And though its funds have frequently been almost, and in one instance more than exhausted, its situation was no sooner intimated to the Public, than ample supply was received. By the last article in the above statement, comprehending a period of little more than *nine months*, it appears, that, notwithstanding the establishment of a similar society at Leith, formerly connected with the one in Edinburgh, its expenditure has been uncommonly great. The Society, however, has no cause to regret this circumstance, since, we are informed, it has been the means of relieving many families and individuals, who declared, that their diseases were contracted by absolute want of the necessaries of life, owing to the high price of provisions during the bygone year.

A society, on the same plan, was some years ago erected at Glasgow; and we are happy to learn, that another is forming at Aberdeen. We hope other towns will soon follow their example.

The utility of such institutions is well illustrated by the facts which are stated, from undoubted authority, in the following letter.

To the EDITOR of the MISSIONARY MAGAZINE.

S I R,

IN a sermon, preached lately by the Rev. Mr Simeon of Cambridge, in Lady Glenorchy's Chapel, for the benefit of the Society in Edinburgh for Relief of the Destitute Sick, that gentleman observed, that the exertions of this useful institution had been blessed, not merely in alleviating the temporal necessities

sities of multitudes, but also in imparting to some the blessings of salvation. An instance, which some time ago passed under my own observation, affords so ample a proof of Mr Simeon's assertion, that I must beg leave, through the medium of your Magazine, to lay it before the Public. I am the rather induced to do so, as it may possibly draw the attention of some of your numerous readers to this highly beneficial establishment.

William Davidson, a lad of about twenty years of age, in the autumn of 1790, fell into a deep consumption. Unable to work, his relations incapable of affording him any assistance, and having no claim upon any charitable fund, he was recommended to the Society, and taken into the number of its patients. When first visited, he appeared to pay little attention to the instructions offered. At several future visits, however, a growing concern was very apparent, till at length he gave satisfying evidence of his experimental knowledge of the grace of God in truth.

He had been accustomed, when in health, to hear the Gospel, but acknowledged that he had never felt its power. Possessed by this means of a considerable degree of knowledge, it became unnecessary to deal with him as one entirely ignorant. To answer his queries, and to be helpers of his joy, was our delightful employment. Accordingly, on Dec. 16. 1790, he seemed to be highly comforted in believing the faithfulness of God, and the free gift of Christ. He said, he knew that Christ was a Saviour for sinners. This, said he, is my character; and I will put in my claim among the rest. He mentioned some particular promises upon which he was caused to hope. At the same time, he appeared anxious to know the difference between a real and presumptuous confidence. He had been praying (he told us), that the Lord would keep him from fretting under his rod; and, Glory to his name (he added) he hath kept me greatly from it.

Dec. 18. When asked, if there was any thing that particularly troubled him? "Nothing," replied he, "but sin: it is sin that troubles me." He said, he was longing to be with Christ: And when asked, What made him long to be with Christ? he answered, (while the tears streamed from his eyes), O! it is to praise him: for here I cannot praise him; that grieves me: but I know I cannot praise him enough through eternity. He exulted in the hopes that one day his vile deceitful heart, as he expressed himself, should be finally subdued, and prevail no more. Often he repeated, and triumphed in the words of the apostle, "It is God that justifieth; who shall condemn? It is Christ that died, yea, rather that is risen again," &c. When proposing to leave him, he would not hear of it; but said, O! let us speak of Christ; for do not our hearts warm when speaking of him?

him? Often he cried out, O! why should sovereign grace pitch upon such a mean wretch as I am?

Dec. 19. He was very poorly, and unable to speak much. With placid serenity, however, he said, he desired to wait the Lord's time; and that he wished rather to be with Christ, than restored to life. He was determined, through grace, to trust in him, and hoped the Lord would keep him from unbelief. He desired to leave his all in Christ's hand, believing that he would perfect what concerned him.

Dec. 27. With tears, he said, O that Christ would keep my heart warm to him. When it was hinted that Christ must bear all the glory of our salvation. O! what have I to do with the glory, (he replied), a poor vile worm! O that I could praise him! He felt the consolation arising from the faith of Christ's victory over death and the grave. And triumphed also in his conquest over Satan.

At several future visits, he continued to breathe the language of a redeemed soul, eminently supported by divine consolations. He never seemed to lose an abiding confidence in God, which filled his soul with peace passing understanding. A little before he died, while his voice had almost failed, he whispered into my ear, 'The end of the 23d psalm is sweet to me: "I shall dwell in the house of the Lord for ever."—He entered into rest, Monday evening, Jan. 3. 1791.

With the small scraps by which my memory has been aided in this little narrative, it is impossible to do it full justice. On witnessing such a scene, however, we can hardly avoid reflecting on the inestimable value of the Gospel of Christ. How precious must that blessing be, by which the soul may be filled with peace and joy, amidst the most deplorable external circumstances!—While I earnestly desire, therefore, all success to the Gospel at home, as the greatest blessing I can wish my fellow-countrymen, I equally rejoice in the present attempts that are making for its extension abroad. Callous must that heart indeed be, that feels not the misery of unenlightened nations!—May not we hope that the time is at hand, when the triumphs of the Redeemer shall extend from pole to pole? We rejoice in any distant appearances: while we cease not to pray, Lord, let thy kingdom come; take to thee thy great power, and reign; unite thy people, in heart and in counsel, that, with prudence, patience, and perseverance, they may vigorously exert themselves, in accomplishing thy gracious purposes to the sons of men!

NEMO.

HAPPY DEATH OF MRS H————.

[In a Letter to the Editor.]

S I R,

Edinb. Aug. 12. 1796.

FEW things are more comfortable and useful to the children of God who remain in the world, than witnessing, or hearing, the faith and patience of their redeemed brethren under great affliction. Never did I see these more nobly exemplified, than during the long and violent distress of the late-Mrs H——. I have attended the death-bed of hundreds, but her affliction exceeded them all for severity. Night and day (for full five months) did she moan and cry under the agony she endured. I visited her often, but not so often as I wished, owing to her distance from where I reside. I never perceived the smallest degree of impatience, repining, or reflecting against Providence, who assigned to *her* such almost unsupportable distress. On the contrary, she often vindicated the divine procedure, by declaring she saw a depth of wisdom and love in the appointment; that it was exactly such a visitation as her case required; that she would praise *him* for it through eternity; that it was a just chastisement for her sin; that the Lord had wonderfully sanctified the trouble! and many times she said, What are my sufferings, compared to those of the blessed Jesus!

I am now sorry I took no notes of what she said; but one visit I paid her can never be erased from my mind. I had not seen her for upwards of a week. The moment I entered her room-door, she held up her hand, saying, 'That's amazing! I have not thought of you for some days, till a few hours ago, when I just wished you might come, that I might have an opportunity of speaking to the praise of Jesus! I wished to get my mouth opened about Jesus! O what the blessed Jesus has done for me! Sweet Jesus! It will take up eternity to praise Jesus! She spoke near half an hour, in the most charming manner, about his love, grace, goodness, glory, condescension; what he had done for and to her. She seemed in heaven; and for my part, I felt as if at the gate. To compare such a scene with the approach of an awakened sinner to his eternal imprisonment, must strike every mind with solemnity, and raise a desire to die the death of the righteous in the heart of the most hardened Balaam.

She often told me, and continued to say so unto the end, That the simplest, plainest doctrines of the Gospel, were those which now yielded her comfort; these were now the foundation of all her faith and hope, viz. That God so loved the world, as to give his only-begotten Son, not to condemn, but to redeem it; that Jesus is *the Christ*; that he died for sinners; that his death fully atoned for sin; that he rose from the dead; that he ever liveth to make intercession for *us*, who believe the record God hath given concerning him. She said, no speculations in Christianity were of any service to her now. She often praised
 God

God for the clear and simple views of truth which he had given her; without them she did not know what she would have done in such distress of body, and feebleness of mind; and said, that it was not what she felt, but what she believed, that gave her peace, and joy, and comfort.

For some days she was a little depressed, because she could not think so much of Christ, or say so much to his praise, as she desired. This was evidently owing to the intense agony she endured, and the exhausted state of her body; and some things were suggested to her by friends, which gave her considerable relief.

She frequently told me, that her crying did not proceed from any impatience, repining, or reflecting against God, but was forced from her by the acuteness of the inward pain. All along she expressed a strong desire to depart and be with Christ; but generally ended with this, His will be done!

The last time I saw her, which was not long before her departure, she said, all her hope was founded on the finished work of Christ; her dependence was on nothing else. She expressed much wonder at the patience God had given her, during her long trouble; that she desired death; that death would be a great relief; that she had no desire to live; that her heart was off from the world. She then said, she would see me no more in the world, and took an affectionate farewell! I never saw her again, but she was enabled to hold fast the beginning of her confidence, and the rejoicing of the hope, firm unto the end; which was early on the morning of Saturday, July 23. 1796, in the 28th year of her age.

I know some of her acquaintances expect a much longer detail of this delightful scene, but a rapid succession of various avocations prevented me from taking *notandums*. Perhaps it was not necessary; the above may satisfy, and assure all her believing friends, that the Lord was glorified in her death; that now she lives in the presence of God and the Lamb; that there they shall meet her when death to them shall be abolished, and mortality swallowed up of life.

J. C.

REVIEW OF DR DAVIDSON'S SERMON.

THE EXCELLENCY of the KNOWLEDGE of JESUS CHRIST: A SERMON, preached before the SOCIETY in SCOTLAND for propagating CHRISTIAN KNOWLEDGE, at their ANNIVERSARY MEETING, in the High Church of Edinburgh, Thursday 2d June 1796. By Thomas Davidson, D. D. one of the Ministers of Edinburgh, Sold at the Society's Library, and by W. Creech, J. Dickson, and J. Ogle, Booksellers. 8vo, 56 pages.

WE are happy to announce the publication of the Anniversary Sermon, preached *this year*, before the Society in Scotland for propagating Christian Knowledge. In illustrating

ting his subject, which is extremely well suited to the occasion, the Doctor considers, *1st*, What the knowledge of Jesus Christ is; and, *2^{dly}*, Some of its distinguishing characters, by which we discern its intrinsic and transcendent excellence.

Throughout the whole discourse, we discover that plain, serious, impressive manner, which is so characteristic of the worthy author, and which has been so much blessed in the course of his ministry.

As a specimen, we beg leave to insert one or two paragraphs from the conclusion.

“ O that this knowledge did appear to all of us to be what it really is, fairer than the sun, more reviving than its most pleasant rays, more glorious than its brightest lustre! O that we all felt it to be sweeter than honey, and more precious than gold! We should then abound in every holy virtue, and in every Christian grace. “ We should not be barren, nor unfruitful in the “ knowledge of our Lord and Saviour Jesus Christ.” For it is its natural tendency to produce a conformity to God. “ Beholding in this glass the glory of the Lord, we should be “ changed into the same image, from glory to glory, by the Spirit “ of the Lord.”

“ We should think ourselves highly honoured, in contributing, by our prayers, our exertions, our substance, to spread the glorious Gospel of Christ; in being instrumental in conveying its glad tidings even but to one individual among the sons of Adam.

“ To propagate the excellent knowledge of Jesus Christ, is the direct and the principal object of that Society, at whose desire I now address you; and those to whom the management of its affairs is intrusted, endeavour to keep this grand design continually in their view. They use all possible care in the selection of their teachers; and though all of these cannot be supposed to possess the same degree of those talents which are deemed requisite; yet we can assure you and the public, that, on the whole, they are well qualified for their important offices; and that there are among them many excellent men, singularly fitted for their employment, and, through the divine blessing, happily successful in communicating the knowledge of Christ to those who are under their charge.

“ Let us bless God, that within these few years, the funds of the Society have been greatly enlarged. But, enlarged as they are, our necessary expenditure has, for some time, exceeded our annual revenue. The applications which are still made for Schoolmasters and Missionaries are numerous and urgent. For vast districts in the Highlands and Islands of Scotland are yet far removed from the means of religious instruction, and remain in a state of deplorable ignorance. It is with deep regret, that this year we have been forced to retrench our expenditure; and consequently to refuse compliance with many petitions.

“ May that blessed period speedily come, when “ the knowledge of the Lord shall fill the earth, as the waters do the sea !” May he who commanded the light to shine out of darkness, shine more and more in our hearts, to give us the light of the knowledge of the glory of God in the face of Christ !” preparing us for that happy world, where “ we shall not see as through a glass darkly, but face to face ; where we shall know, not in part, but even as we are known.”

[Instead of giving Reviews, as we intended, of the excellent Sermons of Drs JOHNSTON and SNODGRASS, lately preached before the Missionary Societies of Edinburgh and Paisley, we think it will be better, without delay, to gratify our readers with the following very important articles, relating to the Proceedings of the London Missionary Society, and the sailing of their Missionary Ship for the South-Sea Islands. If ever the unanimous and fervent prayers of the people of God were called for, in a remarkable manner, it certainly is on the present most interesting occasion, when a great company of men, women, and children, are embarked for the purpose of carrying the name of Jesus to millions of our benighted fellow-creatures, who never heard of it, and who know not its value.—We extract these articles from the Evangelical Magazine, not with any design to diminish the value of that useful Publication, but merely to diffuse, as extensively as possible, intelligence so highly interesting.]

A FAREWELL LETTER,

From the DIRECTORS of the MISSIONARY SOCIETY, to the MISSIONARIES going forth to the HEATHEN in the South-Sea Islands, August 9. 1796.

THE Directors, acting in name of the Society, feel a paternal solicitude in behalf of the Missionaries, whom, by the good hand of God upon them, they are enabled to send forth to this great work. As an affectionate parent parting with his youthful sons, when they are going forth to the field of danger and of honour, is hardly able to give over his admonitions ; so, dear brethren, beloved in our Lord, after all the counsels and encouragements you have heard from the mouths of many individuals, we, as having a special charge of your interests, and those of the Society, cannot dismiss you into the arduous warfare,

fare, without pouring out our hearts unto you in this parting exhortation.

“ The Lord himself watch, and be witness between you and us, when we are absent one from another,” if there is not in our hearts an affectionate, deep, and permanent concern, and longing towards you all, in the bowels of Jesus Christ. The evident tokens of the grace of God in you, and your generous ardour impelling you to engage in this work, have bound our hearts to you by the strongest ties. It abates, however, in no small degree, our anxiety respecting you, that we are able to place you under the care of such a captain, one whom we accept as a peculiarly valuable gift of divine love to the Society. That God hath singularly prepared him, by his providence and grace, for so important a trust, cannot be doubted. To you it belongs to sweeten his voluntary exile and separation from his family, his country, and his Christian friends. To a government so mild and intelligent, your submission will be unreluctant and uniform. Beholding in him the kindness of your Saviour, you will daily, according to the expression of the wrestling patriarch, see your captain’s face, “ as though you saw the face of God.” We hope to receive from him, on his return, such an account of your grateful, affectionate intercourse with him, your goodly order and subordination, your diligent improvement of time and opportunities, your acquiescence in his authority and counsels, relative to your settlement in the islands, as will be “ like cold waters to the thirsty soul,” and will greatly establish our confidence, that you are persons whom “ the King of glory will delight to honour.” If there should be a revolting individual, it will become the whole body of Missionaries to set their faces against him.

Brethren, we cannot but be solemnly concerned, that you may well understand the nature, and feel the weight of the service, to which our Lord calls you. “ We live, if you stand fast in the Lord,” if you quit yourselves like men, if you are faithful to your trust, if you shine as lights in the world, if you turn many to righteousness.

We therefore intreat you to revolve, in your frequent thoughts, the preciousness of that treasure which is committed to your trust. Into your hands we commit the great deposit, the glorious Gospel of the blessed God; even the mystery of love and salvation which came from the bosom and the bowels of Jehovah; that mystery which was the substance of God’s earliest revelations, and in subserviency to which the laws of the Most High, obscured by human folly, were republished with such terrible majesty at Mount Sinai; that mystery, the precious certainty and sweetness of which has been sealed by the testimony of such a cloud of witnesses throughout all ages; and,

above all, which God the Son sealed with his own blood ; this is the treasure which we request and require you to convey, unadulterated, to the Heathen. If you are ashamed of this Gospel ; if you add to it, or diminish from it ; if you lose sight of its leading articles—the supreme and eternal Deity of the Son of God, Jesus Christ, the justification by his blood and obedience, the sanctification by his word and Holy Spirit, the sure promise and hope of eternal life, founded on his love and power ; if you dishonour this Gospel by your spirit and behaviour, the crime will be great, the consequences will be grievous and mournful.

We send you forth, dear brethren, with this Gospel in your hands, as the rod of Jehovah's strength, to work wonders among the Heathen ; “ to open their eyes, to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified.” This, and nothing less, is the object of our desires and endeavours. This, O beloved Missionaries, is your work, to rescue immortal souls from the endless burnings of hell, to raise them to the joys and glories of heaven. Meditate night and day on the unmeasurable importance of this work, in the most secret and unconnected instance of real success.

But behold, we beseech you, dear brethren, a whole world looking on, while you accomplish this great warfare. When we survey the connections of these endeavours, and their possible, yea probable consequence, our hearts are ready to fail, and to sink down overwhelmed, at the solemn view.

You know that the eyes of many thousands of the righteous in this land are upon you. How many righteous souls would be wounded, and made sad, how many closets covered with a cloud, how many public assemblies hung with sackcloth, should criminality on your part occasion a failure of this attempt ! The wicked also at home are looking on ; they watch for your halting. The unclean rebel, the haughty infidel, the scoffer, the adversary of the Lord, is ready to transmit your shame, fraughted with blasphemy, all over the country. In foreign European countries, amidst the crashing fall of Antichrist, the abomination of desolation, the defying flag of infidelity appears unfurled. Nations of infidels will strengthen themselves, and blaspheme the holy power of the Gospel, if, through your negligence, or perfidy, it should be baffled. Behold the immense crowds of the Heathen who now cover South America, China, the East Indies, and other Pagan countries, and their children, and children's children, prepared to pour their curses to all eternity on the men who, vested with the sacred character of Missionaries, disfigured the glorious Gospel by their folly and impurity,

impurity, who excited fatal disgust at the alone medicine of perishing souls.

Dear brethren, we mention these things for your warning ; but we hope better things of you, and gladly turn our thoughts to a brighter prospect. In connection with your humble, faithful, and persevering labours, we behold not only the immortal fire kindled in many souls, under your immediate charge, but diffusing itself in all directions, and through all succeeding ages. The righteous at home will be comforted, enlivened, and roused to their work. The wicked will be astonished, and awake from their fatal slumbers. In foreign European countries, the ferocity of Atheism will be curbed, and the end of the desolations of Antichrist clearly understood. Other Missionaries already engaged in the work, inspired with fresh courage, will redouble their exertions. From region to region, in the Pagan world, the inquiry will pass, "Who are these that fly as a cloud, and as doves to their windows?"

Consider, we intreat you, beloved brethren, in what light these things shall appear, when you enter the darkness of the valley of the shadow of death, and are sensibly approaching to the utmost point of time bordering with eternity ; and, still more, when your separated spirits are appearing at the tribunal of Christ, and directly under his glorious eyes. "Knowing the terror of the Lord, constrained by his love, do your utmost, while it is day, to persuade men, that you may be made manifest to God, and also in their consciences."

We hope, dear brethren, you will believe us, when we say, that the difficulties and dangers of your work lie near our hearts. Be assured you shall not go through the waters and fires alone. We, and many others, will be with you in the spirit. You will be borne up in the arms of thousands, to whom the God of Jacob hath not said, "Seek ye me in vain?" In your weakness we will be weak, in your fears we will tremble, in your distresses we will suffer, in your consolations we will rejoice. Therefore, suffer the word of exhortation, and let these sayings sink down into your ears. Contemplate those everlasting arms that are underneath you. In the hour of embarrassment, fainting, and alarm, "take heed, and be quiet ; fear not." "Enter into your chambers ;" go into the sanctuary of strength, even into the inner recesses of divine power and love. Remember that the battle is the Lord's. Dishonour not your glorious God by unbelieving timidity. "Glorify ye the Lord in the fires, even the Lord God of Israel in the isles of the sea." And when you are become strong in the Lord, and in the power of his might, and are walking on your high places, cast back a look of supplicating compassion towards your brethren at home, then weak in comparison of those feeble, "who, according to the promise,

mise, are as David, and those Davids that are as the mighty angels of God."

When your path is doubtful, look upwards for the counsel of him who hath said, "I will guide thee with mine eye; I will bring the blind by a way that they know not. Discouraged with the delay of success, stir up yourselves to take hold of God. Look into the everlasting covenant of promises, which is mighty, and shall endure when the mountains depart, and the hills are removed.

In these distant lands, make the Lord himself your habitation. In him you shall be at home. The mountain, the stream, the shore, the wide-spreading tree, shall become sweet by his presence. From the scene of death, you will point to them, saying, "There God Almighty appeared to me, and blessed me."

We address to you the heavenly salutation, "O men, greatly beloved, fear not: Peace be unto you, be strong, yea, be strong." Remember them, "who, through faith, have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; of whom others were tortured, not accepting deliverance, were stoned, were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented." Your victory is, "not to fear them who cruelly kill the body, but to love them with a love strong as death." This victory you obtain abundantly through "him that loved you. For we trust, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord."

Dear brethren, what shall we more say? That you may be cheered and revived by the presence of the high and lofty One, you must be of a contrite and humble spirit. The inscription written in your heart must be, "The chief of sinners,—less than the least of all saints." Many of you are now drawn forth from obscure situations, and in the early period of life, and are placed conspicuous in the view of the world. The Lord forbid they should prove "such novices, as being lifted up with pride, fall into the condemnation of the devil!"

Sorrowful and ashamed we will hear the report, if any of you fall by those enticements, "which have cast down many wounded, and by which many strong men have been slain." Watch and pray that you enter not into temptation; lest you should appear before the Heathen "as fools in Israel," and be found

“lovers of pleasure more than lovers of God.” Exhort one another daily, lest any of you be hardened through the deceitfulness of sin. Looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up, trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right. For ye know, how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.” An austere negative purity, however, is not enough: You must convince the Heathen, that “the commandments of the Lord,” which exclude “fornication and all uncleanness from being once named among saints,” “are not grievous;” that you enjoy liberty, and delight in renouncing the impure pleasures of the flesh; and that, like the angels of God, you behold sinners with abhorrence and compassion, not with envy, while they eagerly drink these polluted and poisoned waters.

Such virtue as this cannot be maintained, amidst continual temptation, without the presence of the Lord in a great degree. And that presence will forsake you, and leave you a prey to the adversary, if you should indulge discord and discontents. When the Corinthians had “muttered perverseness of this kind, soon the cockatrice-eggs of infamous impurity were hatched among them; and the sweet spirit of Paul, wounded by their “debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults,” feared lest his God “should humble him among them, and he should bewail many that had sinned, and had not repented of the uncleanness, and fornication, and lasciviousness, which they had committed.” In a band of Missionaries, however, a cold negative union is not sufficient; there should be that powerful melting of love, which the apostolical exhortation demands, when it pronounces, that “Christians ought to lay down their lives for their brethren,” and which that glorious couple exemplified, “who for the life of Paul laid down their own necks.”

In the name of our Lord Jesus Christ, we point the denunciations of divine anger against the man who shall first prove wilfully false to his cause; against the man who shall obstinately cherish the aspiring of vain ambition; against the man who shall sink into the arms of a harlot; against the man who shall fan the latent sparks of discord and contention; against the wicked and slothful servant; saying to such a man, if he continues impenitent, in the words of the great Missionary apostle, “The Lord reward him according to his works.” “If any man love not the Lord Jesus Christ, let him be anathema maran-atha!”

Finally, dear brethren, we give you in charge to convey to the people of Otaheite, and other islands whither you may come, the most tender love of your hearts. As soon as you can lip their language,

language, tell them that we earnestly desire their good and salvation, though we may never see them in this world. Testify to them, that the God of heaven, who hath stirred up this affection towards them in our hearts, offers to save them, and to shew them that love of his which will fill them with pleasure in this world, and in the world to come; and that if they hearken to the message of salvation, we, and many thousands now on this island, will embrace them, on the other side of death, with unspeakable joy.

And now, beloved brethren, whom we have often lately seen with pleasure, whose faces we shall probably see no more, we bid you farewell in the bowels of our dearest Lord; once more protesting thus in his presence, and in the presence of his holy angels, "If we forget, neglect, and wilfully desert these Missionaries, let our right hands forget their cunning; if we do not remember the work of God among the Heathen, let our tongues cleave to the roof of our mouths; if we prefer not the prosperity of this work above our chief temporal joy!"

We deliver you over into the hands of him who is faithful and true, "commending you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified! The good will of him who dwelt in the bush be upon those who are now to be separated from their brethren! Jehovah bless thee and keep thee: Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace! Fear not, saith Jesus; I am the first and the last. Fear none of those things which thou shalt suffer. My peace I give unto you: Let not your heart be troubled, neither let it be afraid! Unto him that is able to keep you and us from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever! Amen."

RELIGIOUS INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

SINCE the last General Meeting, the Directors have been unwearied in their exertions; and, we are happy to say, that, by the blessing of God on their endeavours, the first important Mission to the South Seas is nearly completed. Having purchased an excellent ship, and fitted it up with proper accommodation, twenty-nine Missionaries in town and country were collected together, and solemnly set apart for the work of the Mission, on Thursday, July 23. at Zion Chapel. As notice of the designation had
been

been given from the pulpits of the friends of the institution in London, on the preceding Sabbath, several thousands of people were assembled long before the time of worship commenced. So crowded and serious an assembly has been seldom seen on any occasion. Every ear was attentive to the judicious and solid discourses of the preachers; and every heart seemed to feel, when those servants of God, who had freely offered themselves in this arduous undertaking, solemnly pledged themselves to persevere in the name and strength of the Lord.

No less than ten Ministers were engaged in this pleasing and extraordinary service: three prayed; Dr Hunter preached; and Dr Williams delivered a solemn charge to the Missionaries; an Episcopalian, a Scotch Seceder, a Presbyterian, an Independent, and a Methodist, united in the designation of the Missionaries, addressing them severally in the following words, "Go, our beloved brother, and live agreeably to this holy word, (putting a Bible into his hand), and publish the Gospel of our Lord Jesus Christ to the Heathen, according to your calling, gifts, and abilities, in the name of the Father, of the Son, and of the Holy Ghost:" to which each replied, "I will, God being my helper."

Such a sight was truly impressive, not merely on account of its novelty, or the advantages that may result to the Heathen world, but for the cordial affection which so happily subsists, and evidently increases in Ministers of different denominations, who, previous to this institution, had neither fellowship nor intercourse with each other. We cannot, at so late a part of the month, detail the particulars; nor will our being prevented be very material, as the discourses themselves will be published, together with the names of the Ministers who engaged, the Missionaries who were set apart, and all the particulars of the service.

We understand that the Bibles, presented to the Missionaries, were given by John Bailey, Esq. of Hackney, a member of Mr Eyre's congregation, with this select passage written in each, with his own hand, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and, lo! I am with you alway, even unto the end of the world."

The ship is called the *Duff*, and is expected to sail in a few days, under convoy, with the ships that are going to the East Indies. The friends of the Society in London, and some other places, particularly Sheffield, have contributed liberally various articles, either as stores, or for the equipment of the Missionaries.

OUR Missionary ship, says a correspondent, August 8. 1796, is now purchased and equipped. The vessel itself cost us L. 5000. The greater part of the articles, however, necessary to be sent out, have been freely presented

presented to us. The ship was to drop down the river last Saturday, and will probably be at Portsmouth next week, to wait the convoy going out with the India fleet. About thirty Missionaries are ready to go out with her. The East India Company have chartered her to bring home a cargo of tea from China, which, we hope, will greatly lessen our expence.

LONDON MISSIONARY SOCIETY.

[From the EVANGELICAL MAGAZINE for September.]

THE friends of this important institution will rejoice to hear, that, about five o'clock on Wednesday morning, the 10th of August, the Missionaries destined to the South Seas, embarked on board the *Duff*, and sailed from Blackwall to Gravesend. As the time of their departure approached, the prayers of God's dear people, who felt themselves peculiarly interested in the undertaking, became more frequent and fervent than usual. The evening before the embarkation was spent in the most solemn manner. The Directors, and other active friends of the Society, several of whom were ministers, assembled with the Captain, the Missionaries and their wives, at Haberdashers Hall, and, dropping all consideration of little party-distinctions, mutually commemorated the death of the Lord Jesus, having first recommended to his merciful protection and care their dear brethren and sisters, from whom they were to be speedily, and perhaps finally, separated. If ever God was present in the assemblies of his saints, surely he was present on that occasion. Every heart was affected; and, we trust, the serious impressions then made will never be erased. Dr Haweis, as the oldest minister, led the worship; and Mr Reynolds, next to him in years, concluded it: Dr Hunter prayed; Mr Wilks and Mr Eyre addressed the congregation; and Mr Platt, Mr Brooksbank, Mr Townsend, and others, assisted in distributing the elements. Such a scene of love and harmony was truly edifying and refreshing. Surely it may be said, "What has God wrought?" It was a little specimen of what the church in the latter days will experience, when love, like death, will level all distinctions. It was even a foretaste of heaven.

Though they embarked at so early an hour, vast multitudes attended. The deck was crowded, Many of the Directors and friends accompanying them down the river. As soon as the boats which brought off the Missionaries and Directors were removed—the sails unfurled—the noise of the ropes, and moving to and fro of the sailors, had ceased—that beautiful hymn in the Countess of Huntingdon's Collection, was sung, "Jesu, at thy command, we launch into the deep," &c. The sailors in the ships on each side the river, hearing the singing, stood in silent astonishment: and many serious persons on the shore waved their hats, bidding the dear servants of God farewell.

farewell. The friends at Gravesend, Chatham, and Sheerness, knowing that poultry and other articles were wanting, met the vessel as she passed, cheerfully bringing with them their offerings.

The day following she weighed anchor, and working down the river, she reached the Nore on Saturday morning; when the wind veered to the north-east, and enabled her to pass the Downs about noon. Off Dungeness, the wind shifted to the westward, and sunk into a calm. There the whole ship's crew, assembling on the quarter-deck, spent the Sabbath in the solemn worship of their God. - The Missionaries read the scriptures, prayed, and gave out the hymns, and Dr Haweis, Mr Brooksbank, and Mr Wilks, who accompanied them in their voyage to Portsmouth, each delivered a sermon: The God of earth and seas, manifesting his gracious presence, the songs of Sion ascended in sweetest accents, while the children of Sion appeared to rejoice in their King.

On the Monday evening, Mr Jefferson, one of the Missionaries, preached a very pertinent and impressive discourse. Immediately a favourable gale sprang up; and the vessel, which is a prime sailer, came to anchor the morning following at Spithead. Here they found, that the same wind which brought them round, had taken to sea the East India convoy they had hoped to join. Providentially, however, they will be taken under the protection of the *ADAMANT*, a fifty-gun ship, now under sailing-orders to convoy transports, with government-stores, to the southward. Her signal is already out, and she expects every day to weigh anchor.

No sooner did the *DUFF* come to an anchor, than numerous friends, who anxiously waited her arrival, came on board; and from that time, till this paper went to press, they have paid the Captain and Missionaries the most marked attention, supplying them with vegetables, live-stock, and every other article that can contribute to their comfort.

The neighbouring churches are offering fervent prayers for the success of the enterprise; and almost every day the Directors or Missionaries preach on shore. The last Sabbath was spent on board like the preceding; Mr Eyre of Hackney preaching in the morning, Mr Griffin of Portsea in the afternoon, and Mr Eyre, the Missionary, in the evening. When Mr Griffin, in the course of his sermon, addressed the Captain, who, from the time of his conversion, had been a member of his congregation, every one present was much affected. Having reminded him of the many dangers out of which the Lord had almost miraculously delivered him, even in his unconverted state, he took occasion from thence to encourage him to hope, that being now reconciled to God by the death of his Son, he would not, on any future emergency whatsoever, be forsaken.

Through the whole ship's company, the most perfect harmony subsists; nor had the sickness, inseparable from a first entrance on the sea, damped

their zeal. Mrs Hudden was the only person whose heart failed. Being of a delicate constitution, and naturally timid, the winds and waves so alarmed her fears, that it was thought proper she and her husband, though much against his wish, should be set on shore. All the rest, being undismayed at the apparent dangers of the ocean, and deeply penetrated with a sense of the glorious cause in which they are engaged, are ardently desirous to pursue their important object.

Judicious regulations have been established for the preservation of their health, and the improvement of their minds, during the voyage. Agreeably to the instructions of the Directors, lately printed, with the sermon and charge, delivered on the day of public designation, the whole body proceeded to the choice of a Committee. The four ordained ministers being unanimously elected, among other arrangements, appointed Mr Lewis to be librarian, and Mr Harris to be steward, an office distinct from that of the ship's steward, having for its object the care of all the Missionary stores. They determined, that four sermons should be preached by the ordained ministers every week, two on the Sunday, and the other two at proper intervals.—That there should likewise be public service on the morning and evening of every day, in which all the Missionaries should engage by rotation.—That these daily services should consist of singing, prayer, reading the scriptures, and an exposition, or short sermon, the whole being comprised within a limited time, that while the gifts of the brethren are exercised, prolixity may be avoided. Different classes are established for grammar, geography, navigation, the Greek and Hebrew languages, and particularly the Otaheitan, so far as it can be acquired from a vocabulary collected by Dr Haweis, and that printed in the quarto edition of Captain Cook's Voyages.

To preserve on their minds a lively sense of the nature and importance of the Missionary service, all are to assemble, at certain parts of every day, when the best qualified are to read the life of Brainerd, Krantz's History of Greenland, La Trobe's Translation of Lofkiel's History of the Moravian Missions in North America, and other writings of a similar tendency. Little societies are formed, both among the Missionaries and sailors, for the purpose of social prayer, and the strengthening each other's hands, by mutually relating their Christian experiences.

A ship with such a company, so employed, must interest in its behalf the feelings of all who love our Lord Jesus Christ in sincerity, and excite their earnest supplications to Heaven for its preservation and success.

While we sincerely wish that the friends of the Society may avoid arrogant presumption, from a consideration of the favourable circumstances which have attended the commencement of the Mission, we think that the many providential appearances in its behalf demand a humble reliance

on God's protecting care. In no one instance, within the limits of our recollection, has such a spirit of prayer and supplication been poured out upon the churches, nor such general approbation and liberality been discovered. Most men seem to wish well to a design so benevolent. In all the departments under Government, we understand, the greatest kindness has been testified. At the Council-board, and in the Custom-house, the business of the ship has been expedited with unusual alacrity; and in none of the offices would they accept the customary fees, a circumstance, probably, seldom if ever experienced before on any occasion.

August 25. 1766.

The DIRECTORS' ADDRESS *to the* PUBLIC.

THE liberality of the religious part of the community towards the objects of the Missionary Society, has been manifested on many occasions; and the Directors have the pleasure to acknowledge, that no small proportion of their cargo, which their ship, the DUFF, carries with her to the South Sea Islands, consists of the cheerful and spontaneous donations of the friends of the institution. As the value of the ship, and the articles with which she is loaded, amount to a considerable sum, it is deemed expedient that part thereof should be insured; and the Directors invite, in particular, the affluent friends of this cause to manifest their attachment to it in this instance. Already a policy has been opened for this voyage, at the premium of one penny per cent. to which some of the Directors have subscribed their names; and they have the pleasure to add, that a number of underwriters, unconnected with this Society, but approving the humanity of the design, have been impelled, by their liberal and ingenuous feelings, to render it their assistance. About L. 5000 has already been insured by a number of individuals becoming responsible, in case of loss, some for L. 50, some for L. 100, and others for L. 200 each; and it is not doubted, but that many others, in consequence of this communication, will be disposed to participate in this service, and to associate their names with others, as underwriters, for such sums as may be agreeable to them respectively. Such persons are desired to convey their determinations on this subject to Joseph Hardcastle, Esq. London, treasurer to the institution.

W. SHRUBSOLE, Secretary.

London, August 1796.

THE following are Minutes of the Meetings of the Directors of the Missionary Society, from July 21. to the present time.

MEETING OF DIRECTORS.

July 21.—THE Committee presented their report of instructions to the Missionaries, which was twice read, amended, and agreed to.

July 29.—Mess. Wilks and Eyre were appointed to conduct the publication of the Sermons, preached at Zion Chapel, on the designation of the Missionaries.

Dr Haweis reported, That if any obstruction should arise at the Custom-house in taking out the Missionaries who are mechanics, Mr Rose would endeavour to remove it; but that Mr Rose did not apprehend any interruption would be met with.

Resolved, That each Missionary be requested to give an indent of the articles he may want for his respective calling. These indents were afterwards received, and such articles selected as were thought necessary for the Mission.

Resolved, That the Treasurer be requested to draw up instructions to Captain Wilson; and that Mess. Waugh and Love be requested to draw up a farewell address to the Missionaries.

August 2.—Mr Dyer, from the Admiralty, having intimated the probability of obtaining from the persons exercising the Executive Government in France, a protection for the Duff, it was resolved, That Mr Dyer and Dr Haweis be requested to take such steps as may accomplish this object.

August 3.—Dr Haweis reported a conversation he had held with Mr Searle, Sir Joseph Banks, and Monsieur Charettier (the French agent for prisoners), on the subject of an application for the above purpose.

An application to the French Directory was read, and it was resolved, That Dr Haweis and Governor Dawes be appointed to wait on Monsieur Charettier with it.

August 4.—Dr Haweis reported, That Governor Dawes and himself had waited on Monsieur Charettier, who had promised his endeavours to bring the application of the Society for the protection of the Duff, before the French Directory.

The Rev. Mr Gardner, an accepted Missionary, attended, and his case was taken into consideration. It was afterwards resolved, That the Chairman do address him, in the following words: “As Chairman of this Meeting, I am ordered to inform you, that the Directors feel concern for the embarrassment you have been under: but as your own mind is not perfectly satisfied, they are unanimously of opinion, that it would be improper to send you on this Mission.”

August 6.—The Treasurer presented instructions to Captain Wilson, which were read and approved of, as conveying the sense of the Directors; and sixty-two copies were ordered to be printed for their use.

Mess. Waugh and Love presented a farewell address to the Missionaries, which was read and approved of. It was then resolved, That sixty-two copies be printed for the Directors; also a sufficient number to present one to each of the Missionaries; and that it be inserted in the Evangelical Magazine.

Mr Dyer informed the Directors, that the Lords of the Admiralty had granted protection to the men belonging to the DUFF.

Resolved, That the Missionaries be presented with a complete set of the Evangelical Magazine.

Resolved, That to-morrow, at five o'clock, there be a meeting for prayer, and for partaking of the Lord's Supper with the Missionaries.

Dr Hamilton informed the Directors, that the Royal Humane Society had presented a complete apparatus for restoring suspended animation, for the use of the Mission. Thanks were voted for the same.

Missionaries approved and accepted since the last letter:—William Smith, William Shelly, Thomas Norman and his wife, George Veefon, Isaac Nobs, and Henry Nott.

A brass plate was presented by a widow lady, to be fixed on the most conspicuous part of the ship, and at the most proper place on shore. On the plate is engraved:—

“ See that ye fall not out by the way,” Gen, xlv. 24.

“ Behold how good and how pleasant it is for brethren to dwell together in unity,” Psalm cxxxiii. 1.

“ Fear not, for I am with thee; be not dismayed, for I am thy God,” Isaiah xli. 10.

On Wednesday morning, the 10th instant, the Missionaries embarked from Blackwall, and proceeded in the ship to Gravesend. Their number is twenty-four single men, six married men with their wives, and three children.

On the business of the ship's register, the protection of the men, the removal of any difficulties that might arise from sending out mechanic Missionaries, and the application to the Executive Government in France, frequent intercourse has been held with the Custom-house, the Admiralty, and the Privy Council. In every place, much respect has been expressed for the Society; and great readiness has been shewn to promote its interest.

THE GLASGOW MISSIONARY SOCIETY

HAVE been favoured with an application from the Proprietors of a settlement among the Heathen, accompanied with the assurance of protection, and of decent subsistence, for a Preacher of the Gospel, and a Catechist. The station is not very distant; intercourse is frequent with this country. And not only shall said Preacher and Catechist have their charges borne in going, but in returning, whenever they may incline to return to their native country. Young men of piety, of talents, and of zeal for propagating the Gospel in Heathen lands, are therefore hereby invited to offer themselves, without delay, for this very eligible station.

Application may be made personally, or by letter, to the Secretary, or to any of the Directors: and the names of applicants shall be concealed, if they desire it, until their offer be accepted.

Glasgow, Aug. 4. 1796.

ALEX. RANKEN, Secretary.

PROPOSALS TO MISSIONARY SOCIETIES.

IT is suggested to institute the following funds, under the management of separate Committees. 1. A fund for translating the scriptures into living languages. This plan is illustrated in Dr Hardie's sermon on, *We see not yet all things put under him*; a sermon that throws much light on the subject of Missions*. 2. A fund for purchasing young slaves, agreeably to Dr Charters's proposal. The slave-trade, while it continues, will be a bar to the planting Christianity in Africa; and, it is much to be regretted, that the *Abolition Societies* have died away. 3. A fund for converting the Jews. Their conversion will perhaps precede the *fulfillment of the Gentiles*. 4. A fund for sending out Missionaries, which will open a door for such as are able and willing. 5. A fund for *premiums* to excite the discussion of Missionary subjects—the meaning of prophecies which relate to the progress of the Gospel—the signs of the times—obstructions to Christianity, &c. how to remove them, &c.

Some such division of the labour might meet the views of all who are willing to co-operate, and present an option.

* *Preached before the Society in Scotland for propagating Christian Knowledge, May 30. 1793.*

From the AMERICAN THEOLOGICAL MAGAZINE.

Extract of a Letter from a Gentleman at Snow's Bush, near Whitestown, January 7. 1796.

THE summer past God has been pleased to pour out his Spirit in this place; and at this time, in some places, south and south-west of Whitestown, God in some degree appears in his glory by building up Zion. Some have been brought to taste and see that the Lord is good; and many others appear now to be pricked in the heart, and are saying, What shall we do?

The same gentleman, in a letter of the same date, from Paris, near Whitestown, writes: "Last Lord's day I preached ten or fifteen miles south-west from Whitestown, and I thought I never saw the power of God more visibly manifested in the congregation than at that time: and there was no disorder amongst the people. There are revivals of religion in several places in this country, where they have no stated preaching.—Surely it is the Lord's doing, and it is marvellous in our eyes."

Rupert, Vermont, Feb. 13. 1796.

"LAST fall I recollect mentioning to you, that when I left home, there was some appearance of more than ordinary attention to the all-important things of religion in this and the adjacent towns. When I returned, I found the attention pretty general. In this town our religious assemblies were numerous—the ears of the people were open—many appeared to have real thorough conviction of the guilt and evil of sin, and the depravity of their own hearts; and we have reason to believe, that a considerable number have been added to the obedient subjects of Christ. Paulet has shared largely in the present rain of the Spirit—as also Dorset, and some drops are falling on Sandgate, and all the towns contiguous to this. Thus, in a little measure, the wilderness is made to blossom as the rose; and in this the children of God rejoice, that the power of divine grace is found superior to the obstinacy of men."

P O E T R Y.

PART of an EPISTLE to the Rev. Mr GILLIES of Paisley, on the Death of Dr GILLIES, one of the Ministers of Glasgow.

—SHALL I, my friend! renew the tender page
Of his dear family, from earliest age?
Shall I peruse, and read aloud, the care,
The father's heart, and worth recorded there?

Shall

Shall I the various forms of love retrace;
 Now smiling in the happy parent's face?
 Anon, in dangers and distress, is seen
 The countenance o'erclouded, tho' serene:
 And every assiduity explores
 Whate'er revives, exhilarates, restores;
 Till Health, with all her festive train, returns,
 And fear no more alarms, nor sorrow mourns.

So might I, in a retrospective view,
 His moral and his pious zeal pursue;
 And mark the happy Sire, as every grace
 Unfolds its beauty, smiling in the face;
 Forming the manners, fixing the regard:
 A parent's heart-felt joy, and high reward!

But from domestic scenes I turn, and see
 The father in another family,
 The family of God: and I admire
 The zeal, the joys, the labours of a sire,
 Witness'd by thousands: here, 'tis here, I find
 The more peculiar of the pious mind;
 The business of the day—the plan by night
 The sphere of his most exquisite delight.

While the dear saint adorn'd the sacred chair,
 Oft did we to the house of God repair;
 Hear his devotion—listen to the word
 Of truth and grace, deliver'd from the Lord:
 We saw an earnestness—a warmth of heart,
 That far excell'd the eloquence of art:
 We felt the power of sympathy, and knew
 What, with a faithful hand, experience drew,
 When now the Christian's fears and griefs he paints,
 Or now unfolds the comforts of the saints,
 Or, their pure joys and holy raptures giv'n,
 "It is the house of God—the gate of heav'n!"

Nor was it as the day of rest return'd,
 His heart with evangelic ardour burn'd:
 "In season, out of season," was his plan,
 To celebrate the grace of God to man;
 To minister for God, oft he ascends
 The pulpit, oft convenes Religion's friends,
 "In labours more abundant." With Saint Paul,
 His zeal and life was "All things unto all,"
 For man's salvation. Are the bad restrain'd?
 Are converts to their God and Saviour gain'd?
 Are Christians encourag'd in the road
 Of holiness and peace, and live for God,
 Anticipating heav'n, and long to die?
 This was his high reward, his dearest joy.

Glasgow rever'd his apostolic mind
 Not to her interests alone confin'd:
 "That many might be gain'd," was still his aim,
 Of men of every tongue, of every name,
 To him was every minister endear'd,
 By whom the banner of the cross was rear'd;
 And sinful men to Jesus were restor'd,
 And liv'd the true disciples of the Lord.

Thy trammels, spiteful Bigotry! he spurns,
 And o'er thy bitter narrow spirit mourns;
 Which rather than allow that God can dwell,
 In churchman Whitefield, have recourse to hell,

To shew that sinners, by his means, begin
To follow Christ, and fly the paths of sin.

Has Jesus sent them? was the Father's word,
They are my fellow-servants in the Lord:
Whitefield or Wesley, I forget the name
Of kirk or church, our object is the same.

Nor to the pulpit or the tongue confin'd,
The efforts of his apostolic mind:
His pen is busy, and the press sends forth
Memorials of his philanthropic worth.

* His daily exhortations spread the flame
Of piety, and consecrate his name,
The friend of God and man. Now we behold
† The "scribe" producing of his "new and old;"
To shew the truth, the excellence, the power,
Of the bless'd gospel, in the trying hour;
To shew the work is God's, and will remain,
And antichristian powers shall rage in vain.

With what emotion did the saint extol
God's holy word, the treasure of the soul;
The honey of celestial delight,
His "meditation of the day and night!"
‡ His Exercises mark the pious heart,
And like emotion and delight impart.

§ See too his piety, and seek to raise
An equal flame, as you peruse his praise.

|| *A verse may hit him whom a sermon flies,*
And turn delight into a sacrifice.

So Herbert sung, and so the Father thought,
And shew'd the bard with scripture beauties fraught;
And, through the favourite poem, treats anew
The reverence to the sacred scripture due.

¶ Lo to the end of life itself we see
His holy zeal for Christianity:
His latest work distinguishes his name,
Zealous for Christ, in life and death the same.

But scenes of pious labour still remain
Unopen'd: see him, o'er the couch of pain,
Pouring the balm of comfort: see him raise
The trepidating heart to joy and praise.

A Paul he plants, and an Apollos rears
The water'd tree, till fruitfulness appears.
The steward, with fidelity and care,
"In season due, divides to each his share."
So might the shepherd's, the physician's skill,
To feed, to gather, to restore, to heal,
Depict the minister, and list his name
High in the dome of ever-during fame.

Yet mark the second Paul, in honours high,
Cloth'd with thy modest garb—humility!
The saint, distinguish'd by his worth and years,
All unassuming as a child appears.

Another scene invites me, &c.-----

M. M. M. M.

- * Exhortations to the inhabitants of the South parish, Glasgow, 2 v. 12mo.
† Historical Collections, 2 vols. 8vo, with Appendix and Supplement,
Mr Whitefield's Life. Hebrew Manuel.
‡ Devotional Exercises on the New Testament, 2 vols. 12mo.
§ The Psalms, with Notes, from Bishop Horne.
|| Milton's Paradise Lost, with the Scriptures referred to.
¶ The Supplement left unfinished, published by Dr Erskine.

THE DOG AND THE WATER-LILY.

NO FABLE.

By Mr. COWPER.

I.

THE noon was shady, and soft airs
Swept Ouse's silent tide,
When, 'scap'd from literary cares,
I wander'd on his side.

II.

My spaniel, prettiest of its race,
And high in pedigree,
(Two nymphs, adorn'd with every
grace,
That spaniel gave to me),

III.

Now wanton'd, lost in flags and reeds,
Now starting into flight,
Pursu'd the swallows o'er the meads
With scarce a flower flight.

IV.

It was the time when Ouse display'd
His lilies newly blown;
Their beauties I intent survey'd,
And one I wish'd my own.

V.

With cane extended, far I sought
To steer it close to land;
But still the prize, though nearly
caught,
Escap'd my eager hand.

VI.

Beau mark'd my unsuccessful pains
With fix'd considerate face,
And puzzling, set his puppy brains
To comprehend the case.

VII.

But, with a chirrup, clear and strong,
Dispersing all his dream,
I thence withdrew, and follow'd long
The winding of the stream.

VIII.

My rambling ended; I return'd,
Beau trotting far before,
The floating flow'r again discern'd,
And, plunging, left the shore.

IX.

I saw him, with that lily crook,
Impatient swim to meet
My quick approach, and soon he dropt
The treasure at my feet.

X.

Charm'd with the sight, "The world,"
I cried,
"Shall hear of this thy deed,
My dog shall mortify the pride
Of man's superior breed.

XI

But chief myself I will enjoïn,
Awake at duty's call,
To shew a love as prompt as thine
To Him who gives me all."

→→→→→

THE PILGRIM.

*The Hymn sung by the Missionaries
from the London Missionary Society,
upon their Embarkation—see p. 135.*

JESU, at thy command,
I launch into the deep;
And leave my native land,

Where sin lulls all asleep:
For thee I fain would all resign,
And sail to heav'n with Thee and
Thine.

What tho' the seas are broad,
What tho' the waves are strong,
What tho' tempestuous winds
Distress me all along;
Yet, what are seas or stormy wind,
Compar'd to Christ, the sinner's
Friend?

Christ is my Pilot wise,
My Compass in his word:
My soul each storm defies,
While I have such a Lord.
I trust his faithfulness and pow'r
To save me in the trying hour.

Tho' rocks and quicksands deep
Through all my passage lie;
Yet Christ shall safely keep
And guide me with his eye.
How can I sink with such a prop,
That bears the world and all things
up?

By faith I see the land,
The hav'n of endless rest:
My soul, thy wings expand,
And fly to Jesu's breast.
Oh may I reach the heav'nly shore,
Where winds and seas distress no
more!

Whene'er becalm'd I lie,
And all my storms subside,
Then to my succour fly,
And keep me near thy side;
For more the treach'rous calm I dread
Than tempests bursting o'er my head.

Come, heav'nly wind, and blow
A prosp'rous gale of grace,
To waft from all below
To heav'n my destin'd place;
Then in full sail my port I'll find,
And leave the world and sin behind.

THE
MISSIONARY MAGAZINE.

No. IV.

MONDAY, OCTOBER 17. 1796.

On the CALLS and INVITATIONS of the GOSPEL.

PART III.

IT has been said, that “although God may use means to bring
“men to faith and repentance, yet how can *unbelievers them-*
“*selves* be commanded to believe, repent, be converted, &c.
“or enjoined to use any means for these ends?—Will any man
“seek to believe, what he knows nothing about? or what he
“hates, or holds to be false?—Will he strive to repent of that,
“which as yet he does not perceive to be either criminal or
“dangerous? The suppositions, say some, are altogether ab-
“surd and ridiculous; yet such commands, calls, and exhorta-
“tions, plainly suppose this.”

Persons who entertain this view of the matter are here in-
treated, in the first place, to observe, that it has been clearly
shewn in the outset of this Essay, that *God by his word calls all*
men every where to repent, and believe the Gospel. It is easy, then,
to see upon whom this charge of absurdity must fall. Let men
attend to it, that to set the scripture-calls in a ridiculous light,
and then, on this account, to charge them with absurdity, is most
highly profane. The absurdity, however, here lies only in the
view of the objector, not in the calls of the scripture. The
word of God calls upon unbelievers to repent, believe, and be
converted; but it never once supposes that any will comply, or
seek to comply with these, while they abide in *absolute* igno-
rance, unbelief, aversion, and impenitence. God does not call
any to believe, without declaring what they are to believe, and
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exhibiting the evidence for it ; nor does he command any to repent, without setting before them both their guilt and danger. This being done, it is supposed in the scriptures, and surely most reasonably, that men are not now precisely in that very state in which they were before they heard or knew any thing about the testimony of God, or their own iniquity. It is supposed, that such men have now received some information, which they had not before, both with respect to their danger, and the remedy of it ; and that they are hereby rendered quite inexcusable, if they should neglect so great salvation ; which neglect must now be the effect of perverseness and aversion, and not of simple ignorance, John iii. 19. xv. 22.—25.

To awaken, therefore, their attention to the evidence and important nature of its testimony, to remove their prejudices, and gain upon their hearts, its doctrines are accompanied with calls, commands, exhortations, and intreaties, to believe and repent, which are urged by the most alluring and alarming motives that can possibly be proposed to the human mind. Now, wherein lies the absurdity of this ? Is it not most reasonable and proper ? Do not such commands and calls naturally arise from the doctrine itself, and the intention of proclaiming it ? To what purpose is the Gospel-testimony, with its evidence, declared unto men, if they are not called to believe it ? Or, why should their guilt and danger be set before them, if it be not meant that they should repent ? and if this is the real meaning and language of declaring the doctrine, and its evidence, why may it not be spoken out in express calls and exhortations ?

As to “unbelievers seeking and using means to obtain faith and repentance,” it may be observed, that such unbelievers as have never heard of the salvation by Christ, or of the need they have of it, can never be supposed to seek faith and repentance, or to use any means for that end ; because they are furnished as yet with no principles in their judgement which lead to this, or from which they can be exhorted. But there are various other classes of unbelievers who are not in this situation. They have heard the Gospel, and have it in their hands ; and though they do not yet believe to the saving of their souls, yet they are hereby furnished with the means of knowledge, faith, and repentance ; and they are entirely without excuse, if they do not make a proper use of them. Such are called to *hearken*, and to pay attention to the word of God, Isa. lv. 3. Acts ii. 14. vii. 2. xiii. 10. “For faith cometh by hearing, and hearing by the word,” Rom. x. 17.

To *search* the scriptures with respect to the evidence of the Gospel-testimony concerning Christ, John v. 39. is exemplified in the case of the Jews at Berea, and it was the means of bringing many of them to the faith of Christ : “They received the
word

word with all readiness of mind, and searched the scriptures daily, whether these things were so. Therefore, many of them believed," Acts xvii. 11. 12. Is there any absurdity in supposing, that the important and interesting pretensions of the Gospel-testimony may be so far perceived by an unbeliever, as to induce him to give it a fair hearing, and lead him to consider its evidence? And who will deny that God may, in this way, bring him to the faith, as he did those at Berea! His mind, indeed, is naturally blind, and averse to divine things; but the Gospel-doctrine is mighty through God to remove his ignorance; its evidence, his unbelief; and its motives, his aversion. The word of God also furnishes men with the means and motives of repentance. It not only gives the clearest discoveries of the evil nature of sin, and its dreadful consequences, but also of the mercy and grace of God, through the atonement, to the most guilty. When, therefore, it calls all men every where to repent, it is surely meant, that they should *consider* their ways, and seriously reflect upon their certain and awful consequences; that because of these things, the wrath of God cometh upon the children of disobedience; and that except they repent, they shall all likewise perish; but that they should beware of giving themselves up to despair, seeing there is forgiveness with God, that he may be feared, and plenteous redemption, through the atonement; that therefore they should forsake their evil ways, and thoughts, and turn to the Lord, and pray God, that their sins may be forgiven them, through the propitiation; for, *whosoever shall call upon the name of the Lord shall be saved.*

Here, then, we have both motives given, and means prescribed for repentance: and though none will truly repent, or even use the means, without some acquaintance with and belief of the motives; yet as the call and the motives come to men at the same time, and are involved in each other, there is the greatest propriety in commanding men, who are yet in a natural state, to repent of their sins and turn unto God. So that there is no room for the ridiculous supposition, that men will strive to repent of that which as yet they do not perceive to be either criminal or dangerous, for they are called to consider their guilt and danger, as well as the remedy, and so to repent. And they must be the more inexcusable in rejecting these calls, that there is scarcely one infidel to be found, whose natural conscience will not, in some measure, correspond with the word of God, both as to his guilt and danger.

But the chief stumbling-block with some, is the mention of prayer: "How can unbelievers," say they, "be exhorted to *this*? Does not the scripture say of such, How shall they call on him, in whom they have not believed, Rom. x. 14.; and forbids them to think they shall receive any thing of the Lord,

“ James i. 17. Indeed, how can they, since it is declared, That
 “ the sacrifice and prayers of the wicked are an abomination
 “ unto the Lord? Prov. xv. 8. xxviii. 9. Does the scripture
 “ command men to sin?”

Ans. Before I meet the objection directly, I would observe, that prayer and worship are duties arising from discoveries which God has made of himself in his works of creation and providence, and from man's relation to his Creator, and his dependence upon him for his being and support. The apostle shows, that the Heathens were inexcusably guilty, in not glorifying God, or being *thankful* to him, and in *worshipping* and serving the creature more than the Creator, Rom. i. 21. 25.; because the language of such discoveries of God to them was, “ that they should seek the Lord, if haply they might feel after
 “ him, and find him,” Acts xvii. 27. The scripture, therefore, does not condemn such worship as sin, but, on the contrary, condemns men for with-holding it from its proper object. The Gospel does not set aside any of the natural grounds of worship, but rather establishes them, and gives such new discoveries of God, and of the certain and successful way of approaching him, as reason or nature could never suggest. Now, in answer to the objection, let it be observed,

1. That the scripture commands the *wicked and unrighteous*, to seek the Lord while he may be found, to *call* upon him while he is near, Is. lv. 6.; and Peter exhorts Simon Magus, though he discovered him to be yet in the gall of bitterness, and in the bond of iniquity, to *pray God*, if perhaps the thoughts of his heart might be forgiven him, Acts viii. 22. That the wicked are called and *commanded* to pray and call upon God, is therefore a truth which can neither be denied, nor explained away. Shall we say, that this is commanding them to sin? God forbid! If we cannot reconcile this with some other scriptures, let us humbly own our ignorance, and not reply against the word of God. But there is no inconsistency in this matter, if we consider,

2. That though the wicked are commanded to pray to, and call upon the Lord, yet they are not commanded to do so, while *continuing* or *persisting* in their wickedness and unbelief, but only in the way of *repentance*, and *turning* to the Lord. Thus the exhortation to the wicked, to *seek the Lord and call upon him*, is connected with, and involved in the call to *forsake his way, and unrighteous thoughts, and turn unto the Lord*, Is. lv. 7. Thus also Simon Magus is not commanded to pray in impenitency, but to *repent of his wickedness, and pray God*, &c. Repentance and prayer to God for mercy, must necessarily go hand in hand; and so the call to both comes to the wicked at once. This observation will explain how the prayer of the wicked is an abomination

mination to the Lord: it is the prayer of impenitency and hypocrisy that is meant, when men make a shew of calling upon God, and honour him with their lips, whilst, in the mean time, they are going on and obstinately persisting in their enmity and rebellion against him: so it is said, “He that turneth away his ear from hearing the law, even his prayer shall be abomination,” Prov. xxviii. 9. Accordingly, the Lord frequently declares, that he will not hear the prayers, nor accept the religious services, of the impenitent and incorrigibly wicked, and that they are offensive and nauseous to him, as being nothing but profane mockery and solemn deceit: see Psal. l. 16, 23. Isa. i. 10.—16. lviii. 2. lxvi. 3. Jer. vi. 19. 20. vii. 21.—29. Amos v. 21.—25. But all this is perfectly consistent with his calling the wicked to repent, and apply to him for mercy; and if, like the publican, they comply with his call, he will not despise their prayer. With respect to Rom. x. 14. “How shall they call on him in whom they have not believed?” it shows, that no man can, or will call upon the Lord Jesus Christ for salvation in sincerity, till he believes the Gospel-testimony concerning him; and that he cannot believe that testimony till he hear it; for as it is not one of the principles of natural religion, the faith of it must come *by hearing the word of God*. But then, when the Gospel-testimony concerning Jesus is declared unto men, the command to repent, *and call upon his name*, is as *extensive* as the command to believe on him, and is addressed, *at the same time*, to the same persons, viz. to all who hear the Gospel, with a promise, that whosoever shall call upon the name of the Lord shall be saved; for the same Lord over all, is rich (in mercy) unto all that call upon him, ver. 12. 13.; and what is this invocation of the name of the Lord, but the immediate and natural expression of that faith, whereby men believe that he is mighty to save? The very command to believe in Christ, is a tacit injunction to call upon him: and to suppose one believing on him for salvation, without applying to him for it, is quite contrary to the scriptures, which connect *believing* and *coming* to Christ inseparably together. If the command to call upon the name of the Lord be addressed only to believers, then none can warrantably call upon him, till they know they are such, and by this means many would be kept at a distance, till they find something in themselves to warrant their approach. Even the children of God themselves must, according to this, give over prayer when they begin to question whether they have truly believed or not.

But a principal objection with some, against calling and exhorting unbelievers, is, that, “it gives a false view of the grace of God, manifested in the salvation of men. It sets them upon some exertions to be, or do, or endeavour something good, in

“order

“ order to their acceptance with God. It leads them to think,
 “ that *they* must begin the work, and God will second their sin-
 “ cere endeavours; that they must first seek him, before he will
 “ be found of them, and, in short, that their salvation must ori-
 “ ginate with themselves.

“ Whereas the grace of God, manifested in the Gospel, is
 “ not only absolutely sovereign and free, but preventing and un-
 “ solicted. It is not of him that willeth, nor of him that run-
 “ neth, but of God that sheweth mercy, Rom. ix. 16. It is to
 “ him that worketh not, chap. iv. 5. It is preventing and un-
 “ solicted: for no man cometh unto Christ, except the Father
 “ first draw him, John vi. 44.; and the Lord says expressly, “ I
 “ was found of them that sought me not, I was made manifest
 “ to them that asked not after me,” Rom. x. 20. “ The scripture
 “ instances of conversion,” say they, “ agree with this view of
 “ divine grace. Infants cannot be exhorted to repent, believe
 “ the Gospel, or call upon the Lord, yet of such is the kingdom
 “ of God; and adults must enter therein, even as they do, Mark
 “ x. 14.—17. The thief upon the cross found mercy in his last
 “ moments, without being called or exhorted to do any thing
 “ that we read of, or any endeavours of his to comply with such
 “ calls, Luke xxiii. 43. Paul was surprised and overcome with
 “ divine grace, when he was so far from expecting or seeking
 “ it, that he was in the height of his bloody career, persecuting
 “ the church, Acts ix. And that this was no extraordinary
 “ stretch of divine grace, is evident from his considering himself
 “ as a pattern in this to them who should afterwards believe
 “ on Christ to life everlasting.” 1 Tim. i. 6.

To this I answer, that divine grace is indeed absolutely sove-
 reign, free, preventing, and unsolicted, as well in bringing
 men to the knowledge of the truth, as in their election and re-
 demption; but it is no way inconsistent with this, to command
 and exhort all men every where to repent, believe the Gospel,
 call upon the Lord, &c. *Inconsistent*, did I say? On the contrary,
 it is one of the methods of divine grace wherein the Lord is be-
 fore hand with men who were not seeking after him, and by
 which he draws their attention, and brings them to the actual
 enjoyment of his favour, who till they were made to hear his
 voice in these calls, were intent upon something else as
 the foundation of their hope and happiness. It is very re-
 markable, that the calls to faith, repentance, and seeking
 the Lord, are ever founded on, and accompanied with, the
 clearest declarations of the freedom of divine grace. Thus, in
 Isa. lv. 1. when men are called to come and partake of the Gospel-
 blessings, they are at the same time told, that these blessings are
 without money and without price. Shall we say, that this de-
 claration is overturned by the following calls in that chapter,
 to seek the Lord, to forsake their wicked ways and thoughts,
 and

and turn unto the Lord, &c. In the parable of the marriage-feast, the King sends forth his servants, saying, "I have prepared my dinner, my oxen and my fatlings are killed, and all things are now ready." Here is a full and free salvation declared, where every thing the sinner needs is furnished, and ready for his immediate use, without any labour of his; and shall we think it the less free, because it is added, "Come ye unto the marriage;" or because the servants are enjoined to "compel them to come in?" Matth. xxii. Luke xiv. The apostle declared unto men the word of reconciliation, viz. "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" and that "he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 18.—21. No words can more emphatically set forth the absolute freedom of divine grace. Who among all the human race was beforehand with God in *meriting*, *soliciting*, or even *conceiving*, that God should reconcile the world to himself, by making Christ a sin-offering? None could suggest the expedient, direct its execution, or so much as know any thing of it, till God himself, of his sovereign mercy, both performed and revealed it, to the surprise, the wonder, and admiration of men and angels! The work of reconciliation, in as far as it respects the satisfaction of divine justice, is already completely finished by the Son of God, without the least concurrence, or even consent of men; and this righteousness of God is declared in the word of reconciliation, as the sole and exclusive foundation of hope for the guilty. Now, shall we say that the apostles, in their applications, overturned all this again, because with the very same breath they beseech and intreat men, in Christ's stead, to *be reconciled to God*? Can we think, that they are directing men to establish their own righteousness, by doing any part of that work of reconciliation which Christ hath already finished? or, shall we think that Christ's work is imperfect, because it still leaves room for such calls and exhortations? Far be it! As well might we think, that in the marriage-supper, all things were not *ready*, or *free* for men's immediate use, because they are *invited to come* and partake of it freely! When men are exhorted to be reconciled to God, it proceeds upon this ground, that God is already well pleased, through the atonement made by his beloved Son, for the sins of the guilty; and it imports, that men should *believe* this, and be influenced by it to *repent* of their enmity and rebellion against him. They are not called to reconcile God to them by satisfying his justice, but to be themselves reconciled unto God, who hath already obtained full and complete satisfaction to himself from his own Son: And does not such an exhortation perfectly consist with, and natively arise from, the grace which appears in the atonement? Indeed, it
would

would have been perfectly inconsistent, not only with the holiness of God, but with the riches of his free grace, to have dispensed with faith and repentance, and to have promised salvation to the unbelieving and impenitent, because, in the very nature of things, men could have no happiness in that, nor enjoyment of it, which they neither believed nor loved.

To the EDITOR *of the* MISSIONARY MAGAZINE.

SIR,

IT must give the highest satisfaction to every true disciple of the Lord Jesus, to hear of the progress of the Gospel. The design you have formed of communicating to the world information respecting the gradual extension of the Redeemer's kingdom, ought surely to meet the warmest approbation and encouragement of your fellow Christians. Ever since I became acquainted with that spirit, which has so remarkably discovered itself of late, in different parts of this island, for sending the knowledge of the Gospel into Heathen lands, I have felt sensations of joy and gratitude, which it is impossible for me to describe. If I am not mistaken, the intelligence I have received upon this subject, has been, through the kindness of my heavenly Father, the happy mean of producing a revival of religion in my soul. So very low has been the state of religion in the Christian world, for a considerable time past, that the minds of the children of God have been overspread with the gloom of despondency, and have, in the anxiety of their souls, been obliged to cry out with the pious Psalmist, "Help, Lord, for the godly man ceaseth: for the faithful fail from among the children of men." May I not hope, that the period is hastening on, when this gloom shall be dispelled, and the saints of the Most High shall shout for joy, when that blessed promise shall be accomplished, Isa. lxvi. 18. "It shall come, that I will gather all nations, and tongues, and they shall come and see my glory."

When the faithful in Christ Jesus feel the blessed effects of the knowledge of divine truth on their own minds, it will be the ardent wish of their hearts to impart it to others, who are sitting in darkness, and in the regions of spiritual death. The love of their divine Saviour will constrain them to the exercise of that benevolent temper, which extends its kind regards to the eternal interests of the immortal souls of men. This temper was never more beautifully described, than in the following words of Dr Erskine, in a synod-sermon, preached in 1750. When speaking of the great apostle of the Gentiles, he thus forcibly expresses himself, "Love to Christ set in motion all his springs of action, and made him fly like a flaming seraph from pole to pole,

pole, to proclaim the ineffable glories of his lovely Jesus, and to offer his inestimable benefits to the sons of men."

Many of the servants of God in former times have been desirous to see schemes adopted for sending the Gospel to the habitations of cruelty. But it has been reserved, in the all-wise providence of God, for the ministers of Christ in our own day, to enter fully into the spirit of sending Missionaries to Heathen lands. Perhaps it may not be disagreeable to many of your pious readers, to see what some very judicious ministers of the Gospel have thought upon this subject, before the Missionary Society in London was formed.

Mr Richard Pearsal of Taunton, Somersetshire, in his Contemplations upon Harvest 1753, thus expresses himself: "How glorious the day, when the sound of the Gospel shall be carried to every land, and all the ends of the earth shall see the salvation of our God; when Jesus shall take to himself his great power, and shall reign; when converts shall be as the dew-drops of the morning, and nations be born at once; when the church shall see multitudes from every quarter crowding into her, as rivers into the ocean, and shall with a joyful surprise cry out, "Who are these that fly as the clouds, and flock as doves to their windows?" Will not such an event turn most remarkably to the glory of that sovereignty, holiness, and grace, which are now little revered, nay, even despised? Will it not be greatly to the satisfaction of the Redeemer, when he sees of the travail of his soul? Will not the Gospel, thus coming in its glory, purify and refine the world, sunk into corruption and sensuality, more than all the lectures of philosophy? O! could I speak to thousands of Christians upon this head, I would say, "Ye who make mention of the Lord, keep not silence; nay, give him no rest, till he establish, and till he make Jerusalem a praise in the earth." To affect your hearts, and rouse your drowsy affections in prayer, survey the deplorable state of our world, a mere dreary waste, an howling wilderness, the usurped empire of *Satan*, the *bedlam of the universe*, as Dr Young calls it, the very suburbs of hell. Let us join to intreat the fulfilment of the divine predictions in their fullest extent; that Jesus and his salvation may come down like the rain on the new-mown grass, as showers that water the earth; that all that dwell in the wilderness may bow before him; that kings may bring presents, and offer gifts; that all such may fall down before him, and all nations may serve him; and that, though the beginning of the Gospel in any place may be as small and unpromising as the sowing of an handful of corn in the earth, upon the top of an exposed, barren mountain, yet the product of the Gospel may be so great, that the fruit thereof may shake like Lebanon, in the numbers, zeal, and eminence of converts. Tell me not, base unbelief, that the

thing is impossible, that opposing difficulties are unsurmountable ; for what art thou, O great mountain, before that Zerubabel who is King of his church ? when his time is come, thou becomest a plain ; a word of him shall at once level thee : Will that arm but once awake, “ that cut Rahab, that wounded the dragon, dried the sea, the waters of the great deep, and that made the depths of the sea a way for the ransomed of the Lord to pass over ;” and we ask no more.

“ *Jesus* shall reign, where'er the sun
Does his successive journies run ;
His kingdoms stretch from shore to shore,
Till moon shall wax and wane no more.”

The late Dr John Witherpoon, president of the college of New Jersey, in a sermon preached before the Society in Scotland for propagating Christian Knowledge, 1758, discovers his desire to enlighten the Heathen tribes, in the following animated expressions : “ Can there be, therefore, a more noble, a more important, or more necessary exercise of Christian charity, than enabling the Society to carry on their useful and salutary schemes, especially to extend their Missions to the Indian tribes ? Who that knows the value of immortal souls, can refuse to contribute his share in promoting this excellent design ? Who that fears the just judgement and displeasure of God, can refuse to take this step, amongst others, evidently necessary for averting his threatened vengeance ? And who that loves his Redeemer's name, but must desire that it should be adored from the rising to the setting sun ? The boldness and activity of sinners in spreading every species of corruption, should excite an emulation in believers, not to be behind hand in the service of a much better Master. Have we not seen much profane zeal discovered in support of the most pernicious and criminal amusements, which consume time, enervate the body, and pollute the mind ? And shall there not be a like concern to promote knowledge and holiness in the uncivilised parts of our own country, and to carry the glad tidings of the Gospel of peace to those who now sit in darkness, and in the region and shadow of death ? Are there not many to whom the name of a Saviour is precious, even as ointment poured forth, who burn with desire that the riches of divine grace, which can never be exhausted, may be more largely diffused ? And will not all such cheerfully and liberally contribute to extend the bounds of their Redeemer's kingdom, in the prospect of that blessed time, when the knowledge of God shall cover the earth, as the waters cover the sea ? or of that still more glorious period, when every vessel of mercy, from the east, west, north, and south, shall be gathered together, and sit
down

down with Abraham, and Isaac, and Jacob, in the kingdom of their father!"

Let us now attend to the following very striking remarks of a pious writer of the present age, Mr John Newton, Rector of St Mary, Woolnoth, London, in his *Messiah*, published 1786, page 113. vol. 2. "The nation of Great Britain, in particular, has but little right to ask, Why the Gospel of Christ has been spread no farther among the Heathen? The providence of God has favoured us with peculiar advantages for this service: our arms and commerce have opened us a way to the most distant parts of the globe; and of late years, the enterprising spirit of our navigators has added almost a new world to the discoveries of former times. How far have our plans been formed with subserviency to the great design of evangelising the Heathen? How much have we done to promote it in Asia, where our influence and opportunities have been the greatest? What impression of the name and spirit of Christianity has our conduct given to the inhabitants of India? But I forbear.—Facts are too well known to need recital, too glaring to need a comment. It is true, we have an incorporated Society for propagating the Gospel in foreign parts, and we hear of Missionaries; but of the good effects of their Missions, as at present conducted, we neither hear nor expect to hear. While America was ours, the efforts of a few individuals from the northern provinces, in the last and present century, were not without success. But I fear this is all the honour we can claim. Some good has been done by the Danish Mission to Tranquebar; but I believe our influence in it has been rather nominal than effective. The extent and effects of the labours of the *Unitas Fratrum* or Moravian Brethren, compared with their circumstances and resources, must not be omitted on this occasion. They, doubtless, excite admiration, and thankfulness to God, in every serious mind acquainted with the subject. But, excepting in these instances, I believe the Heathens have derived but little knowledge of the Gospel, from their connections with Christendom, for some ages past. And I think none of the commercial nations of Europe have had the propagation of Christianity less at heart than the English. What obligations the natives of Africa are under to us, for instruction or example, may be estimated by a cursory survey of the state of our West-India islands.

"That the Gospel is so little known in the world, and so little received where it is known, cannot be so properly ascribed to the will of God, as to the wickedness and wilfulness of men. Undoubtedly, *he* to whom all things are possible, who has absolute power over the hearts of his creatures, could make a way for the universal reception of it. And we trust, that in his own time he will do so."

In a future part of the above work, page 205, he makes the few following pertinent remarks: "The countries and islands, lately discovered in the southern hemisphere, are left, as they were found, in gross ignorance. The exertions of our navigators to supply them with sheep and cows, and useful implements from Europe, were humane and laudable. But it does not appear that the least attempt was made, to impart to them the knowledge of our holy religion. The only Missionary they have from us, (if he be yet living), is the much spoken of Omiah. This man was brought to England, almost from the Antipodes; he spent much time amongst us, and was then sent back to tell his countrymen what he had seen and heard. But if he gave a faithful account of our customs, morals, and religion, so far as they fell within the circle of his own observations, the relation would certainly be little to our honour, and, I am afraid, much to their hurt. In brief, a large part of Europe, almost the whole of the other three continents, with the islands in the eastern and southern oceans, are destitute of the true Gospel. But there is a time approaching, called "the fulness of the Gentiles," when the Redeemer's glory shall dawn and shine upon all nations: And though we cannot see when, or how, this happy change shall be effected, yet, in the Lord's hour, mountains shall sink into plains. Nor is it more improbable to us now, than it would have seemed to an inhabitant of Rome, in the time of Julius Cæsar, that the island of Great Britain should one day be distinguished by all those privileges which the providence of God has since bestowed upon it."

In addition to the above remarks, let me bring to view the sentiments of a very respectable and judicious minister in our own country. Dr John Snodgrafs of Paisley in his sermon, preached before the Society in Scotland for propagating Christian Knowledge, 29th May 1794, makes the few following excellent observations.

"In promoting the benevolent design of propagating the Gospel, the suggestions of human ingenuity must be excluded; the means which unerring wisdom has appointed must be adopted; the word of salvation must be clearly and faithfully declared; and, like the first teachers of Christianity, those to whom it is committed must, "by manifestation of the truth, commend themselves to every man's conscience, as in the sight of God." The same doctrines by which the conversion of the world was begun, must finally accomplish it; and it will be found, in the issue, that in vain shall men attempt it upon any different plan. But let it not be forgotten, that after all that can be done in this important work, the whole is in the hand of God, and therefore success is to be expected only from his favour and blessing." In a following paragraph, he thus proceeds: "It has been the
anxious

anxious wish of many serious and liberal-minded Christians, that schemes might be formed for sending the knowledge of the Gospel to distant lands, in different quarters of the world. They are aware of the difficulties which attend the proposal; they are convinced, however, it is not impracticable; and to the zeal and ability of this Society, they naturally look up with expectation. In the mean time, the perseverance of the Society, in their labours among the Indian tribes of America, deserves much commendation. Let them not be discouraged by the obstructions they may meet with, or by the little success of their exertions. This work of the Lord ought not easily to be relinquished. Though appearances sometimes may wear an unpromising aspect, yet I may apply to them the saying of a great man, upon a different occasion, That they are sowing seed which may be fruitful in another age."

Sir, I am rather afraid that I have been tedious, in sending you so many quotations. My design, I hope, however, is laudable, in letting your readers see, that the spirit for sending Missionaries to the Heathen is not the phrenzy of the present day; but that some eminent Ministers of the Gospel, a considerable time ago, have spoken judiciously on the subject. I now conclude, with expressing my most ardent wish, that while you are informing the world of the progress of the Gospel, you may feel the benefit in your own soul's edification and comfort.

T. C.

To the EDITOR *of the* MISSIONARY MAGAZINE.

SIR,

THE following extract contains sentiments so applicable and so friendly to the subject of Missions, that you may employ a corner of your Magazine worse, than by giving it a place in it. The extract is taken from a letter of the late Dr Samuel Johnson*, who having been accidentally informed, that some of the members of the Society in Scotland for propagating Christian Knowledge had opposed the scheme of translating the scriptures into the Gaelic language, from political considerations of the disadvantage of keeping up the distinction between the Highlanders and the other inhabitants of North Britain, wrote to a gentleman of Edinburgh, condemning, with the usual decision of his manner, and in a style of generous indignation, the unworthy policy which produced that opposition.

Yours, &c.

K. Y.

" I

* See Boswell's Life of Dr Johnson, vol. 1. p. 286. 287.

“ I DID not expect to hear that it could be, in an Assembly* convened for the propagation of Christian Knowledge, a question, whether any nation uninstructed in religion should receive instruction. If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he that with-holds this knowledge, or delays it, can be said to love his neighbour as himself. He that voluntarily continues ignorant, is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a light-house, might justly be imputed the calamities of ship-wreck. Christianity is the highest perfection of humanity; and as no man is good, but as he wishes the good of others, no man can be good in the highest degree, who wishes not to others the largest measures of the greatest good. To omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime of which I know not that the world has yet had an example, except in the practice of the planters of America, a race of mortals whom I suppose no other man wishes to resemble.

Copy of a Letter from Mr A. FULLER, Kettering, to Mr W. MUIR, Glasgow.

DEAR SIR,

I GREATLY rejoice in the establishment of your Society †. If many were formed, there would be no need of any apology to those which are formed already. There is work enough for us all. The harvest truly is great! Your plan, I think, is excellent; you have some advantages which we have not. Being in a city, you can associate on all occasions: whereas, we being scattered throughout the kingdom, our consultations are mostly by letter, which occasions a great deal of writing. Add to this, your being together, can distribute your work among committees; whereas, the whole weight of every department of our Missions lies upon two or three; correspondence at home and abroad, half the collecting business, and the general weight of the whole, lies upon me.

I heartily wish you success. If we have contributed to excite the public spirit which now prevails through the kingdom, is is no small reward. We have found the undertaking particularly

* That the reflection which is here insinuated may not be applied to that public body, to which the name of *Assembly* is in Scotland in some degree appropriated, it is necessary to remark, that Dr Johnson alluded merely to the Society for propagating Christian Knowledge.

† The Glasgow Missionary Society.

cularly useful in uniting and quickening us in religion; and I trust it will produce a similar effect among Christians in general. Where no object of magnitude attracts our regard, we are apt to pore on our own miseries; and where nothing exists as an object in which we may all unite, we are apt to turn our attention chiefly to those things in which we differ. It is well for ourselves, therefore, to be engaged in some arduous undertaking, which shall interest our hearts, bring us into contact with one another, and cause us to feel that we are brethren.

As to your questions, our experience, you know, is but small. It is little more than three years since we began, and only two Missions have yet been undertaken; what I have observed, however, I shall with the utmost freedom communicate.—You ask,

1st, “What are the requisite talents and character of a Missionary?”

As to *talents*, there is a considerable difference to be made between a principal and an assistant in any Mission. In every Mission, I conceive, there should be one person at least, of a clear head, calm, cool, enterprising, prudent, and persevering; and as it will be an object of the first importance, in due time, to translate the scriptures, it would be well for him to have some knowledge of languages. But as to others, who may accompany him, no great talents are necessary: a warm heart for Christ, an ardent love to the souls of poor Heathens, an upright character, and a decent share of common sense, are sufficient. No man is fit to be sent, in my judgement, either as a principal or an assistant, who does not possess a peculiar desire after the work; such a desire as would render him unhappy in any other employment. I do not mean to plead for enthusiastical impressions; yet an impression there must be, and an abiding one too, that all the fatigues, disappointments, non-success, and discouragements, of such an undertaking, shall not be able to efface. When God has had any extraordinary work to perform, it has been his practice, to raise up suitable instruments, and to impress their minds with suitable views and desires. The wall of Jerusalem needed rebuilding, and God put it into the heart of Nehemiah to go and build it, chap. ii. 12. It was this *peculiar desire* which God put into his heart, that enabled him to encounter difficulties, and surmount obstructions, at which ninety-nine men out of an hundred would have fainted. When the second temple was to be built, God stirred up the *spirit* of Zerubbabel and of Jothua, Hag. i. 14. It is not every person, however, who may possess a desire to be a Missionary, who ought to be accepted. You will probably find many, during this great stir, who will offer themselves to go, but whose desire, upon examination, will be found to have originated in a dissatisfaction with something

thing at home. They dislike the *politics* of their country, and therefore wish to leave it; or they have been chagrined by disappointment in civil and worldly affairs; or they are vain, and conceive it to be a fine thing, to attract the attention, and bear a commission from thousands; or they are idle, and wish to ramble up and down the world; or inconsiderate, and have not properly counted the cost. Even ministers will be found, who are unacceptable at home, and therefore desire to change their situation. But none of these motives will bear. It is true, every one who was discontented, distressed, or in debt, gathered themselves to David; and they might answer his purpose, but not ours. A pure, disinterested, ardent desire to serve the Lord in this work, is the one thing needful. When we perceive such desire in a candidate, and he voluntarily offers, or in some way discovers his inclination, we then make inquiry, What is his general Christian character? Is he upright, modest, benevolent, prudent, patient? if so, we are satisfied.—You ask,

2dly, “What is the best mode of introducing him, and the subject of his Mission, to the Heathen?”

We at present think it best, not to send them in large *companies*, but *two and two*, unless they have wives and children, who in course would go with them; partly, because we wish to make no *parade*, but to go on in a course of silent activity, that in case of disappointments and disasters, which we ought to lay our account with, the work may not sink in the general estimation; and partly, because we wish them to be convinced at the outset, that we have no hostile intentions towards them; and this cannot be done so effectually, as by going and throwing ourselves upon their generosity. A large company might excite alarm, but two or three people unarmed, going into the midst of them, putting their lives into their hand, would ordinarily have a contrary effect. The extent of the British trade is such, that we cannot fail of a passage by merchant-ships to almost any part of the world. Carey and Thomas, and their families, kept up morning and evening worship in the ship, though surrounded with infidels and profane people; and an infidel, who went with them, and is since returned, has said, “If ever there was a good man in the world, *Carey* was one.” As to the mode of introducing the subject of their Mission, that must be according to circumstances. In Indostan, they have an advantage in Mr Thomas having been first. His method was, to go into a town or village: The sight of an European walking up and down, would excite as much attention among them, as a Turk would among us: He would single out some intelligent looking person, and begin to ask him questions. This would draw others round them; he would then, having the whole village of 400 or 500 people, talk to them, ask them questions, show the evil of idolatry, convict them of sin, and introduce the Saviour.

In Africa, all round the Sierra Leone colony, the natives want English people to teach their children to read, write, &c. We therefore direct our Missionaries to that country, to go to the colony, and get recommended to the natives first as school-masters; and while they taught the children to read and to write, &c. to teach the parents as well as the children Christianity.

Were I to go into a country where no Europeans were to be found, I would go immediately among the natives, and by signs convince them, that I wished to cast in my lot with them. I would watch the names they gave to things, and write them down as they occurred. Thus a vocabulary would rapidly advance: While thus learning their language, I would live as they lived, and conform to their manners in all lawful things; when they revelled or sacrificed to their idols, I would stand aloof, and by my non-conformity silently reprove them. When I sufficiently understood their language, I would tell them there was a God in heaven; that I was a worshipper and servant of him; that idolatry and all iniquity was hateful in his sight; that there was an hereafter, when these things would be brought into account; that from the love I bore to him and them, I had come amongst them to tell them of these things; that God, in love to sinners, had sent his Son to die, &c. and now commanded all men every where to repent; that he was able and willing to save all who should return to God by him; and that all others would everlastingly perish, &c.

And now, dear Sir, I must conclude. As I am going out tomorrow for some days, I thought I would answer your letter now, and that of your friend when it arrives. Whether my answer be in point, so as to meet your difficulties, I cannot tell; but I have suggested what appeared best to me.

Remember me affectionately to your Society. I shall be happy at any time to hear from you, and to communicate any thing in my power. I lately received a letter, and a handsome donation, from a Mr David Dale, of your city. Remember me affectionately to him.——I am, dear Sir, with cordial esteem, yours in our common Lord,

AND. FULLER.

*Kettering, 3d March }
1796. }*

LIST OF THE MORAVIAN MISSIONS.

THE United Brethren (commonly called Moravians) have distinguished themselves above every other class of Christians, in endeavouring to send the Gospel of Christ among Heathen nations. In our first Number we gave an abstract of the latest accounts from some of their Missionary establishments abroad;

abroad; we now present our readers with a complete list of them, taken from a concise account, published this year, by the Committee for the management of the Moravian Missions.

From the writings of Count Zinzendorf, and from the sentiments and practices of others among the United Brethren, at certain periods of their history, many have formed unfavourable opinions of the whole denomination; and very harsh accounts have been given of them, in some publications of respectability. It may therefore be proper to observe, that the United Brethren do not take the writings of any man as their standard of doctrine; the Bible alone is their standard of truth, and they agree with the Augsburg Confession, as being conformable to it; that they acknowledge errors among some of their society at former periods; in particular, that they disclaim many of the extravagancies which are contained in the writings ascribed to Count Zinzendorf*; and that from their writings of a recent date, they seem now to teach the leading doctrines of the Gospel, in great purity, and with much scriptural simplicity.

We are sorry to find, by the Evangelical Magazine for August, that the finances of the Moravian Brethren are at present considerably embarrassed, in consequence of two congregations on the frontiers of Germany, from whence they usually received large supplies for the support of their Missions, being dispersed by the war. Of the disasters that have befallen them, some account may be found in our first Number, p. 24. These disasters are the more to be lamented, as the Moravians have no less than *one hundred and thirty-five* Missionaries, in various parts of the world, to be supported.

The trustees for distributing the profits arising from the sale of the Evangelical Magazine, have, much to their honour, given twenty pounds to the Moravian Brethren, for the support of their Missions. It is hoped that the different Missionary Societies will take their case into consideration, without delay.

The following are the names of the Settlements of the United Brethren in Heathen countries, in the Year 1796.

Begun In 1732.	In the Danish West India Islands.
	In ST THOMAS.
	New Herrhut.
	Nisky.
	In ST CROIX.
	Friedensberg.
	Friedensthal.

* See the Preface to Spangenberg's Exposition of the Doctrine of the United Brethren.

- Begun
In 1732. In ST JAN.
Bethany.
Emmaus.
- In 1733. In GREENLAND.
New Herrnhut.
Lichtenfels.
Lichtenau.
- In 1734. In NORTH AMERICA.
Fairfield in Upper Canada.
See *A*.
- In 1736. At the CAPE of GOOD HOPE, renewed in the
Year 1792.
Bavians Kloof. See *B*.
- In 1738. In SOUTH AMERICA.
Among the *Negro Slaves* at Paramaribo,
and Sommelsdyk.
Among the *Free Negroes* at Bambey.
Among the *Native Indians* at Hope on the Corentyn.
- In 1754. In JAMAICA.
Two Settlements in St
Elizabeth parish.
- In 1756. In ANTIGUA.
At St John's.
Gracehill.
- In 1760. Near TRANQUEBAR in the EAST INDIES.
Brethren's Garden.
See *C*.
- In 1764. On the COAST of LABRADOR.
Nain.
Okkak.
Hopedale.
- In 1765. In BARBADOES.
Near Bridgetown.
- In 1765. In the RUSSIAN Part of ASIA.
Sarepta. See *D*.
- In 1775. In ST KITT's.
At Basseterre.
- In 1789. A Mission was begun in the Island of Tobago, but the
Missionary and his wife soon departed this life;
which, together with the circumstances of the
war, occasioned a temporary suspension.
- In 1792. The Mission at the Cape of Good Hope was renewed.

To the preceding list we will add some observations.

A. The Brethren had three flourishing settlements on the river Muskingum, *Salem*, *Gnadenhuetten*, and *Schoenbrunn*, before the

the late American war, during which these places were destroyed, and the inhabitants partly murdered, partly dispersed. The settlement Fairfield in Canada was made by those of the Indian converts, who were again collected by the Missionaries; but they hope in time to return to their former settlements on the Muskingum, which have been given to them by an act of Congress. Part of the Indian congregation will probably remain at Fairfield in Canada, as a good seed, as our Missionaries have hopes that the Gospel may yet find entrance among the wild Chippe-way tribe inhabiting those parts.

B. The Mission among the Hottentots at the Cape of Good Hope was begun in 1736, by George Schmidt, a man of remarkable zeal and courage, who laboured successfully among these people, till he had formed a small congregation of believers, whom he left to the care of a pious man, and went to Europe, with a view to represent the promising state of the Mission, and to return with assistants. But to his inexpressible grief and disappointment, he was not permitted by the Dutch government to resume his labours, wicked people having insinuated, that the propagation of Christianity among the Hottentots would injure the interests of the colony. Since that time to the year 1792, the Brethren did not cease to make application to the Dutch government, for leave to send Missionaries to the Cape, especially as they heard from some friends, that the small Hottentot congregation had kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read, and left a Dutch Bible with them, which they used to read together for their edification. At length, in 1792, by the mercy of God, and the kind interference of friends in the Dutch government, the opposition of evil-minded people was over-ruled, and leave granted to send out three Missionaries, who chose for their residence the place which George Schmidt had left, finding most Hottentots in those parts. The last accounts received from them was dated in May 1795, when they were well, and the number of their hearers increased. Since the English have made themselves masters of that colony, we have not heard from them; but from the favour and protection which the British government has uniformly granted to the Brethren's Missions, we have the best hopes that they will remain undisturbed, and protected in their civil and religious liberty. The late Dutch government at the Cape deserve also our warmest thanks for the kind manner in which they received and protected the Missionaries, promoting the views of the Mission to the utmost of their power.

C. The settlement near Tranquebar, on the coast of Coromandel, was made in the year 1760, at the desire of the Danish government, chiefly with a view to bring the Gospel to the inhabitants

habitants of the Nicobar islands. After a persevering but fruitless attempt to form an establishment at Nancawery, one of the Nicobar islands, for that purpose, the whole plan was defeated by the following circumstances. The Danish government, finding the advantage gained by their settlement on these islands not answering the great expence attending it, withdrew their people, who had already suffered greatly by the unwholesomeness of the climate. Thus the Brethren residing there were left alone, and no communication being kept up between Tranquebar and the Nicobar islands, it became necessary for the Brethren to purchase a vessel to convey provisions and other necessaries to the Missionaries. This was continued with great expence and hazard for a few years, when, in the American war, the vessel was taken by a French cruizer, though belonging to a neutral state. No redress could be obtained from the French, and the Brethren at Tranquebar were under the necessity of immediately procuring another vessel, lest the Missionaries in Nancawery should be left destitute. The enormous expence and loss incurred by these events, and the sickly state of the Missionaries, made it necessary to recall them: and thus not only the Mission in these islands, but the first aim of the Brethren's settling in the East Indies, was frustrated. Since that time, no success has attended the Mission at Tranquebar. Some Brethren indeed went to Serampore and Patna, where they resided for a time, watching an opportunity to serve the cause of God in those places; but various circumstances occasioned both these settlements to be relinquished. By a late resolution, the East India Mission will be suspended for the present, the expences attending it having of late years been such, as by far to exceed our ability.

D. Sarepta, near Czarizin, on the Wolga, in Russian Asia, was built chiefly with a view to bring the Gospel to the Calmuck Tartars, and other Heathen tribes in those vast regions, among whom an opening might be found. Hitherto no success has attended the Brethren's labours, though their exertions have been great and persevering, equal to those of any of our Missionaries in other countries. Some Brethren even resided for a considerable time among the Calmucks, conforming to their manner of living in tents, and accompanying them wherever they moved their camp in the *Steppe*, (immense plains covered with long grass). They omitted no opportunity of preaching unto them Jesus, and directing them from their numberless idols, and wretched superstitions, to the only true God, and the only way of life and happiness; but though they were heard and treated with civility, no impression could be made upon the poor Heathen. At last, the greatest part of the Calmucks quitted those parts. Meanwhile, the Brethren were visited by the German colonists living on the Wolga; and, through God's blessing, societies were formed,

ed, and Gospel-ministers provided for most of the colonies, by their instrumentality. Thus the Mission has answered a very blessed purpose.

The most flourishing Missions at present are those in Greenland, Antigua, St Kitt's, the Danish West India islands, and the Cape of Good Hope. A new awakening has appeared of late among the Arawacks and Free Negroes in South America, the Esquimaux on the coast of Labrador, and in Barbadoes; and the latest accounts give us the most pleasing hopes of success in those parts. In Jamaica, the progress of the Missions has been but slow. The Brethren have also made several attempts to carry the Gospel into other parts of the earth, but without obtaining their aim. In 1735, Missionaries were sent to the Laplanders and Samojeedes; in 1737, and again in 1768, to the coast of Guinea; in 1738, to the Negroes in Georgia; in 1739, to the slaves in Algiers; in 1740, to Ceylon; in 1747, to Persia; in 1752, to Egypt, of which we omit any particular account, for brevity's sake.

*A Short ACCOUNT of THE GENERAL EVANGELICAL SOCIETY
in Dublin, and of the State of Religion in that vicinity, in a Letter from Mr PEARCE of Birmingham, to Dr. RIPPON.*

[Extracted from the BAPTIST REGISTER.]

DEAR BROTHER RIPPON,

Birmingham, August 1796.

AT your particular request, I transmit a brief account of my late visit to Ireland, together with such observations on the religious state of that kingdom as I recollect to have made during my stay; and to your prudence I leave the selection of what you may deem proper to be communicated to your friends.

The nature and design of the society, at whose request I went over, will be best represented by a paper published by themselves in Dublin, in 1793*.

The

* TO THE FRIENDS OF RELIGION.

IT is too evident to have escaped observation, that the state of religion in this kingdom, for some years past, has been such as could not but give pain to every serious and discerning mind.

In the year 1787, a number of persons in this city, deeply affected by this melancholy fact, met to advise and to adopt some plan to check the growth of irreligion and vice, and to promote a spirit of vital godliness.

To them it appeared, that the most likely way to accomplish these great and desirable ends, would be to gratify that taste for variety, which is essential to the human mind, by furnishing a succession of zealous and popular ministers of every denomination, who should be employed to preach occasionally,

The desirableness of making vigorous exertions on the behalf of religion in Ireland, can scarcely be conceived, unless by those who have made themselves personally acquainted with the country. The inhabitants present themselves in two different classes; the one assuming the gaiety and splendour of affluence, the other exhibiting tokens of the most abject poverty: with the former the spirit of the world powerfully resists the spirit of religion, and whilst, for the most part, they avow themselves Protestant Christians, it is but here and there you find any under the visible influence of the religion they profess. The *poor*, being mostly Papists, are as ignorant as they are indigent, and highly superstitious. One instance of their superstition I had an opportunity of witnessing.

Near Island Bridge, about a mile from Dublin, adjoining the public road, is a well, which, because it was formerly included in the precincts of a priory dedicated to St John of Jerusalem, is called *St John's Well*. On Midsummer day these deluded people came from twenty miles round Dublin to visit this well, and for twenty-four hours from twelve the preceding night, they were coming and retiring in crowds. Some eagerly drank of the holy water; others washed their heads, and other parts of their bodies, with it. Some bottled the water, and carried it home for the use of their friends; others brought their diseased children to the spot; whilst not a few I saw on their knees before the well at their devotions, which were frequently interrupted during their genuflections, by offers of whisky from their acquaintance, which I never observed them to refuse: and as there were many whisky-sellers close by the well, it was not strange to see the devotees retire from the sacred water highly inebriated.

It is easy to conceive, that where such superstition and ignorance prevail, prejudice will not be wanting; so that it is a rare thing to see any of these miserable creatures attending on the means of instruction, unless it be in the mass-houses. Indeed they are for the most part kept in such a state of subjection to the

occasionally, whenever an opportunity should offer, either in the city, or in the country.

A beginning was then made, by forming a society under the name of **THE GENERAL EVANGELICAL SOCIETY**; and a subscription was opened for raising a fund to defray the expences of such ministers as might from time to time comply with the invitation of the Society. There is good reason to believe their endeavours have already been productive of good effects; they are therefore encouraged to wish not only a continuance but an extension of the plan. And, impressed with a conviction of the necessity and importance of the undertaking, and conscious of the purity of their motives, they venture afresh to call upon the friends of religion, of every denomination, to unite with, and to assist them in this labour of love.

Subscribers names will be entered, and benefactions received by the Rev. Dr M'Dowel, Mary's Abbey, &c. &c.

the priests, that if, by their confessions, he learns they have only attended on domestic worship in a religious family, he enjoins a certain penance for every offence, which he sometimes administers himself. And several of the priests, I am credibly informed, carry a whip about with them for the purpose of correcting their spiritual children.

Such a state of things is certainly highly discouraging to the ministers of religion, who, perhaps in many instances despairing of success, have withheld themselves from those exertions which, with more flattering prospects, they would have made; whilst the manners of the people, with whom they are continually obliged to mingle, greatly tend to divert them from that spirituality and active zeal which are essential to a high degree of religious usefulness in every situation.

But this is not the case universally. Some recent appearances are very encouraging. For, besides the zealous friends to religion in other communions, it has pleased God to raise up many pious young men, from among the students of Trinity College, who, having taken orders, are vigorously exerting themselves on various places, on behalf of evangelical piety. Their zeal is countenanced and cherished by two Fellows of the College, who having been, for the truth's sake, prohibited by the Archbishop of Leinster from preaching in any of the churches in that province, do now constantly deliver the word of life in a chapel belonging to the Lock Penitentiary, called Bethesda.

With these gentlemen, three others were prohibited the use of the churches on the same account; but the inhibition has turned out to the furtherance of the Gospel, and God hath made the wrath of man to praise him: for it has proved in its effects similar to the persecution of the primitive church, which, by driving the disciples from Jerusalem, occasioned their travelling to Phenice, and Cyprus, and Antioch, preaching the Lord Jesus. And there are several young men now in the College, of serious piety, who propose to devote themselves to the ministerial work. Some of the happiest hours I enjoyed in Dublin, were spent in spiritual converse and prayer in their company.

Several of the pious ministers of that city, justly considering that union among the friends, and especially the preachers of the Gospel, was the most likely way to advance its interests in Ireland, by a circular letter, in 1795, made a proposal to their brethren of various denominations, to meet in Dublin for a friendly conference.

In this letter they say, "All distinctions of names and parties are to be excluded from this meeting, and no pre-eminence to be admitted of one or more members above the rest, except as far as the regularity of the meeting may require the appointment of a temporary president."

Oct. 1796.

But

But “none are to be admitted members, of whom there is not reason to hope, that they desire to give themselves up to the service of God in the Gospel of his Son, and to preach him as the only and all-sufficient Saviour of lost sinners. But as it must be expected, that there will be various differences of views, and that among those who attend this meeting, there will be persons differing in degrees of knowledge and experience, the exercise of mutual tenderness, forbearance, and love, is to be insisted on among all, as most essentially requisite to their common edification, and most likely to cause all at length to be perfectly joined together, not only in one heart, but also in one mind and judgement.”

They express also their hope, that such friends to the meeting, as are unable to give personal attendance, would communicate by letter: and they propose to defray the travelling expences of such as cannot afford to do it themselves.

Accordingly, on the 3d and 4th of June 1795, twelve or thirteen ministers of various denominations assembled, and about the same number signified their approbation of the meeting by letter. After prayer, and reading the holy scriptures, time was spent in conversation on various interesting subjects; such as, the most useful way of preaching—the best rules for ministerial conduct—the treatment proper for persons newly awakened—the means of promoting brotherly love—and the present state of religion in the kingdom; when one of the brethren present, who had been called by the Saviour’s grace, the preceding year, gave very pleasing accounts of the state of his neighbourhood, as not only a great number of Papists are disposed to attend the public means, but many scores of them visit him at his own house, which is open every evening for prayer and spiritual discourse.

The conversation closed with grateful remarks on the gracious presence of the Lord enjoyed at this meeting, which was concluded with prayer.

There has been another meeting this year. I have not seen the minutes, but I believe the attendance was larger, and the interview no less pleasing or profitable than the preceding. The good effects of such an union are already visible. O! that in England we could rejoice in similar associations. I trust it will not be long before we imitate our Irish brethren. It is not a matter of despair with me.

I preached in Dublin six Lord’s days, and, one excepted, thrice a-day. I had the pleasure of addressing auditories that seemed to increase every week, both in number and attention. It is wrong to decide hastily on the success of the word, but, when I left Ireland, there were not wanting some whose deep concern about spiritual things, or whose joy in God our Saviour, inclined me to hope that I had not laboured in vain.

As the Society wished me to preach a lecture on Thursday evening in Dublin, I could not make any wide excursions in the country. I preached however at Leixlip, Wicklow, Willow-Bank, and the Black Rock. The congregations in neither place were very large, yet in most under encouraging circumstances. I hope no minister in England, who may be solicited by the Society, will refuse to labour in this harvest. The number of faithful labourers, compared with the mass of the inhabitants, is small indeed. The cities and large towns have not much light; but the villagers are mostly in total darkness. Could a few zealous and intelligent men be found, who would be willing to itinerate in Ireland, it is the opinion of many, that much good might be done. But as you*, my dear Sir, have been on the spot, I need add no more, but a continued assurance, that I am, yours, &c.

S. PEARCE.

Since Mr Pearce left Ireland, Mr Rippon has received two letters, one from the Rev. Dr M'Dowel of Dublin, and another from Mr Howard, an aged deacon in that city. The first of these epistles says, "We have had the pleasure of Mr Pearce's labours for some time past. I trust it has been a blessed visit to many. Numbers of God's people have been greatly refreshed; and I believe several persons have been awakened, and brought to a serious concern about their everlasting interests, under his preaching. He is now returned to his family and flock, but he will be long remembered with affection in this city." The other letter confirms these tidings: "We have had a jubilee for some weeks. That blessed man of God, Mr Pearce, has preached among us, with great sweetness, and with much power. I trust some will have reason to rejoice to eternity, that he was sent to this city. Another noble champion is expected to arrive here every day, Mr Rowland Hill. If all our souls felt the power of godliness equal to these privileges, surely we should be upon the tip-toe for heaven."

Extract

* I am constrained to join with my brother Pearce in expressing an hope, that no minister who may be solicited to help the Society in Dublin, will deny his assistance. On various accounts, I shall always remember the Sabbaths I spent among them; nor have I heard of any minister who has repented his acceptance of their invitation. The following brethren, I think, succeeded each other in this service. The Rev. J. Boddily, now minister at Newberry Port, in America; J. Jones, Lady Glenorchy's chapel in Edinburgh; J. Rippon of London; Rowland Hill of the same city; Benjamin Francis of Horsely; Isaiah Birt of Plymouth Dock; Samuel Pearce of Birmingham; and now Mr Rowland Hill is with them the second time. EDITOR of the BAPTIST REGISTER.

Extract of a Letter from Mr DAVID GEORGE, concerning the Negro Church, and the two Missionaries, Mess. GRIGG and RODWAY.

[From the BAPTIST REGISTER.]

MY DEAR BROTHER,

FREETOWN, *Africa*, 19th April 1796.

I RECEIVED your very kind letter, with the trunk, which Mr Etheridge has been pleased to send—for which I, in the name of my brethren and sisters, return him our most grateful acknowledgements.—May the Lord reward him an hundred fold. The names of those who received the garments your people were so kind as to send, I will transmit to you in my next; they have afforded us a most comfortable supply of those clothes we stood most in need of—may the Lord bless your congregation for their kindness to us. We have also received all the linen, and divided it agreeable to your directions. My brothers and sisters with me are also at a loss how to express our gratitude to our heavenly Father for his goodness, in inclining the heart of Samuel Whitbread, Esq. to take such notice of us. Shirts and shifts we stood much in need of—our *wants* in that article are now in a great measure supplied. We intend to write to him a letter of thanks*, if in our power, before the ship sails—if not, you may expect it with the next, which will sail in about three weeks hence.

These things, with the hymn and tune books, we received from brothers Rodway and Grigg, who appear to be two most excellent young men, and well qualified for being Missionaries.—Mr Rodway has been rather poorly since his arrival here, but Mr Grigg has kept his health amazing well—has been for some time at Port Logo—has made considerable progress in the language, and is much respected, and greatly beloved by all the people there; at present he is come down to *Freetown*, and intends staying till the rains are over.

I gave the book to Governor Dawes, which you was pleased to send: he kindly received it, and returns you many thanks for it. He still thinks, and we agree with him, that it will be most prudent to defer *building our meeting*, till once peace shall

Y 2

have

* When Esquire Whitbread heard of Mr Rippon's endeavour to procure a quantity of clothes for the Christian negroes, at Sierra Leone, who had lately been plundered by some of the French, he sent to Mr R. a twenty pound bank-note, "towards furnishing the wardrobe" of these distressed creatures; wishing it to be laid out for shirts and shifts—it was accordingly done. The *letter of thanks* for this generosity, mentioned above, was duly written at Sierra Leone, signed with the name of each man and woman who shared in the distribution. The sight of this letter would surely have given the benevolent Whitbread great pleasure, but it came to the hands of Mr R. a few hours after Mr Whitbread died.

EDITOR of the BAPTIST REGISTER.

have taken place, (which we pray God may be soon). We have preserved the writings of it you sent, and intend, when the time shall come, to build it on the same spot on which the present meeting stands.

The two Missionaries have preached frequently with us, much to our satisfaction, and I trust to our edification likewise. They have not had opportunity for examining yet into our experiences, being so much taken up with their own business, in which they seem to engage with becoming spirit—they have been no expence to any of us.

We have appointed the afternoon of the first Tuesday of the month, to be kept as a meeting for prayer for the success of the Gospel in all the churches, and *for its spread throughout the whole earth*. We had a day of fasting and prayer lately, on account of the Missionaries, Mess. Rodway and Grigg—they were both present—this was *a most delightful season*—I trust the divine presence was in the midst of us.

We return you ten thousand thanks for your good advices—May the Lord enable us to act and to walk in the way we ought—We have constant remembrance of you, and of our dear brothers and sisters with you, at the throne of grace—May the work of the Lord prosper among you.—We beg your prayers for us—yea, we trust we have them—O! that the Almighty would be pleased to pour out more and more of his Spirit—may the wilderness every where soon become as a fruitful field—may men be blessed in our Jesus, and all the ends of the earth speedily call him blessed.

We have had two deaths since I last wrote to you, Euphemia Demps, whom I baptised about ten years ago in America, and one of my own children, Jane George, aged twelve years: they both died very comfortably. I have collected many of their dying sayings; Mr Clark, the chaplain, would have inserted them, but has not time at present—his love to you, and all your dear people—he preaches commonly once a week in our meeting—we meet at an earlier hour than usual on the Lord's day, and go all of us to his place of worship to hear him—he intends writing to you by the first opportunity. The young men who came out as Catechists with him, are doing well, much beloved by all—they keep their school in our meeting-house, and frequently attend with us.

We have had no addition of members since I wrote to you last—Mr Macaulay's compliments to you—Governor Dawes is coming home*—My wife is but poorly at present. All the rest of my family, with myself, are well: for which we desire to bless God—I remain your affectionate brother,

DAVID GEORGE.

Extract

* The Governor is safely arrived in England, and speaks respectfully of Mess. Rodway and Grigg. EDITOR of the BAPTIST REGISTER.

Extract of a Letter from Mr CAREY to Mr RIPPON.

[From the BAPTIST REGISTER.]

MY VERY DEAR BROTHER,

Madrasbally, October 7. 1795.

I RECEIVED yours of May 31. 1794, and must say it afforded me no small pleasure to receive that testimony, of a fraternal love begun on earth, which I trust can never, never end. One great glory of Christianity is the communion of saints, which, though it may be obstructed, yet, like a river, gathers a number of lesser streams, and thus accumulated flows into the sea. We have a river named *Atri*, almost as large as the Thames, near me, into which a few years ago there fell an amazing rock, on the borders of Boutan; and though many hundreds of people were long employed to clear the old channel, it was choaked up; *but this did not stop the river;* it took another course, formed a new channel, far from the old one, but in the same direction, till it found the sea: this is a fact, and you can apply it.

Your letter is full of questions: to many of which I cannot reply: a lifetime is too short, perhaps, to investigate the mythology of the Hindoos. The current notions are, that God created three persons; these are worshipped as deities: their names are Birmmha, Beeshno, and Seeb; Birmmha was the creator, Beeshno is the preserver, and Seeb will be the destroyer of all. He is, however, the principal idol of the Hindoos, and is represented with a strange obscenity in all his temples, which are very numerous. Beeshno has been incarnated nine times, and is to be incarnated a tenth, to judge the world at its destruction. A correct account of these incarnations may be found in *Sonnerat's Voyages*; and there is a translation of the *Bhagvat Geeta*, part of the *Mahabarut*, one of the most popular of their Shasters, by *Mr Wilkins*, which is a good one, and translated from the Shanscrit. I am inclined to the opinion, that the Hindoos are in great part descended from the ten tribes who were led captive;—for in translating Exodus and Leviticus, the Hindocs declared, that they act according to the Bible, but that we do not: there is an astonishing similarity between the Mosaical institutions and the Hindoo observances; and Brahma, their great predecessor, is not very different from Abraham. This subject I am investigating, and hope not to be unsuccessful. It is wonderful to think what a number of Hebrew words are in constant and common use. I know it is said, they are of Arabic and Persian extraction; but it is amazing how they came into constant and general use (except a people speaking that language had been dispersed about the country), more than the Bootan,

or Chinese, whose countries are nearer than Arabia by far, and border upon Bengal, which Persia does not. I was astonished to find, that two thirds of the words in the Hebrew Bible are familiar to Moonshi; a circumstance of very great use in translating the Old Testament. Many will say, that the number of Hebrew words in use among the natives, instead of being an evidence of their descending from the ten tribes, may as well be accounted for by the invasion of the Moors, who were lords of the country 1100 years, and who spoke many Persian and Arabic words. I am not ignorant of this, nor that from this mixture arose the Hindostanee tongue; but it must be observed, that Hindostanee is spoken by the Moors principally now, and very few Hindoos speak it; but these words are in constant use among the people who speak the Bengal tongue, and appear too general to be derived from that source, considering the antipathy between the two people.

I wish I could tell you of souls converted to Christ, and walking in his ways. I speak to a large assembly twice every Lord's day, and have, besides, occasional opportunities of addressing smaller parties in the week; but hitherto in a fruitless manner. They come to hear——sing not only then, but as they go about the streets,

“ O! who besides can recover us,
“ Except the Lord Jesus Christ * ?”

and they know some things about the general tenor of the Gospel; but, O! that I could write to you of their conversion. I find preaching a very pleasant work, and I am well understood by all the better people, though the poor, who speak provincial language, do not understand so well. But these difficulties are almost gone; and we have now Genesis, Exodus, Matthew, Mark, James, and part of Leviticus, Luke, John, and the Acts of the Apostles, translated. But what is this, unless the Spirit of God powerfully work among us. Well, his providence has brought us here, and wonderfully settled us; and his promises expressly assure us, that he will work. Therefore we will trust him, for he is faithful who hath promised.

And now, dear brother, adieu! Let my Christian love be remembered to all the London ministers, and country ones too, of my acquaintance, and to the churches.

Very affectionately yours,

WILLIAM CAREY.

* This hymn, which was composed by a Hindoo, may be found in the Supplement to the Evangelical Magazine for 1793.

Extract of a Letter from a Gentleman in Leeds.**Leeds, Sept. 6. 1796.*

— **W**HEN we meet with a true and valuable friend in our journey through this life, the treasure is too precious for us not to bestow our utmost care and attention for its preservation. Will you forgive me, Sir, if I say that you are thus dear to me? You cannot be otherwise, for you have encouraged and helped me forward to the attainment of that point, where alone my heart and my hopes are fixed for the present world, to bring my perishing fellow-sinners, my far distant brethren, to a knowledge of the true Saviour. If ever, Sir, I am thought worthy of this high honour, if ever I find myself surrounded by a company of the dark sons of the earth, eagerly listening to the sweet sound of Jesus's name, next to him whose praise I may be proclaiming, you, Sir, I shall remember with the truest affection, as the happy instrument of raising up, and sending forth, one so very unworthy, with the precious treasure of the Gospel of Christ. My heart is melted under the hope, the almost assurance, that this happy time is not very distant. O, Sir! the Almighty strengthens me, animates me, and encourages me, more and more, every day, for this important, this glorious undertaking. I am sure that yours, and the fervent prayers of more of God's people, have been offered up for me; for I feel myself more the Lord's, more desirous to be at his entire disposal, than ever I did in my life. I have no true happiness in this life, but as I am engaged in his service, and living for his glory, who hath purchased me with his own most precious blood.

The happy accounts, which I have read, of the departure of the servants of the Most High from London, for Otaheite, have made a deep impression on my mind. O! if the Lord had made me one, though the least among them; but I will not indulge a complaint, I will wait the Lord's good time and pleasure, who does all things well.

Within this month past, I have ventured on the Sabbath evenings to go into the neighbouring villages, to speak of the things of God, in which I have found much pleasure; and though my attempts have been extremely weak and feeble, yet I have been assisted much beyond my expectation, and cannot but take it as an earnest of much greater things, which the Lord has in reserve for me. It is a great addition to my happiness, that my dear wife, though much afflicted with bodily weakness, is yet resigned, and willing to follow me, in the work of the Lord, who will, I trust, strengthen and support both her and myself, to bear

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* See a letter from the same gentleman, No. I. p. 14.

all things for his name's sake. I am far from being insensible to the many trials, hardships, oppositions, temptations, and difficulties, the Missionary has to cope with; and though I am weakness itself, and can of myself do nothing, yet, why may not I say, and rejoice with St Paul, that, "through Christ strengthening me I can do all things." I feel that I might as well attempt to move a mountain, as to go forth in my own strength. O! no, I should quickly fall. But when I consider the mighty power of Jehovah's arm, every obstacle sinks into nothing, and I see a clear way before me. My greatest present trouble is, that I have so very little time to devote to the service of God, but perhaps Infinite Wisdom means it is as a trial of my patience and my love. Be it so: only during this trial, let me have the happiness of hearing from you, Sir. Were my pen equal to the task, I would declare what my heart felt on the receipt of your past letters, particularly the first, but it cannot.

Continue to pray for me, dear Sir; there is nothing to be done without diligent and fervent prayer. Pray that I may be the Lord's true and faithful servant. Thirty years I have served the world, the flesh, and the devil. O that the remainder of my days, be they few or many, may be spent in true humiliation for the past, and in a course of holy zeal for God's glory! Let us pray mutually for each other, and for the prosperity of Zion. In the hope of hearing from you soon, and wishing you all that peace and happiness which arises from an experimental acquaintance with the Lord Jesus, I remain, dear Sir, your very affectionate friend, and humble servant,

W. S.

*Extract of a Letter from Mr CLARK, giving some Account of a
BLACK WOMAN at Sierra Leone, dated July 29. 1796.*

THERE are some here who have tasted that God is good, to whom Christ is indeed precious; especially an old woman, named *Mary Perth*, about seventy years of age, who is more like one come down out of heaven to earth, than one who is only preparing for glory. I often think, when in her company, what a delightful place will heaven be, when there is such joy to be experienced in the fellowship of one militant saint, while the love of Jesus is the theme. What will there be in the church triumphant, in the general assembly and church of the first-born, where we shall behold *him* as he is, and be eternally satisfied with his likeness! Next to my Bible, she is the best assistant I have here for aiding me in studying my discourses on experimental religion. I spend the Tues-
day

day evenings in preaching on such subjects as generally lead me to treat of this. These are delightful seasons. We have but few who attend on these occasions: however, she is always one. (Some of them have told me frequently, that they found it good to be there; more attend than at the beginning). She is an aged disciple, having long been a follower of Christ. Like Mary of old, she has been made to sit at the feet of Jesus, and has had his Spirit for her only teacher: hence it is so pleasant to hear her talk with her child-like simplicity about divine things.

She is a widow, and by the account she gives me of her husband, he must have been just such a happy soul as herself. Lately she gave me an account of his death. My text, a few nights after, naturally led me to speak of dying saints. Without mentioning any names, I represented their blessed death in the following manner, which is nearly the same with what was actually realised in him.

“When this world is passing away from the child of God, and death approaching, then does he look forward to the unseen state, with a joyful hope, upwards to his God, as the strength of his heart, and portion for ever. With pleasure he then parts with sorrowful relations, and those friends which were dear to him as his own soul; and whilst he beholds the tears streaming from their eyes, whilst he witnesseth the sympathetic anguish expressed by the wishful look, and the mournful sigh; with a power more than human does he raise his feeble voice, and thus address them: O ye tender friends, ye delights of mine eyes, ye sharers of my joys, and soothers of my cares! weep not for me, your sorrow is my joy, your momentary loss is my eternal gain! Would you be so cruel as to entertain the most distant wish to keep me a moment longer from my Father and my God. In yonder blessed abodes, where there is fullness of joy, where rivers of pleasure eternally flow, I hope ere long to meet with you. After a few more rising suns, all of you shall be as I now am. Farewell! farewell! dearest relatives! and all ye Christian friends. To God I commend you all, and to the word of his grace; for ten thousand worlds would I not return. Whilst thus exulting, I think I see him, with an holy contempt, turning his back upon the world, and on all near and dear to him, thus singing:

My friends in Christ that are above,
 Them will I go and see;
 And these my friends in Christ below,
 Will soon come after me.”

I cannot conclude without informing you, that when Mary was a slave in America, after the Lord was pleased to make her acquainted with himself, having put her master and mistress

to bed, she several nights in the week used to tie her child upon her back, and go up the country, to a place about ten miles off,— assembled a number of other slaves, and taught them the doctrines of the Gospel. Thus she travelled twenty miles during the night, being always back before her master and mistress rose in the morning; yet she assures me, she was never thereby unfitted for her work. She continued this practice for a considerable time, and did not desist, till they were formed into a body so considerable, as to invite a minister to settle among them. Then she directed her course some where else.—

A Letter from the above-mentioned MARY PERTH, a Black Woman in Freetown, Sierra Leone, to Mr —, Edinburgh.

MY DEAR BROTHER,

Freetown, 29th July 1796.

NOT being able myself to write you, I have intreated a friend of yours and mine, to put down on paper what my soul has to reply to your blessed letter. I thank you a thousand times for spending a thought on so poor undeserving a creature as I am; but I especially thank your God and my God, for having put it into your heart, to send me from a far country such comfortable and refreshing words. I can say, I never received a letter which did me so much good. It has brought me on my knees with an overflowing heart many a time. O how good is my God! He knows I desire to love him. He knows I love you too, for the love you show to my poor soul. I see that verily the love of God constrained you to send me that letter. As I read it, I felt my soul as it were stretching her wings towards Immanuel's better land. May the blessing of the Lord come upon you. My desire was to have seen your face in the flesh. Yet though I shall never have that desire accomplished, I shall see you hereafter, and shall acknowledge you as one who helped me on my way. What am I, O Lord, that thou shouldst be thus mindful of me? that, poor, and ignorant, and miserable, and blind, and naked as I am, thou shouldst thus hedge me in with mercies, to keep me from straying from thee.

I often have a longing to see that good land where you live. I think if it be full of such men as dear Mr. —, and those who have come with him, it must be nearer Zion than any place I have yet been in. May the Lord bless you, and make you a blessing; and may you have the consolation of his Spirit to cheer you, and to do you good, till you enter into his joy.—I am your unworthy servant in the Lord, and your obliged and affectionate friend,

MARY PERTH.

DEATH

DEATH OF MRS HAMILTON.

Related by the Rev. Mr STANFORD, Baptist Minister of New York, in the Christian's Pocket Library, published in America.

APRIL 15. 1796, departed this life, Mrs *Elizabeth Harriot Hamilton*, an actress on the stage in New York.

After she was taken ill, on invitation, I visited Mrs Hamilton, with whom I had an acquaintance for several years. Entering her chamber, she thus addressed me: "Sir, Never was I more happy to see any one than yourself. This with me is a period of distress. I sink fast into mortality. O what a dark gulph appears before me! My soul hath no hope: no, not one ray of light to cheer my passage to eternity. The physician tells me he can do no more." Then, said I, you need something to bear you above all that's mortal. "O!" replied she, "I do, I do, indeed! O that I could with Barnwell say, 'I find a power within, that bears my soul above the fears of death, and, spite of conscious shame and guilt, gives me a taste of pleasures more than mortal,' G. Barnwell, Act 5. How many times has that play been recited, while the heart was a stranger to the subject! But I feel my need of mercy to bear my guilty soul through death, and fit me for the skies!" After reciting to her the fullness of Christ, his ability to save, and the consolations with which, even now, he could bless her, I prayed with her, and was about to take my leave, when she grasped my hand, and with flowing tears urged me to repeat my visit:—"O, Sir, who knows—God may make you an instrument to save my guilty soul!" Assuring her, that salvation was alone to be found in Christ, and that it was the office of his Spirit to reveal it to her heart, I left her chamber.

On my second visit, interrogating her on the state of her mind, she replied, "My mind 'is ill at ease.' O that I had one glimpse of hope! Darkness covers my mind; and I feel more than adamant hardness within my guilty heart. What a dreadful thing is it to be on the precipice of eternity, to know the Gospel, and not to feel it! The religious education I received from my parents, who were attendants at the late Dr Mason's church in this city, now reproves my soul, and covers me with shame. Were I restored to perfect health, and possessed the wealth of ten thousand globes, with one smile from God I would wish to depart from this scene of woe. Although," continued she, "my companions who tread the stage are not, perhaps, more wicked than others, yet our employ is a path of temptation, that precludes almost a thought for immortality. Many excellent morals are set us in the compositions we perform, but they are di-

verted from our hearts. We seldom enjoy the Sabbath. On a Saturday we often play; fatigued on the Sabbath, we have no ability for devotion, and are frequently obliged to learn for future play. Thus absorbed, my soul has been most grossly neglected. Should I be raised again from this bed, having one smile from God, I would sooner beg my bread than tread the stage again—Yes, the most menial employ shall rather fill my days, than I pursue a path so big with sorrow at the end! I cannot but wish, if I should be raised to health, as life from the dead, that my future days may be employed in adoration of my deliverer. Yet, for life I am not anxious. Not as I will, but as thou wilt, O blessed Saviour! Only grant me one smile from thee, I am content to live or die. Could this heart arise to God—could this soul enjoy liberty with Heaven, I should not fear to die.” Disclosing this sensibility of mind, I more fully explained to her the fullness and freeness of salvation, in the person, blood, and righteousness of the Son of God; to be known and enjoyed only by the teaching of the Holy Spirit; that sinners, like herself, the vilest sinners, sensible of their need of mercy, are encouraged, by the promises of God, to hope for that invaluable blessing. This salvation is worthy of God to provide, and necessary for a sinner to receive for everlasting happiness. To this she listened with that solemn, eager attention, that it may be said, “her soul was in her eyes.” “Ah!” said she, “this suits my case, and encourages my hope.”

On my next visit, she addressed me, “Sir, My mind is as the ocean, after agitated by tempest, and cast into rolling billows, it now begins to settle into a calm—I feel much composed—Numberless passages of scripture occur to my thoughts; yes, Sir, to my guilt and shame I speak it, many promises now occur, which have not passed my mind for many years, and seem to draw my discomposed heart into a calm—“What a mercy is it,” said I, “that God should reveal to us such promises in his word! How ungenerous those who, by ridicule, would deprive us of that sacred volume! But, my friend, what passages have afforded you relief?” “True, Sir,” replied she, “were the Bible untrue, or removed from me, what would encourage my guilty soul that I should meet with a pardon from my Judge! nothing but deep despair would hover before my eyes. That passage in Lam. iii. 21. 22. much encourages me. ‘This I recall to mind, therefore have I hope. It is of the Lord’s mercies that we are not consumed, because his compassions fail not.’ But particularly, Is. i. 18. ‘Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.’ These scriptures suit my state, and give me some prospect of mercy.

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The relief they have afforded me these forty-eight last hours, is indescribable. O that Jesus would grant me one smile, however faint! it would be worth more to me than millions of worlds! By thinking upon the parable of the unjust judge, who heard the widow's cry, and our Lord's improvement upon it, I am encouraged to hope that he will hear me also. You know, Sir, there is a door; to him that knocketh, it shall be opened; and whosoever seeketh, shall find."

On my next visit, I found her mind much discomposed; the cause of which was the recollection of the following circumstance: While in the West Indies she was persuaded, by an Episcopal clergyman, to receive the Lord's supper, which, said she, was without knowledge and faith in Christ, or real love to him; and which, she concluded, ranked her among those who were guilty of the body and blood of Christ. I informed her, that in my early days, through ignorance and persuasion, I had done so myself; when I was brought to the knowledge of the Lord, it deeply impressed my spirits; but, by an application of this scripture, "the blood of Jesus Christ cleanseth from all sin," I enjoyed relief. To this she paused, lifted up her eyes to heaven, and then proceeded: "Could I attain one ray of solid hope, enlivened by faith in Christ, I would quit the world without a sigh. At times, I feel my heart expand to Jesus—I feel I love him in my heart—nay, my soul seems full of love; but, at other times, I feel so full of guilt and fear, it bears me down with grief."

On my last visit, I found her attended by a Philadelphian friend, who intimated to Mrs Hamilton the propriety of her withdrawing, with the nurse, while she conversed with me; to whom she replied, "No, you need not go out; I have nothing to say that I need to be ashamed of; I have only to tell my need of a Saviour, and there is no shame in that." She was sensible that her end was approaching. At intervals, she said, "Her heart felt a sacred hope in God, and a warm love to Christ; but was frequently so much absorbed by temptation and pain, that none but Christ could support her." Still her earnest cry was for the sensible smiles of the Saviour, with which, she said, "she could instantly resign her breath." I told her, neither she nor I deserved a smile from God; it was a rich mercy if he made us sensible of our guilt, and led us by faith for salvation to the bleeding cross of his Son: if this be our case, the smiles shall come by and by. "O!" replied she, "it is at the cross I rest, and I must wait and knock until the Lord shall answer." I prayed with her, and took my final leave.

Death now made a rapid advance; yet Mrs Hamilton seemed incessant in prayer. Her friend informed me, that on asking her of the state of her mind a little before her departure, she replied,

replied, "I am still seeking—still knocking!" Then lifting up her eyes to heaven, and clasping her hands, in solemn, powerful accents, she exclaimed, "My God! my God! am I forsaken? Then I will rap yet the harder!" Agonizing under dissolving nature, she continued in silent prayer until she closed her eyes in death, aged fifty-two years, twenty-six of which she had spent, to her manifest grief, on the delusive vanities of the stage.

Though Mrs Hamilton was never chargeable, so far as I have ever heard, with a profligate life, nor did she ever intimate this in my conversation with her, yet it was evident, that her entrance and continuance on the stage gave her the most pungent distress. The occupation of an *actress* she considered as dangerous, exposing to numerous temptations, and inconsistent with a Christian profession. Charity leads us to believe, that she found that "repentance" which she carefully sought with tears, and experienced the virtue of the blood of Christ, which "cleanseth from all sin."

No farther seek her merits to disclose,
Or draw her frailties from their dread abode;
There they alike in trembling hope repose
Upon the bosom of their Saviour, God.

REVIEW OF RELIGIOUS PUBLICATIONS.

PROSPECTS of PROVIDENCE respecting the Conversion of the World to Christ. A SERMON, preached before the PAISLEY LONDON MISSIONARY SOCIETY, in the High Church of Paisley, on Friday, June 10. 1796, with an APPENDIX, containing an Account of the Progress and present State of the Missionary Business.—By John Snodgrafs, D. D. one of the Ministers of Paisley.—Paisley, printed by J. Neilson, Bookseller, 8vo, 6d. 52 pages.

Isa. lxvi. 18. 19. 20.—"It shall come, that I will gather all nations, and tongues, and they shall come and see my glory. And I will set a sign among them; and I will send those that escape of them unto the nations; to Tarshish, Pul, and Lud, that draw the bow; to Tubal, and Javan; to the isles afar off, that have not heard my fame, 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, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, 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 also take of them for priests, and for Levites, saith the Lord."

THIS discourse bears the marks of an original and reflecting mind, and is worthy of the friend and successor of Dr Witherpoon. The intention of the author is to exhibit the future

ture prospects, which he conceives this prophecy to contain, respecting the conversion of the world to Christ—the means by which it shall be accomplished—the extent to which it shall reach—and the holy and blessed effects which shall be produced by it.

In the illustration of these particulars, the author's general position is, That the prophecy of his text has not yet been fulfilled; and he thinks, that it cannot relate either to the return of the Jews from the Babylonish captivity, nor to the subsequent rejection of that people for their unbelief, and the first preaching of the Gospel to the Gentiles; but to a period far distant from these, a period introductory to *the new heavens and new earth which the Lord will create*, ver. 22. and connected with the awful judgements of God, upon the enemies of his people, which are mentioned ver. 15. 16. The language in the 17th verse he supposes to denote the idolatry of the man of sin. He observes, that they are represented performing their abominable rites *behind one tree in the midst*; and considers this expression as marking a distinctive character of Antichrist, who not only arrogates the inestimable privilege of salvation to himself, but excludes all the opposers of his enormous superstition from the very possibility of attaining it.

Prior to the time when the vengeance of God shall be executed against this great enemy of the church of Christ, our author thinks, that the prophet gives us reason to believe, that God will prepare to gather all nations and tongues, to behold his glory—*he will set a sign among them*; i. e. among the enemies of the church whom he is about to destroy: and this is the sign, by which it may be known that their destruction is drawing nigh, *he will send those who escape of them to the nations*. “Christian societies,” says he, “may still be considered as only in a state of escape from the corruptions and tyranny of Antichrist. They have not yet attained their full degree of purity. They are not yet arrayed in all that spiritual dignity and glory, with which they shall be afterwards adorned. They have not yet been able fully to assert that liberty wherewith Christ hath made them free: On the contrary, it is to be feared, that in some instances, wishing to promote their security, by a mistaken policy, they have only endangered themselves the more. But even in their present state of escaping, God will accept of messengers from among them, whom he will “send to the nations, and to the isles afar off, to declare his name among the Gentiles.”

“Observe then,” continues our author, “upon what a simple and easy plan the grand design of the conversion of the world shall be completed. It is not to be effected by the arm of power, as has been vainly and impiously attempted. The wisdom and policy of this world shall never be honoured to produce it. It shall be accomplished by the preaching of the same despised truths by which

which the apostles of the Lord began it. These shall be every where listened to with admiration, and received with joy. And, far from having lost their efficacy through length of time, they shall be found, in experience, to be as powerful in their energy, and much more extensive in their influence, than they have ever formerly been."

Our author goes on to observe, that the messengers thus to be sent forth were many; and that they were to carry the glad tidings of salvation far and wide, among many people, living at a great distance from the seat of the Christian church. "No regard," says he, "seems here to be paid to that favourite maxim with many, That the Gospel can only be successfully preached to a people already in a civilised state. It is certain, that the first preaching of the Gospel to the nations of the world was not conducted upon any such narrow principle. On the contrary, it is mentioned by some of the early apologists for Christianity, as one of its honourable achievements, that it had turned even the most cruel and barbarous people into mildness and docility. If any intimation is given in prophecy upon this point, it seems rather to reverse the above-mentioned maxim. Were Pul and Lud, and Tubal and Tarshish, civilised countries in the days of this prophet? yet God is represented as sending messengers to them, to declare his glory among the Gentiles. Is there a more unfavourable manner of life for receiving instruction, than that of a people wandering about, without any fixed residence? or is there any state of society more base than that of men living in caves and rocks of the earth? yet the glad tidings of the Gospel will make the villages, or "clustered tents," of Kedar to rejoice, and the inhabitants of the rock to sing."

The extent of this glorious work, he remarks, is spoken of as universal; and the effects, which it shall produce, of the happiest kind. Men shall then act upon more enlightened principles than ever they had formerly done. The prejudices under which they have been held, shall be rooted out, and the whole church on earth shall be one great society, united in the bonds of faith and love, and filled with comfort, and peace, and joy.

We are of opinion, that this sermon will be found well worth the attentive and repeated perusal of all who wish to compare the predictions of scripture, with the actual operations of God's hand, in the progress of the Gospel. It is written too much, perhaps, in the essay style; although a careful reader may be able to follow a connected thread through the whole sermon, the order would have been more lucid to many, if the author had marked more plainly the divisions of his subject. We agree with Dr Snodgrass, in thinking that the prophecy in his text is not without its difficulty of interpretation; and we regret,

that the ordinary limits of a discourse did not permit him to illustrate more fully the particular interpretation which he has given. In its present state, some parts of it seem rather conjectural. When, for instance, after taking notice of the phrase in the 17th verse, *behind one tree in the midst*, he exclaims, "How distinctive a character of Antichrist is this!" we think, that he makes the application with too much confidence.

These remarks are not made with a view to detract from the merits of a discourse, among the most masterly we have met with for a considerable time. Its value is enhanced by the striking practical remarks which are interspersed throughout the critical illustration, and by an animated peroration, in which an address is made to the hearts and consciences of his hearers. To induce them to contribute their best endeavours to promote the Gospel, he urges the assurance of success in the work—the deplorable condition of our Heathen fellow-creatures—the absolute necessity of their being made acquainted with the Gospel, that they may be saved—the insignificance of every difficulty and peril, compared with the greatness of the object in view—the confidence with which we may expect these to be overcome—and the extraordinary appearances, from which we may derive encouragement in the arduous enterprise, *at the present period*. His remarks upon this last particular, we shall give in his own words.

"By the general consent of prophecy, the reign of Antichrist is now hastening to an end. The aspect of providence, for some time past, has quickened our expectation of his fall. This will pave the way for the overthrow of every system by which the empire of iniquity and error has been maintained; and this again will be succeeded by the age of righteousness and truth.

"How reasonable to suppose, that, before these grand occurrences, the nations should be in some measure prepared for the general ingathering, by the incorruptible seed of the word being scattered from place to place among them! and how remarkable the fact, that in the very interval of time, when this might be expected, provision should be actually making for it, upon the most extensive plan, engaging at once the attention and the hearts of Christians, beyond any thing of the kind that has ever formerly been proposed! But what makes it still more remarkable and astonishing, it has taken place in circumstances which, to all human apprehension, must have appeared to be of a very unfavourable nature. I speak not of the shaking of kingdoms, nor any of those civil principles and maxims by which the minds of the people have been so greatly agitated; but I speak of the decline of religion; of infidelity spreading its baleful influence; of the alarming progress of dissipation and profanity among us; and of that discriminating feature, by which

our character, as a people, is now so generally marked, and to which scarcely any disapprobation is affixed,—the soul entirely absorbed in schemes of business and pleasure, so that there is neither time nor inclination to think of its everlasting concerns. Who could have imagined, that at a season so chilling to every pious sentiment, such a strong exertion should be made for the extension of the Redeemer's kingdom upon the earth, and for bringing multitudes of precious but perishing souls to the knowledge of him!

What an evidence is this that the hand of the Lord is here! And when he begins his wonderful operations, in so extraordinary a manner, may we not indulge the hope, that “the time to favour Zion, the set time is come?” Indeed the long expected period, of the renovation of the world seems fast advancing. The signs of its approach begin to appear. O! delightful and animating prospect! What glory will it occasion to God in the highest! What serenity and peace on earth! “Arise, O Lord! let thy work appear before thy servants, and let the whole earth be filled with thy glory!” Let the prayers of thy people come up before thee as incense, that the “great voices” may soon be heard, “saying, Alleluia, for the LORD GOD Omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the LAMB is come. Amen, and Amen.”

The whole is concluded with an interesting and well-written appendix, of sixteen pages, narrating the attempts, the present in particular, which have been made to send the Gospel to Heathen countries.

THE PROMISED SEED. *A SERMON, preached to God's Ancient Israel the JEWS, at Zion Chapel, Whitechapel, on Sunday afternoon, August 28. 1796.—By William Cooper.—To which are added, the Hymns that were sung, and the Prayers that were offered up, before and after the Sermon.—London, printed for the Author, and sold by T. Chapman, No. 155. Fleet Street; and J. Matthews, Strand.*

Gen. xxii. 18.—“And in thy seed shall all the nations of the earth be blessed.”

THE author of this discourse, we are informed, is an apprentice to a bookbinder in London. For some time past, he has been preaching in the fields, and once a-week in Lady Huntingdon's Chapel, Spa Fields, to large congregations. He wished to have gone out with the Missionaries to Otaheite, and the London Missionary Society offered a compensation for the remainder of his time; but his master could not be prevailed upon to part with him. Meanwhile he seems to be very usefully employed

ployed at home, and that, among a people who have long been considered as peculiarly hardened in their infidelity. He has, it seems, attracted the notice of several Jews; and now a vast concourse, both of them and of professing Christians, attend him, to the amount, we are told, of at least 4000, every time he preaches.

When the sermon before us was preached, the concourse of people was so great, that the chapel, which is a very large one, was crowded, and two ministers preached without doors, to thousands of people, who could not gain admittance. The occasion of its delivery and publication is thus explained by the author, in an advertisement which is prefixed.

“Having frequently observed, that some *Jews* attended my preaching, I was led to reflect on the *present state* of that dear neglected people. The more attentively I considered the matter, the more sensibly was my compassion excited, and the more powerfully were my affections drawn out towards them. At length my heart dissolved in pity; and I determined to preach to them on a subject in which, I conceive, they are deeply interested. This I did; and multitudes of them, knowing my intention, honoured me with a candid hearing. The discourse itself I now publish, in compliance with the earnest solicitation of several who heard it; in vindication of myself from the errors and absurdities some *mercenary printers and booksellers* would father upon me in their *surreptitious editions*; and in hopes that the profits, arising from the sale of it among the Gentiles, will enable me to distribute the copies *gratis* to the Jews.”

A sermon offered to the public, in such circumstances as these, must naturally excite curiosity; and we are happy to say, that though the author makes no pretensions to learning, his discourse shows both ability in reasoning, and considerable eloquence. The particulars concerning which his inquiries are made, are, 1st, Whether the Messiah be actually come; 2^{dly}, If he be, who this Messiah is? and, 3^{dly}, What blessings all nations derive from him? We are sorry that we have not room to give an abstract of his illustration. As a specimen of his manner, we subjoin part of one of the concluding paragraphs. “I am certain that ‘God hath not cast away his people whom he foreknew.’ It is evident from their present condition, which is nothing less than a standing miracle, that they are preserved for some extraordinary event. Never did any other people subsist, for a single century only, wholly separate from their conquerors. Never did any other people, dispersed through so many nations, continue as with a wall of fire round about them, not for one age merely, but for thousands of years. Look at a Jew, and you see a miracle;—his nation is stamped on his countenance; and it is an honourable nation.—Look at a Jew, and you see a man tenacious of the tra-
ditions

ditions of his fathers, but incapable of obeying one of the ordinances of Moses,—without a *temple*, without a *priest*, without a *sacrifice*, or a capability of offering to God an acceptable service.—Look at a Jew, and you are a witness of the accomplishment of all the threatenings of Moses and the prophets. Behold a Jew, and you see an expectant of the fulfilment of the scriptures, and a monument of their veracity; for the time will come, I hope it is near, when all Israel shall be saved. “I will make an end of all nations, but I will never make a full end of thee.” And how happy I shall be, if God is pleased to make my words the beginning of salvation to but one of Abraham’s seed! that the Redeemer may come to him from Sion, and turn away ungodliness from Israel.”

We hear that Mr Cooper has published another discourse addressed to the Jews, which was delivered in Zion Chapel, September 18. What an eventful period is the present! The willingness of the Jews to hear the Gospel is certainly astonishing.—Who knows, but they are now to be brought in with the fullness of the Gentiles!

RELIGIOUS INTELLIGENCE.

THE Missionary ship, belonging to the London Missionary Society, has finally sailed. On Thursday, the 22d September, she dropped down to St Helen’s, and the next day sailed, with the rest of the convoy, under the protection of the *ADAMANT*, and, we hope, under that of the *ALMIGHTY*.

The captain, the Missionaries, and the mariners, were all in good health, and ardently desirous to be gone in pursuit of the grand object. The wives of the Missionaries, happy as their husbands in the prospect before them, rejoiced to leave their native land, and devote their lives in the arduous and important undertaking. Every serious person, who has been on board, has been highly delighted with the spirit of devotion, and of brotherly love, which was there manifested. In all the ship’s company, the sweetest harmony reigns; subordination, like a plant, thrives unperceived; command, losing the severity of its name, is paternal request, or affectionate advice; and obedience, forgetful of every thing but the obligations of kindness, is only the renewal of pleasure.

Thus has the detention of the vessel, which at first gave uneasiness, proved a blessing. For the minds of the Directors, and friends of the institution, are now relieved from the anxiety which they would have been subject to, had no such opportunity occurred for discovering the temper and conduct of the Missionaries.

But this has not been the only advantage resulting from the delay. Im-
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portant information, respecting Otaheite and its vicinity, has been communicated by the clergyman at Portsmouth, who attended the mutineers belonging to the *Bounty*, highly confirmative of every step the Directors have taken; and a dictionary of the language so complete, that the Missionaries will be able to learn enough of it, on their voyage, to converse with the natives as soon as they land on the island.

After the Missionaries had been on board some time, they conjunctly wrote a letter to the directors of the Society, of which the following is a copy.

LETTER *from the* MISSIONARIES, *on board the ship* DUFF, *to the* DIRECTORS *of the* MISSIONARY SOCIETY.

WE the Missionaries, whom you, under the influences of our common Saviour, Lord, and Master, Jesus Christ, the only-begotten Son of the eternal Jehovah, have been instrumental in bringing together, uniting in one body, and every way furnishing with all temporal necessaries for the arduous undertaking we have in hand, cannot bid adieu to our native country, and dear brethren in Christ, without laying before the Directors of the Society, (with a desire the same may be communicated to all whom it may concern), our views and feelings upon our present situation and future prospects.

Having, through grace, overcome the disagreeableness which we at first experienced on our embarkation, arising from our little acquaintance with each other, change in our habitation, and manner of living, we find our minds composed and resigned, and our hearts more closely united to each other in the bonds of love.

On looking forward to the length of our voyage, and deliberating on all the dangers and difficulties which those who traverse the bosom of the mighty deep are exposed to, and frequently meet with, we are by no means discouraged; but can cheerfully give ourselves up unto Him, who holdeth the winds in his fist, and the waters in the hollow of his hand.

When we extend our view across the great Atlantic ocean, and contemplate the more extensive Southern Sea; when, in our imagination, we conceive ourselves landed on our destined islands, surrounded by multitudes of the inhabitants, earnestly inquiring, "From whence do you come? and what is your errand?" we answer, "From a distant shore; the friends of God and human kind: touched with compassion at your unhappy state, as represented by our countrymen who formerly have visited you, moved by the Spirit of our God, we have forsaken relatives and friends, braved storms and tempests, to teach you the knowledge of Jesus, whom to know is eternal life." Though Satan and all the host of hell should be stung with

with indignation and resentment at our boldness in the Lord, and fire the hearts of their deluded votaries with all the fury and madness which brutal ignorance and savage cruelty is capable of; though our God, in whose name we go—our Saviour, by whose rich grace we are redeemed, should deliver us up to their rage, and permit our bodies to be afflicted, yea, persecuted, unto death; yet, trusting in the faithfulness of the Most High, the goodness of our cause, the uprightness of our intentions, the fervency of our affection for Christ our head, and the elect of God, our hearts remain undaunted; and being, by divine mercy, enlisted under the banner of the great Captain of salvation, we are desirous to be “accounted worthy to suffer for his sake,” and to endure hardship as becometh good soldiers of Christ.

Such, honoured brethren, and fathers in Christ, are our present feelings; which, we hope, through your united prayers, and the supply of the Spirit of Jesus Christ, our Lord and your Lord, our God and your God, we shall never, never lose.

To you, and all who have contributed towards our going forth, we render unfeigned thanks; and our prayers are, that the Most High God may grant you occasion to rejoice in Jesus Christ on our behalf; to whose grace we humbly and heartily commend you, most respectfully and affectionately bidding you—Farewell!

By order of the Missionaries,

JOHN JEFFERSON, Secretary.

On board the ship DUFF, at Spithead,
the 29th of August 1796. }

A Mission to Africa is announced as probably the next object of the London Missionary Society. In the Foulah country, about 250 miles from Sierra Leone, there appears to be a favourable opening for the Gospel; and a committee is appointed by the Directors, to procure intelligence, with a view to the most speedy commencement of their operations. We trust, no exertions will be wanting to carry their designs into effect. The injured sons of Africa have a strong claim on our compassion. May godly men freely offer themselves to the work, and congregations again contribute towards so good a cause! Mechanics, particularly carpenters, will be wanted for this Mission; and we have no doubt but the churches of Christ can supply the Society with many men of this description, highly qualified for the undertaking. Such should write to the Secretary of the Society, and consult the ministers of the congregation where they attend.

Since the publication of our last Number, letters have again been received from Sierra Leone. Of these, some extracts are inserted above. The young men who went from Edinburgh, Mr Clark excepted, had, during the rainy season, been seized with the fever, but were all getting better.

Notwithstanding difficulties, which were to be expected, Mr Clark and the Catechists continue their labours with diligence, and not without success. The schools, especially, are doing remarkably well. The Sunday school begins to be better attended than formerly by grown people; and some of the children already promise to be blessings to their country.

We hear, that some serious persons at New York, upon receiving the addresses of the Missionary Societies in this country, have projected a Society of a similar nature in their own. We sincerely wish that their scheme may be carried into execution. The Indian tribes present to them a most extensive field of exertion, which their situation will enable them to cultivate with peculiar advantage.

By advices from Boston, of July 29th, we learn, that the Rev. Dr J. Bellknap, and the Rev. J. Morse, have left that city, deputed by the Society for propagating Christian knowledge, on a public Mission to the Oneida Indians.

P O E T R Y.

V E R S E S

*On the Reverend Mr ROBERT WALKER, late one of the Ministers of the High Church of Edinburgh, written by a LADY *, who had a fine turn for drawing; and who, after being in company with Mr WALKER, was requested by a friend to attempt a sketch of his very expressive countenance.*

IN vain I tried to paint his face,
My pencil fail'd in every grace:
Fail'd, to express that candid mien,
Which speaks an honest heart within;
Lost all the language of his eyes,
Where truth appears without disguise;
His cheerful smile and tranquil air,
Which conscious guilt can never wear;
Fail'd, to express the pious soul,
Which gives a meaning to the whole.

** The late Mrs NIMMO, a very accomplished and excellent Christian, who resided long at DRUM, the seat of Lord Sommerville.*

A MORNING HYMN.

[By the same.]

THE morning dawns, wake with the
Awake, my soul, and praise (light,
Thy God, who kept thee through this
night,
And lengthens out thy days,

While sunk in sleep, thou didst defend
And keep me safe from ill,
And I this day for life depend
On thine Almighty will.

The sun appears, his piercing light
Pervades the dusky sky:
See, how the gloomy shades of night
Before his presence fly.

More dark and gloomy was my case,
More dreadful was my night,
Till Jesus did those clouds disperse,
And call'd me into light.

The guilt of sin, the dread of hell,
Did at his word remove;
His mercy did my fears dispel,
And fill'd my soul with love.

I on his mercy still rely,
Still on thy grace depend;
O grant this day a fresh supply,
That I may not offend,

O guide me thro' the dang'rous road,
And smoothe the rugged way;
And from thy holy precepts, Lord,
O let me never stray.

When shall this night of life be o'er?
When shall my Sun appear?

O when shall sin and death no more
Alarm my heart with fear?

When sleep no more shall close mine
Nor guilt my soul dismay, (eyes,
Then shall I sing thy praise on high,
Through an eternal day. AN

AN ODE TO FREE GRACE.

Pfal. cx. 2.—Thy people shall be willing in the day of thy power.

JESUS, I love thy glorious name ;
Thy grace affords a healing balm ;
Thou bath'st my wounds in blood.
Just such a Saviour suits me well,
Who ransoms from the lowest hell,
And seals my peace with God.

I was conceiv'd and born in sin,
Liv'd unregenerate and unclean
For more than twenty years ;
When grace, that makes th'unwilling
come,
Caught me, and brought the wand'rer
home,
Wak'd to a thousand fears.

Vast multitude ! and endless train
Of sins brought their indictments in ;
" All true," my conscience cries.
The man that had been Satan's drudge
Stood quiv'ring now before the Judge
Of heaven, and earth, and seas.

Kind Mercy interpos'd, and gave
A signal that my soul should live
Amidst celestial joys. (have
How rapt'rous is the thought, to
My sins laid in Oblivion's grave,
Thence never more to rise !

Where was I found, what was my case,
When call'd by efficacious grace ?
Thou, Lord, canst only say :
" In airy dreams, in Nature's goal,
He sung a requiem to his soul,
Nor fear'd a reck'ning day.

Sinai's menaces seldom made
His rocky stony heart afraid,
He dar'd my royal seat :
Judgment was veil'd, death put far off,
The wretch diverted all in scoff,
Such is a nature state."

Humbly my heart now farther owns,
That had I heard the damned's groans,
At hell's dark cavern's mouth,
Nature would still have nature been,
Nought could have turn'd my soul
from sin,
But quick'ning grace and truth.

Not all the pangs the damned feel,
Those direful pangs—(ah ! pause a
while,
Survey the scorching cells) ;
That load of pond'rous wrath they
bear,
Can ne'er create a filial fear,
If 'twere to save from hell.

'Tis mercy, Lord, I'm not shut up
With damned fiends, to drink the cup
Of everlasting wrath ;
As fall'n on my devoted head,
I nought deserv'd—nought merited,
But an eternal death.

But, Lord, thy thoughts concerning
me,
Were thoughts of peace, thy love's a
sea,
That knows no banks or bounds
My sins, as mountains, point the skies,
Hence shame to me ; to thee be praise,
Praise in eternal sounds.

I would proclaim my Jesus' love,
Like the unbodied saints above,
In never-ceasing songs :
But, chain'd to earth, I cannot rise,
I cannot reach eternal joys,
Nor hear their warbling tongues.

A few more tribulations yet
Attend my military state,
Then shall my soul be blest ;
Where ever-circling pleasures roll,
And heav'nly manna feasts the soul ;
But silence speaks the rest.

A T H O U G H T,

ON LUKE xvii. 12.

TEN lepers cur'd by power divine,
But, ah ! where are th'ungrate-
ful nine,
One only turns, a stranger too,
To render glory where 'tis due.

Just emblem of the human race !
All debtors to Almighty grace,
How few with thankful heart believe,
And own the blessings they receive.

HUMILIA.

T H E

MISSIONARY MAGAZINE.

No. V.

MONDAY, NOVEMBER 21. 1796.

The GOSPEL adapted for all MANKIND.

JESUS is described in ancient prophecy as the desire of all nations. A divine Teacher, a Deliverer from sin, a Messenger of reconciliation, was eagerly desired by many in every age, and is equally necessary for all. Men wandering in spiritual darkness, naturally desired a light from heaven, to guide their uncertain paths. Oppressed with a painful sense of guilt, they desired a method of reconciliation to be disclosed to their minds. A Saviour thus pointed at, by the natural hopes and fears of mankind, was more clearly revealed to the Jews. To them, the eternal counsels of peace were in part revealed. They beheld the first dawning of that glorious light, which was to enlighten all nations: and the express period was pointed out, when their great Deliverer was to come. This was the day which Abraham rejoiced to see afar off, and to which many pious saints looked forward with longing expectation. This was the grand event, which the Jewish nation in general spoke of with rapture. Worldly ambition, however, and narrow prejudice, had blinded their understandings, and led them to form the most erroneous notions of the nature and extent of Messiah's kingdom. They not only imagined, that it was to be of a temporal nature, but also that *they* alone were to partake of its blessings. These erroneous ideas are naturally connected together; and they were both confuted, at the very first appearance of Christ upon earth; for, when he lay a helpless babe in a stable, without any external pomp to distinguish him, he shewed that his kingdom was not to be of this world: and the language of the angels to the shepherds, shewed the universal extent of the blessings

sings which he was to purchase: "Behold," said they, "we bring you good tidings of great joy, which shall be to all people." This view of the Gospel, so glorious in itself, our Lord unfolded in the course of his ministry, and still more fully by his apostles, after his ascension to heaven. By different parables, he discovers the unwelcome truth, that Gentiles were to be heirs of the kingdom of grace. To the Jews boasting of their peculiar privileges, as the seed of Abraham, he says, "Many that are first shall be last, and those that are last shall be first: and many shall come from the east, and the west, the north, and the south, and shall sit down in the kingdom of heaven." The disciples and apostles of our Lord, who were as much under the influence of prejudice as any of the Jews, were not satisfied of this, till after the particular revelation given to Peter; after which, the whole church exclaimed, with wonder and joy, "Then hath God also to the Gentiles granted repentance unto life!" The apostle Paul saw this truth in all its beauty, when he used this animated language, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. I am debtor both to Jew and barbarian, to the wise, and the unwise."

"But what need is there (it may be said) to describe so minutely an error which has been so long and justly exploded? Such narrow notions have long ago been confuted, such ignorant prejudices have vanished away, before the light of literature and true philosophy. A more enlarged charity now prevails." It has justly been observed, that human nature is in all ages nearly the same. The same predominant dispositions actuate unrenewed men in all ages, although these may assume something of a different form. They have always manifested the same enmity to the cross of Christ, and the riches of divine grace. If we only attend a little to the reasoning of many around us, with regard to the propagation of the Gospel, we will find them actuated by a spirit very similar to that of the Jews, which we have mentioned: "We ought not," say they, "to attempt to propagate the Gospel among rude nations. It can only be received and properly valued by the refined and civilised. In vain do we attempt to communicate the knowledge of its principles to men immersed in ignorance and barbarism, and conversant merely with material objects: it is too refined and spiritual for their gross conceptions; we must leave them to their own superstition; for, if we attempt to substitute in their place the doctrines of the Gospel, we will distract their simple minds, and produce a mixture of barbarous rites, with the simple and pure principles of Christianity." These principles are nearly the same, in spirit and tendency, with those of the Jews. For, as *they* wished to confine the blessings of the Gospel

ospel to their own nation, so these modern reasoners would confine them to the civilised part of the world; nay, their reasoning would lead them to exclude all, except philosophers and literati, men of enlarged ideas, free from vulgar prejudices, and capable of weighing the evidences of Christianity with all possible accuracy. The Jews affirmed, that barbarians had no title to the blessings of the Gospel; while these men affirm, that they can never establish their title, or reap any advantage from it. The former imagined, that the Gentiles were excluded from the advantages of the Gospel, by a covenant of peculiarity, and the latter imagine, that the greatest part of them are excluded by the very nature of the Gospel itself, and by the circumstances in which they are placed. Both errors proceed from similar principles: the one from ignorance of the universal providence of God, and conceit of their peculiar privileges, the other from ignorance of the grace of God, and from too high an opinion of their own learning. They are both equally dishonourable to God: for the one attempts to confine his goodness in the Gospel-dispensation to a particular nation, the other makes it an attendant on human learning. But what saith the scripture? "The promise is not only to you, and to your children, but likewise to *all* who are afar-off." The Gospel is "good tidings to *all* people." This implies surely, that it is equally adapted to the understanding and circumstances of all; and this undoubtedly is one strong proof of its divine original. All systems of religion which men can be supposed to invent, fail in this; for they are either full of gross superstition, or their purest reasonings are far above the comprehension of the bulk of mankind. But when God himself reveals truths which are equally necessary to be known by all, we are led to expect that he would suit his communications to all his creatures; and an impartial examination of the Gospel is sufficient to convince any person that it answers this description.

Those who maintain that the Gospel can only be received in a certain period of society, reason upon the supposition of an analogy betwixt religion and the arts and sciences. The improvements of men in these is gradual and progressive. Their progress may be accelerated by different circumstances, but they would be discovered in their own season, by the natural operation of the human faculties. There is a period of society when men turn their attention to philosophical investigations, when their savage manners are civilised, when they are at peace from external foes, and when the improvement of the mind becomes an object of attention. It is probable, that men in all nations have within them the seeds of all the sciences, which occasional wants, and various accidents, serve to nourish and mature. With respect to these, then, we reason properly when

we say, that any attempt to introduce them in a barbarous age, is chimerical, because the time is not yet come; but the same reasoning can never be applied to religion. At every period of society, the notions of men on this subject are equally erroneous. While other improvements are going on, religion is found left in its pristine superstition. It bears no proportion to the character of man in other respects. Every person who is at all conversant with the writings of the ancient Greeks and Romans, cannot fail to be struck with the contrast betwixt the poetical fire, the exquisite taste, the refined wit, and intellectual knowledge, which shine so conspicuously in every page, and the gross and debased superstition which marks all their religious sentiments. In the progress of civilisation, religion is generally found to degenerate. At Athens, at a period the most refined, Paul found an altar inscribed to the "Unknown God." Then also is added to natural corruption, the pride of science, one of the most formidable enemies to revealed truth, and as strong a bulwark against the religion of Jesus, as prejudice was to the Jews.

Christianity, in fact, is equally adapted to every period of society. It addresses itself to men as involved in *ignorance* and *guilt*; circumstances in which they are every where to be found. It does not address them as possessed of superior knowledge, of refined sentiments, and tender sensibility of heart, but as fallen from innocence, as guilty before God. If it contained merely a set of speculative truths, digested into a systematic form, it could only be understood and relished by men of science. But a very little reflection may convince any man, that, in this respect, as in almost every thing else, the Gospel differs entirely from all systems of human invention.—The most important doctrine of the Gospel undoubtedly is, "That God is by Christ reconciling a guilty world to himself." Christianity is rather an embassy of love, than a system of theological truth. It is the ministry of reconciliation, the Gospel, good news, or glad tidings. The description of it is contained in these simple words of our Lord himself, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life." Now, in this simple exhibition of the Gospel, all the essential parts of religious knowledge are contained; at least, of that knowledge which is necessary for man, considered as a sinner. The knowledge of our lost state by nature, of the method of recovery, and the goodness of God, and his placability to sinners, are here revealed. Thus our lost state by nature is implied: for, if God sent his Son into the world that we might not *perish*, this supposes, that we must have perished without this gracious interposition: A truth of the greatest importance for us to know and believe. Thus also the immortality of our natures, and the vast extent of happiness for which

which we were designed, is unfolded ; for “everlasting life” is the important blessing of the Gospel here exhibited. The means of recovering that happiness which we had forfeited is declared ; for we are here assured, that God sent his Son into the world, for the express purpose of saving us from misery, and restoring us to everlasting happiness. Here also God, the great object of religion, is presented in the most amiable and engaging view—a view peculiarly adapted to guilty and convinced sinners ; for the love, the unspeakable love of God, is here unfolded, as the source from which this plan of grace proceeds. Thus, then, in this short summary of the Gospel, adapted to every capacity, the just knowledge of ourselves, of the end of our being, of the way to attain that end, and of God, the great object of worship, which are the great and essential parts of religion, are revealed. These important truths are farther explained and illustrated in different parts of the New Testament ; but still in a manner adapted to a common and uncultivated mind. Men of learning, indeed, may form a large and connected system of religion, from the truths occasionally treated of in the scriptures : But this is not the form in which they appear ; this is not the form most properly adapted to the apprehension of the generality of mankind. Its truths are found scattered up and down in various places ; sometimes at greater, at other times at shorter length, and in different points of view.

They are handed down to us in the form in which they were delivered originally ; in discourses addressed to particular persons, and on particular occasions ; and also in epistles to churches, and to individuals. By this means, the same truths are frequently recurring, and the same general topics are placed in different and interesting views ; by this means, also, the *style* is more familiar, and much more lively, than if all the doctrines of the Gospel had been delivered to us in one connected system. And ought we not here to admire the divine wisdom in thus adapting his communications in the Gospel in the generality of mankind, for which it was intended. Had it not been thus, we might surely have said, “There are few who are saved :” for, if the Gospel be not adapted to the rudest minds, its effects will be comparatively small ; because, even in the most enlightened age, the great bulk of the people are nearly as uninformed in their minds, and as incapable of following a chain of reasoning, as the untutored barbarians. If we may judge from the history of all former ages, and from the circumstances in which man is placed, we may affirm, with great probability, that the time will *never* come, when the Principia of Sir Isaac Newton will be studied and understood by the bulk of mankind, and when the knowledge of the depths of natural science will be universally diffused : but ancient prophecy teaches us to expect, and every

every benevolent mind indulges the thought with pleasure, that the time will come, when the things which belong to eternal peace shall be universally received, and when the knowledge of the Lord shall cover the earth, as the waters cover the channel of the sea.

That the *morality* of the Gospel is adapted to the understanding of the rudest mind, will perhaps be easily admitted. The general principles of morality are perceived by the light of natural conscience; by which means its rules are easily understood. The manner in which the morality of the Gospel is exhibited, is peculiarly fitted for universal use. If it were systematically arranged, and deduced by laboured reasoning, from the nature and fitness of things, or from refined observations on the moral faculty, it would be totally useless to the generality of mankind. It might be an object of pleasing speculation to the cultivated mind, and it might increase the stock of valuable improvements in science; but its *use* would be small indeed. In the Gospel, the foundation of morality seems to be taken for granted; its rules are delivered in an authoritative voice, they are perpetually recurring in different forms, they are directed often to the heart and affections, they come forth as inferences from doctrines, they are connected with promises of grace and assistance, and they derive all their energy from the relation which they bear to that astonishing mystery of divine love, "Christ crucified." In the Gospel of Christ, doctrines and duties are not separated, they are generally interspersed, they are at one view presented to the mind, and they throw mutual light on each other.

But while the Gospel is so wisely adapted to the understanding of the simple, it may—it will fail of its effect, without the energy of the divine Spirit accompanying it. That ignorance and insensibility are natural to mankind, is a melancholy truth, confirmed by every day's experience. So long as men remain in a state of nature, they have little or no sense of the importance of the concerns of their souls. They do not examine the state of their hearts, their present condition, or future prospects. Consequently, when they hear of the Gospel, they have no sense of the unspeakable value of the blessings which it promises. And, besides the natural blindness and insensibility of mankind, they have the greatest enmity against the life and power of religion; which moral swasion can never subdue. The Holy Spirit can only enlighten the darkened understanding, melt the hardened heart, and make the preaching of the Gospel effectual to salvation. It was thus that sinners were converted at the first preaching of the Gospel; and thus it will be in all succeeding ages. The most important truths will excite no attention, the strongest reasonings will not savingly convince, the warmest

warmest eloquence will never effectually persuade, without the powerful agency of the Spirit of God on the heart. "Paul may plant, and Apollos water, but God alone giveth the increase." It is his blessing attending his own word, which makes it effectual to the conversion and the sanctification of sinners. And it is this conviction which must chiefly encourage us in all attempts to propagate the Gospel. It is this which comforts and supports the faithful Missionary in his arduous and difficult undertaking, when the sense of his own great weakness would make his heart fail him for fear. If he had only to trust for success to the strength of his reasoning, the power of his eloquence, or the zeal of his labours, concurring in a natural way to convince the understanding, and move the heart, he might well despair of success; but he knows that the power of divine grace is in all ages the same, and that the Lord's "people shall be willing in the day of his power." He believes, that the period is approaching, when the Lord shall make known his salvation to all people, when men shall be blessed in Jesus, and call him blessed. He hopes, that his labour shall not be in vain in the Lord, that God will bear testimony to the word of his grace, to its power and riches in the conversion of many souls.

W. H. B.

On the CALLS and INVITATIONS of the GOSPEL.

PART IV.

I SHALL now take notice of the texts quoted in the last objection, and shew, that none of them give such a view of divine grace, as supersedes the necessity of calling upon all men every where to believe, repent, and call upon the Lord. In Rom. ix. the apostle is speaking of the rejection of the greater part of the natural seed of Abraham, who were formerly the peculiar people of God, and of God's choosing only a remnant of them, together with the Gentiles, to be partakers of his promise, by the Gospel. Upon this subject, he answers two objections: One against the *fidelity* of God, in his promise to the seed of Abraham, which he shews did not respect his natural seed as such, but his spiritual seed, of Jews and Gentiles, who believe in Jesus, according to God's purpose of election. The other objection is against the *righteousness* or justice of God, for making such a difference among men, as to choose some who are not better, and reject others who are not worse, than their neighbours: this he answers, by resolving it entirely into God's sovereignty, who has a right to shew mercy to, or withhold it from whom he pleases, without doing injustice to any; and for this, he cites the

Lord's

Lord's words to Moses, asserting this prerogative, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Upon which he observes, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" *i. e.* the purpose of God, according to election, is not influenced by any one's own free will, good desires, or diligent endeavours, these being *effects*, not *causes*, of God's choice; but it originates solely in the sovereign will and pleasure of God, who shows mercy to some, and not to others, as seems best to him, and that for reasons found in himself, not in them. But all this is perfectly consistent with his commanding all men every where to believe, repent, call upon him, &c.; for this is one of the ways whereby he brings into effect his sovereign purpose of grace respecting his elect. Grace is not the less sovereign and free, that it admits of means in bringing men to the knowledge and enjoyment of it. *Faith* cometh by hearing, and hearing by the word of God; yet it is a gift of God's sovereign grace. *Repentance* is wrought in men by means of the doctrine, calls, and motives of the word; yet it is God, who, of his sovereign good pleasure, grants unto sinners repentance unto life. Prayer is influenced by a sense of need, and a belief that there is access to, and mercy with God, that he may be feared; yet it is God who pours out the spirit of grace and supplication on whom he will, and who causes them to approach unto him, that they may obtain mercy. It should be carefully noticed, that the scripture sets aside the *willing* and *running* of men, only in certain respects, viz. as anticipating, meriting, procuring, or influencing the grace of God, in their election and effectual calling; but it admits of both *willing* and *running*, as effects of God's grace in their calling; and urges them as duties, from the very act of calling them by his sovereign grace. He makes them willing in a day of his power: He works in them, both to will and to do of his good pleasure, so that they are made to will and run in obedience to his call, whilst others, like Pharaoh, are hardened, and reject it; and the apostle shews, that in this respect, as well as in election, God manifests the sovereignty of his grace; having mercy on whom he will have mercy, and whom he will, hardening, ver. 18.

Rom. iv. 5. "But to him that worketh not, but believeth on him, that justifieth the ungodly, his faith is counted for righteousness." The apostle is here speaking of the justification of the ungodly. Having proved, that both Jews and Gentiles were under sin, and subject to the judgement of God, he shows, it was impossible for any of them to be justified by the works of the law, but that all who believe are justified freely by God's grace, (without the works of the law), through the redemption that is in Christ; *i. e.* through his laying down his life as a ransom for them to divine justice, to procure the remission of

their sins. Justification, therefore, is to him that worketh not, but believeth in the work of Christ, as all-sufficient for that end. But how does this doctrine militate against calls and exhortations to unbelievers? Did Peter overturn the doctrine of free justification by faith, when he exhorted the unbelieving Jews to repent and be converted, that their sins might be blotted out? Acts iii. 19. Does he there direct them to do any part of that work which Christ had finished for the justification of the ungodly? or lead them to think, that their faith, repentance, and conversion, were to make an atonement for their sins? Some consider faith, repentance, and conversion, to be equally opposed to free justification, as the works of the law; but it is demonstrably evident, from the whole of the New Testament, that the apostles were of a very different mind. They commanded and exhorted all men every where to believe in the name of Jesus Christ, to repent, and be converted, for the remission of sins, Acts ii. 38.; that their sins may be blotted out, chap. iii. 19.; that they may receive forgiveness of sins, chap. xxvi. 18.; and declared unto them, that except they repented they should all perish. This shows, that they looked upon faith, repentance, and conversion, to be perfectly consistent with free justification without works, through the redemption that is in Christ Jesus. But they never speak in this manner of the works of the law: On the contrary, when the Judaizers taught the disciples, that except they were circumcised, and kept the law of Moses, they could not be saved, the apostles immediately took the alarm, and declared, that this doctrine was entirely overthrowing the grace of the Lord Jesus Christ, who had received the Gentiles without the works of the law, granted unto them repentance unto life, and purified their hearts by faith, Acts xv. 1. 5. 8. 9. 11. xi. 18. And Paul, writing to the Galatians on this subject, says, that if they were circumcised, they thereby became debtors to do the whole law; Christ was become of no effect to them who were seeking to be justified by the law; they had fallen from grace; and that as many as were of the works of the law, were under the curse, Gal. iii. 10. v. 34. It is therefore an unscriptural refinement upon divine grace, and contrary to the doctrine of the apostles, to class faith and repentance with the works of the law, and state them as equally opposite to free justification. Indeed, neither faith nor repentance are the meritorious or procuring cause of a sinner's justification, any more than the works of the law are, (and who that really believes and repents will imagine that they are?); but still the one is opposed to free justification, the other not. To him that worketh is the reward not reckoned of grace, but of debt: but faith and repentance corresponding exactly with the manifestation of divine grace, as freely justifying the guilty, through the atonement, are in their very

nature opposite to self-dependence, and lead men to glory only in the Lord.

John vi. 44. "No man can come unto me, except the Father who hath sent me draw him." This text shows, that no man can be before hand with God, or anticipate his grace by any endeavours of his own to come unto Christ, but that every proper view of, and desire after Christ, which takes places in the human mind, are effects of the Father's preventing grace, whereby he draws men unto him. But this is so far from setting aside the invitations, calls, and exhortations, of the Gospel to all men, that, on the contrary, it establishes them. Our Lord shews, that this drawing of the Father is by divine teaching: "It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and learned of the Father, cometh unto me," ver. 45. Now, by what means does he teach men so as to draw them to Christ? Is it by his Spirit, abstract from the word? or is it by his Spirit co-operating with the word, and making its doctrines, motives, calls, and invitations, effectual to that end? The last, surely, is his method of drawing men unto Christ.

Rom. x. 20. "I was found of them that sought me not; I was made manifest unto them that asked not after me." Isaiah adds, "I said, Behold me, behold me, unto a nation that was not called by my name," ch. lxxv. 1. This passage respects the calling of the Gentiles, and rejection of the incorrigible Jews. The Gentiles are termed a nation that was not called by the name of the Lord; i. e. they were not his peculiar people, as Israel were, but were without God, and without hope in the world. In this situation, when they had no proper knowledge of the true God, no desires after him, and did not once think of seeking, worshipping, or serving him; but, on the contrary, were bowing down to dumb idols of their own invention; in this situation, the Lord, out of his free, sovereign, preventing, and unsolicited grace, sent his Gospel into their benighted regions, proclaiming peace by Jesus Christ, and manifesting himself unto them as the just God and the Saviour. Thus, he was found of them that sought him not; and made manifest unto them that asked not after him. But was he so found of them, as to supersede the Gospel calls and exhortations to faith, repentance, and conversion? By no means. This very passage tells us, that his language to them in the Gospel was, "Behold me, behold me," Isa. lxxv. 1.; agreeably to what he says, in another place, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else;" chap. xlv. 22.

Here I would have it carefully noticed, that the Lord is found of men, both *before* and *after* they seek him. Here he is found of them *before* they seek him, by sending them his word, and thereby awakening in them a sense of their guilt and danger,
revealing

revealing unto them the remedy, and exciting their desires after it, causing them to hunger and thirst after righteousness. In this sense, he is found of them that seek him not; for men will never seek after any thing of which they have no knowledge, nor any desire after, or prospect of obtaining it. But he is also found of men *after* they seek him, or in consequence of their doing so, when, from a sense of their need, and a belief that there is forgiveness with God, and plenteous redemption through the atonement, they are excited and encouraged to draw near unto him, like the publican, that they may obtain mercy. To such seeking men are called: "Seek ye the Lord, while he may be found; call upon him while he is near," Isa. lv .6.; and of such seekers, he promises to be found, "for the same Lord over all is rich unto all that call upon him, for whosoever shall call upon the name of the Lord shall be saved," Rom. x. 12. 13. . He is found of them, who thus seek him in a sense in which he was not before, viz. by giving them a sense of pardon in their consciences, shedding abroad his love in their hearts, and making them joyful in the hope of his glory; for these purposes he gives the Holy Spirit to them who ask him.

These two ways in which the Lord is found, are exemplified in the case of the prodigal son; by which our Lord sets forth the calling of the Gentiles. He had gone far away from his father's house, wasted his substance with riotous living, was reduced to servitude and want, and was even perishing with hunger. In this situation, the Lord was found of him; when he sought him not; for who else was it that made him come to himself—that convinced him of his perishing condition—that let him see the plenteous provision that was in his father's house—that made him form the resolution of returning to his father; humbly confessing his sin, and begging to be made as one of his hired servants, being no more worthy to be called his son? The Lord was also found of him, in consequence of his seeking him. Under the influence of faith and repentance, he arises, and comes to his father. Mark the gracious reception! "But, when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son: but the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found," Luke xv. 11.—25. Thus, in forsaking his wicked ways and thoughts, and returning unto the Lord, he had mercy upon him, and abundantly pardoned him. In seeking the Lord, he found in him such a special manifestation and experimental enjoyment of his love, as far exceeded all his expectations; so that

he must have been affected by it, like the Psalmist, Psal. xxxii. 1.—6. and ciii. 1.—14.

With respect to the scripture-instances of conversion, none of them are inconsistent with calls to it. Infants, indeed, can neither believe, repent, nor call upon the Lord; and consequently can with no propriety be exhorted to these things: But it does not follow from this, that adults are equally incapable of instruction, calls, and exhortations. And though our Lord says, “Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein,” Mark x. 15. Luke xviii. 17.; yet he does not mean by this, that they are to receive the kingdom without faith, repentance, conversion, or any concern about it, more than is to be found in an infant; on the contrary, the resemblance to little children which he intends, consists in their humbling themselves, and being converted (see Mat. xviii. 3. 4.) from their pride, self-righteousness, worldly ambition, envy, and malice. This is not the only place where the resemblance of little children is opposed to such dispositions. (See Psal. cxxxi. 1. 2. 1 Cor. xiv. 20. 1 Pet. ii. 1. 2.). And our Lord’s words on this subject are a plain call to lay aside such dispositions.

As to the thief on the cross, he must surely have heard or seen something about Jesus which induced him to believe that he was Christ the Saviour; for faith cometh by means. It is certain, he was effectually called of the Lord: his repentance appears in acknowledging the justice of his sufferings; his faith, in confessing Jesus to be the Lord, and on the way to his kingdom, though expiring on the cross, under every mark of indignity and disgrace. He believed that Jesus was able to save his soul, though he had gone on in wickedness to his last moments. He accordingly calls upon him for mercy, and receives a gracious answer. This is indeed a remarkable instance of the sovereignty and freedom of divine grace; and it is the more striking, that it was at the last hour of life. But will any affirm, that grace would have been less sovereign and free, had the Lord pleased to bring this man to believe, repent, and call upon him, at an earlier period of his life, and that by means of the doctrines, calls, and invitations of the gospel? or is there any thing in this instance that militates against his calling all men every where to repent, and believe the Gospel, and call upon him, before the hour of death?

Paul’s conversion is another instance of free, sovereign, and preventing grace; but there is nothing in the history of his conversion that overthrows the calls and invitations of the Gospel; on the contrary, Jesus himself calls him to faith and repentance, when he says unto him, by an audible voice from heaven, “Saul, Saul, why persecutest thou me? I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks.” In

his conversion, there are some things *common* to him with others. He was not seeking after the Lord, but going on in enmity and rebellion against him, till the moment the Lord called him. He had rejected the Gospel-testimony, and resisted its evidence, calls, and invitations, and was only the more exasperated, the harder he was pressed by it, as is evident, from his joining with the murderers of Stephen, who spoke with such boldness, wisdom, and evidence, and did such wonders and miracles, to confirm his testimony, that none were able to resist the spirit by which he spoke, Acts vi. 8. 10. Yet Paul still continued obstinate, and persisted to kick against the pricks; and therefore, he considers his obtaining mercy after all this, as designed to give an illustrious display of Christ's long-suffering, for a pattern to them who should hereafter believe on him to life everlasting: A pattern, not of Paul's sin, but of Christ's long-suffering to him, notwithstanding; not to encourage men's continuance in sin, but to encourage them to hope in the divine mercy, through Jesus Christ, and repent of their sins, though, like Paul, they have hitherto rejected and opposed the Gospel; and that not merely by the latent unbelief and enmity of their hearts, but even by bloody acts of persecution; for he considers himself as the foremost, or chief of sinners, in this respect; and therefore, as he obtained mercy in such circumstances, none after him have ground to despair. Though every man's sins may not be so atrocious and highly aggravated as Paul's before his conversion, yet all are in a state of enmity and rebellion against God, and liable to his wrath and curse; and so cannot be saved, but by the same sovereign, free, and unsolicited grace that saved Paul, and which takes not its measures by the comparative degrees of men's guilt. But then there are some circumstances in Paul's conversion, which are *peculiar* to himself; such as, the Lord's appearing to him by the way, his speaking to him by an audible voice from the shining glory, his striking him blind with the glory of the light that surrounded him, &c. In these, and such like circumstances, his conversion is not a pattern; nor do we read of another instance like this in all the scripture. In these respects, therefore, it was extraordinary and miraculous, not in the Lord's ordinary way of dealing with men.

There are other circumstances in his conversion, which, though they are not altogether peculiar to him, yet cannot be stated as the invariable and universal rule of the Lord's conduct in converting others; such as, his being struck all at once, and that too in the very act of prosecuting his bloody designs against the disciples of Christ. Some, no doubt, are like him surprised in a moment, and brought out of darkness into God's marvelous light, so that they can tell the very hour when the truth first struck their minds, and brought them rest and peace; such

such as, the three thousand converts at Peter's sermon: but there are others with whom the Lord deals in a more gradual and imperceptible manner. The Jews at Berea heard the apostles doctrine with candour; it induced them to search the scriptures daily, to see whether the things they declared were so or not; and the consequence was, that many of them believed. Thus they were brought to the faith, not instantaneously, but gradually; not when persecuting the church, but searching the scriptures. Some, like Timothy, have known the scriptures from their childhood, and have been very early and gradually brought to a view of their own state, and a discovery of the remedy, by which means they have escaped much of the corruption that is in the world; in which case, it may happen that their convictions of guilt have not been so poignant and sharp, nor their relief so sensible and transporting, as in the case of those who have been called at a later hour, and surprised and overcome all at once, in the midst of such wicked courses as are mentioned, 1 Cor. vi. 9. 10. 11.; and consequently their transition from darkness to light has not been so discernible and striking. Many other cases might be mentioned, to shew the Lord's various methods of bringing men to the knowledge of the truth; but they are all equally of sovereign free grace, and the effects produced are essentially the same in all, which are the main things that ought to fall under our consideration. The interesting question with us, is, what our Lord puts to his disciples, "Do ye now believe?" If we can answer this in the affirmative, we ought not to perplex ourselves or others, respecting the process he observed in opening our eyes; it is enough that we know this one thing, that whereas we were blind, now we see, and that this is the doing of the Lord. Nor are we to limit the Lord's method of dealing with men, either by our own experience, or any other particular instance whatever, seeing he is sovereign in his methods, as well as in their issue and result. In this, as well as in other respects, it may be said, "His ways are past finding out." Yet all who know his grace in truth, will with the strongest conviction acknowledge, as well in their own particular case as in the general view of his conduct to the whole redeemed company, "That of him, and to him, and through him, are all things;" and accordingly give him the glory.

To conclude: None of the scripture-instances of conversion furnish the least argument against the Gospel-calls to faith, repentance, &c. The most of them were in consequence of calls: see Acts ii. 36.—42. xiii. 38.—44. xvi. 31.—35. xvii. 30. 34. Some of them were attended with peculiar circumstances; and there are other circumstances, which, though not peculiar, are yet not to be found in every scripture-instance of conversion. And from what has been said, upon the whole, it appears, that

these calls are not only consistent with, but subservient to, the sovereign, free, and unsolicited grace of God, in men's conversion, as well as in their election before the world began, and redemption by the work finished by Christ on the cross.

MR KIRKLAND'S JOURNAL.

JOURNAL of SAMUEL KIRKLAND, *Missionary from the Society in Scotland for propagating Christian Knowledge, and Corporation of Harvard College, to the Five Nations of Indians, from July 10. 1793 to January 1794.*

July 10. **R**ECEIVED a letter from a newly organised church at Westmoreland, about fourteen miles from Oneida, requesting me to meet in ecclesiastical council at that place, with a delegate from the congregation at Oneida and Brothertown, to assist in the ordination of Joel Bradley, their pastor-elect. The fast and preparatory lecture to be on Friday next. Visited by Mr Speer, a Missionary to the frontier of this and the state of Pennsylvania, for a tour of two months, from the General Assembly of the United Presbyterian Churches of the United States.

12. Attended the fast above mentioned; the lecture preached by Mr Speer, and to very great acceptance. Mr Speer's deportment is exceedingly agreeable. He not only recommends religion, but very much ingratiates himself, by his modest, discreet behaviour; his conversation sensible, and adorned by a vein of undissembled piety. He reflects honour upon his instructor, Dr Nisbet. Am sorry he cannot be prevailed upon to visit Oneida. He is now bound to Fort Stanwix, and its vicinity, which are destitute of any preacher; and has engaged to return, and attend the expected ordination of Mr Bradley.

This evening arrived Rev. Mr Robbins, (whose praise is in all the churches), who is also a Missionary from the General Association of Connecticut to the frontier of this and Vermont state; and was applied to particularly, to assist in the proposed ordination.

13. Several Indians visited me this day from different villages. Spent most of the day in a conference with them, upon various subjects they proposed; but I am unable to ride out and visit them at their villages, having unfortunately poisoned myself in pitching a load of hay, which was found to have some poisonous weeds in it. Sent word to Oneida and Brothertown.

14. Lord's day. I have been confined by my poison, and wholly useless this day.

17. Wednesday. I am so far recovered from my poison, that

I have attended the ordination at Westmoreland, though my eyes have suffered considerably. This has been a delightful, though solemn season. The assembly, which was numerous, collected under the trees; the under-brush being cut and cleared away, a stage was erected for the ordaining council. The introductory prayer was made by Mr Speer. Sermon and ordaining prayer by Rev. Mr Robbins. The charge, concluding prayer, and an address to the congregation, devolved upon me; the right-hand of fellowship was given by Mr Bradley of N. Hartford.

Captain John Onondiyo and Elijah Wampey were my delegates; about forty of the Indians attended, and were much affected with the solemnity of the transaction, and the objects presented in the course of the day; that this place, which six years ago was in a state of nature, a mere wilderness, should so suddenly appear like the garden of Eden; the fields around us whitening for harvest, or clad with verdure; and, in addition to this, songs of praise and hallelujahs, ascending to God and the Lamb, from this once howling wilderness; that a church of Christ is here planted, and an ascension-gift, a minister of the Gospel, given to it, by the risen and enthroned Saviour!

After the exercises were over, the Rev. Mr Robbins desired me to assist him in forming a church at Whitesborough, on Friday next; to which I agreed, on condition Mr Caulkings would attend public worship with the Indians, the ensuing Sabbath. Captain John and others gave their consent. The Indians repaired to my house, after the ordination, where I found a considerable number who had mistaken the place. I gave an exhortation, and made a prayer in the evening.

18. Thursday. Held a conference with the Indians in the forenoon; after which, they took an affectionate leave of me; a number, who are in good standing, agreeing to return to this place, to attend the communion next Sabbath.

19. Rode to Whitesborough, according to appointment, for assisting Mr Robbins.

20. Nothing effectual done at Whitesborough, owing to a diversity of opinion, and the warm opposition made by a lay separate teacher. A number of the communicants arrive this evening, with a view to partake of the supper to-morrow.

22. Lord's day. Preached at Brothertown, according to an agreement made at the ordination. Then returned to Ainton, and assisted Mr Robbins in the administration of the supper, and gave an exhortation to the Indians present. Blessed be God for this day! The sight of so many, from different parts and different nations, sitting at the table of the Lord, was truly affecting, and gave striking evidence of the power and grace of God. The scene being new, with all its affecting circumstances, almost overcame Mr Robbins. In the evening, held a conference with

the Indians at my own house, sung a hymn in the Indian language, and closed with prayer. May the Lord's name be praised! Verily nothing is impossible with him!

23. Tuesday. Having prevailed on Mr Robbins, the last week, to preach a lecture at Brothertown, accompanied him there this day. The Indians, with some white people from the neighbouring settlements, assembled under the shade of some trees. He discoursed from Matth. xvi. 17. "Blessed art thou, Simon Barjona," &c. I, being desired, made the last prayer, with an exhortation to the Indians. All parties were present, and attended very closely, though apparently from different motives. Some expected that he would so clearly delineate the true religion, that the Baptists and Methodists must acknowledge themselves to be in an error, and under the influence of a false spirit. But no one, as I have heard, said ought against him, but generally applauded his sermon, and made some pertinent reflections upon the variety of means God was still using with them, and all tending to the same object,—leading to Christ and his salvation.

28. Lord's day. Kanonwalohale. Discoursed A. M. from Luke x. 16. "He that heareth you," &c. P. M. from Rev. xxii. 17. "The Spirit and the Bride say, Come," &c.—I have spoken in both the English and Indian languages this day, for the sake of the Stockbridge Indians who were present. This unavoidably protracted my discourses; and the solemnity which appeared among the Indians was encouraging, especially in the afternoon. After speaking near five hours, rode twelve miles. Scarce ever more fatigued than this evening.

August 3. Saturday. Kanonwalohale. Accompanied by my youngest daughter and son. Held a conference with several of the principal Indians; married a couple, the one of whom came from Genesee, and is unwilling to have it deferred.

4. Lord's day. Began our exercises early in the morning, upon the parable of the talents, Matth. xxv. more particularly the 24th and 25th verses. "Then he that had received the one talent came, and said, *Lord, I knew thee,*" &c. At noon, set out for Tuscarora, (agreeably to previous engagement), accompanied by near sixty Oneidas, and all the Tuscaroras. Discoursed to the Stockbridge Indians upon the same subject, for one hour and three quarters; but there being such a number of the Oneidas and Tuscarora Indians, who appeared to be more solemn and attentive than ordinary, I was constrained to recapitulate the subject, and address them in the Oneida language.

There has been the largest assembly of Indians, and from various parts, collected this afternoon, that I have known this summer. Blessed be God for his mercies this day! After enumerating the religious privileges and opportunities which the Indians had enjoyed, some for twenty, some for thirty, and others

for sixty years, and all without any expence to them, I then particularised many excuses which men make for neglecting to improve their advantages, and applied the subject to the Indians of every tribe; and at last brought up to view their national ingratitude. They appeared very tender, and to be much affected; many wept plentifully.

7. Wednesday. These three days past have spent most of the time in conference with a number of the Indians, particularly some of their chiefs. The present state of the Indians, gloomy appearances respecting them as a nation, their prejudices, and the Indian war, have been the subjects of our conference. One of their chiefs, for near half a day, was quite overwhelmed with a view of the miserable and wretched condition of the Indians, and his fearful apprehensions that the war would become general. He would one while enumerate all the evils they had suffered, and the pains which had been taken with them, and then paint out the striking contrast betwixt them and the white people; and then ask, "Whether God had not decreed evil to Indians?" It was their lot by fate, or an almighty decree. He would frequently burst out, and cry like a mere child; and anon, chide himself, and say, "He was an Indian, he felt like an Indian, and spake like an Indian, and had the prejudices of an Indian; yet, after all," he added, "that he could not but feel for his nation, his flesh and blood."—The scene was truly affecting. I endeavoured to raise his dejected spirits, and console his disconsolate mind, by holding up to his view "the wise and holy government of God; the Gospel-plan of salvation; in the completion of which all the disposals of God's holy and absolute providence would be adjusted, to the full satisfaction of every people and nation, who loved righteousness and peace." His last reply was to this effect, That he knew he ought to believe, that the great God was right, perfectly right, in every thing he did; but his heart would not always feel so. When he looked only on the side of Indians, all seemed dark; and when he looked on the side of white people, they appeared to have light, and to be the Lord's favourites; and sometimes the conduct of a great many of them, and of their great chiefs too, was such, that he considered them no better than mere conjurors, and like the magicians of Egypt, of which he had been often told.

18. Lord's day. Kanonwalohale. Discoursed from Deut. xxxii. 4. "He is a rock; his work is perfect, for all his ways are judgment. A God of truth, and without iniquity; just and right is he!" I only entered upon the subject this day; it seemed to gain the attention of the Indians more than any discourse I have delivered for some time.

24. Saturday. I have had many interruptions, and much company

company the week past—some trouble on account of a party of Indians gone to Canada. This evening lodged with Mr Sergeant of Tuscarora.

25. Kanonwalohale. Lord's day. In the forenoon, finished the discourse of last Sabbath, from Deut. xxxii. 4. "He is a rock," &c. P. M. John xvii. 3. "This is life eternal," &c. The subject of my morning-discourse, as observed last Sabbath, seemed to get access to the minds of the Indians; their attention more than usual.—I remarked from the words, that their import was this, that God will assuredly be the defence of all that love and serve him; and that his plan and administration of government was absolutely and infinitely perfect; and that he is perfectly just; and that every thing he does is wise and right. I endeavoured to shew, what we are to understand by God's being just and right; mentioned some things, as evidences that he is so; concluded with inferences from the doctrine, and an application.

In the evening, attended a singing-meeting and a conference. To my great joy, an Indian, who has been for some time thoughtful, observed to me, "that he now saw, and his whole soul (as he expressed himself) seemed to be enlightened in regard to God's justice; his very heart believed God would do no injustice to the Indians, if he cast them off, and punished them. It was as just and right for God to punish the wicked, and all who would not receive the instructions of Jesus, as to love the righteous, and prepare a place in heaven for them." An honourable sentiment! May God, for Christ's sake, grant him admission there!

26. Monday. Spent the whole forenoon in visiting and conversing with several families, particularly the young Sachem, Hendrick Thagneghtoles. He has been sick for near fifty days; insensible, or in a delirium, for the most part of the time. The disease is probably of the nervous kind, which settled in his head; in each temple, he would frequently complain of the most excruciating pain. This morning, he appeared composed and rational; at some intervals, he would frequently break out in these words: "Ise O Nigoh Sefatsteghstagen okteselonhaddge!—ise faghson trinigen kalonghyageahida ne ogweanjagweken," &c. Literally translated thus: "O! thou God Almighty, thou Sovereign! thou hast created all the pains that spread through the world, a sinful world! thou art righteous! thou never didst any wrong! I thank thee for enabling me to bear my pains; dispose of them and me just as thou hast a mind."

N. B. About three years ago, this young chief was under religious exercises of mind, and appeared exceedingly well for a considerable time; till the disputes and divisions in the town took place, and the Roman Catholic religion was adopted by

some. He then became unsteady, and for a while shaken in his faith; but before his sickness, he began to be more serious and regular. He is an Indian, who possesses naturally a strong, distinguishing mind.

27. Tuesday. Spent some time with a number of Indians and visitors. The Indian war is now become the subject of general attention, and anxious inquiry.

29. Thursday. I have been obliged to devote the whole of my time this day, as well as a small share of property, and domestic comfort, to the Indians; having about twenty to visit me, and entertain at my house; for they came purposely to make me a friendly visit, and enjoy a familiar conference. I believe, however, it would not be uncharitable to suppose, that many of them came partly for the sake of the loaves. Provisions are very scarce just at this season with most of them.

September 1. Lord's day. Kanonwalohale. Discoursed from John vii. 17. "If any man will do his will," &c. Towards evening, heard that the commissioners from the westward were on their return, and expected in town this evening. The messenger informed, that they were much fatigued with worn-out horses, and Mr Dean was sick, and but just able to travel. I immediately set out to meet them, with a view to conduct them into a new path, about three miles from the village, by which they might escape a miry swamp, where I was apprehensive they might meet with difficulty in passing, on account of the late rains. I had not proceeded half a mile before I met the commissioners, viz. Colonel T. Pickering, and Governor Randolph, accompanied by Mr Dean, one of their interpreters.

2. Monday. The commissioners this day, in full council of the Oneidas, gave a general account of their western tour; the various offers made to the hostile tribes of Indians; the difficulties they had to encounter; and that, finally, after every effort and device for bringing about a peace, their negotiation proved fruitless.

The terms offered, and agreeably to their instructions from Congress, were such as even their very enemies could not but approve of as generous and fair, and that the Indians were very unwise in not accepting of them. From my conversation with the commissioners, I do not conceive myself at liberty to give a particular account of their transactions, till they have reported. This I would remark, that the whole Oneida nation (one or two individuals excepted) have publicly expressed their highest approbation of the generosity of Congress, in the offers made to the hostile tribes, and the terms of peace proposed; and reprobate the war as unreasonable and unjust on the part of the Indians. They thanked the commissioners for the patience they had exhibited amidst the difficulties and opposition they had to encounter,

encounter, and the unwearied pains they had taken to effect, if possible, the much desired object of a general peace. For be the war ever so unjust on the part of the Indians, still they had a *feelings* for them as *Indians*.

3. I accompanied the commissioners from Oneida through the woods to my house, where they lodged; and this day, accompanied them about twenty miles, and furnished Colonel Pickering with a horse to Albany, his own having failed. Returned to Whitesborough this evening.

5. Visited by a number of Indians, who are anxious to know the fate of the treaty to the westward, and the reasons of the failure of the expected negociation.

8. Lord's day. Kanonwalohale. Discoursed upon Psal. xcix. 1. 2. 3. "The Lord reigneth, let the people tremble," &c. The subject, I find, has been rather beyond the reach of my audience, except a few persons, who do profess to have been highly entertained, and appeared very solemn.

14. For the week past have had various avocations, and much company. A number of the Indians are taken with the influenza. Some dangerously sick.

15. Lord's day. Expounded and lectured upon the 91st Psalm. But few hearers, (comparatively), by reason of the prevalence of the influenza; but most of them appeared to be very tenderly affected. Gave notice of the purposed ordination of Mr Norton, next Wednesday, at Ainton, now called Paris, adjoining Brothertown, to which my attendance was requested, with one or two of the principal Indians.

18. This day attended the solemnity of the ordination of Mr N. Norton at Paris. Skenandon and Elijah Wampey, Indian delegates or elders. A large concourse of people, and many Indians, from different villages, attended. I entertained about twenty Indians at my own house, on the occasion. The weather has been very uncomfortable, that probably many have contracted colds by being exposed to the open air, and raw searching wind, during all the various exercises of the day.

28. Saturday. On Thursday of last week was seized, about midnight, with a violent pain in my head and throat, accompanied with a high fever, and every appearance of the canker-rash. Sent an express to Kanonwalohale, to acquaint them with my situation. I have been confined most of the time since; but visited by many of the Indians.

29. Lord's day. Preached at the lower part of Brothertown. I went through the exercises of the day with some difficulty, on account of the soreness of my throat. Returned this evening much unwell; and seem at a loss, whether it was my duty to have attempted preaching this day, and must blame myself for imprudence in the length of my discourse.

30. Monday. Kept my room most of this day. Visited by several Indians. Some profitable conversation. O may I be preserved, by infinite mercy, from a useless life.

October 5. Saturday. At Oneida. Through divine mercy, I am now in a good measure recovered from my illness, and feel able to attend to the more important duties of my office, though my eyes are extremely weak.

6. Lord's day. Discoursed from Luke xii. 32. "Fear not, little flock," &c. Most of the Christian Indians seemed to be melted in tears this day, in a view of their ingratitude to the great and kind Shepherd of the flock, and their disbelief of his care and concern for its protection; and how little comfort and joy they had derived from the consideration of the Father's delight and good pleasure, in giving Christ's flock a share in the heavenly inheritance—even to provide a kingdom for them. May his name be praised, with whom all things are possible, and whose grace shall be sufficient for all those who have put their trust in him! In the evening, rode to Tuscarora, and lodged with Mr Sergeant.

9. Rev. Mr Kinnee (Missionary from the General Association in Connecticut, to the frontier settlements of this state) came to my house, for a short stand, till he could learn of me the situation of this frontier, and what route he should take, in order to obtain the objects of his Mission to the best advantage. Our interview has been very cordial, and revived the social feelings, which have been long in a measure dormant. This gentleman resided with me at Oneida about six months, as a candidate for the Gospel-ministry, and a Missionary in particular, twenty-six years ago; and we have never met but once since that time, till our present interview. Mr Kinnee is a gentleman of undissembled piety, sound in the faith, and hath been blessed in his ministry.

10. The plan being digested for Mr Kinnee's route, he this day proceeded for Westmoreland, and has agreed to preach a lecture at Brothertown the 15th instant.

11. Six Indians came with several chiefs, to confer upon the subject of the academy.

13. Lord's day. Unable to preach this day, by reason of a return of the influenza; but attended to private instruction, with a number of Indians, and closed with a short prayer.

14. Monday. The Indians took leave of me.

15. Mr Kinnee preaches the lecture at Brothertown, agreeably to appointment.

16. Set out for Kanonwalohale. Attended a short lecture, with Mr Kinnee, and interpreted for him. The meeting with some of his old acquaintances of the Indians was very pleasing.

18. Attended a conference.

19. In conference with most of the chiefs and head warriors, the greatest part of this day. Towards the close of the day, Skenandon, their second chief, addressed them in a very pathetic manner, upon their present state, both in a religious and secular view; their apparent declension in regard to religion, and their divisions and animosities in respect to their civil and political interest. He observed, that it appeared to him, the great God was about to give them up. He spoke for about three quarters of an hour, and very feelingly; often wept, which is a rare thing for him to do. My eyes are now so extremely weak, that I dare not attempt to commit it to writing, with several others I wish to do.

20. Lord's day. Discoursed from Cor. x. ii. "Now, all these things happened unto them," &c. The subject naturally brought up to view their national character, their present situation, and exposedness to the judgements of God. This has been the most affectionate and interesting meeting we have had for some time. Towards the close of our afternoon service, half the assembly seemed to have been drowned in tears; and for myself, I have seldom had a more affecting and lively view of the judgements against the Indians as a people; the instructions and warnings they have received; the pains which hath been taken with them, and after all but little fruit! How unsearchable are thy judgements, O Lord, and thy ways past finding out! We were near five hours in our meetings this day. In the evening attended a conference.

21. The forenoon attended a long conference; then rode to Tuscarora, and attended a conference there. Late in the evening married a couple; upon which occasion, near half the town assembled.

22. Tuesday. Returned to my family last evening, where I met with a number of the Brothertown Indians.

26. Saturday. I have had much company through the week, and much fatigued. I had expectation of writing several speeches and addresses, which were made by the Indians in the course of the week, but my eyes have been more than usually painful, and extremely weak; so that I can only make these few minutes in my journal. The affecting subject of last Sabbath too freely provoked the involuntary tear.

27. Lord's day. Kanonwalohale. Discoursed from Psal. cxxxix. 23. 24. "Search me, O God," &c. A very full and attentive assembly.

29. Visited my family, my second daughter being sick.

30. Returned as far as Old Oneida; the rain prevented my reaching Kanonwalohale.

November 2. Saturday. Have sat in many councils the week past, endeavouring to reconcile the differences betwixt the Christian

stian and Pagan parties; but to little effect. The unprincipled white men, who reside in the village, are a nuisance and clog to every good work; particularly one Schuyler and the blacksmith, the latter of whom, the superintendant placed here, as he said, in the room of a better, are worse than the Pagans themselves*.

[To be concluded in our next.]

STATE OF RELIGION IN JAMAICA.

A few PARTICULARS relative to the State of RELIGION in the Island of JAMAICA, by a Correspondent.

THE island of Jamaica is supposed to contain about 30,000 Whites, of whom a very great proportion are natives of Scotland. The only form of worship that has ever been established in the island, since its first possession by the English, has been that of the church of England. The island is divided into twenty parishes; each of which are obliged by law to support a rector, although many of them in the internal parts of the island have no churches, and only see their rector at their quarterly-meetings of vestry, when he receives his stipend. The lives of those who have filled the clerical office, in this island, have been in general very dissolute, and have only served to render odious in the eyes of the inhabitants, a character which, from their views and habits of life, they were otherwise disposed to hate. The annals of the island, so far as our information reaches, afford no account of any minister of strict religious principles having ever occupied a charge in it. The education of that part of the inhabitants of Jamaica who are natives of Scotland, naturally indisposes them for attending the church of England; but they have never discovered so much regard to the institutions of their fathers, as to establish any Presbyterian place of worship. When, by accident indeed, a person calling himself a Presbyterian minister came amongst them, there were discovered by a few some traces of attachment, to those forms to which in early life they had been accustomed; and these united in supporting this person, who preached in Kingston, for some months, twice every Lord's day. His character, however, soon appearing of the same complexion with that of the established clergy, this support

* Mr. Caulkings observed, in his letter to the superintendant, respecting these men, "that instead of civilising, they would rather infernalise the Indians."

port declined, and the attempt was relinquished. Thus, the conduct of the English clergy on the one hand, and the entire want of a Presbyterian ministry on the other, have united to strengthen, both in Scotch and English, that disregard of religion, which the desire of acquiring a speedy fortune, together with other baser motives, united to inspire. In general, they have both cast off the very form of religion, and make all pretensions to it the butt of their ridicule. They transact business openly and avowedly on the Lord's day; which, besides, is the chief market-day for poultry, vegetables, and fruit, being the only regular day allowed to the poor Blacks for cultivating their grounds, and bringing the produce of them to town, in exchange for other articles.

While living in habits of mutual hospitality and good offices, for which many of the Whites are deservedly praised, they poison each other's minds with infidel principles; and, persuading themselves that such worthy members of society can have nothing to fear from a God of mercy, they pity the weakness of such as believe, that he will ever doom any of his creatures to endless punishment; a doctrine which they conceive to be the mere fever of a disordered imagination. Though God be not in all their thoughts, though they can most wantonly profane both his name and Sabbaths, though they have gone so far beyond the most uncivilised heathens, as to reject, with proud disdain, the very idea of doing him homage,—still they dream that all will be well with them at last. And, with regard to the many, it is greatly to be feared, that they have hitherto remained, to the last, the willing victims of this melancholy self-deceit. Such, then, has been the conduct of, it is to be feared, the great bulk of our countrymen in this colony; and to those who believe the declaration of the Faithful Witness, respecting the value of the human soul, the price which must eventually be paid for fortunes amassed in this way will appear to be unspeakably dear, and the possessors to have shared a fate more deplorable than any of the slaves whose labours served to accumulate the mass. Riches, all the riches of Mexico and Peru, will not profit; nay, they will wound those who have acquired them in violation of the divine law, in a way we can have no conception of, in the day of wrath. If it were allowed, in support of these sentiments, to refer to the testimony of a writer, whose evidence the opposition of eighteen centuries has not yet disproved, the writings of James, 5th chapter, might be adduced, as their strongest possible confirmation. If this, as is most probable, should be obstinately rejected, the language of a deathbed, and its concurrent evidence, will neither be easily disregarded nor resisted; they will bring the mind to the most solid conviction of the truth of the testimony referred to, although perhaps in a way from which no good can possibly arise to the unhappy subjects of it. The lamentable consequences

sequences which have accrued to many thousands of our countrymen, from their residence in remote parts of the globe, naturally lead us to reflect a little upon the conduct of those parents, who, influenced by ardent desires for the worldly prosperity of their children, have transported them to distant lands, without once inquiring, whether, in such places, they would enjoy those means by which their souls might be preserved from destruction. Such conduct can never appear in an excusable point of view, although the measure of guilt will no doubt bear proportion to the knowledge of the parent. In some cases, it is much to be feared, the parents will not be found guiltless of their children's blood.

While the doctrines of revelation were thus exploded by the Whites in Jamaica, it were absurd to suppose, that any means were employed by them in instructing the poor Blacks in the truths of scripture; they, of consequence, remained in their heathenish darkness, and in the practice of the same rites to which they had been accustomed in Africa.

In the circumstances described did things remain till the year 1789*, when some Methodist Missionaries, who had been labouring in the other islands, were moved with compassion for the wretched state of Jamaica, and went thither from no other motive than that of declaring to the inhabitants the glad tidings of salvation. This, as it was a motive not level to the understanding of the colonists, rendered the views of the humane messengers obnoxious to suspicion. Upon beginning to preach, they were openly insulted and abused by the Whites; and, however paradoxical it may appear, in those days of universal charity for religious opinions, it is a certain fact, that a grand jury in Jamaica presented a bill against their place of worship, which they esteemed an insufferable nuisance; but this bill, to the honour of the Court of Judicature, who were at least better acquainted with the laws of their country, was immediately suppressed. At Montego Bay, some years after, a young man, a Methodist preacher, was actually taken up, confined in a public workhouse, and afterwards transported as a felon, (we state from the authority of a credible eye-witness), for no other crime than that of declaring, that the unrighteous and unclean should not enter into the kingdom of God. These circumstances will serve to show, how far the sentiments expressed by a learned divine, in the first ecclesiastical court in this part of the kingdom, with regard to our countrymen recommending, by their life and conversation, the doctrines of Christianity, to the acceptance of the Heathen, are founded upon fact. Three or four individuals of the Whites alone countenanced the Missionaries; but many of the

* The Moravians have had two Mission Settlements in Jamaica since the year 1754. See our last Number, p. 163.

the Mulattoes and Blacks gladly received their doctrine; and though in time past without God, without Christ, and without hope in the world, have now become the subjects of that grace which bringeth salvation, and make a consistent profession of the Gospel of Christ. Some of them have already departed this life, rejoicing in the faith*.

Many of these poor Blacks are of a most exemplary behaviour, discover the most serious attention in hearing the word preached, and receive the Gospel with that reverent and devout affection which its importance demands. It is no unusual thing to see the tears flowing down their cheeks, while listening to the things which concern their eternal peace. They discover, too, that ardent desire after the ordinances of the Gospel, so characteristic of love to the Saviour; attending in very considerable numbers a regular morning-service, of singing, praying, and exhortation, before the hours of labour, that is, at break of day.

The Missionaries state simply to them the leading doctrines of the Gospel; and, without entering into those which are controverted, publish a full and free salvation by grace, without works, through a crucified Saviour. It is to be lamented, that through the opposition of the Whites, they have not enjoyed the opportunity of being so extensively useful in this as in some of the other islands; but, it is hoped, that such a flame has been lighted up through their instrumentality, as the combined powers of earth and hell shall not be able to extinguish. And there is surely no one who feels the smallest measure of love to the perishing souls of men, but will join his tribute of acknowledgement to men, who have left family and friends, and native country, not counting their lives dear unto themselves, (one of them in Jamaica actually died, it was thought, from excessive labour), that they might testify the Gospel of the grace of God, to these poor Heathens, who, till lately, even in the midst of people possessing the scriptures, were sitting in darkness, and in the valley and shadow of death.

Nor must the labours of George Liele, an African and a Baptist, pass unnoticed. He has been preaching in Jamaica to his brethren these several years past; and, it is hoped, to advantage of hundreds of them.

It may not be an unsuitable conclusion to this account, to give the relation of an instance, in which the labours of one of the Missionaries were made highly useful to a soldier under sentence of death.

This person, named Maurice Hay, a serjeant in the 10th regiment of foot, had committed a slight offence against his superior officer, who, in consequence, had him tried, and procured the sentence of a court-martial against him; by which he was not only degraded, but also condemned to suffer 500 lashes.

* See Number III. p. 119.

This sentence he not only deemed unjust, as the offence was merely verbal and trivial, but, conceiving the court to be illegally constituted, (being held by two or three officers only, as they were all in a detachment at a distance from head-quarters), he protested against its decision, appealing to a general court of the officers of the regiment. This being disregarded, his high spirit determined to resist the indignity of corporal punishment, even at the expence of his life. In attempting this, he stabbed the officer who presided at the execution of the sentence. The wound happily was not mortal; but, in consequence of it, he was tried and condemned to die. He had formerly been under serious impressions, and had attended the Methodist chapel. After sentence of death was passed upon him, he fell under strong convictions of his deplorable situation as a sinner in the sight of God, and made a very full and sincere confession of sin. He was frequently visited by a Mr Brazier, the Methodist Missionary, then in Kingston, a most worthy man, formerly an officer of the customs in St Kitt's, who had good hopes of him from the first, and who earnestly commended to his acceptance that faithful saying, that Jesus Christ came into the world to save the very chief of sinners. He listened with much earnestness to Mr Brazier's affectionate instructions; but remained in the greatest depression of mind, till the very day before his death, when it pleased the Lord to give him complete deliverance from the load of his guilt, in perusing the 54th chapter of Isaiah's prophecy, and to fill his mind with a joy and peace that was perfectly supernatural, and which remained with him to the last moment of his life. He spent the night before his death with a few pious soldiers, (there were several such in the regiment of Royals, then in Jamaica), in the exercises of prayer and praise. When Mr Brazier went to the barracks in the morning, (being to accompany him to the place of execution), he was met at the gate by the serjeant of the guard, who declared, that this was the strangest man he had ever seen or heard of, for that he had been singing during the whole night. When he was brought out, in order to go to the place of execution, upwards of a mile distant, he refused a conveyance that was brought him, saying, that he preferred to walk the distance; which he did, with a serenity of countenance that excited the greatest astonishment in the minds of the spectators, and was the general subject of conversation that day to the inhabitants of Kingston, to whom it was completely unaccountable. When the regiment came near to the ground, and halted, he stepped off to the destined spot, with the party who were to execute the sentence, with a dignity and promptitude more resembling that of a person about to be invested with the insignia of earthly honours, than that of a person going to his death. After the minister had prayed with him, holding the signal of death in his one hand, and taking Mr Brazier affectionately by the

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the hand with the other, he said, "*Now all fear is gone;*" and, dropping the handkerchief, upon his knees received the contents of six loaded muskets, and then resigned his spirit into the hands of that Saviour who had wrought so great salvation for him.

PADOUCAS, OR WELCH INDIANS.

INQUIRIES *respecting the* PADOUCAS, *or* WELCH INDIANS.

IT is a tradition of great antiquity in Wales, that in the 11th century, a prince of that country, with a numerous train of followers, emigrated from thence; and sailing westward, discovered America, and settled there. This event is said to have been celebrated by the British bards; and various writers of other nations have given some credit to the story.

Dr Cotton Mather, in his *Magnalia*, p. 3. quotes an author, who says, "If we may credit any records besides the scriptures, I know it might be said, and proved well, that this new world was known, and partly inhabited, by Britons or Saxons from England, three or four hundred years before the Spaniards came thither." "Which assertion is demonstrated from the discourses betwixt the Mexicans and the Spaniards, and the Popish reliques and British terms found amongst them, as well as from undoubted passages in the British Annals."

Mr Morfe, in his *American Geography*, p. 12. observes, "It is believed by many, and not without some reason, that America was known to the ancients. Of this, however, history affords no certain evidence. Whatever discoveries may have been made in this western world by Madoc Guinneth, (the prince referred to above), the Carthaginians and others, are lost to mankind*."

Notwithstanding the doubts of Morfe, and other writers, the following anecdotes will throw much light on the subject. In the year 1766, the Rev. Charles Beattie, A. M. and the Rev. Mr Duffield, were sent by the synod of New York and Philadelphia, to visit the frontier inhabitants of Pennsylvania, with a view of introducing Christianity among the Indians, west of the Alegh-geny mountains. On their journey, they met with a William Sutton, who had been taken captive by the Indians, and had lived among different tribes of them for many years.

He

* It has been objected, that the Welch were never a naval people; that the age in which Madoc lived was peculiarly ignorant; and that some of the Welch words found among the Indians, may have a derivation not British. But certainly it is not impossible, that the idea of a western hemisphere might occur to Madoc, as well as to Columbus; nor is it impossible, that he might have sufficient acquaintance with navigation to accomplish the voyage. And the circumstances here related render it highly probable.

He informed them, that when he was with the Chactaw nation at the Mississippi, he went to an Indian town, very distant from New Orleans, where the inhabitants, who were not so tawny as most other Indians, spoke Welch. He saw a book among them, which he supposed to be a Welch Bible, which they could not read, but preserved very carefully in a skin. In another town, he heard the Indians speak Welch, with one Lewis, a Welchman, a captive there. This Welch tribe live on the west side of the Mississippi, a great way from New Orleans.

On the same journey, the Missionaries met with a Levi Hicks, who had been captive with the Indians from his youth, and who told them, that he once attended an embassy, in a town of Indians on the west of the Mississippi, where the people spoke Welch, (as he was informed, for he could not understand them). Their interpreter also, Joseph, confirmed these facts, and assured them, he likewise had seen Indians who talked Welch; and repeated some of their words, which he knew to be Welch; as he was acquainted with some Welch people.

Correspondent to these accounts, Mr Beattie adds, I have been informed, that many years ago, a clergyman went from Britain to Virginia; and having lived there some time, removed to South Carolina; but, either because the climate did not agree with him, or for some other reason, he resolved to return to Virginia; and accordingly set out by land, accompanied with some other persons; but, travelling through the back parts of the country, which were then thinly inhabited, supposing, very probably, this was the nearest way, he fell in with a party of Indian warriors, going to attack the inhabitants of Virginia, against whom they had declared war.

The Indians, on examining the clergyman, and finding that he was going to Virginia, looked on him and his companions as belonging to Virginia; and therefore took them all prisoners, and let them know they must die. The clergyman, in preparation for another world, went to prayer; and being a Welchman, prayed in the Welch language; possibly because it was most familiar to him, or to prevent the Indians from understanding him. One or more of the party was much surprised to hear him pray in their language. Upon this, they spake to him, and finding that he understood their speech, they got the sentence of death reversed; and thus this happy circumstance was the means of saving his life. They took him back with them to their own country, where he found a tribe, whose native language was Welch, though the dialect was a little different from his own, which he soon came to understand. They shewed him a book, which he found to be the Bible, but which they could not read; and, if I mistake not, his ability to read it tended to raise their regard to him. He staid among them some time, and endeavoured to instruct them in the Christian religion. He at length
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proposed

proposed to go back to his own country, and return to them with some other teachers, who would be able to instruct them in their own language: to which proposal they consenting, he accordingly set out from thence, and arrived in Britain, with full intention to return to them with some of his countrymen, in order to teach these Indians Christianity. But I was informed, that not long after his arrival, he was taken sick, and died, which put an end to all his schemes*.

A few years since, a Mr John Evans, a native of Wales, who had resided some time in London, and who had probably read the preceding and other accounts of the Welch Indians, found himself strongly inclined to go to America in search of them. Having procured all the intelligence in his power, he left England; and the writer of this is certainly informed, that, in May 1793, having obtained recommendations from the President of the United States, he set out from Philadelphia, determined, if possible, to recognise his British brethren. But having a journey of at least 2000 miles to go, part of which must be among savage Indians, in the Spanish dominions, it was feared, for many months, that he had perished.

But in the year 1795, a gentleman of New York wrote to his father, the Rev. Mr D. in England, that Mr Evans was returned from his long journey, which had proved successful; that he had actually discovered the tribe of Indians he went in quest of; that they inhabit a most beautiful country, about 700 miles west of the mouth of the Missouri; that they speak the ancient British language, having in use the very same words for houses, light, windows, water, bread, &c. as are now used in Wales; that they treated him with great hospitality, and adopted him as their son.

The history they give of themselves is this: That their ancestors came from a very distant country, in thirteen ships, about the year 1018†, and landed at the mouth of the Mississippi. There they built a town, and resided for a time; but since that period, their descendants have been falling back to their present residence.

These remarkable circumstances, concurring with the ancient tradition first mentioned, seem to render the existence of such a people highly probable; and have induced many persons earnestly to wish, that, if it appears practicable, the Missionary Society lately established in London would undertake to send proper persons among them to preach the Gospel of salvation, and explain to them that sacred, but sealed book, they have among them.

* See "The Journal of a two-months tour; with a view of promoting religion among the frontier inhabitants of Pennsylvania, by Charles Beattie, A. M." London, printed for Davenport, Cornhill.

† This date does not exactly agree with the British Annals; but probably the difference may be accounted for on the supposition, that the Indians reckon by lunar years.

them. There can be no doubt, that a host of zealous ministers of Christ in Wales would gladly undertake the glorious work. As Britons, originally, though long separated from Britain, they seem to have the first claim upon our Christian benevolence. Our brethren in America would cheerfully lend us every necessary aid, and proper guides and interpreters to accompany them on their apostolic journey.

It is only necessary, at present, that the fact of their existence be fully ascertained; as we hope it may soon be by answers to inquiries sent to America. With the same view these pages are presented to the religious world: and should any of our readers be enabled to furnish additional information, they are requested to communicate it to the Rev. George Burder, to the care of Mr William Shrubsole, one of the Secretaries of the Missionary Society, Old Street Road, London.

Coventry, Oct. 25. 1796.

DEATH OF MARY PATERSON.

ON Saturday, the 2d of January 1796, died of a long and painful illness, MARY PATERSON, a worthy member of the body of Christ. She was the eldest daughter of an industrious shepherd in the south of Scotland, who was remarkable for nothing but a meek and quiet spirit, and an ardent love of piety, accompanied with a comprehensive knowledge of the truths of God's word. After an irreproachable life, he left a widow and a numerous family, and recommended them, in a very moving manner, to the care of the Husband of the widow, and the Father of the fatherless. To Mary, in particular, he bore testimony, that she seemed to have chosen that good part which should not be taken from her, and exhorted her to trust in him who had said, "I will never leave thee, nor forsake thee."

From her youngest years, she appeared to be betrothed to the Lord; for she always discovered a love of godliness, which is very unusual in such an early stage of life. As she advanced in years, she was enabled to hold on her way, and in faith and holiness, to wax stronger and stronger. Through the whole course of her life, she displayed a warm desire of enjoying God in the ordinances of his appointment. Though she laboured under the frailty of an infirm and delicate bodily constitution, and though the church which she attended lay about five miles distant from the place of her abode, for the greatest part of her life, the weather must have been uncommonly severe, if it had detained her at home on the Sabbath. The consequence indeed was, very frequently, confinement to her bed for a great part of the ensuing

Nov. 1796.

week.

week. On this account it may appear doubtful, whether the practice might be altogether commendable; yet it seems to be an evident proof of a disinterested zeal for the courts of God's house. Her love of Jesus discovered itself still farther: for it was her usual practice to travel to places where the sacrament of the Lord's supper was to be dispensed, sometimes at the distance of twenty or thirty miles, and that very often in the most inclement seasons of the year. In such exercises she placed her chief, her only delight: from these she could not be dissuaded by the uncharitable insinuations of malice, nor by the empty and desisive sneers of a selfish world.

For some years before her death, she was so vehemently distressed with pains in several parts of her body, and with other complaints of a hysteric kind, as to be unable to attend the public institutions of God's house, with the regularity which she had formerly observed. This had a tendency to increase her distress; this was her chief complaint in the time of her adversity. But whenever she was favoured with any respite, she embraced the longed-for opportunity with ardent gratitude. For the two last years of her life, her affliction was particularly grievous, owing to a combination of the severest troubles. Her only pleasure all this time consisted in reading the scriptures, and other pious books, when she was able, or in hearing them read by others. But her former troubles look small when compared with her last illness, which continued with unremitting intensity for two months; during which time she could scarcely receive any nourishment. Yet she was never heard to utter a discontented expression; "in patience she possessed her soul." Frequently would she solace herself with these pleasing lines of the evangelical poet, Erskine:

When awful rods are in his hand,
 There's mercy in his mind;
 When clouds upon his brow do stand,
 Thy Husband's heart is kind.
 In various changes to and fro,
 He'll ever constant prove;
 Nor can his kindness come and go,
 Thy Husband's name is Love.

But her body was so exhausted with distress and want of sustenance, that she could seldom speak so as to be heard. She always desired such godly persons as visited her, to pray; for she delighted to converse in the language of heaven. She was particularly transported with hearing such passages of scripture, as displayed most fully the love of Christ, and his tender concern for the sheep of his pasture. She often complained of the cold indifference of her spirit, that could be diverted from attention to the most important subjects, by bodily distress, and was continually earnest

earnest to be transported with the love of Jesus. To such as assisted her by their generosity, she returned the warmest expressions of thankfulness; and would say, "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble," &c.

On the Friday evening before her death, she was expressing a desire to depart. Her sister said to her, "Cast not away your confidence, which hath great recompence of reward. For you have need of patience, that after you have done the will of God, you may receive the promise. For yet a little while, and he that shall come will come, and will not tarry."—She replied, in broken accents, Yes: "If any man draw back, my soul shall have no pleasure in him."—She appeared satisfied, and her sister retired. Next morning, as her sister returned to see her, she said, "He is coming, now he is coming." Her voice was so weak, that she repeated it several times before she could be understood. "Who is coming?" said her sister. "The Bridegroom," replied she; the Bridegroom is coming, and I am going out to meet him."—She listened with quiet attention, while a friend prayed, and read a portion of the word of God. In her last moments she sang, with cheerfulness, some verses of the 118th Psalm; particularly ver 13. &c.

O set ye open unto me

The gates of righteousness:

Then will I enter into them,

And I the Lord will bless.

This is the gate of God; by it

The just shall enter in;

Thee will I praise, for thou me heard'st,

And hast my safety been, &c.

Soon after she fell softly asleep in Jesus, leaving her friends to sorrow, not as others who have no hope; being fully authorised to conclude, that the faithful unto death shall receive a crown of life. Few persons arrived so near the age of three score, have died in the possession of a character so really amiable.

SIMPLEX.

DEATH OF JEAN R——.

ON Saturday, February 6. 1796, J. R. died, at Edinburgh, in the 10th year of her age. She was the daughter of religious parents, whose labours for her best interests seem to have been countenanced at an early period. Docility and sweetness of temper rendered her an object of peculiar regard, not only to her relations, but to all her acquaintance. She was remarkable

for ardent affection to her parents, and was so highly delighted in serving them, that in numberless instances they found her observing their eyes, that, if possible, she might learn and prevent their wishes, before they could have time to express them by words. The same anxiety to be serviceable was conspicuous in her behaviour to every person with whom she had any intercourse.

Her disease commenced about four years previous to her departure; but as its progress was slow, her parents did not, till a short time before her death, dismiss the anxious hope of her recovery; and, on that account, neither inclined, nor thought it their duty, to speak to her as a dying person. Whatever may have previously been her own apprehensions, an extreme fear of making her parents uneasy will sufficiently account for her silence on subjects of more immediate concern to persons in her situation; though, in the mean time, her conversation and behaviour pleasantly exhibited marks of a young Christian.

About the beginning of the year 1796, her disease assuming an unfavourable aspect, her parents became anxious to converse with her explicitly on the solemn subjects of death and eternity, and to learn how she thought and felt in the view of them. This was accomplished after struggles, in their own minds, of which parents only who have been in similar circumstances can form a conception. Like most other trials, however, which for their profit are appointed to Christians, this was found to diminish, where fear had suggested it would increase; and when the conversation became easy and unembarrassed, the parents found themselves to be disciples, and their child the instructor. She seemed to have no choice as to living or dying; and although she possessed to the last a strong affection for her parents, which could not fail to be greatly heightened by seeing them deeply distressed in the view of parting with her, she did not upon any occasion seem to have the smallest bias to life, but anxiously endeavoured to compose their minds, by recommending to them that submission to the will of God, which she possessed herself in a remarkable degree.

A short time before her death, being asked, if she was willing to die, she answered, "Whatever is the Lord's will." As she was much accustomed, during her confinement, to read the scriptures, her parents asked her, if at times any particular passages came to her remembrance. She answered, "Some scriptures come into my mind, and *make me glad, as if I had got something!*" And particularly mentioned Matth. xi. 28. "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." And Prov. viii. 17. "I love them that love me, and those that seek me early shall find me." At another time, being asked, if, in her weak state, she was accustomed to pray? She made

answer, "The Lord puts words into my mind to pray unto him." Her father, when carrying her from one room into another, said to her, "My dear, do you think of getting better?" She said, "Yes, father, but the Lord's time is not yet come; we wait the Lord's time." One morning, a few days before her death, she thus expressed her tender affection to her father, who had just then been conversing with her: "You are a good father to me, you are like my heavenly Father." He answered, "Your heavenly Father is a much better Father, and will do more for you than I do." She replied, "Yes, father, I know it:" and exultingly added, "O! father, it will be a happy time when we all meet in heaven."

On the Thursday before her death, she became much worse. In the evening her father asked her, how she was? She answered, as was her custom, "I am very well, father." He added, "I thought you would have left us to-day." She answered, "The Lord's time is not yet come, but I will not be long in leaving you; and I hope you will be willing, father." This answer, and the manner in which it was spoken, affected her father so sensibly, that he could not continue the conversation at that time. The same evening, seeing her mother very much dejected, she said, "You must not be grieved for me, mother; the Lord may be pleased to spare me a while longer with you." This was evidently spoken with a view of making her mother easy; but, sensible she was dying, she added, to prepare her mother for the parting trial, "I hope, mother, you will be willing." Some short time after this, on the same evening, and when no person was speaking to her, she was overheard saying, "O happy, happy, happy!"

On the morning of the day previous to her death, she called her brother to her, who was older than herself, and, in a most affectionate and solemn manner, besought him to attend to his duty to God, his parents, and himself; and particularly enjoined him to pray, and to remember death; "for," said she, "you do not know how soon you may die; you see me dying, who am younger than yourself." And it is extremely remarkable, that she spoke in this solemn manner, when she considered herself, as was the fact, on the verge of eternity, with as much recollection and ease, as in health she could have talked of any matter whatever.

She enjoyed a remarkable degree of calmness and serenity of mind, during the whole course of her trouble; and was never in the least agitated or uneasy, except on one occasion, when she discovered some degree of dissatisfaction, that her parents should seem to find any difficulty in cordially submitting to the will of God with regard to her.—In the course of that day, she spoke little. Her mother having asked, if she had nothing to say to her?

her? she answered, "I have nothing;" but added, "Blessed are the dead who die in the Lord." A short while after this, she inquired at her mother, what hour it was? Her mother having told her, said, "Are you wearying to leave us?" "Yes," she replied, "but we will wait the Lord's time; and you will be willing, mother?" Afterwards her father asked her, how she was? and was answered, "Very well." He then said, You are long in getting better, though you always answer thus. She replied, "The Lord's time is not yet come, father; but he will soon heal all my troubles now; for he knows that I am his." After this it became difficult for her to speak. She lay quiet till about eight o'clock next morning, when, in the most peaceful manner, she fell asleep.

REVIEW OF RELIGIOUS PUBLICATIONS.

The EDUCATION of the CHILDREN of the POOR in the Principles of Religion, a work of Charity peculiarly excellent.—A SERMON, preached in the Tron Church of Edinburgh, on Sabbath, 29th May 1796, for the benefit of the Society in Scotland for promoting Religious Knowledge among the Poor. By William Taylor, D. D. Minister of the High Church, Glasgow, 8vo. 36 pages, price 6d.

THIS seems to be one of those printed sermons which owe their publication entirely to the occasion on which they were delivered. The author, no doubt, succeeds in establishing the proposition which stands as title to the discourse; but that proposition is so obvious in itself, and the illustration is carried on in such an uniform strain of common-place remark, that there is little, throughout the whole, to excite attention, far less to interest the heart.

While we decline recommending a sermon which we do not admire, we would earnestly call the attention of the religious world to the laudable exertions, and the encouraging success of that Society at whose request it was preached. The account of their proceedings, which is contained in the appendix, is very satisfactory; and, as it is of importance to make it as public as possible, we scruple not to insert almost the whole *verbatim*. The friends of religious knowledge will certainly be gratified, and many may be induced to contribute, or to add to the contributions they have already made, to the funds of the Society.

"At the commencement of the institution, the operations of the Society were of a very limited nature, by reason of the scantiness and precarious nature of their funds: but for some years past, the liberality of their contributors has encouraged them to extend gradually their exertions, and considerably enlarge their sphere

sphere of usefulness, not only in this populous city, and its immediate neighbourhood, but in several manufacturing towns; nay, in Shetland and Orkney, they have been enabled to disseminate the means of religious instruction amongst the common people; and have reason to hope, that the happiest effects have already attended their measures.

“ The attention of the Society has been particularly directed to the support of catechetical Sunday-schools; and they have the satisfaction of informing the Public, that at present these schools are in a very flourishing state; and seem to enjoy the peculiar countenance of Heaven. The reports which the Society have this year received of the diligence, conduct, and success of their teachers, are in general highly satisfactory, and warrant the Society to hope, that much good is doing in these schools: and that of twelve hundred children who regularly attend, many have been rescued from the miseries of grossest ignorance, impiety, and vice; and have been brought to the knowledge and love of the things which belong to their everlasting peace. For the encouragement of those teachers who reside in this city and neighbourhood, as well as to excite their diligence, and observe their method, some members of the Society frequently visit their schools; and mark, with their approbation, such of the children as are distinguished for their proper deportment, or progress in knowledge. Parents of the children at school, and other grown up persons, commonly attend these useful catechetical exercises, and enjoy the benefit of the instructions and exhortations, which the teachers address equally to young and old. As it is the care of the Society, that these teachers be men of real and fervent piety, well acquainted with the scriptures, able to speak of divine things, in plain and forcible language, and earnestly desirous for the salvation of souls; so it seems to be the constant aim of the teachers at present in employment, to bring their scholars and hearers, not only to the speculative knowledge of the glorious Gospel, but to the faith, experience, and obedience of the truth. The prayers of the faithful are intreated, that it may please the God of all grace to crown with singular success these labours of love.

“ Besides Sunday-schools, another expedient adopted by the Society, for diffusing the knowledge of religion amongst the lower orders of the community, is the distributing of Bibles, New Testaments, and small religious treatises, which the Society have printed at their own expence, and of which they allot a proportion for each subscriber. Many of these treatises they give as premiums, to such of the scholars as are most deserving; others they give, upon application, to ministers and Christians, in whose faithful distribution they can have confidence; and others

they dispose of, at low prices, to such as purchase them for the purpose of distributing among the poor.

“ The Society have received solicitations from ministers of different denominations, for some temporary supply to pious schoolmasters in country-villages, who have very small annual income, and are willing to maintain Sunday-schools, not only for the benefit of their own scholars, but of all the neighbourhood who will attend. The Society have, in some instances, complied with these solicitations, without restriction of sect or denomination; and they sincerely regret, that the narrowness of their funds have obliged them to reject any applications of that nature; as they are persuaded, that the multiplying of such Sunday-schools in villages, and in towns, might be productive of the happiest consequences.

“ The Society, therefore, while they again express their warmest gratitude to their numerous contributors, do earnestly intreat the continuance of their support; and do even presume to call upon the public in general to aid them in the important design “ of promoting religious knowledge amongst the poor.” Much remains to be done, among that numerous order of the community; many thousands of them are perishing for lack of knowledge; their degeneracy is become almost proverbial in our day; and that degeneracy is likely to increase with rapid progress, through the ignorance and carelessness of unprincipled parents. Unless, therefore, exertions continue to be made for reclaiming and instructing their youth, the most alarming apprehensions may be justly entertained; and the subversion of religion, tranquillity, and good order in our land, may justly be dreaded.

“ As this Society is wholly unconnected with political associations in matters of state, or with party-distinctions among Christians; as its members have hitherto enjoyed the countenance and confidence of the public; as they have conscientiously endeavoured to manage the funds intrusted to them with the most disinterested fidelity; and as a full statement of their proceedings always lies open for the examination of all concerned; they beg leave to express their wishes, and their hopes, that the liberality of the benevolent will enable them to increase the number of their catechetical instructors, and to extend their sphere of usefulness much beyond what their present funds can admit.”

The POWER of DIVINE TEACHING, Exemplified in the Life and Thoughts of J. W. who finished a short Christian Course at the age of Eight. Edinburgh, printed by J. Ritchie; sold by J. Guthrie, J. Ogle, and G. Peattie, for the benefit of the Sunday-schools. 8vo. 28 pages, price 6d.

A cold-hearted surly critic, who cannot enter into the feelings either of a parent or a child, who has little sense of religion, and who

who would tremble, in any case, to approve, lest it should be suspected that his exalted intellect was capable of imperfection, might find ample room, in the pamphlet before us, to display his genius for finding fault. It is amusing to figure to ourselves the surprise and contempt, which he would affect to express, upon hearing us frankly declare, that we have read the piece with great satisfaction; and that, notwithstanding all his objections, which it is equally easy to anticipate, to repel, or to overlook, we recommend the perusal of it to every family where there are young children, as well as to Sunday-schools, for which it is immediately intended.

The narrative, which is addressed to the late Reverend Robert Walker, one of the ministers of the High Church, Edinburgh, is very well written. The subject of it died in the year 1775. He was one of those high favoured children, who, being early visited with lingering illness, and never intended for long life in this world, discover a degree of reflection and good sense far superior to their years, and are quickly ripened, by divine grace, for an inheritance in the kingdom, from which babes and sucklings are not excluded. Let the righteous, however young, be held in everlasting remembrance. To the narrative is subjoined some juvenile attempts at speaking from portions of scripture, which had been taken down from this young preacher's lips.— We have been sometimes shocked to see children, with the permission of their parents, diverting themselves with ludicrous imitations of public worship. But, we believe, it is frequently impossible to prevent the young from imitating every thing which they hear or see. The principles which actuates them is of great importance, and the effects of it tend to discover the peculiar turn of their minds. The little essays, in the publication before us, appeared to their author's friends too valuable to be lost. He seems to have been perfectly serious when he delivered them. From the excellence of the matter, considering the speaker's youth, parents may well be encouraged in their endeavours to instruct; and from the simplicity and artlessness of the manner and expression, children will be likely to understand and to feel.

We have often regretted, that little books for children, especially for the use of those in charitable institutions, were commonly so ill printed, as to be hardly legible. The present, we are glad to see, is an exception, being very handsomely printed, and on good paper. We make little doubt, but, like Janeway's token for children, and other works of a similar kind, it will be frequently called for again by the public, when the present impression has been sold.

RELIGIOUS INTELLIGENCE.

IT was justly considered, by the Directors of the London Missionary Society, a matter of great importance to procure religious mariners for their Missionary ship. How far they have been successful, in this part of their plan, will in some measure appear from the two following letters, which were written by a common seaman on board of that ship, when lying at Spithead, to two gentlemen in London.

DEAR SIR,

Spithead, 28th August 1796.

YOURS of the 22d instant came duly to hand, and I really consider myself not a little honoured by the reception thereof. As things remain with us much in the same state as when I wrote you last, I have very little news to inform you of: I shall therefore in this confine myself chiefly to some account of the number and deportment of our floating family on board the *DUFF*. The ship's company, including officers, seamen, and boys, consists of about twenty. The Missionaries on board are now twenty-nine in number, accompanied by five women and two children. Another Missionary is yet expected to take the place of a Mr H —, who, the day after I wrote you last, was forced (by the aversion of his wife to the enterprise) to retract from his Mission; and go on shore; a circumstance which I am afraid the carnal world may have been making their glory and boast in.

In giving the outlines of our general conduct, I begin with the Sabbath, on which no cooking, (beyond that of boiling a tea-kettle), or secular work of any sort, (but what the safety of the ship demands), is allowed on board. Three sermons or exhortations, from the book of God, are delivered, at or about the stated seasons of your churches in town. On the week-days, public worship, morning and evening, is performed by the Missionaries in turn, and frequently attended with an exhortation, or explanation of the portion of scripture read by them. Private exercise precedes public in the morning, and follows it in the evening. Secret prayer and social praise have also their stated and occasional seasons, as prudence and circumstances require. I understand that the holy sacrament of the Lord's supper is to be administered regularly at stated seasons amongst us, but how frequent I have not yet learned. It may be the first Sabbath of every month.

By the bye, I must not omit mentioning the apparent consistent behaviour of our sailors in general, which is really such as is pleasing for me to witness, although the cause of much mental blushing to myself, who (if a

child of God at all) am but a babe apparently to some of them. But in this particular, I am bound to imitate, not to murmur; for it is not owing to my want of endowments, but a neglect of improving them, that I am not now able to digest as strong meat, and act as vigorously in the Christian warfare, as they.

We have some time ago taken the sailing signals and directions of his Majesty's ship *Adamant*, which is to convoy a fleet of merchantmen for Portugal, &c. But as the ships for that part come very slowly in, I am much afraid of a prolonged delay, which is a much greater hardship to my mind, than experiencing a trying passage onward would be.

My invaluable little woman, and most engaging little girl, while here, will inevitably make my leisure-moments irksome. Being so near, and yet unable to visit them, is what I experience to be no small trial to my natural feelings. But submission to the way and will of him, whose counsel shall stand, and who will perform all his pleasure, is our present duty, whether collectively or respectively considered; and it will be well, if at the end of the voyage we can, by taking a retrospective view of all God's providential dealings towards us, be enabled to say, He has done all things well. Some of our Missionaries have written your short address into their own books.—I am, &c.

T. R.

DEAR SIR,

Spithead, 8th September 1796.

HAVING been so long detained here, you may reasonably expect to have heard more frequently from me, but I have been in general so busied, that I sometimes have been at a loss to obtain time to answer the repeated favours of my worthy little woman. I did think of having been enabled and permitted to have come to town for a few days; but as we lie here in such a state of uncertainty, I am loath to urge any thing that hath the least shadow of impropriety. The winds, for the chief part of the time since our arrival here, have been favourable for our sailing; but at present it is otherwise, and blows strong; and it is likely that opposite winds will for some time prevail. All, however, may be our real good. I desire ever to believe, that we are especially under the watchful eye and protecting arm of the omnipresent and almighty God, who will lead us where and when he pleaseth.

Things amongst us in general go on very well. The Missionaries are well, and in good spirits; and seem animated with becoming zeal for prosecuting the august work for which they are designed. No alterations of any import have as yet clogged the wheels of brotherly affection. May they, in all the varying changes of their future lives, continue to be a

goodly

godly company of ~~evangelical~~ Christians, whose hearts God has touched with the gifts and graces of his Holy Spirit.

The holy sacrament of the Supper was dispensed on Sabbath last, to the greatest part of all on board, by the Rev. Dr. Huxley, who previously preached a sermon suited to the occasion, from 1 Cor. x. 16. 17. What astonishing circumstances has God graciously opened my line to witness! Ships with too much propriety were formerly considered by sober minds to be only seminaries of vice and immorality, and nurseries for the regions of Satan. But at Spithead now ~~ships are~~ ~~are~~ devoted to the service of Jehovah; where the various ordinances and institutions of his appointment are not barely tolerated, but become the order of the day. Would to God that this were the commencement of a general reformation and amendment throughout ships of every sort in every place.

Should God be pleased to spare and prosper us in our present embassy, we shall not fail of devoutly remembering the honourable Society formed in London, for the spread of the ~~evangelical~~ Gospel, with its numerous encouragers, in the various places of Great Britain and Ireland, particularly about the season of your annual convention, and the first Monday evening of every succeeding month; one of which having elapsed since our embarkation, a special prayer-meeting was held by the Missionaries for the divine blessing on the cause in which they are engaged, which I have no doubt will be strictly attended to by them, in every place where Providence may allot their lives in time to come.

It has blown so very fresh since about noon on Monday last, that it is with much difficulty boats have been able to get either ashore or aboard. Not a line from my regular correspondent Mrs R. has reached me all this week; and when I would encourage the hope, that all is well, anxious cares will intrude. I feel it particularly irksome to remain so long so near this little worthy of my affections, without being able to see her.

When you have an opportunity, fail not to offer my kindest Christian respects to our Mr Waugh*; and please to acquaint him with what of this to you, you may think worthy of communicating; and have the goodness to apologise for my not writing him more frequently. Messrs Main and Buchanan† are both well, and we together frequently speak of you.

It being now more moderate weather, a boat is preparing for going on shore. I therefore for the present beg leave to conclude with offering my best compliments to Mrs —, and assurances to yourself of embracing every friendly opportunity of sending you a line or two from the Duff.

I am, with sincere regard, &c.

T. A.

G g 2

These

* The minister of the congregation to which both the writer and the receiver of this letter belong.

† Two of the Missionaries.

THESE confidential letters, written without any view to publication, and by a person who was himself to go the intended voyage, give more satisfactory evidence of the piety, harmony, and good order, exemplified aboard the Missionary ship, than could be received from any report which the Directors of the London Missionary Society have, or could have made. To the above information, we cannot forbear adding an anecdote, which we have from perfectly good authority, and which is the more pleasing, that it relates to the youngest of the whole crew. As Mr Cox, one of the Directors, was one day walking in the street, he was met by a very fine-looking boy, about fourteen years of age, who, stopping him, said, "Pray, Sir, have not you some management in the ship that is going out with the Missionaries?" "Yes, I have, my young man," said Mr Cox. "I should like very much, Sir, to go out with her as cabin-boy." "Would you," said Mr Cox, "have you any parents?" "I have a mother," said the boy, "but no father." "And is your mother willing you should go?" "O yes, Sir, very willing." Mr Cox then desired the boy to call at his house, and to bring his mother along with him, that she might speak for herself. At the time appointed, the boy and his mother came, who having declared her willingness that her son should go, the matter was accordingly settled. In the course of the conversation, a gentleman present, in order to try the boy, said to him, "So you wish to go to sea?" "Yes, Sir, in the Missionary ship." "And you can swear a good round hand, I suppose?" Shocked at the very idea of such a thing, the ingenuous little fellow burst into tears, and exclaimed, "*If I thought there would be swearing aboard at all, I would not go.*"

EXTRACT of a LETTER from Mr WILLIAM WILSON, Mate on board the
DUFF, to his Wife.

Ship DUFF, off Falmouth, 25th September 1796.

—WE left St Helens* with a fair wind, which has continued ever since, and is now blowing fresh from the N. E. The Commodore, with the fleet of near sixty sail, has been lying off this place eight hours; for what purpose I know not. This, and the slow sailing of some ships, detains us greatly; for the DUFF sails very fast, equal to either of the ships of war that is with us. I mention this for your encouragement, that when you may suppose us parted from the convoy, you need be under no apprehensions for our safety, as but few vessels could overtake us.

We are very happy together. The Missionaries, all of them, behave remarkably well. They seem to feel like men, while they all express a willing devotedness to their great work, and a humble submission to their Ma-
ster's

* Thursday, the 22d of September.

ter's will. I hope, I also shall be enabled to act worthily in the honourable station to which God has called me, and to commit you and myself to his direction and care. We know, that if there be one reasonable service, it is in presenting our bodies and souls unto God willingly. And though we suffer much, as loving each other greatly, yet the sufferings of this life are not to be compared with the glory that will be revealed unto them who are found in his dear Son. Let us, therefore, persevere to pray for each other, that we may be accepted, and have our robes washed. Present my kind love to those in the house with you, and to all that ask as friends interested in our safety and success. I pray you to be easy in your mind, and take care of your health; and remember that I neither forget you, nor cease to love you, but am your ever affectionate husband,

WILLIAM WILSON.

THE following donations have lately been transmitted from different Associated congregations in Scotland, to Mr HARDCASTLE, Treasurer to the London Missionary Society.

From the Associate congregation at Newtown,	L. 13	0	0
From ditto Stow,	17	0	0
From ditto Coldstream,	20	10	0
From ditto Selkirk,	31	0	0
From ditto Hawick,	67	0	0
Total,	L. 148	10	0

ON Monday, the 10th current, the third quarterly sermon for the Edinburgh Missionary Society was preached, in Bristo-Street meeting-house, by the Rev. Mr JAMES PEDDIE. He took for his text, Psal. lxxii. 17. "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed." The object of the sermon was to show, that Christianity is perpetual, beneficial, and shall be universal. It gave great satisfaction to all the members of the Society who were present; and they unanimously joined the Rev. Dr Erskine, in moving, that Mr Peddie be requested to print it. With this request of the Society we have every reason to believe Mr Peddie will comply. The collection amounted to L. 67, 14s.

EXTRACT of a LETTER from a Gentleman in Inverness, to his Friend in Edinburgh, dated November 3. 1796.

I AM sure it will give you great pleasure to hear how the Lord stirs up people in this place to give their support to the Missionary business. There was

was a collection for the Edinburgh Missionary Society at the church-door of U—, in the neighbourhood of this place, on Sabbath the 16th ult. which amounted to L. 86, 16s.; and the following Sabbath, L. 5 more was added. In this parish there is not one family of fortune; all tenants, who gave cheerfully and with a willing mind. I witnessed with no small surprise the liberality of the people; however, when I consider the great design of the servants of Jesus in giving this voluntary contribution, unbelief cannot produce an argument to dissuade me from acknowledging but it is a work of God.—

ON Tuesday, the 18th of October, a sermon was preached in the Relief church of Dundee, at the desire of the Dundee Society for propagating the Gospel among the Heathens, by the Rev. Mr JOHNSTONE, at Rathillet, from John x. 16. "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one Shepherd." The collection upon this occasion amounted to L. 16 : 5 : 8, besides private donations received afterwards. The Society unanimously agreed to form a connection with the London Missionary Society.

THE parish of Stewarton has contributed and paid L. 50, 17s. besides some annual subscriptions to the Glasgow Missionary Society. The subscriptions to this Society already amount to L. 1329.

ON Tuesday last, the synod of Lothian and Tweeddale, being deeply impressed with a sense of the goodness of Divine Providence, in bestowing on this country an uncommonly abundant crop, and favourable harvest, appointed the several ministers within their bounds to offer up, in their respective congregations, public and solemn thanksgiving to Almighty God, for these important blessings, on the second Sabbath of December next, and to address their people with suitable exhortations.

P O E T R Y.

A MISSIONARY HYMN.

Isaiah lv. 10. to the end.

<p style="text-align: center;">I.</p> <p>AS rain descending from the skies, Waters the thirsty ground, The sower reaps its rich supplies, And plenty smiles around;</p>	<p style="text-align: center;">II.</p> <p>So shall the showers of truth and Dispers'd through ev'ry clime, Softens each soil, and make it prove Fruitful in God's due time.</p>
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III.

III.

Hast thou not said, " My living word
 Successful shall not be ;"
 But that thy faithful lab'ers, Lord,
 Shall a glad harvest see ?

IV.

Go forth, then, Jesu's lab'ers, go—
 Break up the heathen soil ;
 Your gracious Master smiles on you,
 And guards you while you toil.

V.

Hearts like the rock, or barren hill,
 Shall yield to truth divine,
 Dark'ned and wretched souls shall
 His beams of mercy shine. (feel

VI.

Hark how the thronged mountains
 While Jesus you proclaim ; (ring,
 And thousands of poor Pagans sing,
 " Salvation through his name."

VII.

Where sins and thorny mis'ries grew,
 His graces there abound ;
 And heav'nly fruits their beauties
 O'er all the blessed ground. (thew,

VIII.

There shall his glorious name be
 A sign through future days ; (known,
 And children's children rise to crown
 His honour'd head with praise.



AN EVENING HYMN.

THE sun withdraws his radiant light,
 And rises now, in western climes ;
 While, in her turn, the silent night
 Spreads all around her sable wings.

The moon, in mild refulgence dress'd,
 With all her starry train appears ;
 The feather'd songsters sink to rest,
 And zephyrs whisper thro' the trees.

The business of this day is done,
 Perhaps the business of my life ;
 No more perhaps I see the sun,
 But close mine eyes this night in
 death.

Now is the time, my soul, that thou
 Shouldst call thyself to strict account.
 Thy talents mark, thy debts review ;
 And see to what they will amount.

When I cast up th' account of time,
 O ! what a dreadful blank appears !
 A blank, nay worse, for ev'ry line
 Adds to the sum of my arrears.

Yet still, my God, thou giv'st me space,
 Thy mercy lengthens out my time,
 With-hold not, Lord, thy pard'ning
 grace,
 Free grace, which cancels ev'ry
 crime.

How can I blot out sin's deep dye ?
 How can I pay my debts to God ?
 O haste, my soul, to JESUS fly,
 And rest thy hope upon his blood.

Yes, Lord, in thee will I confide ;
 I'm lost, but to the Saviour come,
 Subdue my vain self-righteous pride ;
 Let me rely on thee alone.

This night, my soul to thee I trust,
 And should I sleep to wake no more,
 O raise me from my native dust,
 My God and Saviour to adore !



A MORAVIAN HYMN,

ON THE DIFFUSION OF THE GOSPEL.

(Translated from the German.)

I.

HIGH on his everlasting throne,
 The Lord of hosts his work surveys ;
 He marks the souls that are his own,
 And smiles on his peculiar race.
 He rests well pleas'd this work to see,
 Beneath his easy yoke they move,
 With all their heart and strength a-
 gree,
 In the sweet labour of his love.

II.

His eye the world at once looks
 through,
 A vast uncultivated field ;
 Mountains and valleys meet his view ;
 All which a barren prospect yield.
 Clear'd of the thorns by civil care,
 A few less dreary wastes are seen,
 Yet still they all continue bare,
 And not one spot of earth is green.

III.

III.

See, where the servants of their God,
 A busy multitude appear,
 For Jesus day and night employ'd,
 The ground for him they toil to clear,
 The love of Christ their hearts con-
 strains, (hands ;
 And strengthens their unwearied
 They spend their blood, and sweat,
 and pains,
 To cultivate Immanuel's lands.

IV.

Alarm'd at their successful toil,
 Satan and all his foll'wers rage ;
 They labour to tear up and spoil,
 And blast the rising heritage.
 In every wilderness they sow
 The seed of death, the carnal mind ;
 They would not let one virtue grow,
 Nor leave one seed of good behind.

V.

Yet still the servants of their God
 Look up, and calmly persevere,
 Supported by their Master's word,
 The adverse pow'rs they scorn to
 fear,
 Gladly their happy work pursue :
 The fruit of their hard toil is seen ;
 Their hands the face of earth renew ;
 And here and there some spots grow
 green.

VI.

Where'er the faithful lab'ers are,
 The steps of industry we view ;
 They Satan's seed root up with care,
 And in its stead the Gospel sow.
 This seed they water with their tears,
 Then long for the returning word,
 Happy if all their pains and cares
 Can bring forth fruit to please their
 Lord.

VII.

Jesus their work delighted sees,
 Their industry vouchsafes to crown,
 He kindly gives the wish'd increase,
 And sends the promis'd blessings
 down :

Then plenteous show'rs of grace be-
 dew,
 And fructify the parched ground.
 The plants spring up, they thrive
 and grow ;
 The earth looks fruitful all around:

VIII.

He prospers all his servants toils,
 And us his flock in mercy chose ;
 Yea, on us undeserved smiles,
 And choicest blessings he bestows.
 We, foll'wers of the bleeding Lamb,
 Will firmly to his word adhere :
 Of him, amidst reproach and shame,
 With joy our testimony bear.

IX.

Here many faithful souls are found,
 With genuine love to Christ endow'd,
 Led by the Holy Ghost, and crown'd,
 As kings and priests to serve their
 God ;
 Burning with zeal, by love divine
 Constrain'd, themselves they freely
 give, (sign,
 Their goods and blood for Christ re-
 For him they gladly die or live.

X.

What can we offer thee, O Lord ?
 How worthily set forth thy praise ?
 Fain would we preach thy saving
 word,
 And dying love in ev'ry place ;
 In thee believe, thee serve and love,
 To thee our life, our all we owe.
 Who do't 'midst dangers us preserve,
 And mercies numberless bestow.

XI.

O ! may our lives thy pow'r pro-
 claim,
 Thy grace for ev'ry sinner free,
 That thousands still may know thy
 name,
 Humbly adore and worship thee.
 Open a door, which earth and hell
 May strive to shut, but strive in vain.
 Grant that thy word may richly dwell
 Amongst us, and our fruit remain.

T H E

MISSIONARY MAGAZINE.

No. VI.

MONDAY, DECEMBER 19. 1796.

To the EDITOR *of the* MISSIONARY MAGAZINE.

DEAR SIR,

HAVING been in a company where the appearance of religious impressions in early life was the subject of conversation, I was led to turn my thoughts to that subject. If what has occurred to me shall be thought useful, and falling in with the design of your Magazine, it is at your service. As the whole economy of grace is admirable, so there is something peculiarly interesting in grace dwelling in the hearts of the young. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Matth. xi. 25. 26.

I am, dear Sir, yours sincerely,

G. M.

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On RELIGIOUS IMPRESSIONS *in* EARLY LIFE.

THE truths of religion seem in general to make no impression on the minds of children. They may read and pray, and learn the Catechism, but it is merely as a task. The instructions they receive in public, and the advices given them in private, are alike forgotten, soon after they are delivered. There is a foolishness bound up in the heart of a child: To have their bodily wants supplied, and to spend their time in amusement, is all their care. There is, indeed, often a sweetness, a cheerfulness, a playfulness, in children, that is very engaging: but, let the fond parent pardon me, when I add, that impatience, anger, and self-will, also

soon discover themselves ; and even in the little quarrels of the nursery, the foreboding mind may trace that pride, ambition, and revenge, which are the bane of human happiness, and which deluge the world with blood. In short, the greatest pains of pious parents are found insufficient to restrain all the outbursts of that corruption which we bring with us into the world, and which grows with our growing years. If we recollect any thing of what passed in our early days, we will be ready to say, " We are conceived in sin, and brought forth in iniquity ; we are transgressors from the womb."

Let none, however, think it a thing impossible with God to prepare his own way in the heart of a child : with men this is impossible ; but not so with God, who can do all things. If we believe, what is clearly revealed in scripture, that the commencement and progress of the divine life in the soul is from the operation of the Holy Spirit, we shall be convinced, that it must be easy for the Spirit to sanctify the heart of a child, and to implant there all those heavenly graces, which will be gradually cherished, and called forth into exercise, in proportion as the natural powers of the mind begin to unfold. Properly speaking, nothing can be difficult to Omnipotence : but, according to our conceptions, it seems an easier work to implant and cherish the graces of the Spirit in the tender minds of children, than in the minds of those who are farther advanced ; and who, in their advancement, have added to their original corruption many actual transgressions. Now, instances innumerable may be given of persons far gone in the ways of sin, being converted by the grace of God ; and why may not this change take place also in the young ? " Like as a father pitieth his children, the Lord pitieth them that fear him. The promise is to you, and to your children."

The supposition we have made from the power of God, is confirmed by the analogy of nature, and the compassion of the Saviour. Throughout the whole of nature we perceive general rules, and here and there varieties not reducible to these rules. To pass over unorganised matter, the vegetable tribes, and the lower orders of animals, it will be sufficient for our present purpose, to attend to the nature of man. We find it, then, a general rule, that man must arrive at a certain time of life, before the powers of his mind are properly unfolded. But instances are not wanting where these powers are unfolded at a much earlier period, where a child in years appears a man in wisdom ; and may not the same thing happen in the economy of grace ? In general, childhood is over, and youth advanced, before religious impressions are discernible ; but, may it not sometimes happen, that a sense of religion shall be discovered in early life ? This supposition is greatly strengthened, by considering our Lord's tender care of the young. " Suffer little children," says he,

he, "to come unto me, and forbid them not, for of such is the kingdom of heaven. He took them up in his arms, and blessed them." Let us not doubt, that even little children are capable subjects of saving grace.

Happily for all who take a concern in the young, we are not left to mere hypothesis on this interesting subject. In the sacred records, the fact is ascertained, that the grace of God sometimes dwells in the heart of a child. Not to say any thing of the infancy of Christ himself, as his history must ever stand without a parallel, his forerunner was sanctified from the womb: Samuel was called when a child: Timothy appears to have had religious impressions when very young: "From a child he had known the holy scriptures." These words of the Psalmist, "Out of the mouths of babes and sucklings thou hast ordained strength," with their application to the children who sung hosannas to Christ, lead us to suppose, that God will be glorified in the conversion and sanctification of little children.

What is thus testified in scripture is confirmed by experience. There have been several instances in former, and in latter times, of children who had delight in the word of God, in prayer, and in conversing about heavenly things, who have discovered such knowledge, and such feeling of divine truths, as astonished the beholders, and convinced them that they were taught of God. Instances of this kind occur most frequently in the families of the pious. Most comfortable, no doubt, it must be to parents, when it so happens to any of their children; and most encouraging are such cases to all parents to seek the spiritual good of their children.

When instances of early piety occur, it seems proper that they should be faithfully recorded. The history of these little ones is peculiarly interesting and instructive: they are monuments of our Lord's redeeming power and grace; they are the first fruits unto God and to the Lamb. Let parents, however, or those who write their history, be very careful to record their experiences, as much as possible, in their own words. The cause of truth has been injured by the embellishments of the historian.

These few hints have been thrown out, chiefly to lead us all to the improvement of this interesting subject. From it we learn, 1st, What encouragement the young have to seek after God; 2dly, What encouragement parents have to begin early to make their children acquainted with the truths of religion; 3dly, What ground of comfort pious parents have as to the future state of their children, when they die in infancy; 4thly, What reason Christians have to admire the power and love of the Saviour, displayed to these little ones; lastly, What ground of abasement most of us may have, from considering, that, though we have had many days, and have been highly favoured as to privileges,

yet we are far behind some of these little ones in heavenly-mindedness, and longing desires after God. The illustration of these particulars is attempted in the following essay.

Of the LESSONS to be Learned from the History of those who are called in Early Life.

1st, FROM the instances of early piety recorded in scripture, and similar instances which have occurred in the different ages of the church, there is great encouragement to the young to seek after God. In such instances, you hear the Lord addressing you in language like this: "I love them that love me; and they who seek me early shall find me. Come, ye children, hearken unto me; I will teach you the fear of the Lord. O taste and see that the Lord is gracious; that there is no want to them that fear him." When you read the history of Samuel, or of any of those children, who, like him, have been called in youth, are you not pleased with them? do you not love them? do you not think them happy? do you not wish that you were like them? Like them, then, read and pray, and seek after God: like them, come with your whole hearts to this compassionate Saviour, who takes a peculiar care of the young; come to him, and he will bless you with all the unspeakable blessings of the Gospel of peace. Christ is even now kindly stretching out his arms to receive into the bosom of his love all those little ones, who know, who love, and who obey him. Blessed are those children who hear his voice, who seek his face; he hath promised to bless them, yea; and they shall be blessed.

2^{dly}, Instances of early piety afford great encouragement to parents, and to those who have the charge of the young, to begin early to instruct them in the fear of the Lord. It is not easy to say how soon children are capable of receiving religious instruction, sooner in many cases than is generally supposed; there is a curiosity, or a desire of knowledge, in most children, which, if properly directed, might be of great use, and would assist the parent in storing their minds with religious truths. All that a parent can do, indeed, is only to use means, which, without a blessing from above, will never make any serious or lasting impression: but it is well for parents to spare no pains in doing their part; leaving the issue to Him, who is pleased often to grant success to means apparently weak and insufficient. If, then, you would be faithful to the obligations you have come under at the baptism of your children, if you would wish to have comfort in them, and to see them grow in grace as they grow in years, be careful to embrace every favourable opportunity, as the powers of their minds unfold, to make them acquainted with the truths of religion.

gion. Tell them often of the love of God, in sending his Son to save them ; of the condescension, the love, and the tender care, of the Redeemer; of the promise of the Spirit, to make them holy. Lead them to bow their knees daily, unto the God and Father of the Lord Jesus Christ. Pray daily for the blessing of God on all the means which are made use of; that the Angel who redeems from all evil may bless them; that the good will of Him that dwelt in the bush may be with them; that, under the care of the Shepherd and Bishop of their souls, they may be conducted safely through this wilderness to the heavenly Canaan. If you are thus faithful to your important trust, who knows but that God may honour you, in making your labours instrumental for the spiritual good of your children; and that you may have the unspeakable comfort of seeing them called in early life, and devoting the prime of their days to the service of God.

3dly, Instances of early piety may be a ground of comfort to pious parents, respecting their children who die in infancy.— There is reason to fear that there are too many parents in the present day, who take no charge of the souls of their children, who make no conscience of devoting them unto God, who do not remember them in prayer at a throne of grace. As to the future state of their children, should they die in infancy, I say nothing, but leave them with the God who made them, who knows them who are his; but surely such parents can have little ground of comfort from the part they have acted. Whatever may be God's designs of mercy towards their children, they, by their neglect, have done what they could to ruin their children for ever. Let parents, then, if they would have comfort in their children, and have hope in their death, think of the importance of the trust committed to them, and be faithful in discharging it. It is to those who are faithful to this trust, that I would now address a word of comfort. If you have sincerely devoted them to God in early life, if you have often recommended them to God in prayer, you have good ground to hope that God will be faithful in keeping what you have committed to his care. If he shall be pleased to take them away in infancy, yet you may hope, that He who can sanctify from the womb would not take them out of this world, until by his Spirit he had prepared them for heavenly glory. Sorrow not, then, concerning those little ones who have fallen asleep in Jesus, as they who have no hope. They are, no doubt, taken away from the evil to come; they now surround the throne of God, and of the Lamb, singing their hosannas and songs of praise. Yet a little while, and you shall see them again, and shall see the wisdom and love displayed in taking them so soon away from a world of sin and sorrow, to the heavenly regions of light, and love, and joy.

4thly, Instances of early piety are well fitted to lead all the
people

people of God, whether parents or children, young or old, to admire the power and love of the Saviour, displayed to these little ones; he blesses them, and draws them to himself by the cords of love. In the case of those who are converted after they have come some length, and where the work has been carried on in a gradual manner, we are too ready to lay much stress upon the outward means they have enjoyed, and to rest so much in second causes, as to overlook the great First Cause. They were carefully educated, say we, they had a good example shown them, they waited faithfully upon the ordinances of religion, and, as was naturally to be expected, they have become good Christians. Now, even in such cases, where, to a careless observer, there may appear nothing extraordinary, if we were to examine them minutely, we should find a variety of providential circumstances in their lot, all evincing the care of their heavenly Father leading them by the hand into the ways of peace. But in the case of those sanctified from the womb, or called in early life, a divine power is more visibly displayed. Such cases, being more out of the common order of providence, naturally arrest our attention: natural causes seem insufficient to account for them: we are led back in our inquiry to him who is the Lord of nature. The language of the serious inquirer in such cases will be, "This is the doing of the Lord, and it is wondrous in our eyes." Let us, then, from all the instances on record of early piety, be led to adore and praise that almighty and compassionate Saviour, who humbles himself so far, as to take a concern in little children, who refuses not to display the riches of his grace, even towards *them*, who gathers the lambs with his arms, and carries them in his bosom, and who recommends them to the special care of his ministering servants, saying, as to Peter, "Feed my lambs."

5thly, Instances of early piety may serve as a reproof to most of us, for our great backwardness to what is good, and the slowness of our progress in the divine life. When we read of those who soon began to seek after God, and who spent the prime of their days in his service, let us put the case home to ourselves, let us put to our own hearts such questions as these: In what manner did we spend our infancy and youth? Have we remembered our Creator in the days of youth? Have we improved all the favourable opportunities, which we have enjoyed? Have we hearkened to the calls of God's word and Spirit? I am afraid that most of us on such inquiries, will find just cause for self-reproach and self-abasement. Past time can never be recalled; if we are conscious of having mispent it, we ought to be more anxious to improve what yet remains. Let us be ashamed to think that while many have shown much concern about religion in early life, we, who have seen many days, who have seen much of the goodness of the Lord in the land of the living, who have heard
many

many sermons, who have read many books, and who have experienced many strivings of the Holy Spirit in our hearts; we should be so ready to rest satisfied in past attainments, or even to suffer backslidings. What a compassionate Master do we serve? How is his patience tried with us? Yet he bears with us still, he waiteth long to be gracious; O let us not abuse the patience of our Lord! The past time of our life is more than sufficient to have wrought our own will: let us now get up and be doing, let us arise and go to our Father. Let us resolve to live henceforth to the praise of the glory of that grace wherein he hath made us accepted in the beloved. Here we have no abiding city, let us live as pilgrims travelling to a better country. Difficulties and distresses must be looked for in the course of our journey, but they are not insurmountable. Christ hath gone before us to prepare the way; he is ready to help us, he is not far from any one of us: "Lo I am with you always, even to the end of the world." Leaning on him, we need fear no evil: "We shall be more than conquerors through him who loved us." What strong encouragement have we to rely at all times on this Rock of ages. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Be thou faithful unto death, and I will give thee a crown of life." "Surely I come quickly. Amen. Even so come, Lord Jesus."

MR KIRKLAND'S JOURNAL.

[Concluded from our last Number, page 216.]

Nov. 3. **A**TTENDED public worship, and preached this day to a full assembly. Some few of the Indians very attentive. The commissioners from New York, bound to Onondago, were present, and gave their attendance.

9. Saturday. The week past several attempts have been made, and plans proposed, to unite the whole Oneida nation, that they might become more useful to one another, and be rendered more respectable. The last proposed plan (in substance) was this, viz. to divide their property, or set apart a certain portion of land to each family; and make only two grand settlements, instead of six or seven small insignificant ones. The land so set apart, and becoming the property of individuals, is never to be sold to white people; but may be sold or exchanged one with another. Kanaghsholage to be the westernmost settlement in the reservation. Oriskenes, so called, with all those who did not like to promote agriculture and civilization, and such as could not bear the restraints of the Christian religion, nor love its doctrines, to settle there. Kanonwalohale to remain the capital;

capital; and none but such as were desirous of promoting husbandry, and will study for peace, and endeavour to advance the true religion, to remain there after two years. No ardent spirits ever to be brought into the town, unless in case of sickness; and that obtained with the permission of a majority of the chiefs. Drunkenness in the town to be punished. A meeting house to be built in the centre of the plain; and one main street to be laid out, six or eight rods wide, for four or six miles in length; and each family to have a building spot on the road, and a small home-lot. The whole to be laid out with uniformity and regularity. The remote lots might be leased to white people for a certain term of years, and the proceeds to be laid out in cultivating the farms of the individual families of the Oneidas, to whom such lots had been appropriated.

The above sketch of the general plan has been the subject of much discussion. But finally could not be carried, but by a bare majority. It was therefore thought best to adjourn.

Skenandon, their second chief, (since good Peter's death), declared in private council, that he was determined, for the sake of peace and good order, to move and begin a new settlement near the line of reservation, and adjacent to the academy; and such of his clan, or any other as were resolutely determined to live like white people, to carry on husbandry, to support good order, and practise the true religion, might come and settle with him, on no other conditions. Their various reasonings upon the subject, and the objections that were raised, would fill a small volume, if all were to be written, and serve as a portrait of their different dispositions, improvements, and prejudices. Those who have approximated most to a state of civil-society, strenuously urged the measure with every argument they were masters of, and such as I was able to furnish them. These two particularly, "That the future happiness and prosperity of their nation depended upon their cultivating their lands, and a majority of them becoming husbandmen. 2dly, That while they held their lands in common, there was no sufficient stimulus to exertion. Property, or the certain enjoyment of the fruits of our labour, was the principal motive to industry; and that their own experience had already taught them this.—Some opposed the plan, merely for its being too much like white people, and, in the course of a few years, there would be no trait in the town of the genuine Indian.

I must desist from writing for the present. I have almost ruined my eyes, by the use I have made of them already, and spending several weeks successively in their smoky houses.

9. Saturday. I find myself so unwell this morning, conclude to return to my family. Am to be accompanied by Capt. John Onondiyo, and, if able, to preach at Brothertown to-morrow.—

Dec. 1796.

The

The Oneidas conclude to set out on their fall-hunt, on Monday next.

16. Saturday. I have been much out of health, and confined to my room, most of the week past, in consequence of a violent cold I contracted when at Old Oneida, keeping with no other covering but my gown. Captain John, and several others, have tarried with me the whole week. He returns this day.

23. Saturday. The weather has been very uncomfortable, and the travelling extremely bad, that I have not so much as ventured out. Several Indians have tarried at my house through the whole week. Among others, an aged widow, about eighty years old, as she computes her age. She professes the Christian religion; seems to have acquired much knowledge of the perfections and attributes of the great God, and his government, by reflection. I have been much entertained with her conversation. There is an air of simplicity in all her deportment, with many of the Indian manners; and now and then discovers the possession of a strong mind and lively imagination. One of the Indians tells me, that she has been considered as the most sensible Indian woman they ever knew; but seldom talks. In the course of her conversation, she expressed a willingness and readiness to die; would attribute it to the power of the great God, who had made her to differ from other Indians; that she was by nature no better than the vilest. Several of her expressions I will give in her own dialect, and literal. "The great God had supported the old widow (said she) always! always! from a little child—every day—every night! How good it will be by and by to thank him, to thank him—to thank him a great deal in t'other world! and Jesus too! he dies, and so we become alive."

24. Lord's day. In the providence of God, I am still deprived of attending public service. The inclemency of the weather, with the remains of the influenza hanging about me, but especially the weakness of my eyes, oblige me to keep my house, and attend only to private instruction.

25. Monday. Visited by a number of Indians, to be informed of my health, and to have some conversation with me. This is peculiarly the season for Indian visitors. Some are going out for a few weeks hunting; others returning; and many, after securing their little crops of corn and beans, if they think their store is scanty, quit their homes till the middle or latter end of winter, and seek a subsistence elsewhere.

26. Visited by six Oneidas to tarry over the night. Received a message from an Indian in Brothertown, praying for my assistance in his present distressed situation, having by accident dislocated a bone in his knee. Sent to New Hartford in Whites-town, for Dr Beach, a noted surgeon.

30. I was so well this morning, that I ventured to accompany Dr Beach to Brothertown, for the assistance of the distressed Indian. After some difficulty, and a second effort, the Doctor restored the bone to its proper place.

December 7. Saturday. The week past exceedingly crowded with Indians of every class. A gloom seems to be depicted on the countenance of every thinking Indian, from an apprehension of a more general Indian war.

8. Lord's day. Preached at Brothertown, Matth. xxiii. 37. "How often would I have gathered thy children," &c. I endeavoured to illustrate and apply this general proposition, as contained in the words, viz. That the Christian spirit is very tenderly affected, in a view of those evils and calamities which are coming on impenitent sinners. A crowded audience, the house so full that some were obliged to stand out at the windows, and universally appeared solemn; some groanings and sighings among several of the Baptist persuasion; but no disorderly behaviour. I continued my discourse too long, although their attention did not seem to abate in the least degree. The eagerness with which they attended was very animating; and my own spirits much revived, after so long a confinement. O! may a gracious God, of his infinite mercy, give some increase! One of the professed Methodist Indians thanked me with tears of joy for my sermon. Engaged to preach here the next Lord's day, should I not be notified of the Oneidas return from their hunting.

15. Saturday. Nothing new has occurred the week past, but gaining of my health, and my eyes growing a little stronger; and my patience tried with the Indians.

16. Lord's day. In the course of the last week, was told by several of the Brothertown Indians, who were of the steady class, that some of their tribe, of the Baptist separate persuasion, particularly Ashpo and some others, had lately arrived from New England, Stonington, and Mokegan, in Connecticut; that they depended much upon hearing me, in order to judge for themselves, if I was a gospel preacher; and advised me to preach without any notes. I accordingly took a subject which I thought might be well adapted to the occasion, which I had methodised with a view to the Indians, and discoursed from it in several villages. The subject I made choice of was in Is. li. 16. "And I have put my words into thy mouth," &c. I have abundant reason to bless God for his mercies this day. He hath favoured us with the tokens of his presence, by the solemnity and engagedness with which they attended to divine truths. After sermon, I publicly proposed to elder Ashpo (as they call him) to make the last prayer; but he declined; and after the meeting was over, several of the Indians applied to him for another religious exercise, in which he should improve his gift, as they
phrase

phrase it. Their object was to have him speak while I was present. He objected to it, on account of the day's being far spent; and the people having been together for near five hours, they must first return to their homes, and he would meet them at such a place in the evening. This was accordingly published before the assembly dispersed. I was so much exhausted, I thought it not prudent to tarry in the evening, as there was no convenient place for me to lodge with any degree of comfort, and I expected they would continue their meetings great part of the night.

17. Monday. Visited by several Indians, with a particular account of their religious meeting the last evening. They had four speakers, or exhorters, the last of whom was a woman. They continued till near midnight; but were all disappointed in Mr Ashpo, the old gentleman, who, instead of flame and zeal, and an elevated voice, spoke with great deliberation, low voice, and said little more than to repeat over a considerable part of my sermon, and comment on some parts of it; and concluded by speaking highly in favour of learning. After this, young David Fowler rose, and spoke with great vehemence, till he almost foamed at the mouth; but communicated no information or instruction. The whole of his harangue was a mere repetition of some extravagant words and phrases.

N. B. I have again promised to preach the next Sabbath at Brothertown, if not sent to from the Oneidas.

22. Lord's day. A mistake was made the last week in regard to the place appointed for our assembling this day. We met in two different places, the house where we usually assembled for religious worship being too small to contain the people; a number of Indians had proposed another place, though not so central, yet more capacious and convenient. An invitation was given them, after we had begun to assemble, to meet all at the same place.—But the Baptist party rather objected to moving from their place of meeting, as it was the last Sabbath their friends from below would be with them, and urged that the house was too small to contain the whole body of the people. They accordingly divided for this day. It was thought, nevertheless, a premeditated plan to meet by themselves, in order to give a better opportunity for those new Baptist exhorters to display their gifts; for they had several times declined and refused speaking when I was present.—Discoursed from Luke xvi. 8. "For the children of this world are in their generation wiser," &c. We were near three hours in our religious exercises; the Baptists, and some of their separates, held their meetings till after sun-set.

25. The Indians having been accustomed to assemble on this day for religious worship, intended to have preached to them, but the weather was too boisterous and stormy to go out. Spent

some time in conference with a number who repaired to my house.

29. Kanonwalohale. Discoursed from Luke ii. 13. 14. Some appeared to attend with great eagerness ; but all have suffered as to their health, from the disagreeable situation of our place of meeting. The house has not been repaired agreeably to the repeated promises of the Indians. The windows open, and cracks between the logs, that the violent snow-storm had filled the house ; the floor and seats covered with snow and ice. I stood near three hours upon the ice, and my feet clad with moccasins instead of shoes. I have now contracted an extreme bad cold, which I am afraid will settle in my weak eye. In the evening, attended a conference with a number of their chiefs and head warriors ; then a council, till after midnight. I once more gave them a severe reproof for neglecting to repair their meeting-house, though the reproof was accompanied with intreaties.

30. Very unwell this day, but have been able to visit several families, particularly Elizabeth, wife of Yank, who has been for some time confined by sickness, and apparently in the last stages of the consumption. She was supposed to have met with a change of mind about five years ago, and since that time has in general conducted herself with propriety. Her amiable disposition, kind, tender, and discreet deportment, had recommended her exceedingly to the esteem of her acquaintance and relations. After some conversation, in which I endeavoured to bring up to her view the promises of the gospel, the fulness and completeness of the covenant of grace to answer all our wants, and the blood of atonement being sufficient for the pardon of all our sins, she appeared to be overcome, and desired to rest a moment. After some time, she replied as follows: "Father, I have heard all these words of the Lord, which you have now spoken. I have heard them with my whole heart ; they are life and joy to my soul. You see this body is decayed, and lost its former vigour and strength, and I am sometimes exercised with severe pain in my breast and side. Some of my acquaintance, when they visit me, wonder I don't complain ; and I wonder that any creature should complain when God punishes them for their sins. Jesus was himself pained, when he undertook to redeem us. Pain is distressing ; but when I consider what a sinner I have been, I wonder that I should have any thing else but pain ; and anon I consider how good God is, how perfectly just and right he is ; I then almost forgot my pain. He can give such a life and joy to my soul, as almost entirely takes away the pain of my body. Father, I thank you for this visit. I can now part with you, with less reluctance, yea, in full peace ! See ! there stand thine little children of mine. I have given them up to God, I am no more anxious about them. The reason is this : that merci-
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ful God, who has (I hope) shed down his light and peace into my soul, can give them the same, if he thinks best." Here she was obliged to desist, being very faint. After she had a little recovered, I took leave of her, as I had proposed to return the next day. The scene was truly affecting, and required an effort to restrain the tender emotions of the soul. How wonderful, how rich, how triumphant, is thy sovereign grace, O thou exalted and enthroned Saviour!

31. Last evening sat in council with a number, upon the subject of the academy, and the children they were about to send. Some had murmured, and complained that it was not a free school. I endeavoured to convince them of the propriety and necessity of selecting the specified number, agreeably to the original plan for the first trial, and that no persons were better able to do this, than Mr Dean, Mr Caulkings, and myself, to whom the trustees had referred the selection; and that the Indians themselves had agreed to this, when the plan was proposed some years ago. I again informed them, that so soon as they could build near the academy, and board their own children, they might send forty or fifty, or even one hundred. But provision was made at present for boarding no more than six or eight; and a proportion of them must be of the Seneka and Cayogo nations. They in general appeared to be well satisfied, and concluded to set out this afternoon.

Jan. 1. Last night came to my house several of the Oneida chiefs, viz. Skenandon, Capt. John, Laulense Aukeand'yakhon, Kagh-helayen, Atenis, one Tuscarora chief, with their sons, and accompanied by many others, with some women and children. The whole number consisted of nineteen souls. Gave them an exhortation, and closed with singing a psalm, and prayer. This evening addressed by the parents of the children who were to be admitted as members of the school, upon the plan of Indian education, which had been proposed to the Society in Scotland, their Board in Boston, also to the Secretary of the Treasury of the United States, with many other individuals, and received their approbation. After several short addresses, and replies made relative to the subject, Laulense Aukeand'yakhon requested leave to speak on the occasion, in his own behalf, more particularly as he considered his situation to be singular. All were instantly attentive. He began as follows:

"Father, and brothers here present, hear me; open a candid ear. My principal business here was to introduce my son Isaac to this great school. Now, upon the introduction, and giving up of my son, it is proper you should know what my views are. Father, you know it is more than three years since the instruction of my son has been a subject of frequent conversation betwixt us. He is a lad we both love. But soon after you had
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digested the plan of Indian education, and it was agreed upon that my son should be one of the number, the unhappy division took place in our nation, betwixt the Sachems and the warriors. I changed my side, and did for some time think I was right; at other times, I determined, in my own mind, blame lay on both sides; and, for some time past, I have been wholly inactive. I chose to withdraw from each party, and see what would be the issue. I viewed my nation as devoted to ruin, except a few individuals. The great God has seen fit to bring much sickness upon me for this year past. I have been unable to perform much labour, or endure the fatigues and hardships of hunting, with any degree of alertness or success. Many days, and some whole weeks at a time, I have lain in my hunting cabin in the woods, in consequence of a weakness and pain in my breast.

“ Father, I have not been idle, you know I am not of that cast. During all this weakness of body, I have worked much inwardly. I have taken a retrospective view of my past life, in relation to God, my Maker, Jesus the Saviour, to you, our minister, to my nation, to my family. I have looked over my whole heart and soul. This has been a great work! and the work is not yet finished. I say it is a very great work. So soon as I have completed it, you shall hear from me again; and in the town shall I proclaim, and my voice shall be publicly heard by my nation, of all parties. For the present, let me tell you, Father, that for near three years I have been under a cloud. I have walked in midnight darkness! I have many times absented myself from public worship, and when we have occasionally met together, it has been all dark, and no gleam of light. Father, I believe the light will soon break forth. Wherever the person is, of whatever rank, whether Sachem or warrior, whom I have offended, or been the occasion of misleading; I will be the first in giving him my hand, without so much as asking him, or waiting for him to extend his own, (then sprang forward with an extended arm, and said), Here, Father, I now take you by the hand. Forgive whatever you have seen wrong in me; and may God hear, for Jesus sake, forgive likewise! I yet live, and I wish to see peace while I live; and to see good come to souls, immortal souls! For what is the peace, or wealth, or pleasures of the world? They are vain and deceitful. I don't mean to blame the world in itself considered, but my use of it, and my designs in it. I only am to blame: I only have impoverished my own soul, and poisoned it by angry and wicked passions. I hope God Almighty will effect a complete deliverance.

“ Now, Father, attend, and all here present. I said my business here was the introduction of my son. What are my views? What are my wishes with respect to my son? Do I wish him to become a great man of the world? No. There is not one such wish now existing in my heart, that I am conscious of. The strongest wish

wish of my heart, and the warmest affection of my soul, in regard to my son Isaac, is this, that he may attain the knowledge and love of God, that he may possess true goodness in his heart, that he may get into that path, which will certainly lead him to a happy life in the next world, even to live with the great and holy God, and Jesus Christ his Son, and all good people. This, Father, is my wish concerning my son; here are my views, tho' expressed in few words. Should my son obtain this, I expect he will some day or other lift up his voice to my poor nation. And should I be assured of his attaining to this knowledge and love of God, and true goodness implanted in his heart, while I yet live, I shall leap for joy, when I come to stand at death's door, and take leave of my son, in full assurance that he will do good while he stays behind, and when he has done his work, will overtake me! This is all I have to say at present. I only add, that his mother wishes the lad may visit his family, within the term of one month; if he only tarries one night."

The foregoing address was so lengthy, and delivered with so much pathos, and altogether unexpected, and from a person who had long exempted himself from their public councils, that it silenced in a great measure all the other speakers, and seemed to absorb all their ideas, and wrap them up in a kind of agreeable surprise. Captain John is a much more graceful and eloquent speaker than Aukeand'yakhon, but his modesty forbid him to enlarge upon the subject at this time. He only added, that the education of his son Moses, and two other of his sons, had long been deeply impressed upon his heart, from the knowledge he had acquired of a civilized people. He would therefore only add, that the sum of his wish, respecting his son, was to have him fitted for usefulness, in every point of view; and to have him become a good man, in the full extent of the expression.— That the eyes of so many would be upon them continually, to watch over them, and the expectations of so many raised in regard to the institution; and some of the greatest and best people in the world to patronise it; he had nothing to say, but to give up his son, and be thankful, and pray that he may become wise!

I would just observe, that though Captain John is a much more majestic and graceful speaker than Aukeand'yakhon, the latter is thought by many to be the most sensible Indian in the whole nation, since good Peter's death. His independent spirit, and love of domination, with a large share of pride, and deep-rooted prejudices against the white people, render him less popular, even among the Indians, than Captain John is at present. What influence he will gain from his present disposition, and professedly new views of things, time will evince. He is unquestionably a person of great abilities, and may be eminently serviceable to his nation, should their divisions and animosities be healed,

healed, and he maintain his integrity, with that meek, tender, humble, and benevolent spirit, he now exhibits. He constitutionally possesses a strong passion for power, that is quite repugnant to that liberty and equality which is so dear to Indians. He is not a pure Indian, but of French extraction, on his father's side. To this the Indians attribute his high quick feelings, and love of superiority. From the predominant cast of his mind, the old Roman maxim may be applied to him: "Aut Cæsar, aut nullus." He must be chief, or nothing at all. His family connections are large, and most of them distinguished for their ingenuity, good sense, or affability. The sick woman, Elizabeth by name, whom I visited the beginning of the week, is own sister to this Aukeand'yakhon. She is distinguished for her piety, as well as good sense. Our conference this evening broke up a little before midnight. I could write only the above speech.

2. Thursday. I delivered the following address to the chiefs and warriors of the Oneidas, and Tuscaroras present.

"My children, attend, both Sachems and warriors, open a candid ear.

"Various have been our mutual congratulations, upon the return of another new year. We have sympathised with each other in the recollection of the evils and afflictions which have befallen us the past year; and we have participated in the recapitulation of many mercies we have respectively received from the God of love, and giver of all good things, through the past year more particularly. Many things have been very agreeable, in the conferences we have had together for several days. I expressed last evening my great satisfaction with the address of my son Aukeand'yakhon. It has been like a cordial to me; and it seemed to diffuse joy through every one present. It is my prayer, that God may graciously enlighten him, strengthen and confirm him more and more, in the true religion, and make him a blessing to the nation. May he live to see good come to his favourite son Isaac, who is now become a member of the school. Let the father take courage from the consideration of what God has done for him, amidst all his prejudices, and midnight darkness, in which he has for some time walked, (as he himself expresses it); and surely God is able to dart the true light into the heart of the son, and implant the true religion there; and make him prove a great comfort to his father, and excellent mother. I have also expressed my satisfaction with the address and sentiments of Captain John, Skenandon, Atenis, Lieutenant Cusock, and others. What more shall I say, you know my disposition, and every wish of my heart respecting your children. What lies in my power, I shall do for them. I shall not fail to counsel, advise,

advise, reprove, and exhort them, as occasion offers, and their situation requires.

“ As we have enjoyed a free, unrestrained, and friendly intercourse, I would take this occasion to animadvert upon several oblique and ungenerous reflections, that were cast upon me by some individuals, while at the village. I don't mean, my children, that it interrupt our present agreeable interview ; nor do I wish you to make any formal reply, until I meet you in full council in your own town. Hear me, therefore, my children, with patience and candour. To you, indeed, I may open my mind with the utmost freedom. At one of our conferences in the village, I was indirectly reflected upon as having been negligent in forwarding this school, which has been for a course of years the subject of contemplation, and calculated for the good of Indians ; and that I had accused you as a people, or nation, of ingratitude.

“ Hear me, my children, a few moments, with tenderness and candour.

“ The establishment of this school in your vicinity, has been an object of my constant attention since the projecting the plan ; it being, in my opinion, the last expedient to be tried, and the last effort to be made, together with agriculture, and the gradual introduction of the civil arts, for your national happiness and prosperity.

“ Some of you are well acquainted with the exertions I have made to effect it. Here let me enumerate several instances. In the first place, I have given to the school or academy three hundred acres of land, never to be alienated, but remain the sole property of the academy, and to be improved by the trustees towards the support of an able and skilful instructor. This is one eighth part of all the landed property I possess. In addition to this, I have taken three long and expensive journies to bring about its establishment ; one to Boston, when accompanied by Captain John, and two journies to New York, and Philadelphia. These journies were performed at my own private expence, and without the least charge to you, or any other person. They cost me (exclusive of the losses I unavoidably sustained by my absence from my family) upwards of 170 dollars ; for which I never asked, nor do I ever expect, any recompence ; unless I am rewarded by the promotion of your happiness, and seeing good come to your children. I also undertook the long and most fatiguing tour to the Senekas country, the winter before last, with a principal view to lay a foundation for your rising and future happiness. My sufferings in that journey were almost every thing, short of death, which some of you can witness, till I arrived at Philadelphia.

“ Since the charter of incorporation of Hamilton Oneida Academy

demy was obtained, and my return from New York, I have been with you, and in your vicinity, viz. Tuscaroro and Brothertown, every Sabbath, except two, unless prevented by sickness, or occasionally called away, and with your consent. During the greatest part of this period, I have been able to read but little, and scarcely put pen to paper, by reason of the weakness of my eyes, which has frequently occasioned me great pain till within these few months past. A heavy judgement this! in which you ought to have sympathised with me; especially as I received the first wound in my left eye, while on the tour to the Senekas country.

“ In addition to this, Mr Dean, your old interpreter and friend, has been gone the whole season, in the service of Congress, among the western Indians. He was appointed Treasurer to the Board of Trustees, and you all know, by painful experience, the fluctuating and uncertain state of things, among almost all the Indian tribes, for the year past. The trustees have been collecting materials for erecting a building, that shall accommodate the number of Indian youth proposed; and more, if desired. This is a work of time. The small house the school now occupies was built by only two persons, beside myself, and for your present convenience. I am not one of the trustees of the academy. For various reasons, which I have heretofore mentioned to some of you, I refused to be one of their board. Nevertheless, I shall attend to its interest, and seek its prosperity, with as much engagedness as if I belonged to their board. Where then have I been negligent, as to my duty, in forwarding this school? Your ungenerous and ungrateful reflections are groundless, and only the fruit of a party-spirit, which even some of your chiefs have acknowledged. I have received, in some instances, the same treatment, though dressed in a different garb, from envious and unprincipled white people, who have suggested, that I have acted from selfish interested motives. Others, and some of the first characters in the state, bring a very different charge against me, relative to this matter. They have checked me, and kindly reproved me for giving so much as I have. They say that I have given more than I ought to have done, consistent with the duty I owe to my family; that justice has a prior claim to charity. This, my children, is my situation. Am I to be pitied, or blamed? After all, be assured, none of these things move me; nor will they direct me from the object upon which I originally set out, and in the accomplishment of which I consider your national happiness to be involved. As to the purity of my motives, in regard to this school, I have long since referred to my Maker, and merciful Redeemer; and there I endeavour to refer them every day.

“ I have also heard, that some of the first-mentioned class of
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contracted, mean, and envious white people, should have said' that I must certainly expect advantage some way or other, or I would not have done so much; that the school would give a greater value to my land; and that I must be influenced from this consideration. If this suggestion proves any thing, it proves too much; because there are nearly twenty others whose land would be enhanced in value equally with my own, so far as the school could effect it.

“ That the aforementioned objection should be made, my children, chiefs and warriors, is not strange in the present state of things. A mind that is wholly selfish and contracted, can have no clear perception of benevolent affection, and will pervert frequently a benevolent action. Our actions and general conduct afford us sufficient evidence of the disposition of the mind, in almost every case; and we have no other rule to go by.

“ Furthermore, some have blamed me that I have preached so much to the Brothertown Indians, the summer past, and neglecting the Oneidas. There may be reasons for this conduct, which will satisfy every candid mind among you. The Brothertown Indians have been, for a considerable time past, in a distressed, divided, and almost helpless situation. They have been much divided as to their secular affairs, and much more deplorable have been their divisions in religious matters. Some have been greatly exercised about the concerns of their souls, and to have the true religion. They have been rent and torn in pieces by various sectaries and lay-teachers, such as we have no reason to believe were commissioned by the Lord and Head of the church. A number of them have renounced their infant baptism, and have been plunged into the water; and it is said by a few sober, steady Indians among them, that they are not any more washed from their sins than they formerly were. Sometimes I have been encouraged to hope the Spirit of God was really among them, and at work in the hearts of some: they asked for help, they wanted instruction, who should forbid? who could refrain?

“ And as to you, Oneidas, how unhappy have been your divisions for a long time? How pernicious their consequences? How little have you done, as a nation, to promote the true religion? See the situation of your house of public worship! That speaks, with an intelligible language, what your disposition towards religion is; it tells no lies. More than once have I furnished you with nails and glass to repair it. Many have been the discouragements to any great exertions for promoting your national happiness; and many are the embarrassments, as your divisions and party-spirit have alienated your affections from one another, and destroyed the foundation of mutual confidence. The baneful vice of intemperance, as a nation, still continues, (some in-

dividuals excepted), and is practised, to your great detriment, both as to your secular and spiritual interests.

“ I may add to this, jealousy and ingratitude, which are characteristic of you as a nation. Of these things I have frequently told you, counselled and warned you, and pleaded with you, in the tenderest manner, with tears, and prayers, and cries !”

N. B. The wicked and abandoned white people, whom they harboured among them, were also mentioned.

17. Set out for Boston, to attend the ordination of my son.

SAMUEL KIRKLAND.

[Though the foregoing Journal has occupied a larger proportion of this and the former number, than we in general wish to appropriate to any particular paper, yet as it contains the latest accounts received from Mr Kirkland, and no part of it was ever before published either in this country, or in England, we trust our readers will not take exceptions at its unusual length.]

CONVERSION OF THE JEWS.

An EXHORTATION to FERVENT PRAYER for the CONVERSION of the JEWS.

AT a time when a spirit of prayer for the salvation of the Heathen seems to have been poured out from on high, it cannot be justly supposed, that the conversion of God's ancient people is altogether forgotten. We may be too apt, however, to look upon this scattered people merely as objects of the divine displeasure, and leave them no more room in our addresses at a throne of grace, than if we thought their conversion almost impossible. Our public prayers, in which they are almost neglected, and perhaps our private sentiments, give too much ground for this assertion. When the Jews are the subject of conversation, are we not rather disposed to heave hopeless sighs over their deplorable state, than join in fervent prayer for their salvation? We trust, however, there are many that now feel the most ardent desires, and offer up earnest supplications, for the deliverance of captive Israel.

Can we read Paul's account of his own people, in his epistle to the Romans, and not feel something of that deep grief and great affection which he had for them? Were they not once the favourites of Heaven, when we were without God, and without hope in the world? “ To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; theirs were the fathers, and of them as concerning the flesh Christ came, who is God over all blessed for ever.” If they had not been adopted as God's peculiar people, among whom were preserved his lively oracles, and if the Messiah promised to them had not in the fulness of time come, would the Gospel of salvation have reached our guilty ears? Ought we not to love and pray for that people, through whose
means

means a great part of the testimony of God has been transmitted to us in purity.

It is granted, they have been a stiff-necked, gainsaying, and rebellious people, and have filled up the cup of their iniquity, by crucifying and rejecting the Lord of glory: but for this cause, the judgements of God threatened against them have had their exact accomplishment. The maltreatment they have been subject to, from almost every nation under heaven, while it shews the righteous judgement of God, and adds to the evidence of the Christian religion, evinces, at the same time, the degeneracy even of those who profess to be followers of the Lamb of God. Why despise them, or treat them with contempt? It is true, they were broken off from the good olive because of unbelief; but were we grafted in because we had faith? Nay. They were broken off because of unbelief, and the Lord hath been pleased to grant us Gentiles faith: for who hath resisted his will? "Let us not then be high minded, but fear." But shall they continue ever in unbelief? Is not God able to graft them in again? Blessed be God, we are not under their malediction, but enjoy the benign rays of the Sun of righteousness! They are still in darkness, but to them also, "there shall come out of Zion the Deliverer, and turn away iniquity from Jacob; and so all Israel shall be saved." Is it the promise of God to redeem his ancient people from all nations whither he hath driven them, and shall not we cry day and night on their behalf? Have we entered into their inheritance, and shall not our bowels move for the return of our brethren which are lost?

We cannot ascertain the precise time when the Jewish people shall be converted. It is enough for us to know that the Lord has purposes of grace towards them. As the time of their deliverance is still drawing nearer, so our prayers for them ought to be the more fervent. Did Daniel pray earnestly, when he understood that deliverance from the Babylonish yoke was at no great distance; and shall we not supplicate more earnestly the God of Abraham, of Isaac, and of Jacob, to appear for the salvation of his people from a worse bondage than that of Babylon? It is true, Daniel was more assured of the precise time of that deliverance, than we can be of the time of their conversion to Christianity; but we ought not on this account to be more lax in our supplications: On the contrary, since we cannot say when they shall be brought to the knowledge of the truth, let us be the more earnest at a throne of grace, not knowing how soon the Lord may grant them repentance unto life. It seems to be a more important inquiry, whether a work of grace shall begin among them, before a general spread of the Gospel, than whether they shall again possess their own land. What a glorious acquisition would they be to the church of Christ! Being scattered

scattered abroad among the nations, they have learned the languages and customs of almost every people; and, if they were to receive the faith of our Lord Jesus, would they not be as so many Pauls in preaching that faith which they once destroyed? Through their means, a great part of the world might be filled with the knowledge of the truth as it is in Jesus. Let us then with one heart and one soul wrestle with God for his ancient heritage. Who can positively assert, that their conversion is yet far distant? That spirit of inquiry and doubt which seems to have seized many of them, together with that favour shewn them by a neighbouring nation, if we are not misinformed, are somewhat favourable appearances towards their conversion. "Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?—For, if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

That he, who hath broken down the middle wall of partition between Jews and Gentiles, may soon make them one body, himself being the Head, is the earnest prayer of

PHILADELPHOS.

TO THE EDITOR OF THE MISSIONARY MAGAZINE.

MR EDITOR,

Cambridgeshire, 7th September 1796.

MUCH has been said and done of late on Missions to the Heathen, and, I doubt not, to a good purpose. It is one strong recommendation in their favour, that the more we engage in them, the more we feel ourselves inclined to labour for the good of our countrymen at home. Having been pretty much employed myself of late, in the one, I may say, from experience, it has led me more than in any former period of my life, to be concerned for the other. It has put me upon thinking of the different ways in which we might be useful to our fellow-sinners around us; not only by public preaching, but by occasional hints and observations, as we may be sitting in the house, or walking by the way. It has seemed to me desirable, that every Christian should consider himself as in some sense a Missionary. Occupied with these sentiments, I lately resolved to make some experiments upon strangers whom I might meet with on my journies. I will relate an example, which may not be altogether useless to your readers, as it may afford a specimen of what may be done in such a way.

Being in a stage-coach, with several other persons, and having to travel together about an hundred and twenty miles, I felt a desire to find out my company. For this purpose, I hummed

over

over, as it were to myself, a psalm-tune; but finding no one whose eyes or attention seemed to answer to the music, I resolved to introduce something in another mode. A lady of about forty years of age seemed to be the most intelligent person in the company; to her, therefore, I determined to address myself. She said, she had resided at Bath, and I think at Bristol. I inquired several things concerning those places. At length she expressed her great disapprobation of the *Whitfieldites*, as she called them; observing, that their religion either led people to licentiousness or despondency, and often to suicide. Does it, Madam? said I; I cannot say that I am much acquainted with many of those people; but all that I know amongst them has never warranted any such conclusion. Do you know many examples of these things? "No, I cannot say that I know much about them myself; but I have often heard such things said of them." We should have good ground, Madam, for fixing a charge upon any body of people, even though we might know of individual bad characters amongst them; I cannot think we should rely upon mere hear-say. She pleaded, "that their religious sentiments led to these things." She thought, "if more attention was paid to morality, and less to some other things, it would be much better." But, Madam, what do you call morality? "Why, that we pay every one his own, be good neighbours, and the like." But does not morality consist in loving God as well as our neighbour? "O yes, to be sure; but there is such a thing as being *righteous over much*." And is there no such thing as being righteous over little? "No doubt, but the wise man recommends a medium." The wise man, I apprehend, Madam, speaks there by way of irony, as if he had said, If you wish to cut a figure in the world, you must not have too tender a conscience, nor yet too much sterling wisdom: only beware of *gross* wickedness, and *egregious* folly; and the world will applaud you. That which you call a medium, is the very object which the wise man meant to satirize: for, when he puts off his irony, and speaks seriously, he says, *He that feareth God shall come forth of them all*. You acknowledge, Madam, that we may have *too little* religion, as well as *too much*? "Yes, to be sure." Indeed, Madam, the concerns of another world are of so great importance, that nothing in this world is to be compared with them. If there be a God, a heaven, and a hell, it becomes us, I think, to be in real earnest in such matters. "Very true, Sir, very true." I have before told you, Madam, that I am not a *Whitfieldite*; but in those things which you seem to object against people of that denomination, I acknowledge I approve of them. The principles which you suppose must lead either to licentiousness or despondency, I have imbibed for many years; and, without boasting, I can say, they have had neither of these effects upon me. "It may be so, Sir."

With

With your leave, Madam, I will tell you a little of the history of my life. "If you please, Sir." "From my earliest youth, I was educated in what you would call morality, and seem to think that sufficient to recommend us to the favour of God; but I am now fully convinced, that if I had died in that condition, my soul had been lost for ever. Notwithstanding that my outward conduct, allowing for a few of the follies of youth, was what is called decent, yet I cannot but recollect, that my heart was estranged from God. I did not love him. I did not know him. I lived without prayer. I abstained from no sin, through fear of offending or dishonouring him, but merely to avoid disgrace, or some thing of the kind. My heart rose against every thing truly religious. I could have wished there had been no God, nor hereafter; as the thoughts of such things always threw a damp upon my enjoyments.

At times I used to be seized with strong convictions; and was convinced that I was in the road to perdition. Sometimes I have been so impressed with the fear of being lost for ever, as to weep bitterly on account of it. For hours together I have gone walking about alone, and pouring forth floods of tears. But as soon as these impressions were worn off, I turned to my former careless course of life, passing away my days without hope, and and without God in the world.

At length, when I was nearly sixteen years of age, I began to take greater liberties in sin, and to form connections, which, if God had not interposed by his mercy, would have proved my eternal overthrow. As I knew better than I acted, I used to make solemn vows against particular evils; but they scarcely ever proved of any use: When opportunities offered, and temptations were presented, I was generally carried away.

It was then, Madam, that my life was miserable, my conscience and inclination were at perpetual war. There were times in which my spirit was so dejected, that I could enjoy none of the pleasures of life. It was not on account of religion, however, that I felt this despondency, but for the contrary.

One evening, as I was walking alone, I felt inexpressible anguish in thinking of my situation. I perceived that I was under the curse of God; and what was worse, if worse could be, I perceived that if God would forgive me all my past sins, and I might have the offer of eternal life on condition of forsaking them in future, such was my invincible propensity to evil, that I should, notwithstanding all, be lost. In this state of mind I continued for a while, pausing and thinking, what shall I do? and indeed, I knew not what to do, nor to what refuge to betake me. Sometimes I thought, I would e'en go on, and abide the consequence: then my heart would fail me, on account of the fearfulness of everlasting wrath. Besides, there were times in which I had entertained

entertained a little hope ; and what thought I, shall I now give up heaven and hope, and all for lost ? And now my spirit began to relent, and to cleave as it were to Christ and heaven. But then the difficulty returned, is there any hope for me ? While this question hung in my mind, I thought of the words of Job, *Though he slay me, yet will I trust in him.* I now began to weep and pray, to pray for Christ's sake, that the Lord would shew mercy to me a poor miserable sinner, that had no help in himself, nor hope from any other quarter. As I was thus weeping and praying, my hope was strengthened from a view of the great love of God, and the all-sufficiency of the blood of Christ to cleanse the foulest sinner : and the more I saw of the fitness and all-sufficiency of Christ, the more I wept, and abhorred myself as it were in dust and ashes. This frame of mind continued some hours, during which time I committed my soul to Christ to save me, and to sanctify me, over, and over, and over again.

“ You may think, Madam, that this was enthusiasm ; but I assure you I consider it as perfectly rational ; and no more, nor so much, as every one would feel, were he not hardened in insensibility. This exercise of mind terminated in a calm serenity, such as I had never felt before ; and such an abhorrence of every evil way, as I had never before experienced. All my vows and oppositions to sin before this, were not the expressions of my heart, but merely of my conscience at war with my heart ; but now I loved God, and hated evil. From this time I broke off all my wicked company and pursuits, and devoted myself to the service of God ; and I assure you, Madam, that mine has been, upon the whole, a happy life. I would not change lives, even if there were no hereafter, with the wealthiest profligate in the land. It is now more than twenty-six years ago ; and I bless God on every remembrance of it, and should be glad to communicate my pleasures to every person I meet with.

“ I have told you, Madam, of only one period of my life : I could have added many more ; for I have found wisdom's ways to be the ways of pleasantness, and all her paths peace, but I would not wish to be tedious.”

The lady made no reply, and the conversation dropped for the rest of the journey.

CIRCULAR LETTER *from the* ASSOCIATED PROTESTANT DISSENTING MINISTERS, *convened at* Portsea, *Hants,* May 4. 1796. *addressed to the several Churches and Congregations in connection with them in* Hampshire, Dorsetshire, and Wiltshire.

[This Association was instituted by some of the older ministers, in the year 1781, and has since continued to meet regularly, at stated times,

in different places, previously agreed upon. A morning sermon is preached on a subject chosen by a majority of the ministers present; and it is usual to have a particular subject proposed at a previous meeting, for conversation and discussion, on which every minister gives his opinion. The following Address was drawn up, by Mr Kingsbury of Southampton, agreeably to appointment of a preceding meeting, and having been presented on the 4th of May, was approved of, and Mr Kingsbury requested to print and circulate it.]

MEN AND BRETHREN,

IT having been judged expedient, for the further extension of Christian edification, by our associations, to present you with a *brief account of our proceedings*, and of the *general state of religion among us*, as well as the *result of our remarks*, in a way of seasonable warning, exhortation, or comfort, — we greet you in the name of the Lord.

With no small satisfaction we announce to you the general peace and prosperity of the churches under our charge. Amidst these shaking times, they continue steady in the profession of the great *Doctrines of God our Saviour*, and are not removed away from the hope of the gospel. We trust we can say with truth, our Master grants our worshipping assemblies gracious tokens of his presence, and gives testimony to the word of his grace. Some people (Oh that we had reason to say *very many*) are added unto the Lord, and to us, according to the will of God. And though we are not without causes of grief and lamentation, on account of the *lukewarmness, worldliness, and declensions*, we see in some professors; yet we are comforted in the progress of others in a holy walk, in the perseverance of many to the end, and in their peaceful departure from the body, and joyful triumph over the last enemy.

With additional pleasure we state, that some *old congregations*, which had dwindled almost to nothing, and were ready to be entirely dissolved, have been revived, by the Lord's making manifest the favour of his knowledge among them. They have been supplied with pastors, who have encouraging prospects of comfort and success.

The seed of gospel-truth has also been sown in *uncultivated ground*. Attentive congregations are forming where there were none before; and there is encouraging scriptural reason to believe that great, real, and substantial good is done by the extensive labours of us and our brethren. We, who are the servants of souls for Christ's sake, cannot but with grief and sorrow see thousands perishing for lack of knowledge; we wish to be roused from slothful indulgence, elder as well as younger, to go forth from our resting-places to make excursions, as we have opportunity, to surrounding towns and villages; to be instant in season

son and out of season ; to carry the light of life into dark places ; and knowing the terrors of the Lord, to rouse poor sinners to a sense of their awful state, and to persuade them to flee from the wrath to come. But this cannot be well done without the encouragement of our people. - We earnestly call upon you, therefore, to countenance and support us in these efforts. If any of you have habitations or connections in country-places, we recommend it to you, that you would *open your houses*, or *exhort your friends so to do*, to receive a preached Gospel. The present awful state of things, in a religious view, calls loudly on us to make some exertions :—Behold the prevailing and increasing ignorance, stupidity, and profligacy of the *poor*,—the rejection of all fear of God,—the Sabbath breaking—the fashionable infidelity and scepticism among those in *higher condition*,—the negligence of *many pastors*, who are not only totally unconcerned about the salvation of their flocks, but by their example encourage rather than reprove the wicked. And, say, is it not time for us, not only to cry, “ Help, Lord,” but to contrive what may be done, under a divine blessing, to encourage proper persons to go forth, and to call upon men every where to repent, and believe the gospel ? It is true, you may thereby expose yourselves to shame, opposition, reproach, and persecution, from an ungodly world, envious or lukewarm professors. But, consider *the Cause*—the glory of Christ our Master, and the salvation of perishing souls. Let us not shrink from the cross. Remember *who* bare a *much heavier one* before us, and for our sakes, despising all its shame. Remember who has promised that his yoke shall be easy, and his burden light ; and that the word is never preached and heard with a purer joy in the Holy Ghost, than when delivered and received in much affliction, 1 Thess. i. 6. “ If ye be reproached for the name of Christ, happy are ye ; for the spirit of glory, and of God resteth upon you : on their part, he is evil spoken of, but on your part he is glorified,” 1 Pet. iv. 14. And, Oh ! above all, think of the unspeakable pleasure of meeting Christ with acceptance, and souls saved by your instrumentality, at the great day.

Amidst the dark and gloomy aspect of things around us, what an encouraging sign would this Missionary spirit for spreading the Gospel at home be, especially when viewed in connection with that which has been of late stirred up to send the Gospel abroad. At least we shall prove the *sincerity* of our desire to do good, when we ourselves *put our own shoulders* to the Missionary yoke, and are willing to suffer a small measure of those *labours*, and *hardships*, and *persecutions*, which they whom we send to foreign parts must undergo.

We rejoice with you, Brethren, that the Lord has enkindled, and spread such a glowing zeal in the breasts of multitudes for

sending the knowledge of salvation, and spreading the Redeemer's kingdom, among the poor Heathen, in the uttermost parts of the earth. Surely such a noble, benevolent, enlarged spirit, stimulating so many of God's people to such disinterested efforts,—accompanied with the fervent prayers of so many thousands,—cannot be the phrenzy of a moment, or the mere work of man! We rejoice that *so many of you*, according to your ability, have liberally come forward in the support of that great and good design. “May he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness!” 2 Cor. ix. 10. And to those of you who have not yet sent in their benefactions, we would say, “As ye abound in every thing, in faith, in utterance, and in knowledge, and in all diligence, and in your love to us; see that ye *abound in this grace also.*” Would ye enjoy the noblest consolation—What will more expand the heart than the *generous* sentiments of benevolence to poor sinners, who know neither the value nor the danger of their own souls? God honours nothing with a *sweeter* or more *immediate* reward in the conscience, than a *self-denying* zeal for the good of men, and the glory of Christ. And, Oh! consider what a blessed recollection it will afford you hereafter, when you shall hear that many Pagans are brought to the knowledge of salvation, that *you* were instrumental in the glorious work. But, on the other hand, would it not be a *mortifying* reflection, that *you had not, nor would have*, any concern or share in it? And, even though the people should not be gathered so soon as our wishes may suggest, yet those who encourage it will at least have the approbation of God, and the pleasing consciousness that it was in their hearts.

Brethren, pray without ceasing. Rest not contented without *maintaining* and *enjoying* the life and power of godliness in *secret prayer*. It is easy to sink into declensions. All the deceitfulness of sin, and all the wiles of the devil, will be employed to draw away your attention from a calm, conscientious, close, and comfortable walk with God—Let *family-religion be constant, solemn, lively, and spiritual.*—Dare to be accounted fools for Christ's and his truth's sake—*Glorying* in his cross, and *despising* its shame—*Shame* the pretenders to superior *reason*, and more exalted *virtue*, by the manly *dignity*, the *consistency*, the *meekness*, and the *purity* of your conversation.—Let them see that *your faith*, however ridiculed, enables you to overcome the world; and that the grace of God which they despise, teaches you to deny ungodliness and worldly follies and lusts—Prove to all, that the love and kindness of God our Saviour to man, has been manifested to you, and shed abroad in your heart by the Holy Ghost; by its lustre shining forth in your temper and actions, to silence and confound the ignorance of foolish men. We beseech you to be steady, regular,

regular, and early in your *attendance in the house of God*. Grieve not the hearts of your ministers, by your absence through worldliness, sloth, and negligence; or by giving way to a vain curiosity in going after every new thing.—Imitate the children of this world, by your spiritual diligence in seeking after the meat and the riches which endure for ever.

We ask your *assistance and concurrence* in the management of our ministerial visits. Our lips should feed many, and spread the favour of the knowledge of Christ *in every place*. We intreat you, then, not only to *bear* with us, but *encourage* us, when we would teach from house to house.—Do not expect us to be the mere retailers of news, and always to amuse you by pleasantries; but permit us to introduce something grave and useful; something of the scriptures, and of sin's evil; something of Christ, holiness, and heaven, *at all times*. It has sometimes grieved the hearts of pious ministers to observe, that when a serious remark has been introduced, though not unseasonably, or by force, it has checked the flow of the conversation, struck the company dumb, and made them look about as if a foreigner had spoken an unintelligible language. Allow us to be free with you, and impart to you the result of our inquiries, observations, and experience. Many things highly proper for the private ear, cannot well be introduced into public discourses. And we beseech you, Brethren, to know them which labour among you, and are over you in the Lord, and admonish you. Be free in opening your spiritual cases to us, your perplexities, doubts, &c. that we may know how to pray for you, and how to speak to you;—that we may warn every man, and teach every man;—that we may present every man perfect in Christ Jesus.

Finally, Brethren, we recommend frequent meetings for prayer, among yourselves, to implore the blessing of God on the Missionary Societies, for more of a Missionary spirit at home, for the dew of his Spirit on our own churches, and on all our souls.—Pray for us. We trust we can say, without ceasing, we make mention of you in our prayers.

Signed, on behalf of the meeting,

WILLIAM KINGSBURY.

REFLECTION ON MATTHEW, CHAP. XXVII. ver. 51.

“And when he had cried again with a loud voice,” &c.

PROBABLY to shew his strength was not exhausted, but that he voluntarily resigned his life, yielded up the ghost. The original is, *dismissed his spirit*; this expression admirably suits our Lord's words, John x. 18. “No man taketh my life from me, but I lay it down of myself,” &c.; shewing, (as the strong cry did,

did, which so much impressed the centurion), that he died by the voluntary act of his own mind; while, by his own power, and in a way peculiar to himself, he alone, of all men that ever existed, could have continued alive, even in the greatest tortures, as long as he pleased, or retired from the body whenever he thought fit. This view of the case, by the way, suggests an illustration of the love of Christ manifested in his death, beyond what is commonly observed, inasmuch as he did not use this power to quit his body, as soon as ever it was fastened to the cross, leaving only an insensible corpse to the cruelty of his murderers; but continued his abode in it with steady resolution, as long as it was proper, and then retired from it with a modesty and dignity never known, nor to be known, in any other death; dying, if I may so express it, like the PRINCE of LIFE.

ON THE VARIOUS READINGS OF THE SCRIPTURES.

IN a book of such antiquity, and so frequently transcribed, as the Bible, it is not surprising that a difference of phrase should occur in different copies. Whatever pains might be taken by the transcribers, unless they had been inspired as well as the original penmen, it was hardly possible for them to avoid some few mistakes; such, for instance, as leaving out a letter, a word, or even a line, when two lines following began or ended with the same word.

From this circumstance, infidels have endeavoured to shake the faith of Christians in the holy scriptures; and the enemies of the doctrines of grace, have striven hard to wrest the word of God from its obvious meaning; wherever they cannot elude the force of the divine testimony, they pretend to find out, or they presume to conjecture, a various reading of the passage.

If various readings were actually injurious to our religion, yet as truth is preferable to every other consideration, it would be as absurd to deny either them or their consequence, as to close our eyes, in order to conceal a danger, that presents itself distinctly to the sight. But experience has shewn, that no such inference can be deduced; their discovery has shaken the foundation of no fundamental article of faith, but, on the other hand, has rescued numberless passages from obscurity.

After the most diligent inquiry, says an eminent critic*, especially by those who would banish the divinity of Christ from the articles of our religion, not a single various reading † has been

* See Michaelis's Introduction to the New Testament, translated by Marsh. chap. vi. sect. 5.

† The translator, in a note, states one or two exceptions; but they do not invalidate the force of the passages, or the truth of the assertion here, which follows.

been discovered in the two principal passages, John i. 1. and Rom. ix. 5; and this very doctrine, instead of being shaken by the collections of Mill and Wetstein, has been rendered more certain than ever. This is so strongly felt by the modern reformers in Germany, that they begin to think less favourably of that species of criticism which they at first so highly recommended, in the hope of its leading to discoveries more suitable to their maxims, than the ancient system.

IMPORTANCE OF SPREADING THE GOSPEL AT HOME.

THE attempts at present making for sending the Gospel of Christ to distant lands, must certainly rejoice the heart of every one who has felt its benign influence and is animated by its glorious hopes. Feeling his personal obligations to the blessed Redeemer, the true believer feelingly commiserates his fellow-creatures, and longs for their eternal redemption. Nor can he stand aloof from any undertaking which has such an object in view; but, by his prayers, his advice, and his substance, lend every assistance of which he is capable, to carry into effect the laudable design.

But, while with all my heart I desire the universal spread of the knowledge of Christ, I beg leave to remind my fellow Christians, that it is in our power to do much more good at home than we actually do. Who amongst us has not friends, acquaintances, or dependents, whom we cannot consider as real converts? Have we, in the bowels of Jesus Christ, besought them to attend to the things that belong to their peace? Have we endeavoured to warn, instruct, and counsel them, under solemn impressions of the truth of the Gospel, and of the inexpressibly important consequences that must attend its reception or rejection? Faithful ministers of the Gospel frequently bewail want of success in their labours. Private Christians, however, if actuated with becoming zeal and prudence, might be fellow-helpers to the truth, and might forward the work of the Lord. Kind and affectionate exhortations, which appeared evidently to arise from the purest love, have often been attended with the happiest consequences, while hundreds of sermons have been ineffectual.

May I be allowed to adduce an example from undoubted authority? A peculiar trait in the character of a good man, who died some years ago *, was, his great zeal for the conversion of sinners. To accomplish an end so desirable, he left no means unemployed. Nor was his labour of love in vain. Not only his

* Mr Jos. Williams of Kidderminster, a new edition of whose excellent Diary, with several original letters, is now in the press.

his children and servants, but many others, were given to him as a crown of rejoicing. At one time, he wrote an affectionate letter to a neighbouring gentleman, of a dissolute character, in which he plainly told him his danger, recommended to him the Saviour, and kindly invited him to his house. The gentleman came; they read, prayed, and conversed together. Before parting, both were dissolved in tears, and both had cause to rejoice at their meeting.

What can be so great an acquisition, or yield so refined a pleasure, as to be the means of saving a soul from death? Surely in nothing can the benevolence of the renewed heart vent so freely. Let us lose no time. While there is a soul within our influence still in the way to destruction, let it not be said, that he descended to hell, but we used no efforts to save him. It is not necessary that we should become public teachers. Lively zeal, guided by the word and Spirit of God, will find out numberless ways of usefulness. Ashamed we may be for past negligence, but double diligence is now the only remedy. And though in many cases we may be disappointed; yet our labour shall not be in vain in the Lord. Some *may* be converted; and we shall at least feel the satisfying reflection, that though others of our fellow-creatures chose death rather than life, we endeavoured to lead them to everlasting happiness.

PRIVATUS.

DIVINE SUPPORT UNDER AFFLICTION, EXEMPLIFIED IN
THE CASE OF JOHN MORE.

To the EDITOR *of the* MISSIONARY MAGAZINE.

SIR,

WHEN examples occur of eminent faith and patience, under accumulated and long continued afflictions, they seem evidently too interesting, to be suffered to pass by unnoticed. An instance of this kind, of which for eight years I was a personal witness, I beg leave to communicate to you. By inserting it in your useful Miscellany, some of your readers may perhaps be instructed and comforted.

JOHN MORE died in May 1795, at the advanced age of about seventy years. It appears that he was seriously disposed at an early period of life, and was a strict observer of the dispensations of Providence. In 1743, he contracted that distemper under which he laboured during the long period of fifty-two years, and which at last terminated in his death. "In the year 1743," says he in a paper now in my hands, written by himself, "my father and I went to the east country to the harvest, where I took a fever

ver, and was obliged to come home upon foot, four and twenty miles. From that day forward I never had any agility of body, the stiffness grew gradually upon my joints, and I never afterwards was able to put on my own clothes, nor to dress my leg, which had been severely wounded when I was young, and had never been properly healed." From this period he made shift by various means to procure a livelihood, till the beginning of 1788, after which, for near eight years, he was constantly confined to bed.

During that long period, he discovered eminent patience and resignation. Never did I, or any of his friends who visited him, hear a murmur from his lips, nor perceive even a frown in his countenance. Poverty was added to the other circumstances of his distress; he lived entirely on the casual bounty of his visitors, and on a small allowance from two charitable funds. Yet he was always contented, and even cheerful. Sometimes, when more than usually pained, he would say, "God hath allowed us to groan, but not to grumble; to moan, but not to murmur. I know not where I would have run, had not the Lord laid me here." Indeed, his heart seemed to be uniformly calmed, in the belief of the sovereign appointments of Infinite Wisdom.

For the three last months of his life, he endured extreme agony of body. His wound, which had pained him all his days, was now in a state which reduced him to a situation too distressing to be particularly specified. Even in this excruciating condition, however, when all rest, excepting that inward peace which is the peculiar privilege of a good man, was taken from him, patience evidently had her perfect work. The sentiments of the prophet were feelingly adopted by him: "It is of the Lord's mercies we are not consumed, because his compassions fail not. Why then should a living man complain?" That the Lord chastened him in love, and as a son, was a truth in which his soul delighted.

Through his long continued distress, his body was greatly emaciated. When it was hinted to him, that in the morning of the resurrection, his body should resemble the glorified body of that Saviour whom he loved; that he would then be vigorous as an angel, &c. he smiled for joy, saying, "O yes, O yes!"—It is not easy to express his happiness, when it was observed to him, that his situation was infinitely preferable to that of the greatest monarch upon earth, who possessed not his hope; for when *they* should be calling to the mountains to fall upon them, to cover them from the face of their descending Judge, he would be ascending in seraphic transport, to meet and welcome his Lord at his coming. He expressed much gratitude upon every recollection of the kindness of his fellow-travellers, and the manner in which his Master had upheld him in his lonely sequestered

ed state. And surely neither his gratitude nor his wonder are less now, when his eyes are fully opened to discern the ends of Divine Providence in all the ways by which he was led through the wilderness.

Amiable as is the life of a consistent Christian, methinks there is something still more amiable and attracting in his death. To behold a dying saint joyful, and even triumphing, amidst the pain and anguish of a deathbed, is truly a glorious sight. We feel his happiness; we admire the condescending grace and love of God, who forsakes not his saints while passing through the dark valley and shadow of death: And we have the most direct demonstration of the efficacy of the Gospel of Christ, which can delight and cheer the heart in the most gloomy period of human existence. Surely all who have felt any thing of the energy of divine truth, must unite in the benevolent desire: O may this joyful sound be heard in every land, and gladden the hearts of multitudes unnumbered!

A DEATHBED SCENE.

SIR,

Edinburgh, Oct. 1. 1796.

IT is more common, in such a work as yours, to record the death of such as die in the Lord, than of those who live without God, and die without manifesting any hope of eternal life. It may not, however, be unprofitable to give a few hints respecting the death of one, who, to all appearance, belonged to the latter class.

He was a person who lived without the smallest concern about eternal things, whose chief happiness consisted in eating, drinking, and other low gratifications. Some months ago, God commission'd a disease gradually to destroy his body, and force him to appear before his judgement seat. Every mean proved ineffectual for warding off the stroke of death. A few days before his departure, he sent for me, and said, he had been a thoughtless man all his life; that nothing but an awful eternity was now before him; that he was much afraid of its approach, and did not know what to do. I read, and explained to him, (as I could), our Lord's address to Nicodemus, adding what other things appeared suitable to his situation. But all seemed quite unintelligible. The gospel appeared hid from him. He trembled at the coming consequences of sin, but could not conceive of the doctrines and calls of the Gospel, so as to receive any relief from them. I saw him about an hour before his death. His friends thought he was speechless: however, he looked up to me in the most pitiable manner, and said, "O Sir, do all you
can

can for me !” This seemed to proceed from a kind of desperation. I told him the help of man was vain ; that Jesus was the only Saviour revealed to sinners ; that through this Saviour is preached unto us the forgiveness of sins ; that his blood cleanseth such as believe in him, from *all* sin, &c. I heard him speak no more ; he died in less than an hour after, on September 9. 1796. For my part, I was deeply affected with this sight, and pitied all who appear following his footsteps.

Let this relation *sound* alarm to the careless, to such as feel disposed to postpone thinking of the salvation of their souls. Death may come in a day we look not for him. The man whose folly is recorded in the Gospel, had goods laid up for the consumption of *many* years. He had no doubt of his living to enjoy them, the very day upon which God demanded his soul, and the grave his body.

Wicked men, comparing themselves with the righteous, generally *say* they are the happiest of the two ; but I can scarce believe they are fully persuaded of the truth of this asseveration. Who of them are happiest in times of great affliction ? or at death ? A noted Deist once said, upon seeing the great consolation enjoyed by an old Swiss clergyman, arising from Gospel-principles, on the death of his only beloved daughter, If this be the effects of Christianity, I wish I had never denied it !

Times of distress and death are frequently the happiest season a Christian has. Not so with unbelievers ; These have nothing to comfort them on the evening of life : looking back to former giddy days, they are filled with horror ; they look forward with terror to an endless eternity ; God is viewed as their enemy, their unwelcome Judge. Their former friends forsake them, because they feel uneasy at the very image of dissolution.

If the righteous be scarcely saved, where shall the ungodly and impenitent sinner appear ? The word of God says, we must *all* (without one exception) appear before the judgement-seat of Christ. Then the unrighteous would give ten thousand worlds that a mountain would fall upon them, and cover them from the face and wrath of the Lamb. But this is impossible. Appear they must ! be condemned they must, and go away into everlasting punishment ; for upon the wicked, God shall for ever rain snares, fire and brimstone, and an horrible tempest, Psalm ii. 6. I tremble while I write these tremendous truths of God ; but we must be persuaded by the terrors, as well as the joys, of the Lord.

Seeing such awful scenes must take place upon some men, should not a Saviour be warmly embraced by all who are to-day alive. What a pity to dream away our short life, while mercy sounds in our ears ; while Jesus cries, Look unto me, and be ye

saved, all ye ends of the earth. Whosoever will, may come and take of the water of life, freely, without money or price.

Let them who through faith in Jesus have escaped from the condemnation of the world, use every appointed mean for bringing men to the knowledge of the Gospel of salvation. May our lives be living epistles of the nature and power of the doctrine of Christ. The more holy and devoted we are to God, the world may hate us the more; they will think it strange that we run not with them to the same excess of riot. But as the end of all things is at hand; as Jesus is ready to judge the quick and the dead, let us be sober and watch unto prayer.

REVIEW OF RELIGIOUS PUBLICATIONS.

RELIGION, a MONITOR to the MIDDLE AGED, and the Glory of OLD MEN, in several Discourses. To which is added, (by particular request), an ADDRESS delivered before the MISSIONARY SOCIETY, at their public Prayer Meeting, July 4. 1796. By the Rev. George Jerment, minister of the Scots Church, Bow-lane. Crown 8vo. 372 pages. London, 1796.

SERMONS addressed to particular classes or descriptions of men, have frequently appeared, and have, in many instances, been found useful, by affording opportunities of developing more fully, and exhibiting, in a stronger light than could be attempted in general addresses, the duties and temptations, as well as the principles and rules of conduct, peculiarly adapted to each.—The declarations, the promises, and the commands of the Gospel, are unquestionably addressed, without distinction, to all men; and all that believe in Christ, are, without exception or limitation, equally called upon “to be careful to maintain good works.” But as, among the objects of ministerial labour, diversities of characters, age, and situation, must prevail, it is expedient, at times, to enter into particular discussions, and provide instruction and exhortation specially suited to the varied circumstances and feelings of different classes of hearers.

With these views, Mr Jerment some time ago preached a course of sermons on “Parental Duty,” and “Early Piety,” which were afterwards printed, and have been well received by the public; and in pursuance of the same plan, he in this volume presents us with three discourses, particularly addressed to “the Middle Aged,” and four to “Old Men.”

The discourses to the middle aged, are confined entirely to the subject of *covetousness*; an evil, which, in one form or another, Mr J. with reason considers as one of the most extensive and dangerous, among those incident to that period of life. “The
giddy

giddy thoughtlessness of youth," he justly remarks, "naturally gives place to the anxious care of manhood; and the latter is no less prejudicial to religion than the former. The great distinction of middle age is, its active engagement with the world. Concern for subsistence, and rearing a family with credit, is then strongly felt."—"Covetousness is a snare generally spread for the busy and bustling period of life; and the man who thinks he has no need of admonition on this subject, is a stranger to his own heart, to human nature, and to the word of God."—"In warning you," he adds, "against this extensive and intricate snare, I shall have occasion to touch on the duties of middle age. To dwell on them minutely, were superfluous, as the duties pointed out to the young, are applicable, with little variation, to those of mature age. The important advice in the text, (Take heed and beware of covetousness), if attended to and observed, will guide you through the perplexities of business, and the entanglements of life, with safety and peace, with comfort and honour."

Mr Jerment then enters into a particular examination of the nature of covetousness, observing, that in the warning given by our Saviour, against this vice, no prohibition was enjoined against industry in secular business, accumulation of wealth by lawful means, a certain degree of affection to the things of the world, or a provident care about posterity, all which in themselves are lawful; but that such a disposition was forbidden, as manifests itself by "using unjust means to acquire wealth," by "anxious cares about worldly objects," by "the tenor of the conversation being habitually turned upon matters relative to the acquisition of fortune," by "insatiable thirst after riches," by "excessive grief for the loss of temporal blessings," by "want of charity to the poor," and by "a niggardly penurious mode of living."

In the subsequent discourse, Mr Jerment goes on to point out the necessity of those strong cautions against covetousness which are so frequently repeated in scripture, and to inculcate upon Christians, by a variety of motives, a spirit of moderation in regard to the things of the world, and of watchfulness over themselves, in regard to the wishes they are ready to indulge for the acquisition of wealth. The third sermon contains some general inferences from the preceding remarks; then points out as the most effectual antidotes against covetousness, rational and serious meditation, faith, prayer, just and enlarged observation of the allotments of Providence and characters of men, the contemplation of death, and the consideration and imitation of scripture-examples; and then concludes with a few pertinent and useful advices on the subject.

The second part of the volume, entitled, "Religion the Glory of Old Men," takes in a wider field than the preceding; as
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from the text, "The hoary head is a crown of glory, if it be found in the way of righteousness," Mr Jerment takes an opportunity of exhibiting, in the first place, the principal branches of religion incumbent on every period of life. These he regards as comprehended under the general phrase of "being found in the way of righteousness;" including, as he properly observes, "reliance on the merits and mediation of Jesus Christ alone for acceptance with God, the love and practice of holiness, the performance of relative duties, fidelity towards God and towards men, and perseverance and progress in religion." He then proceeds to the consideration of those dispositions which the aged should particularly manifest, "and the duties which are especially seasonable in advanced years:" these are classed under the heads of "the lively exercise of faith and patience; the frequent performance of religious duties; an attentive review of the dispensations of Providence; an heart disengaged from the world; preparation for death and eternity; and religious care about the rising generation." The advantages of such dispositions, temper, and conduct in old age, are next illustrated; and this part of the volume, like the former, is concluded with suitable advices and exhortations.

From the general view we have given of the contents of these discourses, our readers will be enabled to judge of the intention and plan of the author, the subjects to which his observations are directed, and the manner in which they are illustrated and explained. We have perused the sermons with pleasure; they contain many just and forcible remarks on human life and manners, abound with directions and advices, of a most salutary tendency, and are animated by the spirit of genuine Christianity. The severity of criticism might perhaps find fault with a few particular expressions, and object to the arrangement in one or two instances as injudicious; but those who read with a view to improvement and edification, will not be inclined to dwell on these invidious *minutiae*.

The address before the Missionary Society, displays in a warm and animated strain, the prospect of "Peace to the Heathen," by the future diffusion and beneficial influences of the Gospel among those who are at present ignorant of the way of salvation through Christ.

DIVINE AGENCY *necessary to the propagation of CHRISTIANITY*—
A SERMON, preached at Campbell Street Meeting-house, Glasgow, on May 17. before the Friends of the London Missionary Society.—By the Rev. Andrew Duncanson, Minister of the Gospel at Airdrie.—8vo. 6d. 50 pages. Niven, Glasgow.

THE author of this sermon has very properly turned the attention of the friends of religion to the important doctrine

trine of Divine Agency, for insuring success even to the best intended and best concerted plans for the propagation of Christianity. Though we hope and trust, that this doctrine is not only acknowledged, but powerfully felt, by those who are at present exerting themselves for sending the Gospel to the Heathen; yet it is a matter of so much moment in the Christian life, that it should be constantly kept in view, in every scheme which is formed, or attempted to be carried into execution; that we can never think a discourse unseasonable, which professes a design to illustrate and enforce the important lesson, that, "Paul may plant, and Apollos may water, but it is God alone that can give the increase."

The subject of Mr Duncanson's sermon is taken from II. li. 9. After some preliminary observations on the distressed state of the Jews at the period to which the text refers, which drew forth this prayer of the prophet for the divine interposition in their favour, the author considers the expressions of the text as applicable to the present situation of the world, and containing a very suitable prayer to God in behalf of the benighted Heathen. From this view of it, he deduces the following observations:—That "the aid of Divine Power is necessary to the propagation of Christianity;"—that "fervent prayer to God is one necessary mean to promote the propagation of Christianity;"—that "God's powerful interpositions in behalf of his people in times past, are encouragements to us, that he will yet display his power, and plead his own cause;"—and that "the deplorable condition of our fellow-men calls for our more fervent prayer in their behalf." These propositions, it is the object of the sermon to illustrate.

The first of them is discussed at more length than any of the others; it is branched out into a variety of subordinate particulars, all of which contain very useful remarks, though we could have wished that greater attention had been paid to keep these distinct from one another, and prevent a repetition of the same ideas under different heads. The utility of the discourse, upon the whole, however, compensates for slighter deficiencies in point of logical precision, and renders it worthy the attention, not only of the congregation to which it was primarily addressed, but of all who are actuated by a similar desire for the diffusion of Christianity.

The following paragraph, pointing out particularly the views upon which the author, and those immediately connected with him, chose to form a junction with the London Missionary Society, breathes a very Christian spirit, and may with propriety be inserted as a specimen of the author's mode of writing.

"It is unnecessary to give any historical account of the different Missionary Societies that are already formed; the circular addresses which have been dispersed by each of them will

will give you information: was the subject new, or had you been prevented from acquiring information otherwise, I would have told you by what means this laudable undertaking is advanced so far; but such is unnecessary. To all the different Societies in the kingdom, instituted for the purpose of sending the Gospel to the Heathen, we wish success; but it is in behoof of the London Missionary Society that we are this evening convened. None are by any means to suppose, that there are any intentions of opposition to the pious and benevolent exertions of this city (Glasgow); for some who are desirous to contribute their assistance to the Society in London, are regular subscribers to the Society in Glasgow; and all the friends of the former are, I believe, zealous wellwishers to the latter. But they consider the former as deserving of their particular notice. By the zeal and early exertion of the members of that Society, others have been stirred up to jealousy. By them much inquiry has been made, and much fatigue endured, in preparing and carrying the scheme into effect; to them we are indebted for much information, and much comfortable religious instruction.— Though, then, we lend our aid to other Societies, and exert ourselves as we are able, to promote their success, we shall not, I hope, be censured in our partiality to that one from which we have derived so many advantages.”

The NATURE of the GOSPEL delineated, and its UNIVERSAL SPREAD, founded upon the Declaration of JESUS CHRIST.—A SERMON, preached in the parish-church of Kilmarnock, on Thursday, August 18. 1796.—By John Russell, A. M. one of the Ministers of Kilmarnock.—8vo, 76 pages. 6d. Wilson at Ayr.

THE numerous Sermons to which the institution of Missionary Societies, in various parts of the country, has lately given rise, have been, as might be expected, considerably diversified, from the different tempers and talents of the individuals by whom they were preached, though all harmonising in one common object, and all of them actuated by a similar spirit.

The sermon now under consideration is distinguished by its taking a much wider range than most of those which have hitherto appeared upon this occasion. Mr Russell's object is not only to exhibit the prospects of an universal diffusion of Christianity, and its future and final triumph over all opposition, but he aims likewise at comprising within the limits of the same discourse, a pretty ample view of the leading truths and doctrines which form the peculiar characteristics of the Gospel. From the command of our Saviour, (Mark xvi. 15.), “Preach the gospel to every creature,” he takes occasion to consider, in
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the first place, the *nature* of the gospel; and afterwards the *extent* of the commission, given, as to preaching it “in all the world,” and “to every creature.”

Had the view here introduced of the nature of the Gospel been confined to a general statement of its doctrines and delineation of its spirit, no objection could have been offered to the plan of the sermon; but, in discussing this preliminary point, Mr Russell has run out to a disproportionate length; and, by endeavouring to introduce too many subjects, has, we are afraid, rather obscured than elucidated several of the topics upon which he has touched. The design of his sermon surely did not render it necessary, in one place, to enter into a long discussion on the metaphysical inquiry respecting the freedom of the human will, no more than it required him, in another, to introduce the definitions of the term *condition*, delivered by the writers on the Roman law. Even in the first part of the discourse however, many excellent observations occur, but we could have wished that it had been considerably abridged, and we are persuaded the whole would have been rendered more useful, had the extraneous matter been entirely omitted.

The subsequent branches of the sermon, we have no doubt, will be perused with general satisfaction. Mr Russell describes, with great propriety, the character of the persons to whom the commission to preach the Gospel is given, as distinguished by the true and saving knowledge of the Son of God;—by a prevailing disposition to dedicate the whole period of their life to the service of God;—by a competent portion of gifts,—in ordinary cases by a call from the church;—by a holy zeal for the advancement of the glory of Christ;—and, finally, by a noble ambition to gain sinners by an exemplary walk, as well as unexceptionable doctrine.

In ascertaining the *extent* of the commission to preach the Gospel to every creature, it is justly observed, that the expression implies, that the glad tidings of salvation through Christ are to be proclaimed, among all nations, to all classes of persons, and to sinners of all sorts, the chief of them not excepted. The illustrations under this last particular are just and forcible, and deserve the attention of those who may be sometimes apt, either erroneously or inadvertently, to make use of expressions not altogether consistent with the unlimited freedom of divine grace.

In the concluding inferences, Mr Russell vindicates from the common accusation of uncharitableness, those who maintain the necessity and importance of the belief of the peculiar doctrines of the Gospel for salvation;—presses it upon the hearers of the Gospel to receive the truth in the love of it, that they may be saved;—urges strongly the freedom and efficacy of divine

grace; exhorts to the use of every practicable mean for diffusing the benefits of the Gospel among those who are still in a state of deplorable darkness;—and warmly recommends an union of efforts among all the friends and disciples of Christ for that purpose.

To the usefulness and excellence of this sermon, upon the whole, we with pleasure bear our testimony; though impartiality required that those defects in its structure, which we could not but observe in the perusal, should not be passed without notice.

RELIGIOUS INTELLIGENCE.

THE Directors of the London Missionary Society have published an address, which we may afterwards present to the public at large. In this they advert to the late embarkation of twenty-nine men and five women, with two children, for Otaheite. They express the satisfaction which they had, in their good opinion of them being confirmed, during their stay at Portsmouth for about six weeks, and request the prayers of Christians to him into whose exclusive care the expedition is now committed. They state the cost of the ship to be L. 4875, and, with seamens wages and every other charge, the expence to be about L. 12,000. This nearly exhausts the present funds of the Society. The ship, however, being chartered by the India Company, will, if it pleases God to bring her back in safety, entitle them to L. 5000 for the freight of her cargo. And the return of articles of curiosity, with the publication of the particulars of the voyage, and of the reception and settlement of the Missionaries, &c. may probably lessen the expence of the Mission.

They now announce their views, and wishes to be directed towards a Mission to Africa. The injuries which that unfortunate quarter of the globe has sustained, by the avarice and cruelties of Europeans, appeal to the justice and compassion of Christians, and call for their efforts, for the enlightening and the salvation of its wretched nations. The Directors do not publish, nor do they seem as yet to have gone into any details respecting this; but the general idea is, to undertake some distinct Missions, into several parts, as future information may suggest, and future funds may enable them. The climate of the southern part of Africa, to be penetrated from the Cape of Good Hope, they represent to be healthy; and they mention also some circumstances which recommend the western coast; such as, the friendly concurrence of the Sierra Leone Company and their servants, the wishes expressed to them by certain persons of considerable influence, settled on the shores of the Gambia, to be instructed in the arts of civilized life, and the advices received from a messenger of the Association

Association for discovering the interior of Africa, 1200 miles up the Gambia, who has probably by this time reached Tombuctoo *. The plan laid down by the Sierra Leone Company, of a Mission to the Foulah country, occupies at present their most serious consideration. And they have published, for the information of wellwishers, the abridgement (made, it now appears, by Mr Henry Thornton) of the Journal of Mess. Winterbottom and Watt, already laid before our readers, No. III. page 103. &c. The favourable view given of the Foulah country by these gentlemen, they mention to be confirmed by Mr Dawes, the late Governor of Sierra Leone; who farther says, that the nights are sometimes 20° colder there than on the coast; and that it is supplied with all the necessaries, and many of the comforts of life. He adds, that the inhabitants are supposed to carry on a considerable traffic, and that, by means of a Christian establishment at Teembo †, an easy opening may be made for others, much nearer the centre of Africa; so that Missionaries settled on this plan may maintain a very frequent intercourse with Sierra Leone.

They invite zealous, sincere, and determined Christians, acquainted with husbandry and other useful occupations, one too, perhaps, of some literary accomplishment, and one educated to surgery and medicine, to come forward to this work. And they anticipate the assistance with which, it is not to be doubted, that the lovers of the Gospel, and of the souls of men, will furnish them, to accomplish the glorious objects at present under their consideration. They conclude an animated and striking address, in the following manner.

“ We repeat our earnest invitation to Christians of every name to aid the work with their prayers, their counsels, and their influence. We consider it to be a cause which, above all others, demands the support of every one who feels for the honour of his Saviour, or the happiness of his species.— There is no period in which this duty is not seasonable; but are there not many circumstances which more especially press it upon us *now*? We profess not to unfold the mysterious purposes of the Almighty, nor to know the times and seasons which he has put in his own power; nevertheless, we would not be inattentive to the ways of his providence, which illustrate his word. The general impression on the minds of the people of God prepares them to expect the approach of that predicted period, when the Christian church shall enlarge its boundaries. The signs of the latter days advance; the shades of darkness are dispersing; the kingdom of Antichrist is falling; and the hand of Providence appears to be making arrangements for a new

* Tombuctoo is a city of great population, and supposed wealth, almost in the centre of Africa, to which caravans from Morocco and Tripoli, &c. carry on great and profitable commerce.

† The capital of the Foulah country.

æra in human affairs. Under the auspices both of providence and prophecy, is it not a season peculiarly fitting for Christians to improve, by forming and executing those plans, which have both a natural and appointed tendency to produce the happy events we are looking for? Let, then, our endeavours to promote the enlargement of our Redeemer's dominion on earth, give energy to our prayers; let us consecrate the vigour of our powers to this most blessed work; and whilst we see the kingdoms of this world shaken to their foundation, and passing away, let it be our unceasing supplication to our Saviour, "*O let THY kingdom come, and last for ever!*"

Signed, by order of the Directors,

November 14. 1796.

WILLIAM SHRUBSOLE, *Secretary.*

IN the Evangelical Magazine for March 1796, there is an extract of a letter from an officer in the East Indies, who was employed in translating the scriptures into the language of the Gentoos. The writer of the letter was Captain Dodds, a native of Scotland, whose parents now reside in London. By letters lately received, it appears, that about twelve months ago, he died, to the unspeakable distress of his relations.

In a letter addressed to his mother, dated 13th September 1795, about seven days before his death, he thus writes:

"But I must acquaint you with another scheme in my head, which will perhaps keep me a little longer in this country, after every other point is adjusted. I think I have already mentioned to you, that I was engaged in translating the New Testament into the Gentoos language, in the design, if possible, of dispersing it among the tribes who use this tongue. For so good a work as this, I am sure you will be content to allow me a little more leave of absence: and if I can but accomplish it, I shall return to you with ten times more satisfaction; conscious of my having done at least some good in my generation, and leaving, perhaps, a permanent memorial of my desire to propagate the knowledge of our Saviour's religion behind me. The Bible has been long ago translated into the Malabar language, commonly spoken in the south of Madras; to the north of which all use the former language; and therefore we must do what we can to give them also the knowledge of so precious a doctrine.

I have already done several of the books, and in about a year from this may accomplish the rest. Thus I strive to make good my dear uncle's saying, (the late Dr Caverhill*), who interpreted my destination for this country, as my being designed by God to bear the light of the glorious Gospel to the regions of idolatry and Paganism. Perhaps it is presumptuous in me to think thus highly of myself. Pray for me, my dear mother, to God, that he would enable me to carry through my plan on this head;

* Physician in London, author of several medical works, well esteemed.

head; and I, wanting nothing more of this world, would not then care what might become of me; being kept from evil, and rejoicing in the hope set before me. For indeed this world is all vanity, it matters but little how it goes."

Extract of a Letter, dated, Nimeguen, (Holland), Sept. 29. 1796.

I VERY much rejoiced at the fervency which you mention, that takes place in Scotland, for the propagation of the Gospel among the Heathen. I am not less sorry, at the same time, to inform you of another kind of *propaganda* that takes place in this part of the world, which in every respect is intended against the kingdom of Christ, and, if it were possible, to introduce Paganism anew. But no fear! Christ sits at the right-hand of his heavenly Father, and all power is given him in heaven and on earth: So that he will undoubtedly take care that the gates of hell shall not prevail over his church. It seems the Lord intends to make a separation here betwixt those that seek him in truth, and those who only follow him for worldly interest, and from worldly views. This begins already to have a good effect, as it obliges the ministers to preach pure doctrine, and practical. Mere moral sermons the best kind of people will not hear, and those that used to hear them almost never come to church. So that if they insist upon it, they must be content to preach to chairs and pews.

We have still four ministers and sound Gospel-doctrine. The little church was burnt down during the siege, and the great church is fully sufficient for the present congregation, the number being much diminished by death in the severe winter; between 1794 and 1795, when there was almost a famine in the town. My house was wonderfully preserved during the siege; shells fell in every house round about; only one passed through the top of the chimney, above the roof of my house, and did no other damage.

The Synod of Relief, which met at Edinburgh on the 18th of May 1796, UNANIMOUSLY adopted the following Overtures.

1st, That all the members of this Synod shall encourage the laudable spirit of zeal, which has been excited in various parts of this kingdom, to send the knowledge of salvation to the Heathen nations, and shall unite their exertions with any society that may be formed, to promote such a good and great design.

2^{dly}, That when the stream of public benevolence has begun to flow, and promises soon to refresh many foreign lands, some exertions should be made to water the wilderness and solitary places at home. And, considering the present state of religion in the Highlands of Scotland, that they appoint a committee, to devise a scheme for sending evangelical ministers,

or probationers, to those parts ; and to open a subscription, to enable the Synod to carry this design into execution.

Subscriptions will be received by the Rev. Mess. Struthers, Edinburgh ; Bell and Dun, Glasgow ; Hutchison, Paisley ; Pinkerton, Campbelton ; or any other member of the Synod.

Edinburgh, 18th October 1796.

THE Relief Presbytery of Edinburgh, taking into their serious consideration the goodness of Almighty God, so strikingly displayed in the late abundant harvest, recommend to all their ministers, to appoint a public thanksgiving, on some week day, or at least, where that cannot be done without the greatest inconvenience, to take an opportunity, on some Lord's day, of publicly expressing their gratitude to that bountiful Being, who giveth us rain from heaven, and fruitful seasons, filling our hearts with food and gladness ; and to give suitable exhortations to their respective congregations.

WE hear from Portsmouth, that there is a serious young man waiting to sail with the convoy to the West Indies. He is sent out by the old Society in London for promoting Christian Knowledge, to labour among the Blacks at St Kitt's. The Bishop of London has given him authority to preach in every church throughout the island.—His name, we believe, is Nunquerville.

OUR correspondent who transmitted us the account of the religious state of Jamaica, observing a note subjoined, mentioning that the Moravians have had Missionaries in that island since 1754, which appears rather to clash with the above account, begs us to mention, in explication of the difficulty, that altho' he has no doubt of the fact, yet he has the best authority to say, that those who have had an acquaintance with the town of Kingston and its vicinity (to which the forementioned account chiefly refers) for a good many years, never once heard, while upon the spot, that there were any Moravian Missionaries in the island. It appears indeed, from their own accounts, that their labours have been chiefly, if not wholly, confined to the estate of an individual ; and even here they complain much of want of success ; which, by the way, gives the stronger credibility to the very surprising accounts of the good effects of their labours in the other West India islands ; particularly in the island of Antigua, where both they and the Methodists have been very generally countenanced by the whites, and where, of 30,000 blacks, by means of the labours of these two bodies of men, about 10,000 have been converted to Christianity !

P O E T R Y.

To a CHRISTIAN PARENT, on the loss
of a CHRISTIAN DAUGHTER.

WEEP, then, my friend, thine eyes
are full,

Nature must have relief,
And grace was never meant to shut
The op'ning springs of grief.

Thy lovely daughter's gone, alas!
I too, my friend, can mourn,
For I have felt, and still may feel
Thy sorrows in my turn.

Yet let us mind, 'tis God who takes,
And check the falling tear,
He gave, and only takes his own,
And mercy flows even here.

For she's not lost! Oh! no, my friend,
Thy treasure's safely stor'd,
Where thou need'st fear no future foe,
For ever with the Lord.

And would'st thou grudge to see her blest,
Safe in thy wish'd-for hav'n?
—Then let thy song of praise arise,
For hope thy God has giv'n.

Ev'n in the bud, the lovely flow'r
Was nipt, and did decay;
The storms of life began to rage,
It quicky shrunk away.

She fled to climes, where no storms rage,
To flourish ever there;
Where death comes not, nor trouble's
found,
Nor ev'n one falling tear.

O! had'st thou heard her infant lips
The Saviour's name first raise
To angels harps! thou had'st not wept,
But join'd her song of praise.

R.

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H Y M N.

DANIEL ii. 34. 35. 44. 45. vii. 14. 27. &c.

I.

TRUE to his word! the God of grace
No promis'd hope delays:
Time's tardy footsteps onward speed,
And bring the latter days.

II.

Self-mov'd, his heart has ne'er forgot
The feelings once it knew;
In all the ways of Providence,
The Kingdom was in view.

III.

Great tho' the guilt of Jacob's seed
And for destruction fit,
"Destroy the cluster not," he said,
"The new wine's found in it*."

IV.

He shook the kingdoms of the earth,
To others these were giv'n:
But when the Heir of all is born,
He shakes both earth and heav'n †.

V.

Hewn without hands, the chosen stone
Breaks down the image great—
The kingdom that the Lord sets up,
Survives each earthly state ‡.

VI.

Hope of the season cheers our hearts,
Which gives thy purpose birth—
Jesus shall reign the Lord of all,
His kingdom "fill the earth."

VII.

Fast fly the clouds—from Truth's bright
orb,
Break forth the beams divine;
And soon on each benighted eye,
The heav'nly light shall shine.

VIII.

Soon shall the Angel, in the sea,
The heavy mill-stone cast ||;
Babylon shall mourn her woes to come,
More than she mourn'd the past §.

IX.

Thy chosen, from the four winds
fought ¶ —
Oh! gather into One **:
Due is each ransom'd life to thee,
For which thou gav'st thine own!

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G O D I S L O V E.

I JOHN iv. 8.

O! For a seraph's wings to fly
To yonder realms above,
There catch the joy-inspiring theme,
And sing that "God is love."

Imprison'd in this house of clay,
How dull my spirits move!
Ah! how inadequate my thoughts
Of him, whose name is "Love!"

There the bright hosts around the
Unceasing rapture prove! (throne,
And thro' a blest eternity,
Re-echo, "God is love."

Corruptions

* Isaiah lxx. 8.

† Haggai ii. 6 7. Heb. xii. 26. 27. 28.

‡ Dan ii.

34. 35. 44. I Cor. xv. 24. 25.

|| Rev. xviii. 23.

§ Rev. xi. 14.

¶ Matt. xviii. 8. 9.—20.

¶ Matth. xviii. 31.

** John xi. 52. x 16.

Corruptions strong, and graces weak,
Alternate burdens prove,
But this consoling truth remains,
Unchanging, "God is love."

Poor, weak, and worthless in myself,
I often from him rove,
Yet still he pardons and receives,
Because he still is "Love."

Lord, give me with a grateful heart
Thy mercy to improve!
And Ebenezers daily rear,
To praise the "God of love."

And when this tottering house dissolves,
And earthly scenes remove,
May my last quivering breath declare,
That "God is wholly love."

HUMILIA.

▶▶▶▶▶▶▶▶▶▶

H Y M N.

ON FREE GRACE.

PRAISE him whose glory fills the
heav'ns.

His wondrous grace proclaim,
That e'er to us, while dead in sins,
His great salvation came.

'Twas not our worth, nor purpos'd works,
That did his pity move,

'Twas mercy all—free sovereign grace,
And undeserved love.

The most devout, the most profane,
Before him equal stand,

Give them their due reward, none shall
Receive good at his hand.

Of his attainments, man may boast
And haughtily look down

Upon surrounding characters
Inferior to his own.

Th' obsequious world may praise his
—Shall God admire it too? (worth,
Come bring the great attainments forth,
Set merit all to view.

With sparks thyself encompass round,
Rejoice, 'tis all thine own;

Yet this thy portion is, that thou
In sorrow shalt lie down.

They who themselves do most esteem,
Them God abhors the most,

And an abomination counts
That worth which mankind boast.

Could human efforts ever have
God's justice satisfied,
Salvation would have been by works,
And Christ had never died.

If less than Jesus' blood could have
For sin atonement made,
God's well-beloved Son had ne'er
To death bow'd down his head.

Thrice in the garden that the cup
Might pass from him he sought,
He ne'er had drank it, if aught less
Our pardon could have bought.

No works but those which Christ hath
wrought,

Can soothe the guilty breast,
These give sure peace, and only these
Can give the conscience rest.

O may we ever ever count
All other things but loss,
Scorn every thought of our own worth,
And glory in the cross.

R.

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P O E M.

ON THE DEATH OF A CHILD.

THE days of man on earth are few,
And even these few are fill'd with
sorrow,

Joy smiles to-day,—perhaps it smiles
But grief may take its place to-morrow.

Poor are the joys, and transient too,
Which are on earth to mortals giv'n,

They but an admonition give,
To lay our treasures up in heav'n.

Man, as a flow'r comes forth at morn,
At ev'n cut down, his glories wither,
And death does often lay the strong
And feeble in the grave together.

Ev'n while the infant-blossom charms,
Our hearts with partial fondness
glowing,

Sudden it drops and fades away,
And leaves the heart with grief o'er-
flowing.

Yet, O! why flows the trickling tear?
Since he's for ever freed from dangers.
Safe from the various forms of life,
To which alone the dead are strangers.

His happy port he's reach'd in peace,
No wants, no sorrows there distress him,
In Jesu's presence ever bless'd,
No future evils shall oppress him.

Of such heav'n's kingdom is made up,
Whom Jesu's blood alone secureth,
In that both young and aged find
Virtue which evermore endureth.

All praise to HIM who gave this hope,
Let this bless'd hope check our com-
plaining,

Not one of Christ's shall e'er be lost,
His saints are all with him remaining.

R. ✕

S U P P L E M E N T

T O

The Missionary Magazine,

F O R 1796.

CONVERSION IN ADVANCED YEARS.

CONVERSION *in* ADVANCED YEARS, *exemplified in the Case of a*
poor WIDOW WOMAN.

IT has been remarked by ministers of experience, who have attended to the various ways in which the Spirit ordinarily calls sinners to repentance under the Gospel, that instances of conversion in advanced life are very rare. In general, they who have long enjoyed the means of grace, without profiting under them, are at length given up to hardness of heart: like that ground which beareth thorns and briers, they are nigh unto cursing. Even in such cases, however, which to all human appearance are past hope of recovery, the grace of God is sometimes displayed: his sovereignty and divine power are manifested in calling some almost at the last hour. The instance of the penitent thief upon the cross, who, in the very agonies of death, sought and obtained the mercy of Christ, is singular; and few, if any, parallel instances can be produced: but there certainly have been some persons, who had lived long in a careless manner, and who have been brought, in the decline of life, to a change of heart, which, to all human appearance, was of a saving nature. An instance of this kind, which has fallen under my own observation, appears to me somewhat remarkable; and I have thought that the recording of it might be useful to others.

The subject of this short memoir, is a poor widow woman, who has but lately come to an acquaintance with the truth as it is in Jesus, and who seems now to have comfort in believing

the Gospel. For upwards of sixty years of her life, religion seems to have made little or no impression upon her heart. Her conduct, however, was outwardly decent and regular; she attended the public worship of God like others, she occasionally read the scriptures, and was not destitute of some doctrinal knowledge of religious truths: but she read as if she read not; she heard as if she heard not; in short, she was one, who, like Gallo, cared for none of these things. A dead selfish worldly frame of mind prevailed. She was not, indeed, without convictions occasionally, that all was not as it ought to be with her soul; and that something more was necessary on her part, than she had yet done, to entitle her to the favour of God, and to secure her eternal welfare. But she is now often astonished to think, how easily these convictions were resisted; and that no lasting change in her life and conversation was produced by them.

The death of her husband, which happened some years ago, after a lingering illness, affected her deeply for some time; and made her think more of death than she had ever done before: but she was not yet brought to an acquaintance with her own condition, or with that glorious scheme of salvation revealed in the Gospel. Her first serious impressions of this nature, she dates some time after, about six years ago, when, in the course of ministerial visitation, she was exhorted to search the scriptures. She was thus led to think how much she had neglected this duty, and how her time had been squandered away, amidst the trifling concerns of the present life. Her reading of the scriptures was profitable to her: sin was thereby discovered in its evil nature and fatal consequences; her own sinfulness was laid open to her; and also that new and living way, by which alone she could obtain deliverance. The Spirit seems at this time to have begun a work of conviction. She had much exercise in her mind, about the sinfulness of her past life. She told me, that she * believed there was not a sin she had ever committed that was not particularly brought to her remembrance, and made to stare her in the face, according to that passage of scripture, "I will reprove thee, and set thy sins in order before thine eyes." She was often on the very brink of despair; and felt, she says, very strongly the force of these expressions, "The sorrows of death compassed me about, the pains of hell took hold on me." Now and then a dawn of hope arose; some word of promise came timely to her relief: but soon was she driven from this hope; it would immediately occur to her, that this might be only

* She might easily be mistaken here; for who can understand his errors? who can say, they are acquainted with all their sins? But no doubt many of her sins, which had been little thought of, and perhaps long forgotten, were, during this time, brought to her remembrance; and she was much astonished at their numbers and their aggravations.

only a delusion of Satan, and that she had yet no sure ground of hope.

During the days of her spiritual affliction, bodily distress seems to have been employed by the Spirit for carrying on the work of conviction. Often confined to a bed of sickness, she could not mingle in the busy scenes of life; and having but slender means of subsistence, she had few to wait upon her, or converse with her. In such circumstances, she had time for serious thought; she communed with her own heart, and made the word of God her daily companion. The Lord was pleased thus to hedge in her ways, to deprive her of ordinary resources, to cast her down on a bed of sickness, that he might lead her to an acquaintance with herself, and with the Gospel. She now joins with the Psalmist in saying, It is good for me that I have been afflicted. Indeed, the discoveries she has obtained, since the Lord began thus to deal with her, are wonderful. I have seldom seen one who seemed to be more deeply impressed with a feeling sense of the depravity of human nature, than she is. She often thinks with much shame and sorrow on her past life; and is filled with admiration at the long-suffering patience of God, and at the rich display of his grace and mercy in Jesus Christ. Had she been conversant in those books which treat of experimental religion, the way in which she speaks of the state of her soul would be less surprising. But as the Bible and her own heart have been almost the only sources from which her knowledge of spiritual things has been derived, I have no doubt that she speaks the language of the heart, and that she has been taught of God to feel and to talk in this manner*.

While she was much troubled and cast down with these convictions of sin, she had a remarkable dream, which seems to have been blessed for her spiritual good. She thought herself on the brink of a precipice, and ready to fall into a deep river that ran below, when she was comforted by a minister who stood on the opposite bank, and addressed her in words like these: His righteousness is like the great mountains, and his judgements are a great deep: but fear not; for when thou passest through the waters, he shall be with thee, and through the rivers, they shall not overflow thee. The effect of this dream was not, as might be supposed, to dispel immediately her doubts and fears, but to set her

* It is a strong confirmation of that important truth, that true conversion to God, at whatever time, and at whatever place, is always the work of the same Spirit, to perceive those who have experienced this work expressing themselves in the same way. Many of the expressions which this woman makes use of, in speaking of the state of her soul, are nearly the same with those which I have read of others, who had, like her, experienced a work of conviction. Persons in this situation have feelings and ways of speaking peculiar to themselves, which the world knows nothing of.

her more earnestly at work about the concerns of her soul: and from that time to the present day, she has felt something inward, as she says, that she cannot describe; that is, as I suppose, the exercises of her own mind about spiritual things; and the workings of the Spirit upon her heart have been from that time more sensible to her, and she has been led to pay more attention to them than formerly.

Nothing has been so heavy a burden to her, in the review of her past life, as the thought, that she had so long enjoyed opportunities of hearing the Gospel preached, and had neglected and abused them. It might do good to many a careless and formal professor of religion, to hear with what feeling she speaks on this subject; what a deep sense she has of the blessedness of those who hear the joyful sound of the Gospel; what anguish of soul she has felt for having so long abused so glorious a privilege; and what tender concern she expresses for those who, enjoying health and strength, and opportunities of hearing the Gospel, show little concern about the matter! I am persuaded I have seen something more of the inestimable value of the privilege of hearing the Gospel, just from the feeling manner in which she talked to me on this subject. One thing here is somewhat remarkable, that although the discourses which she heard before she was acquainted with the truth seemed to make no impression at the time, and were scarcely thought of after they were delivered; yet now particular passages of them are brought to her remembrance, and afford her a subject for meditation.

For some time after her first serious impressions, the state of her bodily health did not permit her to attend the public worship of God. This was a great burden to her: She viewed it in the light of a judgement. She thought, that since she had felt no desire for the ordinances of religion when she enjoyed health, and opportunities of attending them, so, when she now knew something of their importance, and felt a longing desire for them, she was not permitted to enjoy them: she feared she would go down to the grave without ever hearing the joyful sound. But the Lord was pleased to disappoint her fears, and to grant the desires of her heart. She is now so far strengthened as to be enabled to wait at times upon the public ordinances of religion. She now often wears for the end of the week, and has much comfort in the approach of the Lord's day, rejoicing when it is said to her, Let us go up to the house of the Lord. In what she has heard addressed to sinners, she says, she has seen much of her own experience; and there is good reason to hope, that she is not altogether without the experience of those comforts which have been addressed to believers. It must be confessed, however, that her comforts are often much clouded from the sad thought of a long course of years spent in sin.

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There is one other circumstance in her case that deserves attention, that she seems deeply sensible of the snares arising from bad company, which had been the means of drawing her away from serious thought, and of confirming her in a careless course. By bad company she means not the openly profane and abandoned: with such she did not associate; but she alludes to those who have no serious impressions of religion, who are tattling busy bodies, always meddling with the concerns of others, ever ready to make their remarks on the occurrences of the day, and who, by anxiously inquiring after news, and by readily propagating reports, however unfavourable to their neighbours, contrive to banish all serious thought, and to avoid all diligent inquiry into the state of their own souls. This was the bad company with whom her time had been idly spent, whose ways she had long followed. But for such society she has now lost all relish. Living retired from the world, she thinks herself happily free from such temptations. It is now her great desire to be a companion of them who fear God: these, in her estimation, are the excellent ones of the earth, in whom is all her delight. It would be well for many, did they, like this woman, think how much time they have spent foolishly in company with those who have no seriousness, and that they saw the snares arising from such company; and it would be better with some of God's people than it now is, were they more separated from the world, and were they more careful to improve their mutual intercourse for the purpose of edifying and comforting one another. I shall now close this account with a few reflections, which have been suggested from the case described above.

1. This account may perhaps fall into the hands of those whose situation may be in some respects similar to that of the woman whose case has been described. What a loud call is there upon such to praise the Lord for his forbearance, and for his distinguishing mercy. "Of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." You have known numbers, perhaps, around you, who, like you, have seen many days, who have had their trials and afflictions too, but upon whom afflictions have not had the same happy effects as upon you: And are you not deeply affected with the thought, that while others have been passed by, you have been regarded, and have been plucked as brands from the burning? Wonder at the unsearchable riches of God's grace, and at the great things he hath done for your souls! Let your few remaining days be spent in mourning over past sin, and in ascribing glory and praise to God and to the Lamb.

2. Some

2. Some may perhaps read this account, who, though advanced in life, have yet had little concern about their souls. Let such consider attentively the case of this woman; and be encouraged to seek the Lord, if haply they may find him, ere the things which belong to their peace shall be for ever hid from their eyes. Many have been cut off in early life; but the Lord hath spared you, and hath permitted you to see many days. He hath no doubt given you many calls, to which you have refused to listen; and will you also reject this, perhaps the last call you shall ever hear? Is not the past time of your life more than sufficient to have been spent in vanity? Begin now, though late, to consider seriously where you are, and whither you are going. The door of mercy is yet open; Jesus, the compassionate Saviour, full of grace and truth, is yet offered in the Gospel; the glad tidings of his salvation are yet sounding in your ears: but in a little while, if you go on carelessly, the evil days shall come, and the years draw nigh, in which you shall say, you have no pleasure in them!

3. Let not the young, who may read this account, say to themselves, This is a matter in which we have no concern; it will be time enough for us to think of these matters when we are advanced in life. Foolish thought! you know not what a day may bring forth! Who hath told you, that you shall see many days on earth? Are not numbers cut off in youth? yea, how few, comparatively speaking, reach to three or four years! But supposing you should live to old age, how know you, that you shall then have an offer of God's grace? Perhaps that awful passage of scripture may then await you, "Because I have called, and ye have refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would have none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh." But supposing that even in old age you should experience the grace of God, your situation, even on this most favourable supposition, will not be so comfortable as if you had sought the Lord in the days of youth. They who are converted in advanced years have generally many doubts and fears to struggle with, and enjoy smaller measures of comfort, than they who have long followed the good ways of the Lord. The woman whose case has been described is still at times in great doubts. When I saw her lately, upon my inquiring how she felt herself, her answer was, "O Sir, if you know how to speak a word of comfort to a poor distressed creature, it is what I stand much in need of at this time." As, then, you value your present comfort and eternal welfare, abuse not the day of grace while it is lengthened out; spend not the prime of your days in the service of sin. Arise and come away even now, for Christ calleth you. O taste and see that the Lord

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is good: blessed is the man that trusteth in him. Fear the Lord, all ye his saints; for there is no want to them who fear him.

4. Let all who shall read this account, whether old or young, learn to prize highly the unspeakable blessing of the Gospel. The poor woman, whose case has been described, now knows something of its value, and accounts it one of the greatest mercies of her lot, that she is permitted to hear the Gospel: and blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. For thou art the glory of their strength; and in thy favour shall our horn be exalted. It is lamentable to think, that in this land of Gospel-light, where "words of sweet salvation sound," the privilege should be despised by many. This has often made ministers weep in secret, and has wrung from them that bitter complaint, Surely I have laboured in vain, I have spent my strength for nought, and in vain! But let the despisers of the Gospel know, it is at their peril they do so; the life of their souls shall answer for their neglect. The word of the Gospel shall not return void; it shall accomplish the purpose for which it is delivered. In them who believe, it shall prove the favour of life; but in them who reject it, the favour of death. A time is coming, when they who now despise the Gospel shall know its value; when they shall earnestly desire to see one of the days of the Son of man, and shall not see it; for the time of his patience shall then be ended, and the time of his wrath shall come. Be persuaded, beloved brethren, by these terrors of the Lord, to think of the value of that privilege you now enjoy. Listen to the sweet sound of the Gospel: hear what God the Lord will say unto you; unto his people he will speak peace. Pray for the influences of the Spirit, that the Gospel may come to you, not in word only, but in power, and in demonstration of the Spirit.

As for those who know and value the blessing of the Gospel, I have much comfort in addressing you, being persuaded you will rejoice in the testimony given to the truth of the Gospel from the case of this woman. Your belief of its importance will be confirmed by her experience. You will join with her in giving thanks to God for that mercy which she experienced in her time of need. And as there is joy in heaven over every sinner that repenteth, so it will be a source of joy to you, even while here on earth, to read of one sinner turned to repentance in the decline of life. It is meet that we should make merry and be glad: for she was long dead, and is alive again; she was long lost, and is found.

G. M. D.

Interesting

Interesting LETTER to a FRIEND,
ON SPIRITUAL IMPULSES AND FEELINGS.

MY DEAR FRIEND,

SINCE I saw you last, I have frequently thought of you with much concern, and sincerely with you divine support and direction in all your trials and difficulties. As I make no doubt of your being a partaker of divine grace, I believe the Lord will, in the issue, bring you safely through all your troubles. Yet, if I may speak my mind freely, I am jealous over you, lest you should increase your own distresses, and lessen the benefit you might receive from them, by some mistakes you seem in danger of running into.

You remember the account you gave me of *your receiving many promises from God*, particularly respecting your *temporal circumstances*, and expressing the strongest confidence of their *literal and punctual fulfilment*. Perhaps you will think me your enemy, should I endeavour to rob you of any part of the consolation you have derived from this source. However, bear with me till you have heard me out; and I trust it will appear, that I do not wish to usurp dominion over your faith, but to be an helper of your joy.

I rejoice that you are enabled to abound in *prayer*, and thereby to make your requests known unto God; being desirous to cast all your care upon him, and to derive instruction and support from his word. I am fully assured, that the word of God will be found a sufficient directory in all cases whatever, and a source of spiritual comfort under the greatest trials.

It is your duty and privilege to *search* the scriptures daily, both for direction and consolation; and to endeavour, when you cannot have the Bible in your hand, to *recollect* the precepts and promises, and meditate upon them: praying that the Holy Spirit would not only assist your natural power of recollection, but more especially that he would give you a *spiritual understanding* of his word, and an *answerable frame of heart*, properly affected with the various truths therein contained.

You have reason to bless God for the suitable provision he has made in his word, which, I gladly allow, is as exactly suited to your case, as if the words had been spoken to you individually; though, blessed be God, the same word of truth is equally suited to all other believers: and you have no more cause to complain of *this*, than you have to complain, that while the sun warms and enlightens *you*, as much as if you lived alone on the earth, it does as much for millions more at the same time.

You ought to be thankful that God has given you a *memory*,
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and assists you to recollect from time to time suitable passages of scripture, which sometimes occur to your mind in a very apt and reasonable manner. But perhaps this observation will rather displease you; and you will hardly allow that you do *recollect* them, but think they are *immediately suggested* to you from God. However, if your memory be like mine, it will be very difficult to prove this point. I have many a time had good things and bad suddenly occur to my mind, which at first I thought I had never read or heard before, and yet have afterwards found out where I first met with them. And be this as it may, it is a matter of *no consequence* at all, whether God assists my natural faculties in recollecting his word, or immediately suggests it. If he has *once* spoken in his holiness, it is as true as if he had said the same thing a thousand times. The bare suggestion of words to the mind would not necessarily be accompanied with the exercise of grace; for Balaam, and other natural men, have had wonderful things told them by God himself, and yet had no grace at all in their hearts. And, on the other hand, if my memory, or twenty other natural faculties of body or soul, were made use of in bringing the word of God to my mind, yet if I had at the same time the real exercise of grace, I might be assured, that *that* was owing wholly to the Spirit of God.

I therefore wish you and all Christians to ground their consolation, not on the MANNER in which the promises are brought to the mind, but on the MATTER contained in the promises themselves; not to think they are Christians, because promises come *suddenly* to their minds, as if a *voice* spoke them, when they did *not know* there were any such words in the book. The suddenness proves nothing either one way or other; the voice is probably formed by the strength of their own imagination; and, if it really came from heaven, would be no surer than the written word was before: and as to their not knowing the words were in the book, that is the worst sign of all; for it only proves they have not read their Bibles so much as they ought to have done. Suppose you were to take any one plain promise of the Gospel, and read it over ten times a-day for twelve months together; if, upon the last day of the year, after reading it 3650 times, you found your mind enlightened to discern its real original meaning, was persuaded of its certain truth, and made to embrace it as good, sincerely and earnestly desiring the enjoyment of the blessings therein contained, for the same ends for which they were promised, and depending on the faithfulness of the Promiser for their fulfilment, thus being excited to give up your heart to him; if you had felt no emotion of the kind for 3649 times that you had read the words before, and if at last your comfort came on ever so slowly, you might nevertheless be safely assured, that it came truly from God.

But at this time I meant chiefly to speak of the promise of *temporal blessings*, which you seemed to be so confident of, that God had made them to you in particular, and would accordingly undoubtedly fulfil them. Now, it is a certain and comfortable truth, that “godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come,” 1 Tim. iv. 8. But verily, my dear friend, *I have no notion that God has made one promise of temporal blessings to you, but what is common to all believers in similar circumstances.* Herein you seem, to me, to be in great danger of mistakes, and such as will probably lead you into other considerable errors, if they are not rectified. Christian friendship, therefore, induces me to use freedom and plainness on this head.

Before the canon of scripture was closed, God made known his will at sundry times, and in divers manners, to many of his servants, by way of immediate revelation. He made various particular events known beforehand to Abraham, and Joseph, and David, and others; and gave them promises which belonged to them exclusively, and could not be safely applied to any other. For instance, he promised Abraham, that his seed should be as the sand of the sea for multitude; and that all nations of the earth should be blessed in his seed, &c. He engaged, that Joseph should be exalted above his brethren, and all his father’s house. He foretold, that David should be himself seated on the throne of Israel: and afterwards sware unto him, that of the fruit of his loins he would raise up the Messiah, to sit upon his throne. God also made new revelations to bad men, as well as to the godly; to Pharaoh, to Balaam, to Jeroboam, to Jehu, to Ahaz, to Nebuchadnezzar, &c.

But we, who have now the whole Bible to direct and support us, are not encouraged to expect or desire *new* revelations; but it is our duty to make use of the *perfect* revelation which God has *already* made, and put into our hands; and I must insist upon it, that it is so full and perfect, that you cannot need any additions to it.

The *precepts* of the Bible are so plain and full, that if we have a single eye to the divine glory, they will, in all cases, be found a *sufficient directory* as to every branch of duty. Indeed, had I ever so much grace and spiritual understanding, the Bible would *not* tell me what would come to pass next year, nor even what will take place to-morrow. It will not tell me, whither I shall be rich or poor in futurity; whether I shall continue in my present circumstances, or alter my outward condition, within any limited time: it will not inform me, whether I shall live long, or die soon; nor will it assist me to predict a thousand events which my curiosity would like to know. But it will do that which is ten thousand times better; it will direct me to be concerned,

cerned, that whether I live, I may live to the Lord: or if I die, that I may die in the Lord: it will teach me to acknowledge God in all my ways, and encourage me to cast all my care upon him; it will tell me that my times are in his hands, and teach me to bless the Lord at all times. It will not absolutely assure me what God will do as to any of my outward concerns; but it will assure me, if I am a Christian, that he will deal well with me, he will surely do me good: it will teach me, that as I know not what is good for me, of all that is before me, I ought, in whatsoever state I am, therewith to be content. Surely it is *much better* for me to know what I ought to do to-day, than to know what will come to pass to-morrow. I had much rather know the *duties* of one hour, and have a heart to do them, than have a revelation of all the future *events* of my life. Now, I am thoroughly convinced of this important truth, which I dare confidently assert and maintain, viz. that *common sense, a Bible, and a right spirit, will always inform a Christian what is present duty.* They will not always direct him to *action*, because his present duty may be *patient waiting.* They will not inform him how he may certainly avoid a variety of troubles, (though they will probably assist him to escape many difficulties, which he would otherwise meet with), but they will teach him how to glorify God, by bearing all unavoidable troubles in a becoming manner.

Thus also the supports and consolations of the Bible will be found quite sufficient for every Christian in the worst of troubles. Place me in the worst situation that ever a child of God was in, and let God only enable me truly to understand, and fully to realise, what he has already said, in his *good old revelation*, and I should have support and comfort enough; I should need no *new revelation* to make me easy. By the OLD revelation, I mean the scriptures in their original sense and meaning, understood as saying *nothing more to me than what they say to all Christians in the like circumstances; so that every other Christian would learn just the same things from them which I do, if he had but an equal measure of spiritual light.*—By a NEW revelation, I intend all sorts of impressions concerning supposed facts not already discovered in scripture, or concerning future events not already foretold, whether these impressions are made in the words of scripture, or by any other words strongly fixed on the mind. If detached sentences of scripture are made use of, that makes the case none the better, unless the sense gathered from them was originally contained in the Bible.

Perhaps you will stand me out, that you have known some such instances of these sorts of impressions being fulfilled, that I can never persuade you they are always delusive. As to myself, I only say, that I have no better opinion of *these* tales, than I have of tales concerning *ghosts* and apparitions. I should not

care to affirm, that no man, in any one instance whatsoever, really saw an apparition: but I believe, that out of a hundred such tales, half of them are barefaced lies, and probably forty-nine of the other half were merely the effect of a strong imagination; and *if* one in a hundred should be true, I do not wish to experience the truth of either kind of wonders myself: nor have I any more desire to receive a true new revelation, than I have to receive a visit from a real ghost.

However, I must be more positive in maintaining, that, supposing them both to be real, there is no more token of grace in the one case than the other. Indeed it is possible that a new revelation, if it were really made to a gracious man, might be attended with the exercise of grace; and so might his seeing an apparition. But certainly it is a *far better* evidence of grace for a man to bear up under trials, by means of scriptural consolation, while he is uncertain of future events, than for him to be supported and comforted by the certain foreknowledge of some agreeable change in his outward circumstances.

Suppose that you were in a state of poverty, and, being greatly distressed on that account, were to be relieved by an express revelation, that some distant relation should soon die, and leave you a large fortune; I think verily you would not have the opportunity of exercising such grace, and giving God such glory, as another person, who, though as poor and afflicted as yourself, should yet be composed, and resigned to the will of God, notwithstanding he had no expectation of any remarkable alteration of circumstances in his favour, but who should rely on the providence of God to supply him with absolute necessaries, submitting to his wisdom and sovereignty, and rejoicing that he had chosen the poor of this world to be rich in faith, and heirs of his kingdom.

I wish you, my dear friend, to pray earnestly for more spiritual understanding of the good old revelation already made: be content that the Bible has said already, to all believers, enough to support them in their worst distresses, and do not indulge a wish to make it say more than it has said. There is much instruction and consolation treasured up therein, which we have as yet but a very imperfect acquaintance with; let us study that, leaving secret things to the Lord, and being thankful that he has given us such an ample revelation of his holy will.

It is more flattering to *spiritual pride*, to hold an immediate dialogue with the Almighty, and to foretell our own future prosperity, and I know not what besides, than to study the plain word of God, and learn no more from it than what all our Christian brethren might learn by the same means: and indeed this tendency of such sort of impressions is one great objection to them. But the other method is much more honourable to God,
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and to his written word, more favourable to the exercise of grace, and, in the issue, more comfortable and safe for ourselves. At best, I may be mistaken as to these new revelations; but the old can never prove false. If I were desirous of changing my circumstances in life, a revelation of my certain success in courtship might disappoint me; but an assurance that God would perform the thing he had appointed for me, could not. If I were in poverty, a promise of riches might fail; but a promise that God will add all that is really needful to them who seek first the kingdom of God, and his righteousness, cannot deceive me. If I were under trials, an impression that they should have an end at a given period, might fail: but a promise that they shall issue, some way or other, to the glory of God, and my real welfare, cannot fail, for God has ensured this to all believers.

Since I was first acquainted with religion, I have known many instances of the sad consequences of giving heed to impulses, both in those that I believe were truly gracious, and in others whom I could not but suspect to be destitute of divine grace. I have seen repeated instances of persons carried away by these impressions, who have appeared for a long time exceedingly confident of the fulfilment of the imaginary promises of certain events which they desired; but yet, instead of waiting God's time for their accomplishment, they have been subject to the *most violent and disorderly sallies of passion*, upon any appearance of a disappointment, even while they have professed to retain their confidence that God had indeed said such and such things to them; a sad indication to me, that their faith in this particular was not the gift of God. And when real Christians, as I verily believe, have for a while been drawn into such snares, how have they been tempted to throw away all their experience, good and bad together, when events had taken place quite contrary to their expectations! I wish to use all possible tenderness in attempting to rectify mistakes of this kind, but have sometimes had cause to repent not speaking my mind more plainly and fully.

I pray therefore, my friend, that you may be contented with inquiring into present duty, and satisfied with the stores of consolation already treasured up in the divine word, as the common stock of the people of God. Perhaps you are ready to reply, Well, but then the Bible will not assure me to the contrary, but that I may be as poor as Job or Lazarus. Very true; it will not secure you from any one affliction that other believers are liable to; but however, as it assures you the Lord will never fail you nor forsake you; that he will cause all things to work together for your good; that though for the present, if need be, you may be in heaviness through manifold temptations; yet, the trial of your faith, being more precious than that of gold which perisheth, though it be tried with fire, will be found to glory and honour

honour, and praise, at the appearing of Christ Jesus; you will, in the issue, find cause to say, This is enough; God hath spoken in his holiness, and I will rejoice, since he in all things shall be glorified.

Hoping you will take all my freedom in good part, I subscribe myself,

Yours, &c.

AGNOSTOS.

A LETTER from the Rev. Mr RALPH ERSKINE to the late Mrs SARAH FISHER.

MADAM,

YOUR line came to my hand a considerable time after the date of it, and also at a season when I was obliged to lay it aside unanswered. But lately, having taken it again in my hand, I thought it my duty to gratify your desire, by giving some answer.—I am glad that the Lord hath made any poor writings of mine refreshing to you: meantime, I see by your line, you are under fears, lest, notwithstanding the advantages you have enjoyed, you have no more but a head-knowledge; and several other grounds of jealousies you express about yourself, wherein you desire I may deal plainly with you.

Dear Madam, though it is hard for me to write on this head to one that I know no more of than just what your letter relates; yet there are some things dropped in it, which, if they be told me from an upright ingenuous heart, may give some handle to shew, that the seed of grace may really be sown, and that the Lord is humbling you in order to heal you in due time. First, you complain that you want the sealing testimonies of the Lord's grace, which you judge you would have if you belonged to him. As to this, it may be in mercy that the Lord is with-holding the seals of his love, and the comfortable feelings of it, until you be brought to find it in a more cleanly way of believing his love. It is said, in Eph. i. 13. "After ye believed, ye were sealed." The only sure ground of faith is the word of grace and truth there spoken of, and not our feeling; the felt sealing of the spirit of promise is not to be expected before our believing the word of promise: if we should have any thing like a feeling of his love, before our believing of his love, we would be ready to build our faith upon transient feelings, and frames, and influences, and not upon the sure word of promise. Though the revealing work of the Spirit, opening the word, is prior to faith; yet the sealing work of the Spirit is posterior to it. Many are deluded that rest upon feelings, and build their faith of God's love, not upon what God hath said, but

but merely upon what they have felt ; and as these feelings are up and down, so is their faith. It will therefore be your mercy, if the Lord be with-holding what you call the sealing testimonies of his love, till once you be made to give him the glory of his truth, by believing his love revealed to you in his word ; and then you may expect the comfort of it sealed to you in your heart. The woman with the bloody issue had not sensible feeling of virtue coming from Christ, till once she touched the hem of his garment by faith, Luke viii. 43.—48. If you expect and wait for feelings to found your faith, they are mercifully denied you, that you may build upon a surer foundation, namely, Christ speaking in the word for the ground of your faith, before you have any feeling of him in your heart for the encouragement of faith. Secondly, you tell me, you can hear others talk of sweet communion with the Lord, and of their longing to be dissolved, and to be with Christ, while yet the thoughts of death are terrible to you ; and at the same time you complain of deadness, coldness, and carnality, fearing you want love to Christ ; and that these things are not the spots of God's children.

Dear Madam, if you have got a view of the plagues of your own heart, and are indeed kept poor, and needy, and empty, and humbled, under a sense of your want of all grace and goodness in yourself, that Christ and his fulness may be the more precious and acceptable to you ; you have the advantage of those who are enriched with greater enjoyments, if they be lifted up with them, Matth. v. 3.—6. Is. lxvi. 2. I hope this is the case with you ; and that, because of what also you say afterward in your letter, that sometimes you can rejoice at the doctrine of God's everlasting love to his chosen ones, though you cannot see your own interest in it ; and are sure, that if ever you be saved, the crown must be upon the head of Christ. This looks like the language of one whom God is humbling in order to exalt, and emptying in order to fill in due time. See Psal. ix. 18. and x. 17. and cxiii. 5.—7. Thirdly, You speak of your having been under many temptations ; but that you do not remember any promise to have come with power for your deliverance. Dear friend, if deliverance has come to you from time to time, according to the promise, even powerful and merciful deliverance, whether suddenly or gradual, though the promise itself has not come to you with such power, or in such a manner, as you think it has come to others, you should be thankful : the Lord's way of bringing home the promise to the heart, is various towards some and others. However, I know little odds between a promise poured in sweetly upon the heart, and a heart poured out sweetly upon the promise : The latter may be as sure and safe as the former. If the promise has but in holy providence come to your mind, whether by hearing, reading, or musing, so as you have been

been helped to make it matter of prayer and pleading before a throne of grace, be you content, Madam, and bless God for it. Many are ready to depend more upon the felt power and sweet influence by which the promise comes to them, than upon the promise itself; and hence, when the power and influence is withdrawn, then faith is to seek; they cannot rest upon the bare word of God, the bread on which the soul should live, unless, like little children, they get the butter and honey of some sweet influence spread upon it. This disposition, in any godly souls, is much owing to the sad remains of a legal temper, that makes them seek for a ground of faith and hope, more in themselves, and in what is done by them, and wrought or felt in them, than they do by going out of themselves to what the Lord is in himself, and has wrought for them, and spoken to them. Faith is most strong, when it can live on a bare promise, without the supports of sense. Endeavour you, Madam, through grace, to trust upon a promising God, giving credit to his truth, and you shall find him, in his own time, a performing God, giving comfort to your heart. Seek rest, not in streams of blessings and comforts only, that come from him, and take various turns; but in himself, the fountain, who is still the same. But I fear I have insisted too much. If you want I should explain any thing here written further, you may let me know by another line. I have not in the least studied to flatter you; I have no temptation to do so, being quite ignorant of you, further than you have told me. If you please to let me know your outward station or situation in life, whether it be high or low, it will be agreeable to me. I shall wish I may be able to do service to your soul: And if what I have here written be any way useful to you, and suitable to the case you wrote of to me, I will be glad you let me know you have received this line: if it come in time to answer any difficulties you may yet be under, you will the more readily pardon and excuse my having been so long of coming with it. May the Lord bless all his own means of grace, and make your soul prosper!

I am, &c.

Dunfermline, January 19. 1742.

R. E.

The CHARACTER of PAUL, the first and great APOSTLE of the GENTILES, held up for the Imitation and Encouragement of MISSIONARIES to the HEATHEN.

THE Apostle Paul, previous to his conversion, was a blasphemer, and persecutor, and injurious; but he obtained mercy. He was a chosen vessel unto God, to bear his name before

fore the Gentiles, and kings, and the children of Israel. As his work was arduous, and his qualifications for it eminent, so his attainments in it were noble indeed. Having been effectually called by the grace of God, he knew in whom he had believed. He had the divine Spirit bearing witness with his spirit, that he was a child of God, and an heir of glory. He was caught up to the third heaven, where he saw and heard things which baffle all description, things which it is impossible for the minds of men to conceive, or the language of mortals to express. He was a man remarkably holy, and therefore eminently happy. His heart burned with love to God, and overflowed with benevolence to men, benevolence of the best, of the purest sort, even a tender concern for the salvation of mankind. When the cause of religion was concerned, he braved the greatest dangers, and despised even death itself in its most terrible forms. "In every city," says he, "bonds and afflictions abide me: But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." He was an ardent friend and a passionate admirer of the great Redeemer. Christ crucified, or Christ glorified, was ever the subject of his preaching, and the burden of his song. "God forbid," said he, "that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." While he was in the world, he lived above the world. He lived as a citizen of heaven. His treasure, his heart, and his conversation, were in heaven; and that being the case, he had much of heaven upon earth. He enjoyed, in a considerable degree, the happiness of eternity during the progress and the revolutions of time.

Notwithstanding the circumstances of poverty and distress in which he was frequently involved, perhaps there never was a happier man on this side the land of Immanuel; for he learned in whatever state he was to be content: nay, he took pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake. He even gloried in tribulation, and triumphed in adversity. The joys of the Holy Ghost, the consolations of the Gospel of peace, and the certain prospect of the bright inheritance on high, so expanded, elevated, and delighted his heart, that they either blunted the sensibility of pain, or made him rise superior to it. His trials were his triumph, his God was his glory, his duty was his delight.

Read the Acts of the Apostles, read particularly his epistles, and say what a great and good man he was. With what an assemblage of virtues, with what a constellation of graces, was he adorned! What piety, what purity, what patience, what pru-

dence, did he possess ! What gentleness of mind and manners, and yet what heroism and magnanimity, what greatness of mind and dignity of soul, did he display on every occasion ! What strong faith, what fervent love, what triumphant joy, took possession of his heart, and shone forth conspicuously throughout the whole of his conversation and behaviour ! In this angel of a man, you see the highest excellence of character exemplified. You see rare and shining talents applied to the noblest and the best of purposes. You see a person endued with a warm, affectionate, and feeling heart, a sound judgement, a cultivated understanding, and a refined taste, together with the most rational and exalted piety. You see a man of original genius, of extensive learning, of animated devotion. You see the scholar, the orator, and the Christian, happily united. You behold one who was indeed the brightest image of his Master upon earth. So holy was his life, so exemplary was his deportment, so heavenly were his dispositions, that he gains not only our approbation, but even our highest admiration. So much are we dazzled by the splendour of his good qualities, that we are scarcely able to discern the smallest defect, or to discover the slightest imperfection. All things considered, he was certainly one of the most amiable and worthy, one of the most respectable and brilliant characters, that ever appeared in the world.

Whether we attend to his private behaviour, or to his public conduct, he is equally the object of our warmest approbation. What think ye of him, for example, working with his hands, and earning his bread with the sweat of his brow, that he might not be chargeable to those among whom he laboured in word and doctrine, though, as he served at the altar, he was entitled to live by the altar ! What think ye of him following the Lamb of God whithersoever he goeth, through bad as well as through good report ! What think ye of him spending thirty years of his valuable life in perils by land, and perils by water, undertaking and performing tedious journies and dangerous voyages, travelling from city to city, from land to land, from islands to continents, and from continents to islands again, every where publishing the glad tidings of salvation to the ruined race of men, announcing to the nations the divinity and humanity, the life and death, the resurrection and ascension, of his illustrious, of his glorious Master ? What think ye of him zealously preaching the faith which he once cruelly persecuted, silencing the Jews, convincing and converting the Gentiles, turning multitudes of them from that superstition, idolatry, and profaneness, in which they had been initiated and brought up, and leading them to the knowledge, to the faith, to the love, and to the obedience of the truth as it is in Jesus ? Immediately after having been severely scourged, what think ye of him, when cast into a horrid

rid dungeon in the prison of Thyatira, with his feet made fast in the stocks at midnight, pouring out his heart in fervent prayer to God, and celebrating the praises of his exalted Saviour, along with Silas, his companion in tribulation, and in the kingdom and patience of Jesus Christ? What think you of that bold and spirited defence of Christianity which he pronounced in the presence of King Agrippa, Festus, the Roman governor, the great officers of state, and the principal inhabitants of Cesarea, delivering such a master-piece of eloquence as is scarcely to be paralleled, and leaving, upon the minds of his audience, impressions highly honourable to himself, and favourable to the cause which he pled with so much ability and address? And, finally, what think ye of him, when having finished all his labours of love, when having been long severely tossed on the tempestuous ocean of life, and coming within sight of the port of glory, he laid his head on the block, and submitted to the stroke of the executioner with the utmost composure, with the greatest fortitude, with the highest joy?

Behold this wonderful man now stretched out a lifeless corpse! To speak in language which has often been applied to the fall of a magnificent temple, he lies majestic though in ruins. As the sun appears greatest and most beautiful when going down and hastening to enlighten another hemisphere, so in his fall he was great and lovely indeed. Glory shone around him, and attended him wherever he went. He hasted away from our benighted earth, to illuminate other regions, to irradiate another world, and to shine forth with increasing splendour in the kingdom of his Father.

While this illustrious Jew acted as a Missionary to the Gentiles, he was faithful and zealous, active and diligent, laborious and successful. He both planted and watered many of the churches of the saints in Heathen countries. He instructed the ignorant, reclaimed the vicious, comforted the disconsolate, and animated the faith, and hope, and joy of the truly devout. He was happily instrumental in bringing many souls unto God, and many sons unto glory. It was his highest ambition to spend and to be spent for Christ. He did much, and suffered more, for the word of God, and for the testimony of Jesus Christ. All along he aspired, and at last attained, to the crown of martyrdom. Accordingly he says in one place, "What mean ye to weep, and to break mine heart; for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus." And in another place, when he was in prison at Rome, daily expecting to be put to death by Nero the Roman Emperor, he exclaims with exultation and joy, "I am now ready to be offered; and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept

the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Now therefore this holy and blessed apostle wears a crown without cares, enjoys a life without fears, and inherits a kingdom which cannot be moved, a kingdom eternal in the heavens. As to him to live was Christ, and to die was gain, so his future, his everlasting inheritance, will be glorious.

O that a large portion of the spirit of St Paul may rest upon all our Missionaries. May they be endued with qualifications similar to his. Animated with love to Christ, and to immortal souls, may they fly like flaming seraphs from pole to pole, proclaiming peace on earth, and good will to men. May they be enabled to brave every danger, and to surmount every difficulty. May they be wise as serpents, yet harmless as doves. May a mouth and wisdom be given unto them, which all their adversaries shall not be able to gainsay or resist. Like the first and great apostle of the Gentiles, may they be happy in themselves, and a blessing to all around them. May they be possessed of the same holy, humble, heavenly, peaceful, gentle spirit, which was in Christ, and may they be enabled to walk even as he also walked. May their ministrations be accompanied with a plentiful effusion of the convincing and converting, the renewing and sanctifying, the confirming and comforting, influences of the Holy Ghost sent down from heaven. In consequence of this effusion, may many seals of their ministry be given unto them, many that will be to them for matter of joy in this world, and for a crown of rejoicing in the day of the Lord.

May every obstacle to the spread and success of the glorious Gospel be happily removed, and may it soon be preached unto all nations. In a particular manner, may the efforts which are now making by the servants of God, the friends of Jesus, and the benefactors of mankind, for propagating the knowledge and influence of the Gospel among Heathen tribes, be crowned with abundant success. May the Sun of righteousness arise with healing under his wings, and shine forth as extensively as doth the natural sun. May he dispel the mists of ignorance, and error of delusion and superstition, and shine forth in full majesty in unclouded glory. May he shed on a benighted world his enlightening and enlivening influences; so that those who are now sitting in darkness, and in the region and shadow of death, may rejoice in his light, and be warmed by his heat. May incense and a pure offering ascend to the great Jehovah from those places of the earth which are still polluted with the grossest enormities, and stained with the blackest deeds of human butchery. May all the kingdoms of this world become the kingdoms of our Lord and of his Christ; and in consequence thereof, may the Mediatorial crown flourish

more and more on his royal head. May the blessed period speedily arrive, when multitudes of precious but perishing souls, renouncing the usurped dominion of Satan, shall flock to the standard of Messiah the Prince, and enlist themselves to serve under the banner of his cross, when converts to Christ shall be numerous as the stars of heaven, as the grains of sand upon the sea-shore, or as the drops of dew from the womb of the morning; when men of every country shall be blessed in him, and all people, from an experimental knowledge of his name and of his grace, shall call him blessed; and when, at the name of Jesus, every knee shall bow, every tongue confess, and all the nations of men on the face of the earth shall do him homage. Amen, and amen.

Glasgow, 21st December 1796.

DISCIPULUS.

To the EDITOR of the MISSIONARY MAGAZINE.

DEAR SIR,

THE following particulars respecting the congregation of Moravian brethren at Neuwied*, are extracted from two letters lately received from one of their brethren in England; the publication of which, I doubt not, will gratify many of your readers, who feel themselves interested in the success of the Gospel, and the welfare of those who have been so instrumental in propagating it.

In his first letter, dated in October, he writes thus:—"On the 13th, we were not a little comforted by a letter we received from Neuwied, from our brother Gregor, of which we sent a copy immediately to most of our congregations; and which is as follows:

"We had a heavy time from the 17th to the 29th of September, being blockaded on all sides; nor could we keep any meetings on account of the daily disturbances. On the 29th, we found ourselves peculiarly excited to bring our thank-offerings unto our merciful Saviour for his help hitherto, and for the watching care of his holy angels, in a meeting. This was appointed at four in the afternoon, and the congregation met in their hall. But this hour was, most unexpectedly to us, the very time when the Imperialists, under cover of a most violent cannonade, began to advance towards the town; and just as I was entering the hall-door, I heard five or six cannon-shots, and also a platoon-fire. I went in, however, and sung,

"I will sing to my Creator;
Unto God I will render praise," &c.

I then

* For a former account of this congregation, see our Magazine for July, p. 25.

“ I then mentioned the subject celebrated this day in Christendom, viz. the service of the angels, in a few words ; and read the beautiful daily word *, “ *The Lord has hid me under the shadow of his hand,*” Is. xlix. 2.

“ We pray thee, let the heav'nly host
Be guardians of our land and coast ;
May they watch o'er thy flock of grace,
That we may lead a life of peace.”

But as the cannonading drew nearer, the congregation began to be attentive to it ; and we therefore closed our meeting, which had lasted about six or eight minutes, with the verse, “ Spread thy wings, O Jesus, over us,” &c. And as we left the hall, the cannon-balls from the Imperialists were already flying over the town. However, we arrived safe in our houses and cellars, in which we heard with horror the fiercest battle, and continual discharge of heavy guns and musquetry. At last, night coming on, a cessation of arms took place, each party keeping possession of that part of the town which it had gained. Thus it happened, that the lower part of the Single Brethren's house, and the whole back part of the square, was in possession of the Imperialists, and the front of the Single Brethren's house, and the whole new square, in that of the French. It was a great mercy, and marvellous preservation of the Lord, that during this fierce contest, in which great numbers of both armies lost their lives, and lay dead in the town, and also in our streets, especially before the Single Brethren's house, there was no plundering, nor any fire in the whole place. Bomb-snells fell into some houses, and did a great deal of damage. The turret on the chapel-roof suffered by a shot, and another struck the Single Sisters' house ; but in general the latter have escaped pretty well, though a French soldier got upon a ladder into the upper story of the house, and was proceeding to go down and open the door for his comrades ; but a safeguard being immediately procured, he was prevented from doing further mischief. The night was spent pretty quiet ; and on the 30th September, the town was declared neutral, on condition that each party should leave it, and only leave each one officer to keep order. Thus we could again keep our daily meetings. We cannot find words sufficient to express the goodness and faithfulness of our Saviour, who has delivered us without the least help of man.”—Thus
far

* The Moravian Brethren publish *annually* a selection of two passages of scripture for every day in the year, the one is called the *daily word*, the other the *doctrinal text* ; each is accompanied with a verse from some of their hymns suited to the subject. It is very remarkable, that the passages for the days mentioned in these letters were so applicable to their particular situation at the time.

far brother Gregor's letter. Since then, we received three more letters, of the 5th, 7th, and 9th, in which our brethren mention, "That as the blockade continued, there were some apprehensions of a general famine: they had lived in peace and safety since the neutrality had been proclaimed, and could keep their meetings now more uninterruptedly than ever before, since last May; which was very precious to them. For the rest, they awaited in confident reliance upon the Lord what turns the present affairs might take. He had done so much already for their deliverance and protection, that they could never thank him enough for it. Yet their whole hearts were engaged in fervent prayers to God, that he would soon put an end to the misery under which the whole country had so long groaned."

In another letter he writes,—'We received two letters from brother Gregor junior, at Neuwied, dated October 21st and 24th by which our anxiety about our brethren and sisters there was greatly alleviated. According to the first, they were yet in peace, and even more so than they had been for a long time. But in the night between the 21st and 22d, it being just that time two years ago that the enemy first made their appearance on the opposite side of the Rhine, a most violent cannonading took place a little after midnight, the Imperialists making an attack upon the bridge-works of the French. Our brethren and sisters fled partly into the cellars, and partly into the lower apartments of their houses; and were greatly comforted in considering the beautiful texts for that day, "*Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear,*" *Is. xxxix. 1.*

"To him, who chose us for his own,
Our wants and cares are fully known."

"*God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, also make a way to escape, that ye may be able to bear it,*" *1 Cor. x. 13.*

"He knoweth how feeble our shoulders are,
No more he imposeth than they can bear:
The times of past trials, and various hard cases,
Afford many subjects for due thanks and praises."

"It was a great mercy that no troops were then in the town. The Imperialists faithfully observed the neutrality, and none of their balls were directed against the place; but the French disregarded it, and did a great deal of mischief. Soon after the commencement of the cannonade, one of their howitzer-shells set fire to a house in the square adjoining the Rhine, contiguous to which is a row of houses belonging to our people. The attempts made to extinguish the flames were rendered very dangerous,

gerous, as the enemy's balls were flying that way; but many, especially of our Single Brethren, ventured, and, as it was perfectly calm, succeeded. A shell fell into brother Gieser's stable, and killed two cows; another fell upon an out-house of brother Becker's, and another struck the stone-pillar of the door of the Single Sisters' house, pieces of which penetrated into the passage. Brother Heinze's house, and the widows and Single Brethren's houses, were also struck both by cannon-balls and howitzer-shells, and much devastation was made by them every where. Some brethren experienced an extraordinary preservation of their lives; and all were thankful, that, when it was over, no one had received hurt in his body; for which, on the following day, the congregation joined in praises to the Lord. On the 28th, they could again meet in the chapel, though as to the situation of both parties, it remained much the same.'

December 30. 1796.

EBENEZER.

An ADDRESS from the DIRECTORS of the LONDON MISSIONARY SOCIETY.

[Having been favoured with a corrected copy of the ADDRESS from the DIRECTORS of the LONDON MISSIONARY SOCIETY on the subject of Missions to Africa, and particularly to the Foulah Country, we hasten, according to a promise made in a former Number, to present it to our Readers at full length. We think it equally admirable, for evangelical principle, and bold design. The perusal of it has excited the most lively sensations in our own minds, and we hope and pray, that it may make that deep and general impression on the Christian world, which is necessary for unanimous intercession, and combined persevering endeavour.]

IN pursuance of the important duty connected with our situation, and which binds us to an unremitting vigilance in discerning the divine will, we are induced to state to the religious public at large, and especially to the promoters of this institution, the nature of the plans now under consideration, and the grounds upon which we recommend them.

We cannot, however, enter upon the discharge of this part of our duty, without previously adverting to that very important undertaking, which, so far as it depended upon us, we have been enabled to accomplish. And, in taking a retrospect of the circumstances connected with the Mission to the South Seas, we are constrained to make the most humble and devout acknowledgements

ledgements to the divine Being, on account of the frequent interpositions of his wise and gracious providence in our behalf, which lead us to encourage the animating hope, that this measure has resulted from his own inspiration, and that it will therefore continue to be favoured with his protection and blessing. We are very sensible of the imperfections which have mingled with our attempts to promote this sacred cause; and although, we trust, that, in the simplicity of our hearts, our sole aim has been to promote the divine glory in the conversion of the Heathen, yet we feel a peculiar satisfaction in transferring the work out of our feeble and erring hands, into the immediate and exclusive care of HIM who is the Head of the church, and has all power in heaven and earth. We doubt not but that the Christian world will unite with us, in daily and fervent intercessions at the throne of mercy, that this expedition may terminate in the honour of our Redeemer, and the extensive and lasting enlargement of his kingdom in the world.

The number of persons engaged in this Mission, consists of twenty-nine men, and five women, with two children; and the favourable opinion we entertained of them, on their admission, has received the most satisfactory confirmation, in consequence of their detention for six weeks at Portsmouth, where they continued to manifest every disposition that adorns the Christian and the Missionary character; and exhibited a society animated by one spirit, stedfast in their attachment to the work to which they had been consecrated, and cheerful in the prospect of its untried duties, and its unknown dangers. The serious public at large, and especially the friends of the Missionaries, will learn, with satisfaction, that some important information obtained at Portsmouth, respecting the South Sea Islands, and particularly Otaheite, very much confirms the hope before entertained, that they will meet with a welcome reception, and be treated with kindness and respect.

The expence to which the Society will be subject on account of this Mission, is not yet exactly ascertained; but, including the cost of the ship, which was L. 4875, seamen's wages, and every other charge, it may amount to about L. 12,000. Thus, the funds of the Society, for the present, will be nearly exhausted. It must, however, be recollected, that the ship, being chartered by the India Company, will, on her safe return, entitle the Society to receive near L. 5000 for the freight of the cargo she may bring. This, together with the value of the ship, being deducted, will leave the actual expence attending the Mission. It is probable, however, that this expence will be lessened by the value of the articles of curiosity which may be brought from the South Seas, and of the publication of the interesting particulars respecting the reception and settlement of the Missionaries, with the description of the different islands which may

be visited. When the magnitude of the Mission is considered, as well as the charge attending the equipment of the Missionaries, it will not, we presume, be generally thought that the expence is great, in proportion to the scale on which the plan has been executed.

We proceed now to announce more particularly, the nature and extent of our further views; and our earnestness to accomplish them is in proportion to their great importance. Africa, that much-injured country, throughout its immense extent, has for many ages been deprived of the inestimable advantages of the pure principles of Christianity; it has been visited by Europeans, not for the friendly purpose of a communication of benefits, but in order to carry on a commerce which inevitably inflicts on its inhabitants the wounds of slavery and death. The very mention of Africa produces in every breast the pang of sympathy, and the mingled sentiments of pity and indignation. Its innocent blood, which is continually flowing, whilst it cries to Heaven for vengeance, appeals with resistless force also to every ingenuous principle in the nature of man, and every feeling of compassion and mercy in the breast of a Christian. It is to this benighted and oppressed country we are desirous of sending the Gospel of Christ—that best relief to man under his accumulated miseries—that essential blessing which outweighs the evils of the most suffering life.

If it shall please God, from whom every good disposition proceeds, to incline the minds of his people, so far to encourage this work, as to put into our hands the means of accomplishing our designs, it is our wish to send *several distinct Missions* to this immense continent. We cannot, at present, delineate the specific plans which will be adopted, because we are continually seeking and receiving new light and fresh information upon this subject; and it will be our duty to adapt our final measures to the general body of evidence which we may eventually receive. We must also be regulated by the assistance we derive from the friends of the institution, in respect both to Missionaries and to funds; and as it appears to us, that there will soon be the probability of introducing the Gospel into several parts of Africa, we hope that the zeal of Christians will be enkindled in proportion to the love which they bear to Christ, and to the pity which they feel for those who drink deepest in the cup of human woe.

Our general ideas, however, at present are, that Divine Providence is opening a way for the admission of the Christian religion into the southern parts of Africa, through the medium of the Cape of Good Hope. In these parts, a Mission from the United Brethren, undertaken a few years ago, is now in a flourishing state, and the last information from thence contains the welcome intelligence, that the power of the Gospel is manifested in the
conversion

conversion of many of the natives. This circumstance may, by the over-ruling providence of God, prove an invaluable advantage to the Mission which we may undertake; as we hope that our exalted Saviour, who has received gifts for men, may be pleased to qualify some of the converted natives for the work of Evangelists, and for assisting our Missionaries in their labours among their countrymen.

Although they who possess the true Missionary spirit are so inflamed with the love of Christ, and the desire of proclaiming his grace and power amongst those who are ready to perish, that they count not their lives dear to them, and are willing to spread his fame in frozen or in sultry climates; yet it is incumbent upon us, in stating the circumstances of every projected Mission, to enter into the consideration of the salubrity of the country; and for this reason we mention, that we understand the climate of this part of Africa to be healthy, and suited to the constitution of Europeans.

With respect to the time of executing this Mission, we must be governed by circumstances; but we see no sufficient reason to delay it beyond the period when we may be provided with suitable instruments for accomplishing it.

Our views are also turned towards the *western coast* of this vast continent; and it is here where the guilt of Europeans has inflicted the deepest wounds on the unoffending natives, and the footsteps of those who have borne the Christian name have been marked with devastation and blood.

In consequence of the institution of the Sierra Leone Company, which was founded on the purest and most disinterested principles, it is probable that very extensive advantages will be derived to the Christian cause, as the disposition of those who conduct its concerns, both here and at the colony, is highly favourable to this important object. Through the influence of this Company, there appears to be the opportunity of introducing the Gospel into the different villages inhabited by the natives in the vicinity of the colony, also at the different factories which they have established, and in the districts of some of the chiefs, with whom they are maintaining a commercial intercourse. Some persons of considerable influence, settled on the shores of the Gambia, have expressed to the Company their ardent wish to be instructed in the arts of civilised life; and it appears, that the communication which the natives from different parts maintain with the colony, excites within them the desire of receiving the advantages of European instruction. The influence of the Company is increasing daily, and will probably be enlarged in a much more rapid degree on the return of peace; and every accession of this influence is friendly to the cause of religion. The Africans are desirous of receiving the advantages

of civilization ; and although it is not directly within our province to communicate these, yet they have a beneficial connection with the great object of our institution, as they tend to promote that state of society, upon which, by the blessing of God, the more important principles of the Christian religion may be superinduced. The opportunities for the introduction of Missions into this part of Africa are soon likely to be so frequent and encouraging, that the zeal of Christians should be roused to the most active exertions for supplying these pressing emergencies. The providence of God, which conducts the affairs of this world with a wise and unerring subserviency to the interests of his kingdom, and binds those events which we call contingent to the fixed determination of his counsel, seems to be entering on a preparatory work with a view to the extensive introduction of the Gospel into this benighted and enslaved continent. The African Association have now a messenger in the interior of the country, and probably at this moment in Tombuctoo, having been heard of in his way thither from Fatatenda, which is 1200 miles up the Gambia. The views of this Society are benevolent and very laudable, as far as they extend ; but we trust the designs of Providence extend to a higher object, and will make the messenger of the Association the precursor of the Gospel. The Sierra Leone Company also, we doubt not, as before intimated, will have the honour of administering to the introduction of Christianity into various parts of the circumjacent country. We are already indebted to their exertions for *the plan of a Mission to the Foulah nation*, which now occupies our most serious consideration, and the circumstances of which we think it necessary more particularly to detail.

Our knowledge of this country arises principally from an excursion made to it from Sierra Leone by Mr Watt and Mr Winterbottom, two gentlemen in the Company's service ; and Mr Thornton, who has so honourably and usefully filled the place of chairman to that Company, has had the kindness to furnish us with the journal of that tour kept by Mr Watt, with a view to assist our deliberations as to the best plan of accomplishing the projected Mission ; and as Mr Thornton has abridged this journal, and published it in the report made to the proprietors of that Company, we cannot convey a more just acquaintance with the state of the Foulah country, than by the following extracts from this publication.

“Information having been brought to the Governor and Council, by some natives of the Foulah country, that the King of the Foulahs, a large and powerful nation to the north-east of Sierra Leone, had expressed a desire to form an intercourse with the colony, two gentlemen in the Company's service offered to
make

make an attempt to penetrate through a large, and as yet unknown tract of country, to his capital. They accordingly failed to the river Rionunes, which is to the north of Sierra Leone, obtained the necessary interpreters and guides at the town of Kocundy, which lies a considerable way up the river, and then set out on foot in a party of about twenty persons.

“ It appeared, in a short time after their leaving the Rionunes, that a considerable intercourse subsisted between the interior country and the upper parts of the river; for no less than five or six hundred Foulahs were often seen in one day, carrying great loads of rice and ivory on their backs, which they were about to exchange for salt. The travellers found, as they went forward, a number of successive towns, distant in general six, eight, or ten miles from each other, in which they were always most hospitably received; the utmost satisfaction, as well as surprise, being expressed at the appearance of white men, of whom none had ever been seen even at the distance of a few days journey from the coast. After travelling for sixteen days, through a country barren in many parts, but fruitful in others, and remarkably full of cattle, and after passing two or three small rivers, one of which was said to empty itself into the river Gambia, they arrived at the town of Laby, which is distant about 200 miles, almost directly eastward or inland from that part of the river Rionunes, from which they set out on foot. Here they spent three or four days, being most cordially received by the Chief or King of the place, who is subordinate to the King of the Foulahs. Laby is about two miles and a half in circumference, and is supposed to contain not less than 5000 inhabitants. The state of civilization is much the same here as in the further part, which will be described shortly. From Laby they proceeded to the capital of the Foulah kingdom called Teembo, which is seventy-two miles further inland; and having experienced every where the same hospitality, they arrived there in the course of another week.

“ During fourteen days which they passed in the capital, they had many conversations, through the medium of interpreters, both with the King, and with a person who acts as deputy to the King in his absence, and with many other principal persons. It appears, that the country subject to the King of the Foulahs is about 350 miles in length, from east to west, and about 200 miles in breadth, from north to south; and that the King exercises a very arbitrary power, both in respect to the punishment of offences, and many other points; and, in particular, that he opens and shuts up the markets and channels of trade, just as he pleases. The town of Teembo is supposed to contain about 7000 inhabitants; and the superiority of the people of all these interior parts, to those on the coast, is great in

in most branches of civilization. The houses here, and at Laby, as well as some other places, are occasionally spoken of, in the journals from which this narrative is taken, as very good. The silver ornaments worn by some of the chief women, are said to be equal in value to L.20. There are people at Laby, and at Teembo who work in iron, in silver, in wood, and in leather; and there is a manufactory of narrow cloths. The chief men are furnished with books, of which the subject is generally either divinity or law; and the art of reading is common over the country, there being schools for the instruction of children established in almost every town. Horses are commonly used by the chief people, who are said to ride out often for their amusement. The soil is generally stony; much of it is pasture. Rice is cultivated in some parts, chiefly by the labour of the women, the men, a great proportion of whom are slaves, carrying away the produce on their backs. About one third of the country is said to be extremely fertile; the soil is dry, and the climate is thought to be very good. The nights and mornings were sometimes cold; and the thermometer was once as low as 51, at half past five in the morning, but it rose to near 90 at noon. The professed religion of the country is Mahometanism; and there are many mosques: But neither the priests nor people appear to have much bigotry in their minds, though they do not fail to observe the Mahometan ceremonies of praying five times a-day. The punishments which the King inflicts are severe, especially in the case of disrespect shewn to his own authority; but it appears that no Foulahs are ever sold as slaves, either for debts or crimes: and kidnapping seldom occurs, being probably not very practicable in the heart of the country. The Foulahs, however, have been used, till lately, to carry on a very considerable slave-trade by means of their wars; for they go to war avowedly for the purpose of getting slaves: One of the tenets of their religion, which permits them to destroy all whom they term infidels, (a term which seems to include all their neighbours), affording them a convenient apology for every exercise of this horrible injustice.

“ The Directors have the satisfaction of observing, that the two travellers appear, both by the propriety and consistency of their conduct, and by the public declarations which they made of the principles which governed the conduct of the Sierra Leone Company, to have ingratiated themselves much with the natives, and to have peculiarly possessed themselves of the confidence of the chief people. *The King being asked, whether he should be willing to encourage any European to settle near him with a view to cultivation, readily answered, that he would furnish him with land, and cattle, and men, for the purpose.* Much conversation passed at different times concerning the introduction of the plough, of which no one had ever heard in the Foulah country.

try. The King of Laby offered to send a son to England for education, and a principal priest expressed some willingness to do the same."

In addition to the above, we have also received subsequent information from Mr Dawes, the late Governor of Sierra Leone, whose readiness to afford every aid to our Society, and to communicate to us his extensive acquaintance with African subjects, is entitled to our thankful acknowledgements. Besides confirming the particulars contained in the extracts, Mr Dawes mentions, that the climate of the Foulah country is, in his opinion, more congenial to European constitutions than that which is near the coast, the nights being sometimes 20 degrees colder than they ever are at Sierra Leone; and that he believes the country to be plentifully supplied with all the necessaries, and many of the comforts of life. He adds also, that the inhabitants are supposed to carry on a considerable traffic with countries still more in the interior; and thinks, that by means of a Christian establishment in or near Teembo, an easy opening may present itself for others, much nearer to the centre of Africa; and that Missionaries, settled at this place, may maintain a very frequent intercourse with the colony at Sierra Leone.

With respect to the qualifications the Missionaries to this country should possess, it is requisite in this, as in all other cases, that they should be Christians well instructed in the principles of divine truth, and who live under its active influence, possessing a supreme love to the Saviour of sinners, and a fervent zeal for his honour in the world, to promote which they are not unwilling to endure the hardships of life, or meet the conflict of death. These are the supreme and indispensable requisites, without the possession of which no Christian should venture to embark in this work. But it seems expedient also, that some subordinate qualifications should be attended to in the persons engaging in the Mission in question. The people of Teembo express a desire to have Europeans settle among them, with a view to be improved in the knowledge of agriculture and the mechanic arts. It is therefore desirable, that our Christian brethren should carry with them this recommendation, as the condition of their introduction, and the pledge of their security; it is the point to which their invitation is directed; it is also the ground whereon our attempts at higher usefulness must arise. Serious and zealous Christians, acquainted with husbandry and other useful occupations, appear best suited for this occasion: It would, however, be very desirable, that one amongst them should be a person of education, standing on equal or superior ground, in respect to philosophy and literature, to that occupied by the priests of the false prophet; and in every Mission, a person ac-
quainted

acquainted with surgery and the medical science, is an important acquisition.

We have now submitted, for the consideration of the Christian world, the plans which occupy our attention; and we may further add, that in proportion as we advance in the discharge of our duty, the sphere of usefulness seems to be continually enlarging, and the weight and importance of the situation we have been called to fill, impresses our minds with increasing solemnity. We stand in need of friendly aid of every sort, and from every quarter; it is a work which calls aloud for the energy of every individual who bears the honourable name of Christian, and whose heart bleeds at the prospect of human calamity, or exults in its happiness.

We anticipate, from the zeal of our Christian friends, the assistance we need to accomplish the objects we have in view. When there is a project in hand which is intended to promote the good of the Africans; to chase away the shades of ignorance which envelope their minds; to dry up their tears, and give them the garments of praise for the spirit of heaviness; who will not join in the generous emulation to forward so beneficent a work? There are no people under the heavens we have so deeply injured; nor is there a virtuous disposition which warms the human breast, that is not an advocate in behalf of Africa.

Those generous minds who deplore the degradation of their species, and exert the ardour of their spirits to restore enslaved man to the rank he is entitled to fill in the scale of rational existence, must rejoice in a plan so pregnant with blessings of every sort. What so much promotes the civilization of man as the Gospel of Christ? What so much enlightens his mind, ennobles his heart, and dignifies his nature? It is the engine which raises our fallen spirits, and lifts them from earth to heaven.

Although the plan of introducing the Gospel into Heathen countries is replete with usefulness of every sort, is altogether good without any mixture of evil, and is a measure against which nothing can be justly alledged, and therefore merits the countenance of every friend to human happiness; yet to those we principally look for assistance whose hearts are warmed with the love of Christ. *This* is the commanding principle which will produce both the instruments and the funds we need. *This* is the principle which feeds and cherishes every other excellence which can reside in the human heart. *The love of Christ* is the argument of sovereign efficacy, which comprehends every motive that can sway the breast of a believer, and rouse the sacred energies of his soul.

Without the love of Christ prevailing above the love of life,
or

or the fear of death, let no one venture upon the Missionary warfare; but those who feel the inspiring flame; those to whom the Saviour is more precious than any thing which earth contains, or earthly language can express, let them come forward, and consecrate themselves to his service in this sacred work. They will have the distinguished privilege of being the first to announce the Saviour's name among the Heathen to whom they are sent; they will be recorded in the annals of the church in terms of honour, and their memorial cherished and revered in succeeding generations; or, should they be forgotten in this world, their names will be enrolled in the registers of heaven, and be illustrious when all earthly monuments shall perish.

We repeat our earnest invitation to Christians of every name, to aid the work with their prayers, their counsels, and their influence. We consider it to be a cause which, above all others, demands the support of every one who feels for the honour of his Saviour, or the happiness of his species. There is no period in which this duty is not seasonable; but are there not many circumstances which more especially press it upon us *now*? We profess not to unfold the mysterious purposes of the Almighty, nor to know the times and the seasons which he has put into his own power; nevertheless, we would not be inattentive to the ways of his providence, which illustrate his word. The general impression on the minds of the people of God prepares them to expect the approach of that predicted period when the Christian church shall enlarge its boundaries. The signs of the latter days advance; the shades of darkness are dispersing; the kingdom of Antichrist is falling; and the hand of Providence appears to be making arrangements for a new æra in human affairs. Under the auspices both of providence and prophecy; is it not a season peculiarly suitable for Christians to improve, by forming and executing those plans, which have both a natural and appointed tendency to produce the happy events we are looking for? Let then our endeavours to promote the enlargement of our Redeemer's dominion on earth give energy to our prayers; let us consecrate the vigour of our powers to this most blessed work; and whilst we see the kingdoms of this world shaken to their foundation, and passing away, let it be our unceasing supplication to our Saviour, "*O let THY kingdom come, and last for ever!*"

Signed by order of the Directors,

J. LOVE,

WILLIAM SHRUBSOLE,

} Secretaries.

Nov. 14. 1796.

An INQUIRY, whether the PEOPLE of GREAT BRITAIN have not contracted much Guilt in neglecting to send the GOSPEL to BENGAL.

ONE great cause of men's continuing in the practice of iniquity, and especially in the omission of important duties, is *want of consideration*. To observe how far, not only wicked men, but even true Christians, may be carried by its influence, is matter of just surprize. For a long course of years they may be reposing in easy slumbers, while the voice of God calls them to active exertions, but in vain. At length, being roused from their sleep, and prevailed on to examine their conduct, they are astonished to find that they could possibly have acted in a manner so contrary to the injunctions, as well as to the spirit, of the Gospel.

To no subject more properly than that which is now before us could this remark be ever applied. We were ready to think, that we did not live in the habitual neglect of any duty; and we conceived, that our knowledge embraced every branch of the divine commands. But here an inquiry is instituted, which insinuates an accusation of guilt for past neglect, and of aggravated criminality in future, if we defer the performance of a duty which is said to be at once plain and important. Let Christian attention examine the subject with care; let Christian impartiality decide, whether the charge be proved; and Christian benevolence sit as umpire in the court.

What the state of the Heathen world is, with respect to God, and religion, and future blessedness, is certainly one of the most interesting questions that can arrest and engage the mind of man. A question of mere curiosity, it cannot be called; for it leads immediately to duties, and duties of no mean degree. That we may not view the subject with the eye either of partiality or prejudice, and thereby err, God shall be judge himself; and in humility and silence we will listen to his decision. He proclaims it by the voice of his Spirit in the sacred scriptures.

The Heathens, to whom the apostles preached and wrote, (and those of every other country and age bear an exact resemblance to them), are thus described: "Dead in trespasses and sins;—children of wrath, even as others;—walking according to the course of this world;—fulfilling the desires of the flesh, and of the mind;—alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart;—living without God, and without hope in the world;—foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another;—filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness,"

maliciousness," &c. Rom. i. 29.—32. Ephes. ii. 1. 2. 3. iii. 18. Titus iii. 3. These may suffice as a few out of many passages to the same effect: all represent the state of the Heathen world as miserable in the extreme. At the same time, let it ever be remembered that this is God's own description; and that it is a subject in which he alone is qualified to judge. If their situation, according to the declaration of the faithful righteous God himself, be so deplorable, ought it not to call forth the tenderest pity of those who are favoured with the Gospel of Christ, and who are convinced of its necessity and infinite importance to their salvation.

As Bengal has been upwards of thirty years under the dominion of Britain, the miserable condition of its inhabitants ought long ere now to have excited the compassion of Christians in this land. But, alas! a whole generation consisting of more than twelve millions of precious souls, (a population superior to that of both England and Scotland), has been permitted to spend their days in Pagan idolatry, and to pass into an awful eternity, and we know not that, to the present hour, a single convert has been made to the faith of Christ?

Such conduct, in a people professing the benevolent system of Christianity, is it innocent or criminal? Have not the neglected Hindoos just reason to accuse us before God? And may not God himself, the holy and merciful God, justly charge us with the most criminal dispositions, and place before our guilty eyes the following black list of our iniquities?

Want of concern for the glory of God. Have we not allowed the idols of India to rob the only living and true God of the homage due from many millions of his intelligent creatures, who are capable of the knowledge, love, and enjoyment of him?

Want of zeal for the Gospel of Christ. How many thousands has the prospect of worldly advantages carried to that distant land? And how many earnest solicitations have been employed for leave to go? But has equal diligence been used, has equal activity been displayed, that the Gospel might be conveyed to the inhabitants of Bengal; that Christ might see of the travail of his soul, and be satisfied, and that the Heathens there might fall down before him, and do him homage?

Disobedience to the divine commands. He enjoins us to love him with all our heart, and our neighbour as ourselves. The influence of these precepts, if properly felt, would have produced the most vigorous efforts for the salvation of the Heathen: where none have been made, how can the charge of disobedience be repelled?

Ingratitude. God has bestowed on us his best, his unspeakable gift: with it we have been enriched; by it we have been made happy. And does not gratitude demand, with imperious voice,

that we should make suitable returns to the compassionate donor; and one thing which he requires is, to convey the knowledge of his grace and salvation to those who are ignorant of it, and miserable without it. But has this been done? Let the millions of Bengal return the answer.

Want of equity in our treatment of them. The Hindoos are allied to us, not merely as men, but as fellow-subjects living under the same government. The fruits of their labour, and the efforts of their skill, we have long received and enjoyed; and by their toils we have been enriched. How strange, it never occurred that we ought to send the Gospel to *them*; and, by way of compensation for their temporal benefits, make them partakers of our spiritual blessings!

Cruelty. The wretched Pagans were sick nigh unto death: we knew a sovereign remedy, which was freely given us for their relief, as well as our own, yet our unfeeling hearts forebore to send it. They were perishing in ignorance and iniquity: we were acquainted with a Saviour, who would have delivered their souls from destruction: but we looked on without compassion; dispatched no messengers of peace to them with the glad tidings of salvation, and left them to their fate. Is this cruelty, or is it not?

Inconsistency. Hypocrisy might be deemed by many too harsh a charge: a softer word therefore is chosen; but it merits consideration, whether the crime be not of a deeper dye. For, ages past the good people of England and Scotland have been praying for the conversion of the Heathen. To try their sincerity, or, shall we say, consistency, Bengal was subjected to our dominion; and the fairest opportunity, that could possibly be desired or given, was presented, of carrying the Gospel to the inhabitants of an extensive country. But have they acted according to their prayers? What a discord between their profession and their conduct! Since the natives of Bengal became our fellow-subjects, a whole generation of ministers and professors of Christianity in Britain has passed away. All their days, till they went down to the grave, they were offering the most fervent supplications, that the Pagan nations might be brought to the knowledge of the Gospel. But what active steps, to give consistency to their prayers, (and many it was in the power of their hands to take), can either Hindoos in Bengal, or Christians in Britain, bear witness that they took.

During the same space of time, tens of thousands of the children of this world fought for the treasures of India: but they rested not in wishes. They sought the qualifications necessary for lucrative offices: they crossed the mighty ocean; they explored with diligence the sources of wealth; and thousands have returned home, loaded with the riches of the East. They acted

acted consistently: upon their principles, they were wise. Nay, have they not in this instance, as well as in many others, shown themselves wiser, in their generation, than the children of light? How justly may the determined caules and conduct of worldly men put the professors of Christianity to the blush! But if it was *inconsistency* in our fathers, who, in a great measure, overlooked the subject, may there not be reason to fear, that it will be *hypocrisy* in us, if, after the loud calls we have had to duty, we act not according to our prayers?

In the fear of God, then, let all seriously examine who are chargeable with these sins; whom the awful voice of Jehovah pronounces guilty.

On the nation at large the guilt certainly lies. But what is to be looked for from those who know not God, or hold the truth in unrighteousness? If men have no regard for their own souls, can it possibly be expected that they will feel any concern for the souls of others?

If there be such guilt as has been represented, *on Christians it especially lies*. Their iniquities are tenfold heavier than that of others. Reasoning is not necessary here: the above statement of the case will suffice.

Ye knew, Christians, the value of immortal souls. God has opened your eyes to see the worth of your own; and you have learned thence to estimate the inexpressible excellence of the souls of others. The gain of the whole world has no profit, when compared to the loss of *one* soul.

You have experienced the power of the Gospel for your own salvation; and ought you not to be concerned for those who are ignorant of this remedy? You felt your misery; and in anguish of soul you cried to Jesus for relief. But is it not a high crime, and misdemeanour in the code of Heaven, not to send the glad tidings of mercy to those who are as miserable as you were, though they feel it not?

You have observed with attention, and beheld with delight, the zeal of the apostles and primitive believers, in travelling from country to country to propagate the Gospel among the Heathen. And ought you not to imitate their temper and spirit? Should you not be equally zealous for the conversion of those nations that still remain in a Pagan state? Are you not bound to have as much love to God, and Christ, and souls, as they had? And are you not verily guilty, if you do not exert yourselves to the utmost, in your several stations and relations, and in the use of the talents committed to your trust, to send, by Missionaries properly qualified for the arduous work, the glorious Gospel to the nations which are ignorant of it, and more especially to those with which we are connected by the closest social ties.

When God in his providence places a Heathen nation in subjection

to one professing Christianity, it is evidently designed for their highest good. What is the language of Heaven to the disciples of Jesus there? Is it not, "Exert yourselves to the utmost, that the Gospel may be sent to these blinded Pagans without delay: and let the word of the Lord immediately found out from you to them." Thus has Jehovah been speaking to you these thirty years; and ye have not listened to his voice. Can you say that a most important duty has not been overlooked and neglected?

Some Christians may be ready to reply, "What can we do? It is not our fault. We would willingly send out Missionaries if we could; but we have not the power. The matter rests with those in whom is vested the sovereignty of Bengal."

But have you employed all the means in your power to prevail with them to grant you permission to plant the Gospel there? If not, is it certain that the blood of the souls of these millions God will not in any measure require at your hands?

What means, it may probably be said, are in our power? What can we who are unconnected individuals do?

Much is in your power. In this free country, every member of the community has a right to apply to those in authority for any thing to which he thinks he has a claim: and you Christians possess it as fully as others. Where the right is possessed, it is a duty to exercise it on all proper occasions. The friends of humanity conceived they performed a duty, when they exercised their right, by petitioning *for the abolition of the slave-trade*. On the present occasion, you are within the acknowledged limits of your own province; and you perform a high duty, when you exercise the right of making a respectful application to the rulers of India, for leave to introduce the Gospel into Bengal. Civil governors are fully employed in the affairs of the world, and act then in their proper sphere. It is from his own disciples that Christ looks for the advancement of his cause, and the prosperity of his kingdom. Is a field presented for the propagation of the Gospel? He expects that you should be continually awake to the honour of his name; and if those in authority can render a service to religion, by opening a door to its ministers among the Heathen, that you should step forward with alacrity, and should conceive you had not performed your duty, until you had made the most earnest application in their behalf.

Had you applied to the masters of India for leave to send the Gospel to Bengal, your application might have been crowned with success. If, from not examining the subject, prejudices have been entertained by them, and an aversion felt to the object of your wishes, a fair statement, and a full representation of the matter, would have most probably convinced them of the reasonableness and propriety of what you asked, and have produced a cordial compliance with your request.

At any rate, it is only after you have called in all the friends of religion to your aid, after you have applied to those who have the sovereignty of India with earnestness and perseverance, and exhausted every method required by the Gospel, and consistent with its spirit, in order to ensure success, that you can, in the issue of refusal, wash your hands in innocence, and say with the integrity of truth, "I am free from the blood of these men." Then, you are not acquitted from an awful responsibility, great in proportion to the magnitude of the object.

But, above all others, *on ministers of every denomination*, if there beuilt, it lies with the heaviest weight.

But you call yourselves the servants of Jesus Christ. While the employments of others attach them more closely to the world, yours fixes your minds and hearts on the kingdom of the Redeemer, and on the spiritual condition of the human race. While engaged in meditating on those divine subjects, this idea surely must often have occurred: "The largest portion of the inhabitants of the earth is not yet brought into subjection to my Saviour and my Lord." And another will naturally have followed: "What can I do to extend the boundaries of his empire? for all that I can I ought to do."

You profess that *you entered on the pastoral office with dispositions becoming the important charge.* If so, you are men of a public spirit, who feel for the miseries of mankind: and as you know, both by testimony and experience, the glorious remedy provided for their salvation, do not you think, that you are then only in your proper station, and in the exercise of a proper temper, when you are exerting yourselves to the utmost to spread the knowledge of the Redeemer through every part of the world?

The proper discharge of every part of your office, your studies in private as well as your discourses in public, all lead you to form great, noble, and generous designs. While you faithfully serve a particular congregation, the daily perusal of the scriptures, and the constant view of the sublime predictions, and glorious promises, which ascertain the universal prevalence of Christianity, ought certainly to extend your prospects and your hopes to the remotest regions of the earth; and should engage you to employ the most vigorous efforts for the advancement of religion abroad as well as at home. If, instead of this, all your concern be limited to the circle of your audience, can you think that you perform all your duty to him, to whom the Father "has given the Heathen for his inheritance, and the uttermost parts of the earth for his possession?"

The injunctions of him who came to seek and to save that which was lost, whom you call your Master, and the example of him whom you profess also to love and to imitate, loudly call on you to labour in this cause with the most ardent zeal, that you may

may bring into the fold those other sheep that Jesus mentions, which are wandering among the lions dens, and on the mountains of the leopards, in the howling wilderness of Pagan idolatry. If they be permitted, without any effort of yours, still to go astray, can you suppose that you are obeying the commands, and following the example of Jesus Christ?

To you it belongs to rouse the Christian people to a sense of their duty in propagating the glorious Gospel of the blessed God, which is committed to your trust. On you it is incumbent to lift up your voice like a trumpet, to show to the spiritual Israel their transgression, in allowing so many millions of precious souls to perish for lack of knowledge. If you have neglected to give them warning, can you wonder if Infinite Rectitude should say, “I have somewhat against you?” And many evil consequences *to them* may result from your neglect. Whence springs that lukewarmness, that cold indifference, to this glorious, cause among many private Christians? They observe you unconcerned and motionless; and they conceive that if they follow your steps they do well: whether any of the guilt of their negligence lies at your door, it at least becomes you to consider. Others of a more enlightened class, sensible of the importance and excellence of the work, are grieved at your conduct, and anxiously desire to see you stand forward in your place, while not a few disciples of Jesus, too hasty in their judgement, astonished to find the shepherds of the flock lag behind, are tempted to doubt whether you were sincere in the profession you made; when entering the ministerial office you virtually declared to Jesus, “Lord, thou knowest that I love thee.”

Nor is it improper to remind you, *that infidels have their eyes upon you;* and they are quick-sighted to perceive every fault. That some Christians have begun to make strenuous efforts for the conversion of the Heathen, is not unknown to them. But if, while they read many a warm defence of Christianity, and hear you profess a supreme regard for the Gospel, and the most ardent affection for Jesus your Master, they find you do not exert yourselves for the propagation of that religion which in words you call so dear, is there not reason to fear they will judge themselves authorized to conclude, (and what a pity it is they should have the shadow of a pretext), either that you do not believe the Gospel yourselves, or that you think it of so little importance, that it ought not to disturb your slumbers and your repose.

If, from these considerations, you are sensible of your obligations to promote the salvation of the Heathen in general, it must be the case in a higher degree with respect to those who are members of the same body-politic with yourselves. With what bitter regret must your hearts be filled, when you reflect how long it was before you saw it to be your duty

to send the Gospel to the Heathen; or how long you were slothful and passive after you did see it; how much might have been done ere now, if you had begun the work at your entrance on the ministry; and that with many of you the day begins to decline, while as yet little or nothing has been even attempted to be done. Let these things be weighed with the seriousness and attention to which they have so good a claim; and you may feel yourselves constrained to acknowledge, that the priests, the ministers of the Lord, have cause to weep between the porch and the altar, to tremble at the sight of their guilt, and to cry out an anguish of soul, "Enter not into judgment with thy servant, O Lord, for in thy sight I cannot be justified."

What remains, then, ye who are put in trust with the Gospel, ye lovers of Jesus and of souls, but that ye bring forth fruits meet for repentance? and, accounting the time past more than sufficient to have neglected the souls of the Heathen, that you now exert yourselves with tenfold ardour, and strive in the fervency of prayer, and the energy of active endeavours, to ensure success. If you do not, will either heaven, or earth, or hell, pronounce you clear from their blood?

RELIGIOUS INTELLIGENCE.

IT will be remembered by our readers, that the Missionary ship *Duff* failed under convoy of the *Adamant*, which was going with a fleet to Portugal. We have the pleasure to announce, that letters are received, informing of the *Duff's* safe arrival at Lisbon with the rest of the fleet, in due time; and we trust she is now much further advanced in her voyage.

We stated to our readers, some time ago, that in consequence of the addresses of the Missionary Societies in Britain, a Society of the same kind was about to be formed at New York. By a religious periodical publication, which is lately begun in America, entitled, "The United States Christian Magazine," we are enabled to confirm this agreeable intelligence, and to give a specimen of the manner in which our American brethren speak upon the subject. After giving an account of the Baptist Missions to India and Africa, and of the Missionary Societies at London, Glasgow, and Edinburgh, they proceed thus: "The commencement of their measures has been singularly auspicious. Hitherto they have done well. The London Society have contemplated, and before now, perhaps, have accomplished, a Mission to the South Seas. Their sister Societies strain every

nerve to effect some enterprise equally illustrious : and it was a spirit of no common energy which could inspire the mighty idea of producing ' a general movement of the church upon earth.' Surely every gracious heart will bid them God speed. And may the disciples of Jesus, in these States, not deserve the reproach of slothfulness ! May they contest with their trans-Atlantic brethren the highest rewards of this high calling ! Who knoweth but the time to favour Zion, yea, the set time is come, and that Jehovah, in building her up, is about to appear in his glory !" To these remarks, is added the following article : " We are happy to announce to our readers, that, since the above was written, a number of ministers and private Christians, from the city of New York and its vicinity, of different denominations, but of one sentiment in the doctrines of the Gospel, have consulted together, with much seriousness and deliberation, on the propriety of joining in the same great design with their brethren over the Atlantic ; and having unanimously resolved, that they esteem themselves called in providence to use measures for erecting a Missionary Society for propagating the Gospel of our Lord Jesus Christ in places which are destitute of it, and of the means of obtaining it, did, on the 21st of September 1796, agree to a plan of association, and an address to their fellow Christians." The complete organization of the Society was deferred till November 1. when a very numerous meeting of both clergy and laity was expected. Their address, which has just come to hand, we shall not fail to lay before our readers.

The above article affords a striking instance of the advantages that arise from rapid and extensive circulation of intelligence. But for the accounts of the Missionary undertakings in Britain, it is probable that the Society at New York would not have been formed. Now, however, the object of evangelizing the Heathen being presented with new and general eagerness, by one part of the Christian world to another, the desire of attaining it becomes every day stronger and more universal. With the news, the spirit of Missions is diffused. It hath already crossed the Atlantic, and we hope will pervade every part of the United States. This will very much tend to the furtherance of the Gospel : for, besides the Heathen in their own land, their increasing commerce opens to them the world. It was well said by one of the first preachers before the London Missionary Society, when exhorting his hearers to recommend the glorious cause of Missions to others : " Consider this, I beseech you, for it is not considered by any of us as it ought : One important idea, conceived in the mind of an individual, and uttered with energy in conversation, will swiftly fly from man to man, till, in the space of a year, it has enlightened the understanding, warmed the hearts, and given a direction to the conduct of thousands ; and it is still in a progressive state of extension. In process of time it may influence a nation, and a world.

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INTRODUCTORY KEY

TO THE

SCRIPTURES.

SECTION I.

On the Inspiration of the Scriptures, and other Preliminary Inquiries.

IT is a question of the greatest importance, nor should any person who opens the sacred page, neglect to put it to his own mind, Upon what authority do I receive, or read this book? Infidelity, like the other evils which beset human nature, differs in kind and degree. Some read the scriptures because they were educated so to do; or because they observe it to be a practice among many serious and respectable people. Such readers will make it a matter of very little concern. The scriptures come into our hands with the most awful certification: they bear testimony to a TRUTH, by which they assure us, we shall be saved, if we keep it in memory. They as plainly declare, 'The word that I have spoken, the same shall judge you at the last day.' This bible, altogether neglected by many, and read by others as a mere matter of decorum or convenience, will either bring eternal life, or misery, to all who hear it. 'This is the condemnation, that light is come into the world, and ye have loved darkness rather than the light.' Well said our Lord to the Jews, 'If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin,' John xv. 22. The scriptures contain the words of the living God; and in this capacity address themselves to every man's conscience. 'As though God did beseech you, we pray you, in Christ's stead, be ye reconciled to God.'

The external and internal evidence of the divine authority of the scriptures, have employed many able pens; and it is not our purpose to occupy our scanty pages, with retailing that kind of support which may be given them from historical, or collateral circumstances; nor do we mean to enter particularly into that kind of reasoning, which is founded upon outward proofs, because, we are persuaded, that unless the scriptures come to the conscience, with the powerful demon-

stration of the Spirit of God, any other evidence is of very little consequence.

Man, with all his boasted energies and powers, stands before God, a poor, guilty, ignorant, short-sighted being. Deprive him of revelation, and what is he? or what knows he? He bears in his conscience, the impressive traces of the finger of God, reminding him, that he is a sinner; that there is a hereafter, and that the judgment of God awaits him. Can his researches give him any consolatory information about *hereafter*? Can all his reasoning faculties, his knowledge, or his investigation, throw any light upon the grave to him? Can they illuminate the valley and shadow of death? It is *fashionable* (for there is a *fashion* in religion, as well as other things) to celebrate the writings of the heathen sages of Greece and Rome. Well, let us hear them. Were ever words more literally applicable, than those of Paul concerning them, ‘Professing themselves to be wise, they became fools?’ In a word, man, though in the highest seat of worldly honour, and possessed of all the advantages which literature and human knowledge can give him, if he wants the understanding, which the scriptures only can communicate, he is ‘like the beasts that perish,’ Psal. xlix. 20. Without the light of revelation, he wanders and gropes in darkness, uncertain but the next step may plunge him into the abyss; and perhaps dreaming about annihilation, as his highest hope.

To illuminate man, as to a future state, to discover to him what he has to fear, and what to hope, at that important period, when the body must return to the dust, and the spirit to God who gave it, is the chief and important office of revelation. As *she* speaks of matters known only to God, the mind of man can receive no solid consolation from what she says, but in so far as he is persuaded, that it is God who speaks to him in the scriptures. To those who consider their bible as *merely* a system of morality, giving them a set of sound regulations for the government of life and conduct, it is a matter comparatively of little moment from what quarter it comes; but to those who open their bible, for an answer to the important questions, ‘Wherewithal shall I appear before God?’ or ‘What shall I do to be saved?’ it is of the greatest importance to know, upon what authority the answers to these questions which the bible furnishes rests,—Is it from heaven or of men.

Considering the scriptures in this most important point of view, as invested with the power of conveying peace and comfort to guilty man here, and eternal bliss hereafter, it is not without cause that our Lord has said, ‘Take heed *how* ye hear;’ for we must again repeat, that the scriptures will either be of value to us, or not, in proportion as we are persuaded that they are of God.

When man became a transgressor against his Maker, and death, in all its dreadful consequences, hung over his devoted head, it pleased the father of mercies, to *reveal* mercy to his mind, by a word of promise. In after ages, this door of hope was laid more and more open to his view; God gradually *revealing* more clearly his gracious plan, till at length, in the fulness of time, the whole mystery of godliness was unfolded. God sent forth his son, made of a woman, made un-

der the law, to redeem us, the guilty children of men, from under the curse of that law. The *manner* of revelation was varied in different ages. God spake unto the fathers, at sundry times, and in diverse manners; but it was always suited to the state of the church of God at the time. In Eden, God, the WORD, spake directly and immediately to our first parents; and in the patriarchal age, he *revealed* himself by *word* or vision. This *manner* of revelation was suited to the age; for, from their longevity, tradition was much more certain than it can possibly be in different circumstances. When the church of Israel was taken into covenant, *revelation* was committed to writing; and in the ceremonial law of Moses, it assumed a new form, not only more adapted to the state of the church, but, by means of their ritual, and the writings of their prophets, the doctrines of revelation were carried abroad among the nations. When the word was made flesh, and dwelt among us, the Lord himself gave the word, and all that the law and the prophets had foretold began to be fulfilled. But when, in addition to this, after his resurrection, the Holy Spirit was sent down from above, and the apostles were divinely inspired for that purpose, they were directed, not only by their doctrines, but by their writings, to complete and finish all that infinite wisdom sees meet to *reveal*; all that man needs to know. That same Jesus, who spoke on earth, has sent to testify the truth of the scriptures, with this awful admonition: ‘ If any man shall add to what these scriptures *re-*
‘ *veal*, God shall add to him the plagues that are written therein; and
‘ if any man shall take away from them, God shall take away his part
‘ out of the book of life, out of the holy city, and from the things
‘ which are written in this book,’ Rev. xxii. 18, 19.

But it may be said, the question still remains, How come we to know that *the Bible*, which we have among our hands, is a faithful copy of God’s revealed will? It shall be our study, in examining the different books into which the scriptures are divided, to attend to this question. At present we may remark, that the faith of God’s elect in this respect, that is, the confidence which they have in the scriptures, stands not in the wisdom of men, nor any proofs which their *wise* reasonings can afford, but in the power of God. And this appears chiefly in the following respects.

I. What the scriptures testify of man so exactly corresponds with what every man feels, knows and experiences in himself, that he is compelled to acknowledge, This could only come from him who searches the hearts, and tries the reins of men. When the word of God comes to the conscience, quick and powerful, sharper than any two-edged sword, it proves its divine original, by piercing, even to the dividing asunder of soul and spirit. Thus, when Nathan came with divine revelation to David, and applying it thus, *Thou art the man*; Nathan had no occasion to adduce any evidence to David that he was really commissioned to speak so to him; David *felt* in his conscience that the revelation was from God. When the woman of Samaria was conversing with the Lord, he wrought no miracle to satisfy her that it was the Messiah himself who spoke to her: his words pierced to her soul; ‘ Come,’ said she, ‘ and see a man who hath told me all things that ever I did; is not this

the Christ?" John iv. 29. The *first* proof, then, which we adduce, that the scriptures are the word of God, is this, that when they are brought home to the conscience by the Spirit of God, the conviction of sin which they produce, is what God only could effect.

2. The relief which the awakened conscience of a sinner finds from the truth revealed in the Scriptures, bears ample testimony to their divine origin. Although man, in the hour of health, finds many remedies, or at least *palliatives* to his diseased mind; yet when God is pleased to draw near to him, and bring the fear of the wrath to come home to his mind, what then can give him ease? Conviction of guilt is the genuine source of suicide, madness and despair; for man can sustain all his other infirmities; but a wounded spirit, who can bear? It is in this situation that the inefficacy of all human aid is experienced; and it is in this situation that the divine authority of the scriptures is truly seen. When these very scriptures which we have already seen, are alone quick and powerful to penetrate the innermost recesses of the heart, appear mighty through God to the pulling down of strong holds, casting down imaginations, &c. and bringing every thought to the obedience of Christ;—the rich relief which these scriptures are calculated to give the guilty heart of man, is the highest possible proof that they are of God. When Peter heard his Lord, with the voice of omnipotence, say to the stormy sea, 'Peace,' and there was a great calm; overwhelmed with the divine power there exhibited, he exclaimed, 'Depart from me, O Lord, for I am a sinful man.' Just so, when the attention of a guilty sinner is drawn to the cross of Christ, and there taught to know God's glorious plan of saving sinners, even the chief; when he beholds the eternal God suffering the wages due to the sins of his guilty people, his mind not only tastes of a peace which passeth understanding, but he rejoices with joy unspeakable. Now the scriptures, in administering this consolation to the conscience, by testifying of Christ and him crucified; working what none other than God could work; carry irresistible evidence to the mind, that they, like their author, proceeded and came forth from God.

3. We have seen, that the grand object and design of revelation is to proclaim salvation from the wrath to come, and this by the death and resurrection of the Son of God; so we shall find Moses and the prophets, as well as Christ and his apostles, all bearing testimony to this truth. The antediluvians and patriarchs stood in need of the great salvation as well as we: there never was another name given under heaven, among men, whereby they could be saved, but the name of Jesus. The *revelation* which God made of himself to them, must therefore preach the same gospel, or one of two consequences, equally profane, will follow, viz. either there was *then* another way of salvation, or the *revelation* which God saw meet to give them, and which we have recorded in the book of Genesis, was inadequate to the end. In like manner, as to the Israelites, and all the Old Testament saints; these all died in the faith of the Messiah: the ground of their faith was that revelation, which is left on record to us in the scriptures of truth. When we therefore see these scriptures, uniting

in one common testimony, to the sufferings of Christ, and the glory that should follow; when we see all the histories they relate, the circumstances they mention, the characters they introduce, the ordinances they institute, all connected with the one great plan of God, must we not say, This cannot be the device of man, it must have come forth from 'the Lord of Hosts, who is wonderful in counsel, and 'excellent in working?'

This invaluable revelation of God, is called **THE BIBLE**, *i. e.* **THE BOOK**, as supereminently distinguished from all others. It is called *the book of God*; hence the Redeemer says, 'In the volume of *thy book* it is written of **ME**.' That portion of this book which contains the revelation given by God, before the coming of Christ, is called the *Old Testament*, in distinction from the *New*, which was given by the Lord himself, and confirmed to us by them that heard him. The *Old Testament* comprises thirty-nine books, as divided in the English version we use, as well as most others extant; but among the Jews, they consider their scriptures as including only twenty-two books, corresponding with the number of letters in the Hebrew alphabet. This is owing to their arrangement of them; Judges and Ruth are connected with them; the two books of Samuel, Kings, and Chronicles, are considered as one book each; Jeremiah and the Lamentations are united; and the twelve minor prophets form but one book.

The first five books, called the *Pentateuch*, were written by Moses, and secured as a sacred deposite in the tabernacle, where the ark of the covenant was placed. To the same sanctuary were consigned, as they were successively produced, all those historical and prophetic books, which were written from the time of Joshua, to the time of David. Solomon lodged these, along with the ark, in the temple which he built, and added the inspired productions of his own pen. After him, a succession of prophets continued to denounce vengeance against the infidelity and disobedience of the Hebrew nation, and to predict the calamities which should follow. Jonah, Amos, Isaiah, Hoseah, Joel, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, and Obadiah, successively flourished before the destruction of the temple. About four hundred and twenty years * after its foundation, the temple being rifled and burnt by Nebuchadnezzar, the original copies of the inspired writings were doubtless removed to Babylon, where we find Daniel referring to them, Dan. ix. 11, 13. But during the captivity, it appears evident, that copies were multiplied, and in possession, not only of Hebrew captives, but

* Attention to the typical fulfilment of scripture, furnishes a powerful argument for its divine original. By what natural coincidence can we attempt to account for the following circumstances? From the calling of Abraham to the *Exodus* from Egypt, includes about four hundred and twenty years; from the *Exodus* to the building of the first temple four hundred and twenty years; the duration of that temple four hundred and twenty years; the duration of the second temple, from its cleansing and consecration to its destruction, also about four hundred and twenty years. By considering that each of these periods have the same typical object, it will appear very striking.

dispersed among the nations where they were scattered. During this captivity also, the lamentations of Jeremiah, and the prophecies of Ezekiel and Daniel, were added to the sacred collection. About the year of the world 3468, the Jews returned from captivity; and in about fifty years thereafter, we find Ezra the scribe engaged in the worship of God according to the law of Moses. On this occasion also we find him employed in copying the scriptures; when he introduced the *Chaldean* character, which is still used in writing or printing what we call *Hebrew*. To this collection of Ezra, including the book bearing his own name, were afterwards added the books of Nehemiah and Malachi probably by Simon the Just. In the prophecy of Malachi, the Old Testament scriptures are completed. We shall make a few remarks on the *New Testament scriptures* in their proper place.

SECTION II.

Of the Book of Genesis.

THIS book, the first in order and date, is entitled *Bereschith*, the *beginning*, in those Hebrew copies, which adopt the division of the Pentateuch into five books. It is usually called *Genesis*, from the Greek word meaning *generation*; and it is remarkable that the New Testament also opens with *biblos geneseos*, the book of the *generation*. It was contestably written by Moses, and includes the history of the first two thousand three hundred and ten years of the world. From the long period of time which it includes, the account of transactions is very concise, though sufficiently copious to exhibit a most interesting view of the gospel in the patriarchal age.

CHAP. I.—This book opens with an account of the great work of creation. Every circumstance recorded concerning it, bears the most striking evidence of truth; very opposite indeed to the wild and inconsistent theories which have at different times been imagined by fanciful men; whose creed and extravagant conjectures concerning creation, only prove the impossibility of treating such a subject without the aid of inspiration. Moses writes, not in a philosophical style, but in a style adapted to every apprehension; simple and concise, yet divinely elegant; calculated to give the justest ideas of that *almighty word* which called all things into existence.

In reading this chapter, we recommend to the reader's attention, the view of the godhead which it exhibits, the Father, Word and Holy Spirit, these three, which agree in the work of the first creation, as they do in that of the new creation of God. This *distinction*, yet *unity* of the godhead, is a doctrine which *revelation* only could

communicate, and which man's finite capacity never can fully comprehend; for, as Job says, 'Who can by searching find out the Almighty to perfection!' We find the WORD commanding, the SPIRIT brooding and operating, and the FATHER divinely approving. In like manner, in God's new creation, he who spake all things into being, creates by his powerful word. 'Of his own will begat he us, by the word of truth, that we should be a kind of first fruits of his creation,' James i. 18. The Spirit which moved upon the face of the abyss, Gen. i. 2., operated in the womb of the virgin, in the conception of Jesus Christ; and operates in the hearts and consciences of all the elect of God. While he who at first declared all the works of creation to be *very good*, declared on the holy mount, 'that he is well pleased,' because his beloved 'Son had finished the works which his Father gave him to do;' and when the Son shall deliver up his mediatorial kingdom to God, even the Father, in its perfect state, then will all the works of the new creation be found *very good*, in the highest sense of the expression.

The account of the first creation, as delivered by the Spirit of God in this chapter, contains all that is necessary for man to know on this subject. It is written, however, to inform the Christian, about what more nearly interests him, viz. the *restitution of all things* by the second Adam, the Lord from heaven. The entrance of the curse by sin, has marred all the works of God: the raging elements, the still more boisterous passions of the human mind, the ferocity of the brute creation, and above all *death*, too plainly prove, an awful alteration in the works of God, since they were declared **VERY GOOD**. It is the glorious undertaking of the Blessed One, who rejoiced at the first creation, in the habitable parts of the earth, to restore, with renewed and increased glory, that which is now marred and defaced. 'He that sits on the throne, says, Behold I make all things new,' Rev. xxi. 8.

It was a very general opinion among the Jews, and it has been adopted by many since, that when the Psalmist says, 'one day is with the Lord as a thousand years,' Psal. xc., there is an express reference to the days of the creation, which are as a thousand years of the new creation. This appears to be much supported by the manner in which the text is quoted, 2 Pet. iii. 8., where it is adduced as a proof that the Lord is not slack concerning his promise of coming again to restore a new heaven and earth, wherein dwelleth righteousness. Although we will not vouch for the accuracy of every point, it may prove useful as a key to those who wish to trace this subject further, to mention,

1. That as the evening and morning distinguished each of the six days in the *first* creation, so we will find, every evening and morning of the *new* creation marked in like manner at every thousand years. Thus, the entrance of sin and death, with the light of the gospel, were the evening and morning of the first day, or first thousand years. The universal wickedness of mankind, the deluge and destruction of the old world, with the deliverance of Noah, and the renewal of the covenant of grace to him, were the evening and morning of the second

day. The world sunk in idolatry, and the calling of Abraham, with the covenant renewed by God to him, bounded the third day. The gross departures of the church of Israel after the gods of the nations, and the sure mercies covenanted to David and Solomon, bounded the fourth day. Darkness filling the earth, and gross darkness the people, before the light which God had prepared, a light to lighten the Gentiles, and the glory of his people Israel, began to spring, bounded the fifth day. The darkness of Antichrist, and the angel flying through the midst of heaven, preaching the everlasting gospel, bounded the sixth day. And, lastly, the infidelity and wickedness of the latter days, with the ushering in of the Son of righteousness in the morning of the resurrection, will bound the seven thousand years, which God hath sanctified and set apart for the refreshment of his people, the true sabbatism of the people of God.

2. A very great similarity may be traced in the works of the corresponding days of the first and second creation. Thus, the first day produced light to this lower world, and this, we see, previous to the sun being placed in the heavens. In like manner, the promised *seed of the woman* beamed light into the hearts of Adam and his guilty family; and the spreading of this light, by Abel's sacrifice, Enoch's translation, &c. seems to have been the principal work of God in his new creation during the first thousand years. On the second day, we find the separation of the waters by the firmament; and in the second *thousand* years, we not only find the separation by the flood, but a most awful separation between the *sons of God*, and the *children of men*. On the third day, we find earth and seas distinguished. In like manner, in the third millennium, we have the separation of the church of God from the world, which began in the calling of Abraham, and is carried on in the history of his posterity. In a word, the history of the third thousand years, or third millennium, viz. from Abraham to David, is pretty amply related; and is an obvious narration of God separating the spiritual seed from the *seas*, or collected peoples. In this day, the herbs in the church or garden of God were planted. On the fourth day, the two great lights were planted in the heavens, viz. the kingdom and church of Christ, established before God as a light before him in Jerusalem. This was the lamp ordained for God's anointed; the sun which was afterwards to be turned into darkness, and the moon into blood. On the fifth day, the waters produced the great whales, and the fish of every kind. And in the fifth millennium, life appeared bringing forth abundantly among the nations; and at same time, the great leviathan, the antichristian kingdom, was the peculiar work of this millennium. In the sixth day, beasts and cattle were created; and finally man, in the image of God, to have dominion over all the works of God. In the 13th chapter of Revelation, we have the two appearances of the antichristian kingdom, represented, first, as the great beast from the sea, which we have already seen on the preceding day; and a second beast from the earth. Perhaps also the renewed light of Christianity, over what in scripture figure may be called *the earth*, may be included in the work of this day. But, lastly, the finishing

work of the creation of God, shall be displayed in the resurrection of his elect, who, as they have borne the image of the earthly, are now to appear in the divine nature, in the perfect image of the heavenly. We know not what we shall be, but we know that when he who is our life shall appear, we shall be like him. Man, who forfeited the proper dominion over this lower world, with which he was invested, shall now be restored to it in its utmost perfection. Let the attentive reader pursue this subject closely ; he may perhaps find more in it than he may be at first aware of.

CHAP. II.—IT is remarkable, that as we have but a very concise account of the first two thousand years, there is nothing mentioned in this portion of scripture but is of the most extensive importance. The second chapter of Genesis commences with the first positive institution of *heaven*, the sanctification of the *seventh* day. It is fashionable at present, to undervalue ordinances, however expressly commanded, unless those of a *moral* nature. Now, in the first commandments of God, we find nothing *moral*, but wholly *ceremonial* or *typical*. We may be branded, as being hostile to *morality* : this is not the case ; but let *morality* have her proper place. All the first institutions of heaven were intended to preach the faith and hope of the gospel. That gospel, properly attended to, is the best preacher of morality. As the Sabbath was made for man, it must have been intended to point out to him some important truth : to Adam, it was the time appointed for his enjoyment of communion and fellowship with God ; to us, it answers the same end now, while it also points forward to eternal rest. In the 7th verse of this chapter, we have a striking and comprehensive account of the constituent parts of the human frame, much entitled to attention, because frequently referred to in other parts of scripture. The body was formed of the dust of the ground : to that dust it returns at death ; but dissolved by death, like a grain of corn cast into the ground, it first dies, that it may spring forth with tenfold vigour. The body enjoys *natural* life from Adam, who was a living soul ; but it participates in *quickened* life from the grave, through Jesus Christ. God breathed into this body, the breath of *lives*, viz. *natural* life, by which it exists ; *vegetative* life, by which it grows and *vegetates* ; *spiritual* life, which lies in God's favour. Man enjoyed this spiritual life till that day in which he ate the forbidden fruit, but that *very day he died* ; his natural and vegetative lives continue with him till the body returns to dust. It is of the *spiritual* life, our Lord says, ' He that eateth of ' this bread shall live for ever,' John vi. 58.

We have next an account of the garden of Eden, and of man's situation there. It would much exceed our limits to enter more minutely into that subject, than to say, that it must have respect to something farther than merely Adam's temporal happiness ; for, 1. The first paradise is always spoken of as a figure of the great paradise of God, where God's elect are to enjoy supreme blessedness with himself. 2. The trees of Eden are uniformly used as emblems throughout all the scriptures. Jesus Christ is the tree of life. This

present evil world is the tree of knowledge of good and evil. We all stand now, as Adam stood then. Christ himself says, 'If any man eat of my flesh, he shall live for ever.' Thus is he *now* our *tree of life*. 'Whosoever liveth, and believeth on me, shall never die,' John xi. 26. Adam, through unbelief of God's word, sought a life in the tree of knowledge, which brought ruin on him, and he was cast out of paradise. Just so *now*, if 'the life which we now live in the flesh, is *not* by the faith of the son of God,' we shall perish; we shall lose our part in the tree of life, and in the paradise of God. The garden of Eden represents the church of the living God; and the trees there which are pleasant to behold, are trees of righteousness which the Lord hath planted. The river which waters this garden, and refreshes the trees of the Lord's planting, which is also to be found in the heavenly paradise, is the gospel of the grace of God, which waters his vineyard continually. It is said to divide into four heads after leaving the garden; and the attentive reader will be pleased to observe, that the course of these different heads, plainly trace out the channels in which the gospel ran abroad upon the earth.

In the conclusion of this chapter we have a most interesting account of the formation of Eve from Adam's rib, during his deep sleep, which Paul expressly warrants us to consider as the great mystery of Christ and his church. Adam represents the second Adam; his deep sleep, the sufferings and death of our Lord; then it was that from his pierced side that church was formed, of which says Paul, 'we are members of his body, of his flesh, and of his bones,' Eph. v. 29—32.

CHAP. III.—WE are now called to enter upon these most interesting of all subjects, the entrance of sin, and the deliverance from the curse. Those who are so averse to admit the figurative language of scripture, are puzzled extremely to account for the vehicle of Satan's first temptation, *a serpent*. Let such writers and readers as feel so disposed, amuse themselves with answering the cavils of critics, and the sneers of fools on this subject; it shall be our province to attempt a plain and scriptural investigation of it. We have already stated, that it appears the situation of Adam in paradise corresponds with our situation now: he lived by a commandment, as we do; for 'this is his commandment, that we should believe on the name of the only begotten Son of God,' who is the true *tree of life*. In like manner we observe, that there is nothing uncommon, nothing contrary to what is daily experienced in the first temptation; otherwise Paul was wrong to say, 'But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ,' 2 Cor. xi. 3. As the serpent is characteristic of guile, subtilty, and deceit, so his form was assumed by Satan, as his character daily is by the tempter, corrupting the truth of the gospel. God had placed our first parents in paradise, setting before them, life from the tree of life, and death from the tree of knowledge. There are no proofs mentioned as adduced,

simply the *divine word*, as to these trees. Satan, by the serpent, reasoned their minds out of the belief of the simple truth God had set before them. And he gradually persuaded them, not only that they should *not* die from eating the tree of knowledge, but that the highest happiness and most perfect attainments would infallibly ensue. So is it at this hour, the gospel sets the tree of life before us, as connected with present and future bliss: the tempter sets this world, and assures us, that every thing gratifying to man is to be found in it, while certain death is by no means the penalty. In every age and nation, Satan's temptation has had the same object, we had almost said the same language. Believing this father of liars, as we are all most prone to do; persuading herself that every gratification would follow; Eve ate and gave her husband, who partook in her transgression, and became subjected to the same penalty. Their conduct under the impressions of guilt, was the same as in all future ages: their eyes were opened; they found themselves naked and exposed to shame and everlasting disgrace; they therefore betook themselves to the only frail covering they could devise, fig-leaves.

In the 8th verse we are told, 'And they heard the voice of the Lord God walking in the cool of the day.' It has been often remarked that it should be read, 'And they heard the voice, Jehovah God, walking in the wind of day.' Here three things are remarkable: 1. That the *voice* here has distinct personality ascribed, when it is said to *walk*. 2. That the *voice*, or *word*, who was in the beginning with God, by whom all things were made, and who was made flesh in the latter days, is *Jehovah God*. 3. That he appeared to our first parents in the same emblem of the divine presence, which he often afterwards assumed, viz. *wind*, or *whirlwind*; so Job saw him, Job xxxviii. 1. See also Ezek. i, 4. &c. The effect of conscience, and the fear of wrath, are admirably expressed in the conduct of Adam.

The denunciation of the curse, and annunciation of the gospel, must particularly attract attention in what follows. The curse is first pronounced on the serpent, as the instrument of sin; a curse which we see literally executed on all the *serpent race* to this day; on their belly they go, and dust they eat. It is probable, however, that even the serpent's curse has a farther aspect, than what appears executed on the bodies of these reptiles; for it is one of the promises that shall be fulfilled in the new heavens and new earth, that 'dust shall be the serpent's meat,' Isaiah lxxv. 25. Before offended justice proceeds to pronounce sentence on guilty man, mercy interposes, and the gospel is preached before the curse is pronounced; nay, more, the gospel of mercy to man, is introduced as part of the curse on the serpent. In verse 15. we have this astonishing display of the kindness and love of God our Saviour, which, though only in promise, supported the hearts of God's elect for four thousand years. Remarkable is every word in the blessed promise. I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. I WILL, reminds us of the di-

vine omnipotence of the speaker ; and that however awful the effects of this *enmity* has appeared on many occasions, it results from his uncontrollable I WILL. The *enmity* is between two seeds, viz. the seed of the woman, strictly so called, not merely because the Messiah was to appear in the likeness of sinful flesh, but as he should be properly the woman's seed, being born of a virgin who had not known man, and connected with him all that spiritual seed, those children, whom he is not ashamed to call brethren. On the other party appears all the seed of that serpent, who was a liar at the beginning, and of whom Jesus said, 'Ye are of your father, the devil, and his works ye will do.' Between these seeds, an enmity commenced in Eden, and has subsisted in all ages, and will subsist till the last enemy shall be destroyed. It was this enmity that bruised the heel of the Son of God, who bruised the head of Satan, triumphing over him in his cross. This promise included a blessed hope, in which all the Old Testament saints died, and which we have now the fullest evidence has been fulfilled. Jesus Christ, who was born of the virgin, by bruising the head of the serpent, where all his poison lay, extracted the curse and all its consequences : he finished transgression, made an end of sin, and brought in everlasting righteousness.

Although the curse, as far as it extended to man's *spirit*, or the eternal part of it, is thus done away by the seed of the woman, the temporal part of it remains ; and the whole race of Adam are subjected to it. The woman must undergo her sorrow in conception and birth : she must be subject to her husband, because she was first in the transgression. Yet although she bears a remarkable portion of the curse, that very sorrow in which she brings forth children, is an earnest to her of salvation through child-bearing, if she continue in the faith. Man now experiences sorrow and trouble : the very ground is cursed for his sake : it produces him thorns and thistles ; and in sorrow he eats of it, till he returns to the dust from whence he was taken. Long and anxiously has man sought to find a blessing in this earth, which the Lord hath cursed ; but all in vain. The curse is entwisted with every earthly enjoyment ; and all men must struggle out their appointed time, seeking rest and finding none, till they lie down in quietness in the grave. There the weary are at rest.

Adam, believing in the divine promise concerning the blessed seed to be born of the woman, called her name Eve, (*living*), because all the living were to spring from her. God also made them coats of skins, generally understood to be the skins of animals slain in sacrifice, which it is reasonable to suppose were now instituted. The covering of these skins forms a proper contrast to the fig-leaves.

The 22d verse has occasioned much perplexity to the learned : we shall only remark that it appears to us something in this way. 'Behold, the man has now literally become what the serpent promised, as Gods, knowing good and evil. Lest he therefore should now seek life in this earthly paradise to which he has forfeited his title, the Lord God drove him out of Eden, and placed cherubim and a flaming sword to keep the way of the tree of life.' The natural

idea arising from these words, as they stand in our translation, is, that God after driving man from Eden, erected cherubim and a flaming sword to prevent his attempting to return. Many ingenious expositors and critics form a very different idea of this passage. We cannot attempt to enter particularly into the different views given of the subject; only in general, that cherubim and flaming swords are considered as representing the mystery of godliness, and attendants on divine worship, which God instituted to be observed at the east of Eden, in order to *point out the way to Jesus Christ, the true tree of life.* He who was worshipped dwelling between the cherubim in the temple and tabernacle, was worshipped at the east of Eden, between the cherubim also, and that accompanied by the visible emblem, the Schechinalh, or flame of fire.

CHAP. IV.—According to the divine commandment, ‘increase and multiply,’ Adam knew his wife, and she bare a son, and called his name *Cain* (acquired, or procured); for, she said, ‘I have gotten the man, Jehovah.’ Filled with the promise concerning the seed to be born of her, she thought the promise now fulfilled. Again conceiving, and probably satisfied of her mistake, as to Cain being the seed of promise, she called his name *Abel*, (*vanity.*)

It will be interesting to the reader to attend particularly to the concise history of Cain and Abel, as unfolding the nature of primeval worship. They both sacrificed or offered to God. Their offerings appear both to be by divine authority; for the very same kind of offerings, viz. lamb, or firstling of the flock, and the fruit of the ground, are sanctioned by the Levitical law, Exod. xiii. 11, 12. Lev. ii. 12. xxiii. 9. Indeed we must be satisfied, they were conducted by divine revelation in what they did. Divine foreknowledge of the first born of the virgin, could only direct Abel to bring the *firstling* of his flock. The very time was appointed, viz. ‘in process of time;’ the Hebrew reads ‘at the end of days,’ viz. the seventh day, the day sanctified for the worship of God. In like manner, the place; ‘they brought it to the Lord.’ How could they bring their offerings to the Lord, unless an instituted place of worship, by his residence, had been known? and this was, between the cherubim and fire at the east of Eden.

We are next told, that God had respect to Abel and his offering, but not to Cain’s. This must have been visibly manifested, otherwise Cain would not have known it. The usual manner of God shewing respect to an offering, was by fire; hence Elijah said, ‘The God that answereth by fire, he is God.’ See Lev. ix. 24. Judg. vi. 21. 1 Kings xvii. 38, &c. If it be asked, why God had respect to Abel’s offering, and not to Cain’s; we answer, because the former was offered by faith, Heb. xi. 4. The remonstrance that took place between the Almighty and Cain, discovers the nature of revelation at this period, by immediate communication with Jesus Christ himself. It would also appear that Cain and Abel, in this transaction, had an eye to the birth-right, from the Lord’s words. ‘If thou doest well, *the excellency is thine.*’ Bishop Wilson reads the latter

clause thus: 'And if thou doest not well, the sin-offering is at the place of access or worship.' The consequence of Cain's unbelief, was hatred to the truth; and he slew his brother, the first martyr for Jesus Christ. Here the first fruits of the enmity put between the seeds was manifested, and the two very opposite principles which have appeared dividing the whole human race ever since.

We have, in the sentence upon Cain, the first instance of excommunication, or separation from the church of God. 'From thy FACE,' says Cain, 'shall I be hid,' verse 14. Again, in verse 16. it is said, that 'he went out from THE PRESENCE, Jehovah.' Were there no other proof, these passages are so expressed in the original, as to leave no doubt, that there was an established place of worship at the east of Eden, where God's *face* and *presence* were established. We may add, that it is by no means clear, that there ever was a place called *Nod*; the text seems merely to imply, that when Cain went out from the established place of God's worship, he continued a vagabond or wanderer *from* the east of Eden. These passages, by adopting the very terms afterwards applied to the tabernacle and temple, evidently point out, that there was a symbolical appearance at the east of Eden, corresponding to what was afterwards called the *face* of God, or his *presence*. From many passages, this was evidently the *Schechinah*, or typical glory, which had its station on the mercy-seat, between the cherubim, above upon the ark; and this confirms us in the conclusion, that the *cherubim* and *flaming sword* were the symbolical glory between the cherubim. Now, as the great design of these visible displays of the object of worship, was to point forth to the worshippers, that the word should in due time be made flesh, and, dwelling among us, shewing forth his glory, the glory as of the only begotten of the father, it plainly follows, that the object, ground, and nature of worship, was the same *then* as *now*, Jesus the Son of God, and atonement by his blood, shed for many for the remission of sins.

It may be expected, that we should take some notice of the mark set on Cain, and of the sevenfold vengeance of Lamech; but these have been so long subjects of disputation, and diversity of opinion, that we shall only observe: 1. It appears obvious, that as the life of Cain was justly forfeited, as a *shedder of blood*, it pleased God to preserve him for the fulfilment of his office, as the father of that seed, which sprung from him, who was not only a liar, but a murderer from the beginning. 2. That Cain, and his descendant Lamech, with their posterity, were evidently the *antichristian seed* of that age: in her has always been found the *blood of prophets*; and *sevenfold*, yea, *seventy times sevenfold* vengeance shall be taken on her posterity, when they get their 'blood to drink.' Cain built a city, where he and his descendants remained distinct from the *sons of God*, of whom we shall take some notice presently.

We have next an account of Cain and his descendants. We find them very ingenious in *worldly* inventions, but we have no account of their worship of God. Cain's family appears to have been very like the Jews, who, after embruing their hands in the blood of their *right-*

ious brother, have ever since wandered as vagabonds and outcasts from God's house.

After Abel's death, God gave Adam another son, whom he called *Seth*, that is *appointed*, viz. to fill up Abel's room, as the representative and progenitor of the *seed of the woman*. Men now began to associate in publicly calling on the name Jehovah.

CHAP. V.—The generation of Adam, in this chapter, means, a genealogical account of his descendants; but it is confined to the line of Seth, or those among whom the *calling on the name Jehovah* was maintained. Of all this genealogy, Enoch is the most remarkable. He walked with God, or in faith, Heb. xi. 5, 6. God communicated to him the spirit of prophecy: one of the most remarkable of these prophecies, Jude quotes, verse 14. of his epistle. It is very possible that this prophecy has an immediate aspect to the judgment of the flood, which was a figure of the last judgment. What renders this probable, is that the name he gave his son, *Methuselah*, is plainly applicable to that event; and *Methuselah* died the year in which the flood came. Enoch is called the *seventh* from Adam, because he was a figure of what shall take place with all God's faithful elect who shall be alive when his *seventh* millennium commences; they shall be changed and translated, without tasting death, as Enoch was.

There is another circumstance, which makes it probable that the divine judgment by the flood of waters had been foretold by Enoch's prophecy. When Noah was born, his father gave him that name, Noah, signifying *rest*, or *comfort*, prophetically alluding to him to give *rest* or *comfort* as to the curse of God threatened upon the earth. We accordingly find, that God's covenant with Noah had a particular respect to the ground which God had cursed. We may here observe farther, that Noah was an eminent type of Christ in several respects: 1. His name points him out as a figure of the true *comforter* and *rest* of his people; Christ is expressly called *Noah*, in Isa. xxviii. 12. 2. In the prophetic joy at his birth. 3. Lamech gave him his name, foreseeing that he would be a deliverer from the curse of God. We might mention various other respects, but they will fall more properly to be afterwards noticed.

CHAP. VI.—There have been two views taken of the 1st and 2d verses of this chapter; none of them unscriptural: we shall therefore leave our readers to their own determination. Some consider the *Sons of God* here, to be the seed of the woman, among whom the worship of God was maintained; and that their taking the daughters of men in marriage, alludes to that intercommunity, both in common life and religion, which has, in all ages, defiled the church of God. In like manner, when Ezra was reforming Israel, after the captivity, we find their marrying with the daughters of the land was considered to be a great iniquity. 'Now therefore,' says Ezra, 'make confession unto the Lord God of your fathers, and separate yourselves from the people of the land, and from your strange

‘wives,’ Ezra x. 10, 11. Others think, that as the term *Sons of God*, is frequently applied to rulers and magistrates, the text implies, that those of the higher rank, and in power, took daughters of the lower class by force. We rather incline to the former view, as the passage seems to stand connected with, ‘My spirit shall not always strive with man; for that he also is flesh, yet his days shall be one hundred and twenty years.’ This passage is entitled to very particular attention. The spirit here spoken of, must be that spirit of Christ, which testified of his sufferings and glory. This is clearly that spirit, ‘by which,’ says Peter, ‘Christ went and preached to the spirits in *prison* ;’ that is, to those who were *devoted* to judgment by the flood. This spirit spake either by direct revelation, or by the spirit of prophecy, as we have already seen. Noah himself was a preacher; and no doubt was influenced by the *spirit*, in his doctrine. Now this spirit *strove* with man, because ‘that he also is flesh,’ or under the dominion of the *fleshly* mind; that *carnality*, which Paul says is enmity with God. It is that fleshly mind, which put Christ to death, and which is opposed to the spirit, by which he was raised from the dead. An end was to be put to this strife against the spirit of God, by divine judgment upon the world of the ungodly; yet long suffering-mercy was to wait one hundred and twenty years. Well may it be said, that ‘as it was in the days of Noah, so is it now.’ The flesh in all ages has lusted against the spirit, and the spirit against the flesh, but never more remarkably than in the present day; and truly may we add, that although justice delays, she is not asleep. When the one hundred and twenty years of mercy were ended, the flood came, and that while they knew not. God’s appointed time of long suffering will draw to an end; his spirit will not *always* strive; the hour of vengeance is at hand! We are next told, that there were *giants* in the earth in those days, in consequence of the connection between the sons of God and daughters of men. Here we have another key to the nature of that connection. *Rephaim*, the word in the original translated *giants*, means any thing monstrous or horrid, either as to stature, oppression, or wickedness. It is in fact that which is disagreeably overgrown. Now the fruit of that ungodly connection was a race of monstrous *giants* in rapacity, violence, or wickedness; and thus it is added, that ‘God saw the wickedness of man that it was *great* in the earth;’ and the complete destruction and overthrow of the world and its inhabitants is denounced in consequence.

‘But Noah found grace in the eyes of the Lord; he was a just man, and perfect, and walked with God.’ We are now called to a more particular investigation of Noah’s character, which is here most briefly, but forcibly drawn. If we are to understand *just* and *perfect* here, as blameless in point of sin, and perfect in holiness, (as some talk,) such a character needed not to find *grace*, which only respects the guilty. Again, Noah was a preacher of the divine righteousness, which in all ages has been the righteousness of our God and Saviour, who is just, and the justifier of him who believeth in Jesus. Noah was a *just* man; finding justification through the atonement

which he preached ; and the nature of which he illustrated by the ark, which he was then preparing ; and by which he condemned the world that then was. He thus found his conscience made *perfect* ; and walking in communion with God, believing in his salvation, he rejoiced in hope of the glory of God.

We next find a more particular account of the threatened judgment by a flood of water, which was to destroy all animated creation ; the few, that is, eight souls who were to be saved *from this water*, excepted. Noah is directed to prepare an ark ; the materials and dimensions of which are accurately laid down ; and God promised that his covenant, viz. the promised Messiah, should be established with him and his family, for which purpose they were to be preserved from the general destruction. In all this, the New Testament scriptures assure us, there was a figure to the world at that time, and an instructive one to us *now*, of the great salvation in which his people shall share, when God's final judgment against the world of the ungodly shall be executed. Blessed are they, who in the day of God's furious blast, rain and tempest, shall find shelter in the true ark of God ; *that man*, who shall be the only hiding place from that storm.

CHAP. VII.—This chapter contains an account of the entrance of Noah and his family into the ark, and of the deluge which immediately followed. The following things appear remarkable : As to Noah, he eminently prefigures Jesus Christ, not only in the particulars mentioned formerly, but also, 1. As the head of a new generation ; the whole succeeding race of mankind spring from Noah, as the deliverer from wrath. 2. His family entering the ark of salvation, because God said to Noah, ‘ Thee have I seen righteous before me,’ is a remarkable representation of the ground of the salvation of the whole church of God, which shall be eternally saved, as connected with Noah's great antitype the son of God, in whose righteousness the father is well pleased. Noah was a preacher, and gave the last solemn warning to the old world. Last of all, God sent his own Son to preach to the Jews. He is the great Prophet and Teacher of his church, whom the father anointed to preach good tidings. Noah was also a priest, and offered sacrifice after the flood, in which God smelled a savour of rest ; in this he also prefigured him that was to come, who offered himself to God, a sweet-smelling sacrifice.

It is remarkable from verse 2. that the distinction between clean and unclean animals was then revealed ; indeed, of the whole Mosaic ritual, it may be said, that it was not only of Moses, but of the fathers. The law of Moses seems in a great degree to be nothing else, but as regularly digesting, and more fully extending, those doctrines and institutions, which had been revealed to the fathers. The vision which Peter had, recorded Acts x. gives an infallible key to the design of these distinctions. No creature of God is *unclean* of itself, but he, in infinite wisdom, instituted these distinctions, to point forth the purity of the Christian communion, or the difference between

‘ the sons of God,’ and ‘ the giants.’ The attentive reader will find important edification, by attending to the numbers and periods in this chapter. 1. ‘ After *seven* days I will bring a flood upon the earth.’ The *seven* days behoved to be completed before the flood came, and the seven days of the new creation will be complete before God’s final judgment shall be executed. 2. The flood continued forty days, during which time, the church of Christ was tossed on the waves; corresponding with the forty years Israel wandered in the wilderness; the forty days of Elijah’s fast; the forty years of David’s tossed and afflicted reign, previous to the peaceable kingdom of Solomon, the son of rest; the forty days of our Saviour’s temptation in the wilderness; the forty days he went out and in among his disciples before he was taken up from among them; and many similar typical periods. 3. Noah lived six hundred years, and in the six hundred and first entered into the ark. So shall the church of God subsist six thousand years, and in the six thousand and first year, shall the family of Noah find *rest* on the mountain of Ararat; for we are told, Chapter viii. 13. ‘ It came to pass, in the six hundred and first year, in the *first* month, and *first* day of the month, Noah removed the covering of the ark,’ &c. Was this written to make us chronologers? No: It was written, that ‘ we through patience and comfort of the scriptures might have hope.’ Let every man judge for himself: the writer of these thoughts may appear singular in his views, but he feels a firm and confident persuasion, that the *six days, six sevens, six centuries, and six thousand years* of the church’s worldly duration being finished, on the *first* day of the following period, very early in the morning, as it dawns to the last Sabbatism, Noah’s whole family, the spiritual house of Christ, shall enter into *rest*, and the covering spread over the face of all flesh shall be removed. It is not improbable, that as the flood came towards the end of the six hundredth year of Noah, so at the end of the sixth millennium, the church shall experience what Daniel calls ‘ a time of trouble, such as never was, since there was a nation upon the earth.’ This period is elsewhere called ‘ the days of vengeance;’ and of them it is said, ‘ that except these days were *shortened*, no flesh could be saved, but for the elect’s sake these days shall be shortened.’

CHAP. VIII.—This chapter relates more particularly, the continuance of the flood, the drying of the earth, Noah’s coming out, and his offering. Having in our remarks on the preceding chapter, anticipated what would chiefly fall to be noticed here, we shall only add, that some have supposed, and perhaps justly, that something typical is to be understood from Noah’s two messengers, the raven and dove. The former, it has been supposed, refers to the old raven, Satan, who went abroad upon the face of the earth, and returned not. This however does not appear so clear, as that *the dove* is an emblem of the Spirit of God, and his returning with the olive leaf is a sign of that peace, which is the fruit, the glad message of the Spirit of God. Noah’s altar is the first we read of in scripture; but it is not

mentioned as the consequence of a new revelation: it is probable, that from the very first introduction of sacrifice, altars were erected. *Clean* animals only were sacrificed; which plainly shews, that, from the first, they were acquainted with the great sacrifice of Jesus Christ, whose hands were clean, and his heart pure.

CHAP. IX.—God having withdrawn his judgment from the earth, gives man a renewed right to all the privileges which Adam enjoyed: he pronounces his blessing on Noah, and his sons, and gives them the grant of animal food, which does not appear to have been permitted before. It is however with a restriction as to the blood,—a restriction which has never yet been nullified. The same tenure by which we hold the grant of eating the flesh of brutes, forbids eating with blood. The prohibition was renewed in the law of Moses, when God says, ‘I will set my face against that man who eateth blood, and will cut him off from among his people.’ Moses gives the reason more amply, when he says, that ‘the blood is the life, which is given upon the altar, to make atonement for your souls.’ Indeed, the same thing seems to be implied in verse 6. of this chapter, ‘At the hand of every man’s brother, will I require the life of man.’ Some of the ancient nations, particularly the Syrians, understood that blood was not to be eaten, but used in their sacred offerings; hence, David says, ‘Their drink-offerings of blood will I not offer,’ Psal. xvi. 4. It is remarkable, that the safety of human life is connected with this prohibition as to blood; and it has been well observed, that we have the first institution of magistracy in these words, ‘by man shall his blood be shed.’ There are two things here, very much worthy of notice. 1. That as magistracy was originally instituted for the protection of life, they are answerable for the due execution of this warrant. 2. It is by no means clear, that they have a sufficient warrant to shed the blood of any, the case of murder alone excepted.

From the 8th to the 18th verse we have the establishment of God’s covenant with Noah, which deserves particular attention, both as a sacred grant of temporal blessings which we to this day enjoy; but chiefly as *pledges* of those spiritual and eternal blessings which we hope to inherit. ‘For this is as the waters of Noah unto me: for as I have sworn that the water of Noah should no more go over the earth; so have I sworn, that I would not be wroth with thee, nor rebuke thee,’ Isa. liv. 9. The covenant or sure mercies sworn to Noah, was the divine promise of safety pledged to man and beast, against a flood of waters; and as an earnest of this, God’s bow was placed in the cloud. The rainbow is a token of mercy, and is used in this sense throughout the scriptures: hence when John saw the throne of the man Christ Jesus in glory, Rev. iv. 1., he saw a rainbow round about the throne, in sight like unto an emerald. God’s faithfulness in his promised mercies, is frequently compared to the bow in the heavens. It ought not to pass unnoticed, that as in the curse first pronounced in Eden, the brute creation were sufferers, and also at the deluge; so in God’s covenant they are sharers of the mercy promised.

What connection they will have with God's elect in the morning of the resurrection, that day will declare.

In the conclusion of this chapter, we have an account of Noah's remarkable prophecy concerning his three sons ; a prophecy, the fulfilment of which is visible at the present day, and affords one, among many other proofs, of the certainty of the word of God. The text leads us to think that Noah was in a state of intoxication ; that his younger son seeing his father's nakedness, went out to expose him to his brothers ; while they going backwards, covered him ; that Noah awaking from his wine, and knowing what was done, pronounced a blessing on Shem and Japheth, and a curse on Ham. We are far from wishing to treat with contempt the present translation of the scriptures : it is in general admirable ; yet, in some instances, it tends to mislead. We cannot approve of the explication which this naturally suggests, viz. That a prophet of God should arise from a state of drunkenness, and be the organ of the Spirit of God for pronouncing a curse on a whole race, because of an unbecoming levity in his conduct to his father. There is nothing in Noah's *intoxication*, but what he, a poor weak mortal, might fall into ; but to connect this wonderful prophecy with such circumstances, is unlike the majesty of divine revelation in other instances. We would recommend to the reader's consideration, what is said of *wine* throughout the scriptures, in connection with *the Spirit of God*. In Jotham's parable, the vine is represented as saying, ' Shall I leave my wine, which *stirreth up the Spirit of God in man ?*' Judg. ix. 13. ' Wine exhilarateth the heart of man,' Psal. civ. 15. It is very evident, that for important typical purposes, God connected the bestowing of his spirit with what exhilarated the heart. Before Isaac pronounced the blessing, he called for his son to give him ' savoury meat, such as his soul loved ;' and it is well known, that the use of *wine* among the idolatrous priests was most common ; hence the famous libations to Bacchus, which they considered as connected with a just response from the oracle. It is on this account that the apostle Paul, when writing to the church at Ephesus, where these revellings and banquetings of wine were remarkably common in their idolatrous worship, thus exhorts them, ' Be not drunk with *wine*, wherein is excess, but be ye filled with the spirit,' Eph. v. 18. In like manner, the apostle Peter, when reminding the elect strangers, to whom he writes, of their having left that idolatrous worship in which they had been sunk, speaks of ' excess of wine,' Pet. iv. 3. Many passages of the prophets have a most direct allusion to this, where their prophets are said to ' have erred through wine.' Now, it must be observed, by all who have paid attention to the idolatrous rites of the heathen, that however profane their practices in general were, they were founded upon a corruption of revelation. It has therefore at least the support of very strong presumption, that this example of Noah and Melchisedec, bringing forth *bread and wine* to Abraham, were the foundation of connecting ' excess of wine' with prophetic revelation. And we would suggest to the reader, whether it is not more likely that this *intoxication of Noah* was that ecstasy of mind, which the Spirit of God produced,

and of which the natural exhilaration of wine was a corresponding figure ; or, if this is not satisfactory, may we not consider this history as in itself extensively figurative, and by no means applicable to the persons immediately spoken of ? It is evident that it was Ham, who thus conducted himself disrespectfully towards his parent ; yet the curse is pronounced on *Canaan* his son, then little more than an infant. We also know, that the curse pronounced by Ham, was not even executed upon Canaan, but on his descendants, many generations after. We therefore submit the following remarks to the reader's consideration. May not Noah, planting a vineyard, be considered as referring to him founding the church of God after the flood. Often in scripture the church is called God's vineyard ; and Jesus Christ himself adopts the figure. The comforts of the spirit are compared to ' *sweet wine* : ' ' I have drunk my wine with my milk ; eat, ' O friends, drink, yea drink abundantly, O beloved,' Song v. 1. ' In this mountain shall the Lord of hosts make unto all people a ' feast of fat things, a feast of *wines* on the lees well refined,' Isa. xxv. 6. When the apostles were filled with the Holy Spirit on the day of Pentecost, it was said, ' these men are full of *new wine*.' Noah then represented the church of God, who should in future ages be intoxicated with her privileges, the fruits of the vineyard, and in that situation be exposed to her own sons. The descendants of Shem were the preservers and supporters of the church of God, in all her intoxications with her privileges ; and in the latter days Japheth the father of the Gentile church also covered her nakedness : but in Ham's land that nakedness was exposed ; and on this account, the curse of God was poured out on the nations of Canaan. In one word, the spirit of Ham, in exposing his father's nakedness, was exactly similar to that of Ishmael, the son of the bondwoman, *mocking* the son of the free. In that history, we at first sight see nothing but a trifling quarrel between two boys, but the Spirit of God discovers to us no less important a subject, than the unchurching of the Jews being there prefigured and foretold. The comparison between the two histories will be found to be very striking. We do not deem it necessary to enter more minutely into Noah's prophecy on this occasion ; those who are anxious to examine it farther, will find it admirably elucidated in Bishop Newton's dissertations on the prophecies.

CHAP. X.—In this chapter, we have the genealogy of Noah's family, and an account of the manner in which the world was originally peopled by them. The great thing we have to attend to, is the manifest distinction of the seeds, which is clearly supported. In *Shem* and *Japheth* and their posterity, we find the source of the Jewish and Gentile churches ; from the former sprang the *seed of the woman* ; and in the appointed time, God enlarged Japheth, and his posterity dwelt in the tents of Shem, and were admitted into fellowship with the church of God. In *Ham* we find the *seed of the serpent* ; and that spirit, which conducted him in exposing the nakedness of his father, leading his posterity to persecute the church of Christ. Ham, the father of idolatry in the new world, will be recognised by the

readers of profane ancient history, under the name of *Jupiter Hammon*. His wife was a daughter of Lamech, of the seed of Cain. His grandson *Nimrod* erected the kingdom of Babylon, the first open adversary of the church after the flood, and the true picture of the antichristian Babylon, whose plagues are now drawing near to be executed. The expression, a 'mighty hunter before the Lord,' conveys no satisfactory idea. Grammarians are not agreed as to the precise meaning of the phrase; but the ablest critics say, that it implies a violent course of open opposition and hostility to the Lord. In the genealogical list in this chapter, we find the origin of many names, with which we become familiar in the after pages of the bible; thus, in Eber, the son of Shem, we find the father of the Hebrews; besides various other instances, which compared with ancient history, both sacred and profane, afford strong testimony in support of revelation.

CHAP. XI.—We are now entering upon a very interesting portion of the history of the old world, viz. the building of Babel, and the dispersion which then followed. That this occurrence took place in order to disperse the then inhabitants of the world over the globe, is clear and undoubted; but that it had a farther, and a spiritual object, is no less so. It has been observed, that the phrase 'of one language,' or literally of *one life*, is generally used in scripture with respect to worship; thus we read, 'five cities in the land of Egypt, shall speak the *lip* of Canaan,' Isaiah xix. 18., that is, profess the worship of Canaan. Again, 'For then will I turn to the people a pure *lip*, that they may all call upon the name of the Lord, and serve him with one consent,' Zeph. iii. 9. This was not more than a century after the flood, during all which period the worship of the God of Noah had been preserved among his posterity, who had all one *lip*, or public profession of his worship. It has been supposed, with great appearance of probability, that the design of Babel was to erect a place of worship to the sun and heavenly bodies. Here Nimrod founded his kingdom. See *Bib. Sacra at Babel*. We have in the remainder of this chapter, a distinct genealogy of the family of Shem, in whose line the seed of the woman was to come, and that continued down to the time of Abraham, whose history opens a new and most interesting scene in the sacred volume.

CHAP. XII.—As our design in this introductory key, is to attempt an investigation of such parts of the Old Testament Revelation as have not been minutely attended to in the Dictionary, we shall have occasion to say but little on Abraham's history, which has been considered there at some length. He was not only figurative of his Son and Lord, but in his person, and in the steps of his faith, we have a pattern of that course which every Christian is called to run. 1. 'The Lord had said to Abraham, Get thee out of thy country,' &c. Every disciple of Jesus Christ is partaker in the same heavenly calling: the call of the gospel comes from *the Lord*: his authority alone will have influence, particularly when we attend,

2. To what we are called to leave, 'country, kindred, father's house,' &c. every thing near and dear to the human heart. 'If any man, said Jesus, will come after me, let him deny himself, take up his cross, and follow me.' 3. To what end, Merely a *promise* of a country which shall be afterwards received for an inheritance. God says, 'to a country that I will shew thee.' Abraham got a sight of it; nay, he walked through it; he sojourned in it, but he got no inheritance, no not so much as to set his foot on. Just so, Christians now get a sight of the good land: there is a plan or draught of it to be seen in the scriptures; and upon the faith of Him who promises that hereafter they shall enjoy it, they are taught to become strangers and pilgrims here, knowing they have no continuing city, but looking for one to come. God next promises to make of Abraham a great nation; to bless him; to make his name great, nay, that he (*viz.* in his seed) should be a blessing. All this was so far literally fulfilled, but there is an infinitely greater fulfilment yet to take place. When Abraham, Isaac, and Jacob, take their seat in the kingdom of God; when the innumerable multitude that shall at last be acknowledged as Abraham's seed, (the father of many nations), shall sit down with him; and when he who came of the seed of Abraham, although God over all, and blessed for ever more, shall say to them, Come, ye blessed of my father; then will this promise be fully understood. It is most wonderful, that the history of Abraham's fleshly seed, and the surrounding nations, has been a continued explication of these words, verse 3. 'I will bless him that blesseth thee, and curse him that curseth thee.' A blessing has ever followed the one class: they have been 'blessed with faithful Abraham;' while, though the other class has been used by God to punish Abraham's seed, and chastise their infidelity, the curse of God has never failed to overtake them.

In verse 4. we find Abraham setting out at the divine command, attended by Lot his sister's son. Here we have, as on all similar occasions, God's *two* witnesses to the truth. Lot's typical character we shall afterwards consider. Passing through the land, they come to Sichem, to the *plain* or *oak* of Moreh. It was under this *oak* that Jacob hid the strange gods, Gen. xxxv. 4. Under this oak Rebekah's nurse was buried, verse 8. Here Joshua set up the great stone, the figure of the rock of ages, Josh. xxiv. 25. Here Abimelech was made king, Judges ix. 6. And here the sons of the old prophet found the man of God, 1 Kings xiii. 14. We are fully warranted to say, that here was a *dwelling place* of that God, whose church is like the *oak* or teil tree, and the holy seed is the substance thereof. Here Jehovah *appeared* to him, verse 7. The *oak of Moreh* was the place where Jehovah chose to *appear*; and we may rest assured there was a particular reason why the *oak* was chosen for this purpose. The manner and design of these *appearances* we cannot here farther enlarge upon than to say, they were to foreshew his future *appearance* in flesh. The great design of these *appearances* was to pledge his solemn promise, that Abraham's seed should certainly enjoy that land. This promise we have elsewhere shewn to be two

fold. 1. The land of Canaan, which his fleshly posterity inherited for a time ; and, 2. The better country for which he himself looked, and which all his seed shall enjoy. Here Abraham built an altar to the God who *appeared* to him, viz. to Jesus Christ. Close and important is the connection, between *the God that appeared*, and *the altar*. It may here be mentioned, that a correct account of the places mentioned in Abraham's sojournings will be found in Well's Geography of the Old Testament. Leaving the oak of Moreh, he came to a mountain on the east of Bethel, between Bethel and Hai ; this is Mount *Gerizzim*, where the blessing was afterwards placed : here also he built an altar, and publicly worshipped Jesus Christ, calling upon his name, *Jehovah*.

We are next informed, that in consequence of a famine in the land, Abram went down to sojourn in Egypt. The reader will here readily observe the coincidence with what happened to his posterity, in the days of Jacob. Early was Egypt a place of refuge in time of famine ; and it was famine of the word of the Lord which brought the church of Christ in the later days into *spiritual Egypt*, where also *our Lord was crucified*. The circumstance recorded so particularly of Abraham desiring Sarai to call herself his sister, has afforded great handle to scoffers, and not a little trouble to the friends of revelation to defend Abraham's deceit, as it is called. But the least attention to the word of God will relieve both of their difficulties. Abraham and Sarai, the heads of God's church in that age, going down to Egypt, we have already hinted, is a remarkable figure of the church of Christ coming into the house of bondage, in search of the corn of Egypt. Sarai passing for the sister of Abraham, and concealing her connection with Abraham, as her espoused husband, is one of the most expressive figures in the scriptures of truth, to point out the narrow escape of the church in her fidelity to her Lord, as a chaste virgin to Christ. Many since these days have wished to consider the church as only Abraham's sister, who could be connected with the princes of Pharaoh, without defilement. But divine goodness has preserved his church ; while judgments and plagues have never ceased to torment Pharaoh's kingdom, because of Abraham's wife.

CHAP. XIII.—In this chapter we find Abraham returning again from Egypt to the same place of the altar which he had left, between Bethel and Hai. That the *oak of Moreh*, and the place between Bethel and Hai, were selected for God's worship, for an eminent typical purpose, cannot be doubted. Why might not Abraham have erected an altar on any convenient spot ? or for what purpose is the Spirit of God at such pains in minutely stating these particulars ? surely because in after ages those very places should become important in the history of redemption. We therefore conceive they do a greater service to revelation, who point out this typical design, than those who perplex themselves about their geographical position.

We are next informed, that Lot, who had hitherto made one of Abraham's family and household, but who had, as well as Abraham,

waxen rich in flocks and herds, so that the land could not bear both, was now to separate from him. Lot as well as Abraham had been partaker in the heavenly calling; he had worshipped the same God, professing the same faith. His separation from Abraham would therefore seem to point out the separation of the Jewish and Gentile churches; and Lot's preservation amidst the wickedness of the inhabitants of that land, till his final deliverance from Sodom, is one of the finest representations of the preservation of the church of God, which the scriptures set before us. 'The Lord knoweth to deliver the godly out of temptation,' &c. On the strife of herdsmen, we will have occasion to speak particularly in the subsequent part of this book. We have in Lot's choice, a very just view of the human heart, and its worldly attachments. The manner in which he was exposed to temptation, while vexed with the filthy conversation of the wicked, is a true specimen of the entanglements and snares of this world. After the separation of Lot, Abraham is commanded to lift up his eyes and look in every direction, and then to arise and walk through the whole land, 'for,' said the Almighty, 'to thee will I give it.' It was also promised to him, that 'his seed should be as the dust of the earth.' The reader will carry along in his mind the *two covenants* which are founded on these promises. They were *literally* fulfilled in Canaan; they shall be *completely* fulfilled, when Abraham and his seed takes possession of the everlasting kingdom of our God and Saviour.

CHAP. XIV.—We have in this chapter an account of the first warfare among nations, recorded either in sacred or profane history. The account of Melchisedec which is here introduced, is the principal subject which attracts notice; but as it is examined at considerable length in the Dictionary, we shall not here enlarge. The deliverance of Lot by means of Abraham, with all that belonged to him, is a grand figure of God's elect among the nations; the full extent of which will only be understood at the close of the battle of the great day of God Almighty. Then will Melchisedec appear to bless not Abraham only, but all his household.

CHAP. XV.—In the beginning of this chapter, we find the word Jehovah *coming* to Abraham in vision, with that encouraging revelation of his character, which is still set before man in the scriptures; That he is the 'shield and exceeding great reward' of his people. Man is in such a state of dangerous warfare in this world, that nothing less than the protection of Jesus Christ himself can support him. The hope of the gospel may well be called *an exceeding great reward*. This reward bringing to Abraham's view the promise concerning his *seed*, we find the natural language of his heart forcibly expressed in these words: Lord God what wilt thou give me, seeing I go childless, and my steward is this Eliezer of Damascus? This gives occasion for the renewal of the promise, 1. As to his *great seed*, Christ; 2. As to the innumerable multitude who shall be saved through him. This promise in Abraham's situation, was most opposite to all natural

appearances; but he believed ‘in hope against hope,’ and his faith was imputed to him for righteousness. The promise was confirmed by sacrifice, attended by many circumstances, remarkably prefiguring the great sacrifice of the Son of God, in right of which, Abraham and all his seed shall enjoy the inheritance.

CHAP. XVI.—The history of the bondwoman and the free, Hagar and Sarai, occupies this chapter. This remarkable allegory having been considered at some length, we shall only detain our readers with a few remarks on the history of the descendants of Ishmael, in corroboration of the word of God, as mentioned in this and some following chapters. 1. It was promised, ‘I will make of him a great nation;’ we accordingly find Ishmaelites trading into Egypt, who bought Joseph. His seed was afterwards multiplied exceedingly in the Hagar-ens, in the Nabathians, Itureans, Arabs, Scenites and Saracens, who overran a great part of the world; and the Arabs are a very numerous people at this day. 2. ‘Twelve princes shall he beget.’ This circumstance is very particular, but it was punctually fulfilled, and Moses has given us the names of the twelve princes, Gen. xxv. 16. 3. ‘And he will be a wild man,’ or, as it is in the original, ‘a wild ass man,’ which Bochart translates, ‘as wild as a wild ass.’ We cannot understand the force of this expression, from the appearance of the ass as we see it in this country; but it is remarkably delineated, Job xxxix. 5. &c. which see. Agreeably to this description, Ishmael and his descendants were to be wild, fierce, savage, ranging in the deserts, and not easily tamed to society; and this is a genuine character of that people to this day. 4. ‘He was to dwell in the wilderness, and become an archer.’ This was not only true of him, but of his descendants, who dwell in that very wilderness to this day. His posterity were also famous archers; the bows and arrows of the Itureans are famous in all history. 5. ‘His hand will be against every man, and every man’s hand against him.’ His descendants have lived in a state of constant warfare with all the world beside in every age.

CHAP. XVII.—A still more extensive view of the promise is now given to Abraham, although above twenty-three years more had passed, and he was now far advanced in years. In this view, his as well as Sarah’s name is changed; and the blessing of Abraham is now promised to the nations. As a sign of God’s covenant, circumcision is instituted; as to which it is only necessary to mention the following particulars, as constantly to be kept in view on this subject: 1. The cutting off the foreskin, was intended to prefigure the cutting off the blessed seed. 2. As it was an ordinance which nature never introduced nor supported, to which she could give no insight, nothing less than an express and immediate command of heaven could have led Abraham to have adopted it. 3. It was a sign or seal of the righteousness of faith. 4. Although no Israelite could inherit Canaan who was not circumcised, yet it had no respect to the earthly inheritance, otherwise that as pointing to the heavenly. 5. As it respected that blessing which should be extended to the nations, the stranger bought

with Abraham's money was to be circumcised as well as his own posterity. 6. It was a figure of the circumcision of the heart, by the operation of the gospel in the mind. 7. Excommunication, viz. putting to death, was the penalty of neglecting this ordinance of old: they would do well to consider the consequences, who forbid water to the children of Abraham's household now. The natural reasonings of Abraham's heart are remarkably depicted in the 17th and 18th verses of this chapter; also Sarah's unbelief. We have already mentioned the twelve princes of Ishmael.

CHAP. XVIII.—This chapter contains many interesting particulars deserving more particular investigation than we can here attempt. Jesus Christ makes a new *appearance* to Abraham, and that in the oaks of Mamre, where Abraham's altar stood, and where he worshipped. We are expressly told, that the Lord appeared to Abraham in Mamre, verse 1.; and immediately after, he lift up his eyes, and lo, three men stood by him. It has from this been supposed, that one of these three men was the Son of God himself; and others think that this does not appear from the text; on the contrary, that verse 22. contradicts any such idea. 'And the men turned their faces from thence, and went toward Sodom; but Abraham *stood yet before the Lord*. And Abraham drew near,' &c. To understand this passage, and make it read consistently in this last view, we must keep in mind the nature and manner of divine revelation in the patriarchal age. The Lord *appeared* in the oak, which was the tabernacle of the time: That *Schechinah* which afterwards *appeared* in the cloud on the mercy seat, made a visible *appearance* to Abraham in Mamre. These three men appear thus to have been God's angels, as the executioners of his wrath sent towards Sodom. In this view, we can understand how the men went towards Sodom, while Abraham *drew near* to the Lord. We have mentioned both views; the reader must determine for himself. Besides this, we have several very interesting matters exhibited in this chapter; but, in a particular manner, Abraham's character, as the intercessor for Sodom. As the destruction of Sodom and the cities of the plain, is a figure of the vengeance of eternal fire, and as that vengeance could not be executed while ten righteous remained, so we may rest assured, that faith will be indeed rare on earth before God pours out his wrath on the world of the ungodly. While this chapter lies before us, we cannot avoid noticing a memorable passage, which is generally quoted as the authority or warrant for supporting family worship. 'For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment,' &c. verse 19. That to maintain the worship of God in the family, is an important religious duty, no fearer of God will deny; but there is evidently a higher object in view. Abraham's household and children are the whole church of God, who were to be taught the nature of divine judgment, from the manifestation of it now to be made. And thus we find Abraham teaching his household from this event to this day.

CHAP. XIX.—We have here exhibited one of the most awful and instructive events which scripture records. Sodom and Gomorrah are ‘set forth, an example of suffering the vengeance of eternal fire.’ We ought not to read this history, merely as a tale of past times, but remember, that it stands on record for our learning, on whom the ends of the world are come. That beautiful plain which had allured the eyes of Lot, in one eventful day, converted into a vast smoking furnace! Cities and other inhabitants swallowed up in a deluge of fire! The incidents of the men coming to Sodom, Lot sitting in the gate, inviting them to his house, &c. are beautiful specimens of the simple manners of that age; but there are other matters which will more materially interest the Christian. 1. As it was in the days of Lot, so shall the coming of the Son of Man be: the cup of iniquity has ever been full, before the cup of vengeance is poured out. Violence had covered the earth before the flood came. The iniquity of Sodom had not left ten persons living by divine righteousness, before God rained on them out of heaven. The nations of Canaan were completely sunk in their idolatry before Israel destroyed them. The Jews had filled up the measure of their iniquity by crucifying the Son of God, before all the righteous blood shed from Abel to Zacharias was avenged. Antichrist had slain the blood of prophets, before she got blood to drink; and infidelity shall complete her conquest, before the elements shall melt with fervent heat.

Although the particular uncleanness which prevailed in Sodom, and which has ever since been distinguished by the name of that city, was doubtless a material part of her iniquity, yet we are inclined to think it was connected with all spiritual wickedness. Jude, verse 7. says, they went ‘after strange flesh;’ and the vine of Sodom is evidently connected with the grossest idolatries. It is manifest indeed from all scripture, that in proportion as the fear of God is lost, fleshly lusts will appear warring against the soul, Rom. i. 26, 27. and Isaiah iii. 9. Divine mercy preserved Lot, verse 10. and protected all his house by smiting the men with blindness. A very similar circumstance is recorded, 2 Kings vi. 18. and of Elymas the sorcerer, Acts xiii. 11. Spiritual blindness overlook old Israel, Rom. xi. 8.; and what is infidelity, but the grossest of darkness? The extension of mercy to Lot’s sons in law, and their rejection of it, although assured that the Lord was just about to destroy the city, is a most remarkable picture of the deceit of the human heart. And indeed, we may in the visible appearances of God’s judgments already on the earth, and the fulfilment of his word in the appearance of his kingdom, most justly think of the last call to Lot’s kinsmen in the regions of Antichrist, ‘Come out of her my people, that ye partake not of her sins, and so of her plagues.’ Many, many are now, like Lot’s sons in law, considering this call as mockery. ‘When the morning arose, the angels hastened Lot.’ His situation exactly corresponds with the virgins in the parable; ‘they all slumbered and slept.’ Divine mercy calls! every event that is crowding after another, calls more loudly than before, ‘The bridegroom cometh.’ ‘Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins,’ Numb. xvi. 26. The

16th verse is one of the finest pictures of *sovereign preventing mercy* recorded in the scriptures: Lot's *lingering*, a true view of the human hearts, and its attachment to this world. It is exactly thus that the gospel calls to the guilty. It is not, *amend and remain*, but *escape for your life!* The gospel points the trembling condemned sinner, with the storm of divine vengeance ready to burst on his head, to the way of escape; that way of holiness, consecrated by the rent veil of the flesh of the Son of God, in which the wayfaring man, though a fool, shall not err. The gospel directs to God's *little city* with few men in it, his *Zoar*, where there is safety. And the same mercy, which *put a difference* between the dwellings of Goshen, and the Egyptians, in that memorable night, when the destroying angel passed through, 'accepted Lot concerning this thing also,' and God did not overthrow Zoar. Is it possible to conceive a finer figure of the great salvation, then is here set before us. All the cities of the plain, in one blaze of destruction, but one little city in the midst of them, in safety, and the sun of righteousness shining, when blackness, darkness and tempest raged around. Happy for those who hear the voice which now calls to them from heaven! Happy they who are found in *Zoar*, in the morning of vengeance!

The reader may compare verse 24. with Job xviii. 5. and xxxi. 3. and verse 25. with Numb. xxxiv. 12. Psalm lxxxiii. 15. Deut. xxix. 23. Lot's wife and her punishment was a text on which our Lord preached, Luke xvii. 32. Very trifling then would any comment of ours be! In ver. 27. we are told, that 'Abraham got up 'to the place where he stood before the Lord;' another proof of the nature of that place. Abraham had a distant view of the vengeance, as all his household shall hereafter cry ALLELUIA, when they behold the smoke of spiritual Sodom ascending up for ever. Abraham looking on in safety, will remind of Psal. xci. 8. 'only with thine 'eyes shalt thou behold and see the reward of the wicked.' Again, it will be remarked, that by delivering Lot, God shewed that he remembered Abraham, for the Gentiles shall escape at last because God will remember his covenant with Abraham.

From ver. 30. the incest of Lot's two daughters, and their offspring is recorded. This is one of those passages at which the infidel scoffs, and many serious readers wish it had not been recorded. We may most assuredly assert, that the Holy Spirit has indited nothing unworthy of God to record; and that all such reflections must proceed from our ignorance. Moab and Ammon were the determined enemies of the Old Testament church; and they were the incestuous offspring of the father of the Gentile church; their religion and worship was an unclean corruption and prostitution of the worship of the church. In like manner, the beast and the false prophet, Antichrist, in his two great appearances, the New Testament, Ammon and Moab, spring by incest with the Gentile church. The mother of harlots and abominations, was no stranger; it was by intoxicating Lot with the cup of her fornications, that all her incestuous brood had their birth.

Upon the whole, this is a chapter, which ought not to be slightly

passed over. Well may we say in reading it, behold the goodness and severity of God! Well may those who are dwelling carelessly in Zion, bethink themselves of what is here recorded. We shall only add, that as the days of Sodom's iniquity corresponds with the hour of temptation, which already appears beginning to try them that dwell upon the earth, our only safety lies in looking to him who says, 'for the elect's sake these days are shortened.' 'The Lord knoweth how to deliver the godly. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.'

CHAP. XX.—In this chapter the history of Abraham is resumed. A stranger and pilgrim, he continues without any certain dwelling, directed by the word of God alone. As his posterity afterwards removed and changed their encampments, under the direction and guidance of the cloudy pillar, so Abraham's shield and conductor led him in all his wanderings. Ignorance of the country, and, we may add, of the scriptures themselves, obscure the subjects to us; but we may rest assured, that he was not left to wander at random, but there was an important design of heaven, in every alteration of his situation. We had already occasion to consider very similar circumstances to those recorded here, in Chap. xii. and then noticed what seemed to be the design of Abraham's calling Sarah his sister; we shall therefore only briefly mention, 1. That this chapter discovers to us, that divine revelation was not confined to the chosen race, for God spake to Abimelech in a dream, ver. 3. 2. Abraham is here first called a prophet, ver. 6. pointing out his intimate correspondence with God; therefore, says James, he is called *the friend of God*. 3. The nature of mediation and intercession were also understood by these strangers, who were thus taught to know the typical character of Abraham, as representing God's great prophet and intercessor.

CHAP. XXI.—That important event, so long foretold, and, for the trial of faith, so long delayed, is now to be fulfilled. The words of the first verse are remarkable. 'The Lord visited Sarah *as he had said*, and did unto Sarah *as he had spoken*.' Twice in the same verse are we reminded, that it was in fulfilment of what had been promised. Paul tells us, Heb. xi. that 'through faith Sarah received strength to conceive seed.' It was not Sarah's faith which wrought the miracle, but, as our Lord said, 'All things are possible to them that believe.' We are told, ver. 2. that however long the promise had been delayed, it was fulfilled 'at the set time which God had spoken of.' Thus is it with all the promises of God. 'When the fullness of the time was come, God sent forth his Son.' This promised child was called *Isaac*, by divine direction, *laughter*, not merely referring to his mother's laugh of unbelief, but, as was said of his antitype, 'Many shall rejoice at his birth.' Therefore, said his mother, 'All that hear will laugh with me.' If Sarah said truly, 'Who would have said to Abraham that Sarah should give children suck?

well may we express astonishment on remembering a still more extraordinary birth; 'the power of the highest overshadowing a virgin.' Well may we exclaim with the prophet, *Wonder, O heavens, and be astonished, O earth!* Next follows the interesting history of the rejection of the bondwoman and her son, which we have already briefly considered. It was on occasion of the feast usual at such times, according to the eastern manners, that Ishmael mocked; as it was most directly fulfilled in the church of the Jews, when they were cast out of the household of Abraham. The covenant with Abimelech is there related: they disputed about the well, and the planting of a grove, all which have been hinted at in similar passages.

CHAP. XXII.—We are now called to the consideration of a portion of Abraham's history, which has occupied the pens and tongues of almost all classes of men called Christian. Notwithstanding that promise had been added to promise, and type to type, in order to foreshow the coming of the Just One, God was now to make a more clear revelation of the purpose of his grace, than he had hitherto done. And here we may in the first place observe, that from this transaction, we may see the origin of all the profane practices which afterwards subsisted among the heathen, of 'making their seed pass 'through the fire,' and sacrificing their own children. Such transactions as that we are now to consider were not done in a corner: accounts of them were spread among distant tribes; and the grand design and nature of them being lost, they became the source of practices, serving purposes directly opposite to what was intended. We are told, ver. 1. that 'God did *tempt* Abraham;' the meaning of this expression we may learn from James i. 13, 14. and 1 Pet. i. 6, 7. The commandment here given, was in the first a trial of that faith, which it was afterwards intended to confirm and establish. The very words of the commandment are one of the clearest proclamations of the gospel. Why was Abraham reminded, in the very words of trial, that it was his only Isaac whom he loved, that he was to offer? Did the Almighty, as it were, play with his feelings? No, he tried his faith, by using words which as it were compelled him to think of a greater than Isaac as being intended. Why get thee to Moriah? because on that very mount, the temple should be built, 2 Chron. iii. 1.; on one of these mountains, the Lamb of God should bear away the sins of the world.—It is not our province to enter into all the particulars of this interesting history, which has been much resorted to as a fine example of the pathetic; but we shall confine ourselves to a few particulars, which have not been so generally attended to. We are told ver. 4. 'That on the *third day*, Abraham lifted up his 'eyes, and saw the place afar off.' The reader will be reminded of our Lord's words, 'Abraham saw *my day* afar off, and was glad.' He saw by revelation, that on the *third day* he should receive his Son from the dead, from whence also he received him in a figure. This *third day* is the *day* of Christ; so early do we find the scriptures bearing testimony to every particular of that gospel, which Paul

preached, 1 Cor. xv. 4. 'And that he rose again the *third day*, according to the scriptures.'

Leaving the servants behind, Abraham and Isaac proceed to *worship*. He laid the wood of the burnt-offering on Isaac, in like manner as Isaac's antitype went forth, bearing his cross, John xix. 17. Never was the nature of the sacrifice which was offered without the gates of Jerusalem so strikingly displayed. In Abraham and his paternal love, we have a figure of him who 'spared not his own Son, but gave him up to the death for us all,' Rom. viii. 32. In Isaac we see the 'Lamb of God, who beareth away the sins of the world;' and what a remarkable type was he, even in his peaceable subjection to the knife of his father, of him who 'learned obedience by the things which he suffered,' John x. 18. Phil. ii. 8. Eph. v. 2. *Three days* had Isaac lain under the sentence of death, when God called from heaven, 'lay not thine hand upon the lad.' Never was a grander representation of what took place with the blessed Son of the Highest, who after *three days* deep affliction, laden with the cross, and the bitterness of death, he was raised again by the glory of the father. Here Abraham saw *Christ's day indeed!* This is the day which the Lord hath dedicated; when the stone which the builders rejected was made the head of the corner. This is Jehovah's work, and wondrous in our eyes. In ver. 13. we have another view of the Lamb of God, caught in the thicket, by divine justice standing in the gap for transgressors; compare Job xxxiii. 24. 1 Pet. i. 19. and 1 Cor. xv. 7.

On this very mountain, and probably that very spot, which Abraham called *Jehovah-Jireh*, the Lord was seen; here did he in truth provide himself a lamb for a burnt-offering. And here, reader, let us pause a little, to consider the wonderful display of the gospel which here shines: that *first* but *general* promise, made to our parents in Eden, is now beaming forth with wonderful clearness. Almost every leading circumstance of what afterwards took place on Calvary is here portrayed. Nor were these things done in a corner. Often would Abraham and Isaac recapitulate the events of this third day; often would Abraham speak to his household of what was here transacted. Indeed this event was sounded abroad among the nations; and hence in time was prostituted as the foundation of human sacrifices. What gave rise to making their children pass through the fire to Molech? What first led men to think of giving their first born for their transgressions, the fruit of their body for the sin of their souls?

From the 15th verse we have an account of that wonderful condescension of God, to establish the certainty of that gospel which he thus preached before to Abraham. 'Because he could swear by no greater, he swore by himself;' and this not for Abraham's sake only, but for us also. Thus reasons the apostle, 'that by two immutable things,' (the word and oath of God), 'in which it was impossible for God to lie, *we* might have strong consolation, who have fled for refuge to the hope set before us.' Here we see, God, in swearing to Abraham, is swearing to the certainty of that hope which is set before us; for believing God in this, we shall be blessed with faith-

ful Abraham. This is that oath which Zacharias refers to in his song, Luke i. 73.; and plainly shews that the blessing here sworn to, was Christ, in whom all the seed of Abraham are blessed. In reading verses 17. and 18. the reader should consult Gal. iii. 14. 16. and Isa. lxxv. 16. From verse 20. the descendants of Nahor and Milcah are recorded, chiefly, it would seem, to shew the pedigree of Rebekah, who was hereafter to become famous in Israel, a mother in the church of God. We should not however close this chapter, without remarking that in Abraham's conduct, we have a notable instance of that faith, the trial of which is 'more precious than of gold which perisheth.' He was called to the exercise of faith in the divine promise, under circumstances the most discouraging which can possibly be conceived. It was not only a call to put to death his beloved son, but to all human appearance to extinguish his hope in the gospel, by killing him who had received the promises. Nothing but a firm persuasion, that 'with God all things are possible,' could have supported him. In like manner are we called to walk in the steps of that faith of our father Abraham. Let us therefore, in every situation, remember this, that 'He who raised up the Lord Jesus, will also raise us up by Jesus;' and cleaving to this truth, 'neither things present, nor things to come, life nor death, nor any other creature, will be able to separate us from the love of God, which is in Christ Jesus, our Lord.'

CHAP. XXIII.—The subject of this chapter, is, in one sense, a very common one,—Death. Even Sarah, the desire of Abraham's eyes, and the companion of his sojournings, must be numbered with the dead. That form, the beauty of which gave Abraham so much joy, yet often anxious disquiet, must now become loathsome; and he is compelled to say, 'that I may bury my dead *out of my sight.*' Death 'changes the countenance, and sendeth away.' But there is in Sarah's death, and still more her place of burial, a subject of important inquiry. Canaan was promised to Abraham, and his seed, for an everlasting inheritance; yet he obtained 'no not so much of it as to set his foot on.' He never attempted to make a purchase here, but on this occasion; and that was, to a *burial-place for Sarah*: And why such anxiety about a *burial-place*? because thus early was it shewn, that 'the righteous hath hope in his death.' The care of Abraham about the loathsome dust of Sarah, arose from his conviction, that 'Blessed are the dead who die in the Lord.' Nay further, he was divinely directed to secure a burial-place, as an earnest of his title to Canaan; for he believed that Sarah and he, with all their seed, should yet 'reign on the earth.' In glancing through this chapter, the following things are recommended to the reader's notice. In reading verses 1. and 2. consult, Gen. xlvii. 9. and l. 10. Psal. xc. 12. and cii. 24—27. *Burial* is represented, both in the Old and New Testament, as important in the eyes of the people of God. Jacob was anxious to be buried where his fathers lay; and where he buried Rachel and Leah, and Joseph gave commandment concerning his bones. Under the New Testament, 'devout men carried

‘ Stephen to his burial.’ Did all this proceed from whim, fancy, or folly? By no means. It was expressive of the hope of the resurrection of the dead; that hope to which all the twelve tribes, in their daily service, hope to come. Believing in the Redeemer, not only of the *souls*, but of the *bodies* of his people, Christians are taught to consider their dust as sacred; and under the keeping of Him, who has the keys of the grave and separate state.

CHAP. XXIV.—We have in this chapter a very interesting account of ancient manners, connected with the history of the church of God. Sarah, the mother of Abraham’s household, now in the cave of Machp-lah, and Abraham speedily to follow himself, he is aware of the distinguished place which she who should be the mistress of Isaac’s family had to fill. To prevent being unequally yoked with unbelievers, and foreseeing the future distress which connection with the nations of Canaan should bring on his posterity, he sends his *oldest* servant, the ruler of all his house, to bring a wife for Isaac from his own country and kindred. The solemnity of the charge, and the succinct recital of events which follow, plainly shew that there is here a figure of the *lamb’s wife*, who is espoused in righteousness, and will be presented a chaste virgin to Christ. With their usual anxiety, the clergy introduce themselves generally as Abraham’s servant, whose office it is to betroth sinners to Christ. This is the office of the word of God, which makes ‘ a willing people in the day of his power.’ We shall not detain the reader on the subject farther, than to mention, that Rebekah is evidently a figure of the church of God, the mother of God’s children; that for the sake of her Lord, she leaves her country and kindred, and follows whithersoever his word guides the way. As Rebekah was, the church is fair and beautiful; and by the kindness of her Lord, she is arrayed with jewels of gold and silver. She is all glorious within, decked with the ornaments of her Lord; her clothing of wrought gold, and her raiment of needle work. Let us see Rebekah arrayed, setting out on her journey, meeting Isaac, and lighting off her camel, to do reverence to her Lord; brought into Sarah’s tent, and comforting Isaac after his mother’s death. Who can read all this without thinking of Abraham’s oldest servant, the ruler of all, his word, the scriptures of truth, going back among the nations whom Abraham had left, procuring another mother, in place of Sarah, the church of the nations, brought into her tent, &c. ‘ Who hath known the mind of the Lord, or who hath been his counsellor?’

CHAP. XXV.—This chapter opens with an account of Abraham’s marrying again, Keturah, by whom he has six sons, and ten grandchildren. This is one of those difficult points, which is generally understood to be safest to say little about, or, in other words, to resign quietly to the infidel. How comes it, that if Paul had reason to say, that Abraham ‘ considered not *his own* body *now* dead,’ as well as ‘ the deadness of Sarah’s womb’ at the birth of Isaac, now near fifty years after, we find him again the father of a numerous off-

spring? Indeed, to any but those who consider Abraham's history as altogether typical, and altogether miraculous, it must appear inexplicable. The birth of Isaac was a remarkable miracle in every part of it, clearly prefiguring the birth of the Messiah; but Keturah's family was also miraculous; and though not expressly spoken of by the apostles, we ought not to leave unapplied the key which they have left us. We confess there is considerable difficulty, but the subject is well worth inquiry. Some have supposed from the name *Keturah*, which means *perfumed, incense*, that her family prefigured the church of the Jews, who came up through the wilderness, perfumed with the spices of the merchant. But this will not correspond. We have seen Sarah the mistress of that household; and Midian as well as others of Keturah's family were enemies to the Old Testament church. May we not rather consider Keturah's family as connected with the spreading of the truth in the later days, towards the close of Abraham's spiritual life? Of one thing we may speak with confidence, that although none of that family appear in the church of God before, the attentive reader will find, that when the forces of the Gentiles are mustered at last, Keturah's sons make a conspicuous appearance, Isa. lx 4, 5, 6. There we find 'Midian and Ephah; all they from Sheba coming, bringing gold and incense (Keturah), shewing forth the praises of the Lord.' The same miraculous power, which gave Abraham's *dead* body strength, at the conception of Isaac, appears in Keturah's family. We find from the 6th verse, that Abraham gave them gifts, and sent them away *eastward* to the *east country*, not to interfere with Isaac, the heir of all. When the true Isaac was born, in Bethlehem of Judah, wise men from the *east* country were the first who paid him homage, and repaid Abraham's Son and Lord their gifts which the father had given. 'They presented unto Jesus, gold, frankincense, and myrrh.' So, when the way of the kings of *the east* is prepared, by the drying up of Euphrates, that last head of the river which flowed from Eden, the ships of Tarshish shall bring back these sons from afar; their silver and their gold with them, &c. Isa. lx. 9. We ought not to pass unnoticed, that these sons of Abraham carried with them to the east country, that knowledge of the God of Abraham, and his worship, of which the corrupted traces are so remarkable even at this day. When the reader of Sir William Jones's work is astonished to find vestiges of the true God among eastern idolaters, he has only to remember, that Abraham sent the sons of his concubines to this very east country. We next find this distinguished character, Abraham, the friend of God, returning to his native dust. 'Your fathers, where are they? the prophets, do they live for ever? Even Abraham, after all the remarkable honours conferred on him by heaven, must lie down in the cave of Machpelah; for flesh and blood cannot inherit the kingdom of God; nor can corruption inherit incorruption. It is said he was *gathered to his people*. We find the same expressions applied to Isaac and Jacob, Gen. xxxv. 29. and xlix. 33. In Jacob's dying blessing of Judah, Gen. xlix. 10, speaking of Judah's Antitype and Lord, it is said, 'To him shall the gathering of the people

‘ he.’ All that ‘ die in the Lord,’ are gathered to Jesus Christ ; and thus the fellowship of his people, so far from being dissolved, is more closely united and cemented by death. It is not the fellowship of being all laid in the grave ; but the fellowship which the spirits of the just enjoy in the separate state. The rich man saw Lazarus *gathered to his people*, when he saw him in Abraham’s bosom. This is the blessed hope of the gospel. We naturally think of the grave, as of that which *separates* us from our people ; but the scriptures speak otherwise, pointing us to death as the mean of gathering together in one, the spirits of all the people of God. After Abraham’s death, *the blessing* rested on Isaac. Of Ishmael’s descendants, who became all heads of nations, see Gen. xvii. 18., we have already spoken shortly. We are then called to the following out of Isaac’s history, in the birth of Esau and Jacob. It may in general be remarked as to Isaac, that he made a less conspicuous appearance than either Abraham or Jacob ; nor does it seem that his life was intended for similar typical purposes. His life, for seventy-five years of it, is blended with his father’s ; for though upon the face of the narration, the birth of Esau and Jacob does not appear to have taken place till after the death of Abraham, yet, by comparing dates, we find that the young men must have been fifteen years old when their grandfather died. And we may justly consider it as no slight trial of the faith, both of father and son, that Isaac, the heir of promise, should live twenty years childless, after his marriage with Rebekah. That same sovereignty which appears conducting every event connected with the purpose of grace, appears on this occasion. We mean not to enter here into any discussion on the doctrines of election and predestination. Those who will not hear Paul, while writing under the influence of the Holy Ghost, will never hear another. That struggle which Esau and Jacob and their posterity in future ages were to carry on, begun in the womb of their mother. At their birth, Esau obtained the preference ; Jacob, as if foreshewing what he should afterwards do to this very Esau, took hold of his heel. On the particulars of their birth, the red colour and name of Esau, contrasted with the character and name of Jacob, we shall refer our readers to Bishop Newton’s valuable dissertation, only remarking, that when the Son of God shall ‘ come up from Edom, with dyed garments from ‘ Bozrah, red in his apparel,’ this struggle and contest will be terminated, and not till then ; see Isaiah lxiii. 1. and Hosea xii. 3. In verse 27. we have the early character of the two brothers,—characters which justly prefigured that of their posterity also. Esau, like Nimrod, was a cunning hunter ; a man of the field ; a man of worldly pursuits and conquests ;—Jacob, a plain man dwelling in tents ; a pilgrim, who had here no continuing city, Heb. xi. 9.

This chapter concludes with that interesting transaction, Esau selling his birthright. With the key to it, which Paul has left us, Heb. xii. 15, 16. there is not a portion of scripture which should more nearly interest the conscience of every sinner. From this we may learn the value of the birthright under the Old Testament ; and that Esau selling it, was nothing less than selling his hope in the

promised Messiah. Every one who hears the gospel, is made a partaker in the heavenly birthright and calling; that birth of the spirit, without which no man can enter into the kingdom of heaven. Now, when we are left to take our part and portion in this life, for ‘no man can serve God and mammon,’ we sell this inheritance: And ‘what shall it profit a man, if he gain the whole world and lose his own soul?’

CHAP. XXVI.—This chapter sets Isaac before us in circumstances very similar to those of his father Abraham, distressed by famine, in that very land which they had received in promise as a land flowing with milk and honey. Thus, these famines were not only typical, but remarkable trials of faith. The promise is renewed to Isaac; but an expression is used with respect to Abraham, which seems to demand more particular notice. ‘Because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws,’ verse 5. We read of no commandment given to Abraham, but that at first, ‘Get thee out of thy country,’ and the law of circumcision; but here we find the very words used, which are afterwards applied to the ceremonial law of Moses. We are thus justified in asserting, that although the patriarchal ritual is not recorded, yet they had one. From their mode of worship, we may learn, that it respected mercy through the shedding of blood. Their statutes and laws were probably not first given to Abraham, though probably enlarged to him, as in the case of circumcision; of which, says our Lord, ‘it is not of Moses, but of the fathers.’ Noah had a law, which taught him to distinguish clean and unclean beasts, and to offer the former only in sacrifice. Divine commandment taught Abraham to build his altar, plant his grove, and dig his well. We next find Isaac, in the same situation with Abimelech, as to Rebekah, as Abraham had been with Sarah, see Gen. xx. 5. In verse 12. we are told that Isaac sowed in that land, and received an hundred fold. When the 77th Psalm receives its complete accomplishment, and they of Philistia and Tyre, are reckoned among the inhabitants of Zion, then will Isaac’s hundred fold be understood. The conclusion of this chapter records the digging again the wells of his father Abraham, calling them by the same names, and the strife which they occasioned between Isaac’s herdsmen and those of the Philistines. As we have not observed this subject particularly attended to by any writer, we shall hazard a few remarks on it. Bread and water are the two great supporters of human life; and as such, are much employed in scripture. Water points forth that living water, which comforts and refreshes the spirit of man. In eastern countries, a pool, a stream, or spring of water, was invaluable. Thus sings the Psalmist, ‘Blessed is the man, who passing through the valley of Baca, makes it a well, (or, to the well-spring go), the rain also filleth the pools. They go from strength to strength, till they appear before the Lord in Zion,’ Psal. lxxxiv. Christ and his gospel were often represented as the ‘fountain of life.’ Hence says Paul of the church in the wilderness, ‘they drank of the rock which followed them, and that rock

‘ was Christ.’ When the patriarchs, therefore, in their journeyings, lighted on a spring of water, it was a valuable discovery to them in a natural point of view, and highly figurative of spiritual support. A well was thus a valuable piece of property. ‘ Art thou greater than our father Jacob, who gave us this well ?’ said the woman of Samaria to our Lord. The naming of these wells was prophetic, and will be found to bear a constant allusion to Christ and his gospel. Thus also the herdsmen of the Philistines striving with Isaac’s herdsmen, was an instructive picture of the strife which has ever subsisted between the enemies and lovers of the truth. The great business of antichristian teachers has always been to *stop up the wells of Abraham* ; to contaminate the pure springs of the everlasting gospel : as in like manner, the fellow labourers, and herdsmen in the church of Christ, are employed in keeping the streams pure, and clearing away the rubbish from the old fountains of our father Abraham, which spiritual Philistines are constantly choking them with.

CHAP. XXVII.—This chapter is occupied with the manner in which Jacob obtained the birth-right, a subject which will be found pretty copiously examined in *Bibliotheca Sacra*, at the word JACOB. We shall therefore only mention, that if we do not consider the whole of the transaction here recorded as of a prophetic nature, it will be the wiser part to leave the insidel unanswered. But consider it in this spiritual point of view, and the whole will appear in a most striking manner illustrative of the purpose of divine grace, the counsel of him who knows the end from the beginning.

CHAP. XXVIII.—Here again we shall not find it necessary to detain our readers, as the portion of Jacob’s history recorded in this chapter has been so often handled. It may be observed, that so soon as Jacob obtains the blessing, the persecution of the gospel awaits him. Like Cain’s hatred of Abel, and indeed all opposition and hatred of the truth, it is most violent ; and thus in every age, it has been manifest, that ‘ all who will live godly in Christ Jesus,’ must suffer for his sake. And it may be added, that all who with Moses choose afflictions with Christ, can only endure as seeing him who is invisible. To support Jacob, in the course of self-denial and banishment from his father’s house, God was pleased to make the wonderful revelation to him of the mystery of godliness at Bethel. In reading this chapter, the *sameness* of the doctrine of the Old and New Testament will appear remarkable, by observing the care of the patriarchs to avoid intermarriages with the heathens, verse 1. compared with chapter xxvi. 34. ; Ezra ix. 2, 3. 2 Cor. vi. 14. Acts ii. 40. The blessing here bequeathed is called the *blessing of Abraham*, which Paul tells the Galatians is the same blessing that is now come upon the nations. Thus, it is evident, that the blessing which Jacob *sovereignly* acquired, is that gospel which is now preached to every creature under heaven. ‘ A multitude of people,’ will remind the reader of such passages as Numb. xxiii. 10. Heb. xii. 22, 23. and Rev. vii. 9.

CHAP. XXIX.—The domestic occurrences of Jacob's family are here recorded in a manner we may be well assured would not have been done, had not a greater personage than Jacob, and a more important family than his natural seed, been intended. As our object, however, is shortly to glance at such passages as have not been attended to in the *Bibliotheca Sacra*, we shall not have occasion to enter very minutely into this chapter. Jacob, who had lain down in Bethel, a poor solitary wanderer, arose under the assured protection and blessing of Almighty God. He therefore, like the Eunuch, goes on his way rejoicing. Here we find again *a well* the place of meeting, and watering of sheep an important office; and thus we see the cause, not only why *a well* is so often used to point out the gospel, but how interesting a view is intended of the office of Jesus Christ, when he is called the 'Great Shepherd of the sheep.' The prophet Hosea says, (chap. xii. 12) 'Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.' In all this transaction we have a most beautiful representation of the service of Christ for his church. Both Rachel and Leah, the Old and New Testament mothers, he purchased by his service of love. We read twice in this chapter, of 'fulfilling her week,' referring doubtless to the seven days' feast, &c. usual on such occasions, Judges xiv. 12. But this also furnishes a proof of the early division of time by *sevens*, as was indeed the case with Noah in the ark. This furnishes no slight evidence of the early observation of the Sabbath.

CHAP. XXX.—continues the history of Jacob's family during the *twenty-one* years service and bondage in the house of a kinsman, Laban. The reader will remark the three *sevens* in which the church of God was in the house of bondage. And during this period, we find the *bondswoman* used to raise up seed to Jacob, as Hagar was by Sarah. We may also observe, that the earnestness for children manifested both by Rachel and Leah, proceeded from the anxious hope of the promised Messiah to spring from the root of Jacob. The circumstance of the mandrakes is a very singular one, and we have no doubt has an important meaning, were it understood. We profess ourselves incapable of throwing light upon it. We have only further to remark on this chapter, that the means to which Jacob was guided by heaven, to enrich himself, is another of those portions of sacred history which extremely puzzles many friends of scripture. On this passage, Bishop Wilson says, 'This will not justify every man now to use such arts to increase his substance. The gospel has restored justice to her original rights.' A little attention will give a more satisfactory solution to it. Jacob is here in the house of bondage; and Laban is loth to part with him, for his own interest. He therefore urges his stay, and at length God enriched Jacob from Laban's flocks. The reader will remember how Jacob's posterity were received into the house of bondage in Egypt from kindness, as Laban received Jacob at first. When the king arose who knew not Joseph, and when Israel, like Jacob, wished to depart, Pharaoh would not let him go, for his own interest. When God at last led

Israel forth, he enriched him with the spoils of the Egyptians; and like Jacob's flock, 'not one feeble among them' In like manner, the church of God was received with kindness by the nations: Anti-christ wished to retain her for her own ends; but God will ultimately bring forth his church with the glory and honour of the nations with her. The birth of Jacob's sons, and the names he inspiredly gave them, will fall to be considered after.

CHAP. XXIX.—The domestic occurrences of Jacob's family are here recorded in a manner we may be well assured would not have been done, had not a greater personage than Jacob, and a more important family than his natural seed, been intended. As our object, however, is shortly to glance at such passages as have not been attended to in the *Bibliotheca Sacra*, we shall not have occasion to enter very minutely into this chapter. Jacob, who had lain down in Bethel, a poor solitary wanderer, arose under the assured protection and blessing of Almighty God. He therefore, like the Eunuch, goes on his way rejoicing. Here we find again *a well* the place of meeting, and watering of sheep an important office; and thus we see the cause, not only why *a well* is so often used to point out the gospel, but how interesting a view is intended of the office of Jesus Christ, when he is called the 'Great Shepherd of the sheep.' The prophet Hosea says, (chap. xii. 12.), 'Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.' In all this transaction we have a most beautiful representation of the service of Christ for his church. Both Rachel and Leah, the Old and New Testament mothers, he purchased by his service of love. We read twice in this chapter, of 'fulfilling her week,' referring doubtless to the seven days' feast, &c. usual on such occasions, Judges xiv. 12. But this also furnishes a proof of the early division of time by *sevens*, as was indeed the case with Noah in the ark. This furnishes no slight evidence of the early observation of the Sabbath.

CHAP. XXX.—continues the history of Jacob's family during the *twenty-one* years service and bondage in the house of a kinsman, Laban. The reader will remark the three *sevens* in which the church of God was in the house of bondage. And during this period, we find the *bondswoman* used to raise up seed to Jacob, as Hagar was by Sarah. We may also observe, that the earnestness for children manifested both by Rachel and Leah, proceeded from the anxious hope of the promised Messiah to spring from the root of Jacob. The circumstance of the mandrakes is a very singular one, and we have no doubt has an important meaning, were it understood. We profess ourselves incapable of throwing light upon it. We have only further to remark on this chapter, that the means to which Jacob was guided by heaven, to enrich himself, is another of those portions of sacred history which extremely puzzles many friends of scripture. On this passage, Bishop Wilson says, 'This will not justify every man now to use such arts to increase his substance. The gospel has restored justice to her original rights.' A little attention will give a more satisfactory solution to it. Jacob is here in the house of bondage; and Laban is loth to part with him, for his own interest. He therefore urges his stay, and at length God enriched Jacob from Laban's flocks. The reader will remember how Jacob's posterity were received into the house of bondage in Egypt from kindness, as Laban received Jacob at first. When the king arose who knew not Joseph, and when Israel, like Jacob, wished to depart, Pharaoh would not let him go, for his own interest. When God at last let

Israel forth, he enriched him with the spoils of the Egyptians; and like Jacob's flock, 'not one feeble among them.' In like manner, the church of God was received with kindness by the nations: Antichrist wished to retain her for her own ends; but God will ultimately bring forth his church with the glory and honour of the nations with her. The birth of Jacob's sons, and the names he inspiredly gave them, will fall to be considered after.

CHAP. XXXI.—This chapter records the singular deliverance of Jacob and his household from the house of Laban, enriched from the flocks of his oppressor; as his posterity, in after ages, came out of Egypt, 'with silver and gold, and there was not one feeble among their tribes,' Psal. cv. 37. The attentive reader will also observe, that in Rachel stealing the gods of Laban, there is a wonderful similarity to that judgment which came upon 'the gods of Egypt,' when Israel came forth from among them; and for an explication of both events, he will look forward to that period of which Isaiah prophesied, 'In that day a man shall cast his idols of silver, and his idols of gold, which they made, each man for himself to worship, to the moles and to the bats,' Isaiah ii. 20. In that day, the great and true *Rachel*, the Gentile church, shall steal from Antichrist even her very gods. It will be observed, that the word here translated *God*, is *Teraphim*. It is not our province to speculate upon a subject which has so much occupied the attention of the learned, as the word *Teraphim*; but the following remarks may not be improper. Whatever the word originally implies, it is evidently plural; and from the best account that can be traced of its form, it was a representation of the *Trinity in Unity*. As the *Cherubim* were attendant on public worship, the *Teraphim* corresponded with what the ancients called their *household gods*. The *Teraphim* had therefore a direct reference originally to the revelation which it had pleased God to make of himself in *Trinity*, but became evidently a source of idolatry, which we shall have farther occasion to trace in the history even of Jacob's family, and still more in that of Micah, Judges xvii. 5. In the succeeding part of this chapter, we have an account of Laban's pursuit of Jacob; the preventing care of God in restraining him from hurting Jacob; the remonstrances that took place; the reconciliation and agreement; and Laban's return. Keeping in view the typical character in which both parties are to be viewed, the design of God, in all that is here recorded, will appear simple and striking; unfolding the gracious manner in which he who slumbers not nor sleeps protects his feeble church from those who would overwhelm her. We would recommend to the reader's attention, Jacob's remarkable account of his painful servitude; 'That which was torn of beasts I brought not to thee: I bare the loss of it: of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was: in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes,' verses 39, 40. Who can read these words without thinking of the Great Shepherd of the sheep? He could truly say, he was exposed for his sheep to sufferings of the

severest kind, and of all that the Father gave him, he lost none. It is noticeable, that Jacob twice mentions in this chapter, *the fear of his father Isaac*, verses 42. 53. There seems to be a reference in this expression to the remarkable *fear* of his father, mentioned xxvii. 33. *he trembled very exceedingly*. The overruling purpose of God, who says, ‘Jacob have I loved,’ appeared so powerfully to his mind, and the part he had been acting in attempting to withstand God, so awfully affected him, that *he trembled very exceedingly*; and Jacob was there taught to view the character of God in a point of view which he never afterwards forgot.

This chapter alludes to several ancient customs, which merit the reader’s attention. Jacob received cattle as his wages; and as cattle were formerly the only medium of trade, ancient coins were stamped sometimes with an ox, but more generally with a lamb. Thus a piece of metal, or stone, with the image of an ox or lamb, was current for the value of these animals; and thus the very word used in verse 41. Heb. *monim*, is translated by the Greek *amnades*, or *lambs*; hence the Latin word *pecunia* is derived from *pecus*, a flock of sheep. Hence the old Greek proverb, *Boos epi gloptes*, he has the ox upon his tongue, that is, when applied to a witness, *he has been bribed not to speak*. When Jacob and Laban were reconciled, they joined in sacrifice, and eat the flesh of the victim, having gathered stones and made a *heap*. This *garar*, or *heap*, was their altar; and this is the name given to those sacred *heaps*, which were afterwards frequent among idolatrous nations. In our own island, the Druids had their *cairns*, or heaps of *stones*, where they held their religious feasts. Not a few of such *heaps* are still extant in Britain. Here also, Jacob erected a *pillar*. *Pillars* erected near the *altars*, were of divine original; hence the pillars in Solomon’s temple; and thus the church herself is a monumental pillar to the truth, erected near God’s altar. These *heaps* and *pillars* were afterwards adopted by idolaters, and the Israelites were commanded to throw them down.

CHAP. XXXII.—contains much important matter, highly deserving serious attention and inquiry. Leaving Laban, Jacob goes on his way, and the angels of God met him. ‘This,’ said Jacob, ‘is God’s host, and he called the name of that place *Mahanaim*.’ Jacob, delivered from Laban, and going on his way, sees that the whole host of God, the *two camps*, as *Mahanaim* means, are in his defence;—‘are they not all ministering spirits, sent forth to minister to the heirs of salvation?’ Jacob had seen these angels ascending and descending on the *ladder* at Bethel, Gen. xxviii. 12., and he now sees them *encamped*; compare Psalm xxxiv. 6, 7. When the heavenly hosts are called two camps, we may think of the *two* cherubims of glory which overshadowed the mercy-seat. The reference to Song vi. 12. has often been noticed; but if the company of two armies there mentioned, be the *Mahanaim*, then they are not *in* the Shulamite, but *attending* her. This meeting with God’s host must have been a great support to Jacob’s mind, in the view of encountering his powerful, and, as he feared, his hostile brother, Esau. For the character.

of Esau, and his typical station, the scripture leaves us in no doubt. God, who promised to bring Jacob again to his father's house in peace, supports and carries him through every difficulty. Laban may pursue behind, and Esau may meet in front, but with the divine promise, and the *Mahanaim* of God surrounding him, who can injure or hurt him? Jacob's prayer on this occasion is one of the most remarkable in all the sacred page. We cannot attempt to analyze it; but the reader will easily discover in it the genuine spirit of grace and of supplication. The division into two *bands*, will lead the reader's mind to the Jewish and Gentile churches, and prove a key to the language of the prophet, 'The one I called *beauty*, and the other I called *bands*, and I fed the flock,' Zech. xi. 7.

From the 24th verse of this chapter, we have an account of Jacob's wrestling with the Man, Jehovah; an incident of the most wonderful kind. That this *man* was the angel of the covenant, a prophet of the Lord assures us, Micah xii. 4.; and Jacob himself said, 'I have seen God face to face;' yea it is farther said, verse 28. 'as a prince hast thou power with the *elohim*,' (gods). This night of wrestling of Jacob, is a figure of the situation of his church, until the morning of her complete deliverance, at the breaking of the day. Although Jacob prevailed and obtained the blessing, yet God taught him to know that it was not in his own strength, for a single touch disjoined his thigh. *Israel*, the prince of God, is now the name of *Jacob*, the supplanter, as he stands a type and representative of the true prince that hath power with God, who intercedes and prevails in behalf of all his church. *Israel* is now the name of the whole church of God; and when, at the breaking of the day, she prevails, she then also obtains her new name, Isaiah lxii. 4. Rev. iii. 12.

CHAP. XXXIII.—relates the meeting and affectionate interview of Jacob with Esau; so true is it, 'that when a man's ways please the Lord, he maketh even his enemies to be at peace with him.' But we are here never to lose sight of Jacob as the leader of the two bands, going on before them to meet the enemy of their journey; in the same manner as he afterwards procured them peace from a still more formidable enemy. Egypt, and Antichrist herself, have often dealt favourably with Jacob's bands. Esau returns to the fortified city, Edom; and Jacob to Succoth, the place of booths. In like manner shall we always find Antichrist in her *strong holds*, and the church of the God of Jacob in her house of sojourning and pilgrimage. Jacob, the inheritor of the promises of Canaan, has no possession in it, but buys a parcel of a field to spread his tabernacle, and build his altar; and he names his altar, expressive of his faith in God, *the God of Israel*.

CHAP. XXXIV.—We have hitherto seen Jacob retarded and impeded in his *return to his father's house*, by external enemies; but we are in this chapter called to consider him amidst still more afflictions, arising in the bosom of his own family. In like manner, it will be found, that in all the appearances of the church of God, afflicted and

tormented as she often was, her most trying troubles arose from within herself. Thus said the true Jacob, speaking by the mouth of David, ‘for it was not an enemy that reproached me, then I could have borne it, but those mine acquaintance,’ &c. Psalm lv. 13.

Dinah, the daughter of Jacob and Leah, went out to see the daughters of the land, and was defiled by Schechem, a prince of the country. Her brethren, Simeon and Levi, in order to avenge her dishonour, came upon the city, and slew all the males, actuated by that anger and wrath which their father prophetically pronounced accursed. This subject affords fine matter for declamation, of which Dr Hunter gives a proper specimen in his Lectures upon it. Our province is to lead the reader’s attention to its typical design. With Dinah, as with all the daughters of Jacob, her defilement arose from going out to see the daughters of the land. Communion with the nations ever has been the source of defilement. Often have the princes of this world courted the church of Christ, enamoured of many things in her, which hold out prospect of advantage. ‘Shall not their cattle and their substance be ours?’ The defilement of *Dinah* is an exact counterpart to the defection of the tribe of *Dan* (the name is the same) in an after age. That tribe also went out to see the daughters of the land where they dwelt, and was defiled accordingly. Nor will the cruelty of Simeon and Levi want a parallel in the manner in which the idolatry of Dan was revenged by the other tribes. It is not foreign to mention here, that *Dan*, the defiled tribe, which means *judgment*, appears bearing divine *judgment*; when the other tribes are sealed, Rev. chap. vii. that tribe is not numbered among them.

CHAP. XXXV.—The subjects of this chapter are numerous, diversified and important. To examine each minutely would occupy a volume. Jacob had resided some time in Schechem, the country of foes and strangers. There not only had his daughter been defiled, but there is reason to fear that his household had too much connection with *strange gods*. In this situation the commandment comes to him, ‘Arise; go up to Bethel; tabernacle there, and build an altar to the God that appeared to thee when thou fleddest from the face of Esau thy brother.’ This may be considered as the call of the gospel, and its genuine language to all who believe it. When guilty sinners are flying from the face of their greatest enemies, sin and Satan, and the righteous judgment of God treading on their heels, the God that *appeared* to Jacob at Bethel is held up to their view on the cross, destroying death and him that had the power of it. All who have seen that great sight in Bethel, the ladder which opens heaven to guilty man, will hear the call, ‘Arise; go up to Bethel; dwell there beside God’s altar.’ They will be led to say, ‘How lovely are thy tabernacles, O God of Hosts!’—‘One day in thy courts is better than a thousand,’ &c. We have a greater Bethel than that at Luz;—a more perfect tabernacle, not made with hands. We have an altar whereof they have no right to eat who serve the tabernacle. Let us therefore go forth to him without the camp, taking up his cross and following him. In obedience to this call, Ja-

cob purges his household : ‘ Put away the strange gods that are among you ; be clean, and change your garments.’ No strange gods can be retained in Bethel : there is no god acknowledged in the Lord’s house but that God who appeared to the guilty when ready to perish. There is no doctrine suffered there but the doctrine of atonement by the one offering of the Son of God. Neither Laban’s *teraphim*, nor the gods of the Schechemites, can be admitted ; for ‘ what fellowship hath the temple of God with idols ?’ And as ‘ holiness becometh thy house for ever,’ the worshippers here ‘ must be clean, and change their garments.’ In like manner now, every spirit which confesseth not that Jesus Christ is come in the flesh, every doctrine which has any other foundation than *mercy through the atonement*, must be ‘ put away,’ as a strange god. Not only so, but the disciple of Jesus Christ, who is at his commandment going up to Bethel, must ‘ put away all these, anger, wrath, malice,’ &c. ; in a word, every kind of language which may be understood, by the apostolic expression, ‘ *filthy communication* out of your mouth,’ must be hid under the oak. The washing and cleansing of garments under the Old Testament, though sanctifying only to the purifying of the flesh, was a striking figure of the Christian communion. A guilty sinner is *cleansed* by the truth. ‘ Ye are clean,’ said our Lord, ‘ through the word that I have spoken to you.’ Every church is *clean*, when they ‘ put away from among them wicked persons :’ when, walking in love, they look diligently lest any man fail of the grace of God ; lest any root of bitterness springing up trouble them, and so many be defiled. Thus, when through worldly connections, like that of Jacob’s household at Schechem, defilement takes place, they call to mind that a little leaven leavens the whole lump, and thus purge out the old leaven, that they may be a new lump, even as ‘ Christ our passover is sacrificed for us.’

Jacob’s household gave him their strange gods, and, it is added, their *ear-rings*, and Jacob hid them under the oak at Schechem. A question here naturally arises, What connection is there between *strange gods* and *ear-rings* ? It is, beyond doubt, that what are here and in similar passages called *ear-rings*, were objects of idolatrous worship. When Aaron was leading the people in their idolatry, he said, ‘ Break off the golden *ear-rings*, and bring them to me,’ Exod. xxxii. 2. ; but instead of burying them, as Jacob did, he made a molten calf of them : these *ear-rings* were part of the spoil of the Egyptians. In like manner we find Gideon doing with the ‘ *ear-rings* of the prey,’ see Judges viii. 24—27. ; and there we are told that the Ishmaelites had *ear-rings*. When the church of God is described as turning aside to her idolatrous worship, it is said, ‘ and I will visit upon her the days of Baalim, wherein she burnt incense to them, and she decked herself with her *ear-rings*, and forgot me, saith the Lord,’ Hosca ii. 13. Now these strange gods were ‘ hid under the oak at Schechem ;’ we have elsewhere shewn that the oak was the place of worship ; and there alone are the strange gods of believers buried to this day.

In the 5th verse we are told, that ‘ they journeyed, and the terror of God was on the cities round about them, and they pursued not after them.’ Never did the church of God keep steadily forward on their journey to Bethel, but she struck terror into her enemies ; for with her face thitherward, she is ‘ clear as the sun, fair as the moon, and terrible as an army with banners.’ When Jacob’s household appeared in Solomon’s porch, ‘ of the rest *durst* no man join himself to them, but the people magnified the Lord.’ A church of Jesus Christ makes just such an appearance to the surrounding world *now*, as Jacob’s household did to the surrounding cities *then* ; hence, says an apostle, ‘ in nothing terrified by your adversaries, which is an evident token to them of perdition, but to you of salvation, and that of God.’

We next find Jacob safe at Bethel, and employed in that first and most important work, building his altar to the God that appeared to him in the day of his distress. What is Bethel without the altar ? Or, what is a church of Christ without the memorial of his death ? Here Deborah, Rebekah’s nurse, died, and was buried under the sacred oak of Bethel, on this account called *Allon-bachuth*, the oak of weeping. This Deborah seems entitled to the reader’s attention, otherwise her burial would not be so particularly mentioned, nor would the oak have received a name worthy of being transmitted. *Deborah* means *the word of Jehovah* ; her office was to nurse Rebekah, and who is the nurse of the church of God to this day ? Is it not *his word*. But although the typical nurse died, her great antitype ‘ liveth and endureth for ever.’ We find another very celebrated woman of this name afterwards arose in the church of Israel ; she was called a MOTHER there, and fulfilled her typical office as a mother, in a very remarkable manner, of which hereafter ; but, does not the death of Deborah, *the nurse*, and Rachel, a mother in the household, lead us to think of this as a very remarkable period in Jacob’s history ? They journeyed but a little way from Bethel, where Deborah was buried, when they came to Ephrath, where Rachel died, and *Benoni* or *Benjamin* was born. When the church of God came to Bethlehem-Ephrath, there the true Benjamin was born, and there the Old Testament *word and ordinances*, which had been the nurse of that church, died. The Old Testament church, Paul compares to a child under tutors and governors ; needing *a nurse* to feed them with her milk, the food suited for children, her worldly elements ; now Deborah performed the duties of her station, but when the fulness of the time was come, when there was but a little way to Ephrath, Deborah died. Yet even the death of the old nurse was a source of weeping to Jacob. When our Lord drew nigh to Jerusalem, he wept over the city. It was not to be wondered at, that the oak of Bethel, where all the nursing ordinances of the Old Testament were laid, should be called *Allon-bachuth*. Many of Jacob’s sons discovered strong affection for the spiritual *Deborah*, many years after her death ; and it costs the apostles no little labour to wean their minds from *Allon-bachuth*. From the 9th to the 15th verse, we find God renewing his promise and covenant with Jacob ; and here Ja-

cob erected a pillar, and poured drink offerings on it. Under the articles *Benjamin, Jacob, and Rachel*, in *Bibliotheca Sacra*, the reader will find the death of Rachel and birth of Benjamin particularly examined: we would also particularly recommend Bishop Horne's sermon on Rachel to his notice. At Bethlehem-Ephrathah she died, and there stands her monumental pillar. After this event, Jacob journeys, and spreads his tent beyond the tower of Edar, viz. the *tower of the flock*. The reader will find this tower mentioned, Micah iv. 8., and here stands Jerusalem. *Edar* was a tower on Mount Zion. After Benjamin's birth, that is, after the birth and resurrection of Christ, the tent of Jacob, that is, the church of God, was spread *beyond* Edar, reaching forth to the Gentiles, who now were brought within the tent. In that land, Reuben defiled his father's bed. The spiritual defilement of Israel's bed in that land, needs no comment; even by Reuben, his first born. We have dwelt longer on this chapter than our bounds will justify; but if we have thrown out any hints that may prove useful in directing to the spiritual design of the grand things here recorded, it will not be matter of regret.

CHAP. XXXVI.—records a distinct genealogical account of the family and posterity of Esau. Nor is this an useless subject: This genealogy, connected with the after history of his descendants, answers great purposes. It records the fulfilment of the divine promises concerning them. When Rebekah was pregnant with Jacob and Esau, the Lord informed her that two nations were in her womb, and that two manner of people should be separated from her bowels. In confirmation of this, the distinct race of Esau, for several generations, is recorded in this chapter; their decided hatred to the seed of Jacob is thereby more clearly to be traced, as it occurred in the after ages of the church. We have but one remark farther. To Jacob and his seed were the promises made. Esau and his seed lost the blessing: according to worldly appearances, the very reverse was the case. Observe Jacob's posterity, and we shall find a race of shepherds, and men of little note, wandering without any fixed dwelling. Read this chapter, and we shall find a race of *dukes* and *kings*. Esau obtained one blessing, in answer to his request, 'Bless me, even me also, O my father! Hast thou not one blessing left?' He got it, and it was a worldly one. Jacob's was a better, and an enduring substance.

CHAP. XXXVII.—We now enter upon the interesting history of Joseph,—that history, that in childhood, manhood, or old age, equally interests and pleases. It differs from many others of those historical incidents which we have already noticed: they are of such a nature, that, without attending to the spiritual design of them, they are uninteresting, or unintelligible; but in Joseph, we are impulsively drawn so closely to follow the plain and literal incidents of his life, that we are apt to forget, that 'a greater than Joseph is here!' But as his history is pretty fully examined in *Bib. Sac.* we shall content ourselves with a few brief remarks on the history, as the circumstan-

ces occur. It may be necessary, however, to premise, that our readers will only find us intelligible, by keeping in mind, that Joseph, in all his afflictions as well as grandeur, was an eminent type of the man of sorrows, to whom every knee shall bow, and tongue confess, that he is Lord, to the glory of God the Father. In the preceding chapter, we were among the dukes of Edom: this brings us back to Jacob, a stranger in Canaan, and his sons wandering with their flocks around the country. Joseph, a stripling of seventeen, is occasionally with them, and appears thus early, like him who bore witness of the world, that the deeds thereof were evil. Human writers blame Jacob for his partiality to Joseph, but this love was divinely directed, to prefigure that love wherewith the true Joseph was beloved. ‘This is my beloved Son, in whom I am well pleased.’ Joseph’s brethren hated him because of his father’s love, as did the Jews, who took up stones to cast at Jesus for the same cause.

Dreams were one of the *diverse manners* in which God spake unto the fathers; and Joseph’s dreams were not only prophetic of what literally befel him, but they were given to him as matter of divine revelation. The purport of these dreams as understood by his brethren, and their envious remark, ‘shalt thou indeed reign over us?’ is plainly adopted by our Lord, Luke xix. 14. In the dream of the sun, moon and stars, verses 9. and 10. we have a just view and pattern of the figurative use of these heavenly bodies in other parts of scripture. Jacob by no means encouraged Joseph in his belief of this revelation, so early was his faith tried; yet it is expressly said, that ‘his father *observed* the saying,’ verse 10.; in the same manner as it is said of Mary, the mother of our Lord, ‘Mary kept all these things, and *pondered* them in her heart,’ Luke ii. 19. In verses 13. and 14. we have the gracious message on which Joseph was sent, to see ‘if it fared well with his brethren and their flocks.’ In like manner, the true Joseph, when he came to his brethren who crucified him, came on a message of infinite boundless mercy. Joseph leaves his father in the vale of Hebron, and goes after his brethren to Shechem, a distance of sixty miles; still farther to Dothan, 2 Kings vi. 14. ‘And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.’ It is impossible to read these words without remembering our Lord’s allusion to them, Luke xx. 14. The reader may also compare verse 20. with Psalm lxiv. 5. Reuben’s language, verse 21. and 22. may be illustrated by Chapter xlii. 22. And the stripping him of his robe, verse 23. is expressed in the very language applied to Christ, Mat. xxvii. 28. We next find him cast into the pit, a circumstance to which we find frequent allusion in other places of scripture: the Psalmist speaking in the person of Christ, says, ‘he brought me up also out of a horrible pit,’ &c. Psalm. xl. 2. Again: ‘Thou hast laid me in the lowest pit,’ Psalm. lxxxviii. 6. Jeremiah the prophet, who, like Joseph, was in many respects an eminent type of Christ, was also cast into a pit, plainly pointing to the depth of sufferings to which the Son of the Highest became obedient. Zechariah’s words, Chap. ix. 11. and 12. seem to have a direct reference to Joseph’s pit,

where there is no water ; and he calls the Jewish captives, whose captivity he alludes to under that figure, *prisoners of hope* ; or, as we may properly understand him, preaching the gospel to guilty sinners, sunk in the pit of iniquity, yet prisoners of hope, looking forward to the hour of joyful deliverance, through the blood of the covenant. Verse 25. gives a wonderful view of the human heart : they had just cast poor innocent Joseph into the pit, as they then thought, the pit of death, when they sat down to eat bread, probably rejoicing in the destruction of the dreamer, as the chief priests and pharisees did to a greater than Joseph on a similar occasion. We know not if the scriptures furnish us with any thing more striking than a beautiful allusion to this, Amos vi. 6. Judah, the typical intercessor, pleads for his brother ; and we find Judah's words, verse 26. adopted by the Psalmist in the person of Christ, Psalm xxx. 9. Joseph is accordingly sold for twenty pieces of silver, of the value of forty-six shillings of British money, the perfect type of the goodly price at which his antitype Jesus Christ was afterwards betrayed, the one for twenty, the other for thirty pieces. We find Reuben returning with a view to his deliverance ; and the plan by which they endeavoured to impose upon the distressed heart of their parent. But, above all, the conclusion of this chapter leads us to see the divine ruler over all working out his purpose with Joseph, sending him down to Egypt, for the very purpose of saving alive those brethren who sold him. Often, as we have already observed, has Egypt been the preserver of the holy seed ; and as it was of Christ personally, so has it been often said of his church, ' Out of Egypt have I called my son !'

CHAP. XXXVIII.—digresses from the history of Joseph, but is interesting in various points of view. We have heard the first appearance which the tribe of Judah makes, and that particularly in his descendants, of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever more. We find Judah turning aside from his brethren, and begetting children by an Adullamite ; these again appearing remarkable for their wickedness ; the oldest is slain by divine justice ; the second stands distinguished as the father of a species of uncleanness, of all others the most impure and vile ; lastly, Judah himself, committing fornication with his own daughter-in-law, from which connection sprung THE HOLY ONE AND THE JUST. The first remarkable deduction from this chapter, in a general point of view, is this, that when the Son of the Highest appeared in the likeness of sinful flesh, he appeared even in his progenitors, as numbered with transgressors in the very highest point of view.

We apprehend that Judah's error in this connection with the Adullamite and its fruits is pointed out to us in the expression, ' went down from his brethren ;' and it appears no less clear, that when it is said, that Judah was at *Chezib (a lie)* when his mother bare him, that it points to his departure from *the truth*. Should the reader entertain any doubts on this head, let him attend carefully to Micah i. 14, 15. It is proper to remember, that *Achzib* and *Chezib* are the same place. The law respecting one brother raising up seed to ano-

ther, we find to have been of more remote date than the law of Moses. It had an important typical meaning, to which we are clearly led, Ruth iv. 10—12. compared with Rom. vii. 4. This may also lead us to a more extensive view of the short history of Er and Onan. In Er's wickedness, for which the Lord slew him, and Onan raising up seed to him, we are called to think of the great work of Christ to raise up seed to God in place of the wicked one whom God slew. It is the incorruptible seed of the word which begets children to God; and by spilling that word, as the Jews of old did, they also were slain and unchurched by God. Onanism, then, is every species of *corrupting* or *spilling* the seed or word of God; that crime which is of all others marked with divine judgment; for any man will hurt the witnesses of God, viz. the scriptures, 'fire proceedeth out of their mouth and devoureth their enemies; in this manner, he *must* be killed.' In opposition to this, we read of 'none of his words falling to the ground;' and rejecting or despising this, is compared to 'water spilled on the ground.' By comparing the circumstances of Judah's connection with the Adullamite, and sheep-shearing at Timnath, the reader will be naturally led to think of that connection at Timnath, by which Sampson was in like manner led astray. The particulars of Judah's incest is most interesting: we have but three women mentioned in our Lord's genealogy, the first *incestuous*, the second *a harlot*, and the third *an adulteress*, see Matth. i. *Tamar* means a *palm-tree*, to which the church is compared, Song vii. 7. She also put on the attire of a harlot, because *Shiloh* was not given to her; see, on this head, Ezek. xvi. *passim*. The reference to *Tamar*, throws light on various passages in the prophets, such as Isaiah xxiii. 15. 18. *Tamar*, like her antitype, brought forth twins, like Ishmael and Isaac in the family of Abraham, and Esau and Jacob in that of Isaac. *Pharez* appears to be the figure of the Jewish church, which was the first born of the family, the elder brother; to the Jew *first*, and also to the Gentile. *Zarah* made his appearance first, though he came last to the birth. *Zarah* means the RISING SUN, in which he was also a representative of Christ and his New-Testament church, on which the sun of righteousness arose; the prophetic word shone, like a light in a dark place, till the day dawned and the day-star arose. *Zarah* was distinguished from the first by the *scarlet thread*, like the sign from Rachab's window. The blood of the covenant has ever been the mark, by which the spiritual seed was known.

CHAP. XXXIX.—resumes the history of Joseph. We find him in the situation described by the Psalmist, 'He sent a man before them, even Joseph, whom they sold for a servant,' Psalm cv. 17. It was all the Lord's doing, and the more it is attended to, the more marvellous it will appear in our eyes. Thus Stephen says, 'God was with him, and delivered him out of all his afflictions, and gave him favour in the sight of Pharaoh,' &c. Acts vii. 9, 10. The chastity of Joseph in resisting the temptation of his master's wife, is remarkable, even to a proverb. We mean not to detract from his credit in

this respect, nor do we conceive we do so, when we say, that the manner in which Joseph was protected from defilement in Egypt, was in the first place typical of him who was holy, harmless, undefiled and separate from sinners; and in the second place, it corresponded with the manner in which Sarah and Rebekah, figures of the church of Christ, were preserved undefiled in the same Egypt. The character of Christ's spouse is, My beloved, my undefiled, is one, the choice one of her who bare her; and in revelation we read of those who 'are not defiled with women, but follow the Lamb whithersoever he goes.' We are ready therefore to consider Potiphar's wife, as characteristic of the adulterous woman, so much spoken of in the book of Proverbs; the false church, who is *mistress* to Joseph, in her worldly state and authority. Her allurements are strikingly descriptive of the manner in which the mother of harlots labours to form impure connection with the church of Christ; compare Proverbs vii. 10—21. And in like manner, the source of all the hatred and persecution which the great whore poured forth against the Lamb's bride, was her refusing connection with her in her impurity. When we find Joseph therefore thrown into prison, we find him there, 1st, as a type of Christ, who was thrown into the prison of death, because of his adherence to the truth; and, 2d, of the church, who was driven into the wilderness for keeping pure and unspotted from the world. Most remarkable is the change of scene with poor Joseph. We saw him basking in the beams of his father's love and delight: Now, we see him in all the gloomy horrors of a prison, an outcast and a slave! But faint is this contrast with what took place with the greater than Joseph, who, from the bosom of his father, encountered all the ignominy and reproach of his own creatures, and finally descended into the lower parts of the earth. We see Joseph punished for sin imputed, but of which he was in himself pure and spotless. Let us turn our eyes to Him who was led as a lamb to the slaughter, and remember that the Lord laid on him the iniquity of us all. He died, the just for the unjust, that he might bring us to God,

CHAP. XL.—But we are now called to trace the parallel at which we have been glancing, in circumstances still more striking, still more remarkable. We now find Joseph in his prison, 'numbered with transgressors;' and appearing as endued with divine wisdom, in revealing the purposes of God; like his great antitype, restoring one fellow-prisoner to liberty and honour, and leaving the other to perish. The circumstances attending this event are so striking, and the similarity so obvious, that it appears very unnecessary to detain our readers on a subject, which, however glorious, has been so often and so justly illustrated by others. We shall therefore only farther add, that the command of the prison given to Joseph, will remind of him who has the keys of hell and death.

CHAP. XLI.—In this chapter, the great design of heaven in all the afflictions brought over Joseph begins to unfold itself. 'At the end of two full years,' even in this *period*, a similarity is to be noti-

ced ; the same power that released Joseph in the *third* year, could have done so sooner ; but the chief butler is permitted to forget Joseph, because in this respect he must prefigure him that was to come ; on the *third* day, Joseph's antitype and Lord was delivered from *prison* and from judgment. This must have been a time of severe trial to Joseph. Left to linger in a prison, was a situation very opposite to that of the sun, moon and stars bowing down to him ; so says the Psalmist : ' The word of the Lord tried him,' &c. Psal. cv. 19. But how much severer was the trial of the Captain of Salvation ! instead of the fulfilment of that promise made at his birth, ' the Lord God shall give unto him the throne of his father David,' persecuted to the death, and crucified as a blasphemer. Pharaoh's two dreams impressed his mind, that the revelation, whether good or bad, was from God. The magicians, nay, nor all the power of hell, could unfold Pharaoh's dreams ; Joseph must be brought from prison hastily, and his raiment changed ; he must be brought before the face of Pharaoh, to unfold the divine purpose and will. Who, but must trace the exact coincidence, with what befel Him who was raised from the dead, brought to the highest seat in Heaven, to lay open the councils of God ? Christ is the true *revealer of secrets* : when he ascended to glory, all the *secrets* of the Old Testament figures were laid open and gloriously explained.

It is not foreign from our purpose to introduce here a very few remarks on *dreams*, as a *manner* of divine revelation. We find they were of very early date ; we read of them in the days of Abraham, and that not as a new thing. They were of two kinds, either in plain direct language, or in figurative. Of the former class are the dreams of Abimilech, Joseph the husband of Mary, and the wise men of the east ; of the latter class, the dreams of Pharaoh, Nebuchadnezzar, and such like. If it be inquired, how came dreams of revelation to be distinguished from others ? We may keep in mind, that although *then*, as *now*, there were no doubt unmeaning dreams arising from the multitude of business, as the wise man tells us, yet when God intended to reveal himself in dreams, they were of that impressive kind, which could not be mistaken : we find Pharaoh's anxiety about his dreams, and in like Nebuchadnezzar's ; they brought conviction to the mind, that they were of God. Hence, when Joel is foretelling the completion of divine revelation by the mouth of Joel ii., *dreaming dreams* is not omitted ; not, we apprehend, that this would be the *exact* mode of revelation in those days ; but the principal *diverse manners* in which God spake of old are mentioned, to shew the *perfect* manner in which that downpouring of the Spirit should complete the revelation of the will of God. Two things deserve the reader's notice : 1. As it has been the constant work of Satan to oppose, by corrupting divine revelation in all its variety of manner, so ' dreamers of dreams' are mentioned with diviners, as those of whom the Old-Testament church were to beware ; indeed, when the usual, and what we may call *standing* modes of revelation were uncorrupted, dreams do not appear to have been a customary mode : 2. Nothing can be more ridiculous, or rather profane,

than the attempt of unriddling *dreams* now. Some will startle at such language, but we rather think we are justified in saying, that the idea of *dreams* being now *revelations* from God, is a very strong insinuation at least, that revelation is not yet complete. We may rest assured, that of all that heaven sees met to reveal to guilty man, is to be found in the writings of the holy apostles and prophets; and, indeed, in their writings will be found all that the guilty need to know. Every species of modern *divination* should be held in abhorrence by Christians.

The reader will find great fund of scriptural knowledge and edification, in comparing every circumstance attending the sufferings, humiliation, and exaltation of Joseph, with those of the Son of God. Joseph was set over the house of Pharaoh and the whole land; so Christ, as a son over his own house, as well as governor among the nations. Pharaoh alone was above Joseph; so, it is manifest, that Christ, as head over all things to his body, is second to none, only 'he is excepted who did put all things under him;' and this, the reader will recollect, is only said of him as Mediator between God and man; for in his divine nature *I and the Father are one*. All bowed the knee to Joseph; all confessed him lord. Famine prevailed every where; but where Joseph was plenty abounded. In the very land where Joseph had been disgraced and imprisoned, there he reigned. But the reader needs no key to this history, for he that runs may read.

CHAP. XLII.—We shall concentrate our remarks on the singular portion of Joseph's history contained in this chapter, under the following heads.

1. No efforts of man can prevent the accomplishment of the divine purposes of God. His counsel shall stand, and he will do all his pleasure. The sons of Jacob thought to frustrate the revelation given to Joseph in his dreams; but all was in vain: their very schemes to frustrate, tended only to forward; and while they thought of sinking him in destruction, they were taking the very steps which heaven had chalked out, to exalt the shepherd to the highest seat of honour next the king in Egypt. 2. We find in Joseph's brethren, the natural effect and tendency of affliction. Had all gone well with them, they would not have taken any thought about Joseph; but when famine and accumulated distress flowed upon them, they remembered their conduct to Joseph. 3. But it is more to our purpose to observe, that this chapter gives us an admirable view of the history of Christ after his exaltation to glory, and of his kinsmen according to the flesh. We have seen his brethren, in persecuting him, acting as the Jews did to our Lord; and in this chapter we find them driven by famine to apply to this same Joseph for food and support. Joseph deals with them as spies; and their eyes are holden that they knew him not. Exactly similar is their present situation. That Jesus whom they threw into the pit of misery, is now exalted at the right hand of the throne of God. They are wandering as spies, yet is his kindness looking after them. Still are they belo-

ved for the Father's sake ; and the hour is fast approaching, when Joseph shall be made known to his brethren, and they shall cry aloud, Blessed is he that cometh in the name of the Lord to save us. 4. When Jacob sent his sons to Egypt, he resided in Canaan. It is well entitled to our observation, that Canaan, the land of promise, was a land of famine to Abraham, Gen. xii. 10. ; to Isaac, Gen. xxvi. 1. ; and here to Jacob. Remarkable must have been the trial to those who were looking forward to it as a land flowing with milk and honey. It is impossible so much as to mention every circumstance in this remarkable chapter, which seems to call for our attention. The apparent strangeness of Joseph while his brethren are in anguish, is an admirable picture of what passes daily at the throne of grace. At the very moment when Joseph's bowels are yearning towards his brethren, he speaks and acts as if with harshness. Are we straining the text when we say, that while Joseph is speaking roughly, and calling his brethren *spies*, he is returning their money, and dealing out provision to them without money and without price? We had almost omitted to mention a most important circumstance, which well deserves attention,—the retaining of Simeon as an hostage for his younger brother Benjamin's appearance. Those who have considered Him who was the surety of a better testament, will not misunderstand this figure.

CHAP. XLIII.—In this chapter we find a continuance of this important history, as a testimony of those things which were to be spoken after. Jacob and his sons mistake the character of the governor of the land, not recognising their brother in their redeemer. In this fatal delusion the Jews continue to this day. To Jesus, the Lord and Christ, has the father committed all things into his hand. When the ten sons of Jacob return, and Joseph is made known to them, they have little Benjamin in their hand. Whether we think of the first calling of the Gentiles, or of their fulness, this text is most applicable. We hinted the appearance which Simeon made as a surety, but still more remarkably was this character displayed in Judah. It was Jesus who undertook for his Benjamin.

In their ignorance of Joseph's character, and the true cause of his conduct towards them, they take double money, and a present of the good things of the land ; but we find Joseph takes no notice of these their *vain oblations*. Just so will be the conduct of all who are ignorant of Joseph's character. The human heart was never more faithfully dissected than it is in all this history. As Benjamin in all this history appears the representative of the Gentile church, we may observe the kindness of Joseph to his younger brother in a very interesting point of view ; and Benjamin's double mess will at once bring to recollection the fulness of the blessing of the gospel of Christ with which the Gentiles are blest. The abominations of the Egyptians most probably was, that the Hebrews scrupled not to eat of those things which the Egyptians worshipped, 2 Kings xxiii. 13. We find also from what took place on this occasion, that eating even a common meal was reckoned a degree of familiarity totally unsuit-

able between Jews and Egyptians, though otherwise on good terms. Hence many think, that the practice of not eating with excommunicants, was no new or strange law, but had been long understood as the practice in such cases, even previous to the New-Testament Revelation. We cannot shut this chapter, without reminding our readers of the remarkable scene which it exhibits. Jacob's sons come up from Canaan, famishing with hunger, and trembling at the very thoughts of the presence of Joseph: See them kindly and affectionately received, set down to a plentiful table, and their hearts made merry with his blessings.

CHAP. XLIV.—In this chapter the history of Joseph is continued, and several very interesting incidents recorded. The reader will naturally inquire, what was the nature of the divination mentioned in verses 2. and 5.? Divination of old was of two kinds;—real and natural, as communicated by the Spirit of God; unnatural or artificial, alleged to be attained by the use of certain means laid down for that purpose. Divination is, in one sense, but another word for prophecy. The chief ground of distinction is, that divination, properly so called, proceeds upon some stated facts: thus Joseph *divined*, when he foretold the seven years of famine and plenty; but his *divination* proceeded upon Pharaoh's dream. The abuse of this gave rise to the artificial divination, which in some instances was *just*, under the influence of Satan; in others *pretended*, to deceive the multitude. After the public and well-known *divination* of Joseph, both to the butler and baker, as well as Pharaoh, of which Joseph's brethren must have heard, it was a very natural policy in the steward to mention the 'cup by which he certainly divineth.' The *cup* of divination is spoken of, in allusion to the practice of the Egyptians, and other heathen priests, who generally *divined* with the sacred cup in their hand. It was in their temples, sometimes the cup filled with the blood of the sacrifice, but more frequently with the wine of the sacred feast, that they pronounced their oracles. As the wine sparkled or was dull, they predicted good or evil; and various other rules of prediction. Sometimes they filled the cup with certain herbs and drugs to produce their incantations. It ought not to be omitted, that the *reading of cups* among the jugglers in our own days, is a vestige of this part of the 'worshipping of demons.' Whether Joseph was entirely free from the doctrine of Egyptian divination, though married with the daughter of the *Priest of On*, it is not necessary for us to determine. One thing is clear, that *divination* was carried to greater length in Egypt, than in any heathen country since. We shall have occasion to trace this subject farther, in the account of the magicians in Egypt.

The two great points that will strike the mind on reading this chapter, are Joseph's policy to retain his brethren, and the intercession of Judah. As to the first, all Joseph's design appears to have been in loving-kindness; in like manner, as God's dealings with the Jewish nation are all intended to enforce this conviction, 'we are verily guilty concerning our brother.' Judah's intercession is of the

most interesting kind, and one of the finest figures of the Great Advocate, which the scriptures contain. Words cannot convey to our minds a more impressive idea of the intercession of our great High Priest, and the grounds of it, than the 33d verse of this chapter. Some have considered Joseph's cup in a figurative sense, and its being found with Benjamin as a figure of the manner in which the gospel found its way among the Gentiles; but this by no means appears clear to us.

CHAP. XLV.—This chapter opens with one of the most interesting scenes which the sacred page exhibits, *Joseph making himself known to his brethren*. It is not for our purpose to enter upon the feelings and natural emotions of the different parties here set before us; but we shall briefly lead the reader's attention to it, in three very interesting points of view. 1. As a figure of the character in which Christ reveals himself to every guilty sinner by the gospel. 2. As corresponding with the revelation made of Jesus of Nazareth to his betrayers and murderers on the day of Pentecost. And, 3. When he shall be revealed at his second coming. We can conceive no greater ground of surprise than that of Joseph's brethren; to find that great personage, whose presence had filled them with so much disquiet, to be none other than that same Joseph whom they had cast into the pit. The first discovery which the gospel makes to the mind of a sinner, is the glory of the person of Christ; the second, the vileness of their own character. It is hard to say, whether the minds of Joseph's brethren were most affected by the astonishment to find this distinguished *Lord of the land* was their own brother Joseph; or the trouble his presence gave them, from recollection and conviction of their own baseness. Just so is it in the mind of every guilty sinner, on whose mind the gospel comes with proper evidence. Again, when the betrayers and murderers of Jesus of Nazareth saw the Holy Ghost, in its extraordinary influences, bearing testimony that God had made that same Jesus both Lord and Christ, they were pricked in their hearts. Nothing can furnish a more exact parallel than what passed in the minds of the three thousand on the day of Pentecost, and Joseph's brethren on this occasion; and, with respect to both, it is difficult to say, whether the mind was most impressed with the glory of the exalted Lord, or the baseness of their conduct in shedding his blood. Many think, (nor do we imagine the idea void of foundation), that the grand counterpart of this scene will be exhibited in the morning of the resurrection. 'Behold, he cometh with clouds, and every eye shall see him, and they also who pierced him; and all kindreds of the earth shall wail because of him, even so, Amen!' Let the reader consider attentively on this subject, Zech. xii. 10.

Before Joseph revealed himself to his brethren, he said, Let every man go out from me.—'I will love him,' said Jesus, 'and manifest myself unto him.'—'Lord,' said Thomas, 'how wilt thou manifest thyself unto us, and not to the world?' Christ's manifestation of himself to his brethren, is connected with that joy with

which a stranger intermeddled not. This is a rich subject : we have but touched on the outline ; but it is well worth the reader's time and thought to study and examine minutely.

The sentiments and feelings which overwhelmed the mind of Joseph, exhibit a noble picture of Him, who, ' when he was reviled, reviled not again.' The natural temperament of the human mind would have suggested a conduct of a very different kind ; to have assumed, if not *revenge*, at least that haughty superiority, to which, from his present station and their baseness, he was so well entitled. How opposite to all this is his conduct ? What a picture of the bowels of compassion with which the tender-hearted high-priest over the house of God receives the chief of sinners ! He checks every appearance of retrospection, and receives them with open arms. He gives a most endearing view of the gospel of Christ : for this great end was the Lord of glory laid in the lowest pit, that he might redeem the souls of his brethren from death. ' God sent me before you to preserve you a posterity on the earth, and to save your lives by a great deliverance.' In the 9th and 10th verses we have a striking view of the gracious call of the gospel : it is a report of the glad-some tidings that our brother, our near kinsman, our Joseph, is Lord of all the land ; and that it is his message, ' Come up to me, thou and all that thou hast, and live in Goshen, where thou shalt be near me ; there I will amply provide for, and nourish you.' *Goshen* means *drawing near to*, or *approaching*, and it gives an admirable view of the church of Christ, her dwelling-place in this world. It is a rich land, near Joseph ; yet is it on the border of Egypt, where a king may arise that knows not Joseph. Even in Goshen, the people dwell alone, and are not numbered with the nations. We shall afterwards have occasion to consider the situation of the church here more fully. There is a most admirable picture of the gospel in the 27th verse. When Jacob, famishing in Canaan, heard the words of Joseph, and the very waggons sent to convey him, his heart revived ! When a guilty sinner hears the glad news of the plenty that is with Joseph, and his gracious message, nay, his very words of eternal life, the scriptures of truth appear to him as waggons for conducting him in safety to the land of nourishment. Nor should we forget to mention, that Joseph's command is, ' Regard not your stuff : ' if we are crediting Joseph when he says, ' Ye shall eat of the fat of the land,' we will put very little value on all the stuff he calls us to leave behind. And indeed all the anxiety, all the regard we are shewing about our stuff, arises from our infidelity as to the plenty prepared in Goshen. The changes of raiment Joseph gives his brethren, and especially his younger brother, his Benjamin, the church of the Gentiles, is a fine picture of those garments of salvation which Joseph has provided. ' Take away the filthy garments from him. Behold I have taken away thine iniquity from thee, and I will clothe thee with change of raiment,' Zech. iii. 3, 4. See also Rev. iii. 5. vii. 9.

CHAP. XLVI.—We now find the patriarch setting out on his journey with all his family, Jacob and all his sons, their wives and

their little ones. It is in this way the gospel addresses a guilty sinner, 'The promise is to you, and to your children.' Never are the *little ones* omitted, nor does the spirit of God deem it unnecessary to *mention them* uniformly; although, in the opinion of some, they are not even entitled to the outward visible sign of fellowship with the household of faith. We hesitate not to say, that had Jacob thought his son's little ones were unmeet to partake in baptism, or in the outward sign or seal of the righteousness of faith, he would have thought them no less so to be transported on Joseph's waggons.

It is worthy of remark, that the souls which Jacob carried up with him were the seed of the Old-Testament church: and that they amounted to threescore and ten souls. It will not escape observation, that this corresponds with the twelve apostles and seventy disciples whom Jesus sent forth as the seed of his New-Testament church. Jacob, then, and all his family, set forward on their journey; he comes to *Beer-sheba*, and there he offers sacrifices. The reader will recollect *the well of the oath*, and will of course remember the Psalmist's language concerning those who journeying to Zion, and passing through Baca's vale, go to the well-spring, Psal. lxxxiv. The well of living water which springs up to everlasting life, solaces the Christian traveller; and by that well he offers his sacrifices of thanksgiving.

By this well, he is blessed with a new revelation, and a fresh renewal of the divine promise, and covenant of mercy. As to the genealogy here, we shall only remark, 1. That the children of the bondwoman are always more numerous than the children of the free: 2. That Jacob little thought of having sons born to him in Egypt by a daughter of the Priest of *On*; or that he should have spiritual seed among the nations. 3. Two hundred years of the four hundred and thirty fixed with Abraham had now elapsed, when God promised he should be a great nation, and his seed as the stars of heaven, yet seventy souls is the whole amount of their number. May we not say, that Judah is again employed in a figurative office 'to direct his face to Goshen?' verse 27. Most affecting is the meeting of poor old Jacob with his son; 'Now let me die, since I have seen thy face,' &c. It is a sight of Joseph in his glory that reconciles the guilty to die. Before Stephen yielded up the ghost, he said, 'I see the heavens opened, and Jesus standing at the right hand of God.' When Simeon saw the Lord's Christ, he said, 'Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' The care of Joseph to keep his brethren distinct from the Egyptians is very remarkable, verse 34.

Here then we find the church of God safe in Egypt, and finding protection there from famine and want. This same Egypt afterwards protected Jesus Christ himself, and his church has since been protected, as well as persecuted in spiritual Egypt.

CHAP. XLVII.—The manner in which Joseph introduces his brethren to Pharaoh, bears no small affinity to the manner in which the church was introduced to spiritual Egypt in the days of Con-

stantine. She was welcomed at first, and the richest possessions of the empire bestowed on her; yet was she soon persecuted and harassed. It is to be noticed, that when Joseph introduces his five brethren, they are taught to say, 'To *sojourn* in the land are we come:' they were to be no fixed or settled inhabitants, but strangers craving a temporary residence. They also solicited Goshen, as a place of separation for their residence. Verses 7—10. we find Jacob himself introduced, and from his lips we have an admirable view of human life in general, and a very just one of his own. In verse 11. we find the church enjoying her plenty, nourished by Joseph, when not only Canaan, but even the land of Egypt itself is fainting by reason of the famine. This gives occasion to introduce an account of Joseph's conduct and management as ruler of the land, which deserves notice. Jacob and his family are fed and nourished by the bounty of Joseph without money and without price. The poor starving Egyptians first bring their money: when that fails they bring their cattle; then they sell their land, and then they become Pharaoh's bondmen. Whenever the food of Joseph's store becomes a matter of traffic, it is found to be a very expensive ware to deal in: soon will it exhaust all the stores of the poor Egyptians, and land them in the strictest and most cruel bondage. In opposition to all this, 'Israel dwelt in Goshen, and they had possessions therein, and grew, and multiplied exceedingly.' Revelation does not contain a more remarkable figure of the peace and prosperity of the church of God, contrasted with the spiritual famine, penury and bondage of Antichrist, than this chapter sets before us. Is it possible to read it without thinking of Isaiah's words, chap. lxxv. 13. 'Therefore, thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed.' We ought not to leave this part of the subject without mentioning, that the Lord was careful, that in all after ages, Israel should never forget in what state he came to Egypt: when they were to bring their offering of the first fruits, this was the confession they were to use: 'Thus shalt thou speak and say before the Lord thy God, a Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few,' &c. see Deut. xxvi. 5. Jacob lived seventeen years with Joseph in Egypt, the same space of time which Joseph spent in his house in childhood.

We come now to the last subject which occupied Jacob's mind in the view of death,—the place of his burial. In chapter xlix. 29. we find him charging all his sons on this subject, and here he is solemnly swearing Joseph on the point. Are we to suppose that dying Jacob's mind is here occupied about this matter, merely from some foolish partiality for a place or particular spot? In that case, we must suppose that the Spirit of God is recording the effects of dotage. But this anxiety about his burial-place was not peculiar to Jacob: 'There,' said he to his sons, 'they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; there I buried Leah.' Nay Joseph was fully as particular on this head as

his father; and what puts the subject beyond all doubt, is, that Paul, in selecting the instances of *the faith*, as it appeared in the Old-Testament saints, when he comes to Joseph, does not make choice of many singular appearances, which we might have supposed more fit or proper to be selected, but says, ‘By faith, Joseph gave commandment concerning his bones,’ Heb. xi. 22. We have already attempted to elucidate the history of this burial-place, see chapter xxiii. pages 33. and 34.; but something more seems necessary. Abraham bought this burying place from *Ephron* (that is, *dust*) the Hittite, or son of *Heth*, *fear* or *trembling*. For this cause Abraham’s Antitype and Lord became obedient unto death, that through death he might destroy him that hath the power of death, that is the devil; and deliver them who through *fear* of death were all their lifetime subject to bondage. Christ purchased this burying place when he descended into the lower parts of the earth; for, for this end Christ both died, rose and revived, that he might be Lord of the dead and living. It is often mentioned, when this purchase of Abraham is spoken of, that it might be *made sure for a possession*. Jesus Christ made the grave as it were his property; he holds the keys of the grave and of the separate state. This cave is therefore called *Machpelah*, that is, *doubling* or *folding back again*, a proper name for the burial-place of Jesus Christ. When Christians die in the faith, they wish to be laid in that grave, which is Christ’s property, because from it there shall be a *returning back again*. There is an expression in the last verse of this chapter, which is well entitled to notice: ‘And Israel bowed himself upon the bed’s head.’ This circumstance is alluded to by Paul, Heb. xi. 21., when it is said, that ‘By faith Jacob worshipped, *leaving* (note, that the word *leaning* is entirely supplementary, there is no authority for it in the text) on the top of his staff.’ From this passage it is contended, that Jacob carried an image on the top of his staff, which he worshipped; and thus the Catholics adduce this passage in support of the practice of worshipping images. Nothing can be more absurd; and the whole difficulty will be obviated, by attending to what is called *his bed* in Gen. xlvii. 31., and *his staff* in Heb. xi. 21. A *bed* is a place of rest and refreshment; a *staff* is a *supporter*. The original word includes both ideas, and is strongly expressive of his faith in Jesus Christ, as his *supporter*, his *resting-place*, in the view of being gathered to his fathers. What a beautiful view does this give us of the whole passage! Hear him swearing Joseph as to his burial; and, satisfied that what he wished on this head would be attended to, he *bowed himself*, that is, he worshipped the *Supporter of his Head*. The reader who takes the trouble of examining the original, will find the same character or attribute of Jesus Christ frequently introduced, particularly in such passages as the following: ‘But thou, Lord, art a shield for me, my glory, and the *lifter up* of my head.’ Again, ‘I laid me down and slept; I awaked: for the Lord *sustained* me,’ Psalm iii. 3. 5. In like manner we see the term *bed* misapplied, Psalm cxlix. 5. ‘Let the saints be joyful in glory; let them sing aloud upon their *beds*.’

viz. in their *place of rest*. When the saints are singing their song of triumph in glory, they will then be in a place of *rest*.

CHAP. XLVIII.—In this chapter and the following, we are called to attend to Jacob's deathbed scenes. We have seen him, and that in a most interesting light, from his struggling in the womb before his birth. We have followed him in childhood, youth, manhood, and old age; and have uniformly been led to see, that heaven was employing him in a most distinguished manner, to elucidate that gospel which shineth more and more unto the perfect day. Last words and dying sayings have in all ages and nations been attended to: let us hear what the Spirit of God has left on record as to Jacob.

Joseph, hearing of his father's sickness, goes up to visit him, and takes his two sons, Manasseh and Ephraim, in his hand. The poor infirm old man, *strengthened by his Supporter*, sits up to receive him, and to pronounce that blessing, which by inspiration it was his office to communicate. We have already had occasion to notice this mode of inspiration; Jacob himself had participated in it, in a very remarkable manner, from the lips of his dying father. This, like every other branch of revelation, has been transplanted among the heathen, and the traces of it are not effaced in our own country. The blessings of the dying and the poor, have for ages been highly esteemed. It is very proper, on such occasions, to express their *good wishes*, and we believe this is all that is intended; but the term *blessing* should be avoided; for this, in scripture, was very sacred. Before examining this blessing, which Joseph pronounced, we may remark, that it appeared to the apostle Paul in a very remarkable point of view, when he takes notice of it in the following manner, 'By faith, Jacob, when he was a-dying, blessed both the sons of Joseph,' Heb. xi. 21.

He introduces the subject, by reminding Joseph of what took place with himself at Bethel, when God Almighty appeared to him, and *blessed* him. We have already examined that blessing, and find it contained that everlasting covenant, which David said, in his dying words, is 'well ordered in all things and sure.' Now, this is the blessing which Jacob, by inspiration, is about to communicate. 'And now,' says he, 'thy two sons, Ephraim and Manasseh, which were born unto thee in Egypt, shall be mine,' &c. 'As for me, Rachel died by me in the land of Canaan, by the way, when yet there was but a little way to come unto Ephrath,' &c. Rachel, we have seen, was the figure of the Gentile church; she died when but a little way from Ephrath; for during all the life of the *Jewish church*, that is, during the continuance of the temporal part of the Abrahamic covenant, the Gentile church was as it were dead in Jacob's family; yet she left a seed. Little Benjamin always kept at home with his father, as his tribe afterwards kept close to Judah, even when the ten tribes were as it were lost. But in Joseph, the true seed of the Gentile mother were preserved; and therefore, although born in Egypt, their mother a daughter of the priest of *On*, they

shall be *mine*, says dying Jacob. 'By faith he thus spake; that faith which is the evidence of things not seen. Jacob, in so saying, is looking forward to that period, when *the blessing of Abraham* should come upon the nations, and when a seed should serve him, born in the house of bondage, and from the family of idolatry. When his natural eye has waxen *dim*, so that Jacob could not discern with exactness those who stood before him, and found it necessary to say, *Who are these?* the eyes of his understanding appear illuminated indeed, and he looks forward, through ages and generations, to the events which the fulness of time only would bring to maturity.

But it is worth our while to attend more particularly to the *manner* in which Jacob communicates this blessing. He desires Joseph to bring them near to him; he guides his hands wittingly, laying his right hand on the head of Ephraim, and the left on Manasseh. We should observe Joseph's disapprobation of this, and, lastly, the words of the blessing itself. Each of these particulars are highly interesting. We have already shewn, that the blessing which Jacob was now to communicate, was not only the gospel itself, but that gospel in its peculiar aspect to the fulness of it to the Gentiles, that blessing which lay with Rachel, but was not buried in her grave, but still lived in her seed, through whom it was to run. Manasseh was the oldest, and his was *naturally* the birth-right. Ephraim (*the fulness of the nations, or a multitude of nations*) was the youngest; yet, when Jacob names them, he says Ephraim and Manasseh: when he blesses them, he places the right hand on the head of the younger, guiding his hands *wittingly*. As Ephraim's name then intimates, to him the Gentiles' blessing was conveyed; and accordingly we see Manasseh, according to Jacob's words, *mine*, succeeding Joseph among the Jewish tribes, and Ephraim representing the Gentile church. In the sealing of the tribes, Rev. vii. 6. we find Manasseh supplying the place of Dan; and in verse 9. Ephraim appears under the designation of 'a great *multitude*, which no man could number, out of *all nations*, and kindreds, and people, and tongues,' &c.

We find that this *wittingly* guiding of Jacob's hands displeased Joseph very much. It is astonishing how truly it is said, 'that as face answereth to face in water, so does the heart of man to man.' One would have supposed, that after all that Joseph had seen of divine *sovereignty*, he would not now have spurned at it. He no doubt well knew the appearance which his grandfather Isaac had made in resisting the divine will; yet, when it appeared in his own family, and affecting his own children, he spurned at it; it displeased him; 'Not so, my father,' said he, poor short-sighted worm! What avails his *not so?* or what power had his father to change the incontrovertible counsels of Him who worketh all things after his own will? Jacob's answer is admirable. 'I know it, my son. I know it. Manasseh shall be great, but *truly* his brother shall be greater than he, and his seed shall be *the multitude of the nations*.'

The words of the blessing are most remarkable. Every sentence would require a volume to illustrate it. 'God, before whom my fathers Abraham and Isaac did walk.' We have already seen, that

the God before whom they walked, was the Lord Jesus Christ, and that they walked before him, as Enoch did, *by faith*. He was the God who fed Jacob, as well as all the other Old-Testament saints, both their natural bodies in all their wanderings, and their spirits. But that there might be no mistake, he then adds, 'THE ANGEL *who redeemed me from all evil.*' Here is a character which can never be misunderstood, *The redeeming angel*, who in all ages of the church has been known by the suffering people of God under the same character. From him all blessing flows; for in him shall men be blessed, and all nations shall call him blessed. 'Let my name,' says Jacob, 'be named upon them, and the names of Abraham and Isaac, and let them grow up *into a multitude* in the midst of the earth.' Here is a most direct and specific promise respecting the Gentiles. We have already traced several remarkable prefigures of the subject; and to Abraham it was said, 'A father of many nations shalt thou be called;' but here the increase of the nations, in the fulness of the gospel, is most forcibly expressed. It is from this blessing of Ephraim, that the expression, *the fulness of the Gentiles*, is borrowed.

There is still another circumstance, which well deserves attention, recorded in the last verse of this chapter,—Joseph's portion above his brethren. This portion was a burial-place, which he had obtained *by conquest*, as his father had *by purchase*. But of this we have already spoken particularly.

CHAP. XLIX.—We now enter upon one of the most remarkable, important, and, we are sorry to add, little understood portions of scripture which the sacred volume contains,—Jacob's blessing of his twelve sons. That these blessings have a primary, or literal meaning, there can be no doubt; but that they have a secondary, and more important application, can still less be called in question. Were it not so, of what moment is it to us, on whom the ends of the world are come, to know which of the tribes had a rich, and which a poor inheritance? Jacob's words put the subject beyond a doubt, 'Gather yourselves together, that I may tell you what shall befall you *in the last days.*' We see here Jacob appearing under the immediate influence and operation of the Spirit, and opening up things to come.

REUBEN, *behold a son!* as the first born, had the primogeniture, the double portion, the priesthood, the excellency of dignity, and the excellency of power. The true first born enjoyed all these, and from him they were, properly speaking, unalienable. When Jesus Christ, the first born of the Highest appeared, to him all these belonged, and of him it might he said, *Reu-Ben, Behold the Son!* Jacob compares Reuben to water; and as it always runs to a lower situation, so Reuben, from the most exalted among the tribes, became the lowest of the whole, because he defiled his father's bed, and lay with Bilhah. Reuben in all this was a figure of the first-born church of God: she forfeited her privileges by her spiritual whoredoms, and defiling her father's bed, making God's law of none effect; teaching for doctrines the commandments of men. She was divorced; lost

her privileges ; her house was left to her desolate ; and the kingdom of God given to a nation bringing forth the fruits thereof. It is remarkable, that from this tribe of Israel there never arose a governor, prince, or prophet ; he never excelled. It is no less worthy of notice, that the inheritance of the Reubenites was on the other side of Jordan ; see Josh. i. 12—15. Judges v. 15, 16. James i. 8.

SIMEON and LEVI are here conjoined, because they were united in iniquity, in weapons, and in punishment. Their *secret*, or rather *contract*, seems to refer to their contract with the Schechemites, which they basely violated, see Gen. xxxiv. They made this contract an instrument of cruelty. Reflecting with horror on this treacherous and cruel breach, he exclaims, ‘ My soul, come not thou into their councils ; my honour, be not thou united with them !’ He curses their deeds, yet leaves room for a blessing. The punishment to which both are consigned, is, ‘ I will *divide* them in Israel ;’ that is, they shall be interspersed among the tribes, and have no separate inheritance, see Joshua xix. 1. 21. throughout. The curse was ultimately turned to a blessing to Levi, by the establishment of the priesthood, and their honour regained by their zeal in the matter of *Baal-Peor*.

There is a very singular circumstance noticed by Lightfoot, viz. that the tribe of Simeon were greatly employed in the study of the law. The scribes and doctors were chiefly, if not solely, of the tribe of Simeon ; while the priesthood was confined to that of Levi. He therefore alleges, that this prediction had an express reference to the collusion of the chief priests and scribes in putting to death the Son of God. The idea is not without a seeming foundation ; and he farther alleges, that the frequent repetition of the expression, ‘ that they took council together,’ has an express reference to this expression of Jacob, ‘ My soul, enter thou not into their council.’ For this, says Lightfoot, cannot refer to their council against the Schechemites ; that was long before finished ; but every thought against the Son of Man is entering into their council.

JUDAH, *praise or confession*. The blessing of Jacob may be considered in a literal sense, as predicting that Judah should be a powerful and warlike tribe, and should thus obtain a superiority over the others. Each tribe had a power of judgment among themselves. By turns several of them gave a ruler to the whole tribes ; but at length Judah prevailed above his brethren in David ; and from that time the sceptre and lawgiver of the tribes remained in Judah, even after the captivity into Babylon. In this way his father’s children bowed down to him, or acknowledged his superiority. It is farther promised, that Judah shall have asses and vines ; that is, his land shall be fertile and rich, which was literally accomplished in the lot of their possession. There grew the grapes of *Eshcol*, which the spies brought with them ; and to this day, the grapes of Hebron are famous both for size and flavour. If it be asked, why he is said to bind his ass to the vine ? we may remember that the ass, particularly the young ass, was much employed in husbandry, see Isa. xxx. 24. ; and they formed a principal part of the husbandman’s stock, 1 Sam.

viii. 16. Hence the ass is used as the emblem or hieroglyphic for labour and husbandry. To bind the ass unto the vine, then, means he shall improve and cultivate the field, as well as the vineyard. He shall 'wash his garments in wine;' 'his teeth red with wine and white with milk;' points to the rich abundance with which his table shall be crowned. But the lofty language in which this prophecy is couched, we may readily see, has a respect to a more dignified subject than the temporal riches and fertility of the lot of Judah. Let us therefore attend to it. Judah, in his own person, and still more as head of the ruling tribe, was an eminent type of the Messiah. Christ is 'he whom his brethren shall praise.' This prophecy is now fulfilling in the heavens; there thousands of thousands, and ten thousand times ten thousand, of the ransomed brethren of Christ, are resounding their praises to Judah, viz. the Lion of the tribe of Judah, who appears in the midst of the throne, worthy to take the book, and loose the seals thereof; for he was slain, and has redeemed them to God by his own blood. Nay, the eternal praises of the whole church of the redeemed, wait for this *Judah* in *Zion*. They are his father's children who bow down to him: none worship *Judah* but they who belong to the Israel of God: the song in which they make confession, and praise him, is a song which no man can learn, but the hundred and forty and four thousand who are redeemed from the earth. 'His head is in the neck of his enemies.' We have said that Judah was a warlike tribe; and we read that David subdued all his enemies round about; yet never did David's victories deserve to be celebrated in such language. But when we see David's Son and David's Lord encountering the great enemy, and baffling the power of the gates of hell; when we see him spoiling principalities and powers, and making a shew of them openly in his cross; then we behold one to whom the language is fit and applicable. Yet see we not all things put under him; while the enemy and the avenger are yet setting their shafts against the Lord and his Christ; while death continues to reign over all men, because all have sinned. We see not yet Judah's hand in the neck of his enemies; but when the morning of the resurrection shall dawn, and the last enemy shall be destroyed, when all rule and authority shall be put down, then shall his hand be in the neck of his enemies. In all this great work, he appears as a *lion*, the most powerful of animals, and the most terrible to his enemies. He is the *lion*, whose roaring from *Zion* shall make the hearts of her foe to tremble. Yet when John looked for him, he beheld, and lo! a Lamb, as it had been slain. Jacob, in uttering this prophecy, has the glorious scene as it were depicted before his eyes; he sees his Son, the true Judah, with his garments dyed in the blood of his enemies, returning from *Bozrah*, after having trampled them in his fury; and he exclaims in his transport, 'From the prey, my son, thou art gone up.' He stooped down, he couched down as an old worn-out lion, when he humbled himself, and became obedient to the death; but when he arose from the dead, clad in the arms of victory and triumph, he travelled in the greatness of his strength, as a young lion. Who shall rouse him up?

'The 10th verse of this chapter has been so often expounded, that to call in question the justness of the explication may rather startle; but we hesitate not to say, that this text is made to express what never can be made out, viz. that the sceptre and lawgiver, taken in a worldly sense as expressing kingly power and government, should be uniformly supported in the tribe of Judah, till *Shiloh* or Christ came. Now this was by no means the case: kingly power, or the sceptre and lawgiver, by no means remained in Judah all that period. Is it possible to assert, that during their captivity in Babylon, kingly power was maintained? by no means. Jacob's prophecy has a clear, plain and undeniable fulfilment; and if we attend to the spiritual meaning of the phrase, we shall be at no loss to see it. We shall not tease our readers with critical disquisitions on the meaning of the original words translated *sceptre* and *lawgiver*; their import is well understood. There was no *worldly* sceptre in Judah till the days of Saul, nor after the captivity; but there was a sceptre established in Judah, which was never lost till Shiloh came, to whom it belonged; and then the gathering of the nations was to him, and under his rod or sceptre of righteousness. When Balaam beheld the tents of Israel as they lay encamped in the wilderness, he exclaimed: 'The Lord his God is with him, and the shout of a *king* is among them!' When God took them by the hand, and led them out of the house of bondage, he established them as a *kingdom* of priests; it was a spiritual and heavenly kingdom, and this and all its privileges were kept and preserved till Shiloh came. If it be asked, how this can be said of the tribe of Judah, in distinction from the rest? it will be recollected, that the ten tribes revolted, sunk into idolatry, went into captivity, and never returned. Among them every trace of the sceptre of Christ was obliterated. On the other hand, God promised, and his promises fail not, that there should be a lamp supported to burn before him in Jerusalem continually. Judah suffered much by divine chastisement, but God never forsook her entirely. Often was she chastened with the rod of men, because her children forsook God's law: but he never took away his mercy from her, nor forsook her. When our Lord went up to Jerusalem, he wept over the city; and it was not till Shiloh had come, and Judah's daughters had filled up the cup of their iniquity, by embruing their hands in the blood of the Messiah, that his sceptre was removed. The kingdom of God was then taken from them, and given to a nation bringing forth the fruits thereof: then were *the people* gathered to Shiloh, and the nations brought under his government. In this sense, Jacob's prophecy has a clear and apt application to that tribe; but in a worldly sense no ingenuity can trace the sceptre to the period promised.

With this view of the sceptre, 'Binding the fole unto the vine,' 'washing the garments in wine,' 'the teeth red with wine and white with milk,' admit of a simple but striking explication. They point out the rich, exhilarating, nourishing blessings of the kingdom of Jesus Christ. It is the feast of fat things in the gospel of Christ, which is connected with his righteous sceptre: to them it was first said, 'Eat, O friends; drink, O drink abundantly, my beloved.'

When Paul is pointing out the manner in which the people were gathered to Shiloh, he says, the Gentiles 'were made partakers of the root and fatness of the olive.' The Old-Testament Church, God's Judah, was the parent stem of that olive, from which all this fatness of the olive flowed. To point out this, Canaan of old was a land flowing with milk and honey; and every man in Judah sat safely under his vine and fig-tree. This is the *wine*, which Jotham says exhilarateth the Spirit of God in man. It was a vineyard of this kind which Noah planted. When our Lord is explaining to his disciples the cause, why the ordinances of the Old Testament should not be introduced into his New-Testament kingdom, he says, 'No man putteth *new* wine into *old* bottles,' &c. The vine of Judah is opposed to the 'grape of Sodom,' and that wine was drunk *new* in Christ's kingdom, when, in place of the paschal cup, the Lord of the kingdom sent forth the blessings of his house on the day of Pentecost. We have been more copious on Judah's blessing than our limits will properly justify, because commentators have long perplexed their readers, hunting after the appearance of a worldly kingdom in that tribe; whereas the grand object of the promise manifestly is, that the church of Christ, which is his kingdom, with all her privileges, should be continued in Judah, till the appearance of the Messiah.

ZEBULON, dwelling. His lot reached from the sea of Gallilee on the east, to the Mediterranean on the west, — a long stretch of sea-coast, abounding with commodious havens for ships, by which means his posterity became famous for commerce. His border reached to Phenicia, the capital of which is *Zidon*; so literally just is the description in this prophecy. Zebulon was remarkable as the *dwelling* of the Messiah; and there he chiefly exercised his ministry. From Zebulon he collected his apostles. Nazareth, Cana, and Capernaum, were chief cities of this tribe. But the coast of Zebulon is chiefly remarkable among the tribes, as the great medium of intercourse with the nations; and Zebulon in its later history represented that of which the prophet says, The abundance of the seas shall be converted to thee.

ISSACHAR, hire or reward. This prophecy gives a most remarkable character of this tribe. The hieroglyphic of Issachar is an ass, intimating their being patient under injuries, and such lovers of ease, that they would rather submit to be tributaries to others, than enter into war or any contest with them, to interrupt their beloved repose. The land of Issachar was subject to inroads from enemies, and was the scene of many battles. That tribe became willing tributaries, and served the gods of the nations. The expression, *two burdens*, however, seems particularly to respect their situation between the Assyrians and Babylonians. After the captivity, they saw the land was pleasant; therefore they planted vineyards, and gave their backs to the burden.

DAN, judgment. While considering the history of *Dinah*, chapter xxxiv. we have in part considered this prophecy. Dan was one of the most eminent of the tribes, but was the first which fell back into idolatry; and finally not only relapsed into com-

plete heathenism, but was an enticing and envenomed adder to the other tribes. With the dreadful apostacy of this tribe full in his view, Jacob says, 'I have waited for thy salvation, O God!' Here is indeed a grand prophetic display of what befel the tribes of Israel in the later days. As among the twelve sons of Jacob, one with his posterity appears devoted to final apostacy; so among the twelve apostles of the Lamb, is there one, the son of perdition, who with his whole tribe go into perdition. Dan judged among the tribes; Judas was deacon of the apostles, and betrayed his master with a kiss. But of all the descriptions of Antichrist, which the book of God contains, none are more expressive and exact, than that prefigured by *Dan*. He appeared literally as a serpent by the way. All deceivableness of unrighteousness, doctrines of demons, and unclean spirits, have characterised the New-Testament *Dan*: with these he bit the horse heels, so that his rider fell backward. The force of every word in this description will carry itself to the mind of the reader conversant in the history of Antichrist.

GAD, a *troop* or *band*. 'A troop cometh,' said his mother at his birth. This was literally fulfilled when he settled beyond Jordan in the wilderness. As he was much exposed to the ravages of the Arabs and Hagarenes, that tribe kept close together, *banded* or *trooped* in warlike posture; but he overcame at last, 1 Chron. v. 19. 21. Moses prophesied in like manner of them, Deut. xxxiii. 20. Gad seems to exhibit a picture of God's *troop*, his church. They also, while on the other side Jordan, are much exposed to their enemies: they are kept constantly in a state of warfare, but they shall overcome at last.

ASHER, *blessing*. The blessing of Asher was literally fulfilled in the portion of that tribe; his land abounded in corn and oil, and produced provision for a *royal* table. The words literally are, *his bread shall be oiled*; and thus Moses says, 'He shall dip his feet in oil.' Similar language is used by Job, to point out luxuriant plenty, Job xxix. 6. *Asher* the blessing, is a fine figure of the church of Christ; and we accordingly find, that the prosperity and happiness of the church is frequently foretold under figures expressly applied to this tribe. We read of her members being *fat* and *flourishing*. The Spirit of God is the oil, the great blessing which comes from our Asher; and he fills our table with royal dainties.

NAPHTALI, *my writing*. There are two versions of the blessing of Naphtali, and both of them were fully verified; the 1st, *Naphtali is a well-spread oak, which sendeth out pleasant branches*. Now this was certainly the appearance of this tribe in after ages: it was one of the most numerous in Israel. But we are inclined to adhere to our own version, which is supported, both by the literal words, the history of that tribe, and its spiritual tendency. The hind was the emblem of the first breaking dawn of the morning, the messenger and harbinger of day; so a faithful messenger is compared to a hind. In this manner the Jews paraphrase it: 'he is a swift messenger, as a hart on the mountains, bringing good tidings of good.' It is said, that on the high mountains of Naphtali, the jubilee was first proclaimed to Israel, and these were indeed *goodly words*. In the later

days, when the morning began to dawn, the gospel was preached in Naphtali, by Christ himself. There likewise were some of the apostles born, who are called *princes of Naphtali*, Psal. lxxviii. 27. They were swift as hinds in proclaiming the goodly words of the gospel. We may add, that in Naphtali, the great light began to beam forth, even before it shone on Judah's tribe.

JOSEPH, *increase or addition*. The blessing of Joseph is more remarkable than that of any of the tribes, Judah excepted. Nor are we to suppose that this proceeds in any degree from his father's partiality: had this been in any way concerned, the blessing of Benjamin, which we have yet to consider, would have been very different. Joseph's blessing differs in this from all of them, that it has a retrospect to what has passed, as connected with those things to come. In the other we find the literal fulfilment, perhaps fully more strongly marked, but the glorious antitype of Joseph appears prominent in every sentence of this blessing. 'Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.' This was literally fulfilled in his numerous progeny: from him proceeded two tribes, and one of them a correct figure, as we have seen, of the multitude of the nations. In this he represented that blessed one from whom the whole church of God, Jew and Gentile, springs. He is indeed a fruitful bough, or, as the Psalmist says, a cast of corn in the earth, which shakes with fruit, like Lebanon. Sorely did the archers grieve and shoot at Joseph, but his bow abode in strength, and his arms were made strong by the God of Jacob, *who is the shepherd and stone of Israel*. We have been led, in glancing through Joseph's history, to see how much more justly these words may be referred to Joseph's Lord. Beholding his sufferings, when the arrows of Satan were directed against him in the house and power of darkness, we see the archers grieving him; let us behold him raised from the dead by the glory of the fathers, and we shall see how his hands were made strong by the God of Jacob, the shepherd, and stone of Israel. We consider our translation as misleading by the expression *from thence*: we may be well assured that the shepherd and stone of Israel are terms which can be applied to none other than the Great Shepherd of the sheep, who was raised from the dead by the blood of the everlasting covenant. Now, he sprang not from Joseph, but he was the strengthener of Joseph's hands amidst all his sufferings. When he is called the *Shepherd* of Israel, the reader will remember the repeated words of the God of Jacob to him. 'I will *keep* thee in all places,' &c. When he is called the *stone* of Israel, we are immediately led to that *stone* in Bethel which Jacob took for his pillow (the supporter of his head) and which he anointed. Jacob then adds, 'the God of thy father, who shall bless thee with blessings of heaven above,' &c. We have the temporal part of the blessing of Joseph more fully expressed in the blessing of Moses, Deut. xxxiii.; and as to it, we shall only say, that we have no cause to suppose that *one good thing* failed of all that was promised to him in this respect. But considering it in its spiritual aspect, we have here set before us the blessings with which the Beloved Son of the Highest is now

blessed for evermore. Joseph was the *nazir*, that is, the separated one of his brethren. Here is the first notice, of what was afterwards more fully pointed out in the Nazaritish vow, which will fall to be afterwards considered.

BENJAMIN, *the son of the right hand*. Having shared so largely in his father's parental regard, he perhaps expected a more distinguished blessing. There is nothing however said of him, but merely that he should be a warlike tribe; and as we find he held by Judah, in all their exploits, so he shared with him in the spoil. We find the warlike disposition of this tribe on many occasions very particularly noticed, such as Judges xx. 18. His ravening from morning to evening, must apply to the morning and evening of the Jewish state. This blessing of Benjamin was remarkably applicable to Paul's personal history, which is no faint allegory of that of the Jewish nation. In the morning, Saul blasphemed and persecuted, ravening like a wolf; but in the evening he divided the spoil between Jews and Gentiles.

This chapter gives a very interesting account of his later moments. It is impossible to conceive a more quiet returning to the dust, than these words convey to the mind; 'He gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his fathers.' Here is a specimen of *dying in the faith*. Viewing the tranquillity of this scene, we may cry out, 'O death, where is thy sting, O grave, where is thy victory.' Here is a disciple and follower of Him of whom it is said, 'Mark the perfect, and behold the upright man; for surely of that man the latter end is peace.'

CHAP. L.—Joseph's affection for his father is most pathetically set before us; and here it may be remarked, that throughout the whole scriptures, the highest respect is paid to the ties of nature. 'Without natural affection,' is ranked among the awful crimes of the later days. The gospel unhinges none of those endearing ties, which form the chief comforts of man in this vale of tears. The Christian sorrows not, as those without hope, but he follows his Lord to the grave of Lazarus, and weeps. The body is embalmed by physicians, a custom which took its rise from the hope of the resurrection. When the poor woman anointed our Lord himself, he said, she had done so for his burial, and that wherever the gospel was preached, this which the woman had done should be mentioned as a memorial of her. When the woman came to the grave of Jesus in the morning of the first day of the week, they brought sweet spices with them. The custom of anointing the body for burial, was prevalent among the Jews, and had a strong connection with faith in Him whose body saw no corruption. Joseph proceeds to fulfil his dying father's request, and bury him in Canaan, when also in a few years his own bones were carried. Their fear for their brother's revenge is a fine picture of the language of guilt in the conscience, while Joseph's reply is no less expressive of the genuine spirit of the gospel of the grace of God.

We have now finished a very hasty and summary glance through the book of Genesis,—a book which contains a most wonderful display of the progress of the gospel for the first 2400 years of the world. Keep Christ and him crucified out of view, and there can scarcely be conceived a single reason for its having a place in the sacred volume; consider *Him* as the great object in all recorded in it, and this book may be regarded as a precious repository indeed. That glorious truth, on which the hopes of guilty man has depended in all ages, is indeed the INTRODUCTORY KEY to this storehouse, which, like the precious stone, sparkles with refulgence whatever way you turn it. We have hinted at some leading and prominent circumstances; but the ground is scarcely uncovered. Dig deep and carefully; the mine is inexhaustible; your labour will be amply repaid. We are exhorted to become followers of those, who through faith and patience are now inheriting the promises. If we study the biography of Genesis, we shall find a number of conspicuous characters introduced; but for what end? Is it to leave patterns of heroism, courage, military prowess, or even what men call the cardinal virtues? No;—*through faith* they all obtained a good report. A great conqueror, such as Nimrod, is dispatched in a single sentence; but a believer of the truth as it is in Jesus, is followed through the steps of his faith.

We have professedly two great objects in view; and it remains for our readers to determine how far either, or both of them, have been attained, as to the book of Genesis:—1. To demonstrate that the Old-Testament scriptures are a mirror, intended to exhibit, as in a glass, the glory of the person and work of Christ. 2. That the infidel and despiser of the Old Testament, have only found their shafts of enmity and ridicule in any degree successful, from ignorance and error. May we be permitted to add, that many zealous friends of revelation, have failed in attempting to defend her, by mistaking the rock on which she stands. Remembering that the ‘testimony of Jesus is the spirit of all prophecy,’ Wisdom will be easily justified in her *words*, as well as in her *children*.

SECTION III.

Of the Book of Exodus.

CHAP. I.—The word *Exodus* signifies *going forth*; and this book is so called, because it narrates the events which preceded and attended the *Exodus*, or going forth of Israel from Egypt, the house of their bondage. When Moses and Elias appeared with Christ on the mount of transfiguration, they talked of his *Exodus*, (in the English version it is called *decease*), which he should accomplish at Jerusalem. That decease paved the way for the *Exodus* of all the spiritual Israel of God. But we have the most plain and indubitable evidence, that this whole history has a direct reference to the *exodus* of the church of God from her antichristian foes; her journey through the wilderness of this world; and the abundant entrance which shall be administered to her into the everlasting kingdom of our God and Saviour Jesus Christ.

This book opens with another register of the twelve sons of Jacob, which were the seed from which the Old-Testament Church sprung, the counterpart of the twelve apostles, and of the twelve gates of the New Jerusalem. These genealogical lists served to keep the tribes distinct, and to prove the descent of the Messiah, agreeably to scripture prophecy. But as there was much profit in circumcision formerly, and to the seed of Abraham only were the promises given, these registers serve to remind of the Lamb's book of life, where the names of the living in Jerusalem are enrolled. 'And of Zion it shall be said, This and that man was born in her, and the Highest himself shall establish her: the Lord shall count, when he writeth up the people, that this man was born there,' Psalm lxxxvii. 5, 6. We are next told, that the children of Israel multiplied exceedingly; which will remind of the time when 'multitudes, both of men and women, believed;' when the seed of the twelve apostles, among the Gentiles, increased abundantly. A new king arose in Egypt, who knew not Joseph, and persecuted his brethren. This has been the true source of persecution in all ages,—ignorance of Joseph. The protection which had been given to Israel appeared foolish now, and they determined to deal *wisely*, &c. Motives of policy have always been urged as the strongest reason for persecuting Christianity, although in this respect worldly politics have generally erred, as Chris-

tians make the best subjects. This new king, Pharaoh, is a fine figure of the worldly persecuting power, which Satan exercised in the souls of men, or over their consciences. This power appeared in its most powerful influence in Rome, or Antichrist, which is hence called *Spiritual Egypt*, Rev. xi. 8. Indeed this power may be considered as appearing, wherever men have presumed to lay any task as binding on the conscience, which the word of God knows not. Indeed the term *task* or *taskmaster* is totally inapplicable to the commands of Jesus; whereas every exertion of human authority on the conscience is truly *a task*; and therefore when Antichrist falls, in her is found, 'slaves, *the souls* of men.' Now these oppressive *tasks*, which Pharaoh laid on Israel by his *taskmasters*, he employed to build *treasure cities* to him; and to what purpose was all the produce of the oppression of Rome employed, but to increase her wealth, and build *treasure cities* for her?

We cannot conceive any thing more aptly descriptive, both of antichristian bondage, and all that *yoke* which the self-righteous pride of man engages him in, than the following words: 'All their service wherewith they made them serve was *with rigour*.' Pharaoh's plan of making the two midwives, whose office it was to assist in the birth, subservient to the destruction of the seed of Israel, is most remarkable. From their names and office, they clearly represent God's two witnesses, the scriptures, whose office it is to bring forth children to God's Israel. The plan of making them counteract the very end of their office, is so correspondent with the spiritual bondage, that the whole is very striking indeed. As it was with the Pharisees, the antichristian clergy have followed their footsteps in all ages. Not only in the mother of harlots herself, but among all her daughters, their work has been to bind heavy burdens on men's shoulders, grievous and heavy to be borne; and to co-operate with this, they corrupt the word of God, as Pharaoh attempted to do with the midwives, to strangle his chosen at the very birth. For what purpose has the God of this world, and the enemy of all righteousness, laboured so much to darken the scriptures, and pervert them, but by so doing, to make these very scriptures, by which guilty sinners are *begotten again* unto a lively hope, bring them into increased darkness and bondage; and thus, like the Judaising teachers in the days of Paul, putting a yoke of bondage about the necks of the disciples, which neither they nor their fathers were able to bear. And opposed to which, Paul, who represents himself as travailing again in birth of them, till Christ was formed in them, (viz. by the operation of the scriptures, which the midwives represented,) thus exhorts them: Stand fast therefore in the liberty wherewith Christ made us free, and be not entangled again in a yoke of bondage. It is of some consequence to the understanding of the glorious subject on which we are now entering, that the true nature of their hard bondage be attended to, that is, the true nature of the spiritual bondage which was represented by this. We may further add, that no little anxiety was manifested to destroy the man-child, Jesus, at his birth, by Herod,

who then was Satan's agent, as Pharaoh now; and the same spirit of smothering every appearance of Christianity at its birth, has been manifested ever since.

Vain however are the attempts of Satan to oppose the purpose of God: he may seem to gain his purpose, and make God's Israel groan by reason of hard bondage; but his end has never been gained by the sword, so often has that saying been verified, 'The blood of the Martyrs is the seed of the church.'

CHAP. II.—We now enter upon the history of Moses, a character employed by God for the most eminent service in his house. On reading the short account of his birth and preservation here recorded, the mind must be powerfully struck with this truth, that God can make his enemies the instruments for executing the very purposes they intended to defeat. Pharaoh must himself raise up the deliverer to Israel, nurse him by his own daughter, and educate him at his own court. We should before now have reminded our readers, that *Pharaoh* means, the *spoiler* or *destroyer*; and that *Moses* means, *delivered from the water*, evidently alluding to his being taken from the ark of bulrushes, by those who gave him this name at first, but as clearly intended to point out, the great *deliverance from the water*, in which he should head the Israel of God. As Pharaoh stands the representative and great agent of Satan, the spoiler of the church of God; so Moses appears an eminent type and representative of the great deliverer Christ Jesus, Heb. iii. 2, 3. He was so in his birth; born while the children of Israel were groaning under the yoke of a merciless tyrant; devoted to death soon after his birth; *drawn out of the waters*, agreeably to his name, a circumstance evidently alluded to by David, when speaking in the person of Christ, Psalm xviii. 16. 'He sent from above, he took me, he drew me out of many waters.'

We may remark that Moses was born of the tribe of Levi; that tribe by which the Old-Testament worship and service was peculiarly supported. In the second verse, there is an expression which Paul and Stephen illustrate, in a point of view, which may serve as an eminent example, how little we understand the scriptures; how little we attend to the hidden treasure there contained. We are told, that when Moses' mother saw that 'he was a *goodly child*, she went and hid him three months;' Stephen says, he was 'exceeding fair,' Acts vii. 20. And Paul, 'By faith, Moses, when he was born, was hid three months of his parents, because they saw he was a *proper child*,' Heb. xi. 23. It is an interesting inquiry what their faith respected, or on what it depended. Faith or belief of any kind respects what is reported; and what the scripture terms *faith*, must have respect to divine revelation. There must therefore have been a revelation of God, as to a deliverer to be raised up to them, which the parents of Moses credited, and were led to see their son as a *proper child*; for Stephen says, when he is introducing the history of Moses, Acts vii. 17. 'That when the time of the promise drew nigh, which God

had sworn to Abraham,' the bondage of Egypt and deliverance were expressly foretold in these words: ' Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge,' &c. Gen. xv. 13. Here the subject is most particularly mentioned, and although the raising up of a deliverer is not mentioned, yet on this head corresponding promises are not silent: from all which it is evident, that in Israel, where all these precious promises were preserved, the expectation of deliverance by the hand of a proper person to be raised up, was not unknown, and the faith of Moses' parents appeared in their minds being divinely led to their infant son, as the deliverer promised. From the manner in which this faith is mentioned, and the future conduct of Israel, it is very evident, that however clearly the promise of a deliverer had been revealed, the hope of it had been much lost, and, as shall be the case immediately previous to a greater deliverance, ' faith shall be rare on earth.' That the revelation as to Moses might have been more direct and applicable, however, than any of those left on record, is by no means improbable; for we find Stephen saying, that Moses ' supposed his brethren would have understood how that God by his hand would deliver them,' Acts vii. 25. Now this could only have been understood by revelation.

Moses then, we see, nourished up in Pharaoh's court, and learned in all the wisdom of the Egyptians. We are then told, that ' when he was grown,' or, as Stephen says, ' when he was full forty years of age, he went out into his brethren, and looked on their burdens; and seeing an Egyptian smiting an Hebrew, he slew the Egyptian, and hid him in the sand.' He went out a second time, and would have reconciled two Hebrews who were at variance, but he that did the other wrong said, ' Who made thee a ruler and a judge?' &c. These two introductory anecdotes of Moses give a wonderful key to all that follows. He supposed his brethren would have known him as the representative of that ruler and judge, who should appear in the fulness of time for their deliverance. Various things well merit the reader's particular inquiry. 1. The striking view of the office of Christ, as ruler and judge: He avenged his brethren, and slew their oppressor. He brings them to unanimity when at variance. 2. The reception of Moses when beginning to exercise his office, so similar to that which Jesus Christ experienced: Who made thee a ruler and a judge? said they to Moses. Jesus came to his own, and his own received him not, but said, ' We will not have this man to reign over us.' 3. It appears, that though Moses supposed his brethren would have known that God had appointed him to be the ruler and judge of Israel, it was not yet God's time for his assuming that office, and in place of being recognised as such, he is obliged to flee to Midian. 4. In this early stage of his history, we are led to see the greatness of his faith, when he refused to be called the son of Pharaoh's daughter, and chose afflictions with the people of God, having respect to the recompense of reward.

We are now called to behold Moses in a situation very different from that in which he had been educated: in place of all the gaiety and splendour of a court, his attachment to Christ, and to the brethren of Christ for Christ's sake, led him to visit them under their burdens, and to fly a helpless wanderer to Midian. Here was a great trial of his faith; a trial which nothing else but 'seeing him who is invisible could have enabled him to endure;' that the promised ruler and judge of Israel, should be compelled to flee for his life. Moses had acquired all the learning which Egypt could furnish, but this could not qualify him for the great station he had to fill. According to human reckoning, he was well qualified. Egypt at that time was at the head of knowledge and science; and those who consider *human learning* as the great pre-requisite for feeding the church of God, will find that Moses had got a thorough-paced education; but God seeth not as man seeth. Moses had got forty years of Pharaoh's court, and heaven deemed it necessary, before employing him in his great office, to keep him other forty years with Jethro's flock in the wilderness, to *unlearn*, during the second forty, what he had learned the first forty years of his life. Moses was not the only leader of his Old-Testament church, whom God brought from feeding ewes great with young to feed Israel his chosen, and Jacob his inheritance. Moses' interview with Reuel's daughters is another fine instance of primeval manners. Let us therefore leave Moses with the flock of Jethro, while we trespass on our reader's patience with a few farther remarks on the conclusion of this chapter.

The king of Egypt died, and another king succeeded, whose hand appears to have been at least no lighter in oppressing Israel. We are told in the first chapter, that the king made their lives bitter by service; but here it is added, that they *sighed* by reason of the bondage, and they cried, and their cry came up to God. It is one of the most endearing attributes of the God whom they and we profess to worship, that 'he hears the prayer of the destitute, and will not despise their prayer.' There is nothing will teach a guilty sinner to pray, but *sighing*, that is, feeling the bondage of sin. Men may approach their Maker with high-spun compliments, and all the parade and froth of words, in vain; but the cry of a wounded spirit finds acceptance on his altar, ascending through the divine incense of the Great High-Priest over the house of God. We are thus told, that God heard their groaning, and remembered his covenant with their fathers, and had respect unto them.

CHAP. III.—Moses had now been forty years keeping the flock of Jethro, whose daughter he had married, and there qualifying himself for feeding the flock of God. Here various circumstances would tend to operate in the mind of Moses, as trials of his faith. That God should leave him forty years, thus banished, not only from the court of Pharaoh, but from his brethren, was a very unlikely thing, had he intended him for their ruler and judge; and the only attempt which he had made to execute his office, not only exposed his life to

Pharaoh, but had been refused by his brethren. The great cause of all this was, that God's *set* time for their deliverance was not come; and Moses himself had to undergo a course of training for his office, very different from any he could receive in Pharaoh's court. To follow the ewes great with young; to carry the lambs in his bosom; to follow every straggling wanderer; to restrain the whole flock when rushing from their proper pasture; these, and many similar lessons, he was daily acquiring, before God called him to act as his deputy, his agent in feeding his chosen Israel. Divinely directed, he conducts his flock to the back of that very mountain where he should in a little time lead his great flock; and he is then honoured to see, as it were *in miniature*, that great light which should afterwards be displayed in the highest glory on that very mountain, *the glory of the Lord*. It is here called the mountain of God, for this is the very mountain where God appeared. It is called *Horeb*, a desert, and *Sinai*, a bush.

Here, then, Moses was admitted to a sight and revelation, which was intended to prepare him for entering on his great work: *The Angel JEHOVAH*, the uncreated Angel of the Covenant, appearing in a bush, burning with fire, yet unconsumed. An angel is a messenger, see Mal. iii. 1., which may be compared with Luke xx. 37, 38. John i. 18. and viii.; but indeed, there cannot exist a doubt from the passage itself, that here was the *Redeemer of Israel* come down to deliver them; and that in this his appearance, there was a very grand figure of the appearance he should make in the likeness of sinful flesh in the fulness of time. And was not the meaning of this appearance to Moses sufficiently explained; when He, the Eternal God, from the bosom of the Father, appeared as a root out of a dry ground, as a bush in a wilderness; the fire of divine justice breaking forth upon him, burning with the fiercest flames, yet he rose unconsumed, not even the smell of fire having passed upon him? Well might Moses say, I will turn aside to see this *great sight*. Nor is it inconsistent to say, that here also was a figure of his church, because she is *his body*. Here, then, Moses got a view of the state of that church before she came to Canaan. She is a bush, low and humble, little observed in the world, yet growing on the mount of God, and his peculiar care. She appears with her God in the midst of her, and his glory as a wall of fire round about her. But she also appears burning in persecution, yet unconsumed, because preserved by his presence. We are rather of opinion, however, that the first-mentioned view is principally intended. Moses, then, astonished at what he saw, draws near to behold, when the *Voice of God* from the midst of the fire assails him, 'Moses, Moses, draw not nigh hither: pull off the shoes from thy feet; for the place where thou standest is *holy ground*.' Such language never fell from the lips of a created angel. The presence of the Holy One of Israel consecrated the place and ground, in the same manner as it did the mount of transfiguration, which, for the same reason, is called the *holy* mount. To walk with the shoe on, as being the immediate ground of connection with the

earth, denotes property and possession ; hence taking off the shoe and giving it, was the symbol of transferring property, Ruth iv. 7, 8. Psalm lx. 8. To cast off the shoe, was of old the highest mark of respect on entering the palace of a prince. God, who appeared in the bush, as the Angel Jehovah, the Father's righteous servant, speaks with all the majesty of the one true God ; and Moses, who saw him in this capacity, expresses his view of his character, when he pronounces, as the greatest blessing which man can enjoy on earth, ' the good-will of him who dwelt in the bush.' Moses had no doubt in his mind of the divinity of him who condescended to speak to him, *for he hid his face, because he was afraid to look upon God.* The God who spake to Moses, and who is uniformly called the God of Israel, is the same who was manifest in the flesh, and redeemed his people by shedding his blood for them. He claims the name and attribute of Jehovah, who will not give his glory to another, nor his praise to graven images ; ' I am,' said he, ' the God of *thy father* ;' the God whom *he* feared in hiding thee when a child ; ' the God of Abraham, Isaac, and Jacob.' Here is that memorial of God which endureth to all generations. There is a very prevalent, but a very mistaken idea, that this name was peculiar to the Sinai Covenant, the Old-Testament state of things, which waxed old and vanished away ; but this is by no means the case ; nay, our Lord proves the certainty of the resurrection of the dead, and puts the Sadducees to silence by reminding them of the very text which we are now considering. That God should say, ' *I am* the God of Enoch, who was translated that he should not see death,' we would have supposed more natural ; but to say so of Abraham, who had been above four hundred years in the cave of Machpelah, discovers a bond of connection between God, and all who are blessed with faithful Abraham, before which all other ties dissolve in air. ' I am the God of Abraham,' exhibits the divine character in a glorious light ! Not only the God who fed, clothed, and supported him here, but the God before whom his spirit now lives ; for ' he is not the God of the dead, but of the living.' Nay further, this memorial exhibits him as pledged to fulfil all the great promises which were made to Abraham, and which we, sinners of the nations, have now a deep interest in. The deliverance from Egypt was a primary part of that covenant promised to Abraham ; therefore, when the grand design of this appearance to Moses, was to accomplish that great work, which was in all after ages the ground of God's connection with his Old-Testament church, it was most proper that he should reveal his name and character in this way ; ' I am the God of Abraham, Isaac, and Jacob.' ' I have seen the affliction of my people, and am come down to deliver them.' It is impossible to read such words, without forgetting, as it were, Egypt, and all her taskmasters, and remembering the gracious coming of the Son of Man to deliver the lost sheep, not only of the house of Israel, but of all nations, kindreds, tribes, and tongues ; to deliver them from Satan, and all their enemies, even death itself ; to open up a passage for the ransomed of

the Lord to return to Zion, with songs and everlasting joy on their heads. In this manner, then, did 'the good-will of him who dwelt in the bush' discover itself to Moses; in this manner was he instructed to declare it to Israel; in this gracious language is it recorded to us, on whom the ends of the world are come. Nay more, 'I will drive out the Canaanites, Amorites, Hittites, &c. and will bring Israel into a good land and large; a land flowing with milk and honey.' It is impossible to restrain the mind, or dwell upon the wealth of Canaan. Was ever the blessed hope of the heavenly and incorruptible inheritance more clearly preached? 'Well,' says the apostle, 'God is not ashamed to be called their God, for he hath prepared for them a city:' this was the faith in which the Old-Testament saints died; this the hope which led them to become pilgrims and strangers; this the prize they had in view; stimulated by which, they declared plainly they looked for a better country, that is, a heavenly. Here, then, opens to us the grand design of the old covenant; here bursts upon our view the heavenly paradise! In Eden, then, was a figure of the true garden of God; in Canaan, a pattern of the wealthy place, to which God will bring all his chosen at last. It was to make the promise more clear that the law was added; to convey to the mind a more accurate impression of the good things in store, that Canaan was laid open to Israel. The *earthly* tabernacle we shall find to be a pattern of *heavenly* things; the *earthly* Canaan, a pattern of the *heavenly* country. In this chapter, then, we find the Angel, the Redeemer from all evil, foreshowing his future manifestation in flesh, and sending Moses to Israel to preach the gospel. Was all this solemnity necessary to ease their shoulders from hard work? Surely not: Relief from guilt was the grand object in view; and if we analyze the message put in Moses' mouth, we find it amounts to nothing more nor less than this, 'Come unto me, all ye that labour, and are heavy laden, and I will give you rest.'

'Come then, and I will send thee,' said the Lord to Moses: here is his office; 'faithful in all his house *as a servant*, for a testimony of those things which were to be spoken after,' and all the confidence he was to have, rested on these words, '*certainly* I will be with thee.' The Lord also gave him that pledge, that when the people were brought out of Egypt, they should serve God on this very mountain.' In answer to Moses's inquiries, the divine angel is graciously pleased to reveal more fully his name and character, as the great I AM, the eternal, independent, and self-existent God: In like manner as he appeared to John in Rev. i.: 'Him who is, who was, and who is to come.' He also more particularly explains his great design, at which we have already hinted in part; the various particulars will fall to be more particularly noticed as they occur.

SHORT
INQUIRY
INTO THE
PROOF OF MIRACLES.

Edinburgh :
PRINTED FOR JOHN ANDERSON,
BY WALKER & GREIG.
1806.



ADVERTISEMENT.

THE following Observations are directed against the Philosophical Argument in the first part of MR HUME'S Essay on Miracles: The popular objections in the second part of his Essay have already been frequently answered.



SHORT INQUIRY, &c.

I. **T**RUTHS are either known, believed, or probable.

Known truths are such as the mind perceives to be true when it examines them. Of this sort are mathematical, and perhaps some metaphysical and moral truths. We know that two and two are equal to four, &c.

Consciousness is knowledge. We know that we exist, that we think, feel, perceive, &c.

Is the existence of the material world a known truth? We undoubtedly perceive something which we call matter. This we know. But do we know that the material world exists independently of our perceiving it? Perhaps, in strict language, this is a truth which we can be said only to believe.

Knowledge alone implies certainty, or that concerning which doubt would be absolutely absurd. Whenever we can attain this kind of evidence, therefore, we ought to look for it, but where it is not to be had, we must be satisfied with *belief* or *probability*.

Knowledge and belief are commonly confounded, though very different things. Whatever we really know, certainly is; what we merely believe, may possibly not be. It is impossible that two and two should not be equal to four; it is possible that there may never have been such a man as Cesar, or that the sun may not rise to-morrow.

What is belief? From what principle of our nature do we acquire a kind of knowledge at second hand? Whence do we make positive assertions about things of which in fact we know nothing?

Belief is another word for faith, or what is the same thing, trust or confidence. It is in truth, then, a moral sentiment, and refers in all cases to some being in whom we trust or confide.

Try by this rule belief in testimony. Can there be a doubt that there is implanted in the
human

human heart a sentiment of trust or confidence in man? The smiles of an infant express it before he is able to understand a word that is said, and the belief which he afterwards gives to every thing he is told, is only a particular direction of this principle.

Belief concerning the operations of nature must, in like manner, have a secret reference to some being in whom we have confidence.

Take the extreme case, that we have no direct *knowledge* of the *existence* of matter as a thing independent of our perceptions. What is our ground for *believing* that it is a separate existence? Our perceptions and sensations are regular, uniform, steady; not like dreams and reveries. This we perceive. Now the perception of regularity and order is a perception that mind is operating, and conveys a direct knowledge to us that there is mind in nature. We in fact *perceive* that there is some one without us, ordering and arranging: hence we *believe* or have confidence, that there is something without us ordered and arranged. On the supposition, then, that our perceptions do not convey to us direct knowledge of the existence of matter as a distinct substance, it is a curious,

yet apparently a just conclusion, that before we could believe a truth so necessary to our condition here, we must actually have perceived or known the existence of mind or Deity.

But, be this as it may, on what principle can our belief concerning the future rest, except on such a perception? The laws of nature, the order established, are in truth a silent language in which God speaks to man, a language which the merest child understands. It is—"These things I have established, these things will continue. The sun has risen to-day, trust, *believe* that he will rise to-morrow."

It may appear very extraordinary that we should say, the existence of mind as the regulating principle of the universe is a truth which every child knows, and that all rational belief respecting the operations of nature, is in fact founded upon the knowledge of this truth; but the assertion is by no means extravagant. We do not suppose that a child has formed to itself the idea which we call God; neither has it formed to itself the idea which we call a mind; yet it knows that its parents and the people about it have minds, so far as to trust and rely

on them ; and in the same manner it perceives that there is mind in nature.

Belief being thus explained, we shall easily understand what is meant by *probability*, with respect to natural events. Concerning those parts of the plan of nature which seem fixed, the mind predicts with assurance or belief: concerning those parts which do not seem fixed, it however collects whether they are more fixed than others. Whatever seems to coincide with the plan of nature better than something else, will more probably happen than that other thing. The mind has no ground for belief or assurance here, but it has a ground for conjecture.

II. Mr Hume's argument against miracles proceeds on the supposition, that all belief is an effect of experience on the mind. Now, as we have constant experience that the laws of nature are regularly observed, and by no means constant experience that men speak truth, the rule of reason, according to this philosopher, is always, in the case of miracles, to reject the testimony, and to hold fast our belief of the unvaried regularity of nature.

But

But belief cannot be an effect of experience on the mind, any more than love or hatred. It is another word for the sentiment of trust and confidence, which, when placed in man, arises from an instinctive perception that he possesses a common nature with ourselves ; and, when placed in nature, arises from a similar perception that there is mind in the universe, and that we are dependent beings.

Belief in testimony amounts to this—The thing told must be true, if the person who tells it has veracity. If we believe the man we must believe that the thing happened. No matter what it is ; if a man could see it he can tell it.

Belief in the regularity of nature amounts to this—There is a plan established ; we trust it will continue. But suppose it should be changed in some respects ; the author of the plan does not tell a lie, he never promised that it would, in every instance, be invariable. A man sends me a pension for twenty years ; I expect it next year. But suppose it should not come ; the man has not therefore broke his word. Belief in testimony, even to the extent of a miracle,

racle, and confidence in the continued regularity of nature are therefore quite consistent.

Take an example—Suppose a man who is my friend, a person of a serious character, of whose judgment and veracity I could have no doubt, comes and tells me that he saw a man raised from the dead. I should certainly be much confounded; I should suppose, at first, that he was amusing himself with me, or that he was under a temporary derangement; but he perseveres in the assertion; his judgment and veracity are evidently the same as formerly; he dies attesting the fact. Should I not believe the fact? Should I then believe it if I had myself seen it?

This may be called direct testimony; but perhaps most testimony deserves only the appellation of probable. We cannot, in general, have a very perfect conviction of the veracity of witnesses; yet this conviction we may often obtain in a great degree, even with respect to very old stories. There is a simplicity and nature in some old books, which command immediate assent.

But where testimony rests solely on the ground of probability, such as a number of witnesses

nesses attesting the same fact with perhaps collateral circumstances supporting it, where we have no opportunity of becoming acquainted with the veracity of any one of the witnesses, it may be doubted how far such testimony will prove a miracle ; because the testimony in this case is merely probable, or what in the course of nature we should not expect would prove false ; while a miracle is not only an improbable fact, or something which we should not look for in the course of nature, but is totally contrary to the course of nature, or is an incredible fact.

It is to this instance alone that Mr Hume's dilemma will apply with any force.

In opposition to this case, however, there is a ground on which even weak evidence, or very little stronger than we require for common facts, will be sufficient to establish the truth of a miracle, *viz.* the probability of the miracle.

Considered merely as a fact, a miracle is the most improbable of all facts ; considered as a miracle, it may be very probable. Here, indeed, we must take in the principles of natural religion, which will surely be the more easily admitted, if, as has been shewn, their truth is implied

plied in all rational belief concerning natural events.

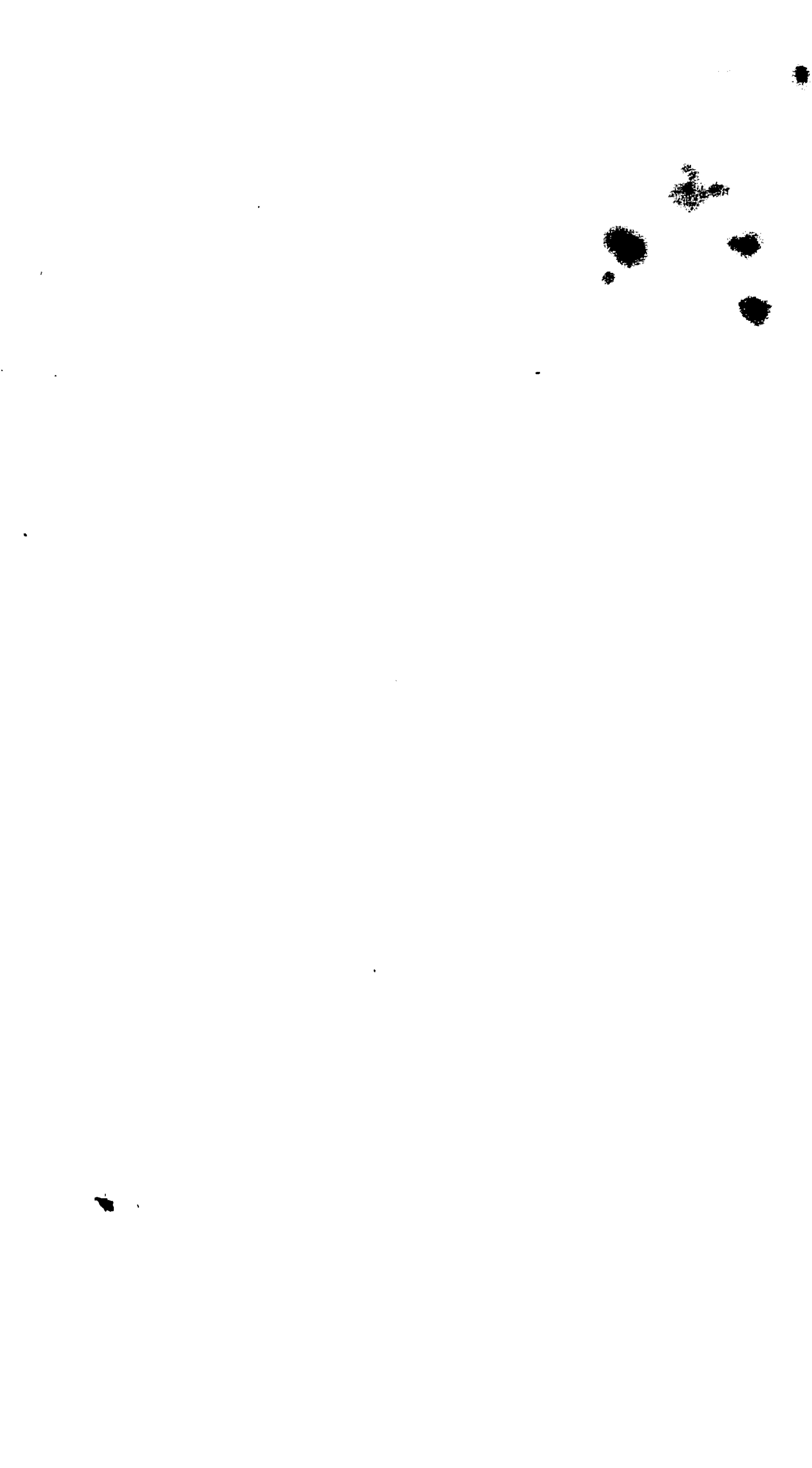
One might wonder why an atheist should object to miracles. The greater irregularity there is in nature, the more totally it should seem to want design, the greater reason would there be in his argument. It would make for his cause, that all the Metamorphoses of Ovid, and all the Arabian Tales should be true. The first principles of common sense, however, force him to acknowledge, that there is something fixed, settled, and established : this is in fact Deism ; but in order to avoid that conclusion, he supposes things more fixed than even rational Deism will warrant. Displacing the Deity by whom the two ends of the chain are held, he supposes them linked together by the indissoluble padlock of necessity. A miracle accordingly appears to him not merely improbable, but totally impossible.

A Deist, however, may admit, that it is not quite improbable a suspension of natural laws may on some occasions enter into the Divine councils ; and if it should be presumption *a priori* to say, that in any given circumstances there probably would be a suspension of this
kind,

kind, yet if, on probable testimony, we have been informed, that in such and such circumstances miracles did take place, we may at the same time perceive the probability of their happening in such circumstances.

Thus, considering Christianity merely as a scheme, it may seem a probable supplement to natural religion, suited to the condition of man, and such as might be looked for from the goodness and wisdom of God. We shall therefore be satisfied with less evidence of its truth, than if it had a contrary character. We shall at least be disposed to pay attention to that cloud of evidence by which it is supported.

FINIS.





(4)
DISCOURSES

ON

THE SANCTIFICATION

OF

THE HOLY SABBATH,

DELIVERED TO HIS CONGREGATION,

BY

WILLIAM TAYLOR,

MINISTER OF THE GOSPEL PERTH.

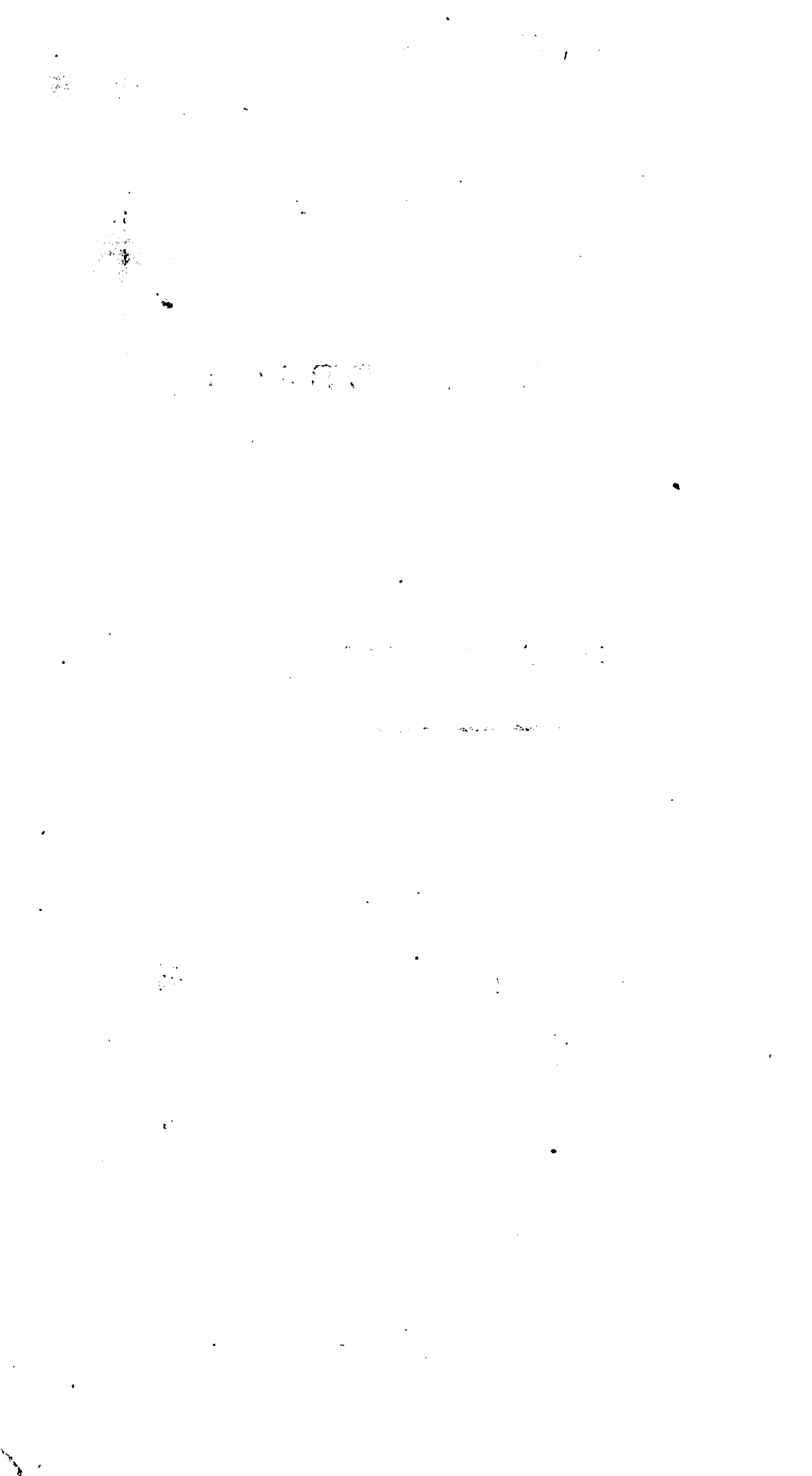
GLASGOW:

Printed by D. McKenzie,

AND SOLD BY J. STEVEN AND CO.

**J. AND A. DUNCAN, M. OGLE; OGLE AND AIKMAN, BELL AND
BRADFOOT, GUTHRIE AND TAIT, EDINBURGH;
WILLIAMS AND SMITH, LONDON.**

1807.



TO THE RIGHT HONOURABLE
THE LORD PROVOST, THE DEAN OF GUILD,
THE BAILIES, THE TREASURER,
AND THE OTHER MEMBERS OF THE COUNCIL
OF THE CITY OF PERTH,

THESE
DISCOURSES
ON THE
SANCTIFICATION OF THE HOLY SABBATH,

ARE
INSCRIBED,
WITH THE PROFOUNDEST RESPECT FOR THEM,
AND MUCH SOLICITUDE FOR THE BEST INTERESTS OF
SOCIETY,

BY
THE AUTHOR,

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Notice.—On account of the distance of the Author from the Press, there are several errata in these pages, which, it is hoped, the Reader will have the goodness of excusing.

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DISCOURSES
UPON THE
SANCTIFICATION
OF THE
HOLY SABBATH.

GEN ii. 2. 3. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his works which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his works which God created and made.

HEB. iv. 10. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

EXOD. ii. 8—11. Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter,

thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates : For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath day, and hallowed it.

EXOD. xxxi. 13—17. Speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep ; for it is a sign between me and you throughout your generations ; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath, therefore, for it is holy unto you. Every one that defileth it shall surely be put to death ; for whosoever doth any work therein, that soul shall be cut-off from amongst his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord : whosoever doth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever : for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

EXOD. xxxiv. 21. Six days thou shalt work ; but on the seventh day thou shalt rest : in earing time and in harvest thou shalt rest.

LEV. xxiii. 3. Six days shall work be done ; but

the seventh is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings.

NUM. xv. 32—36. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, the man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

ISA. lviii. 13. 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own way, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.

EZEK. xx. 12, 13. Moreover, also I gave them my Sabbaths, to be a sign between me and them,

that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said I would pour out my fury upon them in the wilderness to consume them.

LEV. xxvi. 34, 35. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths when ye dwelt upon it.

2 CHRON. xxxvi. 15—21. And the Lord God of their fathers sent to them his messenger, rising up by times, and sending; because he had compassion on his people, and on his dwelling place; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of

the king, and of his princes; all those he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons, until the reign of the kingdom of Persia. To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for so long as she lay desolate, she kept Sabbath, to fulfil three score and ten years.

NEH. xiii. 15—22. In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I

commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath : and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice. Then I testified against them, and said unto them, why lodge ye about the wall ? If ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites, that they should clean themselves, and that they should come and keep the gates, to sanctify the Sabbath day.

THE mode, in which I design, by the will of God, to prosecute the subject stated in these Scriptures, is the only reason I am here to offer, for presenting you with such a large selection of them. Of themselves they form a Sermon of the gravest kind. The instruction and admonition which they administer to every one of us, demand our most respectful attention ; because enforced by an authority which cannot be disputed. Each of these passages proclaims, in accents more commanding than another, the sanctification of the holy Sabbath. And if so much be said in our Bibles concerning the keeping holy to God one day out of seven, who, that admits the inspiration of these sacred records, but must acknowledge, that an indispensable necessity is laid upon him or her, to study, with much reverence and submission of mind, ‘ what the Spirit saith unto the churches upon the matter ?’

You will doubtless agree with me, that the times which are passing over us are very perilous, in respect both of transgression and of punishment. Iniquity is abounding. Irreligion is advancing with an impudence which glories in the most atrocious deeds of impiety. The love and the reverence of many, for the holy Sabbath, for the ordinances of divine worship, for the word and the ways of our God, are waxing colder every day. Jehovah, provoked by such wanton and bold efforts to become profligate, hath come out of his place as a sin avenging God. He hath been dealing desolation among all the nations around us, for the fashionable vices of the age,—*the profanation of his Sabbath, and the desertion of the ordinances of his worship.* And therefore, with the sword of the Lord suspended above our own head as a nation, while his aversion to inflict the blow is strongly marked by many occurrences, hath not such a subject, and at such a time as this, a tenfold claim on the serious attention of all?

By presenting you with such a large selection of Scripture upon the point, is not every opportunity afforded you, to behold with your own eyes, the very conspicuous place which the sanctification of the Lord's day occupies in the book of God: and, by necessary consequence, the strict regard which ought to be paid to it by all? Besides, by referring you at once to the authority of the Lord of the Sabbath for every thing advanced upon the subject, it is my supreme wish, as well as expectation, that conviction may gain the readier admission into your hearts, respecting the diversified and alarming violations of that holy day, of which, I am sorry to say, there is so much cause of complaint.

Nothing, believe me, is more remote from my

inclination, than to restrict you in your liberties any farther than the law of God restricts you; but any indulgence farther than that, you know, would be very detrimental to you, and a compromise of affection, and of duty toward you, altogether unsuitable to the station I occupy. Let me then, my beloved brethren, enjoy from you a fair, a patient, and a candid hearing; and, I trust, I shall obtain your approbation, that in detailing to you the will of heaven upon Sabbath sanctification, I am acting fairly and honourably with you, and engaging in a labour of love for your sake, of the utmost advantage to all. For my object, as materially hinted already, is to present you with such a plain statement out of the holy Scriptures, of the obligations upon you, and upon all, to “remember the Sabbath day to keep it holy,” as you cannot but in judgment approve, and, I trust, in your practice will exemplify. Let me then obtain, for the Lord of the Sabbath, the same pledge of you, which Israel gave to Jehovah at the foot of mount Sinai, “All that the Lord hath spoken we will do*.”

The passages, I have read you, furnish plenty of materials for a very extensive discussion; but as this might be calculated rather to fatigue than to edify, I shall select the following propositions, as plainly established by these passages, and as the most hopeful way of impressing them on your minds, shall refer you immediately to their contents for illustration.

(1.) The holy Sabbath is an institution as old as the creation. (2.) By the death and resurrection of Christ, the obligation of the holy Sabbath hath been peculiarly consecrated and sweetened to all his followers. (3.) It hath been the marked care

* Exod. xx.

of the God of heaven, as mankind have fallen away from the sanctification of the holy Sabbath, to restore and preserve the remembrance of it in his church. (4.) The laws of the God of heaven, respecting the holy Sabbath, are very explicit, as to the manner in which it is to be sanctified. (5.) So jealous is Jehovah of his own day, that to shew men the guilt of profaning it, he hath fenced it about with very solemn penalties. (6.) Exercises of pleasure and of recreation, upon God's holy day, are freedoms altogether inconsistent with Sabbath sanctification. (7.) The Christian magistrate, in his place, is an eminent blessing to mankind, as well as useful servant of God, for guarding the holy Sabbath from every species of public abuse. (8.) When a city or a nation incur the guilt of profaning the holy Sabbath, and persist in it, God will at length espouse the quarrel, by inflicting public judgments upon them. (9.) The profanation of the Lord's day is altogether inconsistent with the prosperity of religion, either in a person or among any people.

After illustrating these propositions, I shall take the liberty, by bringing the subject directly home to ourselves, to make a call upon you, according to the degree of opportunity or influence you possess, to lend your aid to the reformation, in this respect, which the present alarming progress of the evil so imperiously demands. And the Lord of the Sabbath accompany the prosecution of these articles with such omnipotent energy, as to convince the gainsayer, and gain a complete change upon the heart and the behaviour of every offender!

I. 'THE holy Sabbath is an institution as old as the creation.' I refer you, for proof of this, to Gen. ii. 2, 3. "On the seventh day God ended his work which he had made. And he rested on the seventh

day from all his works which he had made ; and God blessed the seventh day, and sanctified it, because that in it he rested from all his works which God had created and made." This is the law of the Sabbath to man in a state of innocence. Instituted in commemoration of God's resting from all his works which he had finished at creation, it was designed to be of perpetual obligation upon man. The reason of the institution is the same in all ages; and as time hath advanced, the call hath become the louder to observe and maintain this ordinance of heaven in its original purity. On the republication of this law from Mount Sinai, the original institution, with the design of it, is employed to enforce upon Israel the observance of that holy day *.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it." It is added elsewhere †,

"In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." There recourse is had, more than two thousand and five hundred years afterwards, to the original law of the Sabbath, as of equal obligation then as when it was first intimated to man.

It is not my business here to dispute the point with the atheist, who denies the existence of God ; nor to contend with the deist, who, in spite of all the evidences of the Christian religion, which blaze so bright around him, and in abuse of that reason, of which he boasts so confidently as his guide, resolutely persists in rejecting the divinity of revelation. I am addressing an audience of professing Christians, who are understood to be well satisfied, and settled in their minds, concerning both. If then you believe that Jehovah is, this belief lays you

* Ex. xx. 11.

† Chap. xxxi. 17.

under every obligation to worship and adore him. Upon the admission that he is to be worshipped, the other consequence is as irresistible, that a certain portion of your time is to be devoted to the purposes of divine worship. But the most high God is Lord of all your time; and therefore to him belongs the prior claim, of fixing that proportion of it, which he is pleased to consecrate to his service.

These principles of natural religion are fully admitted and established, in the passages of Scripture just now adduced. There it is expressly stated, that immediately after he had made all things, he rested on the seventh day; and to perpetuate the memory of so great a work, he consecrated the seventh part of time, to be ever after devoted by man to the purposes of serving and enjoying the God that made him. It is accordingly added, "The Lord blessed the Sabbath day, and sanctified, or hallowed it." That is, he set apart by his command, by his example, and blessing, the seventh part of time, from the ordinary labour and the use of man, to the honour, and service, and worship of himself.

Here, then, is the origin of the Sabbath day. It is venerable for its antiquity. Man, as man, would have been subject to its law in his state of innocence, no less than man in his fallen condition. Almost coeval with the existence of man, and before the institution of typical or ceremonial ordinances became necessary, the morality of the precept, I must repeat it, is irresistibly established; and by the use that is made of it on the republication of the decalogue from Mount Sinai, the law of the Sabbath is infallibly ascertained to be of perpetual obligation. There it constitutes a very important branch of the moral law; which, you know, was proclaimed from amidst the smoke, the flames, and the rolling thunder of the burning mount, be-

fore any part of the shadowy ordinances of the Jewish ritual, which was to be done away by the coming of Christ, was revealed.

One idea farther I beg leave to press upon your attention before I quit this proposition, and that is the *reasonableness* of this precept. If the Lord of all our time hath consigned to man, by a perpetual ordinance, six days of the week for his own employment, is it not reasonable and fair, that man should guard, with religious care, against every encroachment upon any part of the seventh? This becomes the more reasonable, when, in such positive terms, the Lord of the Sabbath claims it as his own. And what think you of the reason drawn from his own example? He rested on that day, and was refreshed in the enjoyment of himself, and in the contemplation of the works which he had made. The example is stated for our imitation. Not only hath he given us his precept, but he hath condescended to annex his own example, as to the manner in which we are to sanctify the Sabbath. We are to rest from our ordinary labour, and be refreshed with the enjoyment of our God, and with devout meditations upon "his works of wonder to the children of men." But added to all this, "he blessed the Sabbath day;" that is, he consecrated it to holy purposes to the end of time.

What then can the Sabbath breaker expect, but God's curse, if he shall wantonly encroach upon that time, which the Lord of time hath consecrated to his own use, by the solemn form of his positive *blessing*? You would be shocked at the proposal of breaking into a temple, and carrying from thence, for profane purposes, the utensils, or the treasures, which had been dedicated to the services of religion. But can you shew me the greater, or an equal aggravation in this case, to a man breaking through all

the solemnities by which our God hath sanctified the Sabbath day, and prostituting it to labour; to his own amusement, or recreation; to feasting, or carnal mirth with friends; to answering letters upon business, or by whatever other way his depraved mind shall prompt him to profane it? Do, do but shew me wherein the crime is less; or let it never be heard from this time forward, that people calling themselves Christians should indulge in freedoms with the holy Sabbath, which, if fairly investigated, will be found to differ little from the crime of sacrilege. Sacrilege! what shall you say, if, upon a candid investigation of the case, it be found to be the greatest crime of the two? Sacrilege commonly applies to the profanation of what hath been dedicated to religion by man; but Sabbath-breaking is a profanation of what hath been most solemnly consecrated to religion by the most high God himself. And which of these involves the greatest guilt, you may judge.

II. ‘By the death and resurrection of Jesus Christ, the obligation of the Holy Sabbath hath been peculiarly consecrated and sweetened to all his followers.’ This proposition is founded upon Heb. iv. 10. “For he that is entered into his rest, he also hath ceased from his own work, as God did from his.” I have thus early introduced this meditation upon the subject, that, by connecting the commemoration of the rest from the work of redemption, so closely with the commemoration of the rest from the work of creation, you may perceive, that the coming of Jesus Christ, instead of relaxing in any degree the obligation to sanctify the Sabbath day, presents a mighty accession of reason and motive in aid of its authority over us. He “came not to de-

stroy the law or the prophets*, but to fulfil." Yes. And to lay his followers under new obligations of obedience to the moral law, as an unalterable rule of holiness.

Besides, by thus early connecting the subject of Sabbath sanctification with the person and glory of Christ, and by stating it as a memorial of his rest from the works of redemption, it comes recommended to your obedience by every evangelical consideration, which can gain the heart, can engage the affections, and secure the conscience. Thus, too, you become prepared for admitting, in its true light and importance, every thing which is to be added, concerning the due observance of this holy day, and the immense guilt of profaning it.

The law concerning the consecration of the seventh part of our time to the most high God, we have already beheld to be a moral law; and therefore must be of equal obligation upon men after the coming of Jesus Christ, as before that event. There was, of consequence, no need of a new revelation of this moral precept, at the introduction of the Christian dispensation. Moses and the prophets had delivered a very explicit revelation upon the subject already; and as the writings of these holy men were equally to be revered by the church with the writings of the evangelists and the apostles, a repetition was altogether unnecessary†. If, however, from the resurrection of Christ, a new æra was to commence, in which the Sabbath was designed to commemorate his resting from his work of redemption, as the seventh day Sabbath had perpetuated, from the beginning of the world, till that stupen-

* Matth. v. 17.

† See upon this the Rev. Mr Mitchell's excellent Treatise on the Christian Sabbath, p. 64. &c.

dous event, Jehovah's resting from his work of creation, it became necessary that this be revealed to the church. And, accordingly, in the passage selected from the Epistle to the Hebrews, the necessary revelation is made. "Jesus, who is entered into his rest, he also hath ceased from his own work, as God did from his."

There is a passage in that very mysterious vision, toward the conclusion of the prophecies of Ezekiel, which hath been commonly understood as a prediction of the change of the Sabbath from the seventh to the first day of the week; and by referring you to this saying in the Hebrews, in connection with the practice of Christ and his apostles, you have a most luminous commentary upon this dark prophecy. You have the prophecy in the 48d chap. and 27th verse, "And when the days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings: and I will accept them, saith the Lord God." Connect with this the statement in the Hebrews, that on the Sabbath, or day of rest, Christ "ceased from his own works, as God did from his," and the application is natural and easy.

The works here ascribed to Christ as his own, could be none other than his works of obedience and suffering, by which he ransomed a lost world from perdition. Here, then, is a still more glorious work than the work of creation. And if the day on which Jehovah rested from his works at creation had been celebrated with such conspicuous honours, until another day should dawn, in which a work of still more glory and renown should be completed, ought not such a change of time to take place, as shall perpetuate, with suitable honours, the day of

this completion, on which Jesus rested from this work, which so eminently excels in glory? And, accordingly, from that day, and so forward, the New Testament priesthood, according to the prophecy before us, do, in the publication of the gospel, and celebration of the Supper, present Jesus Christ the substance of all burnt offerings and peace offerings, at once to the Father and the faith of men, as the only foundation of a sinner's acceptance and hope before him.

This, then, is the day which the Lord hath made, and consecrated to the express purpose of celebrating the great redemption of a lost world from perdition, and of preparing them for the abodes of immortality. In his resurrection from the dead, accordingly, when "the pains of hell were loosed, because he could not be holden any longer of them," commenced his rest from all his works. Upon that day he met with his disciples; discoursed with them, out of Moses and the prophets, of the necessity of his sufferings and death; and, in reviewing the works which he had done, he and they 'rejoiced, and were refreshed.' On that day week he met with them again. And from his practice in these two instances, are we not warranted to conclude, although the historian be silent in the matter, that upon every first day of the week, during his continuance on earth, he spent the Sabbath in company with his disciples? He conducted their devotions; he spake of the things pertaining to the kingdom of God; and gave them commandment concerning his gospel church. And perhaps, upon an accurate investigation of all circumstances respecting the forty days in which he was seen of his disciples, the day of his ascension might be traced to the first day of the week also;—that glorious and triumphant day,

in which ‘God went up with a shout, the Lord with the sound of a trumpet.’—That day, on which he led out his disciples as far as to Bethany, and ‘blessed them: and while he blessed them, he was parted from them, and carried up into heaven*.’ An event, the celebration of which must greatly enliven the devotions of the Lord’s Day!

As a proof that the apostles understood their Lord’s will most distinctly on this matter, we find them, and the rest of the infant church, all assembled, with one accord, in one place, seven days after this, which was the day of Pentecost. Then “the Holy Ghost descended upon them, in the appearance of cloven tongues like as of fire, and sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance †.”

“The first day of the week” was from that period the ordinary name given to the Christian Sabbath. On that day, and so forward, the Christians held their religious assemblies. On that day they collected for the poor. On that day the word of the gospel was proclaimed in the meetings of the saints; and that, too, was the day on which the disciples came together to break bread. Add to all these, that this was the day on which the glorified Redeemer appeared to John, during his solitary confinement in the dreary island of Patmos; whether he had been banished for ‘the word of God, and the testimony of Jesus Christ †.’ John’s language here is singularly expressive. He calls it the ‘dominical day.’ The day, that is, which Jesus the LORD claims as much to be his own, and sacred to all the purposes of divine worship, and other religious services, as the se-

* Luke, xxiv. 50. 51.

† Act ii. 3. 4.

‡ Rev. i. 9.

venth day had been claimed by Jehovah, from the creation of the world down to the Redeemer's resurrection from the dead.

It is, at the same time, to be kept particularly in your eye, that in the change of the Sabbath from the seventh to the first day of the week, you are to transfer all the obligations which existed from the beginning, to 'remember the Sabbath day, to keep it holy,' to the day now observed for that purpose; and to incorporate with these, all the tender and constraining motives and obligations which arise from the grace, the goodness, and the love, of the Lord of the Sabbath, displayed in your redemption.—By this statement, short as it is, considering the importance and magnitude of the article, you are at once informed and perfectly satisfied, I trust, that the Christian Sabbath, now kept in commemoration of the resurrection of our Redeemer, receives no small accession of obligation from the works which it commemorates; and that this obligation is perpetual to the end of time.

But this is not all; as a further commendation of this day to our homage and obedience, you are to recollect, that it is peculiarly consecrated and sweetened to all his followers, by the death and resurrection of Jesus Christ. In the works which were finished by Christ's rising 'the third day, according to the Scriptures *,' there is such an illustrious display of all the perfections of deity; the redemption of men is brought to pass in such an heart-melting and astonishing manner; the sufficiency of the atonement hath been so effectually established; the triumphs over the enemies of the church have been so complete; the restoration of man to an happiness still more noble than could have

* 1 Cor. xv. 4.

been enjoyed by him in the sequestered bowers of Paradise, hath been so infallibly ascertained; and such demonstrations given of his own eternal Sonship by his resurrection from the dead; that the day which terminated all these works and labours of love, and is ordained of heaven to be a memorial of them, must be a very sweet and refreshing day to every follower of the triumphant Saviour. Thus, Christian, every thing in the undertaking, the incarnation, the life, the obedience, the death, and resurrection of the Lord of the Sabbath, conspire to consecrate and increase the sanctity of the day to you, and to render it eminently a delight, the holy of the Lord, and honourable, to every considerate and candid mind.

Surely then, if the obligations to keep the seventh day Sabbath from the creation be strong and irresistible, the obligations upon us Christians, to keep holy to God the first day of the week, now observed in its place, must be greatly increased; when the superlative works of our redemption are the objects of its commemoration. If you be Christians, then a necessity, dictated by the most constraining considerations, lies upon you to satisfy all, that you are entitled to this honourable name, by the sacred homage you pay your great master, in 'remembering the Sabbath day to keep it holy.' The matter is quite too weighty to be trifled with. And the person who can trifle with such serious things, by using unlawful freedoms with the Christian Sabbath, in so far resigns his pretensions to be a Christian.

III. 'It hath been the marked care of the God of heaven, as mankind have fallen away from the sanctification of the holy Sabbath, to restore and preserve the remembrance of it in his church.' This is founded upon the law of the fourth command-

ment, as published from Sinai *, “Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy works. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant; nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it”. “In six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed †.” “Six days thou shalt work; but on the seventh day thou shalt rest. In earing time and in harvest thou shalt rest ‡.”

Mark the tenor of the fourth commandment. The form of speech with which it is introduced, as well as the history of the law at the creation with which it concludes, evidently establishes this proposition. The call to remember the Sabbath day plainly intimates to man the proneness of nations and churches to *forget* it. It notifies, moreover, that as, in the progress of Society, departure from the truth, and corruption of manners, have increased, and do increase, with the advance of time; so the memory of the Sabbath, as well as the knowledge and worship of the only true God, would have been entirely lost, if, by the special interposition of heaven, a restoration had not taken place at certain times of reformation. For both these members of the proposition, I have only to appeal to the history of man, and of the Church of God, both sacred and profane.

I consider this as of so much consequence in establishing the great principle, that Jehovah is too much set upon securing the credit of his Sabbath

* Exod. xx. 8—11.

† Chap. xxxi. 17.

‡ Chap. xxxiv. 21.

among mankind and in his church, to allow the profligacy of any age to obliterate the remembrance of it, that I hope I shall be indulged with your attention, while I trace the ways of God respecting it, during the ages of the world, from the creation down to the giving of the law at Mount Sinai.

During the nine hundred and thirty years in which Adam lived, that pious father of our race, to whom the law of the Sabbath was first delivered, would take care to have it preserved in its original sanctity in his own family, and among the collateral branches of it, as far as his authority and influence could go. But there was a wicked Cain, who very early went out from the presence of the Lord*. It is not to be supposed, that the Sabbath would ever be duly respected, either by him or his irreligious descendants. But, like the ordinary progress of all vice, it would meet first with a partial, and then with a total neglect.

In the line of Seth, however, 'men began to call on the name of the Lord.' That is, they, in a social capacity, devoted themselves to the service of the most high God in acts of public worship. And while men continued to perform to their God such a reasonable service, this would secure the sanctification of the Sabbath to such holy purposes.

Adam lived till Lamech the Son of Methuselah, and father of Noah, was fifty-six years old. Blessed by the instruction and example of such a venerable sire as Adam, together with the other fathers of that age, Lamech enjoyed every opportunity of knowing most correctly the law of the Sabbath; so as to observe it in his own person and family, and to instruct his children to walk in the footsteps of their pious progenitors. Only Noah, however, of all his sons and daughters, is said to 'have found

* Gen. iv. 16.

grace in the eyes of the Lord.'—“ And Noah was a just man, and perfect in his generation; and Noah walked with God *.” But as to the rest of that generation, irreligion and profligacy of manners had arrived to such an height, that “ God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually. The earth also was corrupt before God, and the earth was filled with violence—And God looked upon the earth, and behold it was corrupt : for all flesh had corrupted his way upon the earth †.”

Here then was a most alarming falling away. All respect for the Sabbath was lost. And the inseparable attendant, profligacy of every description, abounded. The true religion, and the sanctification of the Sabbath, was confined to one family, to the household of Noah ; and perhaps even there, the temper of the times found its way.—You know the consequence. By the universal deluge, the whole human race were swept from the earth at once, with the exception of Noah and his family ; and thus the world was purged from wickedness, by the destruction of its inhabitants. What a solemn lesson and warning to every succeeding generation of mankind !

This sweeping calamity, occasioned by the universal wickedness, was succeeded by many remarkable displays of the favour of Jehovah to Noah and his family. He entered into covenant with him, and under the emblem of the covenant of the rainbow, a better covenant seems to have been established with them. Under the government of such a pious and zealous father : with such a series of unparalleled judgments passing before their eyes ; and

* Gen. vi. 8. 9.

† Verses 5. 6. 11. 12.

especially with the enjoyment of such gracious visits and revelations from the God of heaven, the sons of Noah and their wives, possessed every advantage for settling a complete reformation. The Sabbath, under the care of such a preacher of righteousness, would be kept with eminent sanctity in his family : and the ordinances of divine worship revived and preserved with much original purity and zeal.

This revival, however, seems not to have been of long continuance. For scarcely one hundred years had revolved from the flood, till the vices and the follies of mankind had brought upon them the confusion of languages at Babel : and from that period, the far greater part of mankind lost the remembrance of the Sabbath, and degenerated into all the idolatries and impieties which afterwards disgraced the Gentile nations.

The year in which Noah died, Abraham of the line of Shem was born : and Shem lived till within fifteen years of the death of that ' Father of the faithful.' Thus was the channel of information kept open for the history of the creation, the history of the Sabbath, the history of the flood, &c. &c. to be distinctly communicated to Abraham. By his conversion, and call out of a land of graven images, another æra commences for the restoration of the true religion, and of the sanctification of the holy Sabbath. It is accordingly related of him, that on coming into the land of Canaan, wherever he pitched his tent, he set up his altar, and called upon the name of Jehovah*. Through Isaac, Jacob, and his twelve sons, with their posterity, the tradition regularly descended, till Moses and Aaron were raised of God to restore the religion and liberties of their brethren, by conducting them, under his mighty hand, out of Egypt.

* Gen. xii. 6—8,

Israel, denied by their cruel oppressors the bodily rest of the Sabbath, would far less enjoy the day for the purposes of religious devotion. But from the period in which Moses and Aaron appeared as their deliverers, the knowledge of the Sabbath seems to have been revived. For immediately on passing the Red Sea, and pitching in the wilderness, before they arrived at the foot of Sinai, Moses speaks of the Sabbath as an institution they well knew, and gave orders, by the commands of Jehovah, how they were to supply themselves with a double allowance of the manna on the sixth day, in order that the seventh might be consecrated to an holy resting all that day. *

The more effectually, however, to accomplish the designs of heaven in restoring the moral law in general, and in a particular manner the law of the Sabbath, Jehovah calls Israel to the most solemn convention at Sinai that the world had ever beheld. All nature is roused to attention by the circumstances of majesty and awful solemnity with which the approach of Jehovah is announced; and Israel, with Moses advanced before them, exceedingly fears and quakes. The thunders roll; the lightnings flash; the trumpets sound; Sinai is altogether in a smoke, Jehovah descends upon it in fire: the smoke ascends as the smoke of a furnace: the whole mountain quakes exceedingly; and from amidst the thick darkness, these words were proclaimed, with a majesty, which you would think the most stupid Israelite could never have forgotten †. “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.”——
“Remember the Sabbath to keep it holy, &c. &c.

Thus the original law for the sanctification of the

* Exod. xvi. 22—30.

† Exod. xix. 20.

Sabbath is amended by sundry additions. And the circumstances of awful grandeur with which it is published, the endearing relation in which the God of Israel proclaims himself in the preface, and the reasons with which it is enforced, were well calculated to restore that reverence for it, which mankind had lost, and even Israel was in such need to have impressed on their minds. The church in the wilderness is honoured to be the guardian of that holy day; and Moses, the lawgiver and king in Jeshurun, is to see the law concerning it duly respected.

Here I must stop in our detail of evidence in illustration of this particular: although it would have been easy to have adduced to the same purpose, the revival at the restoration from Babylon; the appearance of the Son of God in flesh; the descent of the Holy Ghost at Pentecost; the edict of Constantine the Great for the Sanctification of the Sabbath; the reformation from Popery; the luminous period of religious reformation, and Sabbath sanctification enjoyed by our ancestors in our own country about one hundred and fifty years ago.

But enough hath been said, I trust, to illustrate the proposition, and to establish this great truth, for our admonition as Christians. If the Providence of God hath so uniformly watched over the affairs of men in the ages that are past, so as to restore the memory of his Sabbath when it was like to be lost, and punish a dissolute age for the encroachments they have made upon it, none of us have any reason to suppose him indifferent to the prevailing abuse of the Sabbath, which is at once the reproach and the calamity of our times, or that he will allow such deliberate and progressive impiety to pass unpunished. The way of safety and of duty, on the contrary, is to take the alarm in time; to before most

in the reformation, in so far as the crime of Sabbath-breaking attacheth unto us, and to set ourselves in our stations to resist the progress of the growing evil.

DISCOURSE SECOND.

THERE is in the heart of man by nature, a principle of aversion to every part of the divine law. “Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be *.” If, therefore, any part of the divine law be more generally trespassed than another, say the part that respects the Holy Sabbath, the exposure of these trespasses will be the more unacceptable; and the general opinion will be more disposed to apologise for the offence, or perhaps to disregard it altogether. Nay, it will be well, if a pressure of this labour of love be not treated, at length, as an officious intermeddling with the liberties of men: as if liberty were such an impious and profane thing, as to grant mankind a dispensation to violate the rights of God at pleasure.

But, I trust, my brethren, that it is sufficient only to mention these things, to put you upon your guard against such indecencies. Sabbath sanctification, you must perceive, to be an indispensable duty, so

* Rom. vii. 7.

binding upon "every one that names the name of Christ", that such of you, as have been hitherto in the habit "of doing your own way, finding your own pleasure, or speaking your own words," on that holy day, must be satisfied of the necessity of renouncing such an habit, although hitherto useful to you as a right hand, and dear as a right eye.

Having closed the preceeding discourse with what I intended by the III. proposition, permit me now to call you attention to the

IV. And that is, "The laws of the God of heaven are very explicit, as to the manner in which the holy Sabbath is to be sanctified." Let us hear these laws again. Weary not, I entreat you, of the repetition: but listen to them with the fixed resolution, as helped of God, to be all submission to their authority. "Remember the Sabbath day, to keep it holy, six days shalt thou labour and do all thy works. But the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it*."—"And the Lord spake unto Moses, saying, speak ye also unto the children of Israel, saying, verily my Sabbaths ye shall keep: for it is a sign between me and you, throughout your generations, that you may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you.—Six days may work be done: But in the seventh is the Sab-

* Exod. xx. 8—11.

bath of rest, holy to the Lord.—For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed*.”.—“Six days thou shalt work : but on the seventh day thou shalt rest. *In earing time and harvest thou shalt rest †.*”

Such are the laws respecting the manner in which the holy Sabbath is to be sanctified. Nor can I give you the true spirit of them in language so appropriate, as the compilers of our shorter Catechism have used upon the occasion. “The Sabbath,” according to that admirable compend of revealed religion, “is to be sanctified by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days ; and spending the whole time in the public and private exercises of God’s worship ; except so much as is to be taken up in the works of necessity and mercy.—The fourth commandment forbiddeth the omission, or careless performance of the duties required, and the profaning of the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about worldly employments or recreations.”

Here then is a clear and explicit comment upon the laws respecting the sanctification of the Sabbath : and, being the doctrine taught upon the subject by our national church, the most obvious consistency requires each member in her communion to conform accordingly, as well as every one not in her communion, who professes an adherence to the scriptural principles exhibited in her standards. Consistency of character and behaviour is what every one, who respects himself, is exceedingly careful to preserve in his intercourse in life. Consistency in religious profession ought certainly to be, at least, equally studied. And if only the claims of

* Exod. xxxi. 12, 13, 14, 15, 17.

† Chap. xxxiv. 21.

consistency in the matter were duly regarded, there would be little occasion to enlarge upon the subject. What an happy, orderly, devout, and sober people would we be!

The first and most obvious thing which must catch the attention, in contemplating the laws respecting the holy Sabbath, is the order, to keep it as a day of rest both to man and to beast. What a change on the manners of our countrymen would conformity to this individual article produce! what an alteration to the better upon the external decency of Society! No work is to be performed either by man or beast, except works of necessity or mercy. This renders the Sabbath an eminent blessing to the inferior creation, as well as to man, especially that part of it which is employed in daily labour for the use of man. There is a cruelty in impiety toward the wretched instrument which it makes subservient to its guilt, whatever that instrument be. There is a gentleness and goodness in religion which sheds its benign influence over all. From a principle of justice and of mercy to cattle, then, as well as from the reverence we owe to the day of the Lord, a necessity is laid upon us, to abstain from all journeying upon business, or jaunting for recreation on Sabbath. Every man is "to abide in his place," except the claims of necessity or of mercy call him forth. And the man who acts otherwise proclaims in the most open manner, his hostility to the God of heaven, and contempt of that high authority which he hath interposed, for the protection of his Sabbath, against every such outrage. Travelling between our own dwelling and the house of God where we worship, called in scripture a 'Sabbath day's journey,' is however excepted.

But this part of the law prohibits every other spe-

cies of worldly employment, as well as travelling. All labour or employment, in the house or out of it, which is lawful on other days, is to be suspended upon this. Even '*in seed time and harvest,*' when the hurry of work, and uncertainty of weather in bad seasons, might be pled as an excuse, there is no exception. Nay, these are the times singled out in the law, when the keeping of the day is expressly commanded.

Even this however is not all. What man would degrade himself so low, as to suppose that the rest here required is merely a cessation from labour, in common to him with a brute? It is therefore very happily designed in our Shorter Catechism, 'an holy resting,' because the text says, the 'Sabbath is *holy* unto us.'—'Is the Sabbath of rest holy to the Lord?' Of consequence, while there is a cessation 'from worldly employments and recreations all that day,' there is to be a suitable diligence and activity, in improving its sacred hours in the services of God and religion.

Here it is necessary to animadvert on another encroachment upon the holy Sabbath. There are many who consider it as a day in which they may indulge in every species of sloth. They may keep long in bed in the morning, perhaps to such an excess, that they cannot be in readiness for attending the services of public worship in the forenoon. Or they are much earlier in bed in the evening, that they may be up betimes to worldly business next morning. Others again toil so hard through the week, or cause their servants to toil so hard, and be so late at it, especially upon the Saturday, and make their arrangements accordingly, and have them again so early at work on the Monday morning, that both themselves and servants are quite un-

fit for giving even bodily attendance upon the devotions of the day. Another class, equally wretched, have become so completely the slaves of the mammon of unrighteousness, that from a terror of something of this world going wrong during their absence, they will abandon the public ordinances of religion, in order that they may stay at home to keep watch upon it!—A most unseemly blot in any character! A behaviour truly degrading and detestable! Against such low and glaring vice, I cannot caution every one of you, my brethren, in too strong terms.

You are bound, by the august authority of the mighty and the holy One, to keep *all* the day holy unto him; and the liberties you take, in violation of such high authority, must subject you to his righteous displeasure. The holiness here enjoined respects principally the holy and devout affections to be cherished by the worshipper; as well as the holy services and exercises to which the whole day is to be devoted. By these remarks, I am introduced into a

Second branch of duty respecting the sanctification of the Sabbath. You have been taught, you will recollect, that “the whole time is to be spent in the public and private exercises of God’s worship, except so much as is to be taken up in the works “of necessity and mercy.”

Moses was accordingly commanded to have ‘an holy convocation’ upon that day: that is, the congregation of Israel were to be assembled on that day, for the purposes of public devotion; and as often as the congregation were called together, every Israelite was bound to appear in his place. Nor does the keeping of the day consist only in giving an external attendance during the hours of public

worship; but in a conscientious improvement of the whole time in private exercises also; either to prepare the mind for public worship, before we go to the house of God, or to profit by what we have been hearing, by meditation and prayer after we return.

Besides, by reading at home, and the exercises of catechising, the knowledge of what we have attained in religion is preserved, and some accession made to our former stock by such commendable perseverance. But where these exercises are omitted, and carelessness marks all our performances of religion on that day, what but ignorance must be the consequence? The next step to carelessness in performing duty, is to neglect it altogether. And where ignorance, irreligion, and impiety unite, immorality must prevail; and the reign of such complicated wickedness is commonly soon subverted by the judgments of incensed heaven.

To Israel, "the Sabbath was a sign between their God and them, that they might know that he was the Lord who sanctified them." Their observance of it, in the manner prescribed, was a test of their love and submission unto him. And the co-operation of his grace and Spirit, by the instituted ordinances of worship enjoyed by them on Sabbath, was a mark of his care to have the beauties of holiness restored to their persons. And hence, in the observance of this day, they were neither to profane the day by idleness, nor do upon it that which was in itself sinful; nor to perform the services of it in a careless manner, far less to omit them altogether; nor to indulge themselves in unnecessary thoughts, words, or works, about worldly employments or recreations.

And what, but all this, is the indispensable law

of the Sabbath still? The Christian Sabbath is a badge of distinction between the fearers of the God and Father of our Lord Jesus Christ, the great God of heaven and of earth; who desire to make conscience of sanctifying it to his honour: and the abandoned and profane; who openly glory in these indecent liberties and indulgences, by which the law of the Sabbath is violated, and the Lord of it insulted.

I call therefore upon you, my Christian brethren, to preserve this distinction. See that the whole day be kept holy by you. Let its sacred hours be devoted to prayer, to praise, to reading the scriptures, or helps to your better understanding them; to meditation; to hearing the word in public worship; to religious conversation; to self-examination; to instruction of others, by catechising, by admonishing, by exhortation, or reproof. Then will the day of the Lord be the busiest day of all the week to the person who is duly alive to the duties and services of it; and who believes how much it concerns the glory of God and the interests of religion, to exemplify the spirituality, the strictness, and extent of this holy commandment.

V. “So jealous is Jehovah of his own day, that “to shew men the guilt of profaning it, he hath “fenced it about with very solemn penalties.” Let us hear some of them. Exod. xxxi. 14. “Thou shalt keep the Sabbath, for it is holy unto you. Every one that defileth it shall surely be put to death. Ver. 15—Whosoever doth any work in the Sabbath day shall surely be put to death.”—Chap. xxxv. ver. 2. “There shall be to you a holy day, a Sabbath of rest to the Lord. Whosoever doth work therein shall be put to death. Nay, so explicit and

minute was the law to Israel, that the very kindling of fires on Sabbath was prohibited. Ver. 3. "Ye shall kindle no fire throughout your habitations upon the Sabbath day."

Even the manna, that miraculous and typical food, was not allowed to be gathered upon the Sabbath day: But a double portion fell about the tents of Israel on the day preceding, that they might lay by them in store for the Sabbath; and that none might go out to gather on that day. Nay, although the manna, that was kept till tomorrow through the week, stank, and so became unfit for use, yet the manna kept for Sabbath was subject to no corruption. Besides, the manna you know was withheld from falling upon the Sabbath. So careful was the Lord of the Sabbath to prevent every temptation to use undue freedoms with his holy day.

All these instances hold up a most striking lesson to Christians, who enjoy a more abundant revelation of the will of heaven, to be extremely cautious and jealous as to the freedoms they use with this day of the Lord. Carrying in provisions or pot-herbs, or bearing in water, or any such servile offices, which, with a very little foresight, could have been done upon the preceding evening, must be as offensive to the Lord of the Sabbath, as to gather a little manna off the ground adjoining to the tent in which the Israelite was lodged. And surely the sight of creatures, as wretched as filth and rags, and profligacy can make them, reeling through the principal streets of our cities on a Sabbath morning under loads of water from the public wells, is an insufferable insult upon all external decency; and cannot fail to be both grieving and offensive to the religious part of Society. Such spectacles

of pollution and wretchedness, as if already overtaken by the judgments of heaven, might have been sufficient to have deterred the young, and the more decent in appearance, from mingling with such an hideous group, and especially in such an employment. But the evil is progressive; and those of better appearance, to their shame be it spoken, by keeping such wretches in countenance, shew, that in point of regard to the Sabbath, they are no better than them. What a pity that the police of every city and town, and the better sort of every village, do not completely suppress such wanton and indecent freedoms with a day, which the Lord of it will have so entirely abstracted from the ordinary use of man!

The penalty of death, with which this law is protected, and which is so frequently repeated, displays the high criminality of Sabbath-breaking in the sight of Jehovah. Nor was death the punishment only of what we would account the most flagrant transgressions against the law of the Sabbath; but also of liberties which we would reckon scarcely any transgression at all. Witness the case of the man in the camp of Israel who was found gathering sticks on the Sabbath day. In his case, we are furnished with a very solemn example, of the offence which Jehovah takes at those liberties we are so ready to use with a day, which he hath assured us so positively is not ours, but his. This man was found by some in the camp, gathering sticks on that day. As a proof of the zeal, with which at this time some at least of Israel watched over others, so as to guard the day against all open violation, they not only express their displeasure at the man's conduct, reprove him for his trespass, and let him pass; but they arrest the offender, and bring him to

Moses and Aaron. To Moses the civil ruler, and to Aaron the high priest: and to their honour be it spoken, instead discouraging the zeal of the informer by any coldness on their part, they employ the influence of their high stations in giving all support and countenance to such a display of public spirit, for the honour of God, and the welfare of Society.

People less zealous for the law of the Lord, but not so honourable nor useful, would have allowed all to pass, rather than be subjected to any odium or inconveniency in the business. But instead of being thus accessory, by connivance or allowance, to the progress of such a public evil, they bring the first offender to the Magistrate, that by his timely interference, farther mischief might be prevented.

These supreme rulers in the church and state, to shew at the same time, that they were not to be directed by their own caprice or opinion in the discharge of their high trust, but to be governed solely by the law of heaven, put the man in ward, till the will of the Lord of the Sabbath, concerning him, be known. — You know the issue. The man, by the express order of the God of heaven, was stoned to death! and stoned to death by all the congregation; that the share, which each had in the execution of this sentence, might more effectually prevent all Israel from using any such liberties with the Sabbath in future.

Many apologies might have been made for this man. The fault, as we would reckon, was so small. Only picking up a few sticks beyond the camp, either to make himself comfortable in his tent, or to prepare some savoury food for himself and his family. The man was very peaceably disposing of himself. He

was making no riot in the camp. He was offering no injury to his neighbour; but quietly gathering a few sticks beyond the boundaries where the tents of Israel were pitched. And it is extremely probable, upon being challenged for his fault, that the man would bless himself, and say, 'I wish neither I nor any other may ever be worse employed.'—The common method by which offenders, either in this or in any other violation of the law of God, stifle convictions in their own mind, and try to extenuate the offence to others.

But for ever hushed be all such frivolous pleadings! Let God be true, and every man a liar. Let the Supreme be heard. Let his word be duly regarded; and the foolish effusions of the heart of man, in extenuation of the guilt of Sabbath-breaking, suppressed. Death is the sentence pronounced by him, who can do nothing wrong. And not one in the camp stood up to intercede on behalf of the offender.

I stay not to comment upon the apology which may be argued, from the *peculiarity* of the dispensation under which the offender suffered; from whence it is meant to infer, that the law of the Sabbath is not so strictly binding upon us as upon the Jews. I only say, to me, at least, this is no satisfactory account of the matter. It rather seems, that Israel, along with the mixed multitude who came out of Egypt with them, had been so unaccustomed to the observance of the Sabbath there, that the wisdom of heaven found it indispensibly necessary to make death the penalty of Sabbath-breaking; and under this law, to make an example of one, for the warning and reformation of all the rest. And this is surely transmitted to us for our admonition and warning, against a sin, which Jehovah hath formerly punished with such severity.

Is not this, then, the fair and necessary conclusion of all that hath been said on this article? That Jehovah is very jealous of his Sabbath:—that the guilt of profaning it is great in his account:—and that freedoms, used with it, occasionally to serve our own conveniency, are very offensive in the sight of his Holiness. Now, my beloved brethren, I beseech you, in the bowels of mercy and love, to ponder these things with due gravity and attention. Sport not with them, under the pretence that the law of the Sabbath is not so strictly binding now. For till it can be proved, that the most High is not as jealous of his day now as ever; and, of consequence, is not as much offended at the encroachments which men make upon it, it is certainly wisest for every one of us, who bear the Christian name, to err upon the side of safety.—To indulge in no freedoms with the Christian Sabbath, against which, either by express declaration, or by necessary consequence, any part of the word of God lifts up its voice.

VI. “Exercises of pleasure and recreation upon God’s holy day are indulgencies altogether inconsistent with Sabbath sanctification.” Upon this part of the subject, I am prepared to encounter no small measure of exception. Exercises of pleasure and recreation upon Sabbath, by parties made up for pleasure walks, for visiting or meeting with friends, or for taking a jaunt into the country, have become so frequent; and general practice hath given such a sanction to these very indecent and pernicious liberties, that however much truth and the imperious claims of religion and duty be upon my side, I am well aware, that many plausible apologies will be pled for continuing the evil custom. Nay, without the formality of offering an apology, the most ignorant will, I fear, be most obstinate in refusing conviction;

and the most guilty will be least disposed to listen to the commanding voice of truth, of reason, of revelation, and of duty, upon the point. Nor have these discouraging occurrences overtaken me by surprise; I foresaw them from the beginning, in forming my resolution to contribute my feeble endeavours, with other friends of religion, to resist the progress of these growing evils. I had even taken into the calculation, that the friends whom I love, and will ever be happy to serve, might not be so zealous as I could wish in strengthening my hands in the service; although in this my fears have been entirely disappointed. But even this, although it it would have made me extremely sorry, would not have operated upon my mind to discourage me from the attempt. All is in the hand of that great Master whom I serve: and altho' success should not crown the endeavours of those who are embarked in his service, yet great is the consolation and the safety of faithfulness in a time of prevailing iniquity, and of public chastening for public transgression.

But, my brethren, you ought to remember, that '*self-denial*,' is one of the first lessons we are to learn in the school of Christ. "If any man will come after me, let him deny himself, and take up his cross, and follow me.*" And who, that recollects for a moment how much the great Redeemer of our race denied himself for our sake, can refuse to be denied to the indecent and criminal freedoms of a loose age with the Christian Sabbath, for his sake?—It is very readily granted, that a walk in a fine day with a friend or a companion, on the streets or in the fields, especially when we are clean and in dress, may be both a pleasure and a recreation; and the temptation becomes the stronger, if we be con-

* Mat. xvi. 24.

finer to business through the week. But all these, with whatever other enticing circumstances, would incline our hearts to such amusements upon Sabbath, are to be abandoned by us at once, if the voice of God in his word condemn the practice. Nay more, if we have the fear of God in our hearts, such a principle will guard us against using any such liberties with his holy day.

Hearken then, my beloved brethren, and be admonished of the inconsistency of all such practices and indulgencies with the sanctification of the Sabbath, by a declaration of the mind of heaven upon it, as much in point to the present case, as if by an audible 'voice from the excellent glory,' these words were now sounding in your ears: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable: and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy servant; for the mouth of the Lord hath spoken it.*"

Here then is Heaven's verdict; and to such high authority, every necessity is laid upon us to bow with the profoundest reverence. And as to pleasure and advantage in the matter, I am in no hesitation to rest the issue of the question even upon this claim. I shall even make the appeal to yourselves, if such high favours from the God of mercy as are here annexed by promise to the keeping of the Sabbath, be not out of sight, more advantageous and pleasant, than ten thousand times the enjoyment

* Isa. lviii. 13, 14.

enjoyment you could promise yourself, by an appropriation of the day to all those exercises of pleasure and recreation which our carnal humours could propose. But with a quotation so much in point, we must not so easily part, without availing ourselves of the aids which it holds out to us on this weighty argument.

Pardon me, my beloved brethren, although I put the supposition, that some of you have hitherto seen no harm in traversing our streets, in resorting to our shores, or frequenting the public walks during the intervals of divine worship, or even in the time of the devotions of the house of God. Perhaps you think it no harm to loll over windows, or stand at the head of every street or lane, conversing with all you meet, about the most carnal and unsuitable topics for the Lord's day. Nay, the Sabbath is very probably to you the most irksome day of the whole week; and as yet you have never felt the obligation on you to honour the most high God of heaven and of earth, by bestowing all due homage upon his holy day. Forgive me this freedom; for it is well meant. I am disposed neither to say severe things to you, nor to make you feel affronted; but only to allure you into the path of duty and of safety, and to draw you off from the enticements of vice.

Come then, my brethren; turn up your Bibles to Isaiah lviii. 13. and I hope to satisfy you before we part of the contrariety of the fashionable amusements and recreations upon Sabbath, to the mind of God in his word; and to gain your consent to renounce all such liberties in future. Obedience to the law of the Sabbath is what God hath all along required of his people, as a distinguished test of friendship; and dont you think that the same

pledge is equally incumbent on you? wherein then, say you, does this obedience consist? Turn to the text, and you see it. It consists,

(1.) In ‘turning away our feet from the Sabbath;’ that is, from profaning my Sabbath by unnecessary travelling upon it, either in performing journies, or in taking pleasure walks. It is accordingly immediately added, ‘from doing thy pleasure on my holy day;’ that is, from seeking amusement, recreation, or entertainment, from carnal objects, instead of devoting the sacred hours of my holy day to the exercises of devotion. There is much expression in the use of the terms, ‘my holy day’! He hereby gives us to understand, that every indulgence on our part, in sport, in passtime, and recreation, by which the exercises of devotion are neglected, is altogether inconsistent with the sacred purposes of that consecrated day. This instruction is so obvious, that he that runs may read it: and I beseech you to remember the Lord of the Sabbath is giving this notice to you.

But, (2.) Not only are you called by this voice to abstain from practices that would profane the Sabbath; but you are to devote yourselves to exercises, by which it shall be eminently honoured. You are to ‘call the Sabbath a delight.’ The Lord’s day and its devotions, must not be a burden to any of you, but a delight. You are to delight even in its *restraints*, as well as in the exercises which it requires you to perform. Nor indeed can its exercises be pleasant, as long as its restraints all galling. This delight is opposed to that stiff, cold formality, by which men of no religion may go the rounds of external devotion, while to this moment they never tasted one sip of religious enjoyment in them. Add to this, that you are not only to delight in the Sab-

bath; but to call it so to others. You are to ‘*call the Sabbath a delight.*’ That is, you are publicly to proclaim the satisfaction you have in it, by the punctuality and warmth with which you engage in its devotions; and the pleasure you manifest in improving its consecrated hours to the spiritual edification of yourselves and others.—You are to call it ‘the holy of the Lord,’ as well as a delight. You are to proclaim this, by devoting the day to holy exercises, in opposition to the profane purposes to which it is prostituted by others among whom you live. While there is a general run by others from the house of God to the post-office; by which the instructions from the pulpit are drowned in the business of this world, be it your care to retire into your closet, and shut the doors behind you*. While others can find no better employment for the hours of the evening, than to read a Newspaper, or lounge in a Coffee-Room, be it your employ to improve yourselves, or those under your care, in the progress and knowledge of a crucified Saviour, by reading, by meditation, by prayer, by exhortation, and catechetical instruction. To all this, you are to call this day, ‘the holy of the Lord.’ If others should interrupt you in the exercises of devotion, or call you off to accompany them in any thing by which the Sabbath would be profaned; to such your answer is ready, ‘*The Sabbath is the holy of the Lord.*’ It is consecrated to his honour and service; ‘you must therefore have me excused from such agreement to profane it.’ Neither are you to be *ashamed* in thus asserting the cause of the Sabbath. It is an ‘honourable’ day, and it is an *honourable* service to stand up in its defence, and speak commendation of it to others.

* Isaiah xxvi. 20.

To crown all, this obedience consists, (3.) In having a particular respect to the honour of the Lord of the Sabbath in our care to sanctify it. We are to honour him whose name is Jehovah, in these three articles: 'In not doing our own ways. In not finding our own pleasure. In not speaking our own words.' "We are to honour him, not doing our own ways," God is 'eminently dishonoured, if we do upon Sabbath, any part of that business which it is not only lawful, but our indispensable duty, to do through the week. Let such as make no scruple of reading and answering letters upon business, or any other worldly topic, gravely consider this. Nor are there wanting among us, persons calling themselves Christians, who scruple not to transact civil business with any who will transact it with them, as freely upon Sabbath as if it were a fair or a market day.—He is dishonoured if we seek the things that please ourselves, instead of studying what is pleasing to him. Let us therefore honour him, 'not finding our own pleasure'.—He is dishonoured, if we set not a guard over our lips as well as our hearts. We are not to speak our own words 'on God's holy day; all carnal, worldly conversation on Sabbath, is altogether unlike the man 'who names the name of Christ;' and is highly dishonouring and provoking to that God, 'in whose favour is life, and his loving kindness is better than life.'

After this short review of these sayings of the God of heaven, I now put it to every one of you, my brethren, if you be not satisfied in your own mind of the truth of this proposition, that 'exercises of pleasure and recreation upon God's holy day are indulgencies altogether inconsistent with 'Sabbath sanctification'. You will surely then plead no longer for these indulgencies, nor allow your-

selves to persist in them. You will particularly guard against the soul-wasting crime of sinning against your better judgment. Do, do but take the matter upon the authority of the God of heaven. Never fear that either interest, or health, or comfort, will ever suffer by keeping holy the Sabbath day. Do but make the trial! resign your enjoyment, your health, and your interest, into his hands, who is the Lord of the Sabbath: And instead of suffering injury in any of these by a conscientious care to sanctify the Lord's day, hear the pledge he hath given you, that you shall be eminent gainers. 'Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth; and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.'

VII. 'The Christian Magistrate, in his place, is an eminent blessing to mankind, as well as useful servant of God, for guarding the holy Sabbath from every kind of public abuse.' We never conceive aright of the ordinance of Magistracy, till we trace its origin to the most high God, 'whose kingdom ruleth over all.' A regular Magistracy, invested with due authority, and possessing the esteem and confidence of the subject, is one of the greatest public blessings, which the supreme Ruler can bestow upon the children of men. Every genuine friend of mankind will be satisfied of this; will cherish the sentiment in his own mind, and in the mind of others; and be ready to testify all suitable respect toward those who bear the office. He will esteem them as eminent blessings to mankind, and very useful servants of the most high God.

In a country like ours, where the Magistrates are Christians, and the purest dispensation of the

Christian religion is, by the laws of the land, the object of this special protection and care, the day, consecrated by the law of God to the purposes of public and private devotion, hath a particular claim upon their interposition to guard it from every kind of public abuse; and by securing a regular attendance by the subject upon the ordinances of the gospel, Magistrates thus take care that those means of instruction be respected, by which the knowledge of the true religion, which it is their charge to promote, is procured. And what greater honour can be done to the Lord of the Sabbath, in whose service and interest they bear their commission, than to provide, that the day which he insists shall be kept holy to himself, be duly respected and honoured by all?

Witness Moses, the Lawgiver and Judge of Israel, and king in Jeshurun. To him the sanctification of the Sabbath was committed as a special charge. To him it belonged to see the laws against Sabbath-breakers put duly in force. To him the charge of protecting *both* tables of the moral law was committed, and of punishing transgressors as the wisdom of heaven had prescribed. And where he needed direction how to act in any particular case, he went to the God of Israel for counsel, and by the counsel he obtained, acted accordingly.

Nehemiah, a prince of the captivity, a prudent, an eminently pious, brave, and vigilant supporter of the interests of God and religion, displayed a manly boldness and perseverance, in rescuing the Sabbath from the abuses of it, which prevailed in his time. "Some trode wine presses on the Sabbath, and brought in sheaves, and laded asses, as also wine, grapes, and figs," with other burdens.

The fishermen of Tyre, and the dealers in other wares, had been in the practice of bringing these things into Jerusalem for sale on the Sabbath day. And the nobles of Judah, instead of checking, had connived at the practice. "Then I contended," said that excellent prince, "with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers this? And did not our God bring all this evil upon us, and upon our city? Yet ye bring more wrath upon Israel by profaning the Sabbath*." Now mark the information here, both to magistrates and subjects: both to nobles and commons. The profanation of the Sabbath by the people is charged upon the nobles, because they *allowed* it. Nay, the neglect of the nobles to correct these abuses is stated as bringing down the wrath of heaven upon the people. "What evil thing is this that ye do," by allowing such profanation to prevail among the people, when it is completely in your power to stop it; "and profane the Sabbath day," by not exerting the powers you possess, that is, in protecting it?

Then he ordered the gates of the city to be shut upon such as profaned the Sabbath, and threatened to arrest all who persisted in lodging without the walls on that day, for the purpose of exposing their wares for sale; and thereby this intrepid and vigilant magistrate, completely abolished the evil practice. What a praise-worthy example! How much to the honour of all in this honourable office, to employ it in suppressing irreligion, and promoting the sanctification of the Lord's day!

But this was not all. He stirred up the servants of religion to their duty, by commanding the Le-

* Neh. xiii. 15—22.

vites “to cleanse themselves, to keep the gates, to sanctify the Sabbath day.” Thus this prudent, active, and much respected prince, strengthened the hands of the ministers of religion; and stirred them up to do their work; by setting them to watch over the people, that none of them might presume to profane the Sabbath day.

These things were certainly written for our admonition. The law of the Sabbath is of perpetual obligation. The Christian religion, as we have heard, enforces the sanctification of it by new arguments and motives of the most persuasive nature. If, then, the magistrate, from Moses down to the governor of the restoration from the Babylonish captivity, were keepers of this part of the moral law, where, I should be glad to know, is the precept, the example, or the reason, for the *Christian* magistrate to discontinue this highly honourable and useful service? I find him acknowledged in the new Testament to be as much “a terror to the evil,* as under the Jewish dispensation. He is as much the “Minister of God, and a revenger to execute wrath upon them that do evil.” Till then the profanation of the Sabbath can be proved to be no *evil*:—to be no violation of the moral law, the person guilty of this evil must be an evil doer in the sense of the scriptures; and if an evil doer, then the Christian magistrate, as the minister of God, and the keeper of his law, is bound in duty to take cognizance of such an offender †.

It is accordingly part of the high privilege of Britons to have the law of God, respecting the sanctification of the Sabbath, protected by the law of the land. In our statute-books, fines, or exposure in the stocks, &c. are imposed upon the very liberties

* Rom. xii. 3. 4.

† See Note [A] Appendix.

with the Sabbath which are most prevalent at present. Every Magistrate, in the exercise of his office, is the guardian of these laws, and is entrusted with the care of seeing them duly executed upon offenders, that others may take warning; and that the holy Sabbath may be guarded from every kind of public abuse.

What a blessing, in a Christian country, is such a guardian of the day of the Lord, as the Christian Magistrate, *duly discharging his high trust!* What useful servants of God are men in such stations of eminence and of power, to keep the irregular and unruly in awe, and in check, from grieving or disturbing the more orderly and devout; or from drawing away others by their pernicious influence to sin after their example! Such honourable guardians of the Lord's day, and of the law of the Lord in general, are entitled to the love, to the respect, and co-operation of every friend of God and man. And the sober and decent citizen experiences in return, every degree of encouragement, protection, and patronage, from these ministers of God for good.

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DISCOURSE THIRD.

IN conducting a discussion like this, so contrary to the prevailing taste, and the prevailing practice of the age, I feel a strong solicitude to continue upon good terms with my audience. For upon this, under God, your profiting greatly depends. It is therefore, my earnest wish to satisfy all present, that I have your best interests at heart; that, in displaying the contrariety of any prevailing practice to the law of God, I am performing for you a service of the greatest benefit; and that there is, in reality, neither profit, enjoyment, nor safety, in persevering in any custom which stands opposed to the wisdom of heaven. For, if once an hearer take offence at his spiritual Instructor for exposing a favourite vice, or endeavouring to reclaim from it, all argument, and intreaty, and exhortation, will be only beating the air. “I hope better things of you, however, my brethren, and things that accompany your salvation, although I thus speak.”

Having, in the two preceding Discourses, ascertained the origin of the Sabbath, displayed the increased obligation on Christians to keep it, traced the tendency of mankind to break it, and stated wherein the sanctification of it consists:—Having

demonstrated the evil of Sabbath-breaking, from the penalties by which Jehovah hath fenced it about; having shewn the inconsistency of exercises of pleasure and recreation with Sabbath sanctification, and asserted the right of the Christian Magistrate, to protect it from public abuse,—allow me now to add,

VIII. “When a city, or a nation, incur the guilt of profaning the holy Sabbath, and persist in the crime, God will at length espouse the quarrel, by inflicting public judgments upon them.” This has been the uniform tenor of divine Providence to mankind in the different ages of the world, and history of the Sabbath day. Let us first hear the texts upon which the proposition is founded, with the history of the accomplishment of the threatening denounced by it. Lev. xxvi. 33.—35. “And I will scatter you among the heathen, and will draw out a sword after you! and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemy’s land, even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it.” From hence you see, that our God may bear long with a people, before he inflict his threatenings; but the judgment will be the heavier when it comes.

Let us next hear the accomplishment of these threatenings. 2 Chron. xxxvi. 14, 15, 16 verses, “Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending them,

because he had a compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." There, idolatry and profanation of the house of the Lord, as well as Sabbath-breaking, are stated as the crime of Israel, which drew down the wrath of heaven upon them. There also, the little regard, which Israel paid to the warnings which they received, is particularly recorded against them; and the neglect, the contempt, and ill treatment, which the messengers of God experienced in the execution of their commission, are stated as an high aggravation of their guilt. And then follows a description of the taking of the city and temple of Jerusalem, enough to make the ears of them that hear to tingle. Ver. 17.—20. "Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes, all these he brought to Babylon; and they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon, where they were servants to him, and his sons, until the reign of the kingdom of Persia." The whole concludes, by stating breach of Sabbath to be the great, the leading cause of the seventy years captivity at Babylon. Ver. 21. "To fulfil the word of

the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. For as long as she lay desolate, she kept Sabbath, to fulfil three score and ten years?"

Ezekiel goes back to the generation in the wilderness, and ascribes to their breach of Sabbath then, the judgments which destroyed them. Chap. xx. 12, 13. "Moreover, also, I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: They walked not in my statutes, and they despised my judgments, which, if a man do, he shall even live in them; and my Sabbaths they greatly polluted; then I said I would pour out my fury upon them in the wilderness, to consume them." Nehemiah, in his remonstrance with the nobles of Judah, acknowledged the judgments of heaven to be inflicted on their fathers for the crime of Sabbath-breaking. "Did not your fathers this? and did not our God bring all these evils upon us and upon this city? yet ye bring more evil upon Israel, by profaning the Sabbath*." To the same purpose, I may refer you to Isaiah lviii. 13, 14 verses, as holding out to men, by necessary consequence, the calamities opposed to the blessings therein promised, if they shall dishonour the most high, by profaning that day, for which he hath uniformly shewn such a care in every age, that it be honoured by a due regard to its sanctification.

The conclusion from all this evidence is irresistible. If breach of Sabbath hath been uniformly pursued by Jehovah with the most fearful judgments upon the city or nation which hath persisted in the crime, Britons ought most undoubtedly

* Nehemiah xiii. 18.

to take the warning in time ; lest the Lord of the Sabbath espouse the quarrel, by inflicting more terrible judgments upon us, than as yet we have experienced. These things are certainly monitors unto us, to ‘ Remember the Sabbath day to keep it holy, by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God’s worship, except so much as is to be taken up in the works of necessity and mercy.’

Where is the reason to suppose, that the Lord of the Sabbath is less jealous of his holy day now, as formerly ? The same obligation to worship and serve him remains now as ever. The moral law, which requires it, must have the same honour paid to it now as ever. The same benefit results to mankind, by applying themselves to religion, and exercises of religious improvement. The same vices and evil habits require to be resisted and subdued. The same devout affections to be cherished. And, of consequence, the same need for an equal proportion of our time to be consecrated to such valuable purposes.

With such monitors, and arguments, and motives, in favour of Sabbath sanctification, continually pressing upon our view, must not our guilt be great, and our punishment terrible, if ‘ with us, even with us, such sins be still found against the Lord our God ?’ Let the degradation, the disgrace, and at last expulsion, of the race of Stuarts, from the throne of Britain, serve as a public warning to all Britons. For who, in the least acquainted with the history of his country, knows not, that, from the time when James VI. of Scotland, and I. of England, set himself to establish iniquity by a law, by instituting the

book of sports in England for the Lord's day, the judgments of heaven pursued that family with calamity upon calamity, till the line of princes in that house, to lay claim to the crown of Britain, is now no more?

The general profanation of the Sabbath in France, ripened that people for all the calamities, with which their revolution hath deluged, with such torrents of blood, that irreligious country. You cannot yet have forgotten, that, for a time, the cause of liberty, which as an oppressed people, they so much needed, went on at first, and prospered, in the hands of a most enlightened and patriotic set of men: till a convention, packed with the most daring and profligate infidels of Europe, set themselves to overthrow Christianity; to abolish the Christian Sabbath; and even to change the times and the seasons; by a substitution of their ridiculous callender in place of the Christian æra.

From that day their cause was lost! The tree, which, in the mock pageantry of that shewy people, they planted, and dignified with the name of the *Tree of Liberty*, soaked so profusely in the blood of the best of their citizens, hath been, in reality, the most accursed tree that ever their country produced. Brambles and wild grapes would have been the most desireable and delicious fruits of Eden, compared with the fruits which it yielded. It is readily allowed to have been abundantly prolific; but its productions were calamity, massacre, pillage, proscription, imprisonment, terror, slavery, and death!! These were the fruits! these the consequences, of profaned Sabbaths, and the attempts of that devoted country, to obliterate the remembrance of this day of the Lord! And now, the French, with all their grimace of liberty, are the spectacles of the

world, for their sufferings, as well as the cause of unparalleled sufferings to others. And they are this day the most oppressed people of any country in Europe. Nor does it promise much for the continuance of the present usurper, in the high power to which a series of most extraordinary events hath raised him, that the Sabbath is commonly the Le-vee-day, on which he keeps court with his generals and favourites : and all the ambassadors from the different courts, who have ambassadors there, are so shamefully servile, as to countenance him in this impiety, by a ready compliance.

Nay, I may pursue the meditation, and say, that, for the general profanation of the Sabbath upon the continent, in all the churches, whether Protestant or Popish, the judgments of heaven have been poured out, with a solemnity and a severity almost unparalleled. By war in all its horrors, by famine and by pestilence, Jehovah hath been pleading his controversy with the nations ; and the nations which have most forgotten the Sabbath day, have suffered the sorest *. Nor must I forget both America, and

* Since these Discourses were delivered, the events upon the Continent, have induced the Preacher to make some farther remarks upon the ways of Providence, by the judgments which he is at present pouring out upon the nations. In the countries subject to the House of Austria, the Christian Sabbath hath, for a long time back, been greatly profaned ; the gospel of Jesus Christ hath been woefully corrupted ; and religion, with the services of it almost universally neglected. Upon these countries has the sword of the Lord, by Buonaparte, and his Frenchmen, fallen the heaviest ; and in the progress of his invasion of them last year, they were swept by the sword and the famine, as with the besom of destruction.

As to Prussia, since the days of Frederic the Great, who was himself an infidel, and a chief patron of the German Illuminati, religion hath been rapidly upon the decline. The Sab-

the West Indian islands, where not only the Sabbath is profaned; but the very appearance of religion is almost gone. There, as an awful visitation from heaven, a most virulent pestilence hath raged

hath hath been so universally profaned, the ordinances of public worship have been so universally deserted, and from the prince to the peasant, moral sentiment and practice have been so shamefully abandoned, that, for many years, the appearance of religion hath been almost banished from that country. What hath been the consequence? Jehovah hath been 'whetting his glittering sword, his hand hath taken hold of vengeance', and Prussia, a kingdom, reckoned of so much consequence among the nations, hath been broken in a moment by the rod of his anger. The Prussian armies, the boast and the hope of Europe, have, by the loss of a single battle, been absolutely annihilated. Their military magazines and stores have served to supply their triumphant invaders; and all the strong holds of the country have surrendered almost as soon as the enemy appeared within sight of their walls.

And who is not struck with this very remarkable circumstance? As the princes, the nobility, and the other people of rank, led the fashion in irreligion and dissipation of manners, so they have been the leading sufferers by the universal consternation which the overthrow hath produced. Unprepared for such a reverse, and compelled to take their flight in an instant, they knew not whether, they were under the hard necessity of leaving their abodes, and all their property behind them. The tender and delicate lady was obliged to follow the fate of her husband; their children, to share in the perils and sufferings of their parents; and having no other supply for their exile, but the money which they had about them, to take their flight in the winter, in quest of safety among strangers!

Add to this, that in the dispensations of Divine Providence, during these eventful times, the very change in the practice of war hath rendered warfare peculiarly fatal to men of rank. It will not conceal, that our officers and great men have taken the greatest liberties with the God of heaven, in profaning his Sabbath, in deserting the ordinances of his worship, and in pouring every contempt upon the gospel of his Son; and, accordingly, on them hath the weight of the slaughter in modern battles fallen. The numerous parties of sharpshooters, mixed in the lines of our modern armies, marking out the commanders and

for many years; and so malignant was its nature, that it threatened almost the extermination of our race in its direful progress.

Need I remind you here, how the God of heaven hath often reduced, both to poverty and disgrace, many an enterprising trader; who, from an eagerness to get soon rich, have set themselves to press the Sabbath into their employ? Nay more, not satisfied that themselves should be devoted to business on that day, they have tried to bribe or to compel others to work for them. What a solemn warning to others, equally guilty, although they have not yet experienced their fate! It may come upon them much sooner than they may suppose. And who knows not that many, who have terminated their career upon a gibbet, because the laws of society could suffer them no longer to live, have

other officers in the day of battle, deal death with an overwhelming certainty among them.

But are not the French, with all their successes, equally wicked in respect of Sabbath profanation and irreligion; and yet, on the Continent, they are every where triumphant; and enrich themselves on the spoils of the conquered countries? Reconcile this with your position, that these disasters are the judgments of heaven for irreligion and Sabbath-breaking.—These facts require no reconciliation, because they are not at variance. For, although Providence crown the French arms with success, because employed by him to be the scourge of the nations; yet their victories are so dearly bought, their conflicts are so many, and their fatigues so great, that, considering the continuance of the wars in which that country hath been so long engaged, the French are, perhaps, the people who have suffered the sorest of all the countries which they have been permitted to conquer. Besides, as the God of heaven employs none in his service without paying them liberally for their work; so he may allow them to spoil the countries which they conquer, in the very manner in which Nebuchadnezzar's soldiers were allowed the spoils of Egypt; because their shoulders had been peeled in carrying on the long and obstinate siege of Tyre. Ezek. xxix. 18—20.

confessed in their last moments, that disobedience to parents, and *the profanation of the Lord's day*, were the first stages to them on their road to ruin?

These things, brethren, are too serious to be disregarded. Warnings despised give an additional rapidity to the advance of judgments upon a people. But timely repentance and reformation have often retarded calamity, and at length turned it away. I speak as to wise men, judge ye what I say? *

Finally, "The profanation of the Lord's day is altogether inconsistent with the prosperity of religion, either in a person, or among any people." Shew me the person who can indulge in undue freedoms with the holy Sabbath, and it will be no difficult matter to ascertain, in him, or in her, a mournful deficiency in respect of religious attainment. On the other hand, where religion is prospering in a soul, it will make the happy possessor devotional and tender of the day of the Lord. The observation will equally hold, when applied to a congregation, to a city, or a nation. It is a melancholy evidence, that vital religion is much on the decline, in any place, where the profanation of the Sabbath abounds.

I adduce no particular portion of scripture in establishing this proposition. For whether you attend to the law of the Sabbath, or the example of the Lord of it, consecrating it to his own use; whether you weigh the solemn warnings denounced against Sabbath-breakers, or the judgments which have pursued them, the evidence collects so fast upon you, in exposing the aggravations of the sin, that a really religious character will tremble to persist in it: and, of consequence, none, but such as are under the influence of strong temptation, and

* See Appendix, Note [B.]

prevailing corruption, can indulge in such deliberate impiety. Thus, for example, while Israel rebelled against the Lord in the wilderness, “they polluted his Sabbaths greatly*.” But the case is very different with the man who *delights* in the Lord, and is fed with the heritage of Jacob. “He withholds his foot from doing his pleasure on God’s holy day; he calls the Sabbath a delight, the holy of the Lord, honourable; and honours him, not doing his own ways, nor finding his own pleasure, nor speaking his own words †.”

But although it should be deemed a deviation from the rules of correct and close illustration, it may not be without its use to indulge in some latitude here; and by contrasting the past with the present times, the conclusion, although humbling, may set the truth of the proposition in such a light, as, by the divine blessing, may make the thoughtless considerate, and reclaim the Sabbath-breaker.

Look back only to the days of your fathers, or the period which many of yourselves may remember. As long as the Sabbath was respected and kept holy, religion prospered, and its beauties adorned society in its various departments. The people were intelligent, and devoted to religion. They were sober, and attentive to their families: were honest and industrious.—The praises of God were heard every morning and evening almost in every family.—Silence reigned in the streets and lanes of our cities during the time of public worship; and also after the people returned from the house of God.—The morning was spent in preparing the mind for the devotions of the day: and the evening in resuming what they had been hearing, as well

* Ezek. xx. 12, 13.

† Isaiah lviii. 13, 14.

as in reading, meditation, or catechetical exercises. — Disgrace would have attached to the creature who would have wasted his time, and displayed such contempt of public decency, as to stand about the head of a lane, to saunter through the streets, or stroll in the fields, on any part of the day of the Lord. No run was made upon our post-offices: no resort to our coffee-rooms: and instead of a newspaper, the Bible, or some other book of devotion, furnished the reading of the evening. — The citizens were prohibited, by those in public authority, from frequenting the public walks: and a vigilant police saw the prohibition respected. — Catechising children and other domestics, constituted part of the stated services which the head of every family made conscience of performing. — Every parent and master took care, that none of their household should, either in the streets, or in the fields, give any public offence. And what was the consequence? Children and servants were intelligent, regular, sober, and exemplary, in their respect for the Sabbath. — Those at the head of families were examples of devotion, and patterns of holiness. — The irreligious were ashamed to avow their impieties; and the happy effects of religion diffused its beauties, and its pleasures, through every department of society.

But now, alas! we experience a most unhappy reverse. Society hath become dissolved, as Sabbath profanation hath increased. — The worship of God is neglected in families. — Parents, ignorant themselves, and, of consequence, strangers to the incalculable advantages of a religious education, never think of catechising their children and other domestics upon Sabbath, or of requiring an account from them of what they hear. — The youth of both

sexes, who are soon to fill our places in the church, and in the world, habituated to play upon Sabbath, to pass-time, and noise in our streets, as soon as they can walk, grow up in ignorance, and in an aversion to the house of God, through the cruel negligence of their parents to bring them early thither.—All sense of moral obligation is thereby stifled in them from their earliest years. Religion, that sacred bond of society, can have no hold of minds so ignorant and vitiated. Youthful passions, beginning to glow, and by and bye to burn in their breasts, hurry them on to commit every excess of iniquity with greediness.

A race of beings, thus formed in youth, becomes riotous and vicious, impure and profligate, dishonourable and dishonest, selfish, cruel, and oppressive, as far as the opportunity or the temptation offers.—If servants, they are disobedient, disrespectful, dishonest, lying, indolent, and treacherous of the trust reposed in them. Ungrateful, and abusive of the reputation of their employers. If masters, they are cruel, unjust, and oppressive. They set the worst of example before their domestics, by swearing, by lying, by drunkenness, by irreligion, and contempt of the Sabbath. They neglect to inculcate the knowledge, and the study of religion, upon servants. They never offered up one petition for their salvation all the time they were under their roof: and, in their greed to make the most of them they can, by hard labour, they allow them no time for religion. And how can it be otherwise, as long as masters themselves are grossly ignorant, and neither bow a knee to God, nor peruse his blessed word?

If children, they are disobedient, selfish, positive, proud, senseless, and rebellious against the will and the authority of parents.—If parents, they

allow their children all the latitude to sin against the Lord, and against his Sabbath, which their depraved inclinations could wish. Play, or pass-time, or noise upon that holy day, is no offence in their estimation. Nay, parents, more regardless of the real welfare of their offspring than the wild beasts of the forest, with a view to enjoy quiet in their absence, will send them to the streets, to insult God, and wound the spirits of every sober observer. The Bible, or the Catechism, is seldom, if ever, recommended by them to the attention of their children. Catechising upon Sabbath evening is an exercise yet to begin. The Bible and the Cushion need form no part of household furniture with them; as the worship of God hath never been observed by them, since the God of all the families of the earth hath established them in a family capacity.—These are the consequences of profaned Sabbaths. And thus “the profanation of the day of the Lord is altogether inconsistent with the prosperity of religion, either in a person or among any people.” And to this single evil, which has increased during these 20 or 30 years past to such an alarming degree, is the present general relaxation, and profligacy of manners, to be ascribed.

You reckon the robber, who plunders you of the most valuable effects you have about you, or the forger, who counterfeits your name, very dangerous men: So much so, that it is judged necessary, for the safety of this commercial country, to make robbery and forgery capital offences. But what shall you say, if the Sabbath-breaker be the most dangerous of the three? It is certain, he is one of the greatest enemies which religion can have. He is an enemy to all under his roof. He is an enemy to

society at large, as well as an enemy to God: The conclusion sounds extremely harsh, I grant you; but I appeal to yourselves, from what hath been stated above, if it be not just. It is not pleasant to me to utter such a sentiment, any more than for you to hear it. But truth must be told, however unacceptable: and such as dont like it, have themselves to blame, if they deserve it.

Thus I have stated to you, without reserve, what, by these propositions, I intended to submit to your grave perusal, respecting the Sanctification of the Sabbath. It is my most devout wish that every one of you lay these things duly to heart. For it will not conceal; and it is vain to attempt it, that the profanation of the holy Sabbath, is a very provoking crime in the sight of Jehovah. Do but peruse what is said in the holy scriptures concerning it; and compare with these sayings the tenour of divine Providence toward Sabbath-breakers, and say, if this transgression do not eminently excite his jealousy, and draw down the tokens of his sore displeasure.

Another thing must be very obvious from the preceding statement, although many may feel considerable reluctance to admit it, and that is, that many liberties used by us with the Sabbath, and which we think no crime, will be found, upon a candid enquiry, entirely subversive of the spiritual design of that holy institution; and, of consequence, fatal to the interests of genuine religion. Of these, I specify journeying, either upon business, or recreation, upon Sabbath, the general run upon our post-offices for letters, and reading newspapers, either in coffee-rooms or at home, upon that holy day. In adducing these instances, let it always be understood, that cases of real necessity and mercy are excepted.

I am well aware of the odium to which animadversions on prevailing improprieties and fashionable vices subject the individual who ventures to make them. Frequent repetition, in a great measure, effaces the sinfulness of the action from the public mind. The vice finds a defender almost in every one who is guilty of it. The *oddity*, of censuring what is practised by many without any scruple, possesses great weight in the scale of public opinion: and, amidst the noise of outcry against the singularity of the rigid and austere reformer, the voice of the most high, both in reason and revelation, is not heard. Notwithstanding these disadvantages, I am constrained, from conviction of duty, to bespeak your good sense and patient attention, while, with all humility and concern for the best interests of my fellow citizens and countrymen, I would intreat, in the warmest manner, a change of system and behaviour respecting those liberties I have specified.

In particular cases, travelling upon the Lord's day may be a work both of necessity and mercy; but travelling upon business and recreation, on that day, is an horrid outrage upon all decency and religion. And when people of rank, and others, who affect to be of better condition, take the lead in such public transgression, what is to be expected, but that the lower orders will closely follow?—As to the run upon post-offices, especially by mercantile people, I hear necessity often pled for this practice. But trace necessity to its true origin, and it will be found to flow from an impatience, by worldly men, that the day of the Lord should interrupt their commercial occupations. And the same necessity, carried a little farther, might equally warrant the opening of a shop, or doing bu-

siness in a counting-room, on that day. Nor, perhaps, is the period far distant, should the same spirit prevail, when these things may take place. —To learn from a newspaper what is going on at home, or abroad, especially in these eventful times, is certainly a very laudable enquiry: but surely this is not the reading consistent with the sanctification of the Sabbath, which God requires, even although we were furnished with a paper at home; far less when we must resort to a coffee-room to find it. Well were it for many, if these places of public resort were entirely shut up upon Sabbath.

To these remarks, I would most humbly add a few reasons, why these liberties with the Sabbath should be discontinued, by considering which, it is hoped, and most devoutly wished, that every one will be satisfied that the request is reasonable, and that the advantages, by the change, to the best interests of men, would be great.

(1.) These liberties are condemned by the express letter of the law of the Sabbath. “We are
 “neither to find our own pleasure, nor do our own
 “ways, nor speak our own words, on this holy
 “day*.”—Finding our own pleasure, by journeying, doing our own ways, by attending to worldly concerns; and speaking our own words—by talking, or reading about ordinary affairs. Here, then, is the highest authority, requiring the change of system proposed.

(2.) Because these liberties are altogether inconsistent with the attention that is necessary to the devotional exercises of the Lord’s day, either in public or in private. For example, the Sabbath that is spent in journeying, according to the prevailing practice, is lost to the service of God, in the clo-

* Isaiah lviii. 13.

set, in the family, and in the temple. The person, who can allow himself to sally forth from the church to the post-office, and, immediately after hearing the great things of eternal life, enter upon business with his correspondents, must lose all the instruction and other good impressions which the word of life had made upon his mind; and his thoughts, if not his labours, be devoted to the concerns of this world during the remaining part of the day. And the same is the effect of coffee-room or newspaper entertainment. The mind, at any time, too ready to start aside from religious research like a deceitful bow, must deviate still farther, when such temptations are laid in its way.

(3.) Because these liberties are destructive of that progress in religious knowledge, and other improvements, either in ourselves or others, for which that day was consecrated. Where is the time or attention that is necessary for serving God, for attaining the knowledge of divine things, or preserving a suitable frame of spirit for the Lord's day, if I occupy it in driving through the country, in receiving or dispatching letters on business, or in speculating upon the politics of Europe? No wonder although our ignorance of divine things be great, when the time, consecrated to the study of them, is thus perverted from its proper use.

(4.) Because our behaviour in all these instances has the most unhappy influence upon others. Have we a wife? By these liberties, if she be religious, she is much hurt in her mind; and, perhaps, so ensnared as to become partner in the guilt. If irreligious, your behaviour confirms her still farther in her unconcern about the one thing needful. Have we children, or servants and other domestics? What heart would not bleed to see a father, in a Sabbath

morning, with these tender little ones, crammed round about him in a phaeton or chaise, setting out to the country to train them up after his criminal example, instead of attending to their religious education at home? Cruel man! you may sport with these things now; but when the day of recompence shall come, it will be serious work both for you and your children.

But the example is not confined to our own dwelling. The companion with whom we travel, the neighbour or acquaintance, with whom we go in company to the post-office, or coffee-room, become emboldened by our example. Others, seeing your liberties, are at length induced to imitate them; and the minds of the godly are much grieved at the sight.

(5.) Because these, and such like, are the evils by which the cup of *national* iniquity is rapidly filled up. In the history of nations and of the church, incensed heaven hath uniformly frowned on such behaviour; and although his long-suffering to Britain hath been very great, divine patience, we have reason to apprehend, will be worn out at length. Nay, however much an excess of keenness to get rich should tempt a mercantile country like ours, to forget the homage they owe to God and his Sabbath, such a temptation can be no excuse; but the easy or affluent circumstances enjoyed by us is rather an aggravation of our guilt. Let us never think, that wealth gained, by the violation of any part of the law of God, will ever be of real benefit to any possessor. The wicked, I grant you, may prosper a while at their pleasure; but, considering how jealous our God is of his Sabbath, to whom "belongs the earth and the fulness thereof," the evils of which I complain are enough to overwhelm us

with such a sudden reverse, in our present prosperity, as to put it entirely out of our power to repeat these vices in future. Nor is there any force in pleading the urgency of business as an excuse for using these liberties. The whole practice, from its commencement, is founded upon the violation of the Lord's day; is, of consequence, founded on iniquity; and whether a temporary inconveniency, or risk, or even loss, by drawing off from the practice of 'doing our own ways' on Sabbath; or a perseverance in accumulating the measure of our guilt, be preferable, is left with every considerate mind to determine.

Should, however, I fail in this attempt, to reclaim any from these evils, I have, at least, this consolation, that I have attempted my duty, and must leave all in the hands of the great Disposer,

Say not, then, that it is any gain to men to break the Sabbath day. For view the matter in what light you please, and breach of Sabbath will be found to be productive of incalculable loss. "Seek ye out of the book of the Lord and read," examine the history of mankind, and of Providence, and see if the wrath of heaven hath not, in one form or another, overtaken the Sabbath-breaker. So said Nehemiah, in contending with the nobles of Judah, "Ye bring more wrath upon Israel by profaning the Sabbath*." And who knows not, that these three sore plagues, the sword, famine, and the pestilence, have often been inflicted by incensed heaven for this foul transgression?—What gain then can counterbalance such wasting calamities? But even in respect of advantage from the day itself, the loss to mankind is incalculable, if it be appropriated to any other purpose, than to serve God, in advancing

* Nehemiah xiii. 18.

the interests of religion. Let me put a case, which I am afraid too often happens in the history of many a young man, who, in the first openings of life, promised every thing that was amiable.—Under the fostering care of his parents, he is fed, he is clothed, he is put to school. No expence, nor pains, nor time, is spared to complete his education; and the good dispositions of the youth afford great hope to his parents. But, alas! in the matter of the Sabbath, through their inattention to sanctify it in their dwelling, no restraint was ever laid upon him. He might go out when he had a mind; he might play; he might stroll the streets, or traverse the country at pleasure; he might associate with his companions, and engage with them in any favourite playful purpose, during all or a part of the day, as his inclination led him.

As to prayer, reading the scriptures, attendance on public worship, and exercises of catechising, in order to form his young mind to religious principle, as little account almost has been taken of him with respect to these things, as if belonging to a herd of wandering Scythians, his only employ, from his early life, had been to issue forth with the rising sun of every day, to range the forests in quest of a precarious subsistence.—The consequence is obvious.—The mind, and the habits of thinking and acting, thus formed, to the exclusion of religious principle, and religious impression, because wholly unacquainted with either, the service and homage, due from him to the God that made and redeemed him, are not in all his thoughts. All reverence for the Sabbath is lost, because so long accustomed to regard it as a play-day. In vain do you expect him to submit to a punctual attendance on the ordinances of public worship. The habit of profaning it hath got too deep

root in his mind and practice, for him to appropriate that day to the services of devotion. Nay, although he were to go to the house of God, so ignorant is he of religious truth, that he has no understanding of what he hears ; and, of consequence, can have no relish for it, so as to fix the attention, and engage the heart. Nor can you expect, in these circumstances, that the restraints of religion can have any influence in curbing youthful passions, or producing that sobriety of mind in a young man, which is so necessary to avoid the shame, the disgrace, and the misery, which hath completed the ruin of many thousands.

Thus ripened for such a melancholy issue, your son avows himself an infidel ; because altogether unacquainted with the doctrines and the evidences of the Christian religion ; and his antipathies are strong against the restraints of its Sabbaths, and the necessary attendance upon divine worship which it requires. The unwary youth is a prey to every pernicious and ensnaring sentiment, because possessed of no real principle to arm him against it : and so fond is he of the easy morality of a loose age, that his spirits rise against every restraint that would fetter him in the indulgence of any of his propensities.

If established in a family, his abode is the haunt of impiety and vice. Religion finds nothing but neglect, and ill treatment under his roof. A free-liver, as well as a free-thinker, he glories in the insults which he offers to the law of God: And, to gain proselytes to his gloomy system, is a supreme gratification. Prosperity inflames his passions, renders him more daring in vice, and less provident against a day of evil. In the day of adversity, and in the prospect of death, he either howls like a dog, ap-

pears regardless, like a fool, or blasphemes like a devil. And as he lived, so he dies, and goes to his place!—And who or what can countervail the loss which this unhappy creature hath sustained, by the inattention of his parents to his religious education, particularly to the sanctification of the Sabbath; and the manner in which he was trained up to disregard it. “For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul*.”

Suppose now, this individual case to extend to society at large. Suppose a town, a district, or a nation, to be trained up in the same neglect of religious education, and profanation of the Sabbath day.—What is the consequence? Religion is universally disregarded; the house of God is deserted; immorality, in every form, is practised without restraint; the bonds of society are dissolved; the heavens frown; the earth is smitten with barrenness; the air becomes the medium of contagion and death. Or if prosperity smile, it becomes a curse to its possessors, making them more forgetful of God and religion, and fattening them the speedier for the day of Jehovah’s slaughter. For when society at large become thus profligate, the time is commonly not far distant for calamity to succeed calamity, till prevailing wickedness, with the authors of it, be swept from the earth.

Thus ignorance, impenetrable ignorance, with every kind of wickedness in its train, is the consequence of employing the Sabbath to our own purposes, and of neglecting upon it the study and the practice of religion. Must it not then be a loss incalculable for people, in the manner specified, to be deprived of the instruction, of the enlargement of mind, and the other good impressions they might

* Matt. xvi. 26.

receive, by devoting the sacred hours of Sabbath to reading, to meditation, to prayer, to praise, to hearing the word preached, to religious conversation, to catechising, to self examination? And how inconceivable the misery of being formed, by ignorance and irreligion, to the ways of vice and perdition!

These things being so, how extensive the guilt chargeable upon us, as a people, in regard to Sabbath breaking! “With us, even with us, are sins against the Lord our God” in this matter, both numerous, and highly aggravated, considering the privileges and opportunities which Britons enjoy. Long was it our glory as a people, to take the lead of all the Protestant churches for Sabbath sanctification, as well as for other eminent attainments in reformation.—But, alas! “how is the mighty fallen! How is the gold become dim! How is the most fine gold changed!” From the dissolute and overflowing Metropolis of the British Empire, down to the thinnest peopled village in the country, liberties are taken with the Christian Sabbath, at once highly dishonourable to us as a people, and eminently subversive of those devout affections and exercises, which this holy institution is designed to cherish. With the awful lesson, of a great and mighty nation fallen and drenched in the blood of the slain, under the sword of Jehovah’s anger, for Sabbath-breaking, still fresh in the remembrance of all: and although, by proclamations from the throne, by pastoral addresses, and other public admonitions, call hath pressed after call upon Britons, to reclaim them from this growing and alarming evil, the evil hath not yet been arrested in its progress. Nor, amidst all our pretensions to politeness as a people, and the exquisite sensibility of our great ones, in a

voiding every thing that would offend, is there any thing like a general consent to gratify the wishes of the more devout and zealous among us in the cause of religion, by refraining from these public amusements, travelling excursions, and other recreations upon Sabbath, which are so inconsistent with every rule, even of civility and external decency, upon that consecrated day. But, indeed, when a people cast off the fear of God, and neglect that homage and reverence which they owe to him, we need not expect the rules of good breeding to go far, in respecting the feelings, or manifesting a deference to the religious observances of the more sober and devout. “ If
“ ye were of the world, the world would love
“ his own, but because ye are not of the world,
“ but I have chosen you out of the world, *there-*
“ *fore the world hateth you* *.”

* John xv. 19.

DISCOURSE FOURTH.

I have now presented you with the statement I intended from the holy Scriptures, respecting the sanctification of the Christian Sabbath. Dont you perceive, among the variety of instructions to be learned from it, that the sanctification which the Lord of the Sabbath requires extends far? Hear his own demand upon you. You are to “turn away your foot from the Sabbath, from seeking your own pleasure on his holy day. You are to call it a delight, the holy of the Lord, honourable. You are to honour him, not doing your own ways, nor finding your own pleasure, nor speaking your own words*.” This is what the Lord your God requires of you: and if his fear rule in your heart, how can you disobey?

There is a strictness here, I grant you, altogether unsuitable to the looseness of the present age; but it is a strictness which the very letter of the divine law requires. Nor dare we at our peril allow you a dispensation from it; and as to the really devout, they would not wish it.—Men may fret at such restrictions; they may affect to treat the mat-

* Isaiah lviii. 13.

ter with levity ; they may set these things aside as altogether unsuitable either to their views, or the manner of life, respecting the Sabbath, they mean to pursue : but it will deny by no man, who will be guided by the evidence which the subject affords, that the guilt of Sabbath-breaking is great, and the danger to which it exposes the transgressor, eminent.

Allow me now, then, as already promised, to make a call upon all of you according to your condition and influence in life, to stand up, without any further delay, and exert yourselves to the utmost of your power, in your place, to resist the progress of this growing evil.

I begin with little children, and say, ‘ Remember the Sabbath day to keep it holy.’ You have been told that this day is not yours, but the Lord’s. Cease then, my little ones, cease from running out to the streets, from making noise, or playing upon the Lord’s day. God hath taught you to walk, and given you a tongue to speak, for very different purposes than to employ either in profaning his Sabbath. God will be angry with you if you play upon his day, and angry at your parents for allowing you. The God who made and redeemed you is entitled to your confidence, your love and obedience. Come to the church, young as you are, to serve God there ; but run not about the streets to serve the devil with those who do so wickedly. Keep within doors yourselves, and other little ones, not finding you at play, may be induced to go home also. It is a pretty thing for a little child to begin early to respect the Sabbath day. The tenderness of the mind of a child for the Sabbath, when taught its duty, hath often been a cutting reproof to a carnal parent, for the freedoms used by him with that

day, in the child's presence. Let little children fear God by attending to these things.

Are you more advanced in life than little children ; but perhaps farther gone in this vice ? Have you been in the habit of profaning the Sabbath ;— setting out betimes in the morning in quest of play ; beating the hedges for nests in summer, or gathering together to slide upon a sheet of ice in winter ? Have your minds, tender as they might still be supposed to be, become so habituated to Sabbath-breaking, as not to be ashamed to perpetrate these daring acts of impiety in the sight even of the gravest men ? For as to the most high God, you have long ago forgotten that he seeth you. Have you become so impudent in vice, as to disregard the reproof of those who are pained at your boldness in sinning, and who give you such a display of their friendship for you, as to caution you against it ? Are you ready to mock and deride the person who would admonish you of your danger, and persuade you of the authority of God, calling you to ‘remember the Sabbath day, to keep it holy ? Alas ! that any youth in our country, especially at your time of life, should be so far gone in wickedness !

But, my young friends, I do not despair of your reformation from this evil, if you will only hearken to these friendly admonitions. What you have done I persuade myself you have done it ignorantly. Ensnared by the pernicious example of others, you have blindly followed it ; because, unfortunate youths ! you have had none, not even your parents, to warn you of your danger. But now, I trust, after this friendly admonition, you will proceed no farther, lest some fearful expression of the wrath of heaven overtake you. You remember the fate of the children of Bethel for mocking the prophet

Elisha. “Two she bears came out of the wood, and tore forty and two of them.*” And have you never any alarm of the fearful mischief which may befall you, either in the woods, or in the fields, or about the river or streams whether you go, or have gone, to profane the Sabbath day?

But the most fearful thing of all is, to be reprov'd for these things, and warn'd of the evil and danger of them, and still to persist in them. Hear what the Spirit of wisdom saith, “He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy †.” Be awake, I beseech you, to this solemn warning. The man, stoned to death for *gathering sticks* on the Sabbath, was not so criminal, all circumstances considered, as you are; and yet God condemn'd him to suffer *death*, the punishment of a murderer! Cease, then, in future, cease, my young friends, from going out of your own houses to play, or to have a meeting with your companions on the Sabbath morning: For it is scarcely possible you can be together, without, at the least, engaging in a conversation unsuitable for the Lord's day.—Employ the hours of the morning in making ready, by prayer and reading the Scriptures, for going to the house of God. Be punctual in attending public worship during all the times appointed for it. And be in your place before public worship commence. Attention to this is a very decent accomplishment in a church member, and at your time of life the habit should be formed.—Listen with much attention while there, so as to apply by faith, and carry home as much of the word of life with you as our God shall enable you.—Associate with no loose companions on your return from church; as their

* 2 Kings ii. 23—25.

† Prov. xxix. 1.

unsuitable talk would dissipate from your mind all that you have been hearing. Proceed straight from the church to your home, that you may occupy your time there, either in recollecting what you have been hearing, or in preparing your catechism, in reading, or in hearing the truths of God conversed upon by others.

These things are indispensibly necessary for yourselves, that you may become acquainted with the principles of religion when you are young. They are necessary for the benefit of the companions whom you love, that you may induce them to imitate your example. They are necessary to fit you for the places you are soon to occupy in society. Necessary, in a word, for enjoying, serving, and honouring your God. Much, my young friends, very much indeed, depends upon your ready and punctual attention to these admonitions, instead of following your own inclinations to the dishonour of the Lord of the Sabbath. Surely, then, if you will allow yourselves to think, with any degree of attention at all, upon these things, you will, from this moment, abandon for ever all these indecencies and vices respecting Sabbath-breaking, of which I have been complaining.

To others of you, although young, yet farther advanced in life, I would also say, 'Remember the Sabbath day to keep it holy.' I am supposing you to be gone from under the eye of your parents, and others who took a charge of you. To be in the condition of servants, of apprentices, or in some other situation to fit you for your future views and occupations. Perhaps you have been neglected when you were young. You had none to check your improprieties. None to admonish you that the profanation of the Sabbath day was a sin. None

to instruct you. But you have grown up in ignorance, in carnality, in carelessness and irreligion. Under these disadvantages, you have been accustomed to think that there is little or no harm in meeting with a friend upon Sabbath; in strolling through the streets or fields with those you meet; in conversing freely about your temporal affairs or theirs, or about whatever else occurs; in making up appointments how to dispose of yourself through the week. In short, you feel no restraint from the law of the Sabbath, to do any thing on that day which the occasion requires.

This, I am sorry to say, is a case as unfavourable for reformation as any yet specified. O how difficult to reclaim such evil habits! For my own part, I tremble to encounter ignorance, especially if this ignorance be confirmed in any vice. I have almost uniformly found persons grown up in ignorance, and confirmed in habits of iniquity, senseless in the extreme.—Obstinate like mules:—making no account of breaking the law of God:—ready to pervert every thing said to them, for their good, so as to harden themselves in their ignorance:—Continually murmuring at your plain dealing with their consciences, as if you were their enemies; and complaining of you for your *strickness*, as a covert for their looseness and profligacy.

But, my young friends, for whose eternal salvation I would desire to cherish the tenderest solicitude, could I bespeak your favour here, I wish most devoutly to obtain it, that you may profit by what I say. You reckon me hard upon you; but, my friends, those who are hardest upon your ignorance, hardest against your vices, hardest against those evils in your conduct, which appear to you of so small account, that they ought not to be challenged

at all,—these are your best, your most steady friends. What say you to this? Are you satisfied of it? I cannot think of proceeding one step farther till your persuasion of this be ascertained. For you must know, that this is the first step toward your real improvement. Rest assured, then, that the person, who labours hardest to make you most out of conceit with yourselves ;—to persuade you that ignorance, and your breach of Sabbath, render you a great deal worse than you think you are, is indeed your truest, your firmest friend.

Class me, then, I beseech you, among the first and best of your friends, for telling you such plain truths. Repose confidence in me as your friend, consulting for you in this service your best interests. And be induced this once, cheerfully to comply with what I say.—Read, frequently and carefully, the passages of Scripture pointed out to you in the entry to this subject.—Acknowledge, without gain-saying, or attempting to apologise for a single offence, that no worldly employment or recreation is to be done upon the Lord's day, except works of necessity and mercy. At the same time, take care not to call those things works of necessity and mercy, which it would be an insult on common sense to class under this description.—Continue in ignorance, no, not for a single day.—Sacrifice ease, sacrifice conveniency, sacrifice comfort, sacrifice reputation among your former associates in sin, sacrifice interest, sacrifice what you may call a *good place in an irreligious family*, to opportunities of obtaining distinct knowledge of the doctrines, the ordinances, and laws of the gospel of Jesus Christ, and where you may have it most in your power to keep the Sabbath day.—Change, completely change your system, with regard to your treatment of that day of the Lord. Believe on

the Lord of the Sabbath for your eternal salvation. Be particularly tender and guarded, against all freedoms with it which the divine law condemns, and which yourselves had formerly used.—Be punctual in attending the house of God, and painful to profit by your attendance. Renounce your former companions as long as they persist in following the ways of sin.—Be neither upon the streets, nor in the fields, except in going to, or returning from, the ordinances of divine worship.—Use all the influence you possess in advising others to ‘remember the Sabbath day to keep it holy;’ and in endeavouring to reclaim offenders. Speak without blushing, as far as you have opportunity, in commendation of keeping the holy Sabbath, and against the freedoms which the children of iniquity use with it. And be especially upon your guard, against all the instances of Sabbath-breaking, which have been specified in the preceding discourses.

But should I still be unsuccessful, like Jeremiah of old, “I will get me to the great men and speak unto them*.” Parents, and other masters of families, allow me to speak in behalf of your children and other domestics, as well as yourselves;—in behalf of Society;—in behalf of God, and of his holy Sabbath. Great is the account you have to make to the public, how you train up the individuals under your care; who are soon to issue forth from your dwellings, and to mingle with the rest of mankind. Great is the account you have to make to your God, to your judge, and to your own conscience, how far you have consulted the spiritual welfare of those under your roof, and as to the pains you have taken to sanctify the Sabbath day before them; so as to form this habit in them, and to train them up in the paths of religion.

* Jer. v. 5.

I find the universal cry against *parents*, for the alarming progress of Sabbath profanation among the youth. “Were parents, say they, to do their duty, such an evil could not prevail.” And I am sorry to be obliged to concur in the observation, as too well founded. It is completely in the power of parents, if they would only allow themselves to do their duty, to change entirely the present appearance, respecting the scandalous liberties which the youth among us so universally use with the Lord’s day. But, ignorant in the extreme respecting the law of the Sabbath, and long habituated to profane it themselves, what is to be expected, but an apology for their children’s transgression here, instead of a reproof, and every indulgence to persevere, instead of restraint from opportunity or temptation? To you, then, and to your carelessness and sloth, much of the guilt of your children is to be imputed. Much you can do to prevent the evil, if you would only allow yourselves to be roused to activity.—For instance, you can keep them within doors till the hour of public worship, or take account of them if they steal away from your observation. You can bring them with you to the house of God. You can return with them when public worship is ended. You can keep them, when at home, at those exercises by which the Sabbath is sanctified, and their profiting in religious education eminently advanced. But remember this very particularly, that, if you would succeed in these necessary attentions, *example* is required to go before precept, and therefore you must strickly guard against those liberties in your own conduct, which you would check in your children.

In this manner, the godly head of the family in your neighbourhood conducts himself toward his numerous household; and, large as it is, he finds no

difficulty. Himself is the pattern of that Sabbath sanctification which he requires of the rest. From the oldest to the youngest he is obeyed; because the good man is consistent, and they are satisfied he is in earnest.—Go you, then, and do likewise. Talk no longer of impossibilities in matters which you have never tried. Perhaps in the commencement you may find difficulty, because your children and servants have been so unaccustomed to these things hitherto. But, my brethren, yourselves are the cause of all this difficulty: for had you attended to these things from the beginning, the order I am pressing upon you would have kept pace with the increase of your family. Besides, the authority of the God of heaven is interposed, and he says you *must* begin. Nor is the “lion in the way” so formidable as your backward heart, or alarmed fancy, would suppose. A little perseverance will correct the liberties hitherto used with the Sabbath in your family, and render your vigilance every day more easy. You *must* begin, for every thing under God depends upon your compliance, for the future comfort, as well as respectability, of your household.

We, the ministers of religion, look to you for intelligent, sober, attentive, and pliable youth, to attend on our ministry, and to profit by our labours. But if you neglect the nursery, the plantation must soon languish and become waste. The magistrate looks to you for instilling those principles of sobriety, and cherishing that sense of duty, of integrity, of honesty, and of honour, in them, which are the very sinews of Society; and of such immense advantage in forming your sons and your daughters to be an ornament and a blessing to the circle in which they are afterwards to move. In a word, the

merchant, the manufacturer, the mechanic, the master, the mistress, the future husband or wife, the companion, the friend, or the neighbour with whom your children are soon to be connected, have their eyes fixed on you, that, by your vigilance and application in doing your duty, they may be blessed with the fruits of your labour. To accomplish these great ends, I must be permitted to urge upon you, with all the earnestness I can command, to sanctify the Lord in your dwelling, to “remember the Sabbath day to keep it holy,” and to devote it, from morning till evening, to the exercises which I have repeatedly enumerated in the course of this discussion.

I will not expose you so far before your household, as to suppose your own ignorance to have been the cause of former neglects. Perhaps it hath been an oversight; or perhaps you have not hitherto been duly attentive to the importance of the service. But from this day begin to pray in your family:—begin to read the scriptures:—begin to sing the praises of God every morning and evening, that your tender little ones may be no longer lost, through the want of such necessary examples set before them:—begin to catechise your children and other domestics: and the advantages of this exercise, even to yourselves, will be great. In instructing your household, you will be collecting instruction to yourself. The force of religious principle will be gathering strength in your mind every day. And, O what internal peace and quiet will the conclusion of a Sabbath day, thus spent to the honour of God, and the benefit of others, produce, compared with the gloom, the restlessness, and horror which arise from a continued neglect of duty, or the positive commission of sin, on God’s holy

day ! I appeal to the breast even of the Sabbath-breaker in proof of what I say.

Parents, and other heads of families, the case is so urgent, and the call I am making upon you of such immense importance, in every light in which you can view it, that I cannot think of leaving you till I obtain your pledge, to embark with all your spirit and activity in the reformation proposed. Nor must *any* decline the service.—I therefore call upon every one of you, as you would glorify the most high God, as you would honour the Sabbath, as you would rescue yourselves from the disgrace, as well as the guilt, of Sabbath-breaking, as you would promote the best interests of your children, and others, and be a benefit and a comfort to all, instantly to correct the abuses, of which there is so much reason to complain, and to display the reformation, by “ spending the whole time in the public and private exercises of God’s worship, except so much as is to be taken up in the works of necessity and mercy.”

But should I fail even here, I will betake myself next to the instructors of youth, and plead for God and his Sabbath with you. As an order of men, Society owes you much, and by training up the youth, by your *example* and influence, to “ remember the Sabbath day to keep it holy,” society will owe you more. Great is your influence over the youth under your care. Diligence and attention on your part, in recommending a reverence for the holy Sabbath, and in impressing upon their young minds, that the day is not theirs, but the Lord’s, may be of the greatest advantage in supplying the defect of parents. Were you to have the goodness of interposing your authority, that none under your care be guilty of any open profanation,

by play, or noise in the streets, or excursions thro' the fields on Sabbath ; and follow this up by a regular enquiry, how far your injunction hath been respected, there is every reason to expect, that perseverance in this vigilance would be crowned with the happiest effects, in correcting the evil. You are abundantly satisfied, it is presumed, that my zeal for the Sabbath is well meant ; I therefore address you the more freely, in the persuasion that your good sense will pardon my freedom by this address, and induce you cheerfully to lend your aid in this labour of love.

But should I be unsuccessful here also, I would betake myself next to the ministers of religion, and plead for God and the Sabbath with them. To them, in a peculiar manner, it belongs to watch over the sanctification of the holy Sabbath. Scattered through the parishes and districts in town and country, and each watching over his own charge, much is in their power to produce an immense change to the better. And no men can know better how loudly the present aspect of matters, in the church and in the world, calls for the change. For as the Bishop of London has wisely said in his Pastoral Address, "This sacred day is the grand bulwark of Christianity, and on the *due observance of it* depends the very existence of our holy religion in these realms." It is eminently incumbent upon us to exemplify a strict regard to the sanctification of the Sabbath, in our own practice ; to abstain from every freedom, either by paying visits out of compliment upon that day, or by indulging in such carnal conversation as may embolden others to *extend* these liberties. In their official capacity especially, it is greatly in the power of clergymen to resist this growing evil. They may preach a-

gainst it. They may exhort against it. They may co-operate with their Sessions in watching over all under their charge ; so as to employ the discipline of the church against gross and obstinate offenders, and to reclaim others by private advice or admonition. However differing in other respects, the ministers of religion, of all denominations, might be agreed in sanctifying the Sabbath. They might, for this purpose, unite their exertions in calling Sabbath-breakers to an account. To give due vigour to such a praise worthy attempt, let it be perfectly understood by all, that no offender find shelter with one denomination of Christians in flying from another, on account of such an enquiry into their conduct. By such a co-operation much good, in point of external reformation, might be done.—I presume not to admonish those, at whose feet it becomes me rather to sit down, and receive a lesson. But it is my earnest wish, that the priests, the ministers of the Lord, were more united, in displaying a zeal and an activity to have Sabbath sanctification restored. And great would be the happiness which would result from such a fruit of their labours.

Here I will not suppose a necessity to appeal from the ministers of religion to the Christian magistrate, upon a matter of such obvious necessity and importance as the sanctification of the Sabbath ; but surely it is competent, and proper, for the Church to call upon the aid of the civil magistrate, to give a more speedy and universal check to the evil, especially after it hath been allowed to proceed so far.

The magistrate judges for God. These men of power, “are a terror to the evil.” “They bear not the sword in vain*.” They must be just ru-

* Rom. xiii. 2. 4.

ling in the fear of God.*” ‘They must be just,’ by taking care that the most high God, to whom, as their great master, they are responsible, get his due, by guarding his Sabbath from every kind of public abuse; as well as by protecting the interests of justice between man and man. The evil of Sabbath-breaking hath become so flagrant, and the instances are so many and daring, that his interposition is in many cases indispensibly necessary. For when men desert all public worship, glory in infidelity, and commit outrage upon all external decency, by hunting, for instance, or fishing, on Sabbath, who, but the magistrate, with his long and powerful arm, can lay hold on such *wild beasts*, and keep them in custody till they be tamed a little; and society ascertained, before they be let loose again among them, that a similar outrage shall not be repeated †?

What an honour to a Christian magistrate to occupy his high trust in such a noble and profitable service, as to recover an universal respect for the Lord’s day, when it is so generally lost:—as to prevent the subject from doing himself and others harm, by drawing down the wrath of heaven upon our country, by persisting in such deliberate impiety:—as to encourage and comfort the hearts of the friends of God and religion, by preventing every external indecency upon Sabbath that would offend them, and be the happy, highly honoured instru-

† The Author by this alludes to a hunting party, he thinks from Dundee, who, in the beginning of August last, passed through Alyth on the Lord’s day, with a cart loaded for the muirs, with the articles they judged necessary for their sport through the week.—And, according to information, on which he thinks he can depend, two young men, toward the end of last summer, had the rudeness of walking into Perth with their fishing-rods on a Sabbath afternoon. Ought not examples to be made of men of such unpolished manners, to teach them, at least, good-breeding, if they cannot be brought to respect religion?

ment of restoring the blessings of sobriety, gravity, good faith, and good order in society? *

Sanctified Sabbaths are inseparably connected with a flourishing state of religion. Where the Sabbath is sanctified, we find a devotional, orderly, kind, inoffensive, and benevolent people. A people, whose chief object is to believe in, to serve and honour the God who made and redeemed them, and to seek the peace and prosperity of all mankind around them. And who that loves his God, or would wish the happiness of men, but would look and long for such happy days yet to be restored to all the churches? Days, the contemplation of which reminds me of Isaiah's *golden age*, when the officers or magistrates of God's people shall be peace, and their exactors righteousness! "Violence," adds that inimitable master of description, "shall no more
 " be heard in thy land, wasting nor destruction
 " within thy borders; but thou shalt call thy walls
 " salvation, and thy gates praise. The sun shall be
 " no more thy light by day, neither for brightness
 " shall the moon give light unto thee: but the

* It hath been judged necessary of late, to call forth our fellow-citizens to the office of constable, in order to preserve the peace. Might not this respectable and useful officer be empowered, by the magistrate or council of our Towns, to clear our streets, our shores, or fields, of strollers upon Sabbath? To search our taverns for loungers there during divine service; and to fright our youth from play? The advantages, even of these attentions to the Sabbath, would be incalculable; and the nod of the magistrates and council can do it. Within these 18 or 20 years, if my information be correct, the city of Perth was distinguished for Sabbath sanctification, and why should not the honourable distinction be kept up? Much to their credit, an active police preserved this distinguished decorum upon Sabbath formerly; and why, by a revival of their services, might not a city, so worthy of esteem in many other respects, have the honours of Sabbath sanctification yet restored to it?

“ Lord shall be unto thee an everlasting light, and
“ thy God thy glory. Thy sun shall no more go
“ down, neither shall thy moon withdraw itself :
“ for the Lord shall be thine everlasting light, and
“ the days of thy mourning shall be ended. Thy
“ people also shall be all righteous ; they shall in-
“ herit the land for ever ; the branch of my plant-
“ ing, the work of my hands, that I may be glori-
“ fied.” Thus, righteousness is the strength and
the protection, as well as the glory, of any people.
And therefore, it is added, “ a little one shall be-
“ come a thousand, and a small one a strong na-
“ tion : I the Lord will hasten it in his time.”
Chap. lx. ver. 18.—22.

Never, never, however, will these happy days be restored to the church and to the world, till the enmity in the heart of the children of disobedience against God, and his laws, be destroyed. Diligence and activity, by men of influence and of power, may indeed suppress external abuses of the holy Sabbath ; but, till the heart be renewed by divine grace, there will be no genuine sanctification of the Lord's day exemplified ; nor will the other circumstances of spiritual prosperisy, just now described, be experienced. Hence then, the necessity, as well as propriety, previous to the conclusion of such a subject, of calling upon all of you to be reconciled to the Lord of the Sabbath, in order that you may be really in love with his day, or be disposed from the heart to sanctify it.

I call, therefore, in the name of the great and eternal God, upon the youth of the different degrees of age, upon parents, upon masters, upon all of you of every other description of character and condition, to believe in the Lord of the Sabbath for your eternal salvation. For he is exalted a prince

and a Saviour, to give repentance unto Israel, and remission of sins." There will be no genuine obedience to any part of the law of God, be assured of it, till the heart be renewed by grace, and the faith of the operation of God rule there. To what are we to ascribe the great, the reigning cause of the little respect put upon the Christian Sabbath at present, but to the very low state of personal religion. The power of unbelief is great; and so must be the power of disobedience. For, according as unbelief prevails, so will Christ, and the great salvation through him, with the Father, and ever-blessed Spirit, be neglected and despised. And as long as this antipathy reigns, the Sabbath and its devotions will be disregarded.

Even the saints of God, in a period of general falling away like the present, may use many indecent freedoms with his holy day, which the more devout and zealous will bitterly deplore, and try to correct. For in proportion as carnality prevails in the heart, and the life and power of religion languish in the soul, so will such declining Christians display their sickly condition, by forgetting that homage which they owe to the Lord of the Sabbath, and to it for his sake. But the heart that is under the reigning power of unbelief proceeds much farther. It discredits every thing commanded of God respecting the Sabbath. Such a statement, as is presented in the preceding pages in vindication of that sacred institution, is spurned at by the unbelieving heart, as subjecting men to restrictions which are not to be endured. The self-denials necessary to the keeping of the Sabbath are so grievous, and the spiritual exercises of it in succession, demanding the whole day to be kept holy, are such a burden to the carnal mind, that multitudes will rather burst

through all the restraints which religion, and even reason, imposes, and commit outrage upon all decency, than study that conformity to the will of heaven which the law of the Sabbath requires.

Here then is the radical evil: The unbelief, the carnality, and the enmity in the heart of man against God, and against the restrictions imposed by the law of the Sabbath. But at the same time, I am happy in proclaiming to you the radical remedy. The Lord of the Sabbath, as you have heard already, “is exalted to be a Prince and a Saviour, for
“to give repentance to Israel, and forgiveness of
“sins.*—He is the end of the law for righteousness to every one that believeth.† “Christ hath re-
“deemed us from the curse of the law, being made
“a curse for us.‡—And he is made of God unto us
“wisdom and righteousness, and sanctification, and
“redemption.§”

Here is the object of your faith, a Prince and a Saviour,—the end of the law for righteousness, the Redeemer come to Zion.—Christ, in short, in all his saving offices, relations and fulness. What a suitable and honourable Saviour is the Saviour whom we press upon your attention and your faith!—Here is your warrant to believe. God’s offer and grant of his Son to sinners of the human race, without distinction and without difference.—Here, besides, are allurements to believe, of the most flattering and constraining kind. By believing, your sins are pardoned; your persons accepted; deliverance from the curse of the law of works; light, life, liberty, holiness, and protection against every evil, insured. Will you then, I ought rather to say, *can* you withhold the obedience of faith, when such flattering

* Acts v. 31.

† Rom. x. 4.

‡ Gal. iii. 10.

§ 1 Cor. i. 30.

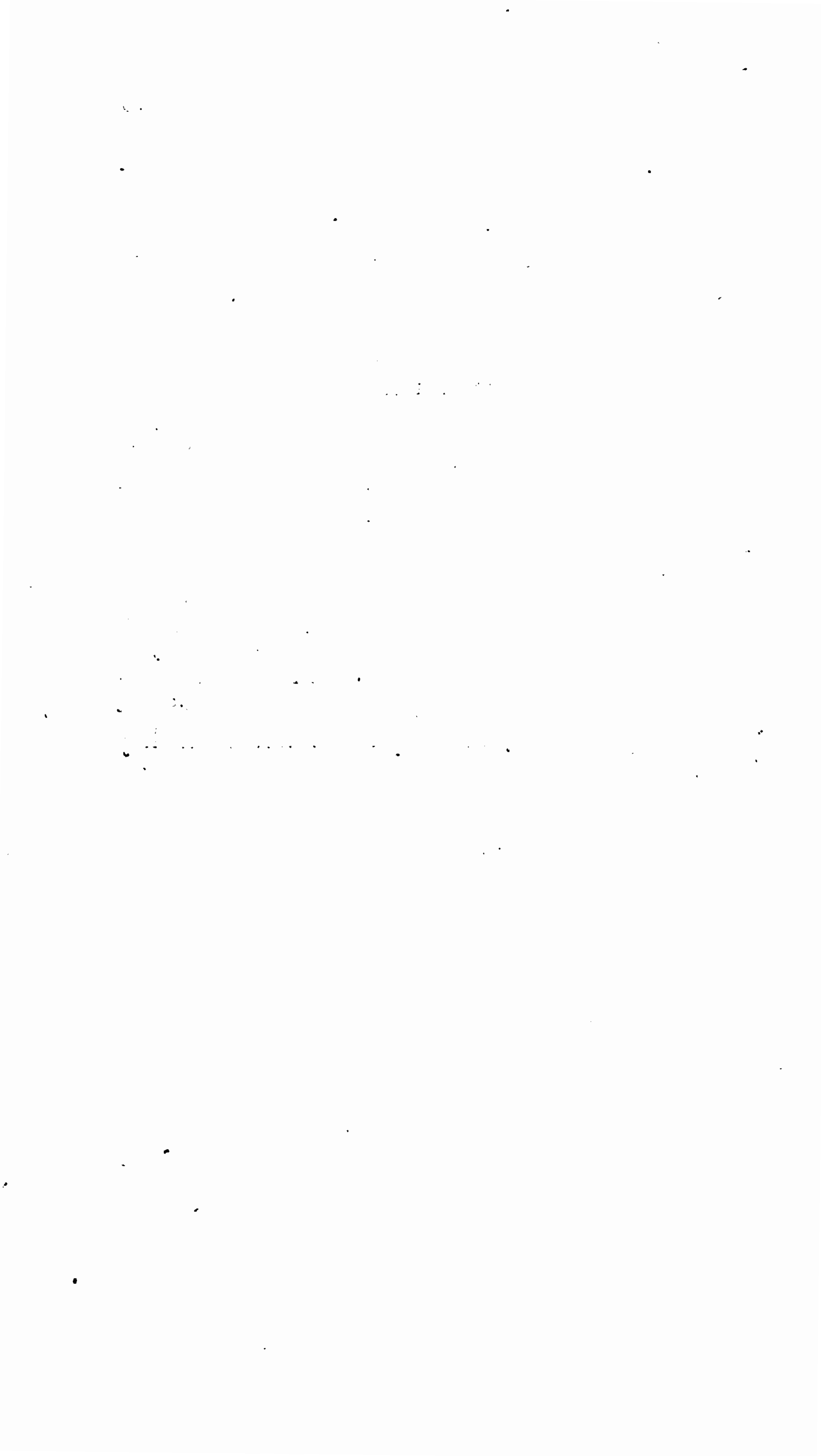
prospects, from believing, burst upon your view?— Or if fear will contribute any thing to shut you up to the faith, consider the fearful consequences of unbelief, after such alluring offers from the God whom we adore. By continuing after this in your unbelief, you insult his Majesty; you profane, with peculiar aggravations of guilt, his Sabbaths and ordinances of worship; you draw down more fearful expressions of his wrath, and ripen yourselves faster for the day of slaughter. “O that mine head
 “were water, and mine eyes a fountain of tears,
 “that I might weep day and night for the slain of
 “the daughters of my people!”

Compassion, therefore, brethren, the tenderest yearnings of compassion, for your precious and immortal souls, will not allow me thus to part with you yet. Harken, then, my beloved, and longed for, and be all obedience to the authority of heaven; for “this is the command of God, that ye believe on the name of his Son whom he hath sent.” Believe in him for your justification: because his righteousness is the only foundation of our acceptance with an holy God. Believe in him for regeneration and sanctification: for thus runs the promise. “A new heart also will I give you, and a
 “new spirit will I put within you, and I will take
 “away the stoney heart out of your flesh, and I will
 “give you an heart of flesh. And I will put my
 “spirit within you, and cause you to walk in my
 “statutes, and ye shall keep my judgments and do
 “them.”* Believe in him for heaven and eternal life. For “the gift of God is eternal life through
 “Jesus Christ our Lord.” Believe in him, in a word, and the Sabbath, as a type of heaven, will be called by you “a delight, the holy of the Lord,

* Ezek. xxxvi. 26, 27.

“honourable, and ye shall honour him, by not doing your own ways, nor finding your own pleasure, nor speaking your own words.”

Who would not wonder at the enmity, and the unbelief of the human heart, which dispose men to stand so much in the way of their own happiness? But I will tell you, perhaps, a greater wonder, of the stupifying influence of unbelief, than even this. The unbelieving among you will not be ten minutes gone from me, till this address to your consciences be forgotten by you; and your thoughts and conversation be as carnal as ever, and your liberties with the Sabbath as unrestrained. If, therefore, any of you shall refuse all my counsel for your benefit, mind I have discharged my duty, and now wash my hands clean of your blood. And if you must persist in your unbelief, you will at least accept of my prayer for you, before we part, “Father forgive them, for they know not what they do.”



APPENDIX.

Foot Note [A.]

I CAN never think, but with deep regret, on the discredit and other injuries done to religion; with the angry passions, strifes, and divisions, which have been excited between brethren, by the late measures, by both sides of the Secession, to dismiss, from the articles of their profession, the *old Protestant Scriptural doctrine* respecting the magistrate's power in religion; and to substitute in its place the new opinions. Little else was to be expected from a philosophical infidel of France, bent on his scheme of withdrawing Christianity from the protection of civil power, than every effort in his power to persuade men, "that the magistrate, as such, hath nothing to do with religion. If the subject be peaceable, and offer no injury to society, that the magistrate is bound to protect and encourage him, whether he keep the Sabbath-day or break it; whether he attend the ordinances of religion, or desert them."

Sentiments like these, from infidels either at home or abroad, are consistent enough, both with their views and practices. But for Protestants, and even Presbyterians, professing a doctrine the very opposite, to be founded upon the word of God; and pledged by oath to maintain and defend it against all contrary errors and opinions;—for them to become so enamoured of these new opinions, under the plausible appellation of religious liberty, as first, to meditate, and then to employ every exertion in

their power, to make their religious principles symbolize with such unscriptural notions, may well excite astonishment, and ought also to be the cause of sorrow to every friend of religion.

But let us apply the word of God to these new opinions, and see the countenance which they obtain from it. It is pretty remarkable, that, in all the attempts, of late, to reason on this subject, loose and undefined terms have been uniformly employed; and the very thing which ought first to have been irrefragably proved, is, without blushing, admitted at once as a self-evident truth. Sabbath-breakers, they say, and other enemies to God and the true religion, *are good and inoffensive members of society.* An assertion as extravagant, as it is contrary to the uniform testimony of holy scripture. It is granted, that such men may be externally decent, sober, honest, and more or less obliging in society, according to their natural temper, or the polish of their manners; but, instead of being the good and inoffensive members of society, which modern compliment asserts such men to be, the uniform testimony of scripture declares, that Sabbath-breakers, and other enemies to God and religion, if allowed to go on in their ways, first induce others to follow them in their pernicious practices, and then, in the issue, uniformly draw down the *judgments of heaven upon themselves, and upon the people among whom they dwell.* I refer you in proof of this to Lev. chap. xxvi. throughout, particularly from verse 31.—35. There, a series of the most dreadful judgments, which heaven inflicts upon any people, are denounced against Sabbath-breakers, and against the people among whom they are permitted to persist in their crimes. Connect with this, the accomplishment of those threatenings in the captivity of Judah, and the destruction of the city and temple of Jerusalem, 2 Chron. xxxvi. 14.—21. And for what cause? Because the priests and the people left the true religion, polluted the house of the Lord, profaned his Sabbaths, and used the messengers of God badly, who were sent to reclaim them. Now all these evils might be

committed by men who were otherwise inoffensive in society. And yet, such allowed to persist in these sins, the government of their country was subverted, their substance spoiled, and they carried into a foreign land, as captives of war, for *their* transgressions. See to the same effect, that spirited remonstrance by that zealous prince Nehemiah, chap. xiii. 17, 18.—So much for Sabbath-breakers and corrupters of religion, as *peaceable and inoffensive* members of society!

This part of the argument so completely failing, the conclusion is irresistible, that the Christian magistrate, who regards the peace of society, and the safety and prosperity of his people, will call such transgressors to order, and oblige them to desist from profaning the Sabbath, or going about to draw men from the true religion, that the wrath of heaven may not be inflicted on the community on account of such evils. That is all the protection and encouragement a Sabbath-breaker, and a deserter of public worship, needs expect, if the word of God be the rule of the magistrate's duty.

These things being so, with all the happy discoveries which our *new light* hath afforded us, it will be wisest and safest, to enquire after "the *good old way*" yet, and to walk in it, by holding by the doctrine in our Bibles, and displayed in our Confession of Faith, concerning the Christian magistrate, as a friend and defender of the holy Sabbath, and of the true religion: and not be too hasty to adopt new opinions in opposition to these, till their pretensions, and their tendency, be thoroughly sifted by the scriptures of truth; lest we have occasion to repent of our folly, and, when the cheat is discovered, be ashamed of our simplicity.

Foot Note [B.]

The Author will yield to none in concern for the safety of his country, and respect for military men, as its guardians, un-

der Providence: but he is well aware, that national safety depends much upon a nation's walking in the commandments of the Lord; and especially upon the manner in which its rulers and *guardians* conduct themselves, in the respect which they shew to his Sabbath and worship. Sobriety, a respect for religion, a reverence for the Sabbath, and a deference to the feelings and accommodation of the fearers of God, are accomplishments which must exalt the character of any man, especially of a military profession.

With all deference and respect therefore both to the order and profession of arms, it is most humbly submitted, whether, as an expression of reverence for the Lord's day, and respect to the feelings of the religious part of our country, our foot regiments might not be assembled for attending divine service on that day, without the noise of 20 or 30 drums, fifes, &c. parading the principal streets of our cities and towns, so greatly to the disturbance of the inhabitants, when preparing to go out unto the house of God. If the cavalry assemble on their parade without such noise, and with much gravity and decency proceed to, and return from, divine service, without any band, why might not the same solemnity be observed by our foot regiments? The discontinuance of the drums and music on such occasions would be extremely gratifying to the sober and devout among us; would prevent the youth in our towns from profaning the Sabbath morning, by turning out after them; and would certainly correspond far better with these devotional exercises which the men are called to attend. Such is commonly the politeness and good sense of our commanding officers, that it requires no more, it is presumed, than a notification of the wishes of our magistrates and citizens, to be entirely gratified in this matter.

Before dismissing this note, he hopes to be indulged in a little farther liberty of remark. The exercising of soldiers upon the Lord's day, accompanied with as much, if not more, musical performance than is commonly practised upon any other day of the week, is, in itself, a very new thing, especially in North Bri-

tain. It cannot therefore fail to give much offence to the public at large ; but to the religious and sober part of Britons, judging from what he feels himself, it must be peculiarly afflicting.

It is very readily granted, that, in the event of invasion, or of great national alarm, when it would become necessary to train the country to arms with the utmost expedition, the necessity of such times might warrant a liberty like this. But in our present circumstances, he must be permitted to assert, till the contrary be proved, that neither the law of heaven, nor the law of Britain, if duly examined, authorizes any British officer to call out his men to exercise under arms on the Lord's day.

If his reason for this assertion be asked, he refers to the fate of an amendment to the bill lately passed in the House of Commons, known by the name of *Wyndham's Training Bill*. By that amendment, it was intended, that the new levies were to be exercised to arms upon the Lord's day. But the House of Commons, with great wisdom and propriety, rejected the amendment. And even, although it had passed, that bill, not extending to Scotland, the fact is clearly established, that as yet, and it is hoped it will long be so, no laws of our country warrant the practice. And, indeed, if such practice once obtain, it must be peculiarly hard upon the men, and unfriendly to their morals, not more pure already than they ought to be.

By meeting and exercising on the Lord's day, except it were a case of absolute necessity, they are deprived of that day of rest, while other men enjoy it : the respect due to the Sabbath is thereby effaced from their minds ; and the time spent on the drill is perverted from those services of religion, which, as men, and as Christians, they owe to their God. Of all men, a soldier ought to hold himself in readiness for enduring hardship, and encountering death ; and hence, of all men, has most need of the aids and comforts of religion. It is surely, then, one of the most benevolent attentions of an officer's duty to the men under his command, to impose no service on them, particularly on the

Sabbath day, by which this last of all concerns might be neglected.

Add to this, the irreligious and immoral tendency of such exhibitions upon a Sabbath afternoon or evening, on the inhabitants, particularly the youth of both sexes. A sight, so contrary to the solemnities of public worship, which they have been attending, must dissipate from their minds any good impressions produced upon them in the house of God. And who can calculate the mischievous consequences to a young mind, which result from such a disposition? The carnal mind, fond of such entertainment, will lengthen out the recreation. The time, sacred to the duties of the family and of the closet, is thereby lost; and, what is still worse, an aversion to religion, and the restraints of it, assumes an appearance never formerly manifested. Repetition increases the dislike; till at length the services of religion be abandoned altogether. The example of one leads on another. The transition from the drill ground, to the wood, or the tavern, is easy. And thus the mind becomes prepared for using every other liberty with the Sabbath, which the opportunity or the temptation may present. Thus the hurtful tendency of exercising our troops to arms upon Sabbath, to the inhabitants where it is allowed, is truly alarming to any thinking mind; and therefore the practice itself cannot be too soon discontinued.

It is not, by any means, intended by these remarks, to hurt or to offend the most delicate sense of honour; for true honour is founded upon a strict conformity to the law which governs us. Not much in admiration, however, of the empty and unmeaning compliment of the age, liberty is here taken to state plain and stubborn facts; and in doing so, to exercise the rights of a Christian minister, as well as a Briton. Should, therefore, any take offence at such liberty, an unanswerable reply is at hand. Between the *causes* of the offence there is no parallel. If employing Sabbath as a field-day, with all the parade of military music, be contrary to the law of God, and have no sanction from the laws of our country, it is the undoubted right of all to

be offended, and their duty to notify their offence. But the exercise of this right can afford no just cause of offence to those, who, by such freedoms, have rendered remonstrances against them so necessary.

FINIS.

**D. M'KENZIE, Printer,
No. 154, Trongate, Glasgow. }**



AN
ESSAY (5)
ON THE
SANCTIFICATION
OF THE
LORD'S DAY;

HUMBLY DESIGNED TO
RECOMMEND THAT IMPORTANT DUTY.

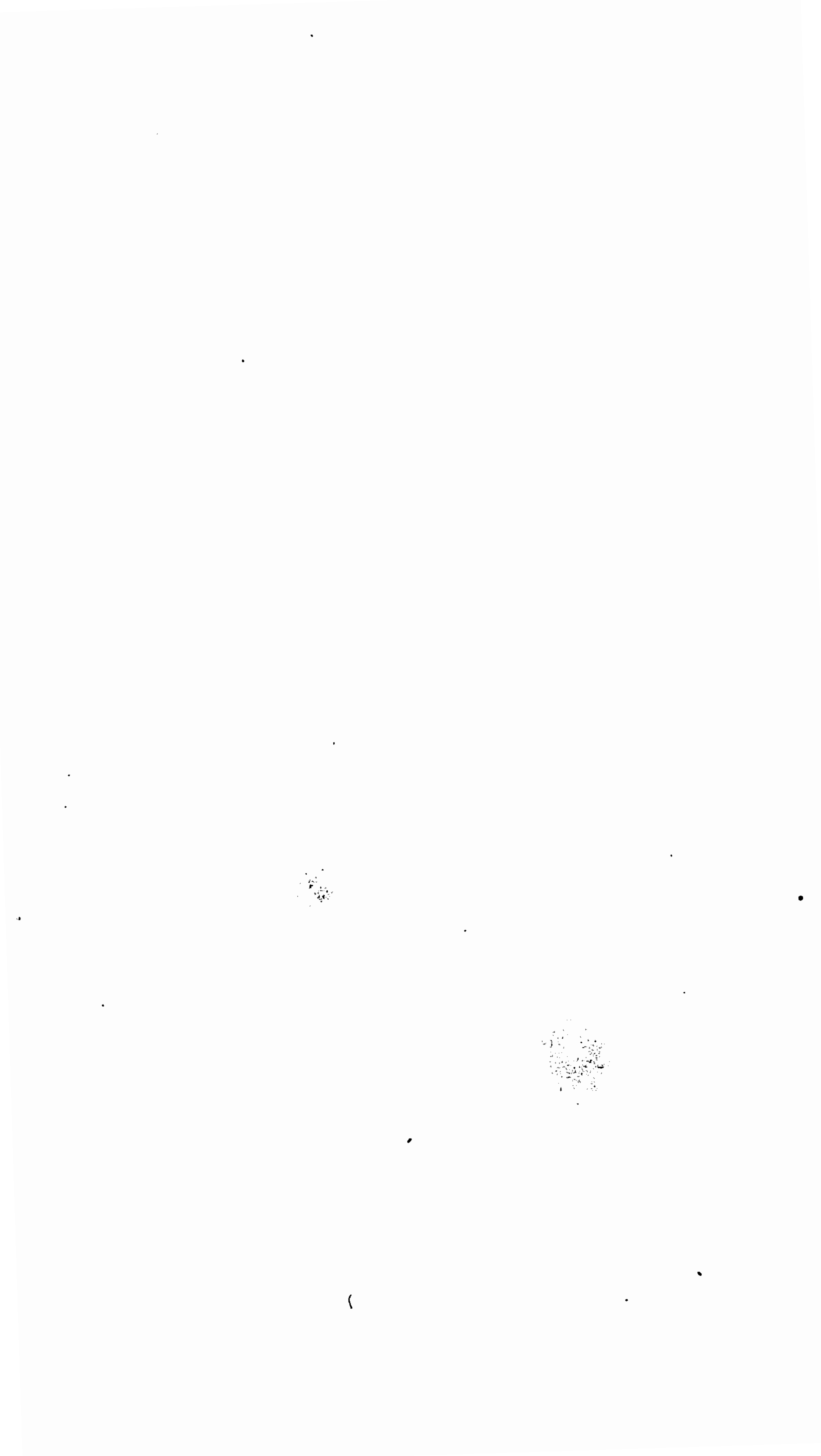
BY SAMUEL GILFILLAN,
MINISTER OF THE GOSPEL, COMRIE.

SECOND EDITION, CORRECTED AND GREATLY
ENLARGED.

Edinburgh:

PRINTED BY J. PILLANS & SONS, LAWNMARKET;
AND SOLD BY OGLE & AIKMAN, AND GUTHRIE & TAIT, EDINBURGH;
N. OGLE, GLASGOW; R. OGLE, LONDON; J. FOWLER, PAISLEY;
W. KNIGHT, ABERDEEN; AND G. BROWN, PERTH:

1806.



AN
ESSAY
ON THE
SANCTIFICATION
OF THE
LORD'S DAY.

EXOD. XX. 8.—*Remember the Sabbath-day to keep it holy.*

INTRODUCTION.

THESE words are part of the moral law delivered to the children of Israel, with awful solemnity, from Mount Sinai. The church of God had but lately come out of Egypt, the house of their bondage, where they had been surrounded and polluted with idolaters. The worship of the Egyptians was about that time most base and abominable; the most despicable creatures were the objects of veneration and regard; and there is the best evidence for believing, that the Israelites had in part learned their way, as appears in the golden calf, which bore a strong resemblance to one of the Egyptian gods. God had, however, preserved his people from the grosser impurities of that country, and designed them to be henceforth a people that should dwell alone, and not be reckoned among the nations; but be to him a name and a praise above all the people on the earth. The time of the promise was drawing nigh, and every thing was tending to its accomplishment. Instruments were raised up and qualified for the part which they had to act. Moses, a shepherd, at eighty years of age, was sent with his brother Aaron to a proud king, not with fleets and armies, but with the rod of God in his hand, and a message in his mouth from the great I AM! The tyrant, as might be expected, refused to let the Israelites go; but his obstinacy only tended to illustrate the power of God and the truth of his promise.

A mise.

mise. A number of miracles was wrought;—Egypt was punished, and left inexcusable; and the people of God were conducted, in spite of all opposition, out of their enemy's country. They passed the Red Sea about the middle of March, or at the vernal equinox; and, after journeying about six weeks in the adjacent deserts, they came to Sinai in Arabia. *There* God was to deliver his moral law on the day of Pentecost, or fiftieth day from the Passover celebrated in Egypt; and the circumstances attending its publication were inexpressibly awful. "So terrible was the sight, that Moses said, I exceedingly fear and quake." That terrific scene discovered to the church the infinite purity of the divine nature, the holiness and extent of the law, and the utter impossibility of being saved by the covenant of works. To evince that he was then a Father in Christ, God prefaced his law with a new-covenant promise, *I am the Lord thy God*, demonstrating that all acceptable obedience to the law must flow from faith in this promise: "Because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments." The law written on man's heart in his primitive integrity had been effaced by sin; the moral law was but obscurely known in the patriarchal state, and now, when the church was to be organized, it became Infinite Wisdom to publish a body of laws for the use of his people, as rational creatures, as immediate subjects of a divine government, and as a typical people. The law concerning the Sabbath was no doubt greatly neglected and forgotten during the time the children of Israel were in Egypt, partly through their own irreligion, and partly on account of the oppression of their enemies. God, therefore, in republishing it, with others, from Mount Sinai, restored it to its primitive design and use, and shewed that the observation of one day in seven to be a holy Sabbath to himself is intimately and indissolubly connected with all the other branches of religion.

GENERAL DESIGN OF THE INSTITUTION OF THE SABBATH.

GOD is the absolute proprietor of all our time, and hath an unquestionable right to require as much of it for his own immediate service as he pleases. It is an indisputable truth, that God can do with his own what seemeth good in his sight, and none dare say to him, without the greatest arrogance, What dost thou? For "of him" as to original design, "through him" as to invincible efficiency, and "to him" as to ultimate end, are all things; and to him be glory! Rom. xi. 36. Time is ours only in trust, and is a talent very valuable in itself, and in its application

plication very important for promoting the honour of God and the good of men. Happy were we if we could always act under the influence of this affecting consideration, that for the use of every moment of our time, as well as for the improvement of every faculty of our being, we must render an account to God! The appointment of the Sabbath is not only an act of justice in God, but an act of kindness to men; and if any person refuse the seventh part of his time for the more direct purposes of religion, he would, according to the natural tendency of that perverse principle, deny God one day in 365! So ungrateful is man to the Father of mercies, and the God of all comfort! The Jews were long the peculiar people of God; and as they lived under a theocracy, or immediate divine government, which secured to them every thing pertaining to life and godliness, it was infinitely reasonable that much of their time should be employed or spent in the duties of religion. Their sacred festivals, and especially the rest of the Sabbath, were not left to be fixed by the will of any man, they were all defined and appointed by God himself, with indisputable precision, and none during that dispensation durst say, (nor if religious would be inclined to say), Why hath God required so much of my time? — The rest of the Sabbath is of universal benefit to the world and the church. God hath connected the good of men with his own glory, and what promotes the one will certainly promote the other. God might have required more of our time, and none would have been able to dispute his right, or arraign his sovereignty; but the appointment of but *one day* in seven to himself is so equitable, and at the same time so kind, that no person who fears God can refuse it. The gratitude of a believer's heart, which is always ingenious in finding out ways to express itself, would cheerfully give more. As Naaman the Syrian, out of gratitude for his being cured of the leprosy, urged Gehazi, Elisha's servant, to take two talents instead of one; so good men, when acting as they ought, would willingly give any portion of their time to him, of whom they hold all the benefits of providence, and all the blessings of religion.—The Sabbath is an appointment of mercy to our bodies, and to the brutal creation employed in our service. He who rested from his works of creation on the seventh day, hath made it an ordinance of mercy; to be an interruption of painful toil; a restorer of exhausted nature; and a season of repose to the world. On this day there is, or should be, one universal pause of labour, and thus rest and comfort are diffused through the whole Christian world at the same time, and the lowest part of our species, and the brute-creation, are refreshed and recruited by this benevolent institution. How cruel and impious are they who are continually perverting the merciful purposes of Hea-

ven on the Sabbath, who will neither rest themselves, nor allow their servants and cattle to rest, although these have been generally strained beyond their strength on the other six days of the week, and have a just claim to a suspension of labour on the seventh day! A merciful man is merciful to his beast at all times, and surely will not treat it cruelly on the Sabbath. This is, indeed, an inferior consideration, but should not be overlooked by us; for God feedeth the ravens that call upon him, and, amidst the mighty movements of the universe, he careth for oxen!—If this were the only design of Providence in the rest of the Sabbath, carnal men would perhaps acquiesce in the appointment; but it was chiefly designed for the rest and spiritual improvement of our souls,—a holy rest,—a season of mental exertion, of devout contemplation, of beneficence, and of virtuous and religious intercourse;—a day in which we are to endeavour to raise our minds from things on earth *to things in heaven, where Christ sitteth at the right hand of God*;—to meditate on the works of God in creation and providence, and upon the still more transcendent wonders of redemption by the blood of Christ;—to examine ourselves whether we be in the faith, and whether we be making progress in our way to heaven. Such a rest is a singular privilege to the church of God. On that day saints renew their strength; their resolutions about divine things are through grace prompt, their exertions vigorous, and they wish to call into action the whole force of their spiritual life: Especially they desire to go with the multitude into the house of God, to join in praise and prayer, in hearing the word read and preached, and in shewing forth the death of Christ in the sacrament of the supper. O how delightful is it to draw near to God in company with the saints on the Lord's day, to scale the walls of heaven by faith and prayer, and to press into the kingdom of God! Ye infidels, have ye any enjoyments like these? Ye savages in a Christian country, who seldom assemble but for riot and every **evil** work, who shelter your crimes behind your infidelity, and who hate that law which ye do not find convenient to obey; how long will ye continue strangers to pure and undefiled religion? O! taste and see that our God is good, and that in keeping of his commandments there is a great reward! Godliness hath the promise of the life that now is, and of that which is to come, and is profitable to all persons and in all things. But irreligion, by whatever name it is called, and Sabbath-profanation in particular, embitters the present comforts of life, and fills with anguish unutterable in prospect of an approaching eternity. Without true religion, you cannot be safe from the ills of this world, nor from those more formidable dangers which extend their mischief to a future state.

MORALITY OF THE SABBATH.

THE institution of the Sabbath was nearly coeval with the world. From the beginning, God appointed one day in seven to be peculiarly his own, as holy to himself. He made the universe in six days, and every part of his work discovers infinite power, wisdom, and goodness. *He rested also on the seventh day from all which he had created and made; he rested, and was refreshed.* When he reviewed the effect of his power, it was with indescribable complacency; and he continued to preserve them from relapsing into their original nothing. An intimation was no doubt made to the first pair, that one day in seven was to be peculiarly devoted to the service of God; or, if no such intimation was explicitly made, they were prompted to this duty by the law which was written in their heart. A suspension of those labours which were consistent with a state of innocence, that man might enjoy peculiar tokens of the presence and favour of God, was infinitely proper, and was a lively anticipation of the enjoyments of eternity, where the Sabbath hath no end, and pleasure no termination. But the appointment of the Sabbath was not for a local, a temporary, or a ceremonial use, but was designed to be perpetual in its obligation, and universal in its practice. Whether the Sabbath shall be the seventh, or the first day of the week, is a circumstance depending upon the will of the Institutor, and alterable at his pleasure, and does not affect the great argument, or the spirit of the fourth commandment, which is, *That a seventh part of our time shall be devoted to the service of God.* That the law concerning the Sabbath is of perpetual obligation upon all men, and as such hath been observed in all ages of the church, hath been frequently demonstrated by divines, in opposition to Antisabbatarians in general, and against Calvin in particular, who unhappily nodded and wavered in this doctrine, to the great scandal of the reformed church. But we call no man master on earth, for one is our master, even Christ. The Sabbath was given to man in innocence, (Gen. ii. 3.), before the existence of any ceremonial usages, and even before the revelation of the Saviour, whom these rites and ceremonies were designed to exhibit. The fourth precept of the decalogue was, with the other nine precepts, not written upon paper, or parchment, and leaves of trees, as the temporary laws of the Jews were, but upon tables of stone, by the finger of God, to evince its peculiar excellence, and moral and perpetual obligation. Moreover, it was not placed among the ceremonial and judicial laws of the Jews, but among the other precepts, which even Antisabbatarians confess to be perpetual; and how incongruous would it have been to place a mutable and ambulatory

ambulatory precept among those that are to endure for ever? Thus the law of God would be imperfect, which is blasphemy to affirm. The principal reasons for enforcing the observation of the Sabbath, are reasons that equally concern Jews and Gentiles, and of consequence must be moral. Surely God's giving six days of the week to man for his own employment, is a reason extending to all men, and not peculiar to the Jews. If the Jews were bound to celebrate the Sabbath because it was God's due, the Gentiles are equally bound by it as subjects of moral government. The example of God in resting upon the seventh day, binds, beyond controversy, the Gentiles as well as the Jews; for they are all his creatures, and the objects of his providential care. If God blessed the Sabbath and hallowed it, this is a general concern of all rational creatures on earth; and certainly the Gentiles need the divine blessing as well as the Jews. It is indeed urged, that the Jews should observe the Sabbath, because God (Deut. v.) brought them out of the land of Egypt, out of the house of bondage; and this is supposed to be a reason peculiar to the Jews. But this argument doth not affect the morality of the fourth commandment, more than the general promise, *I am the Lord thy God*, doth affect the morality of the other nine, or destroy the law! The deliverance from Egypt was truly remarkable, and strongly interesting to the Jews; but it shadowed forth the redemption of men by Christ, in which all nations are interested; and the knowledge of this redemption is a forcible motive for sanctifying the Lord's day. It is evident also, that the Sabbath was sanctified in all ages by the church of God. The scripture makes no express mention, indeed, of the Sabbath, from its first institution in paradise till the time of Moses, but the silence of scripture on that head is no evidence that the celebration of the Sabbath did not obtain. It is extremely probable, that the first man taught the duty of Sabbath-sanctification to his children, both by example and precept; and they, especially in the line of Seth, would teach theirs in their turn, through a series of generations, till, on account of the increase of human wickedness, a republication of the original law became necessary, as took place from Mount Sinai. If men were organized in a church-state, if public worship obtained, if prayers and sacrifices were presented to God, the day that he had instituted would surely be chosen for these purposes, in preference to any other. On that blessed day they would meet to refresh their memories, and warm their hearts, by rehearsing the promise of the coming Messiah. The whole history of the patriarchs is comprised within very narrow limits, and no doubt many things relating to their worship and conduct are omitted, because their history is only an introduction to a grander scene in the Israelitish church. The words in the
beginning

beginning of the precept, *Remember the Sabbath-day to keep it holy*, suppose that the Sabbath was no new thing to them, but that it was not observed with sufficient care in time past, and had been strangely neglected during their bondage in Egypt. It has been often remarked on this argument, that the account which Moses gives of the Sabbath (Exod. xvi. 16. xxii. 23.) would appear remarkably abrupt to the Israelites, if they had not previously known it: *To morrow, says he, is, not shall be, the rest of the holy Sabbath unto the Lord*; meaning, doubtless, that it was well known to them; and it is to be remarked, moreover, that this was before the republication of the moral law from Mount Sinai. From that period henceforth, the observation of the Sabbath became an eminent branch of religion among all the Jews, in all places, and in all their circumstances.

CHANGE OF THE SABBATH FROM THE SEVENTH DAY TO THE FIRST DAY OF THE WEEK.

HAVING established the morality of the Sabbath, it is of much consequence to prove the change in question. This, with a few exceptions, is acknowledged by all the Christian world, and has been so since the earliest periods of Christianity. In the primitive ages, no dispute, as far as we can learn, obtained about it. The Jewish converts, indeed, paid a great deference to the seventh-day Sabbath, till the destruction of Jerusalem; but it does not appear that even the Gentiles observed that day; and after that memorable event, the whole church joined together in observing the day on which Christ rose from the dead, which, by way of eminence, was called *the Lord's day*. This name, as *the Lord's supper*, and *the Lord's table*, indicated, that Christ, as the Supreme God, and as Head of his church, appointed it, and himself rested on it as an example to all ages. This change was most probably among the things in which Jesus instructed his apostles during his stay with them after his resurrection; for the knowledge of what day the church was to observe, as her sacred rest, was eminently of the things pertaining to the kingdom of God, and contributed extensively to the glory of Christ, as Lord of the Sabbath. As there was a change in various other particulars in the worship of God, so a change as to the time became necessary; which change does not affect the morality of the fourth commandment, for the Sovereign Lord can alter it to any day he pleases. The Jews enjoyed a rest in their Sabbath on the seventh day; but this rest was partly typical, and was not designed for the kingdom of Messiah, nor to last for ever. If the rest of the Jewish Sabbath

Sabbath had been intended for perpetuity, God would not have spoken of another day, Heb. iv. 8.—10.; but there remained the keeping of a Sabbath (*Sabbatismos*) to the people of God, distinct from the Sabbath among the Jews. The seventh day was appointed to commemorate the divine glory in the creation of the world, but when a more memorable event took place, it became Infinite Wisdom to appoint another day in which it is to be remembered, and the church enjoy her rest. The resurrection of Christ from the dead forms the most wonderful æra in the history of Providence, and the day on which that event happened must not be forgotten by the friends of the Redeemer. God hath accordingly stamped an indelible glory upon the first day of the week: *He that hath entered into his rest, he also hath ceased from his work, as God did from his,* Heb. iv. 10. Christ did not indeed enter into a *place of rest* immediately after his resurrection; but he entered into a *state of rest* upon that first day. His rising again was an infallible proof that his sufferings and humiliation were over for ever; and as God rested from his works on the seventh day, and Christ from his on the first, the argument from hence is invincible, that the rest of the Christian church is to be henceforth on the first day of the week. On that day Christ met his disciples in person, and diffused among them the sweetest tokens of his gracious presence: *He breathed upon them, and they received the Holy Ghost.* The primitive Christians met on the first day of the week to hear the word preached, to collect for the poor, and to receive the Lord's supper, Acts, xx. 7. 1 Cor. x. 21. and xvi. 1. The apostles, who had it in charge to teach the church, to observe all things which Christ commanded them, would themselves have been chargeable with the most outrageous contempt of his authority, if they had assembled for public worship on that day without his express precept or example. The first fathers of the church expressly affirm this change to have been made by the Lord himself, to have been universally promulgated by the apostles after the day of Pentecost, and to have been submitted to by all the Christian world. Their testimonies could be produced; but for brevity's sake we omit them.

HOLY MEN IN ALL AGES HAVE SANCTIFIED THE SABBATH.

REVERENCE for the law of God is a test of all true religion; and he has no pretence to vital Christianity who wantonly profanes the Sabbath. In all ages of the church, in all the variety that obtains in the rank and circumstances of good men, how much soever they differed about other things, they were all unanimous in this, to remember the Sabbath-day to keep it holy.

holy. One cannot open his Bible, cannot peruse church-history, nor the particular lives of holy ministers or private Christians, without perceiving that Sabbath-sanctification was a striking feature of their piety. Whether the saint inhabit a palace or a mean cottage, whether he be cloathed in scarlet or embrace a dunghill, whether he be in solitude or in society—he devotes the Sabbath to the Lord. Under the Old-Testament dispensation, the religious Israelites observed it with the greatest reverence, and most scrupulous attention. God, who is infinitely jealous of his honour, would not allow his peculiar people to sport with his institutions; and he set up among them many monuments of his indignation at their Sabbath-profanation. A carnal wretch presumed once to gather a bundle of sticks (Numb. xv. 32.) on that day, and God ordered him to be stoned to death. In the eyes of the world this would appear a trivial offence, and the punishment too severe and disproportionate to the crime. But surely the Supreme Lawgiver is the best judge of the nature and desert of sin, and his procedure against it must be just and equal. In the days of Nehemiah, the Sabbath was eminently a sign between the church and the heathen world. The Jews had but lately returned from Babylon, and had probably contracted much pollution in that country, as they had done formerly in Egypt. God raised up, therefore, several holy men who were zealous for his honour, and the credit of his appointments; men, who punished sin by their power, as terrors to evil doers, and lived it down by their example, as men of God who adorned the doctrine they inculcated. Nehemiah, among others, exerted all his authority as a governor, and all his influence as a good man, to recommend and enforce the sanctification of the Sabbath, and prevent its profanation. See Neh. xiii. throughout. Nothing could damp his zeal, nor terrify his courage in the prosecution of his blessed enterprise. The mongrel nobles, the apostate self-interested Jews, and the tumultuary crowds, coalesced in order to frighten or seduce him from his duty; *but such a man as he was, scorned to flee.* In the days of Isaiah, and Jeremiah, and the rest of the prophets, good men are generally described from their marked attention to the Sabbath-day, Isa. lvi. 4.—6. Jer. xvii. 21.—26.; and, on the contrary, an indifference to, and aversion at this holy season, is a sufficient indication of the absence of true religion in the heart. When men say, (Amos, viii. 5.), *When will the Sabbath be over, that we may set forth wheat,* or pursue occupations more suited to the temper of our mind? they are far advanced in practical impiety. No man can discover a truly noble spirit, nor walk at liberty, but in keeping God's commandments; and grace cannot thrive where the Sabbath is profaned. He cannot be uniformly and consistently pious, he cannot walk

with God in the exercise of grace, and discharge of other duties, he cannot recommend religion to his relatives and acquaintance, he cannot make his piety run like a golden thread through all the engagements of life—who neglects, or carelessly performs, the duties of the Sabbath. His vigilance over his children, his attention to his servants, will be constrained and ineffectual, his general intercourse with the world will be tinged with deceit, while he himself is not animated by the fear of God, and attentive to the Lord's day. Children will be disobedient and untractable, servants imperious and unfaithful, visitors and friends too often incentives to sin, in that family where constant and regular attention to the holiness of the Sabbath is not preserved with unbending fortitude. All the branches of domestic piety, and their several ramifications, terminate here. The vigour or declension of any man's grace may be safely inferred from his conduct upon the Lord's day. In the primitive ages of Christianity, in the times of the first and second Reformation in Scotland, and in New England, for several generations, the sanctification of the Sabbath was a prominent and decided evidence of religion. In England also, when the infamous Book of Sports was published (1618) by King James and his creatures, the Puritans, as they were reproachfully called, and the serious part of the community, were alarmed and panic-struck at such horrid profaneness. Many books were written, conversations held, and remonstrances entered, against the widely-spreading evil. Many ministers and people did forego every thing men call dear, rather than comply with such public corruptions; and surely they acted well, in having opposed the influence, the precepts, and the example of the court. Some persons of exalted piety, however, acted a very sneaking part, as the famous Bishop Hall, who read the Book of Sports in the forenoon of the Lord's day to please the King, and preached in the afternoon upon the fourth commandment to please the Lord of hosts! Individuals likewise, not a few in modern times, of high rank and extensive learning, have called the Sabbath a delight, and honoured the Lord on that day, and have found their temporal prosperity intimately connected with their sacred regard to the Sabbath. The testimony of the eminently pious Judge Hale may be supposed to have some weight on this argument, who declares, in his *Contemplations, Moral and Divine*, "That I have found, by a strict and diligent observation, that a due observing of the duty of the Lord's day hath ever had joined to it a blessing upon the rest of my time, and the week so begun hath been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my secular employments, so that I could easily make an estimate of
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my successes in the week following, by the manner of my passing this day," &c. The great Boerhaave of Leyden, was wont to declare, in the most solemn manner, "that none of his schemes ever succeeded to his wish, if he did not conscientiously devote the Sabbath to the service of God." Let us go and do likewise. See APPENDIX, No. I. and II.

It may not be improper in this place, to mention briefly, that the judgements of God have been visible and striking upon nations and persons who profaned the Sabbath day. *There is a God who judgeth upon the earth*, and he hath connected sin with its punishment. The ruin of communities, and of individuals, may be dated from the time they began to trifle with this important part of the divine law. For this sin, thrones have been overturned, and princes made to wander in a wilderness where there is no way. Fat lands have been turned into barrenness, and made to enjoy their Sabbaths being desolate. As a moth and rottenness, this hath wasted the beauty and prosperity of many honourable families; and their houses, though once great and fair, (Isa. v. 9.), are now without an inhabitant. For this sin God hath long since kindled a fire in the gates of Jerusalem, and it hath devoured the palaces thereof. Before the irruption of the Goths and Vandals upon the Roman empire, a general declension of religion prevailed, and a general contempt of the Lord's day. England, it has been asserted, became eminently a scene of divine judgement after the publication of the Book of Sports; and for a long time after, the wars and revolutions that afflicted the country, were reckoned by the serious of that age native fruits of Sabbath-profanation. The family of Stuart, if we can except Charles I. were infamous for profaneness and violation of the Sabbath; and all the world knows that wrath hath come upon them to the uttermost. Our own country at present hath become very barefaced in the commission of this sin; and there is every reason to fear, that national calamities are not far off: *The Lord cometh out of his place, and who can stand when he appeareth?* Divine judgements are abroad in the earth, and the inhabitants of the world are not learning righteousness. They are performing a tremendous circuit in other nations, and who knows how soon we may become a people of God's wrath? Emperors, and kings, and many learned men have lamented, how much they profaned this holy day. The celebrated Dr Samuel Johnson of London, on his death-bed, earnestly intreated his friends to cultivate habitual reverence for God, and a deep regard for the holy Sabbath; intimating, no doubt, that he himself had too frequently been deficient in these duties, and that they were of great importance in religion. We have heard and seen persons dying victims to the justice of their country, lamenting, with

tears in their eyes, when there was but one step between them and death, the profanation of the Lord's day as the primary cause of their ruin; and that their parents, instead of controuling them on that day, were their counsellors (2 Chron. xxii. 3.) to work wickedness! How solemn the spectacle! how instructive an event, and how venerable do divine appointments appear in the light of eternity! Ought not this also to teach parents and masters to keep their children and servants in subjection, and, if possible, in their houses and presence on Sabbath?

PREPARATION FOR THE SABBATH.

GOOD men, in ordinary cases, walk by rule. What is done by no fixed rule, is done awkwardly, feebly, and confusedly. When a thing is done seldom, it is done with reluctance and dislike; and from dislike, the natural transition is to omission and total neglect. On the contrary, what is subjected to a fixed standard, is done accurately and effectually, and with ease and delight, because it is done from habit and custom. Custom, all men know, is a kind of second nature. It is recorded of Christ, that it was his *custom* to enter into the synagogue on the Sabbath day; and he sanctified it by a course of active benevolence. Applying these hints to our conduct on the Lord's day, it would greatly facilitate the performance of the duties required, did we make conscientious preparation for it before it came. "Six days shalt thou labour and *do all thy work,*" are words that plainly intimate, that we should order our affairs through the week, and especially on the last day of it, in such a manner, that we may not meet with any interruption or disturbance in the great work of that day. Our moderation should appear in all things, and our regard to the world should never tempt us to encroach upon God's property, or clog us in spiritual duties. We should wisely and diligently dispatch the business of the week, that we may be prepared for the rest of the Sabbath; and as far as our care and foresight can extend, it should be said of our Saturday as was said of old, (Luke, xxiii. 54.), *That it was the preparation, and the Sabbath drew on.* Our worldly business, our houses, our attire, and our food, should be all in such a state as to prevent all solicitude about them on the Lord's day. We should also be concerned to exercise grace with a view to the coming Sabbath, as the most delightful of days, and the best portion of time, and cry out, *When shall we again appear before God? How amiable are thy tabernacles, Lord God of hosts! A day in thy courts is better than a thousand.* Our most ardent desires should be excited after fellowship with the Father, and with his Son Jesus Christ; and these desires should mingle themselves with
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all our occupations through the week. “In this spirit,” as the excellent Mr Hervey says, “every ordinary meal is a kind of sacrament, and every common day a Sabbath;” and surely anticipations of the Sabbath will not be a grievance. Carnal thoughts will intrude into the holiest mind, and even after the most serious endeavours to prevent and exclude them; but we should give as little occasion to them as possible, and should watch over our affairs on the other six days, and put them into such a train, that our children, servants, and acquaintances, may not be exposed to the temptation of trifling with the solemn services of the Sabbath. Heads of families, magistrates, and men of public business especially, are under the strongest obligations of reason and religion to do so. As few people have fortitude to obey God rather than man, the omission of one person of authority and influence with regard to the duty in question, hath occasioned many breaches of the fourth precept of the moral law; and it is not at all surprising that derangement and confusion seize upon those men’s affairs through the week, who are not solicitous to order their affairs with discretion, with a view to the sacred rest enjoyed by the church. *With the froward (Psal. xviii. 26.) God shall shew himself froward.* It is a pity when the return of the Sabbath produces a surprise to men, and when they make a rapid transition from the cares and business of the week, to the exercises of the Sabbath, in which their hearts find no pleasure; and when they carry a carnal temper into spiritual duties, their language and conduct sufficiently evince, that they are by no means in their element when assembling and worshipping with the children of God. These things ought not to be.

GENERAL SKETCH OF THE DUTIES OF THE SABBATH.

“*THE Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of religion, except so much as is to be taken up in the works of necessity and mercy.*”—A very comprehensive and excellent description! It is a whole day the law requires, and a whole day spent in the service of God. The time spent in the necessary refreshment of sleep, and in works of necessity and mercy, as taking food, fleeing from danger, quenching fire, feeding cattle, defending ourselves from thieves and robbers, and repelling the aggressions of a foreign foe, standing by the helm and working the vessel, visiting the sick, burying the dead in certain circumstances, making collections for the poor, &c. are deductions provided for in the law; and when we perform them,

them, we are glorifying God. It sounds very impiously in a pious ear, to assert, that the whole six days of the week are our own, and only a part of the seventh day belongs to God. It was a fashionable doctrine in England at the time referred to already, when the Book of Sports was published, to contend, and to profane the scripture in support of the blasphemous position, *That the Lord's day, or Sunday, was to be sanctified no longer than during the time of public worship!* The practice of many foreign churches, and of some at home, is a mournful evidence, that they believe such impious doctrines, and act upon such dangerous principles. Strict attention to the duties of the Sabbath was called *Puritanism* and *Judaism*. Many things, doubtless, which belonged to the sanctification of the Sabbath among the Israelites were ceremonial, and do not concern us, but the law never made any abatement as to the duration of time to be thus devoted to God.—It will not be possible for us to comprise within the limits we have prescribed to ourselves, the whole of the duties of the Lord's day; we shall only, therefore, mention those that seem most important.

It is of great importance to be “in the spirit on the Lord's day,” Rev. i. 10. That this passage may refer to the spirit of prophecy, is not denied; but that it has no respect to the gracious temper of John's mind, seems extremely absurd to maintain. It is more than probable, that the apostle, in his solitude in Patmos, was deeply affected with the grace and love of his dear Lord, and that, especially on the Lord's day, he was constantly employed in meditation about his death and resurrection. When his mind was in such a frame, the Saviour manifested forth his glory to him in another way than he did to the world. It is impossible to be believed, and impious though it were credible, that any person can be prepared for, or delight in, the duties of the Sabbath, if he takes no heed to the temper of his mind. As a man thinketh in his heart, so is he. If he be habitually carnal, the holy exercises of religion will be a burden and a task to him, whatever he pretend; but if he be renewed in the spirit of his mind, and derive all his strength and encouragement in duty from his relation to God as his God, he will watch over his heart with incessant solicitude, especially on the Lord's day. Meditation upon God in the morning of the Sabbath is an excellent preparative for all the duties of the day; thus the heart is disposed to prayer, private and secret, and the lips are tuned to praise; the attention is raised to hear what God will speak by his servants in public; faith, and love, and all the graces of the Spirit, are put in motion towards their blessed object. When the mind is intensely fixed upon God, it will produce abstractedness of thought from earthly things, and the consequence will be, retirement and secret devotion. The sacred flame in the
heart

heart cannot be kept burning, without a frequent perusal of the scriptures; the reading of the Bible, and other religious books, in a serious manner, and with appropriation and delight, conduces mightily to prepare for public services. Early rising has been recommended by philosophers and physicians as promoting the health of the body, and vigour of the mind; and surely it is the bounden duty of the friends of Christ to start from their slumbers, that they may enjoy communion with God. Christ rose early out of the grave, the women were early at the sepulchre, and carnal men on other days rise soon to prosecute their favourite schemes; and it is, beyond controversy, not a very dignified way of spending the Sabbath, slumbering on a bed. Servants and labourers are indeed more excusable, on account of the toils of the past week; but there is no excuse for them who are not fatigued and worn out with labour and anxiety. Demosthenes the Orator was grieved when any workman began his work before him; the love of glory urged him on to be unrivalled in eloquence; and what influence may the love of Christ be supposed to have on the heart which knows and believes it! Joshua rose early to fight the battles of the Lord, (Josh. iii. 1. vii. 16.); and it is remarked, to the credit of Gideon, that he returned from his victory before the sun was up, Jud. viii. 13. When a man enjoys fellowship with God in secret duties, the favour of them is diffused to all his family in his worship and walk. Hence the propriety of being much in family-prayer and praise on the Lord's day. This was signified to the church of old by doubling the sacrifices on Sabbath, Numb. xxviii. 8. 9. Family-duties, performed in the spirit of religion, are an excellent mean for preparing to hear the word preached, and other parts of public worship. These tend to solemnize the mind, to warm the affections and heart, and to evince the propriety of having every duty in its proper place, and not one jostling out another. The ordinances of God are that only to us which God is pleased to make them, and his blessing is to be sought by frequent and importunate prayer; and if we restrain prayer before our families, it is a dreadful symptom of unconcern about their eternal welfare. It argues much inconsistency of conduct, not to call it by a worse name, when persons, as it were, step from their beds and tables on the Sabbath-morning to the church, without the intermediate duties of secret devotion and family-prayer. And what shall we say of them who consume a great part of this hallowed season in adorning the body, plaiting the hair, and putting on of apparel, (1 Pet. iii. 3. 5.), and neglect the hidden man of the heart, the ornament of a meek and quiet spirit, which is of great price in the sight of God? *For these things our land mourns, and Zion weepeth sore in the night.*

All good men love the habitation of God's house, and the place where his honour dwelleth.—When public ordinances are dispensed agreeably to the will of God, and when they are at all accessible, they will come over a thousand obstacles to enjoy them. The beauty of the scenery, the fertility and security of a country, is nothing to them, if they are denied access to God in the means of grace. Like the ancient Rabbin, they value their houses and possessions as they are near the synagogue; see Psalms xlii. lxiii. and lxxxiv. These psalms breathe a spirit common to saints in every age. Their religion is not to be envied, who can voluntarily absent themselves from the places of Jehovah's feet, nor wish to draw waters from the wells of salvation, and to appear before God in Zion. The Son of God himself constantly attended those synagogues, *where Moses was read and preached every Sabbath-day*, Luke, iv. 16. Acts, xv. 21.; and it has been the custom of the church from the earliest antiquity to assemble in her several congregations upon the first day of the week, and to reckon it a special privilege and distinguished honour to do so. The states of Greece were all in commotion every fourth year, to meet their brethren on the plains of Olympia; how much more should good men rejoice to meet one another in the ordinances of God,—to see the goings of their God and King in the sanctuary? The saints, therefore, when acting in character, are conscientious and punctual in their attendance upon all the worship and ordinances God hath appointed in his word. His authority delightfully constrains them, his loving-kindness is before their eyes, and his presence is better than life. When he says, *Seek ye my face*, their hearts reply, *Thy face, Lord, will we seek above all things. Their souls pant after God, as the hart panteth after the water-brooks.* On the Lord's day especially, they, with as many of their children, and servants, and visitors, as can conveniently attend, are early, or at least timely, in the house of God. As it is a part of their religion, not to disturb others when worshipping God, so they reckon punctuality in the outward decencies of public worship very commendable in itself, and encouraging to fellow-worshippers, and to the ministers of religion. How comely is it to see a whole assembly waiting, like Cornelius and his friends for Peter, till their minister enter the pulpit, and all ready, but those whom necessity detains, to join with him in praise and prayer! To come into the church when some of the most delightful parts of divine worship, as praise and prayer, are over, and always to do so, argues little for men's piety or good sense. Saints, while waiting upon God in ordinances, take heed what and how they hear. It is painful to them, when the house of God becomes a dormitory, or place of sleep, to themselves or others. If the word of God be enlightening our
minds,

minds, nourishing our souls, impelling our consciences, and comforting our hearts, it is natural to suppose that it will engage the hearing of the ear; but it is the infirmity of some good men, and they should strive against it. Is it any wonder that good men attend seriously to what God speaks to them for their conviction, edification, and comfort, when it is their very life, and the powerful instrument of their salvation? "Faith," also, "comes by hearing, and hearing by the word of God." Reading good sermons, or good books, at home, is a duty upon the morning or evening of the Sabbath, or when public ordinances are inaccessible; but it ceases to be such, when the word preached is within our reach. The preached gospel is the great mean of conversion and spiritual life, the glorious chariot in which the Spirit of all grace rides, the sword girt upon the thigh of our Redeemer, the channel in which the waters of the sanctuary glide into the church and the heart. The reading of sermons at home, as an old divine says, is like *milk cold in a vessel*, but hearing the word preached is like *drawing milk warm from the breast*! It is one thing when the word comes as the word of man, adorned with the wisdom of words, and impressed with the powers of eloquence; and another when it comes *in power, and in the Holy Ghost, and in much assurance, and worketh effectually in them that believe*, 1 Thess. i. 5. ii. 13. In the intervals of divine worship, if saints are alone, they should meditate upon what they have heard, pray to God for his blessing upon what is past, and upon what remains of the service; or if they are in company, like the disciples going to Emmaus on Sabbath, they should converse seriously and frequently upon the truths of God, which were delivered to them in the name of God. It is sinful and scandalous for the ministers of religion and their hearers to talk about the news of the day, and every common incident, and to peruse newspapers, and read letters of business, on the Lord's day, especially in the intervals of divine worship. And surely they are far advanced in wickedness, and in contempt of religion, who can prefer a good dinner, a convivial entertainment, a walk of pleasure, or a friendly visit, to the service of the afternoon on the Lord's day!

Saints having heard the word of God in public, (and they wish to attend the whole service if possible), they return to their houses, in company with others, as far as practicable, and tell their friends what God hath done for them, Mark, v. 19. and what gracious words have proceeded out of his mouth. If they cannot rehearse many of the truths they have been hearing, they endeavour to hide them in their hearts, and to act under their spirit and influence. A holy life is a better recommendation of a sermon, than a retentive memory, or an eloquent tongue. Lively hearing in public makes the face to shine in the

family and closet through the evening. Frequent and regular instruction of the children and servants, and occasional visitors in a family, by conversation about divine things, catechising, reading the scriptures or other religious books, praising God, and prayer, are such essential branches of domestic piety, that no person of conscience or principle can dispense with them, or carelessly perform them. "Our children are those young captains," as Melancthon said to Luther, when he heard boys repeat the orthodox catechism, "who are to fight the Lord's battles when we are dead;" and how can they be trained, if we neglect their instruction? And our servants have precious and immortal souls, and we are answerable to God for our conduct towards them; and perhaps our friends and visitors may have occasion to bless God through eternity for coming under our roof. What time is so fit for the bulk of Christians to attend to these important concerns as the evening of the Lord's day? *Then* they are commonly sequestered from the world; *then* the impressions of divine things are most likely to be strongest; and holy men, whose hearts have been warmed with the love of Christ through the day, wish *then* to diffuse a similar spirit among their children and servants. How much good might be done, by the divine blessing, in a few hours, if heads of families and parents were diligent, and conscientious, and faithful! Their houses would be Bethels and nurseries for society, and the church and our youth would escape the pollution that is in the world through lust. *Then* society would be ameliorated, *iniquity would be ashamed, and stop its mouth. Then* men would dwell safely in the wilderness, and sleep in the woods. Men of talents and influence might also on Sabbath-evenings spare an hour or two in visiting the sick, comforting the dejected, instructing the ignorant of their neighbours, in private families, or Sabbath-schools, and then return to their families, and again commend them to God and the word of his grace, and in their closet conclude the work of the day, and enjoy a divine rest in never being idle! The transition from one duty to another would be easy and pleasant, for the whole would be a labour of love! Happy days and blessed nights, if we could in some such measure sanctify the Sabbath-day!

SOME SINS FORBIDDEN IN THE FOURTH COMMANDMENT.

The fourth commandment forbiddeth the omission or careless performance of the duties required, and profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, and works, about worldly employments and recreations. This is also a very happy and comprehensive description; and

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if we examine ourselves and our country by it, we shall have abundant cause for humiliation before God; and if we extend our observations to other nations in Christendom, we shall find the evil to be very alarming. It is beyond measure astonishing, to see a law which is so obvious, so beneficent, and promoting the best interests of men, so wantonly and contemptuously broken! Many men would make no distinction of days in the week, but in the bare name, were it not from conformity to a laudable custom, or in submission to the laws of their country, or for fear of singularity. The institution of the Sabbath, as from the highest authority, seems to have no influence whatever upon their thoughts, words, and actions. Those persons would agree to the appointment as calculated to polish and civilize mankind, or to clear away the rust of a whole week, (see the Spectator, No. 112.), or as a holiday on which they might feast with their friends; but have no relish for it as a holy rest, or as abridging their usual labours and recreations. In the days of Nehemiah, and at other periods of the Jewish history, the Sabbath was greatly profaned by men pursuing their ordinary occupations, and finding their usual pleasures upon it, and the Jews are exhorted to bear no burden on that day, Jer. xvii. 21. As the Sabbath was a sign between God and his church, and between the church and the heathen, it ceased to be such if ordinary work was performed upon it; and it always happened, and will always happen, other circumstances being equal, that in proportion as the Jews were conformed to the idolatrous nations around them, the Sabbath was neglected and profaned. As the adversaries mocked (Lam. i. 7.) at their Sabbaths, they would surely encourage their profanation; and is not this spirit of insult apparent at this very day? While the society for the suppression of vice in London are most laudably employed in guarding the honour of the Lord's day, the reviewers and pamphleteers are turning their zeal into ridicule, (see the Monthly Magazine), and lampooning their exertions. So far are men advanced in profanity in a Christian country!

There is much room to fear, and indeed it is too obvious to be denied, and too important to be concealed, that many duties are omitted on the Lord's day which ought to be performed. It is to many, literally, a day of idleness, they consume it in doing nothing, and observe it only as the cattle observe it, *in a mere cessation from labour*. A great part of it is wasted in sleep, or in loitering in their houses, or sauntering in the fields. This class of people generally neglect the public ordinances of religion, and exhibit a most pernicious example to their families by this neglect. Many kings and righteous persons desired to see the days of the Son of man, which they

see and do not improve them. There is somewhat peculiarly wicked in that neglect of public worship which so much prevails, and is hardly to be matched in any country:—The Jews hasten to their synagogues, Mahometans crowd to their mosques, and Pagans count the days till the return of their festivals! and yet Christian churches in many places are deserted and empty! Family-worship is sadly neglected on the Lord's day; the scriptures are a sealed book, and men are heedless of their own salvation and that of others. The neglect of family-religion is peculiarly inexcusable on the Lord's day, especially to the labouring and lower classes in the community, who generally having the Sabbath to themselves, might improve it as a golden opportunity to improve themselves and their families in religious instruction. Carnal thoughts, or thoughts about carnal things, are lawful on other days, but are sinful and hurtful to the souls of men on the Lord's day. The best of men cannot prevent the intrusion of vain thoughts, for it is a part of their spiritual warfare to resist and overcome them, but they should not indulge them, nor do any thing to occasion them. They should resist their earliest operation, and cry out, I hate vain thoughts; for sin, when it is finished, bringeth forth death, and the eggs of the cockatrice, if not crushed in the nest, will become fiery flying serpents. If men allow their thoughts to roam at large, and *be with the fooks eyes at the ends of the earth*, without being grieved at their extravagance, or endeavouring to impose a check upon them, it is a melancholy symptom that their hearts are not right with God, nor sound in his statutes. If men drank deep into the love of the Saviour on the Sabbath, it would powerfully and delightfully elevate the heart to things above, and bring them into a difficulty mentioned by the excellent Leighton, "When it takes some time and great force to bring them to the level of ordinary things!"

Out of the abundance of the heart the mouth speaketh. They cannot long maintain a spiritual conversation on any day, and far less on the Lord's day, at least consistently to do it, who do not keep their hearts with all diligence: For they who cease to watch over their minds, will soon give over *keeping the door of their lips.* *Our speech* at all times *should be seasoned with salt for the use of edifying*, but more particularly on the Sabbath, we should be extremely careful lest any word escape us that is idle or sinful. Cicero, the great Roman orator, was wont to declare, That he could not endure to hear philosophers talk about common things, as about ploughs and cattle, (*de bove et aratro*), but about philosophy; and how undignified is it for Christians to talk about ordinary things on the Sabbath-day! If an estimate is formed of our religion from the conversation of the *many* on this day, it will hardly be found that we possess

less the spirit of our religion at all, or regard its precepts ; so unlike is our speech and conduct to the genius of our holy profession ! To give loose reins to our tongues, when they should be otherwise employed, is an awful indication of insincerity and hypocrisy, and classes us with the enemies of God. If ministers, parents, masters, and men of authority and rank, be guilty of this sin, they become doubly criminal, for the infection will reach the whole sphere of their connections, and they will pollute and harden many in their crimes. It is alarming to serious minds to hear the unguarded language of professed Christians on Sabbath, in going to and returning from the church, in the intervals of divine worship, and even about solemn occasions ; and it is extremely probable that it is equally carnal in their families. *O ! my soul, come not thou into their secret, unto their assembly, mine honour be not thou united.* In some places, there are customs that tend to increase this evil, such as proclamations of sales of timber, grass, or corn, at church-doors on the Lord's day ; hearing these begets an association of carnal ideas, and occasions worldly talk. These customs are undoubtedly sinful, and cannot be defended upon any principle of reason or scripture. If utility, and use and wont, are pled in their favour, the answer is at hand, There are other ways of announcing the sale, we are not to do evil that good may come, and no prescription can stand in opposition to divine authority. Ministers and magistrates, by a wise exercise of their authority, might speedily abolish them, and this would be creditable to themselves, and honouring to the Lord of the Sabbath. In this place it may not be improper to remark, that mutual converse about the truths of religion on the Lord's day, seems to be every day more rare and uncommon. This is certainly to be traced to a want of love to the truth, to a want of brotherly love, and to a haughty selfish spirit. Such silence and contempt must be dishonouring to God, disheartening to ministers, and ultimately injurious to the society. If the conversation take a religious turn, it too commonly degenerates into common-place remarks about the number of worshippers, the gifts of the speaker, the place of worship, which are certainly not very important topics to be discussed on this holy day. But if a serious individual drop a hint about the love of Jesus, and the power of religion, the discourse is interrupted too frequently, and this becomes a signal for separation and silence ! Alas ! for the times into which we have fallen, when to speak of our blessed Saviour is a burden, and when Christian experience is branded with the name of *enthusiasm*, and regeneration is said to be *a thing not to be found in the present circumstances of Christianity* ! In the best times of the church, and in the days of our forefathers, such carnal conversation

conversation was not known, and was not to be endured! *O when will God revive us again, and renew our days as of old!*

The Jews were allowed by the law concerning their Sabbath to go a Sabbath-day's journey, which perhaps was the ordinary distance from the synagogues where they worshipped, and this behoved to be to some of them greater, and to others less, and even when performing works of mercy and charity, they might exceed these limits; but it does not appear from their history, that ever they began or pursued a journey of business and pleasure on that day. One would think that it would not be difficult to prove, that the law of God, in the fourth precept, doth not allow certain kinds of abuse just to be mentioned. Strolling in the fields, under whatever pretence, and frequenting public walks, on the Lord's day, when these interfere with, and unfit for, the duties of religion, as they generally do, must be obvious breaches of the law. In a sequestered place, and sometimes with a religious friend, a walk on the Sabbath may be lawful, and a work of necessity, but if it tend to give offence, if it withdraws the mind from the important concerns of eternity, if it hardens the wicked in their crimes, it should by all means be avoided. The scenes of nature are inviting, the health of the body is much to be prized; but the work of our salvation, and the duty we owe to God and our families on the Lord's day, should predominate over these. Moreover, if any walk of this nature obstruct any duty, or postpone it till an improper time, or induce us to trifle with it, it is very dangerous in its tendency. Travelling on the Sabbath-day, both for business and pleasure, and upon improper visits, is now become so common, that it ceases to excite wonder or abhorrence. The noise of chariots, the prancing of horses, the bustle of people on foot, are every where. The rich, the fashionable, and the gay, sally forth from our cities and towns on the Sabbath, as if the plague were raging in the place, and as if they fled from the devastations of an earthquake! The upper ranks of society are extremely culpable in this respect, and their conduct reflects infinite disgrace upon their rank, and tarnishes their honour. If they be magistrates, entrusted with the execution of the law, they weaken the force of it by their example; *they should be a terror to evil-doers, and a praise to them that do well.* Their laws and proclamations in favour of the observance of the Sabbath, will not be efficient, if they themselves are breakers of the divine law, and of their own. If they are noblemen and gentlemen, though not in any office, their example may be supposed to produce much good, or much evil. When their servants, dependants, or servile imitators, see them pay no regard to the Lord's day, they unhappily imbibe the same spirit, and walk in the same path.

An ancient philosopher was wont to say, that he would not do any thing unworthy for fear of his servant, or in his presence; and another, when solicited to commit a crime, said, *Turpe quid acturus, te, sine teste, time*, that is, "Reverence thyself, and do no base thing, though no witness be present!" If such elevated sentiments actuated our great men, they would produce a corresponding conduct. But the evil is not confined to them; all ranks have corrupted their way, and the evil is diffusing itself daily through every station in the community. Did men love God, and feel the influence of true and undefiled religion, the Sabbath would no longer be profaned by strolling in the fields, frequenting public walks, prosecuting needless journies, loitering on their beds, carousing at convivial entertainments, hastening to the post-office, drilling soldiers, or conversing about politics and trade.—The love of Christ would prevent and exclude all these, and make our Sabbaths as the days of heaven, in purity of thought, elevation of sentiment, and dignity of conversation.

Every kind of intemperance should be avoided on the Lord's day with the utmost care. It is incumbent upon all men to feed the body in moderation on that day, that it may be strengthened for the service of Christ, but it is an impious beastly employment to feast it with the ingenuity of epicures, and it is totally inconsistent with that abstinence required by the religion of Jesus. How can the mind be prepared for meditation, self-examination, or communion with God? how can the spirit be sprightly and active in the duties of religion, if the body be glutted or overpowered with the delicacies of sense? If we reverence God's law, we cannot be present at convivial meetings, strictly so called, nor at the nightly revel, without sin. Visiting our sick relations and neighbours on the Sabbath, is a work of necessity and mercy,—a work of mercy to their souls and bodies, and when we are instrumental in affording relief to either, we glorify the God of mercy. To visit the widow and fatherless, is a part of true and undefiled religion; but when crowds rush into the chambers of the afflicted, and with a carnal spirit too on the Sabbath, retailing the news of the country, they are chargeable with a double crime,—with inhumanity to their bodies, and cruelty to their souls; the sick cannot remove from the sphere of their impertinence, and surely need other comforters than they. Many people are continually gadding about on the Lord's day from place to place, from house to house, and from company to company. An association of carnal ideas, and conversing about the news of the day, and occurrences of the past week, and of different places, are usually the fruits and attendants of such meetings. Their seats also in their respective churches are left empty; their ministers are breaking the bread

bread of life among the people, but many of their flocks are not present to receive it; they are at home unnecessarily, or at a distance, and their souls are suffering hunger. Thus also appointments, and bargains, and projected journies, are indirectly made, which are not only unlawful before men, but which tend to bring down the judgements of God upon their comforts and prospects, and occasion sadness and sorrow to all good men. The driving of cattle to markets at a distance on the Lord's day, the travelling of posts, and setting sail of ships in ordinary cases, and the travelling of waggons, are public evils and nuisances that reflect dishonour on Christianity, and on every Christian country where they exist. It may indeed happen, that cattle may be detained by bad weather, or at ferries so long, that it becomes a work of necessity to drive them on Sabbath, that they may be forward in time to the market. But these cases seldom occur, and the evil might be remedied by care and foresight, or by the interference of magistrates and ministers, and the execution of the law upon offenders. The law concerning the Sabbath is a part of the law of the land; and surely Christian magistrates ought to put it in execution, if they tender the glory of God, or the welfare of society and of the church; *they should not hold the sword in vain, but judge for God, who is with them in the judgement.* Good laws should never be slackened, (Hab. i. 4.), for, bad as the world is, it would be infinitely worse, if men were not restrained by the fear of salutary laws, and the wrath of society; and all the evils mentioned might be in a great measure removed or prevented, if magistrates did their duty. "If any man," says a pious writer, "hath prevented but one sin in the course of his life, he hath not lived in vain!" It has been often asserted, and there is every reason to believe the assertion is founded in truth, That many professed Christians devote the greater part of the Sabbath to the arrangement of their secular affairs; they retire indeed from the world and their families, but it is not to hold fellowship with God, or converse with the world unseen, but to wind up their concerns, count their pelf, and answer their correspondents! Dreadful abuse of holy times! We have reason to hang our heads, and blush for the Christian name, when we hear of such daring impiety. It is long since the Spirit of God hath portrayed their character in these words, in a book in which all human characters are exactly delineated, *There is no fear of God before their eyes, and their sin will find them out, as the Lord liveth, and as their soul liveth!* Though these persons are not principals in the crime, yet if they are accessory to it by employing their servants and clerks in arranging their affairs, while they have it in their power to prevent it, they become doubly criminal before God; for they have not exerted
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their influence to prevent, but rather have abetted the profanation of the Sabbath by precept, influence, or example.

ADDRESS CONCERNING THE SANCTIFICATION OF THE LORD'S DAY.

MEN, brethren, and fathers, friends, and countrymen, allow us to speak a word on God's behalf, and in behalf of the Sabbath-day. It requires little attention to observe, that this day is greatly profaned through all the Christian world; and the evil seems to be increasing, and becoming every day more alarming. God is hereby greatly dishonoured, the souls of men are injured, the honour of Christianity is depreciated, and national afflictions are hastening apace. The supreme Governor of the world incessantly inspects the affairs of men, is still jealous of his law, and will not allow his Sabbaths to be profaned with impunity. Custom may familiarize sin to us, and the fashions of the world may tend to hide its deformity, but it is still that abominable thing which he hateth. God may long defer his anger, and turn away his wrath from a sinful people, but things are hastening to an issue with nations and individuals; and to whom much is given, of them shall much be required. In this time of universal depravity, good men of every name should *stand in the gap*, be zealous for God and his institutions, and singularly good in an evil time. *They should sigh and cry for all the abominations done in the land, and their righteous souls should be vexed with the unlawful deeds of the wicked, in seeing and hearing them from day to day.* This temper of mind will discover supreme love to God and his law,—a truly noble and patriotic spirit, and a generous concern for their country, and the souls of men. If they use every mean appointed by God for resisting the torrent of profaneness that threatens to deluge their country; if, in their lives and profession, they exhibit a solemn protest against the evils of the time, and boldly oppose *iniquity*, though it were decreed by a law, a mark will be set upon their heads in a time of danger, and men shall *return and discern between the righteous and the wicked.* *If they keep God's Sabbath, and chuse the things that please him, and take hold of his covenant, God will give them an everlasting name, never to be cut off, and bring them to his holy mountain, and make them joyful in his house of prayer;* and, through infinite mercy, they shall have boldness in the day of judgement, and at that tribunal where courage dares not shew its face, nor eloquence open its mouth, where majesty has no respect, and greatness no favour! See Mal. iii. 16.—18. Isa. lvi. 4.—8. The welfare and pro-
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prosperity of their country will also be promoted by their endeavours to sanctify the Sabbath. See Jer. xvii. 21.—27. An awful admonition to countries and individuals till the termination of the world ! But if we are conformed to the world, we must perish with the world ; if we partake of national sins, how shall we escape national plagues ? If we who profess to do more than others, encourage the profane to violate the Lord's day by our loose and disorderly behaviour, there is every reason to fear, that, in the wreck of nations, and when divine judgements are in the earth, we may be the first victims of their fury, and fall undistinguished and forgotten. See Amos, vi. 7.—9.

Consider also, my friends, that the Sabbath is a great blessing to the world ; a day of rest to the bodies and souls of men ; to the brute creation employed in your service ; the day which, by way of eminence, *God hath made, blessed, and hallowed*, for the most beneficent purposes ; a day on which the glory of Jehovah shineth in the church in all the means of grace, in the face of our Emanuel by the grace of the Holy Ghost. On the Lord's day, how many gracious visits hath God paid to the souls of men ! Heaven hath descended to earth, and earth been elevated to heaven ! Souls, *once dead in trespasses and sins, have been quickened, brought from the pit of corruption, and exalted in the righteousness of Christ ; the arm of the Lord hath been made bare in the sight of all nations ;* and many trophies erected to the praise of divine love and power. The most sweet fellowship hath obtained on the Sabbath between God and his people, and the liveliest anticipation of heaven been enjoyed. How many minds have been enlightened, wills subdued, hearts comforted, sinners converted from the error of their ways, and saved in the Lord with an everlasting salvation, on this blessed day ! *The word of the Lord hath run and been glorified, and Satan and his auxiliaries been overcome, and put to silence. Is not this a privilege to men, and not a penance ? Is not this a festival to the soul, and honouring to the Son of God ? When his table is covered, his fat things and wines on the lees are exhibited, his maidens sent forth, his kind heart opened, his liberal hand stretched forth with all the blessings of salvation, and his enemies invited to receive freely,—then he sits at his own table, and the spikenard of his church giveth the smell thereof, the gospel-trumpet is blown, the still small voice of the gospel is heard, the high praises of the Saviour are sounded from thousands of assemblies of saints, and earth becomes an emblem of heaven ;—these, and other things innumerable, conspire to recommend the keeping of this day holy to the Lord ; and surely they are ungrateful to God for the hopes of the gospel,—for what alleviates affliction, sweetens the cares of life, diffuses a blessing through*
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the labours of the week, and renders the thoughts of death and eternity comfortable,—who refuse to devote the Sabbath to the Lord. Consecrate, my brethren, the first day of the week to God, and his blessing will really, though secretly, follow you through the week, and in all the works of your hands. Common things will become precious, bitter things sweet; and in all your enjoyments, ye shall taste new-covenant love, and every relation of life will be ennobled, and every thing will work for your good. Do not, on any account whatever, defraud God of his due, nor grudge to give it to Him who giveth you all things richly to enjoy. Do not thrust religion into a corner of the day, or of the week, but be in the fear of the Lord all the day long, and in every place recognize the presence and favour of your heavenly Father.

Remember also, my countrymen, that the welfare of the next generation will be a fruit of your endeavours to sanctify the Sabbath. We are fearfully and wonderfully situated in this world, and the consequences of our actions have a great influence upon posterity, in forming their character, and promoting their good or evil. If we sport with the Lord's day, our offspring and acquaintance are encouraged to do likewise, and thus the evil is propagated from age to age, till society is polluted and destroyed. How wicked is that man who entails such an evil upon posterity! Future generations will rise up, and call us cursed for being the authors of such mischief and ruin. But how grateful will it be, to be instrumental in honouring God, and *calling his Sabbath a delight*, while we live on earth, in *doing worthily in our generations*, and to honour him after our death, by having lived a holy life, instructed our families in the knowledge of God, taught them his testimony and law, venerated his ordinances, and adorned the gospel of God in all things. *By these things, though dead, we will speak to other ages, and enjoy a true posthumous fame.* Thus also you will contribute your endeavour to perpetuate the name of Jesus, and spirit of Christianity in the world while it lasts. *His name shall endure for ever, his name shall be continued as long as the sun;* and it is an unspeakable honour to be employed by God to support the credit of such an illustrious name in the world. To drive a pin, to fasten a cord, in the sanctuary of God, to hold the lowest office, and do the meanest work in the church, is more honourable employment, than to erect pyramids, command armies, or circumnavigate the globe. The names of the great and honourable in the world shall soon be written in the earth, and the splendour of their actions be eclipsed and forgotten; but the cause of religion is in a state of continual progression towards perfection; and blessed are they who are pleading that cause which shall ultimately prevail. In the future

future and more glorious days of the church which we are taught to expect, the Sabbath will be highly venerated and respected all over the Christian world; and should we not do every thing in our power to introduce that glorious æra, and pave a way for our God? If religion shall ever be revived, it will be by the divine blessing upon the use of means; and a due observation of the Sabbath will be an infallible concomitant of such a revival. The flame is communicated from one to another, till *a little one become a thousand, and a small one a strong nation; and then the earth may bring forth in one day, and a nation be born at once!* And you may have contributed remotely, by your example and prayers, towards this astonishing event. The Lord hasten it in his time, and the Lord bless you in the use of means to bring it to pass!

Ye magistrates and men of influence, hear the word of exhortation. God, the Governor among the nations, hath given you power, and raised you in his providence to your exalted stations. *Serve the Lord with fear, and rejoice with trembling. Kiss the Son of God, reverence his Sabbaths and his sanctuary. His work is honourable and glorious. Them that honour him he will honour; but they that despise him shall be lightly esteemed. Ye must one day die like men, and fall as one of the princes, and stand before the tribunal of the King of kings, and Lord of lords.* Venerate, therefore, divine institutions, and put in force salutary laws, and prefer the honour of God to your own interest, and ease, and reputation. The Sabbath is the day of God, and ought not to be alienated by any man, or to any purpose besides its original design; and your high station, and holy example on the Lord's day, will tend mightily to support its credit, and deter your inferiors from profaning it, as they generally do. But if you wink at this sin, or be foremost in the commission of it, your sin will find you out; and when your spirits are about to appear under the glorious eye of Christ, the abuse of your power will sting you as a serpent, and bite as an adder. The ministers of religion should of all men be most exemplary and circumspect on the Sabbath-day; the eyes of the church and of the world are directed to them; and if they act unworthy of their office and character, how great dishonour is reflected upon their Master, and how pernicious is their example! The eloquence of their tongues in the pulpit will not screen them from deserved contempt, if they have a loose and unhallowed conversation on the Sabbath. They cannot exhort nor rebuke with all authority, if they *are* not what they wish other men *to be*. If they visit, and gossip, and feast on the Lord's day, what can their exhortations to the contrary avail? The apostle Paul exhorted the Philippians in a manner which these clergymen now mentioned cannot do: *Those things which ye have both learned,*

learned, and received, and heard, and SEEN in me, do, and the God of peace shall be with you. Profane men, infidels, and scoffers, may be exhorted to consider their ways. Providence, awfully mysterious, may shine on their path, and bring into their hands abundantly (Job, xii. 6.—8.); their houses may be free from fear, and the rod of God not be upon them; their prosperity may be continued through life, and in their death there be no bands. But, alas! this is no decided evidence of the divine favour, no symptom that they will be happy for ever. Poor deluded men! you are set in slippery places, are building on a quick-sand; your root is rottenness, and your blossom shall go up as dust; you hazard your eternal all for a few short-lived gratifications; ye do that which nothing can purge away but the blood of Christ, God's own Son, and of which ye must repent if ever ye be saved; your consciences already tell you, that thus to profane the Lord's day must be *bitterness in the latter end, and bring lamentation, mourning, and woe.* But bear, and your souls shall live. *Wisdom's ways are ways of pleasantness, and all her paths are peace.* The Lord of the Sabbath is rich in mercy, and ready to forgive; he waiteth to be gracious, and is exalted to shew mercy. If ever you taste of his goodness to your souls, you will henceforth call the Sabbath *a delight, holy to the Lord, and honourable*; and in due time, you will go to that blessed place, where their enjoyments are unabating, their joys without end, and their Sabbath eternal!

APPENDIX.

APPENDIX.

No. I.

*Extract from Bishop Porteus's Pastoral Letter to his
Clergy, 1801.*

AFTER stating many abuses of the Sabbath that take place, especially in London, and the necessity of the clergy's activity in prosecuting offenders, the good Bishop adds, "But if still higher authority be found necessary, application must be made to the magistrates of the district in which your parish is situated, for their concurrence and support. Our ancestors, as you well know, with no less wisdom than piety, made the religious observance of the Lord's day a part of the law of the land, and have protected it by various statutes, which strictly prohibit, under certain penalties, the exercise of all worldly callings and occupations on that day, the works of necessity and charity only excepted. And there are many excellent magistrates, both in this metropolis, and in several other parts of this diocese, who will, I know, on your suggestion, be perfectly ready to enforce the execution of these laws, and exert themselves with zeal and spirit in the suppression of those enormities which have been pointed out. You will, I am sure, agree with me in thinking, that if these and similar profanations of the Christian Sabbath are suffered by magistrates, clergy, and the people, to gain ground, and spread without controul, they will quickly counteract all the beneficial purposes of that divine institution, and produce a most dreadful effect on the manners and principles of the whole country. One of the first steps taken by a neighbouring nation towards the overthrow of the Christian religion, was the abolition of the Lord's day. What a baneful influence that measure had on the religion and the morals of that people, we all know too well. If, then, we would avoid these fatal consequences, we must take a directly opposite course; we must guard, with the utmost care, the purity and decorum of that holy day. It is our indispensable duty to resist with vigour every insult that is offered to God and religion, and to protect that day which is appropriated to his service, and which he claims

claims as his own, from those daring encroachments which men of all ranks are continually making upon it, in defiance of common decency, and the most positive laws, both human and divine. This sacred day is the grand bulwark of Christianity, and on the due observance of it depends the very existence of our holy religion in these realms.”

No. II.

From Mr Wilberforce's Practical View of Christianity.

THE reader of this Essay will doubtless be pleased to see the following extract, on the subject before us, from a late celebrated publication by a layman. Adverting to the general indifference to religion that prevails in the higher and middle classes in this country, he adduces the following evidence of it, as it relates to the sanctification of the Lord's day. “Let us,” says he, “appeal to that day which is especially devoted to the offices of religion. Do they joyfully avail themselves of the blessed opportunity of withdrawing from the business and cares of life; when, without being disquieted by any doubts whether they are not neglecting the duties of their proper callings, they may be allowed to detach their minds from earthly things, that by a fuller knowledge of heavenly objects, and a more habitual acquaintance with them, their hope may grow more full of immortality? Is the day cheerfully devoted to those holy exercises for which it was appointed? Do they indeed come into the courts of God with gladness?—And how are they employed when not engaged in the public services of the day? Are they busied in studying the word of God, in meditating on his perfections, in tracing his providential dispensations, in admiring his works, in revolving his mercies, (above all, the transcendent mercies of redeeming love), and speaking good of his name? Do their secret retirements witness the earnestness of their prayers, the warmth of their thanksgivings, their diligence and impartiality in the necessary work of self-examination, their mindfulness of the benevolent duty of intercession? Is the kind purpose of the institution of the Sabbath answered by them, in its being made to their servants and dependents a day of rest and comfort? Does the instruction of their families, or of the more poor and ignorant of their neighbours, possess its due share of their time? If blessed with talents, or with affluence, are they sedulously employing a part of this interval of leisure in relieving the indigent, and visiting the sick, and comforting the sorrowful; in forming plans for the

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the good of their fellow-creatures, in considering how they may promote both the temporal and spiritual benefit of their friends and acquaintance? or if theirs be a larger sphere, in devising measures whereby, through the divine blessing, they may become the honoured instruments of the more extended diffusion of religious truth? In the hours of domestic or social intercourse, does their conversation manifest the subject of which their hearts are full? Do their language and demeanour shew them to be more than commonly gentle, and kind, and friendly, free from rough and irritating passions?

“ Surely an entire day should not seem long among these various employments. It might well be deemed a privilege thus to spend it in the more immediate presence of our heavenly Father, in the exercises of humble admiration and grateful homage; of the benevolent and domestic social feelings, and of all the best affections of our nature, prompted by their true motives, conversant about their proper objects, and directed to their noblest end; all sorrows mitigated, all cares suspended, all fears repressed, every angry emotion softened, every envious, or revengeful, or malignant passion expelled; and the bosom thus quieted, purified, enlarged, ennobled, partaking almost of a measure of the heavenly happiness, and become, for a while, the seat of love, and joy, and confidence, and harmony.”

No. III.

Extracts from a celebrated Poem entitled, THE SABBATH, in which the reader will find very many poetical beauties.

“ But chiefly man the day of rest enjoys:
Hail, Sabbath! thee I hail, the poor man's day;
On other days, the man of toil is doom'd
To eat his joyless bread, lonely, the ground
Both seat and board,—screen'd from the winter's cold
And summer's heat, by neighbouring hedge or tree;
But on this day, embosom'd in his home,
He shares the frugal meal with those he loves,
With those he loves he shares the heart-felt joy
Of giving thanks to God; not thanks of form,
A word and a grimace, but reverently,
With cover'd face, and upward earnest eye.”

“ The pale mechanic now has leave to breathe—
He hopes, yet fears presumption in the hope,
To reach those realms where Sabbath never ends.”

“ But

“ But now his steps a welcome sound recalls,
 Solemn the knell from yonder ancient pile
 Fills all the air, inspiring joyful awe :
 Slowly the throng moves o’er the tomb-pav’d ground ;
 The aged man, the bowed down, the blind
 Led by the thoughtless boy, and he who breathes
 With pain, and eyes the new-made grave, well-pleas’d ;
 These mingled with the young, the gay, approach
 The house of God : These, spite of all their ills,
 A glow of gladness feel ; with silent praise
 They enter in. A placid stillness reigns,
 Until the man of God, worthy the name,
 Opens the book, and reverentially
 The stated portion reads. A pause ensues—”

“ The people rising, sing, *With harp, with harp,*
And voice of psalms, harmoniously attun’d
 The various voices blend—”

“ O Scotland ! much I love thy tranquil dales ;
 But most on Sabbath-eve, when low the sun
 Slants through the upland copse, ’tis my delight,
 Wandering, and stopping oft, to hear the song
 Of kindred praise arise from humble roofs ;
 Or when the simple service ends, to hear
 The lifted latch, and mark the gray-hair’d man,
 The father and the priest, walk forth alone
 Into his garden-plat, or little field,
 To commune with his God in secret prayer ;
 To bless the Lord that in his downward years
 His children are about him.—”

T H E E N D.

J. Pillans & Sons, Printers, Edinburgh.



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