

JOURNAL

OF A

*TOUR THROUGH THE NORTHERN COUNTIES OF
SCOTLAND AND THE ORKNEY ISLES,*

IN AUTUMN 1797.

Undertaken with a view to

PROMOTE THE KNOWLEDGE OF THE GOSPEL
OF JESUS CHRIST.

Many shall run to and fro, and knowledge shall be increased.

Dan. xii. 4.

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Gospel at Home.

1798.



INTRODUCTION.

THE general attention which has been excited amongst Christians to the miserable state of the heathen world, must give pleasure to every one who, knowing the worth of his own soul, has been taught to value the souls of his brethren. If a Howard be admired for travelling to distant countries to alleviate temporal distress, to ease the pain of the prisoner, whom death shall ere long deliver from his dungeon; how much more should we prize the labours of those, who, having forsaken their country and friends, are gone to publish the name of that Saviour who alone can deliver from eternal misery. Surely Christians can have but one wish on the subject, that their labours may be abundantly blessed, and that by their means thousands may be brought out of darkness into the marvellous light of the gospel.

Experience has proved that the propagation of the gospel abroad is intimately connected with similar exertions at home. It is lamentable to observe, that, highly favoured as this country has been, so many are ignorant of the first principles of religion. There are indeed established teachers, and others supported by various classes of dissenters, throughout the country; but the prevalence of unbelief and iniquity daily admonishes us, that something more is necessary. Good men must be expected to differ as to those means which should be employed; but that something ought to be done, seems to be generally

allowed. Even this diversity of opinion may be overruled for good. Men, according to their various opinions, pursue different plans to attain the same object, and what one cannot accomplish is effected by another.

The persons who undertook the journey of which the following pages give an account, believed that this scheme afforded the greatest prospect of usefulness in their particular situation. They found they had leisure and other means to carry the plan into execution; and while they knew that different opinions would be formed respecting their conduct, they remembered it was to their own Master they must stand or fall. The unanimous approbation of their brethren would indeed have been highly gratifying, but this they were not so sanguine as to expect.

Although the opposition Christians must daily experience, ought not to stop them in the path of duty, every unnecessary cause of offence should be avoided. It becomes them fairly to state the reasons of their conduct, and by every means in their power, to prevent misapprehension. Such is our present intention. We shall explain the principles on which we undertook, and which regulated our conduct in our journey, and endeavour to answer those objections which, so far as we know, have been made to the undertaking itself, or to the way in which it has been conducted. We may however premise, that we have no expectation of convincing those who materially differ from us in their religious opinions. We shall shortly give our views of religion, that our readers may judge how far our sentiments agree with their own.---We consider all mankind as being by nature under condemnation, and that none can escape the wrath to come, but by believing on Jesus Christ, God manifest in the flesh, 1 Tim. iii. 16. who his ownself bare our sins in his own body on

the tree, \approx Pet. ii. 24. We are farther persuaded, that no man can say, from a conviction of its truth, that Jesus is Lord but by the Holy Ghost, 1 Cor. xii. 3. When any man believes this, we consider him as born again, born of the Spirit, without which he cannot see the kingdom of God, John iii. 3. The means employed by the Spirit in the new birth, we conceive to be the word of God, as it is written in the scripture, or preached agreeably thereto; for "faith cometh by hearing, and hearing by the word of God," Rom. x. 17. We know that these sentiments will entitle us to the character of enthusiasts in the opinion of many, having in every age been foolishness to the bulk even of nominal Christians. Such will probably find little satisfaction in the following narrative. We write principally for those who agree with us in the great essentials of religion, although we may differ in matters of lesser moment.

The question of lay-preaching* has of late been pretty fully discussed†. Without entering deeply into the controversy, we shall give some of the reasons which have satisfied us, that it is not only lawful, but the bounden duty of every Christian to preach the gospel. We would not here be understood to mean, that every follower of Jesus should leave the occupation by which he provides for his family to become a public preacher. It is an indispensable Christian duty for every man to provide for his family. But we consider every Christian as bound, wherever he has opportunity, to warn sinners to flee from the wrath to come, and to point out JESUS as the way, the truth, and the life. Whether a man declare those important truths to two or two hundred, he is

* We use the term *lay-preaching*, not because we acknowledge a popish distinction, unsupported by the word of God, but because the term is generally used and understood.

† See Missionary and Christian Magazines.

in our opinion a preacher of the gospel, or one who declares the glad tidings of salvation, which is the precise meaning of the term *preach*.

If it be said, Preaching means teaching in public, we maintain, that every Christian, according to his ability, has a right to do so, although doubtless various reasons may restrain him from exercising that right. None will be bold enough to say, that without a license a person may not speak* to one of his fellow-sinners about the way of salvation. Should he be asked in a company of a dozen the question put to Paul by the Jews at Rome, "We desire to hear of thee what thou thinkest? for as concerning this sect, we know that every where it is spoken against:" Could any licentiate blame him if he gave an account of the Christian faith, shewing that the general prejudice against true religion was so far from being an objection to Christianity, that it could not be otherwise if the scripture was the word of God, it being there expressly declared, that real Christians must suffer reproach, and that the friendship of the world is enmity with God. He might continue his discourse while they listened in silence, or they might reply and he answer their objections. In either case we should consider him as having preached to the company. It would make no material alteration if the company consisted of fifty or five hundred, or whether they had been called together by the preacher to hear his opinion.

His *right* to do this could no more be questioned than the right of a man to give himself out as a

* Those who would confine the right of preaching to a certain order of Christians, maintain, that preaching is something different from simply declaring the gospel. In Scripture, however, we find it used indifferently with speaking, &c. and applied either to the private or public declaration of the gospel. It is said of the apostles that daily in the temple, and *in every house*, they ceased not to teach and *preach* Jesus Christ, Acts v. 42. We are informed that Philip began at the same scripture, (which the eunuch was reading), and *preached unto HIM Jesus*, Acts viii. 35.

teacher in any particular branch of science. From various circumstances the propriety of his conduct might indeed be called in question; but absolutely to deny his right, would not be less absurd than to maintain, that, in order to secure proper teachers, no branch of science should be taught without the walls of a College.

Those who allow that an unlicensed man may preach to one or two or ten, would do well to draw the line, and inform us exactly where lay-preaching ends, and where the authority conferred by a license begins. Distinctions of this kind appear plainly contrary to reason. Now we never find any thing contradictory to sound reason in Scripture, but are constantly dealt with as rational creatures. If we are acquainted with any thing valuable, of which our neighbour is ignorant, the law of love requires that we should make it known, and the more essential it is to his happiness, the greater the obligation. If then all men are by nature children of wrath; if there is only one way of salvation, which is clearly and fully explained in Scripture, and with which every Christian must be acquainted, can it be improper to communicate to our neighbours such an invaluable blessing? We ask no license to supply the bodily wants, or to relieve the bodily pain of our brethren. It is deemed praise-worthy to find out proper objects of charity; and why should we require a license to inform our brethren of a certain cure for their diseased souls?

Suppose a person who had never studied medicine at College, and consequently had got no diploma, were seized with an epidemical disorder. From a desire of health he applies himself to the study of physic, and finding it pleasant obtains a competent knowledge of the science. By means of a certain remedy, he is cured of his disease. He immediately offers his assistance to others, and finds

the remedy always efficacious. He forces it upon none, but goes from town to town, informing the inhabitants that at a certain hour he will give his advice *gratis* to all affected. When assembled, he warns them of their danger, but desires them not to rest on his opinion. He mentions a book of acknowledged authority among physicians. He informs them that in it they will find the symptoms of their disease described, and a specific cure pointed out, which has never failed of success, and assures them that death will be the certain consequence of rejecting it. He reads passages of this book, and endeavours to illustrate them; he attests their truth from his own experience. What would the Faculty say? Perhaps they would call him a quack, because he had no diploma; but the appellation would be unjust, since he prescribed agreeably to the only proper method of treating the disease. If he desired admittance into the College of Physicians, they might justly say, a diploma is necessary; but surely they could not object to his practising where the people chose to employ him, or at least the corporation-spirit which might lead them to do so, would be universally condemned. Here then is a case in point. Being convinced by experience, that there is but one remedy for the disease of sin, we warn our fellow-sinners of their danger, appealing to a book, generally acknowledged as divine, for the truth of what we say. We advance no new doctrines, and desire our hearers to follow us no farther than we follow the Scripture.

But men, finding that reason and analogy justify lay-preaching, resort to the order which Christ has established in his church, and maintain that the Scriptures give no sanction to preaching without a license. Let those men shew us, that unlicensed persons are in Scripture prohibited from preaching. If they cannot do this, surely there is at least a

strong probability, that such conduct is not improper.

We are uniformly taught in Scripture, that the Lord will have mercy and not sacrifice; that he prefers the benefit of his creatures to positive or ceremonial observances. Thus he justified David in eating the shew-bread, and his disciples in plucking the ears of corn. He did not condemn those who took their ox or ass out of a pit on the Sabbath; and can we suppose that he would condemn the use of means to pluck sinners as brands from the burning, although it were not strictly according to order?—But this defence is unnecessary in the present case. We do not find in Scripture, that a license to preach the gospel is necessary, and, when conducted in the ordinary way, we maintain that it is completely unscriptural. For example, a license is given to preach, and power withheld to dispense ordinances. This is totally to reverse the practice of the apostles, who, while they preached the gospel themselves, employed others to baptize. Thus we find Peter, after preaching to Cornelius, and a few of his friends, when he saw the Holy Ghost had fallen upon them, said, Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? and he *commanded* them to be baptized, although it appears he might easily have done it himself, Acts x. 47, 48. Paul declares he had only baptized two persons and one household amongst the Corinthians, although he had been long in that city, and his preaching had been the means of planting the church. The Lord himself did not baptize, but employed his disciples, while he preached to the people. In short, we can find no scriptural ground for preferring the administration of ordinances to the preaching of the word, and yet we see a man first licensed to preach,

after a farther trial ordained, and then he may baptize and administer the Lord's supper.

It may also be asked, in what manner is a license obtained? A parent determines to make his son a minister; he sends him to College. Having a competent knowledge of Latin and Greek, mathematics and heathen morality, he goes for a certain time to the Divinity-hall. He then receives a license to preach, having satisfied a Presbytery that he has made some proficiency in learning, by giving an account of his studies, and delivering a certain number of discourses. It is not required of him to give evidence that he is a Christian, and has experienced a work of grace on his own soul, and no wonder; for many of those who give such licenses seem to consider all their hearers to be Christians, and shew by their preaching that they reckon the work of the Holy Spirit in regeneration to be downright enthusiasm. We would not be understood to despise human learning, nor to say that a minister may not derive from a liberal education much advantage; but surely, before a man is sent forth to preach Christ to others, it might be enquired, whether he himself feels his need of a Saviour*. We are told his behaviour during his studies is known. It may; but he must be very imprudent if he cannot keep up a sufficiently decent profession to get a certificate from some minister; such a profession may be easily maintained while he feels none of the power of religion.

That stated pastors should be ordained for the work of the ministry in Christian congregations has never been denied, and we usurp not this office; but it is equally certain, that it is the duty of Christians

* We speak of the practice, not the rules of the church, which we believe enjoin that a candidate should satisfy the Presbytery that he feels the power of religion.

to exhort one another, and if we follow apostolic practice, this is not confined to private exhortation, 1 Cor. xiv. 31. Heb. iii. 13. x. 24, 25. Now if Christians may properly exhort and edify one another, and are called so to do in their religious assemblies, surely they do not take too much upon them, when they exhort those who are altogether ignorant of the Saviour. Christians are commanded to hold forth the word of life. They are the light of the world, and should let their light so shine before men, that others seeing their good works, may glorify our Father which is in heaven. If it be said, this ought to be by their lives, we cheerfully admit it; but should it not also be by their conversation, whether public or private: From various causes, some Christians who are taught of God in the great essentials of religion, may be unable to communicate with clearness what they know; but Peter exhorts every one who hath the gift to minister the same, as of the ability that God giveth, 1 Pet. iv. 10.

We are told, it is presumption for any to judge of their own gifts. We do not judge of our gifts; we leave that to our hearers. If we declare the truths of the gospel, (and no objections on this score have been made to the present lay-preachers, so far as we know), in such a way that people continue disposed to hear us, we receive a sufficient testimony to our gifts to encourage us to proceed.

The case of Apollos is an unanswerable proof that licenses were not deemed necessary in the apostles days. Many attempts have been made to get rid of this instance. The introductory letter he got from the brethren to those of Achaia, has been converted into a license. If this was a license, we had more than one, for we had several letters to the Lord's people in different places. But Apollos preached before he had even this, and however he may be spoken of in our days, he is said in Scripture, (be-

fore his acquaintance with Aquila and Priscilla), to have been instructed in the way of the Lord, and to have been fervent in spirit, Acts xviii. 25. Others have made him one of the seventy; but they received power to work miracles, Luke x. 9. and we do not hear of Apollos having any such proof on which to rest his claim as a preacher. Nor can we suppose the Lord would have given such testimony to one who was so imperfectly acquainted with his doctrine. Is it credible, that any of the seventy would suffer so many years to pass, without enquiring about the person, by whom he had been sent out? and might he not have heard both of the death and resurrection of Jesus without much trouble? for these things were not done in a corner. Besides, our Lord sent none during his personal ministry to preach beyond the regions of Judea, Mat. x. 5, 6.; and Apollos surely would never go to Ephesus, while his commission only extended to the lost sheep of the house of Israel. The seventy, we are informed, returned to our Lord, Luke x. 17. and we have every reason to suppose were of the number of the hundred and twenty who assembled together in Jerusalem after his ascension. Others have supposed Apollos to have been a licentiate of John the Baptist. This may be ingenious, but is no argument; for we apprehend it would be difficult to prove, that John ever sent out disciples to preach, although we have no doubt but many (among whom was Apollos) preached the doctrine they had heard from him, confirming it by the Scriptures. The apostle is not ashamed to class this lay-preacher with himself: "I have planted, Apollos watered." 1 Cor. iii. 6.

We are informed, Acts viii. 1.-4. that the church, *i. e.* Christians, were all scattered abroad, except the apostles, and they that were scattered went every where preaching the word. Surely it is not proba-

ble; that on this occasion, *all* who preached were licentiates or pastors. We cannot understand that by *all* is meant every individual; but surely it must mean, many of different descriptions. This is confirmed by what we find in the next chapter, where we see Saul, not satisfied with the havock he had made in Jerusalem, desiring authority from the high priest to seize upon the disciples of the Lord at Damascus, whether men or women, Acts ix. 1, 2. These were probably a part of the church which had been scattered abroad, and had taken shelter in that city, from the persecution in which Saul was so active, not against the teachers only, but against all the disciples, not excepting the women. Besides, we cannot suppose, that if this persecution was only, or principally directed against the Christian teachers, that the chief of them (the apostles) would have been suffered to remain.---We are told then that women must have preached. We do not think this a fair conclusion, but we have a better opinion of the zeal of the women than to think they did not preach where they could do it with propriety. This they surely might do in private to those of their own sex, which would certainly have been preaching*. The apostle mentions some women who laboured with him in the gospel, Phil. iv. 3.

The deacons were ordained to take care of the poor, Acts vi. 3. No license to preach is mentioned, yet we find Stephen shortly afterwards preaching in the synagogue, and confounding the Jews.—But we need not wonder that a spirit of monopoly in preaching has arisen amongst ministers. The apostles were not free from it for a time. They had seen one casting out devils in the name of Jesus, and

* The Moravians prefer married men for missionaries, for the benefit of the labours of their wives, who visit those of their own sex, and instruct them where jealousy would prevent the men being admitted. See instructions for the Moravian missionaries, § 59. &c.

they forbade him. Why? for this weighty reason, "He followeth not with us," Luke ix. 49. The Lord gave a different decision, and it stands on record for our admonition. We cannot help supposing this man knew something more of our Lord than his name, or probably the devils would no more have obeyed him than they did the sons of Sceva; and if he knew any thing of the Lord, he would surely speak of him to the people, and thus not only cast out devils, but preach; and we know not that any have supposed he had privately received license. His power to cast out devils, it is said, proved his warrant. By the same rule, if it can be shewn, that lay-preaching was ever the means of one being converted, it proves that the person by whose means that was effected, was warranted to preach, and others no doubt may follow the example, and make the experiment, whether their labours may not be equally successful. That many instances might be brought, in which lay-preaching has been successful, we imagine, will not be disputed.

Even under the Jewish dispensation, when, by divine commandment, the most minute attention was paid to method and order, we find Eldad and Medad prophesying in the camp, Num. xi. 26. Joshua, jealous of his master's honour, and alarmed for the consequences of such a disorderly proceeding, cried out, My lord Moses, forbid them. How must he have been surpris'd to hear Moses say, Would God that all the Lord's people were prophets!

When the members of the church of Scotland and the Seceders are so keen about licenses, they bring themselves into an awkward dilemma. They must either allow, that the founder of their church was a layman, or hold the ordination of a church to be valid, which they, with the sacred Scripture, have termed, the mother of harlots and abominations: for except he got a license from the church

of Rome, which is very doubtful, John Knox, and many others at the time of the Reformation, were unlicensed preachers. If it be said this was matter of necessity, we answer, So is lay-preaching at present, when thousands are perishing for lack of knowledge, when the gospel of Jesus is almost unknown in many parts of the country, and little better than heathen morality substituted for the doctrines of Christ.

But “no man taketh this honour to himself, but he that is called of God, as was Aaron,” Heb. v. 4. This passage has been pressed into the service to support the argument against lay-preaching. Whoever takes the trouble to read the passage in connection, will find the apostle is not speaking of ministers of the gospel, but of the high priest. His object is to shew, that Christ did not take the honour of the priesthood to himself, but was called of God to be an high priest. Where then the argument in this passage lies against lay-preaching, we confess ourselves at a loss to determine. Let those ministers who think they have been called of God to the priest’s office, tell us what they, more than other Christians, who are all an holy priesthood, have to offer? For every high priest, taken from among men, is ordained for men in things pertaining to God, that he may *offer both gifts and sacrifices for sins*, ver. 1. Let them tell us what resemblance can be traced between a man making application and receiving license to preach from a presbytery, and Aaron receiving a call to the office of high priest from God himself. It is not the business of presbyteries to give calls, (at least they do not exercise it); but, after a person thinks his call to the ministry clear, they give him a license. Let any man come before them, however great his gifts and grace, if he has not complied with their rules, neither call nor license will be granted.

The objection to lay-preaching from the abuse which may take place, seems to have but little weight. There is no danger of many leaving their trades and becoming preachers. If indeed every itinerant preacher were to be furnished with a stipend and manse and glebe, the bait which seems to allure so many ignorant men into the ministry, we might well apprehend that improper people would enter into the office ; but when men have only to expect scorn and ridicule, a superabundance of lay-preachers need hardly be dreaded. Again, we are told, if the principle be acknowledged, people may preach what doctrines they please, being under no restraint, and where is the security that they will preach the gospel ? Experience proves, that neither confessions of faith, nor articles, nor the restraints under which clergymen are placed, can secure the preaching of the pure gospel ; and if laymen go out and preach error, it will only prove that this, like other schemes, is liable to abuse. We should, however, imagine, that those who are disposed to preach error will find no inducement sufficiently strong to lead them voluntarily to instruct men in the principles of their religion, without any prospect of temporal reward. Like other things, preaching will find its own level. Monopolies are as unfavourable to religion as to trade, and Dr Smith's principles, in the *Wealth of Nations*, will apply to both. Should unfit men engage in the business, their hearers will either leave them, or they will themselves tire of the employment. The chaff will thus be blown away, and the wheat (those who love the Lord Jesus and know the value of immortal souls) will remain.

We shall just mention another passage of scripture which has been brought forward against lay-preaching, Rom. x. 15. "How shall they preach except they be sent?" We might ask, who sends licentiates ? perhaps the presbytery ; but who sent them to

the presbytery? It seems they had judged themselves qualified for the work before they got a license. Indeed, if they were not, the license would confer no additional wisdom or gifts. But the sense of the above passage is altogether foreign to our subject. The apostle is proving from the Old Testament, that the Gentiles were jointly to partake of the blessings of the gospel with the Jews. In this passage he shews that in order to their receiving the promised blessing, preachers or missionaries must be sent to them. Now it is begging the question to say, that the great Head of the church, sends none but those who receive presbyterial license. Men are sent by him in a variety of ways. "He gave some evangelists, and some pastors and teachers *," Eph. iv. 11.

Such are some of the arguments which have satisfied our minds, that we have a right to preach the gospel, founded both on reason and on the word of God. We formerly hinted, that our situation in life enabled us to undertake the journey without interfering with necessary avocations, and we deemed the low state of religion a sufficient call for us to go to the high-ways and hedges, and endeavour to compel our fellow-sinners to lay hold on the hope set before them in the gospel. Had we published one or more books on the subjects of which we treated in our discourses, no person would have found fault with unlicensed men acting in such a manner. The writings of laymen in defence of Christianity have always been considered as peculiarly important, as there is less ground to suspect such men of interested motives; and the clergy are naturally led to refer to such writings, when the enemies of the gospel have ascribed their zeal to ambition and priest-

* The evangelists seem to have received no commission from man. Philip, one of the deacons, went down to Samaria, and preached Christ unto them, Acts viii. 5.

craft. Strange! then, if we might not speak on subjects on which we might have written*.

When ministers are so anxious that laymen should be prevented from interfering with what is called clerical business, they would do well to set them an example, by abstaining from secular employments. It is very common for a minister in the country to engage in the business of the farmer. This is surely as great a violation of order as it would be for a farmer to preach, but with this difference, the farmer's preaching may be of use to others; the minister's farming can only profit himself. When we condemn farming, we do not speak of those who, in addition to their glebe, rent a small piece of ground for the convenience of their family, but of such as enter so deeply into it, that it becomes a business. This must undoubtedly tend to distract the mind, and take up the attention. If a man engage in farming to any extent, he must either apply diligently to it, or in all probability he will soon be brought into very great difficulties. Rich men may farm for amusement; but when the profits become an object, much attention must be paid to all the various branches of husbandry. This business, being so entirely different from the duties of the pastoral office, and the necessary studies connected therewith, must have a very bad effect on the mind. Few men can attend to both. There are, we believe, some instances of ministers by no means neglecting the duty they owe to their parish, while they are extensively engaged in other business. These are proofs of singular abilities, but by no means shew that those very men might not be more extensively useful, if the powers they are possessed of were directed to one object.

* Lay-preaching, although new in this country, is by no means so in England. At some of the academies no license is given. The students preach in villages, &c. When called to the pastoral office, they then receive ordination.

It is said the stipends in this country are insufficient to maintain a large family. This is a libel upon those who fix them; but, should this be granted, it would only prove, that a man having the prospect of a family ought not to accept of a situation which requires the whole of his time and attention, while it does not afford him necessary support.

When a person accepts of a stipend for discharging in a congregation the pastoral office, he virtually acknowledges, that it is adequate to his support, unless he specify beforehand, that he must endeavour, by some other means, to make up the deficiency. Without such provision, his time is not his own; nor has he a right to alienate a part of it to improve his income. If it be too small, he should give it up altogether, become a farmer, and preach as often as his business will permit; but if he receive a certain sum for preaching the gospel, for visiting and catechising his people, he ought, according to Paul's exhortation to Timothy, to give himself *wholly* to these things, 1 Tim. iv. 15. which he cannot be said to do when much of his time and attention is engrossed by a farm. But it will be found that the stipends in general are fully sufficient to support a family, although certainly they will not afford to keep up that rank which has been thought indispensable for a minister. We should remember that respectability does not consist in living in a particular style. A very poor man, who supports his family by the sweat of his brow, is more respectable than a person possessed of great riches, who does not make a proper use of them. Moderation and self-denial, not worldly rank, should distinguish the ministers of the lowly Jesus*.

* What becomes of ministers who live in towns, whose stipends are often not much larger than in the country, and where living is also dearer? They have neither a farm nor a shop, and yet they maintain their families.

Mr Scott, of the Lock hospital, London, in his practical observations on 1 Cor. iv. says, "It would be useful to those who imagine that the credit of the ministry depends, in a great measure, on their making a creditable, or even genteel appearance, and who emulate the affluent in the expences of their families, to meditate carefully on the subject before us, that they might be led to conceive of a more excellent way of maintaining the dignity of character becoming the ministers of Him who had not where to lay his head." In another part of his commentary, which we quote from memory, he observes, That the devil has gained no small advantage, by introducing the opinion, that every minister must support the rank of a gentleman.

We are far from meaning to insinuate that ministers ought not to receive liberal support. To this they are entitled, when their flock can afford it; but there is no necessity for all ministers, any more than others, living nearly in the same manner. What may be proper for one, is improper for another, whose income is considerably smaller.

One great evil which arises from the opinion that ministers must live in a style superior to that of their hearers, is, that where people are very poor, they cannot afford a stipend which is thought sufficient suitably to maintain a pastor. The apostle Paul wrought with his own hands, and supported himself, rejoicing in being able thus to publish the gospel freely, and to cut off occasion from the enemies of the truth. At the same time, he always maintained his title to live by the gospel, but we presume he did not mean by this that he must live in a way superior to those by whom he was maintained. Timothy was commanded to bestow the whole of his time on the duties of his office; and, while thus employed, he would no doubt be supported by those among whom he laboured.

It would be thought unbecoming a minister to keep a shop in town; but this would not occupy his attention more than a farm in the country, as he might have one or more shopmen to act under him. But the custom has obtained in the country, where the conduct of ministers is not so much noticed by the rich as in towns; and now people are reconciled to a minister being occupied with a farm, who would exclaim against his keeping a shop.

To say nothing of the temptation to worldly-mindedness to which a minister having a farm, attending markets, &c. is liable, it has a bad effect on his people. It often creates jarring interests. He is considered as an intruder, and loses far more respect by engaging in the same pursuits with themselves, than he can gain by any addition to his income. It frequently leads him from one step to another, till it completely entangles him in worldly business, so that we see in some parts of the country ministers acting as factors for the proprietors who do not reside on their estates. We would recommend to those ministers who are so fond of comparing themselves with the priests under the law, to imitate them, in being entirely separated from worldly business, especially as provision is made for them by the laws of the land in the establishment, and by their people among dissenters; so that, with the exception of a very few of their hearers, they have in general a larger income than any of the congregation.

If a man in any other line of life, become a preacher, he may lawfully, we apprehend, continue to attend on his business, but in such a case his ministerial duties should be a labour of love.

Farming is spoken of as a relaxation from study. Relaxation is surely necessary; but it might be found in some other way. The anxiety a farmer must frequently feel, is more calculated to distract and fatigue, than to relax the mind. Surely it is

not necessary by way of exercise ; a minister in the country need not want an inducement to this, if he is disposed to visit and converse with his people either in their houses or in the fields. Ministers in large towns stand in as much need of relaxation as those in the country ; yet they have no farms, which shews it is not absolutely necessary. Visiting of parishes being so generally neglected, may be partly owing to the business of farming. We shall be glad to see this subject discussed. Hitherto it has too little occupied the attention of Christians.

Some do not question our *right* to preach, and even approve of our general design, while they blame our conduct in executing it. We hope we can say we desired to know what the Lord would have us to do. We asked for that wisdom which is profitable to direct, and hope we were not permitted to act in a manner unbecoming the character of servants of Christ.---One objection made against us is, that we preached from texts of Scripture, instead of giving what is called an exhortation. We intended to found every thing we said on the word of God, and thought that taking a text was most for edification. This practice, however, does not exclusively constitute preaching. We believe it was formerly the custom to speak from a particular subject, as faith, love, or repentance ; yet the good men certainly were preaching. But we are told, this would have removed prejudice. We *heard* much about prejudice ; but cannot say we met with much on our journey, either among Christians or others : nor do we believe our congregations would have been more numerous and attentive, had we enjoyed all the influence a presbyterial license can confer. It would, we believe, have occasioned more prejudice had we preached without taking a text. We may add, we were not disposed to acknowledge that we had not a right to speak from the

Scriptures. Had we departed from the common practice, this might have been supposed.

But the principal objection made against us, is, that we attacked the doctrines of particular ministers. We are asked, might you not have preached the gospel, without attacking individuals? In our turn we would ask, was this the method pursued by the Lord and his apostles? Did *he* rest satisfied with declaring the truth, or did he not likewise warn the people against the doctrine of the Scribes and Pharisees? When the ruler of the synagogue found fault with a woman who was healed on the Sabbath, did not the Lord publicly reprove him, “*Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?*” Luke xiii. 15. Did *he* only denounce woes against sinners in general, or did he not apply them to Pharisees, lawyers, &c.? Did not the apostles warn the churches, in the very strongest terms, against those who preached another gospel, Gal. i. 8. 2 John 10, 11. The apostle not only warns Timothy against those who had erred concerning the truth, but names Hymeneus and Philetus as false teachers, 2 Tim. ii. 17, 18. He also warns him to beware of Alexander the coppernith, 2 Tim. iv. 14, 15; and surely it is more necessary to warn ignorant people, than such an eminent minister of Christ as Timothy, to beware of men who preach doctrines entirely opposite to those of the gospel.

We doubt not but that here, as on other occasions, a cry will be raised, these men would make themselves equal to the apostles, or even to Jesus Christ. No! We disclaim the idea. We are before him as grasshoppers, as the small dust of the balance. How then could we compare ourselves with JEHOVAH? Nor do we pretend either to the gifts, or measure of grace enjoyed by the apostles; but their writings and our Lord's conduct, ought to regulate our behaviour. It might with equal justice be said, that when the

Lord says, "Be ye holy, for I am holy," he commands that we should desire to be equal to himself.

Should a person go to a country where the plague was raging, and find, that many who gave themselves out as physicians trifled with the cases of their patients; were building them up in security in the midst of danger, and giving them poison instead of medicine; would it be sufficient for him to give good medicines, without pointing out the fatal effects of the poison which was daily offered them? Should he be deterred, by the opposition it would occasion, from telling the people that these men were destroying them? Such conduct would be reckoned base and cowardly; and where is the difference? In every part of the country, unconverted men are on the brink of destruction. We met with ministers who were trifling with their cases, leading them to trust in refuges of lies, and teaching them to put their own sincere obedience in the place of Christ's finished work. If we had only preached the gospel, many would have heard in that dull sleepy manner so common in many places of worship. They might probably have approved both of their minister's sermon and of ours: but when we declared our doctrines to be perfectly opposite to those of their ministers; when we mentioned the exceptionable passages of the sermons we had heard, and shewed that they contradicted Scripture; could there be a more probable means of leading them to examine for themselves?

It has been said, we should have spoken to the ministers in private. This indeed, from the shortness of our time, and the general prejudice against itinerant preachers, would have been a forlorn hope. At any rate we could not have spoken to them till we had heard them preach; and while we were speaking to one man who would probably have reckoned us insolent and fanatical, the congregation (to whom we frequently preached as soon as the church was dismissed) would have been scattered,

and we should have had no opportunity of speaking to the people at all. If the opinion, that we should have spoken to the ministers in private, be founded on that precept, "If thy brother offend thee, go and tell him," we consider this as wholly inapplicable to the present case. That precept respects only our brother in Christ; for we cannot imagine the Lord would have directed any but a Christian to be carried before the church, Mat. xviii. 17. Now, we can never acknowledge a man as a Christian brother who perverts the gospel of Christ. Besides, this rule only regards personal and private offences. When a sin or offence is open, we are directed to proceed in a different manner. We have both apostolic precept and example in Scripture for publicly reproving open offenders, 1 Tim. v. 20. "Them that sin, rebuke before all, that others also may fear." 1 Cor. v. 4, 5. Gal. ii. 14. "When I saw that they walked not uprightly, I said unto Peter before them all," &c. But it is asked, what are the poor people to do when they have no opportunity of hearing the gospel: Should they stay from church altogether? They have Moses and the prophets, Jesus Christ and his apostles, and we hesitate not to say it would give us pleasure to learn, that the hearers of every minister, whose sermons we condemned as unscriptural, had left him. They had much better stay at home than go to church and hear error; "for the word of false teachers will eat as doth a canker," 2 Tim. ii. 11. They might meet together for reading the Scriptures and prayer; and surely few who know the gospel will say that they would not be better employed than in hearing another gospel. We always warned them of the obligations of Christians not to forsake the assembling of themselves together on the first day of the week. In many parts of the country they might hear sound doctrine among the Seceders, and we care not, if Christ

be preached, whether it be by Paul, Apollos, or Cephas.

But an objection is brought against men leaving their parish-churches, from the consideration that our Lord and his apostles attended the synagogues. We may observe, that the Jewish church was completely different from any modern one. It was of Divine establishment, and therefore, however great its corruptions, no man might leave it. Thus the prophets, while they so often testified against the idolatry of the Jewish church, did not attempt to establish a purer one. The time then was, when men were to sacrifice and worship God at Jerusalem, but that time is no more. Except the church of Rome, we know of none which pretends exclusively to divine establishment. The true church is not to be found in one sect or denomination, but scattered among all who have heard the gospel. The cases then of the Jewish church and of any modern one, are by no means parallel. If they were, how could the Reformation be vindicated?—Our Lord it is true went into the synagogues, but for what purpose? To teach and instruct the people. The Scriptures were read in the synagogues, and even strangers were allowed to speak from them, and to exhort the people, Acts xiii. 15. Our Lord and his apostles would surely never lose such an opportunity of preaching the gospel. But would he have suffered the Scriptures to be wrested or perverted in his presence? Would he have suffered the Scribes to explain away and make void the law of God by their traditions, and have held his peace? The idea is absurd. Countenancing such meetings, the principal design of which, as far as we know, was to read the word of God, Acts xv. 21. was very different from going to hear men who take a portion of Scripture for a motto to a discourse in which they expressly contradict the doctrines of the gospel. Were it the custom in our

parish-churches for private Christians to speak, it would be an important duty to attend, even where the gospel is not preached, in order to declare the truth, and to point out the errors of those who, setting aside the word of God, teach for doctrines the commandments of men. But as this cannot be done, may we not follow the example of Paul, who continued to attend and to preach the gospel in the synagogue at Ephesus for three months, but when he found many hardened in unbelief, he left them, and separated the disciples, Acts xix. 9. The old dispensation was past, and the kingdom of God was come. Christians were delivered from the bondage of legal ceremonies, and worshipping in particular places, and they used that liberty wherewith Christ had made them free.

If it be the duty of Christians to attend their parish-churches at all events, what becomes of our Lord's precept, "Beware of false prophets," Matth. vii. 15. How are we to beware of them? Is it sufficient to guard against their doctrines, while we continue to hear them? The Lord has taught us to pray, lead us not into temptation; but if we go every Sabbath to hear doctrines far more agreeable to our corrupt nature, than the pure and humbling doctrines of the gospel, are we not putting ourselves in a very dangerous situation? But we do not argue from probability alone. Our Lord on one occasion warns his disciples against going forth to see and to hear false prophets, Mat. xxiv. 26. and we do not find encouragement from Scripture to adopt the practice on any occasion. The apostle's words, 2 John, 10, 11. are express, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds;" and do we not bid a man God speed, or, in other words, give him countenance, by continuing to hear him? Suppo-

ing we should get no harm ourselves, are we not misleading the ignorant, if we attend where error is preached? When we expect no instruction, we are at least losing our time. If we see the dangerous tendency of the doctrines, and still sit with seeming attention, pretending to join in the prayer of a man whom we cannot esteem a Christian, and in whose prayers are sentiments directly opposite to our own, what is this but a solemn mockery of God? Should we send for a physician to our house, and lead others to think we were consulting him, whilst we were so satisfied of his ignorance, that we would not trust ourselves in his hands, should we be blameless, if others, relying on our supposed opinion of his skill, suffered from his mismanagement? The cases are similar, except that in the one, only the bodies of our brethren could suffer, but in the other we might be the means of destroying both soul and body.

We can assure those who blame our conduct respecting the ministers against whom we testified, that it was the most unpleasant service we performed on the journey; and nothing but the consideration of its being an important duty could have induced us to go through it. We could have no private end in view, and would seriously request our Christian brethren who differ from us in opinion to reconsider the subject. How would they have advised us to have acted? Should we have staid away from church altogether, thus exposing ourselves to the charge of disregarding public worship? or should we have heard sermons openly contradicting the gospel, without taking notice of what we had heard? In this way should we not have bidden false teachers God speed, by pretending to join in the worship. Thus indeed we should have escaped opposition, but we could not have maintained a good conscience.

We can only say that it is our earnest prayer

that those ministers whose doctrines we condemned, may be led to search the Scriptures, and that they may receive the Spirit of wisdom and revelation in the knowledge of Christ. We sincerely desire to see ministers throughout the country so faithful and laborious, that lay-preaching may become less necessary.

Another very serious charge brought against us, is, that we endeavoured to disturb the peace of the country. We know that preaching the gospel has always had the effect of disturbing that false peace in which the god of this world desires to keep his subjects. Thus the Lord tells us, he was not come to send peace on earth, but a sword, Mat. x. 34. although he preached the gospel of peace. In answer to any charge of a seditious nature, we can only say, "We spake publicly, in secret we said nothing." Let it be proved, that our sermons, or private conversation, were political or seditious, and we refuse not to suffer the punishment we deserve. Our aim was not to make politicians, but Christians. The subjects on which we discoursed were more important than politics, in as much as eternity is more important than time. It is worthy of remark, that sedition has been from the beginning a charge against Christians. The Lord himself was said to be a stirrer up of the people, Luke xxiii. 5. Paul was called a pestilent fellow, and a mover of sedition, Acts xxiv. 5.; Elijah a troubler of Israel, 1 Kings xviii. 17. Our political creed is short. We hold ourselves bound to be subject to the powers that be, not only for wrath, but for conscience-sake: To render to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour: To pray for kings, and all in authority; and to lead quiet and peaceable lives, in all godliness and honesty.

Some find fault with our preaching in the streets, and giving intimation by drums, &c. We found by

experience, that although some pious people might be offended by such conduct, yet we had by far the most numerous congregations in the open air; and besides, when we preached in a meeting-house, we found the bulk of the congregation were such as heard the gospel regularly. Our design was not so much to preach to Christians as to those who knew not the gospel; and we are persuaded, more were attracted by curiosity than were kept away by prejudice. Our stay in most places was necessarily short, and it would have been very difficult to have collected a congregation in any other way than by the hand-bell, or drum. Many idle people were thus collected, and surely we could not hesitate between perhaps hurting the feelings of a few individuals, and losing an opportunity of preaching Christ to careless sinners, who probably would not have taken the trouble to enter a church. We have to acknowledge the goodness of God that we met with so little interruption, and that so much external decency was maintained by our hearers. Surely the precept, not to give offence to our brother, does not apply here; it only respects things indifferent. Had it been applied to schemes of usefulness, hardly any would ever have been adopted; for in almost every case they have at first given offence even to Christians.

Some have blamed us for staying too short a time in one place. It must be observed our time was limited, and we are still of opinion that it was more advantageous to make an extensive circuit, by which we might attain a general knowledge of the state of religion in the North, and likewise let the people throughout the country know what exertions were making by Christians to spread the knowledge of the Saviour at home and abroad. In future itinerancies, it may probably be found advantageous to take in a smaller tract of country, that the labour-

ers may have an opportunity of spending a longer time in one place.

These are some of the objections brought against us. We have endeavoured fairly to meet them. Whether we have answered them in a satisfactory manner, it is not for us to determine. We are fully persuaded in our own minds, that, amidst many imperfections, we were, upon the whole, in the path of duty; and here we cannot but make a remark, applicable not only to our own case, but to many other schemes of usefulness, That it would better become Christians, where they have every reason to believe that their brethren are actuated by proper motives, to throw a veil of love over the errors of their conduct, than to endeavour to weaken their hands, by leading in the cry raised against them by the world. We mean not to claim any particular indulgence for ourselves. But while we give full credit for uprightness of intention to those who consider the measures of their brethren to be dangerous and disorderly, we cannot approve their seeming desire to throw a slur on the whole of their conduct.

A more pleasing task now remains for us, gratefully to acknowledge the kindness of many of our brethren in Christ during our journey. To name particular places where this kindness was shewn, would be injustice to others. We shall only say, we hope never to forget the affection we experienced for the sake of Jesus, and we are fully warranted to express our confidence, that he will richly overpay such labours of love. These were sometimes more agreeable to us from being unexpected. Where we were taught to look for bigotry, we frequently experienced the greatest liberality and affection; and “we would therefore bear witness of their charity before the church.” This could not but lead our minds to contemplate that glorious day of gospel-light, which we trust has begun

to dawn, when Christians shall agree to differ in lesser matters, and shall cordially embrace in the arms of Christian affection all who hold the Head. Oh that all might more largely partake of the Spirit of Christ, and say one to another, "Let there be no strife, I pray thee, between me and thee; for we be brethren."

It gave us much uneasiness to see, that in every place more was not done for the good of souls, even by the Lord's people. We hardly found an instance of that zeal which leads many ministers and others in England to go to the neighbouring towns and villages, proclaiming the joyful sound, where the gospel is not preached*. Surely this would not disgrace the ministerial office. Had ministers acted in this manner, the state of the country might have been very different. We mean not however to reflect on the past, but to stir up our brethren for the time to come. Even among the Seceders, ministers too often content themselves with preaching on the Lord's day to their own people, while thousands are perishing in the neighbourhood for lack of knowledge. They may say, let them come to us: Our wandering about would not be according to order. Had the apostles staid at Jerusalem, and said so, what would now have been our situation? The Lord hath said, "Go to the high-ways and hedges, and compel them to come in." Let not ministers be afraid lest they degrade themselves by obeying that command, because laymen are now preaching. Christians of every description should always keep in mind the saying of our Lord, He that humbleth himself

* We are well aware, that this does not arise from want of zeal alone, but from the order established by the Seceders, as well as the National Church. But surely the order appointed by the great Head of the church is calculated to encourage, and not to prevent measures for rousing careless sinners. The order of any church that prevents such exertions is the ordinance of man. If the English dissenters are disorderly in this respect, we wish to see a little of such disorder in this country.

shall be exalted. Many excuses may be found, such as the prejudices entertained against Seceders, &c. But has the attempt been made? At first there may be prejudice, and the hearers few; but perseverance, by the blessing of God, will overcome prejudice. A minister might preach in some of the places in his neighbourhood two days in the week without interfering with parochial duty, or encroaching too much on the time for that study, which is so necessary to enable any person rightly to divide the word of God. Should ministers act in this manner, there is no danger of their losing the regard due to those who labour in word and doctrine; but if by their conduct they appear to others to be seeking their own ease and dignity more than the Redeemer's honour, they have much reason to apprehend they will soon lose that respect to which they have been accustomed, and which has in many instances arisen from a little of the leaven of priest-craft operating upon ignorance and superstition, and not from that discriminating regard due only to faithful ministers of Christ. The Lord put his disciples in mind, that he had been among them as one that served, and surely the servant is not greater than his master. Let not then his ministers in the present day be ashamed to imitate his example, and that of one who was not a whit behind the chiefest of the apostles, who, though he was free from all men, yet made himself servant unto all, that he might gain the more, 1 Cor. ix. 19.

Some doubts have been expressed as to the propriety of publishing this journal. We do not expect by the publication much worldly honour. But we desire to bear testimony to the Lord's faithfulness in that promise, "Lo I am with you always, even unto the end of the world." He hath given us that support and assistance which he knew to be necessary. May he give us more and more a deep and abiding sense of our vileness, and of our utter

unworthiness to be employed in his service. We also publish it, that, by a view of the low state of religion in many parts of the country, and of the willingness of the people to hear the gospel, others may be excited and encouraged to undertake similar journies.

We cannot conclude without seriously calling upon our Christian brethren to consider, whether they are obeying or neglecting their Lord's commandment, "Occupy till I come." Are they doing their utmost to spread the fame of Jesus? Knowledge of the truth and opportunity are surely sufficient calls for them to testify to others the gospel of the grace of God. Whether they have opportunity of doing so to many or to few, let them heartily embrace it, and let them not be terrified though some of the sons of Levi should say, Ye take too much upon you. An inspired apostle informs us, that if Christ was preached he would rejoice, although it were done of envy and strife: and surely he would much more have rejoiced, if men, to whom their brethren can impute no such motives, had preached Christ without a license from men. Let Christians remember who has said, "Whosoever shall do and teach men his commandments shall be called great in the kingdom of heaven."

To those who think we should have been more regularly separated for the work, we can only say, we wanted no commission or authority, but we had the prayers of many of our brethren. We are persuaded we experienced the benefit of these prayers; and now we request, that they would join in grateful praises to the Lord for his goodness towards us. May the seed sown yield an abundant harvest, and may his abundant grace, through the thanksgiving of many, redound to the glory of God.

We should have been happy to have given a more full account of the state of the country; but the shortness of our stay in most places prevented this;

and we wished as much as possible to avoid giving hearsay intelligence. From what we have said, the wretched state of the country in respect of religion, and the necessity of Christians using the utmost exertions, may be seen. Would God that while his judgments are in the earth, the inhabitants of the world might learn righteousness; that both rich and poor in this country might be humbled under the mighty hand of God, might hear him in his providence calling on them to repent, and to bring forth fruits meet for repentance. This would indeed be a token for good; but while so much vice and impiety prevail in the land, there is too much reason to fear the execution of that awful threatening, “Shall I not visit for these things, saith the Lord, shall not my soul be avenged on such a nation as this?”

Let the Lord’s people cry mightily to him to bless the attempts which have been made, and are still making, to spread the knowledge of Jesus throughout the world. Let their utmost exertions accompany their prayers, that the time may soon come, when “the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

J. A. HALDANE.

J. AIKMAN.

J. RATE.

P. S. Since writing the above, we are told, that we have been accused of preaching against establishments. We neither preached for nor against them, but endeavoured to preach the gospel. We generally mentioned that when at home we heard the gospel in the established church; and when we knew that in any place they enjoyed a faithful gospel ministry in the establishment, we warned the people against misimproving so high a privilege. It is impossible for us to guess at all the objections made against us; but we have stated them fairly, and endeavoured to answer them fully, so far as we knew them.

We have had occasion to mention in our journal, that we distributed pamphlets as we went along. As it is possible their tendency may be misrepresented, we have subjoined a list of them, that the public may have an opportunity of examining their contents. The list may also be useful to those, who are desirous of occasionally endeavouring to call the attention of their fellow-men to the great concerns of eternity. The pamphlets may be had very cheap, and by the blessing of God, this may be a means of awakening some careless sinners, who neither hear the gospel in public nor in private. Christians would do well to provide themselves with a few such tracts when walking in the fields, or going on a journey. A person may be induced to read what he gets from a stranger, who would not take that trouble, if given him by a pious relation. The time is short; souls are perishing; and Christians ought to embrace every opportunity of warning their brethren to flee from the wrath to come.

List of Tracts distributed.

Short Sermons,	-	-	2000
Three Dialogues between a Minister and one of his Hearers on the true Principles of Religion,	-	-	2000
Addresses to Strangers,	-	-	4000
Affectionate Address on the Importance of Religion,	-	-	3000
Friendly Advice to all whom it may concern,			5000
An Account of the Conversion of a Negro,			2000
Poor Joseph,	-	-	2000
Affectionate Address to young Christians,			150
Regulations for Sabbath Schools, copied from the Missionary Magazine for May 1797.			250

Copies of the above may be had at the Printing-Office of J. Ritchie, Head of Blackfriars Wynd.

JOURNAL, &c.

July 12. LEFT Edinburgh, (after frequent, earnest and united prayer to God for direction and support), and arrived at North-ferry, where we immediately began our labours. Preached in a school-room to about fifty persons. Came forward to a village, called Keltiebridge, about ten at night. Sent an intimation through the neighbourhood, that there would be sermon next morning at eight o'clock. A congregation accordingly assembled of nearly a hundred persons, to whom we preached in the open air. Saw here an old man an Antiburgher, who asked what commission we had for preaching, and quoted, "How shall they preach except they be sent?" We told him our views and motives. He said he wished us well, but would give us no countenance. It was very well he said, to send missionaries abroad, but that they had no need of any such there. In the morning, however, after we had preached, he said he would have attended, had he not been dull of hearing, and promised us his prayers. We then left this place, and came forward the same evening to Perth.

July 14. Preached in the hospital at Perth. Came on to Scoon, where we preached at the cross to a very attentive congregation about two o'clock, and then proceeded to Cupar, where we preached to upwards of 200 persons in the Masons hall at nine

o'clock, the weather not permitting us to preach without, and not having heard of this place sooner. Preached in the same place next morning, and distributed pamphlets. A man came to us after sermon apparently much under the power of temptation. He had been so, we were informed, for a year and a half. He was accompanied by one who seemed to be under the influence of the truth, a hearer of the Methodists.

July 15. Came on to Meigle, and preached to about 70 people in the church-yard, who seemed very careless. Came to Glamis, where we intimated sermon by the hand-bell. A congregation of about 200 people assembled, who heard with much attention. We were here informed, that Kerrymuir was much in need of the gospel. Accordingly we determined to spend next day, (being the Lord's day), in that place, rather than at Forfar, as we had intended. Arrived at Kerrymuir about nine o'clock; and although the Lord's supper was to be dispensed next day, we found a large market-place quite crowded with idle people. We informed them, there would be sermon next morning at eight o'clock, and in the evening, which at once seemed to excite surprise and derision. They treated us, however, with more respect, on our giving them some pamphlets, and some of them followed us into the inn, with a view of learning who we were, and what were our intentions.

Lord's day, July 16. Preached in the morning at 8 o'clock in the market-place to upwards of 200 people. Went to church, and heard sermon. The minister preached from 1 John iii. 8. The sermon did not appear to us glad tidings to sinners. The object of it was to shew, that the Son of God came into the world to instruct and enable men to destroy the works of the devil. He represented the gospel as a contract between God and man, of which the

equitable condition, he said, was repentance, and sincere, although imperfect obedience, which God, he added, was too just and too good not to accept. As he read the sermon, and repeated every passage of the smallest importance, it was impossible for us to mistake the meaning of any of them. The Lord's supper was then dispensed: And it surely must affect the minds of all who know the importance of the gospel, and the value of men's souls, to learn that immediately afterwards, upwards of 1500 persons, daily acquiescing in such doctrine as has been mentioned, professed to commemorate the death of Christ. We heard one table served by a neighbouring minister. This person, to guard the communicants against the commission of sin, told them, that if they fell into any after that day, there remained no more sacrifice for them. How such a sentiment could be reconciled with the indiscriminate admission that prevails in that quarter, as in many others, we leave others to judge. Had much satisfaction in hearing an Antiburgher minister preach in the afternoon. When the established church was dismissed in the evening, we went to the top of a walled stair in the market-place, which the congregation had to pass, and immediately began as usual by singing. There might probably be near 1000 people who stopped. Preached to them from Mark xvi. 15, 16. "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Explained to them the gospel, and the circumstances which rendered it glad tidings to every creature; shewed that it was a dispensation wholly of grace, and that it was completely contradictory, both to scripture and to fact, to represent man as capable of doing any thing in order to render himself acceptable to God. The pride of man indeed rejected this doctrine. He wished to re-

commend himself to God by his repentance, which he considered, and was taught to consider, as we had heard from their minister, as the equitable condition upon which God would be reconciled to him. Endeavoured to shew the inconsistency of this doctrine with the scripture-account of man's being naturally dead in trespasses and sins, and the vanity of all those hopes which were not founded upon the complete atonement of the Lord Jesus Christ. Told the people plainly, that what they had heard was not the gospel, and urged them to search the scriptures for themselves, mentioning at the same time, that our only motive in making these observations, was love to their immortal souls, whose final state we were convinced depended upon their belief or rejection of the gospel. As to their minister, we could have no ill will at him, but, on the contrary, sincerely prayed to God, that he might give him repentance to the acknowledgment of the truth.

On the same day one of us went to Forfar, and preached at the cross. Began with three persons, who at first stood aloof. The congregation however increased to 100. Preached again in the evening to about 300, who were very attentive.

July 17. Preached at Kerrymuir, at seven o'clock in the morning, to about 400 people, many of whom had come from the country, having been hearers the evening before. Came to Forfar, where we preached in the street to a very attentive congregation. Heard with much regret that infidel principles had gained considerable ground in this place, and took occasion to warn them against Paine's Age of Reason, which we understood had been circulated amongst them.

Came forward to Brechin, about eight o'clock, and sent intimation of sermon by the

drum *. Preached to a crowded and attentive auditory.

July 18. After preaching in the morning at six o'clock, left Brechin, and came on to Montrose. Applied for the town-hall, but were refused on the ground that they had already enough of the gospel in Montrose. Understood, on our return, that the town-hall had been given to some of the people called Quakers, soon after we were there. We were kindly accommodated however with a meeting-house, where we preached in the evening and the next morning. We were sorry to learn, that many of the children in Montrose were unable to read, in consequence of going to the cotton-manufactory, at a very early period †. They are greatly neglected too by their parents, and crowd the streets on the Lord's day: a circumstance which seems to render the opinion expressed above of the abundance of the gospel somewhat doubtful. If true, its want of influence is deeply to be regretted.

July 19. Came forward through Bervie and Stonehaven, (at both of which places we preached twice), to Aberdeen, where we arrived the 21st.

The two last mentioned places appear to be in a most destitute situation with respect to the gospel. At Stonehaven particularly, we noticed the greatest indifference to the concerns of eternity that we had

* Intimations of this nature may, at first, hurt the feelings of some serious persons. But these emotions ought certainly to subside, when such consider the vast importance of using every means to assemble careless sinners to hear the word of God, and the impossibility of our adopting any other mode equally effectual of giving general notice in our limited time.

† This is by no means to be considered as the unavoidable consequence of attending a cotton-manufactory. In the cotton-mills at Lanark, established by Mr Dale, the greatest attention is paid, both in teaching the children to read, and in instructing them in the principles of Christianity. It would be well, if those who imitate that friend of his country, in employing children in their manufactories, would imitate him also in his earnest care to communicate the blessings of religious knowledge to their tender minds.

any where remarked. There are here two Episcopal chapels. The parish church is about the distance of a mile from the town.

July 22. Preached in the morning and evening in the College-court, Old Aberdeen. Intimated sermon by the drum for next evening, (Lord's day), in the College-close, New-Town.

Lord's day, July 23. Preached in the morning at Gilkomston and the Old-Town. Went to one of the Magistrates, upon receiving information by the officer that they were displeased at our intimating sermon by the drum without their knowledge. He enquired whether we were preachers? To this we answered in the affirmative. He expressed a fear of our preaching sedition. We observed to him, that the very circumstance of our giving such public intimation might satisfy him that we had no intention of this kind. Told him that we also distributed pamphlets, of which, if he was desirous of seeing them, we would send him a set. He said this would be very proper, and accordingly a copy of each was sent him. Waited also upon the Professors, who behaved with much civility. We now learned that we had done wrong in giving intimation of sermon in the College-close without consulting the Professors, but this was owing entirely to misinformation. In the evening one preached at Gilkomston, (a place where the gospel is greatly needed), another in a chapel in Aberdeen, and the third in the College-close to a great multitude, who almost trod upon each other. The people behaved with the greatest decency and shewed much attention. Took notice, at the beginning of our discourse at Gilkomston, of the objections made by some persons against the means employed for sending the gospel abroad, from the consideration of the great ignorance that prevailed in so many parts at home. A person after sermon told us, that a minister in this neighbourhood had,

a few weeks before, urged this very objection from the pulpit against missionary exertions, saying, That it was more necessary to expend money in the instruction of the ignorant, and of the youth at home.

Query, Will this minister's candour lead him now to retract his accusation, upon finding, that since measures have been taken for sending the gospel abroad, no less anxiety has been shewn to promote its influence among those who are as yet strangers to it at home?

Monday, July 24. Preached in College-close, New-Town, at Gilkomston, and Old-Town. Distributed pamphlets, and then left Aberdeen. It must give much pleasure to the friends of the truth to learn that within these five years, several faithful gospel ministers have come to this city. The churches in consequence are much better attended, and we heard, with a mixture of joy and regret, that many people, especially in the neighbourhood, were disposed to attend the faithful publication of the gospel, but could get no accommodation in the places of worship where it is preached. May the Lord soon say to that part of Zion, "Lengthen thy cords, and strengthen thy stakes." They have Sabbath-evening schools under the direction of the ministers and magistrates; but from the behaviour of the children upon dismissal, which we were informed was very tumultuous, there seems reason to fear that they are attended with little benefit. We were sorry to understand that much of a party-spirit prevails amongst the professors of religion in this city.

July 24. Left Aberdeen. At a little distance from town, met with a young man, a soldier, who had heard us preach, and who appeared truly pious. He told us, that he was a member of the Methodist Society, and was brought to a knowledge of the truth some years ago at Glasgow, by the ministry

of one of their preachers, at present in Aberdeen *. ---Came to Ellon. Preached in the evening and morning, and then came forward to Peterhead. Sent immediate intimation of sermon, and preached, about two hours after our arrival, from the town-house stairs, to a congregation of about 600 persons. Preached in the morning before our departure to about 350. The state of religion in this place we understand to be very low. Two or three individuals came to us after sermon, expressing regret that we had said nothing respecting our return to them. An Antiburgher congregation has been lately formed here, where we hope the gospel is preached. There are also here two Episcopal places of worship.

July 26. Arrived at Frazerburgh in the evening. Preached to one of the most careless and unconcerned congregations that we had seen, or did see, upon the whole journey. Intimated sermon for next morning at seven o'clock. Nobody appearing, we delayed till nine. Went to the cross, where we preached. One man only was present when we went out; in a little while, however, nearly 100 assembled, of whom not above one or two joined us in singing. We found in most places, that the people declined joining with us in the first psalm; but generally a good many joined in the last: in this place, however, they joined in neither. Of that town we apprehend it may justly be said, the fear of God is not in it. The truth is, in many parts of this country, the people enjoy no other means of religious instruction, than barely hearing a sermon.

* The zeal and labours of this body of men, who have been instrumental in promoting religion in many of the dark places in England, are highly exemplary. They are the only class of Christians, besides the Moravians, who have made any exertions for evangelizing the poor Africans in the West Indies, and God hath been pleased to crown their labours with very considerable success. See *Missionary Magazine*, No. 2. 5.

read to them upon the Lord's day, the purport of which often is, "If men do their best, the Lord will accept them for Christ's sake." This serves at once to explain the total indifference that prevails throughout a great part of Scotland, not only to religion, but even to morals; for the fountain being thus corrupted, it is not possible that the streams can be pure.

Left Frazerburgh; and being informed of a small town, named Roseheart, a mile or two out of the road, we went thither and preached. When sending a lad through the village to warn the people, we mentioned as an inducement to their coming, that we would give them some pamphlets. The landlady said, she supposed these would be upon the state of the nation. When we told her that they respected the state of people's souls, she seemed quite appalled, and instantly left us. Came on through a hilly country to Banff, where we did not arrive till eleven o'clock at night.

July 28. After public intimation, one preached in the Relief meeting, Banff; another at a village in the neighbourhood.

July 29. Preached in the morning at the Battery Green, and then separated for the Lord's day; one remained at Banff, another went to Portsoy, and the third to Cullen; at all of which places, we preached on the Saturday evening, and thrice on the Lord's day, as well as once at the village adjoining Banff. As the parish minister at Banff did not preach, the one who remained there heard sermon in the Relief meeting. At Cullen, heard the minister preach two discourses from 1 Cor. xv. 19. "If in this life only we have hope in Christ, we are of all men most miserable." The preacher said, that men, in becoming Christians, certainly did renounce much pleasure in a present life; but that the future would abundantly compen-

fate for what he seemed, from the tenor of his discourse, to reckon a very grievous sacrifice. The comforts of Christianity in this sermon, were all considered as future, and nothing but misery its attendant in a present state. Preached immediately upon the dismissal of the congregation. As the sermon which had been preached appeared to us likely to excite aversion to Christianity, endeavoured, in opposition to it, to state the doctrine of Scripture, that "godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come," together with the declaration of Christ, "My yoke is easy, and my burden light."

Religion appears at all these places to be at a low ebb. There is at Banff a Relief congregation, who are blessed with a zealous and faithful minister, and amongst whom are some, we hope, who love the Lord Jesus Christ. They form but a small proportion, however, of the inhabitants, of whom, as we were sorry to learn, multitudes were in the habit of attending a band of music, which occupied the Battery Green, for a couple of hours every Lord's day evening. It is but justice to say, that on the evening we were there, the commanding-officer intermitted the parade, that the soldiers might have an opportunity of attending sermon.

A former minister of this town published a catechism, in which he openly avowed Socinian principles, and his opinions, we understood, had made considerable progress among the people*. There is

* The following are a few of the questions contained in this catechism. In Part III. "Q. Is it difficult to practise what God requires of us in the New Testament? A. Far from it, if we begin in time, and before we have contracted bad habits; But if we suffer any bad habits to grow upon us, it will be difficult then to do the contrary. Q. Which is the worst of all bad habits? A. A habit of i-

here a small society of Methodists, and a Roman Catholic congregation and priest. The Catholics here, as in some other parts of the North, are said to be upon the increase, partly owing to the zeal of their clergy, and the want of zeal in others. There is also here an Episcopal meeting.

July 31. Met at Cullen, and after preaching and distributing pamphlets as usual, went on to Fochabers, (a village in the neighbourhood at Gordon Castle). This place is notorious for its laxity of morals and indifference to religion. Of these we saw evident tokens, in the carelessness and indifference of those to whom we preached.

August 1. Arrived at Elgin. The magistrates and ministers here prohibited the bell-man from giving intimation of sermon; but though public notice was prevented, some friends of the truth were abundantly active, and at the appointed hour we had a congregation of about 600 persons, to whom we preached in the street from the steps of the church. Preached again in the morning. We found that the Socinian catechism, formerly mentioned, had been introduced into the grammar school of Elgin. At a public examination, however, upon one of the ministers of the presbytery, who *preaches the gospel*, re-

dlenes. Q. Who was Jesus Christ? A. The greatest Prophet and the greatest benefactor to mankind who ever appeared in the world.

Q. What did Jesus Christ do to take men out of their miserable condition? A. To prove his divine mission, and engage the attention of mankind, he wrought many miracles; to such as came to hear him he proclaimed the mercy of God for their past sins, provided they would forsake them, and become his disciples. Such as became his disciples, he instructed in all the duties which God required of them, and to all who should persevere to the end in the performance of these duties, he promised eternal life. Q. In what respects was Jesus Christ superior to the prophets who came before him? A. In the perfection of his example, in the purity of his precepts, and in the importance of the motives by which he enforced them!" We heard, and we hope it may be true, that the Author of this catechism upon his death-bed desired that all the copies should be bought up and destroyed.

monstrating against this innovation, (in which he was opposed by the ministers of the town who were present), the Provost ordered this new catechism to be discontinued, and the shorter one of the Westminster assembly to be restored. If, (as is assuredly the case), the belief of the doctrines of the gospel be essentially necessary to the formation of good principles, and if good principles be absolutely necessary, as will scarcely be denied, to good conduct in the subjects of any state; we scarcely think, that the instilling of the doctrines of Socinianism into the minds either of young or old can have any other effect than to loosen those bands of moral obligation by which society is linked together. They, and they only, are, as we apprehend, the true friends of government, who publish those doctrines which, not from the love or fear of man, but from that all powerful motive, the love of God, teach men to lead quiet and peaceable lives in all godliness and honesty, praying for kings and all in authority.---There is in Elgin a chapel of ease * and an Antiburgher congregation where the gospel is preached. There are no Burghers beyond Aberdeen. There is a Sabbath evening-school, under the care of a pious young man, which it is hoped is doing good.

August 2. Came to Forres, and preached at the cross to about 800 people. Saw a woman in much distress of mind, but evidently under the Lord's teaching. Came to Auldearn, (where we understood the gospel had been greatly needed for fifty

* The origin of this chapel is as follows. A very unpopular minister being settled at Elgin, the other minister applied to the magistrates for the use of an empty church to preach in, during the half of the day, in which, from the charge being collegiate, he was at liberty. This was granted. The people afterwards called a preacher, one and another has succeeded, and in this way the gospel still continues to be preached in Elgin. Neither baptism, however, nor the Lord's supper, are allowed to be dispensed in that Chapel.

years past), and preached. Were happy to hear, that the gospel was now preached in an Antiburgher congregation in the parish.

August 3. Came to Nairn, and preached in the evening and next morning to about 600 people, each time in the street. Met with a most affectionate reception here from some friends of the gospel, of the Antiburgher congregation. The interests of Christ's kingdom seem to flourish in this congregation. They have a monthly meeting, where Christians of different denominations join in prayer for the success of the gospel, and for a blessing upon those exertions which are making by the different Missionary Societies. They have also a Sabbath-evening school under the care of some of their members.

August 4. Went to Fort George in the hope of being allowed to preach to the soldiers. Upon application being made to the Governor, he declined granting us liberty, alleging that he never heard of sermon in any fort on a week day. He said we might preach on the Sabbath. Accordingly one remained and preached on that day in the fort, and twice each day on Saturday and the Lord's day at Campbelltown, (a village adjoining the fort), where we had also preached on Friday evening, the 4th inst.

August 5. Two went forward to Inverness. On our way thither, met numbers of people returning from hearing sermon, (being the Saturday previous to the sacrament), who had come from places ten, twelve and fifteen miles distant, to hear some faithful ministers, who assist on those occasions.

Lord's day, August 6. Preached in the morning at eight o'clock, on a hill adjoining the town; again in the street at one, and at four and seven o'clock in the evening, to very large congregations, from 1500 to 2000 persons.

August 7. Preached morning and evening in the street to very great multitudes. Had a meeting with some friends, who formed themselves into a Society for erecting Sabbath-evening schools. This Society has since established three schools in Inverness, all of which are well attended.

Having heard while at Elgin, that a fair was soon to be held at Kirkwall, at which there were usually great numbers of people from the different Isles of Orkney; and having also heard of the deplorable state of many of those islands from the want of religious instruction, we resolved that two of us should embrace the opportunity of going thither with the merchants from Elgin, and then return through Caithness, Sutherland and Ross-shires to Inverness, in which place and neighbourhood we thought it most advisable for one to stay and labour, till the other two should return. Accordingly, after preaching on Tuesday morning to about 500 people, who stood all the time though it rained, we left Inverness on our return to Elgin. Came to Nairn, where we preached in the evening to about 700 persons from the town-house stairs. Our friends told us, they had had a missionary prayer-meeting the evening before. This meeting, as has been mentioned, is held monthly. The members without respect of party engage in prayer, and offer observations upon the present appearances of God in behalf of the heathen, with the probable effects of these upon the state of religion at home. Were thankful to learn, that the object of our journey had been the means of exciting their zeal, and that, when it was the subject of conversation at their meetings, they had enjoyed tokens of the divine presence.

August 9. Preached at Nairn to about 750, at Auldearn to 300, and at Forres to 450, and then came on to Elgin, where we arrived late in the evening.

August 10. Preached in the street to about 700 in the morning at nine o'clock, and to about 1000 in the evening. The audiences, as in every place between this and Inverness, were very attentive.

August 11. Left Elgin and came to Brughhead, where a good many of our friends from Elgin and the people of the village assembled, to whom we preached. We then embarked for Kirkwall. Several of our brethren accompanied us to the boat and bade us farewell, most affectionately commending us to the grace and care of the Lord Jesus. Sailed with a fair wind. It fell calm in the afternoon, and the wind seemed likely to become foul, but by the kindness of providence a fair and brisk gale sprung up, which brought us safely into Scalpa Bay, about a mile from Kirkwall, by eight o'clock next morning. The merchants who freighted the boat, and the sailors in general, behaved to us with much kindness; and, as we presumed from respect to us, made a law, that whoever should swear an oath should receive corporal punishment, which they occasionally carried into execution. Preached in the boat on the Friday evening. They listened with much attention, and frequently attended afterwards, during our stay at Kirkwall.

August 12. Arrived at Kirkwall. Were providentially directed to a friend of the truth, who received us with much kindness. Intimated sermon by the bell at half past six in the evening, in the Palace-cloze, where we preached to a congregation of about 800 persons. This is a square, formed by a large and ancient edifice on the south, supposed to have been the palace of some of the Norwegian kings, and on the north by another, termed the Bishop's palace. On the east is the church of St Magnus, and on the west it is bounded by a wall. It is capable probably of containing ten or twelve thousand persons. Having heard that there had

been only two or three sermons preached in the island of Shappinshay, a few miles distant from Kirkwall, from the time of the last General Assembly that their minister had left them, we resolved that one of us should spend the Lord's day in that island, while the other remained in Kirkwall. The minister of Shappinshay was at this time detained in Edinburgh, as an evidence in a trial; but it is well known to be the practice of ministers from that country, to take a considerable vacation at the time of the General Assembly.

Before proceeding further in the account of our labours, we shall here offer a few remarks on the former and present religious state of Orkney. The islands of Orkney, according to our information, which is rendered strongly credible by what we actually witnessed, have been, for a period beyond the memory of any man living, (excepting in one or two solitary instances), as much in need of the true gospel of Jesus Christ, so far as respects the preaching of it, as any of the islands of the Pacific Ocean. Many of the parishes comprehend two or three different islands. In each of these the minister should preach occasionally; but owing to the want of churches, or rather to the churches being in want of repair, as well as to the occasional trouble and difficulty of crossing the friths which intersect these islands, to say nothing of the want of zeal, many of the people see their pastor but seldom in the course of the year. It is a fact, that in some cases where there are two islands in a parish, or two parishes annexed in one island, and a church in repair only in one of them, the minister preaches in it the one Sabbath, but the next, when it falls to the turn of the other island or parish, he neither preaches there, nor in his other church, though it may adjoin his manse.

It can give no surprize to those who know the gospel, and are acquainted with that enmity and opposition which the human mind naturally bears to its humiliating doctrines, to learn that the sermons of such pastors do not contain glad tidings to perishing sinners. At the same time, one would think that the most inconsiderate could scarcely fail to be struck with the strange inconsistency of teaching others that they will be saved by a diligent discharge of the duties of their station, while they themselves so openly neglect their own. The manners and conduct of the people, as in every other place, are corrupted in a due proportion to their ignorance of the gospel, and to no part in Orkney, as we learn, did this remark more justly apply, than it did about five or six years ago to Kirkwall, where, excepting two or three individuals, the great body of the people were utter strangers to the doctrine of justification by faith in the death and resurrection of Christ, without works. It pleased God, however, in the riches of his grace, to look down with tender compassion upon the deplorable situation of this place, and to send them help out of his holy heaven. A native of Orkney, who had been apprentice to a pious tradesman in Kirkwall, went to Newcastle, where he attended with profit the ministry of Mr Graham, the Antiburgher. He returned to Kirkwall, and having experienced the benefit of religious society in the south, upon finding another person of views similar to his own, he proposed a weekly meeting for prayer and religious fellowship. This was immediately formed. One and another, whose minds it pleased God, by means of conversation or reading books which were put into their hands, to bring under impressions of the infinite worth of their immortal souls, were added to their little meeting. Their numbers continued from time to time to increase. These persons now began seriously to feel

their state of bondage with regard to religious privileges. They found it was a yoke which they were not able to bear, and therefore determined, looking up to God for his countenance, to open a subscription for erecting a place of worship, where they might enjoy the blessing of the preaching of the gospel. Their means were indeed but very slender, and appeared little likely to accomplish the end, especially in the view of that opposition, with which they knew they must contend. But he, whose glory it is to chuse the weak things of this world to confound the mighty, appeared most eminently in their behalf, and they were enabled both to begin and to finish a house for the worship of God. They then applied to the Antiburgher Synod for a minister to preach to them. A minister was accordingly sent, and others successively since that time, all of whose labours appear to have been remarkably blessed. Many who were living altogether careless of divine things, since the gospel was preached in the New Church, as it is called, have been brought under serious concern, and give good evidence, by their conduct, that they are passed from death unto life, and some who were avowed enemies have become the friends of the cause. The Lord appears evidently to have been preparing a people in this place for himself; and it is remarked, that since the time that this uncommon concern hath been excited, a very considerable external reformation has taken place, even amongst those who do not appear to be under the influence of the truth. That the Lord's arm hath been made bare in behalf of these destitute isles, in no common way, will appear from the fact, that two hundred persons were admitted to the Lord's supper, upon the first celebration of that ordinance in the New Church, in July last, after a strict and individual examination, in which the ministers enjoyed, as we are informed, much satisfac-

tion. Several also were kept back, of whom good hopes are entertained. When the circumstance just stated is contrasted with the situation of Kirkwall but four or five years since, the friends of Christ may well exclaim with joy and gratitude, "What hath God wrought!" "The wilderness hath truly rejoiced; it hath blossomed as the rose. The Lord's arm is not yet shortened that it cannot save, neither is his ear heavy that it cannot hear."

This new church met at first with considerable opposition. Much influence was used to deter such as were in dependent circumstances from attending it. In consequence, however, of a threatening from some of the members to lay before the public an account of the proceedings of their most active opponents, they became much less violent, and now the congregation comparatively enjoys peace.

Lord's day, August 13. Preached in the morning to between 1200 or 1300 persons. Went to the established church and heard sermon by a neighbouring minister from Job xxviii. 28. "Behold the fear of the Lord that is wisdom." The whole of the fear of the Lord and of religion he comprehended in the discharge of the social duties, of which the chief that he insisted upon, was honesty in their dealings with each other. This was the only way, he said, by which man could recommend himself to the favour of God. The name of the Lord Jesus Christ was not once mentioned in the whole of the sermon. Indeed, upon the plan of it, there was no need of his interposition.-----Had the happiness to hear the gospel preached in the afternoon in the Antiburgher meeting. The house is unfortunately too small: it cannot accommodate all the hearers. It may hold about 700 people. In the evening preached to about 3000 hearers, from Pilate's question, John xviii. 38. "What is truth?" Endeavoured, at considerable length, to point out the inconsistency of what had

been preached in the forenoon, with the truth as it is in Jesus Christ. Referred to the penances of the Church of Rome, and observed that on account of adding these to the atonement of Christ, as the foundation of hope, it had been denounced by the Church of Scotland, as *the mother of abominations*. Took notice that every minister acknowledged this, when he signed the confession of faith, and then asked, whether teaching men to trust in their own honesty, without regard to Christ at all, was not equally, if not more gross, than any of the doctrines of the Romish church? It was truly affecting to remark the concern of those who loved the Lord Jesus Christ, and who no doubt recollected the husks upon which they had formerly fed, on hearing that his name had not been mentioned, in a sermon addressed to perishing men. They gave a mournful shriek, such as we should conceive persons to give upon seeing a fellow-creature receive the stroke of death.

Agreeably to our determination, one of us went to Shappinshay, (a boat being sent by the people). Preached twice by the sea-side to about 500 people, who were very attentive. After sermon went to see an old man, ninety-two years of age, confined to bed. Found him hardly able to speak, but quite sensible. Asked him, if he knew what was to become of him after death? He said he was very ignorant, could not read, but had sometimes prayed to God. On being asked, whether he knew any thing of Christ? he acknowledged his entire ignorance. Preached the gospel to him, declaring that now the Lord was waiting to be gracious; and that if he believed what the word of God testified of his guilt and misery, and of the person and work of Christ, whose divine character we particularly insisted upon, he should be saved. He seemed much affected, and grasped the speaker eagerly by the hand. He cried

to God for the pardon of his sins; and being informed that his prayers could only be heard through Jesus Christ, who came to save the very chief of sinners, he called upon the Saviour for mercy, and repeatedly exclaimed, *I believe, I believe.* This recalled strongly to our mind the case of the blind man, who, as soon as he knew the Son of God, worshipped him. Visited also a woman, who had been long ill, and whose affliction appeared to have been greatly blessed to her. She expressed much thankfulness for it, and was desirous, if it were the will of God, to depart and to be with Christ. Returned to Kirkwall in the evening.

August 14. The fair began this day. Preached in the Palace-cloze in the morning to about 1200, and in the evening to about 2300 hearers. Many of the people appeared much affected, and in tears.

August 15. Went to Stromness. Preached to about 500 persons, and next day to much the same number. Religion is very low in this town. We met with one friend of the truth, who told us that he could not find another person in the town to join with him in a meeting for Christian conference and prayer. Urged him strongly to set on foot a Sabbath-evening school, to which he seemed well inclined. Went to Hoy, and saw Mr H—— the minister, lately settled here. He appeared to us to be truly desirous of promoting the spiritual interests of his people. We were happy to find that in the adjoining island, a part of his charge, where the church is in ruins, he had been preaching to the people in the open air. The conduct of Mrs H—— also deserves peculiar notice and commendation. On the Lord's day evenings, she employs herself in teaching a number of children both to read the word of God, and to understand its leading and important doctrines. May the Lord crown so exemplary a labour of love with his own rich and effectual blessing!

Returned to Kirkwall, and preached in the evening to nearly 2000 people. Received pressing invitations to visit different places.

August 17. Preached in the morning to about 2000, and in the evening to about 4000 persons. A great many lovers of the truth called upon us this day, expressing, as others formerly, much interest in the object of our labours. A person from Eggleshay, (one of the islands), called upon us. He wished much that we should represent the desolate situation of that island. It is united with that of Rcufay, and the minister having been laid up by palsy for six years, in all this time they had only had three sermons. He mentioned, that the people were intending to send a petition to the General Assembly.

August 18. Preached in the morning to upwards of 3000, and in the evening to upwards of 4000 persons, according to our estimation, and that of others. Went this day to Shappinshay, to visit the old man formerly mentioned. Found him unable to speak, but sensible. He knew us immediately, and desired by signs to be lifted up in the bed. He was supported while we spoke to him, was much affected, and discovered that he understood what was said to him. Upon asking him, whether he wished us to pray, he shewed his desire, as far as possible, by attempting to speak. His wife said, that he had wept much after our leaving him the former day. She had occasionally read to him parts of the scriptures. He died on the next Lord's day. Saw another sick man; he seemed to have some knowledge, but did not appear to be much affected with the truth. Saw also the woman formerly mentioned, who was in much pain, but expressed an unshaken confidence in the Lord Jesus. Preached afterwards to about 60 people, and then returned to Kirkwall.

August 19. Preached in the morning and evening to about the same numbers as formerly.

We have here much reason to remark the goodness of God in disposing the people, the whole time the fair lasted, to continue with regularity in their attendance. The fair was in a measure emptied every evening. May he whose blessing alone giveth the increase, be pleased graciously to water the seed which hath been sown with the dew of heaven, causing it to take root downward, and to bring forth fruit upward, to the praise of the glory of his own rich and sovereign grace!

The same day one of us went to Orfer (about five miles from Kirkwall), and preached to about 200, who were very attentive, and some of them much affected. The minister of this parish had been at Edinburgh for several months, and had sent no person to officiate in his place.

Lord's day, August 20. Preached in the morning, again at one o'clock, and at four and six in the evening. The hearers of the two last sermons were supposed to be near 6000. Heard sermon by a neighbouring minister in the Established Church. He preached from Psal. xcvi. 11. "Light is sown for the righteous." He supposed men to be first righteous, and then somehow enjoying benefits by Christ. It was wholly upon the system of works. He said, that the great principles of morality, justice, love, &c. were naturally implanted in our hearts, but clouded with prejudice. He did not mention the corruption of human nature. Took particular notice of it in one of our sermons, and shewed its inconsistency with the scriptures.

August 21. Preached in the morning to about 900, and in the evening to about 1700, many of the people having now left the fair. One of us went to Rendal, and preached to about 300 persons.

Rendal and Eva form one parish. At the latter place, owing to the ruinous state of the church, there has been no sermon for eight or nine years, and by no means regularly at the other; at the most, never oftener than the alternate Sabbath, as formerly noticed. Afterwards went to the island of Eggleshay and preached. This island, with that of Roulay, are united in one parish. The minister, as has been mentioned, had been laid entirely aside, by a stroke of the palsy, for the last six or seven years, and had never provided a helper. The people meet in church, and sermons are read to them by the proprietor of the island, when at home. On speaking to them of their situation, they appeared much affected.

August 22. Preached in the morning to about 1500, and in the evening to about 2000. One went to Tankerness, and preached to about 500 people. Saw a person ill of a fever this evening, a little way out of Kirkwall. Had much satisfaction in the account which he gave of his views both of his own character and that of the Saviour. He was a hearer in the New Church. Visited several other sick people.

August 23. Left Kirkwall on a tour through the northern isles. We separated, having each of us a companion: one of us took the cluster of isles to the right, the other that to the left.

The former embarked for Eday, but was obliged to land in Shappinshay, and to wait near two hours for the tide. Went to a house, expounded the scriptures, and prayed. Got to Eday at about one o'clock. Gave intimation of sermon. Visited some sick people very ignorant. Preached to about 300. Crossed to Sanday. Had some trouble in getting a lodging. By the kindness of providence were at length well accommodated. Conversed a considerable time with the master of the house, who

had been long ill, and was very ignorant. Sent intimation of sermon through the island.

Thursday, August 24. Preached to about 750 persons. Intimated sermon at the other end of the island. Went thither and preached to much the same number. Crossed the ferry to North Ronaldshay in forty-five minutes, an uncommonly quick passage; arrived about eight o'clock. Saw a sick man, brother to our companion, who appeared to be dying in the faith. They had had five sermons in this island since last year. There is no school in the island. Sent a proposal to the proprietor to erect a school, provided he would give land for a house and a cow's grass; but this we since find, he has refused.

August 25. Preached to about 350 people, and re-crossed the frith to Sanday. Visited some sick people, all very ignorant. Upon asking one woman the foundation of her hope, she said, she had not been such a sinner as to be afraid. Crossed to Stronfay, where we arrived about ten o'clock at night.

August 26. Saw a sick man, who appeared to be a Christian. Thus, one and another of the sheep of Christ are occasionally found in places where they are least expected. Preached to nearly 800 people. Saw some Christian women. Eight had formed themselves into a fellowship-meeting, four of whom accompanied us about four miles to the sea-side. Left Stronfay, arrived at Shappinshay, walked across it; and, by the good providence of God, arrived at Kirkwall between eleven and twelve o'clock.

Lord's day, August 27. Preached in the evening in the Palace-closet to about 2500. Heard the Antiburgher minister.

Monday, August 28. Preached at nine o'clock to about 2000, and then went and preached at Deerness, to about 800 people, and afterwards at Tankerness on the way back. These two places are

united in one parish; but as there is no church at Deerness, the minister never preaches there.

Our brother returned this afternoon from his expedition to the other islands.

Here follows his journal.

August 23. Left Kirkwall; and, after a tedious passage of six hours, arrived at Rousay. Sent intimation of sermon to Eggleshay, the adjoining island, for the afternoon; the people being more readily collected there than at Rousay. Sent intimation also through Rousay for sermon there next morning. Went over to Eggleshay, accompanied by some of the people of Rousay, and preached to about 200 persons. Returned to Rousay, and lodged by invitation from Mrs L——, (from whom we received much civility), at the house of Mr L——, the minister formerly mentioned as being ill of the palsy. He was at the point of death when we came there, and died the same night.

August 24. Preached at Rousay in the morning to upwards of 300 people. When speaking to them of their situation, in having been so long without the preaching of the gospel, the whole congregation seemed deeply affected. Some persons wept aloud during the greater part of the sermon. We told them that we did not consider their situation as having been more destitute than that of many other parts in Orkney. On the contrary, if they had been led by this means more seriously to attend to the scriptures, their want of ordinances might have proved to them a great blessing. Left Rousay, and came to Westray. Sent intimation of sermon for next morning through the island. Walked across it, and took a boat to Papay Westray; a small adjoining island, where we preached the same evening to about seventy persons, and then returned to Westray, to lodge all night.

August 25. A number of people, about 300, came from the different quarters of the island, al-

though it rained all the morning. We had no shelter, but the rain went off most providentially when we began to preach. Intimated sermon for the afternoon on the other side of the island. Went to see a sick man. He was grossly ignorant of the gospel, and yet trusting, as he said, to the mercy of God. Attempted to explain the gospel to him, and prayed. On our way to the other side of the island, were entreated to visit a sick man, upwards of ninety years of age. He knew nothing of Jesus Christ, and was so deaf that we were incapable of speaking to him at any length, or of making him understand what was said. Had been confined to bed two years; but his wife told us was seldom or never visited by any person. Preached to about 500 people. Went afterwards to see a farmer, in circumstances of the greatest external suffering. He had been for a long time grievously afflicted with a cancer in his nose, which had, in a great measure, destroyed the organs of speech. He spoke with much difficulty. Did not seem to have distinct views of the gospel, but appeared so deeply affected when we spoke to him of the sufferings of God in our nature, as led us strongly to hope that his affliction had been sanctified to him. He had been much employed, we were informed, during his illness, in the perusal of the scriptures.

August 26. Left Westray, and came to Fairy, a small island containing about fifty persons. There is no preaching here at any time. If the people are inclined to hear, they must go to a neighbouring island, which is occasionally visited. Preached to about thirty persons. Two women appeared much affected. Conversed with some persons ignorant of the gospel as heathens, one of whom was much advanced in life. How true is Solomon's declaration, "Where there is no vision, the people perish." Left Fairy, and came to Eggleshay. Sent immediate intimation of sermon. Preached to about 200 persons

in the expectation of leaving them immediately. It began to rain, and the wind being contrary, we were obliged, but by no means unwillingly, to remain at Egglesthay for the Lord's day.

Lord's day, August 27. Gave intimation of sermon to the Roufay people by lighting fires. Preached at eleven o'clock, and again at four o'clock, to upwards of 400 persons. Came to Roufay in the evening, and gave an exhortation to several persons assembled for Mr L——'s funeral.

Monday, August 28. Left Roufay, and arrived at Kirkwall about two o'clock. Preached our last sermon in the Palace-close to about 2000 persons. The people appeared much affected at our leaving them. A young woman was brought to us after sermon, whose heart it had pleased God deeply to pierce with the arrows of conviction. She had been for some time under serious concern of mind, and had been attending the means of grace. She expressed a strong desire of being enabled to lay hold on Christ by faith. We told her that the faith by which ungodly sinners were justified, did not consist in vigorous exertions of the mind, but in a persuasion of the truth revealed in the scriptures concerning the character and work of Christ. She said this was comfortable; she hoped she believed the word of God.

We may here also mention that we were attended at family-prayer by as many as the room could contain, during the whole of our stay in Kirkwall.

August 29. Left Kirkwall, accompanied by many of our dear brethren as far as Holm, where we preached to 1100 persons, who had assembled in consequence of previous intimation. The minister whose sermon we had occasion to notice from Job xxviii. 28. was about to be translated to this parish. We learned that only seven persons had signed his call.

Took leave of our dear Christian friends, and crossed over to Burra, a small island, where one staid

and preached to about 100, while the other went forward to South Ronaldshay, and preached to about forty.

August 30. Preached at the north side of South Ronaldshay to about 350 people, and at the ferry to about 150. We here parted with our two friends who had accompanied us in our expedition through the isles. One of them, who had been employed for some time on the Sabbath in catechising children, and whose endeavours God had been pleased in some measure to countenance, expressed a strong desire of being more extensively employed in the work. After examining him respecting his knowledge, and particularly enquiring into his character, it appeared to us that he might be very useful in visiting the islands as a catechist. He is accordingly now engaged in that work.

We cannot here pass by a fact related to us by one of the friends just mentioned, as it serves strongly to illustrate the power of divine grace, and the variety of ways in which the Lord leads men to the knowledge of the truth. While our friend was engaged one morning with his family in praising God, a person passed his house, and observed his cow standing in a place where it had been left for the time without food. This led him to contrast their conduct with his own. These people, thought he, are more concerned about their souls than about their cattle, while I am wholly engrossed with my worldly interest. A train of reflections succeeded and he is now a member of the New Church. He told our friend some time ago, that the circumstance just related was that which first led him to think of his state before God.

Crossed the Pentland frith in about two hours, being favoured with moderate weather. It becomes us here to remark the goodness of God to us in this respect, both in crossing the different friths, and du-

ring the whole of our stay in Kirkwall, having never once been incommoded, while preaching, with rain, although sometimes the clouds had a lowering aspect. Walked two miles from the place of landing to Hoonah, to the great inconvenience of one of us, who bruised his leg in coming from Eggleshay, a circumstance which, though apparently trivial at first, yet afterwards materially altered the plan of our journey, detaining us six weeks in the county of Caithness, instead of a fortnight, as we had at first intended.

August 31. Arrived at Thurso. Could procure no lodging at the inn, on account of a fair, to begin the following day. Providentially, however, a gentleman, to whom we had letters, most kindly offered us accommodation at his house, and we abode there during the whole of our stay in Thurso. Our brother who met with the accident mentioned above, was confined here in the house, for upwards of four weeks. But even in this situation, from the earnest desire of many to hear the word of God, he was not wholly shut up from usefulness, having opportunity every evening of speaking to a congregation of from 50 to 60, and sometimes 100. They continued to attend during the whole of our stay.---Intimated sermon by the bell, and preached in the yard of the Antiburgher meeting-house, to about 300 persons, who seemed rather unconcerned.

Sept. 1. Preached in the morning to about 200, and in the evening to about 500 people. They seemed more attentive than the former congregations.

Sept. 2. Preached in the Antiburgher meeting-house, with which our brethren of that congregation readily accommodated us, as it rained. There might be about 800 persons, within and without. In the evening, preached in a large yard, where we continued to meet when fair, to about 1500 hearers.

Lord's day, Sept. 3. Preached at half past 9 o'clock to about 1700 people. It began to rain, but no person moved. Went to church, and heard the minister of a neighbouring parish preach from Gal. vi. 4. "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." He recommended to his hearers to examine their conduct and the motives of it, laying aside entirely every degree of prejudice, and if they found themselves holy, they would then have cause of rejoicing, and enjoy the peace of God in their consciences. The law of God, he said, only required sincere and not perfect obedience, and he cautioned men against trusting in the blood of Christ alone for acceptance with God. His peace-speaking blood was for the holy and the good! Preached in the evening to about 3000 people, and bore testimony against the doctrine which had been preached in the forenoon, as being directly subversive of the gospel.

Monday, Tuesday, and Wednesday, Sept. 4, 5, 6. Preached morning and evening each day; congregations of 700 and 800 to 1000, and very attentive.

Thursday, Sept. 7. Went to Reister in the parish of Dunnet, and preached to about 300 people. Afterwards went to Cleoh, parish of Bower, and preached to about 400. The last congregation was very attentive. It rained during the whole of the sermon, but none of the people moved, except one woman.

Friday and Saturday, Sept. 8. 9. Preached at Thurso morning and evening to from 700 to 800 people each time.

Lord's day, Sept. 10. Preached at 10 o'clock to from 2000 to 3000 people, many of whom had come from the country. Preached again at two o'clock to upwards of 3000 persons from 2d Epistle of John, verses 10. and 11. "If there come any unto you and bring not this doctrine, receive him not

into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." We reckoned this subject peculiarly necessary, as we found that several persons, whose eyes the Lord had opened to discern the truth, continued still to attend the ministry of false teachers, which appeared to us a direct violation of the positive precept contained in the words of the apostle: a custom we fear too prevalent elsewhere. In the evening preached to much the same number as in the morning. Made a collection to defray the expences of accommodation for the master of the school in this place, belonging to the Society for propagating Christian knowledge in Scotland, the managers having discontinued a ball, which they held for that purpose, at this season. The collection we were happy to find exceeded what was usually collected at the ball*.

Monday, Sept. 11. Went, according to invitation, to the parish of Odrig, and preached to about 300. Afterwards went to Quarry-crook, in the parish of Halkirk, and preached to upwards of 600. Saw a young woman, who had been confined to bed for 14 years, and whose affliction appeared to have been sanctified.

Tuesday, Sept. 12. Went to Shemster in the parish of Reay. Preached to from 200 to 300 people in a large barn. The inclemency of the weather, from constant rain and the swelling of a river, prevented many people from coming to the meeting, who would otherwise have attended.

Wednesday, Sept. 13. Preached in the meeting-house to about 600 persons. Being still detained at Thurso, we thought it adviseable that one should go to the island of Walls in Orkney, to which we had received an invitation while at Kirkwall. According-

* This was the only collection made by us on our journey.

ly he hired a boat, and left Thurso about one o'clock; arrived in Walls at four o'clock, after a very favourable passage. Sent intimation of sermon through the island for next day at ten o'clock. Lodged with a person who had invited us to this island.

Thursday Sept. 14. The people were late in assembling, many of them having a ferry to cross. Preached at twelve o'clock to above 200 people. After sermon went to Flota, (a neighbouring island), and preached to about forty people. Visited an old woman confined to bed. She was grossly ignorant, and hoped for future happiness, as she said, she had done nothing bad in this world, excepting once that she had had an illegitimate child. Returned to Walls, and visited some sick persons. They were all very ignorant, but one of them, who had been long lame, appeared much affected in hearing the gospel.

Friday, Sept. 15. In the morning, visited an old woman, who said she was within one year of 100. She seemed altogether ignorant of the gospel, but without any apprehensions of the danger of her state. Saw a sick man also very ignorant. Preached at twelve o'clock to nearly 200 people, many of whom were much affected; as indeed they were in every island of Orkney where we preached. Several of the Flota people were present, but none from another small adjoining island, named Fairy*, where are six or eight families to whom intimation had been sent. Several people from the neighbourhood were present at family-worship.

Saturday, Sept. 16. Re-crossed the Pentland Frith, and by the divine goodness arrived at Thurso between six and seven in the evening.

* Not the same with the one mentioned above under this name.

Lord's day, Sept. 17. Preached in the morning to about 1500 people. Heard afterwards the parish minister preach from Titus iii. 8. "These things I will that thou affirm constantly, that they who have believed in God, might be careful to maintain good works. These things are good and profitable unto men." He seemed much afraid of people abusing the doctrines of grace, and therefore told them that though they were to be justified freely by grace, yet that afterwards they must be justified partly by faith and partly by works. The Jewish teachers he said despised works, and that all the apostles, and especially Paul, wrote against such doctrine. People, he added, were ready to build all their hopes upon Christ; and therefore it was necessary that it should, on all occasions, be affirmed, that they who had believed should be careful to maintain good works, in order to entitle them to salvation. He then gave intimation that there would be no sermon in the afternoon during the remainder of the season. It is the regular practice, it seems, through this part of the country, as it is indeed in other places farther south, to have only one discourse of half an hour's length in the day during nearly nine months of the year. This was probably an advantage in Thurso, as it led many people in the afternoon to hear a godly man, the Antiburgher minister, who was long settled there, but died in June last.

Preached in the evening to about 3000 persons, from Eph. ii. 8, 10. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works lest any man should boast," &c. Took particular notice of the sermon that had been preached. Observed that good works could not be too much insisted upon, if spoken of as an effect of faith, but that those who stated them as the ground of a sinner's acceptance and justification, rendered Christ of none effect,

like the judaizing teachers, who taught men, that except they were circumcised, they could not be saved. To those who imbibed this doctrine, the apostle solemnly testified, that Christ should profit them nothing, Gal. v. 2. The speaker then told them, that he had found it to be his duty, however unpleasant, to bear testimony against the doctrine which he had heard from their minister, but that though he might be detained another Sabbath in Thurso, he would not again attend their church.

Monday, Sept. 18. Preached in the morning to about 600 people, and in the evening to about 800.

Tuesday, Sept. 19. After preaching in the morning, went to Thurdistaff in the parish of Odrig, and preached to about 600 people.

Wednesday, Sept. 20. Went to Mey in the parish of Cannisbay, and preached to about 200 people. They were very careless and inattentive. Went afterwards to Ratter in the parish of Dunnet, and preached to about 120 persons. Returned to Thurso.

Thursday, Sept. 21. and Friday, 22. Preached to congregations, from 500 to 700 and 800, morning and evening.

Saturday, Sept. 23. Preached in the meeting-house, morning and evening, the rain preventing our meeting in the yard, as usual.

Lord's day, Sept. 24. The weather being uncommonly fine, preached in the yard to about 3000 people in the morning.

As one of us who had been hitherto confined, appeared likely to be able to get out in the course of a few days, we thought it adviseable that the other, upon whom the whole of the public labour had devolved, should spend the remaining part of the time we were to stay at Caithness, in the town of Wick and its neighbourhood. In the view therefore of leaving Thurso on the next day, he preached

in the evening a farewell sermon to a congregation of 4000 persons, of whom we were informed there were individuals from every parish in Caithness, from Acts xx. 32. "And now, brethren, I commend 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 parish minister was also present. As it was in general understood that he had the doctrines we preached in view, when cautioning his people against their being taught to separate faith from works, occasion was taken briefly to recapitulate the apostle's doctrine, and plainly to shew the absolute necessity of completely separating faith from works *in the important article of a sinner's justification before God.* At the same time, the speaker appealed to those who had heard him, whether he had not uniformly insisted upon the absolute necessity of works, on the other hand, as the never-failing fruit and evidence of faith, without which, the faith which any man *might say* he had, would never save him. Took occasion also to refer particularly to the lives and conversations of many of those who were such strenuous advocates for the doctrine of works; and asked whether the total and open neglect both of personal and family religion, afforded them any ground so greatly to glory in their pretended good works. Finally, told them, that he was pure from their blood, (referring to the discourse connected with his text), which could not have been, had he not faithfully warned them against the false doctrines which he had heard preached to them.

Monday, Sept. 25. Left Thurso for Wick. Preached on the way at Catchery, parish of Watten, to about 300 people. Were met by above a dozen of people from Wick, who had provided accommodation for us during our stay in that place.

About 50 people assembled to worship in the evening.

Tuesday, Sept. 26. Preached to about 400 people, and in the afternoon to about 900. More persons came to worship than could get admittance.

Wednesday, Sept. 27. Preached morning and evening to about 900. The people seemed considerably affected.

Thursday, Sept. 28. Preached at Aucorn, in the parish of Wick, to about 400 persons. Returned to Wick.

Friday, Sept. 29. Preached morning and evening to upwards of 1000 persons, being market-day.

Saturday, Sept. 30. Preached morning and evening to about 500 each time.

Lord's day, October 1. Preached in the morning to about 2500 people. Heard the minister in the forenoon preach from Matth. xxii. 5. "And they made light of it." He represented that men in becoming Christians, first began to work out their own salvation, and that then God wrought in them, &c. He spoke much of the criminality of such as found fault with ministers, who were, he said, the successors of the apostles, the ambassadors appointed to carry on the treaty of peace between God and man! In the afternoon, preached to about 4000 people, and took notice of what appeared contrary to the gospel in the minister's sermon, himself being present.

Monday, Oct. 2. Preached at Borrowstoun, in the parish of Wick, to between 300 and 400 people.

Tuesday and Wednesday, Oct. 3. and 4. Preached at Wick morning and evening, each day, congregations from 300 to 400 each time.

Thursday, Oct. 5. Preached at Frefwick, parish of Canisbay, to between 300 and 400 people. There is in this neighbourhood a small society, professing Baptist principles. They had been formed into a church by means of a Sir William Sinclair, who

lived here, and who preached amongst them for several years. They have been without a pastor, and without the dispensation of divine ordinances, since his death, many years ago. They meet on the Lord's day for reading the Scriptures and for prayer. Those who are now desirous of being baptized, go to Edinburgh for that purpose. We saw some of their leading members, who appeared to be godly persons.

Friday, Oct. 6. and Saturday, 7. Preached at Wick, morning and evening, to about 300. Saw a woman under concern of mind.

Lord's day, Oct. 8. Preached in the morning to above 2000, and in the evening to above 4000 people. The congregations, as usual, were very attentive.

Monday, Oct. 9. Preached at Bilpster, a few miles from Wick, to about 300 people. Visited a woman ill of a fever, and another who had been long confined. In the evening, he who had been indisposed arrived from Thurso, greatly recovered.

He had preached at Thurso on Lord's day, October the 1st, to from 3000 to 4000 persons. In the evening there were supposed to be near 200 persons, within doors and without, at family-worship. In consequence of the exertions of this day, he was again confined till the Thursday following, when by the goodness of God, he was much relieved, and enabled to walk to the Antiburgher meeting-house, where he preached on that and the two following days. On Lord's day, October 8. he preached in the yard formerly mentioned, to about 4000 persons, who were very attentive. Let the lovers of Christ and of immortal souls pray that the word spoken so frequently in this place may prove the favour of life unto life to many souls!

We cannot take leave of Thurso without expressing our grateful sense of the divine goodness to-

wards us, in the affectionate conduct of the gentleman and his family with whom we resided. May the Lord recompense their kindness, by bestowing on them blessings which perish not in the using!

It becomes us also to mention, with much thankfulness the Christian behaviour of our Antiburgher brethren here as in other places of the North. May their faith and love abound yet more and more, and may the Spirit with which they are animated be more extensively diffused, until the whole of the members of Christ shall be knit together in love, and, as in the days of the apostles, be of one heart and one soul!

The state of religion in Thurso is very low. We are credibly informed, that this town, containing about 2000 souls, has not been catechised these forty years. It is not therefore a matter of surprise that men are here perishing for lack of knowledge. They have the scriptures in their own hands, and therefore are without excuse. At the same time, it is a remark, which, so far as our observation goes, will admit of general application, that where the awful sanctions of God's law, so strongly manifested in the death of Christ, are not enforced upon the consciences of sinners in the preaching of the gospel, there, men in general will be found living in a state of careless security, and saying to themselves, we shall have peace, though we walk in the imagination of our own hearts. The Lord however has had a few names here, in the midst of all the carelessness which has so greatly prevailed. The Antiburgher minister formerly mentioned, laboured in this town for eighteen years, and it is hoped not without effect. There are, besides the members of this congregation, a few individuals who fear God, who, though they were accustomed chiefly to hear in the Secession, did not join their communion, but still adhered in this respect to the

Established Church. The situation of such persons calls for much sympathy on the part of their Christian brethren. They are exposed to trials peculiarly severe, of which those who live in more favoured situations can have but little conception. May the Lord sanctify to them this state of bondage, and may he hear their groanings, and send deliverance from his holy heaven! We cannot but esteem it a token for good from the Lord to this town in general, that the people continued to attend the daily preaching of the word, during the whole of our stay. Were gospel ministers to be sent into this part of the country, we think there is reason to hope, that a general and abiding concern for the things of eternity would be the consequence.

Wick, Tuesday, Oct. 10. Preached in the morning to about 600, and in the evening to about 700 people.

Wednesday, Oct. 11. Left Wick, preached at Clyth (parish of Latheron) in our way southward, to about 700 people. Came forward to the Kirk of Latheron; but the people not having had intimation, there were only present about 200 of those who had heard in the morning. Came on (several friends from Wick accompanying us) to Dunbeath.

Thursday, Oct. 12. After preaching at Dunbeath to about 70 persons, took leave of our friends, and came forward same evening to Wilk-house, a stage upon the road. Saw an elderly woman on the road at Barrowdale, who lamented much the removal of two faithful missionaries, from the Society for propagating Christian knowledge in Scotland, Messrs M'Kay and Robertson, whose labours appear to have been blessed in this neighbourhood. Partly from some unhappy dispute, and partly from want of accommodation, we were sorry to understand, that there has been no person yet appointed to succeed the last of the gentleman above mentioned,

though it is now three years since he has been removed to another part of the country.—We are happy here to state, that much good has been done in this, as well as other parts of this country, by means of missionaries and schoolmasters, employed by this Society. We met with some of their schoolmasters, and we heard of several others, truly pious, and zealous in promoting the knowledge of the gospel.

Having finished the account of our labours in Caithness, we shall here present the friends of the truth with some additional observations upon the state of the county in general with regard to religion. In all the shire of Caithness, consisting of ten parishes, we heard of very few instances of the pure gospel of Jesus Christ being faithfully preached. It is the subject of unfeigned lamentation, that, as in former ages, so still, “the people love to have it so.” It is *their* common language, “It would be well for us, if we could do as we are taught;” and thus, failing in their attempt of obeying the precept, they yield to the more ensnaring influence of example, and join the multitude in the broad path that leads to destruction. It is a mournful fact, that it is an universal practice in this country, to commute for a sum of money the public profession of repentance, enjoined by the Church of Scotland to be made by persons guilty of adultery or fornication. When such persons have paid the fine, they are admitted to the communion-table, without scruple. When such practices as these take place to any extent, no wonder that the land mourn, and that the Lord threaten to visit us with his sore judgments. “Shall I not visit for these things, saith the Lord?” Nor can it at all surprize those who know the gospel, to learn, that while the name and ordinances of God are thus profaned, men should in general be living without God and without Christ, and consequently without

any well-grounded hope in the world. It gives us much pleasure, however, to remark, that the Lord hath not wholly left himself without a witness, even in those places which are most desolate. It is said, that in this shire, about fifty or sixty years ago, the whole of the ministers were faithful preachers of Christ. Their testimony has been transmitted, and the instructions and example of humble individuals have been blessed of God, for keeping alive a spirit of real religion in some of the interior parts of the country. It is remarked, that those persons are in general such as live at the greatest distance from the churches, and who in consequence meet together by themselves for the purposes of religious conference and worship on the Lord's day. They also meet at communion-occasions; when they mutually strengthen each other's hands, and encourage each other's hearts, in the good ways of the Lord. This chiefly refers to those who dwell in the highlands, while in general those in the lower parts of the country appear destitute of the knowledge even of the first principles of religion.---It is also with peculiar satisfaction we notice some very pleasing appearances of the divine favour towards the town of Wick. Within these some years past, it has pleased God to excite in several individuals, some of whom were formerly living altogether careless about religion, a lively concern for the salvation of their immortal souls. They meet together for religious fellowship and prayer, and are earnestly desirous of introducing into the town a stated gospel ministry. May the Lord prosper them in the work of their hands, and add to their number many of those who are yet in darkness and in the shadow of death!---There is also here an Antiburgher congregation, where it is hoped the Lord has a people; but they have been for some time in a distracted state by the removal of ministers, which has probably retarded the pro-

gress of the gospel, both in the congregation, and amongst occasional hearers.

Thursday, Oct. 12. Upon arriving at Wilkhouse, in the shire of Sutherland, we made enquiry about collecting a congregation, but found that few, if any of the people understood the English language.

Friday, Oct. 13. Came on to Dornoch, the county-town. Heard a melancholy account of the state of religion, and of the doctrines generally taught; at the same time, were comforted to hear of the good that was done at prayer-meetings, which were instituted in a period when much of the power of godliness was experienced, and are still maintained in many parts of the country. In the neighbourhood of Dornoch, they have a house built purposely for holding their meetings, which are held once every two or three weeks, and are very numerously attended. In other parts of the country, they meet monthly in the parish-church. The meetings here referred to are of long standing. Their origin is not well known, but it is thought that they commenced about the time of the Revolution. They generally met at first in the minister's house, or in some private house in the parish. The parochial fellowship-meetings are now all so numerous, that they meet in church. The minister acts as moderator. He begins with singing, and then prays. In many places, especially if the meeting be thin, he reads a portion of Scripture and explains it. He then asks if any person has a question, or case of conscience, to propose for the consideration of those who are to speak at the meeting. A passage of Scripture is then mentioned, and a question proposed from it, relative to experimental religion, by some person present. The moderator elucidates the passage, and states the question as intelligibly as possible. The speakers then deliver

their sentiments with an earnestness suited to the importance of the subject, and the moderator collects their different ideas, corrects any thing that may be improperly stated, and gives his own opinion. The man who proposes the question never speaks to it. In many places there is a prayer offered up about the middle of the service. One of the speakers prays after the service is over, and a psalm is sung.---Occasions of this nature are highly and deservedly valued by the people. In many places we understand they are the chief means of maintaining and carrying forward the work of Christ. It is here also worthy of particular remark, that until within these few years that some ministers have discountenanced them, it was the practice of a great part of the North Country to hold public fellowship-meetings on the Friday previous to the administration of the Lord's supper. Experienced Christians here discoursed freely of the manner of the Lord's dealing with them, and were enabled often to speak much to the comfort and edification of their weaker brethren.

Saturday, Oct. 14. Intimation having been sent through the town the evening before, we preached this morning in the town-house to about sixty people. Of these we were told that several could not understand us. We had intended to have spent the Sabbath here, but as few of the people understood the English language, we resolved to go on to Tain, where we arrived about three o'clock. Sent intimation of sermon, and preached from one of the stairs of the church to about 300 people.

Tain, Lord's day, Oct. 15. Preached at half past nine, to about 450, and in the afternoon, after the dismissal of the church, to about 500 people. The people here are highly favoured; they are blessed with a zealous and faithful minister in the Established Church, who is the fifth of that character in immediate succession, and many of them seem

greatly to value their privileges. In the evening we visited a Sabbath-evening school, which has been lately established, and meets in the church. The school seems to be in a thriving condition. There are about 100 children who attend. Several of them repeated passages of the sermons they had heard in the course of the day.

Monday, Oct. 16. One remained and preached at Tain to about 250 people. The other went forward to Millton, having sent intimation in the morning both to that place and Invergordon. When he arrived at Millton, he found the people engaged in one of the monthly meetings which have been mentioned. The minister was attending, and one of the people was speaking upon a passage of scripture in Gaelic, with much apparent animation. Preached to the people after the dismissal of the meeting. There might be about 200 hearers. Came on to Invergordon, and preached to about 200 people.

Tuesday, Oct. 17. One preached at Invergordon in the morning to about 350 persons. The other went forward, and preached at the village of Drummond to about 200, and afterwards at the town of Dingwall in the street to about 150 persons. Several Christian friends came forward with us from Drummond to Dingwall; among others, one whom it had pleased God to bring under impressions of the truth by one of the sermons preached in the street of Inverness. Since that time a visible change has taken place in his conduct, and he has attached himself to the friends and interests of the gospel. May he indeed be redeemed to Christ from all iniquity, and be kept by his almighty power through faith unto salvation! We might have mentioned other instances of the power of God apparently accompanying his word in the course of our journey, but declined it from our not having had an opportunity of knowing whether the effects were abiding. We have related

this instance, because the change appears so far to be permanent. To the name of Jesus we would desire to render all the glory of the undeserved honour and happiness of being instrumental in plucking any of our fellow-sinners as brands out of the burning.

Wednesday, Oct. 18. Preached at Dingwall in the Town-house to from 250 to 300 persons. The Hall was quite full. Several of the people appeared very attentive. Came on to Kessock; crossed the ferry, and by the Lord's good hand upon us arrived in safety at Inverness in the afternoon, where we had the happiness to meet our brother whom we had left, in good health, And here we joined in setting up an Ebenezer, saying, "Hitherto God hath helped."

Here follows the account of our brother's labours in our absence.

August 11. After leaving my brethren at Brughhead, proceeded to Findhorn, where, after intimation, preached in a Relief kirk to about 500 people, who were very attentive, and pressed me much to stay longer; but this was impracticable, as I meant to be at Inverness on the Lord's day. Went the same evening to Forres, and next day proceeded to Inverness.

Inverness, Lord's day, August 13. Preached on a hill adjoining the town, at 12 o'clock, to about 300 or 400 people, and in the evening to a great concourse, probably about 2000, who heard with great attention. Intimated sermon for next Sabbath at same hours.

Wednesday, August 16. Preached at Drakies, about two miles distance from town, to about 100 people, the next day at Auld Dourie, and the day following at Cloughneherry, a few miles from Inverness, to about 100. The people were very attentive in all these places.

Lord's day, August 20. Preached on the hill to about 400 at 12 o'clock, and in the evening to a great assembly, as before. Went this week to Dingwall, and preached to about 200 people, who seemed very careless. Preached also at Fairntosh, and at Beuley.

Lord's day, August 27. Preached about 8 o'clock on the hill to about 400 people, and in the evening to a crowded assembly, as formerly. Preached this week on the other side of the river, to about 300 people, who were very attentive. Intimated sermon at Cloughneherry; but it rained so much that no congregation could assemble. Visited two or three families in and near the town, and spoke with them respecting the state of their souls. Found the people better informed in the principles of religion than in some other places.

Lord's day, Sept. 3. Preached on the hill in the morning to about 300, and in the evening to about 2000 persons, who were exceedingly attentive. Was prevented preaching in the course of the week by indisposition.

Lord's day, Sept. 10. Preached this morning in Raining's school, for which application had been made on account of the wetness of the ground, to about 150 people, and in the evening to much the same number as formerly. As there was to be a fair in the town this week, intimated sermon for Wednesday evening in the new street. About 150 only attended.

Spent a part of this week in visiting, with a view to the examination and instruction of those who attended the sermons.

Lord's day, Sept. 17. Preached in the morning to about 500 people, and in the evening to a very numerous assembly. Many were much affected during the last sermon. Found that it was the means in the hand of God, of leading several young

persons to discontinue novel-reading, and walking for amusement on the Sabbath: practices' but too common in Inverness. Was prevented by the rain from making any excursion this week. Preached on the shore on the Friday evening, where, although it was exceedingly damp and cold, a considerable number of persons attended.

Lord's day, Sept. 24. Preached in the morning to about 400, and in the evening to about 1400 people. A young man informed me that a person at Invergordon was anxious I should go there to preach. I said that I had not thought of going farther than Fortrose, but in consequence of this request would probably visit Invergordon; at the same time I mentioned, that as I had to preach at different places, it was impossible to ascertain the day on which I should be there: that probably it would be the Tuesday or Wednesday. Left Inverness for Fortrose, in a very heavy rain. Came to Avoch, a fishing town, on the side of the Moray Frith opposite to Campbeltown, containing about 400 or 500 people. They are remarked for their decency and sobriety, and their desire of hearing the word of God. Swearing, it is said, is by no means so universal a practice here as it is in fishing towns in general. Informed about a dozen of people that there would be preaching immediately. Began in a small field to about eight or nine persons; by the time the prayer was finished there were nearly 300, whose attention and apparent seriousness in hearing fully justified the accounts given of them. After pronouncing the blessing, the people expressed thankfulness, and urged me to stay and preach in the morning. My engagements not permitting me to comply with their request, I came on to Fortrose, where I preached next morning to about 400, who were very attentive. Came forward to Cromarty, a beautiful small town at the mouth of Cromarty Frith. There is here a confi-

derable number of inhabitants, and both a Gaelic and English place of worship. Intimated sermon, and preached to about 300 people near the cross. Came on to Inverbreaky, a scattered village opposite to Invergordon. Was greatly grieved by learning here, that a number of people had assembled the day before at Invergordon, and had waited from ten in the morning to six in the evening in expectation of sermon. This was occasioned by the young man formerly mentioned, writing to them, that I positively promised to be there on that day, and that I had ordered him to give intimation at the Kirk-yard gate, which was altogether a mistake. The tide being low, I was informed I could not cross without waiting three hours. As this would have entirely prevented my preaching that evening, and as I wished to be at Inverness on Saturday, I went forward to Fairtooth. Next morning preached at Dingwall to about 150 people, and in the afternoon to about 120 at Kilbokee, who were very attentive. Came forward in the evening to Inverness.

Lord's day, Oct. 1. Preached on the hill to about 400 people. A pious minister, formerly assistant to Mr Calder of Croy, preached in the neighbourhood (being a remote part of Croy parish) in a tent, to about 4000 people, who listened with astonishing attention. Preached in the evening to a great concourse. It began to rain excessively, but the people, when it was proposed to them to seek shelter somewhere, declined it, and remained in the rain till the sermon was concluded. Went afterwards, and visited the Sabbath-evening schools, which were crowded, and the people and children very attentive. Two young persons called to speak with me about the state of their souls. From what they said, it appeared that the Lord was leading them to the knowledge of the truth. Was greatly struck upon

being accosted by other two young persons, in the language of the jailor, " Sir, what must I do to be saved ?"

Heard of three young girls, two of them of about twelve, and another about fourteen years of age, who had had a meeting for prayer every evening for some time past. Afterwards saw them, and exhorted them occasionally.

Went this week to Invergordon, that the people might not be altogether disappointed. Arrived there in the afternoon, and preached in the evening to about 200 people, who were very attentive. A number of people attended at family-prayer. Preached in the morning to nearly 300, and then came on to Inverness.

Lord's day, Oct. 8. Preached in the morning upon the hill to about 200 people. The people remained, though it rained, during the whole of the time. Preached in the evening to a great multitude. A deep and fixed attention was generally discovered, and many seemed much affected with what they heard.

Went to Campbelltown this week, and preached there four times successively to very attentive congregations, generally consisting of from 200 to 300. Many of those persons went to reap the corn at three o'clock in the morning, in order that they might have time to hear the gospel. May the Lord have afforded to their souls that accompanying blessing, which alone can render the word profitable to them that hear it !

Inverness, Lord's day, Oct. 15. Preached in the morning to from 200 to 300 people. In the evening, preached to a great multitude, whose attention was much the same as last Sabbath.

Thus far of the labours of our brother in Inverness and its neighbourhood.

We are informed, that the power of religion greatly prevailed in this town and country round for several generations. The celebrated Mr Bruce, who was in exile here about a hundred and fifty years ago, and who was a faithful and zealous preacher of the gospel, was instrumental in leading multitudes of perishing sinners to the knowledge of Jesus Christ. At that period, the north Highlands of Scotland were in a state of greater barbarity than some of the more civilized parts of Africa are at this day. By the blessing of God, however, on the labours of that good man, and many able and faithful successors, the wilderness was made to rejoice, and to blossom as the rose. But alas! how is the gold become dim, and the most fine gold changed! The present generation, having in general had a religious education, retain the opinions, but have forsaken the practice of their fathers. It is hoped, however, that this knowledge may yet serve to promote the revival of real religion in this place, if it shall please God to send zealous ministers among them, of which many of the people are truly desirous. It is remarkable to observe the number which flock to hear any of the neighbouring gospel-ministers, of whom there are several, when they come to this place, or its neighbourhood. It is not at all uncommon on such occasions to see three or four thousand people assemble in the open air to hear the word of life. This serves to account for what appears at first view rather surprising, namely, that a number of young persons are prospering in religion, in circumstances so very disadvantageous. There is no parochial visitation or examination performed by the clergy of this town; but the parish are in the laudable practice (we sincerely wish it were general) of paying a catechist, a godly man, who visits from house to house, and examines the servants and lower clas-

ses of people on the Sabbath evenings in summer. There are some praying societies here, which meet weekly, and their members in general travel ten or twelve miles to hear the gospel. There is an Episcopal meeting here, over which a bishop presides ; but religion is much in the same state among them as in the rest of the Scots Episcopal meetings. There is also a meeting of Methodists, and a small one of Antiburgher Seceders. By the erection and establishment of the last, it was hoped that the interests of true religion would have been greatly promoted in this quarter ; but here it is deeply to be lamented, that zeal for the peculiarities of a party has cut off the prospect of extensive usefulness.

One circumstance is stated as having had a peculiar influence in accelerating the declension of religion in this place, *viz.* a license granted on an estate in the neighbourhood for distilling spirits ; by which means, many of the lower classes, having the opportunity of gratifying their desire of strong liquor at an easy rate, have fallen into habits of intemperance, than which there can be no vice more hostile to the influence of Christianity. Besides, there is reason to fear, that where distilling prevails, habits of dishonesty are formed by the frauds which are too frequently committed against the revenue.

Inverness, Thursday, Oct. 19. Sermon delayed in the morning on account of rain. Preached in the evening in New Street to about 300 persons.

Friday, Oct. 20. Preached in the morning to about 300, and in the evening to about 200. Had a meeting of friends afterwards for thanksgiving and prayer.

Saturday, Oct. 21. Separated for the Lord's day ; one went to Campbeltown and Fort George, another to Nairn, and the third remained at Inverness. In the morning deferred preaching on account of

the rain ; in the evening preached in the Methodist chapel, with which we were kindly accommodated, to from 300 to 400 people.

Inverness, Lord's day, Oct. 22. Preached at 8 o'clock in the New Street to about 500 people. Preached in the Methodist chapel in the evening. It was quite full, as well as the minister's house adjoining, besides a great many who stood out of doors. Having heard with regret that a person of deserved repute for piety and evangelical sentiments, had been inculcating it as a duty, that Christians should hear their parish ministers, though they might not preach the gospel, from the example of our Lord's attending the Jewish synagogue ; endeavoured at some length to shew the contrariety of this advice to the commandment, 2 John, verses 10, 11. Heard too, that it had been objected against our preaching, that we came not in by the door. Asked, whether those who made the objection conceived coming in by the door, to mean receiving license, as it is termed, from persons, many of whom they acknowledged to be the enemies of the cross of Christ. Afterwards visited the Sabbath-evening schools, which we were happy to find well attended. At worship in the inn, about 50 persons were present.

Lord's day. Preached at Campbeltown in the morning to about 300 people ; at Fort George to about 800, who were very attentive ; again at Campbeltown in the evening to about 400 persons. Preached at Nairn from the town-house stair on Saturday evening to about 350 people, and on the Lord's day morning to about 700. Heard sermon in the parish-church. The text was 2 Pet. i. 6. " And to patience godliness." In this sermon, after describing godliness in several particulars, the preacher added, that men were to be saved by faith, repentance and sincere obedience, through the merits and mediation of Jesus Christ. The atonement of

Christ was not mentioned as the sole basis of a stable hope, nor faith as the only principle of acceptable obedience, in any one part of the sermon. Preached in the afternoon, and told the people, that in the sermon preached in the forenoon, the only foundation of true godliness, faith in the Lord Jesus Christ, was, if not omitted, yet entirely misplaced. That the sum of the doctrine was, that men were to be saved by their own works, in connection with the merits of Christ; but that the apostle stated a different doctrine, when he argued, that if salvation was by works, then it was no more by grace. Spoke of that repentance by which some expect to be saved; and endeavoured to shew how different it was from that godly sorrow which worketh repentance unto salvation.

Monday, Oct. 23. The two from Inverness and Campbelltown came on to Nairn. Left it, and went to Auldearn, where we preached to about 800 people, (of whom a great part had come from Nairn). Came on to Forres, where we preached at the cross, immediately after giving public intimation. Were considerably disturbed, though not intentionally, in preaching, by a band of music and drums, but were enabled to speak so as to be heard, and the people, about 400, listened with much attention. We intended to have stopped here all night, but being unable to procure beds, were obliged to go on to Elgin, where, by the divine goodness, we arrived in safety at 9 o'clock. One of our brethren went and preached evening and morning at Findhorn to about 400 persons in the Relief meeting-house.

Tuesday, Oct. 24. Preached in the morning at Elgin, same place as formerly, to about 350 persons, who were very attentive. Left Elgin and came on to Fochabers; arrived at 4 o'clock. Sent public intimation, and preached at 5 to about 150 persons.

Wednesday, Oct. 25. One of us went round by

Banff. Preached at Fochabers to about 30 or 40; it rained, which was one cause of the congregation being so much smaller than last evening; but the total indifference of the people of this place to the concerns of eternity, which has been formerly noticed, must, at the same time, not be left out of view. Left Fochabers, and came forward to Keith. Intimated sermon, and preached in the Mason-lodge to about 400 people. Preached in the same place next morning to about 300. After preaching, one of the Antiburgher seceders came, and expressed a great desire that there should be some funds raised to support itinerants.

Thursday, Oct. 26. Left Keith and came on through a very bad road to Huntly. Met with a most affectionate reception from the Antiburgher brethren in this place. Their spirit and disposition towards exertions for spreading the gospel both at home and abroad, are manifest by their address, published in the *Missionary Magazine*, Vol. II. page 446. Their conduct to us completely accorded with the expectations we had formed, after hearing from them, and perusing that address. Preached in the Mason-lodge to nearly 500 people.

Friday, Oct. 27. Our brother who had gone to Banff, arrived at Huntly. After leaving Fochabers, he came to Cullen, where he preached to about eleven or twelve people. This place has been formerly noticed for its want of religion. We were informed that there had been but one parochial visitation within the last thirty-four years. Went to Portfoy, where being unable to collect a congregation he came forward to Banff; after giving intimation he preached in the Relief meeting to about 150 people. Preached in the same place on Thursday morning, then went to M'Duff Town, a village in the neighbourhood, and preached at two o'clock to about 50 persons; afterwards preached

in the evening at the Relief meeting to about 200 hearers : next morning left Banff, and came forward to Huntly.

One went forward and preached at Old Rain to about twenty ; another remained and preached at Huntly in the morning to about 600 or 700, and in the evening to about 800 persons.

The minister of the Antiburgher congregation here is esteemed by his people very highly in love for his work's sake. He is abundant in labours, and has been the honoured instrument of doing much good in this part of the country. His congregation, we are informed, are growing in numbers, and in religion, particularly since the formation of the Missionary Society of London, in favour of which they took a decided part at a very early period after its institution. Their exertions in this cause are well known. They have a missionary prayer meeting, where a number of private Christians associate, which has been very useful in promoting religion in this place. Some persons who at first attended it merely as spectators, and who were entirely careless, have become truly pious, and are now in communion with this church. Even scoffers have become serious, and worship God in their families. These persons ascribe their first religious impressions, to their hearing the prayers that were made at this meeting. The late missionary exertions appear to have this evidence of the divine approbation, that in those places where they are countenanced, religion appears to be revived, and where they are condemned and opposed, religion appears on the decline. They have a Sabbath-evening school at Huntly, consisting of from 100 to 200 children. In the country adjacent, the committee of the Huntly Missionary Society, have lately erected no less than five Sabbath-schools*, and have the hope of erecting several

* They are now increased to ten. See Missionary Magazine, No. 20.

others in different parts. Most of the teachers are members of the above-mentioned committee. Many grown people, who used formerly to mispend the Sabbath, attend in all of them. They behave in general with much decency, and some of them with apparent seriousness. But while these things are going on, Satan is not idle. * He appears to be exerting considerable influence in opposition to this work, not so much among the thoughtless and ignorant, as among those professing uncommon strictness in religion. Their religion however appears chiefly to lie in the peculiarities of their profession, and in their form of church order. But it is hoped, that the work of God will be carried forward in the midst of every opposition.---There are many Roman Catholics in this neighbourhood. They have chapels at Huntly, Kincardine, Mortlach, and several other places. There are also several Episcopal clergymen, and at Huntly and Keith there are societies of Methodists, who have been evidently useful in reforming the morals of some of the people. From this, we may reasonably infer that they have also been useful in promoting a reformation of principles.

Saturday, Oct. 28. One preached at Inverury, while another went forward to Kintore; but finding it impracticable to collect a congregation, he did not preach, but went forward to Aberdeen, where we arrived about five in the evening.

Lord's day, Oct. 29. Aberdeen. One preached in the Street, to about 300 or 400 people, while another preached at Gilkomiston to nearly the same number. Preached in the Old Town upon the dismissal of the church to about 100 persons. In the evening one preached in the Relief kirk to about 1400 people, and another in the Gaelic chapel to about 1000.

Monday, Oct. 30. One preached in the morning at Gilkomiston to about 200 people, another

in the Relief kirk to about 700. Left Aberdeen about one o'clock ; came on to Stonehaven, where we preached in the Mason-lodge at eight o'clock to about thirty or forty people.

Tuesday, Oct. 31. Left Stonehaven, came to Bervie, and sent intimation of sermon ; but no persons assembling, we proceeded to Montrose. Preached in the Burgher meeting to about 300 people. Spent the evening with some Christian friends, and were happy to find, that two Sabbath-evening schools had been erected since we were there last, and that they were about to form themselves into a Society for promoting the establishment of others. We were happy to find, that Mr K—— the Burgher minister, had begun to preach in some parts of this neighbourhood ; an example which we hope will be followed by his brethren in other parts of the country.

Wednesday, Nov. 1. Preached in the same meeting in the morning to about 200. Left Montrose, and came to Brechin. Preached in the Methodist meeting to about 300 people.

Thursday, Nov. 2. Preached in the morning in the same place to about 160 persons. One of the ministers of the town, with whom we were unacquainted, came up to us after sermon, and heartily bade us God speed. Left Brechin, and proceeded to Forfar, where we preached the same evening to about 200 persons.

Friday, Nov. 3. Preached in the morning to from thirty to forty persons. Left Forfar, and came to Glamis. Preached to about 100 people, who were very attentive, and then came forward to Cupar.

Saturday, Nov. 4. After public intimation preached in the Mason-lodge to about fifty people. One of us then went to Kirrymuir to spend the Sabbath. Preached in the same place in the evening to about 200 people.

Lord's day, Nov. 4. Preached at Cupar to about 300 people in the morning, and to about 400 in the evening.

At Kirrymuir, Lord's day. Preached to about 400 people at nine o'clock. Preached again at noon to about 500 persons. Many were obliged to go away as the place was quite full. The people were very attentive. Returned on Monday to Cupar.

Monday, Nov. 6. Left Cupar for Perth. When we arrived there, we applied for the Relief church, which was kindly and readily granted. Sent public intimation, and preached at six o'clock to a congregation of from 500 to 600 people.

Tuesday, Nov. 7. Left Perth and came to Auchterarder. Preached here in the school-house to about 300 persons, and then came forward to a friend's house in the neighbourhood of Stirling, one of us being much indisposed by a sore throat, in consequence of the fatigue of much speaking. The condescension and goodness of God were also strikingly displayed in this, that, though he had had frequent attacks of this complaint in the course of the journey, he had never been once disabled by its violence from preaching, till he had fully completed the circuit which had been intended.

HAVING finished the narrative of our journey, we beg leave to submit a few observations to the consideration of those who love the Lord Jesus Christ in sincerity.

From the foregoing account, it appears, that the condition in which multitudes of our countrymen are placed is truly deplorable. With the Scriptures in their hands, they are perishing for lack of knowledge: nay, they are taught to put their trust in refuges of lies, which the hail shall sweep away in the day of God's wrath. Surely their miserable circumstances are now proclaiming in the ears of

all who know the worth of a Saviour and of immortal souls, "Come over and help us."---It has been said, with some degree of justice, that Christians have of late been more concerned for the salvation of the heathen, than for that of their own countrymen. This, however, let it be remarked, has been in some measure owing to ignorance. While their attention has been particularly directed to the Heathen, and their compassion excited in their behalf, by every argument which could affect the minds of Christians, the miserable condition of many parts of their own country has seldom been brought under their review. Many of them may plead, with truth, "Behold we knew it not." Such can plead so no longer: the wretched circumstances of their brethren are now laid before them. Let those then who are animated with love to the souls of men give ear to the voice of their misery, and hasten to pour into their souls the consolations of the gospel. Let them also lift up their voice as a trumpet to warn those who are going on secure in sins, and by every means endeavour to pluck sinners as brands out of the burning. This is the indispensable duty of every Christian, according to the measure of his ability, of whatsoever kind it be, and it necessarily flows from the second great commandment, "Thou shalt love thy neighbour as thyself." If thou seest thy brother drawn unto death, and do not exert thyself for his relief, shall not he who pondereth the heart consider it, and shall he not render to every one according to his works?

From the foregoing account, it will appear, that there is much encouragement to exertion. The people, almost in every place, seem willing to receive, and thankful for instruction. The fields are truly white to harvest. Let Christians then, not only pray, but shew that their prayers are sincere, by using means to send forth labourers into this

harvest. In discharging so important a duty, they shall not only yield obedience to the commandment of God, who will have all men, all classes and descriptions of men, to be saved, but they shall also render the most essential service to their country. Those who believe the word of God know, that so long as men are strangers to the gospel of Christ, their minds being wholly earthly and carnal, they are restless and dissatisfied, and ready, upon the first occasion, when dazzling and seducing objects are presented to their view, to rush upon the commission of crimes, from which humanity shrinks back with horror. Influenced, however, by the doctrines of the gospel, the lion becomes a lamb, and those who in times past were almost continually in all evil, become ready to every good word and work. They are now taught effectually to deny all ungodliness; and, seeking to promote the welfare of all around them, to live soberly, righteously and godly in this present evil world. However much therefore the doctrines of the gospel may be opposed by some and despised by others, yet it is plain to those who know their excellence, that the peace and welfare of society are intimately connected with their propagation; and that it can only be in proportion to the extent of their influence, that any real security can be enjoyed for the good conduct of the subjects of any state. Let this consideration then strengthen the obligations that have been already mentioned; and whatever be the charges, which men, careless of their own souls, and the souls of others, bring against those who exert themselves in this good work, let them go steadily forward in the prosecution of so important an object, conscious of being influenced by no other motive than that of sincere regard both to the present and future interests of their fellow-men.

We shall just state, in concluding these remarks, that there are no means which appear more calculated to promote the dissemination of religious truth than those which have been so successfully employed of late in many parts of the country; we mean the institution of Sabbath-evening schools*. Upon the plan on which these are conducted, they are attended with little or no expence. It is by no means necessary, that a man should be a professed teacher in order to undertake the management of one of them. If he have a competent acquaintance with the doctrine of scripture, and an unfeigned love to immortal souls, there is no hazard of his failing in an undertaking of this nature. The greater part of the schools lately erected, are taught *gratis* by private Christians, who have come forward in this business with the most praise-worthy and exemplary zeal. Let their conduct provoke others in different parts of the country to similar exertions. By the multiplication of such seminaries the most important advantages may be expected to be derived to society. Surely the Lord will bless the united exertions of his people; and the rising generation, instructed in their early years in the knowledge of Christ, shall rise up, a seed to serve him; whose labours, in their turn, may prove the happy means of effecting a general reformation on public manners, and of extending the knowledge of Christ's salvation to the uttermost ends of the earth.

* A full account of the plan upon which the Sabbath-schools are conducted, was published in the Missionary Magazine for May 1797.

A P P E N D I X.

The following is the Address to Strangers, mentioned in the list of Pamphlets which we distributed on the Journey.

DEAR FRIEND,

You are surpris'd at getting a paper from strangers ; but let not this prejudice you against it. We are concerned for your welfare, and have no private end in view. Let us, therefore, entreat you seriously to read this, and may God bless it to your soul. Be not disgusted when you find it is about religion. Why should the thing of most consequence, be most offensive to you? Were you going to some distant country, and we could give you any information about it, would you not attend to what we said? Bear with us then, while we ask, if you know any thing of what is beyond the grave, whither you are fast hastening? As the Lord liveth, and as your soul liveth, there is but a step between you and death. Have none of your acquaintances been cut off, who were as likely to live as yourself? Do you think you are as ready for death as others? Alas this is saying very little. Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, Matt. vii. 13. Those only who are brought into Christ's little flock obtain the kingdom, Luke xii. 32. You call yourself a Christian, you were baptized,

and perhaps you attend regularly at some place of worship. But do you attend to what you hear? do you compare it with your Bible, which is the word of God? The apostle commands us not to believe every spirit, but to try the spirits whether they are of God. You should examine whether the doctrines you hear agree with the Scriptures of truth. If you hear a faithful minister, he will not desire you to take any thing on his word. He will recommend to you to read your Bible, with earnest prayer to God for his Spirit, to enable you to understand it. Our Lord commands us to call no man on earth father, Matt. xxiii. 9. It will be no excuse in the day of judgment that your minister misled you. You have the lively oracles of God in your own hands. They are adapted to the meanest capacity; the Bible surely was not meant for the rich and the learned only, but for *every* creature under heaven. Its language is plain and simple. According to it, God created man holy and happy, but by disobedience, he fell from that estate; he lost the image of God, and became subject to his wrath and curse; all men died in Adam, 1 Cor. xv. 22; he begat children in his own image, and we are all conceived in sin, and brought forth in iniquity. This is evident from the death of infants, for death is the punishment of sin; and as they die before they can commit actual transgression, they must be by nature sinners, otherwise a holy and just God would never inflict on them the punishment of sin.

We are by nature enemies to God, Rom. viii. 7. We shew this by our contempt of his authority and habitual transgression of his law. Especially we shew it by not believing the word of God which he hath put into our hands. In it the wrath of God is revealed from heaven against all ungodliness and unrighteousness of man. Tribulation and wrath, indignation and anguish is denounced against every

soul of man that doth evil. It declares that if we keep the whole law, and yet offend in one point, we are guilty of all, James ii. 20. In the face of this express declaration of JEHOVAH, and while you profess to believe that the Bible is a Revelation of the mind of God, still perhaps you expect to be justified by your own works. You plead you are not so bad as many others. But do you never transgress in thought, word, or deed? The law requires perfect obedience; it admits of no excuse; its language is, Pay what thou owest; the soul that sinneth it shall die, Ezek. xviii. 4. The law is, like the Lawgiver, unchangeable. It lays judgment to the line, and righteousness to the plummet. It makes no allowance for human weakness, and therefore by the deeds of the law shall no flesh be justified, Rom. iii. 20.

You will say this is a hard saying, who can hear it? We answer all who are taught of God. But do *they* perfectly keep the law? No. They have however seen their danger, they are convinced they are guilty hell-deserving sinners; they confess this every time they approach God. Their confessing this does not make atonement for their sins; but a perfect atonement has already been made, and this is the subject of the gospel. The gospel means good news. It is the glad tidings, that Divine justice is satisfied, and that God can be just while he justifies the ungodly. Do you know how the mercy of God has been reconciled with the truth of his threatenings against sin? how his justice has been clearly displayed while he pardons the sinner? The Scripture informs you. When it was impossible for man to offer any sacrifice sufficient to take away sin, when angels could have done him no service, then a body was prepared in the womb of the virgin Mary, and God was manifested in the flesh that he might destroy the works

of the devil. He lived upwards of thirty years in the world, yielding to the law perfect obedience, and thus magnifying and making it more honourable than the obedience of man and angels could have done. After a painful life, he endured an ignominious death. He bare the sins of all his people in his own body on the tree ; for he was made sin (a sin-offering) for us who knew no sin, that we might be made the righteousness of God in him. 2 Cor. v. 21. That is, as our sins were laid on him, so shall his perfect righteousness be imputed to us who hear and believe the gospel. He endured not only the bodily pain of dying on the cross, but the wrath of God due to the sins of all who had or ever should believe on his name. He did not leave the world till he could say, It is finished, the work of redemption is complete. Thus, as by the disobedience of one man, many were made sinners, by the obedience of one are many made righteous, Rom. v. 19. As he died for our sins, he rose again for our justification. The surety was discharged to shew that the debt was fully paid. He made himself known to hundreds of his disciples during the space of forty days after his resurrection, and ascended into heaven in their presence ; and being both God and man, he ever lives the only Mediator, making intercession for his people, and freely bestowing the blessings of salvation purchased by his own blood.

This is what the Scripture teaches in the plainest language. Do you believe it? You may say, yes. But do you live under its influence? This is the necessary consequence of believing it. Do you see that God is love, in that he so loved a guilty world, as to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life, John iii. 16. Is his love shed abroad in your heart, and does the love of Christ constrain you to live no more to yourself, but to him who

died for you and who rose again? Do you delight in public and secret prayer, in reading the Scriptures, and in religious conversation? Do you love the Lord's day, or do you say, Oh what a weariness is it, and when will it be over! Do you spend it in idleness, and vain conversation. If so, you may say what you please, but you do not believe the gospel. If any man, says the apostle, be in Christ, (that is, have by believing become a partaker of the blessings purchased by him), he is a new creature; old things are passed away, behold all things are become new, 2 Cor. v. 17. He hates sin, which he formerly loved. He has new fears, hopes, and desires. He fears God, hopes for his favour, and desires to be made holy even as God is holy, not from fear of punishment, but because holiness is well-pleasing to God. These are the effects of the new birth spoken of in Scripture. Almighty power alone can effect this. It is really giving new life, even the spiritual life, which Adam lost by disobedience, and which is regained by the perfect obedience of Jesus Christ for his people, by which they are raised to higher degrees of happiness than if Adam had never fallen. Where sin abounded, grace did much more abound, Rom. v. 20. Without this spiritual life, we can have no proper knowledge of God who is a spirit, or worship him in spirit and in truth. The Holy Ghost bestows on us this life by means of the word of truth, contained in the Scriptures, and hence in Scripture, Christians are said to be born of the Spirit, John iii. 5. to be begotten with the word of truth, James i. 18.

You may say, how can these things be? But whether you understand them or not, they are the truths of God, as you shall one day know. The Scripture tells us, the natural man receiveth not the things of the Spirit of God, for they are foolishness to him,

neither can he know them, because they are spiritually discerned, 1 Cor. ii. 14. But whatever your opinions now may be, ask of God his Spirit to give you the wisdom which cometh from above. Search the Scriptures, and pray for a teachable mind, that you may know the things which are freely given to Christians of God, 1 Cor. ii. 12. If ever you are saved, you must be a debtor to free sovereign grace, Eph. ii. 8. But if you reject this way of salvation, there remaineth no more sacrifice for sins. If you continue careless or indifferent, you are undone. Repent therefore, and believe the gospel. It is only your enmity to God that causes you to continue in unbelief. By not believing you make God a liar. Can you resist his power? Oh then trifle no longer! you are on the brink of a precipice. If you now count yourself unworthy of everlasting life; if, like Esau, who sold his birthright for a mess of pottage, you persist in security and carelessness, preferring a few years sensual gratification here to eternal happiness hereafter, you shall find no place for repentance, though you seek it carefully with tears, Heb. xii. 17. You shall in vain call for mercy; the Lord will then reply, Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, and mock when your fear cometh, when your fear cometh as desolation, and your destruction as a whirlwind, Prov. i. 24. 26.

Are these the doctrines you hear from your ministers? if not, they are blind leaders of the blind, Matt. xv. 14. Are there none in your part of the country who preach in this manner? It signifies not of what denomination they are; you will never be asked by your Judge, whether you was a member of the Established Church or a Seceder. Go where Christ is preached. By their fruits you shall know

false teachers, Matt. vii. 20. You will find faithful ministers leading holy and blameless lives, thus adorning the doctrine of God their Saviour. They will be anxious about you. They will visit, examine, and instruct you, considering you as their children. When the others have finished their sermon, they will take little charge of you till next Sabbath, when they must preach, in order to get their stipend. They seek not the flock but the fleece. Beware of such men. The Apostles determined to know nothing in their preachings but Christ and him crucified, 1 Cor. ii. 2. and every faithful minister does the same. If you are Christians, you will not continue to hear any other doctrine. My sheep, says Christ, know my voice; a stranger will they not follow, but will flee from him, John x. 4, 5. All those are strangers to Christ who insist on their hearers recommending themselves to God in any degree by their works. This is the work of God, said Jesus, (to those who wished to know what work they should perform that they might obtain eternal life), that ye believe on him whom he hath sent, John vi. 29. Without faith it is impossible to please God, Heb. xi. 6. Before you believe the gospel, you are in a state of enmity to God, and who can bring a clean thing out of an unclean? not one, Job xiv. 4. The means God has appointed to reconcile any to himself are the declaration of the great truths of the gospel. It is the message of reconciliation, 2 Cor. v. 18, 19. And when you believe that God is in Christ reconciling the world unto himself, you will be reconciled to him. Thus your heart will be changed, the tree will be made good, and the fruit must necessarily become so. Any other way of preaching is only washing the outside of the cup and platter, and never can succeed. You may think us mad, but be assured we speak the words of truth and soberness. By experience we know your situation.

We know you cannot look on death without some degree of fear. It is not a pleasant subject for you to think on; you study to avoid it. Pride may sometimes support you. Nay, you may deceive yourself, and go down to the grave with a lie in your right hand. But can you abide the day of the Lord's coming? Behold life and death are set before you. This paper shall add to your condemnation through eternity, if you neglect the advices given you in it. Do you think it strange that we should express so much anxiety about you? We know the value of our own souls, we find the comfort which religion bestows, and we wish you to share our joys. Oh taste and see that the Lord is good. Truly wisdom's ways are ways of pleasantness, and all her paths are peace. Would you be surpris'd if we undertook a journey which might tend to restore peace and happiness to the country? One immortal soul is of more value than kingdoms. With such sentiments, can we but be anxious about you? And now, very dear friend, do not increase your condemnation, by ridiculing this and throwing it aside. We would willingly be the objects of your ridicule, provided your immortal soul might be saved; but while you ridicule this advice, you reject the counsel of God against yourself. Read it again: compare it with Scripture, and pray that God would enable you to understand it. Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you, Matt. vii. 7. We now commend you to God, and the word of his grace, which is able to build you up. May you obtain eternal life: and this is life eternal, to know the only true God, and Jesus Christ whom he hath sent, John xvii. 3.