

1806

Discourses, Delivered at Several Meetings of the People Called Quakers, and Others

William Savery

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DISCOURSES

Anna P. Barnes

DELIVERED

from

J. S. Elendon

By WILLIAM SAVERY,

OF NORTH AMERICA,

AT

SEVERAL MEETINGS

OF THE PEOPLE CALLED

QUAKERS,

AND OTHERS.

Taken in Short-Hand by Job Sibley.

LONDON:

Printed for and Sold by Darton and Harvey,
Gracechurch-Street.

1806.

WILLIAM SAVERY,

A SKETCH,

By Dr. Lettsom.

IN recollecting an absent friend, those periods of social intercourse and conversation, which delighted the mind and improved the understanding, are recalled with exalted pleasure. When that friend is for ever removed from us, by the dispensations of him, who gave existence, and in wisdom calls from works to rewards; the recollection of scenes past, never more to be enjoyed, throws a sedateness and sensibility over the mind, which, however affecting, it is wont to renew, and delights to cherish; for, in the reflections which a virtuous character revives, in recalling the past, it is led to contemplate the future, and to annex the fruition of those enjoyments, which forever crown that piety which governed and chastened the affections in this present stage of existence.

With this kind of pensive retrospect, I have often indulged the remembrance of those

pleasing and instructive moments, which I have enjoyed in the society of the deceased WILLIAM SAVERY, of Philadelphia, during his visit here, where by the persuasive influence of strong natural powers of mind, exalted by the stronger powers of religion, he mingled condescension and cheerfulness with animated conversation; and, without being obtrusive, the importance of his reflections arrested attention, and the manner of conveying them made them impressive. He had seen much of the world, and deeply studied mankind, and his various remarks were no less profound than interesting: high as the gifts are, with which man is endowed, he did not forget to appreciate also his imbecilities, and to cherish a lenient disposition in judging of human frailties; he endeavoured to promote religion, by exhibiting the true enjoyments annexed to virtue, rather than by enforcing the terrors consequent on vice—by inspiring her votaries by the love of virtue rather than by the dread of punishment; for he thought, that if Truth were rightly heard, it would be followed; if it could be seen, it would be

obeyed; and thus he possessed the felicity of enforcing religion by her attractions, and promoting truth by its sublime pleasures: “When virtue is present, (saith Wisdom iv. 12) men take example of it; and when it is gone they desire it.”

The deep impression which his public testimonies had produced—testimonies which had been delivered in places not usually appropriated to the Society of Friends, had extended his general estimation; and in the exercise of his religious duties he was followed by different ranks and professors.—It was at length intimated to him, that his presence would be acceptable to the royal family of the British empire; and he was in consequence introduced by his countryman Benjamin West the celebrated painter. The King, with his wonted affability, entered into conversation with this intelligent traveller, formerly one of his subjects, and kindly enquired into the motives of his visit to Europe; to which he replied by giving a short account of the course of his journey through different parts of Europe; and that he conceived that his religious

mission called him particularly to visit those not of his own society; this had, in some measure, occasioned him to attend upon the King of Prussia, to solicit his protection of a religious society, recently constituted in his dominions, and from whom he received a favorable answer; and finished his narration by remarking, that the spirit of Christianity breathed universal charity; to which the King emphatically replied, "Yes, Mr. Savery, Christianity cannot exist without charity;" and graciously prolonged conversation by various enquiries respecting the Americans, for whom he expressed a continuance of parental regard. This led Wm. Savery to communicate to the King the high esteem which the people very generally entertained for him; and that the Society of Friends had always preserved an inviolable attachment to his person and family, to the last moment of the American revolution: indeed the Princes of the house of Brunswick have ever appeared sensible of the loyalty of a society, which never produced a single traitor or conspirator;

and from the bosom of which originated an attachment, founded upon religious duty and political obligation ; and the favors conferred upon it have ever been cherished with gratitude by its members.—It was a saying indeed of one of them, that, “ the kings of this line had been the greatest enemies of the society, for they had never persecuted it.” The attention and kindness of the Queen was no less condescending : she obligingly introduced the Princesses to our friend. On his noticing that these did not include the whole number, the Queen informed him that Mary was confined in her chamber by indisposition, and that Amelia was keeping her company. “ If Mary be confined, might I be permitted to see Amelia ? ” said William Savery, “ as I am delighted to see thy children, and their becoming appearance.” The Queen instantly addressed the Princesses, “ Do you hear what Mr. Savery says of you ? ” The Princess Amelia was now introduced, and the conversation was maintained for a considerable space of time, before he left the palace. I have

dwelt longer upon this interview, on account of its novelty, and the great condescension of the royal family, to whom such a circumstance had never before occurred, and probably never has occurred in the palace, since the time of William Penn. The solid and dignified appearance, the plainness of the dress, and the singularity of the language and mode of address, would tend to excite curiosity and engage attention; and so it appeared, for the Princesses collected round him, listening to his conversation, and pleased with the sincerity and manner of conveying his sentiments, to which they had hitherto been in a great measure strangers. As he retired from the palace, he expressed his hope to the King, that the war (before the peace of Amiens) might soon terminate, and that in lieu of it, the prediction of Isaiah might be finally accomplished; that “they should beat their swords into ploughshares, and their spears into pruning hooks! nation shall not lift up sword against nation, neither shall they learn war any more.”

In his delivery in public speaking, he was easy, clear, and impressive; his voice was full, melodious, and distinct; his testimonies, always extemporaneous, occupied usually about the space of an hour; his action was temperate, familiar, and interesting.

From a disposition mild and affectionate, as has been noticed, his language breathed conciliation and encouragement, and in his charity all were his brethren.* With this benevolent bent of mind, aided by strong rational powers, his conversation thus tempered was gratifying to every class of the community; and when he conversed, young people were wont to get near him, to listen to his remarks and to profit by his counsel.

In person he was of a firm make, but not gross; placid in his countenance, and dignified, softened with great affability, in his manner of address, and always with respectful attention to those engaged in conversation in his company; for, however urgently his

* He visited some persons in prison, particularly one man under condemnation in Newgate, to whom his counsel and admonition were very acceptable.

conversation might have been courted by his friends, his deference to society and his unassuming manners, made him adverse from intruding himself, and towards others attentive to hearken and to learn.

In giving this short account of a distinguished character, I have been induced to confine it within the limits of personal acquaintance. The period before he visited Europe he was unknown to me, but from a letter I have perused, which relates his death, he appears to have been very highly esteemed in Philadelphia, the place of his residence :—of him it is said, “ Religion has lost one of its brightest ornaments, and Philadelphia one of its most valuable citizens; for our endeared friend is no longer with us, but in the bosom of his heavenly Father; regretted as he was beloved, by every class of the community here.” This was fully evinced on the occasion of his interment, which was very numerously and respectfully attended by his once fellow citizens, whose affectionate remembrance was sealed on his grave.

In his temporary as well as in his religious engagements, he was active, ardent and zealous.—“In the Lord’s house there is no room for the slothful,” was a sentiment he had early adopted. His persevering exertions in the service of the church; his constant labours in the ministry of the gospel, as they were connected with body and mind, gradually undermined his constitutional strength and brought on an hydropic affection, which terminated his life on the 19th of June, 1804, at the age of 48.

It might consistently be suggested, that a life so usefully spent as that which now terminated, was the happy transition of the deceased from works to rewards, whilst surviving friends might regret the removal of so much worth, long and usefully employed; the tears of grief over such a character, is no less honourable to the memory of the deceased, than to the feelings of humanity, to the gratitude of affectionate remembrance, and to the ties of virtuous friendships. As he lived to promote universal charity in its

genuine sense; which as Bishop Atterbury well defined it, is “A love of God, which works by the love of our neighbours, is greater than faith or hope.” And which implies living to the glory of God; so he exemplified it in the last words he was heard to utter, “Glory to God,” and then expired.

*"I therefore, the Prisoner of the Lord, beseech
 "you, that ye walk worthy of the vocation
 "wherewith ye are called: with all lowliness
 "and meekness, with long suffering, forbearing
 "one another in love. Endeavouring to keep
 "the unity of the spirit in the bond of peace.
 "There is one body, and one spirit, even as ye
 "are called in one hope of your calling; One
 "Lord, one faith, one baptism: One God and
 "Father of all: who is above all, and through
 "all, and in you all."**

THESE words, or nearly these, were the expressions of one of the Apostles, which have taken hold of my mind since I last sat down, and they have brought with them the remembrance of the unwearied labours of the primitive believers for the preservation of the unity of spirit in the bond of peace; that there might be no rents or schisms found among us, and that being called with the same hope as they were called, we all might be found one in Him in whom they have

* Ephes. iv. 1—6.

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believed.

believed. And I believe, my friends, that it ought to be the concern of every Gospel Minister this day. Indeed I can say, when my mind is most encouraged with hopes; the most ardent desire that I feel is, that notwithstanding there have many divisions taken place, yet the Lord may again so reveal himself to his professing visible Church, so as to bring us all back into Unity of Spirit in the bonds of unspeakable peace. And I have no doubt at all in my mind, but that every jot and tittle of the prophetic declaration of the Lord's Servant will in due time be fulfilled; that the Church will at length be one, and her name one; they all will speak the same language, and the watchmen will all see eye to eye.

And it may, my friends, be brought about by a variety of circumstances, unfathomable to human wisdom; for indeed all human wisdom is confounded in searching the things of God, But the glorious dispensation wherein we live, whenever and wherever it is submitted to, produces the same effect as it did in the beginning, it confounds the wisdom of the wise; it brings to nought the understanding of the prudent; so that no flesh shall glory in the Lord's presence; that

that no man might say that others teach him; but that, by God's holy spirit he was enabled to search the deep things of the mystery of his glorious kingdom.

This is my faith; and it remains to be very evidently so. Human wisdom is sufficient in many respects for our accommodations through this temporary abode; it may keep us in some degree of rectitude; and amongst men it may also conduce greatly to the happiness of individuals; and if closely attended to, it may be of service to nations and kingdoms. But when we speak of it, as fathoming the everlasting mystery of God's kingdom, I believe we shall always be short.

It is not—it cannot be, that through the fallen wisdom of man, he can take in the knowledge of things divine and spiritual. It was not so in the primitive Church, though Paul was a great man, who was brought up at the feet of Gamaliel; and was skilful in all the learning of his time; it was not this learning that made him a minister of the Gospel; for by this, and while he continued merely subject to, and under the dominion of this wisdom, he was a persecutor of

those that preached, and lived in the faith, as it is in Jesus Christ. What made him a minister then? Why; when it pleased God, said he, in revealing his Son, Jesus Christ, he was not disobedient, he was not gainsaying to the will of God; but when he believed himself called in this manner, he went forth, but not with the enticing words of man's wisdom; but in the foolishness of the Cross. For though he was a great and learned man, he was first humbled before he could be a great man in the promoting of the truth of the gospel upon earth. He was to be reduced, he was first alarmed; and the first lesson which all ought to learn is, "If any man will be wise, let him first become a fool."—"If any man believe, or say, that he knows any thing he knows nothing as he ought to know;" for so says the Apostle.

Now, my friends, it may appear very extraordinary doctrine, at this time of day, but it was such as the apostles preached, such as they had approved, and by means of which they obtained the ministry of reconciliation, which they had received, and first were taught: that no man could know of the things that God had sent, but
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by the spirit of God, who revealed it to them; this was the foundation of their learning in the School of Christ, and *other foundation can no man lay than that which has already been laid.* This I am persuaded of in my own mind, that we must all, not only the ministers, but all those that would have a part in Christ, that would indeed enjoy an inheritance with him—they must all be taught of him and learn of him; they must lean upon his arm, who is the glorious and blessed deliverer of his people; they must have their exalted imaginations cast down; they must know and feel the power of his word, to bring them into humility, that they may be taught of him. And I believe there is an assent to the truth of this in many solid seeking minds that are now present. Though human learning and science in itself, when properly applied for the purposes which it is fitted and designed for, are by no means to be despised; nay, when those who are qualified with what is called a liberal education, are by the influence of the spirit of Jesus Christ, brought down into a true Christian state, they may be eminently qualified for the promoting of truth and righteousness in their day. So that I would not have you mistake. We make a distinction it is true: but when

the Lord unites them, when he lays his hand upon those that have many advantages in the world, he may make them greater instruments in his hand. But I may also say, that some of the greatest ornaments that ever I have known in the church of Christ, who I believe were qualified for the preaching of the gospel in the demonstration of the spirit and of power, have been even among those that have had little advantages of this kind. As it was in the beginning, the same eternal power reigns; the God that commanded light to shine out of darkness having shone in their hearts, they dwelled and abode in those vocations wherewith they were called, and they have become ornaments in the church, and dignified ministers of Christ. But, my friends, what I most want is, to see the people brought back again in essential matters; for, I believe that many of all denominations believe in the revelation of the spirit of the God of peace; and that it is able to instruct them in the way to everlasting peace; and are willing to wait for it, and desiring to receive it. There are many sheep, as Christ said, who hear my voice, and I know them, and they follow me; though

though they may be little known of the world
 "My sheep they hear my voice, and I know them, and they follow me; and I will give them eternal life, and none shall be able to pluck them out of my hands. My father who gave them to me, is greater than all, and none shall be able to pluck them out of my heavenly father's hands."
 O! that you my dear fellow pilgrims and christians of every rank, and of every name, may experimentally know that you have need of Christ, then though you may be hidden from the world, yet the Lord knoweth, the Lord heareth your prayers, the Lord will magnify his power for your redemption and deliverance; and no other arm can deliver you from the power of death and hell. This I believe; and let us, my friends, be laying aside all controversies about those things, which have so long oppressed Christianity by contention. I think you will unite with me in saying this has been the case. O! how much needless and unprofitable contention there has been in the church of Christ, in the professing church of Christ; for if it had been true and solid—the foundation in Christ—there would have been no such contention; this is my faith; they would have been united in the bonds of peace and

union for ever; they would have harmonized; the same divine spirit would have spoke nearly the same language in all; there would have been no room for contention; there would have been no necessity for contention if the Church of Christ had kept hold of the foundation which God laid in Sion; and if they had remembered the rock upon which he declared he would build his Church, there would have been a different appearance.

Now I believe the same divine Lord is offering in everlasting mercy to all men, to bring them back again into this bond of fellowship, to put an end to all rents and divisions, to all contradictions, and persecutions to the end of the world. And what I desire very much is, that all people may have faith in God, and in the revelation of his spirit, so as not to let us depart from the ancient doctrine. It is here the Church of Christ has been erring; by departing from the ancient doctrine which never was, by all that we can find in the whole New Testament, designed to be changed. There never was to be another way, nor another dispensation to after ages, than was granted and given to the primitive believers. This I am bold to declare.

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There was to be no new way in the sheep-fold, but that way Christ himself declared. "I am the door into the sheep-fold. By me if any man enter, he shall go in and out and find pasture." Well then, it is for this we sit down and wait in silence, that we may know the promises which are yea and amen for ever; that we may know the fulfilling of that which Christ has promised; to be with his church to the end of the world. "Lo I am with you alway—to the end of the world." And for the fulfilment of this promise there are many, I am persuaded that not only wait serious in silence, but are waiting and meditating upon God, and that be of the same opinion that I am. And as it is the way, the most effectual way, to be taught of this glorious mystery, which God in the riches of his mercy teaches to all those that love him. But men are carried away too much with practices they have been long accustomed to; we are more filled with prejudices; and we have a great deal less charity about us than some would suppose themselves to have. We do not judge with that candour and impartiality we ought; nor think of things even of the highest importance as we

ought to do; as wise men and wise women, as heirs of immortality and eternal life. Now I believe here is a large number present, who really are enquiring after the truth, and who are solicitous that they may know the truth and be established in it, more than they are to be of any names or forms.

Well, I believe there are those who are God's favourite children, under a variety of forms and observations, that I for my own part feel by no means to be essentially necessary to believe of any importance, nor positively commanded to be continued. For when the soul is in love with God, has found the living and eternal substance of all the shadows, and all the figures that ever were in the world, it has no need of elementary things; why, my friends, there were many types and figures in former dispensations that were commanded for a time, and they are said to be a school-master to bring to Christ, who nailed the hand-writing of ordinances to the Cross.

But let every man be persuaded in his own mind; let every man attend to the light of Christ in his conscience; and follow the dictates of it fully and faithfully. If thou believest with all thine

thine heart that it is thy duty in the sight of God, to be plunged into water in the name of the Father, Son and Holy Ghost, according to thy faith so be it to thee, let no man condemn thee. Nevertheless, I believe that when the substance of all types is fully found and felt, when he reigns in his kingdom of the heart, when he seats himself there, and when we have to partake of that bread which came from heaven we have no need of elementary things; for that is sufficient for the soul to nourish it to eternal life.

There were in the beginning many of the primitive believers who continued for a season in abundance of observations; they were loth to renounce the dispensations that were passed away by the coming of Christ; and even when Christ's kingdom was come into the hearts of them that received it, and when he had finished his work, his Father had given him to do, and brought in the glorious dispensation, by which men might draw nigh to God; even then, there were some of the Apostles that thought it was necessary to use circumcision; they could not leave off education, they could not leave all at once those forms they had been accustomed to. Not

so when it was brought to the Council at Jerusalem; they, according as they felt and understood matters reasoned concerning them; they heard one another in the great Council of Jerusalem. But what was the result of this Council? why it clearly came to almost an end of all these things; and the day of Christ, it appeared, was advanced; they did not think these things necessary. They said, it seemeth good to lay upon you no greater burden than that ye abstain from fornication, from things offered to idols, from things strangled, and from blood; these were all the Council at Jerusalem laid upon believers—to observe no greater burden; and some of which at this day are not accounted to be any more necessary than the washing of one another's feet was; though our Saviour did do this, to manifest that though he was Lord of all, he was even in the form of a Servant of all, and condescended in the depth of humility to wash his disciples feet. Here was a great example and pattern. "And he commanded them strictly, (if we literally take the expressions of Scripture) as I your Lord and Master have washed your feet, so wash ye one another's feet."

Nevertheless, I believe these were outward signs,

signs, and manifested Christ's humility, which he wished them to pattern after in the whole of their conduct, and tenor of their lives ; not confined to washing of feet only, but that they might be servants one to other. " Let him that will be great amongst you, be the servant of all." O that ye, my friends, may set aside all the contentions concerning these things ; let every man be persuaded in his own mind. But let us come to essential things, those things without which no man can be saved ; let us search more after things that are certain, great, and fundamental points of doctrine, which I believe not only those that profess a faith in Christ, but that all men, of all nations, of every kingdom, tongue, and people—people that have the fewest advantages among the race of mankind. yet they have this one advantage. The Lord has written his Law in their hearts, he has fulfilled his promise that he declared to his prophet, " I will write my law in their hearts, I will place it in their inward parts ;" so that when we talk of men as of different nations, we shall find that they all agree, if they are really men seeking after the truth, and after that foundation which will bear them out when they come to put off mortality.

All men will acknowledge, that the work of righteousness is peace, and the effect of righteousness, is quietness to the soul, and assurance for ever. *All men acknowledge this.* I have been amongst some men that have been called by the most barbarous name of savages. I have spent a great deal of time with them; aye, *some months*, and I found that they had not been instructed, they had not had the great advantage that we have. The preaching of the Gospel was little known amongst them; yet clear outlines of what the Gospel of Jesus Christ requires, were written upon their hearts; they could say in terms of equal importance, verily there is a reward to the righteous, verily there is a God that judgeth in the earth, verily we are accountable beings, verily there is a state of immortality; there is a blessed and happy one for those, that, according to the best of their knowledge serve the great spirit in this world; who do no wrong to their neighbour, who live in God's fear, who lift up their hearts to him and implore his assistance. These are the sentiments the wild inhabitants of America are taught, whom we are pleased to call Barbarians: so that (I believe) if men would keep
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to the foundation, if they would not scatter hither and thither, after a variety of non-essential things, they would sooner be brought into greater harmony and union. For there is but one God over all, who is above all, and through all, and in you all? Aye, may some say, is he in us all? Why there is nothing more continually enforced upon us, in all the Doctrine of the New Testament, than God and Christ in us the hope of Glory : and I believe this is not a time for those who have the benefit of reading the Scriptures to deny this: it is a great benefit, a peculiar advantage which God has favoured us with, who profess the name of Christ ; it would be a great advantage to some of you, my young friends, were you more acquainted therewith, if there was more delight in reading the Scriptures than there is in the present generation, and less delight in reading those things that make a jest of heaven and hell, of God, and all things serious ; I believe it would be a great advantage to many of the rising youth.

I know that I for many years so abused my time in reading novels, romances, plays, and a variety of trumpery of this kind, that I had no
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relish for the Scriptures; and when I was brought to read the words, they were a sealed book to me; I saw nothing in them, I had no delight in them; I would take them up and lay them down, and knew none of their value.—So it is with many; it is so with an abundance, both in Europe and America; much time is spent upon trifles; upon those things that instead of giving any real solid enjoyment, only tend to banish all those rational and well-founded pleasures and enjoyments which the Christian experiences.

This is my testimony, because I *know* what I *say*. I was for a number of years a slave to them; I know where they led me *to*, and I know where they led me *from*. But thanks be to God, there is something which all men may experience that will set their souls at rest; that will relieve them from an anxiety after every burthen of the passing hour.

A man that loves to contemplate, (and it is truly consistent with the dignity of a rational being, that is here for a few years, and presently makes his exit and is seen no more) a man that can devote his leisure hours, to contemplate the nobility of his rank in creation, the majesty and
greatness

greatness of that adorable Being who created all things by the word of his power, and who can contemplate that glorious scene that awaits the righteous,—has more real enjoyment, than all the pleasures ushered into the world. And this I am persuaded of, that a private sober meditation, and an evening's walk of a wise man, thus informed, is indeed the highest gratification that noble and rational beings, as we are, can enjoy. And that is wherein I want you, my young friends, to set out right. In the early part of your youth, Search the Scriptures; they are books of inestimable value.

One of the great men of this nation, who some ages ago was preparing to die, when he came to lay down his head upon his bed of sickness, and saw the awful hour of death was come—What were his lamentations and expressions? Why he said, O! that I had served my God as faithfully as I have served my King; it would have been better for me now! He had been a great and famous statesman. Now my friends this was his experience, and it may not be incompatible with the Christian. Another of the same kind whom I do not now recollect; but it was another man of eminence,

eminence, that said, if he had his time to go over again in this world, he would spend much of it, in reading David's Psalms and Paul's Epistles. And I wish you, my young friends, in this employ. Then you would find for yourselves that the doctrine therein contained would lead you to God's kingdom. You would find indeed that God was *nigh* unto you. "He is not (says Paul) afar off any one of you, for in him you move and have your being." This was their constant testimony. Nay, before the coming of Jesus Christ, they acknowledged his divinity. And shall we go back and say it is no such thing?—Did not Socrates and Seneca, and many others, acknowledge the Divinity was he that led them, that shewed them that they were immortal, and caused them to aspire after those things that would recommend them to the notice of God, and to great and everlasting peace? O! my friends, there are a cloud of witnesses from generation to generation that the Lord has raised up in this manner to declare to the people, that He it was, and He it is, who is the true teacher of all wisdom, of all that wisdom which cometh down from him, which is pure, peaceable, gentle, and

and easy to be entreated, full of mercy, full of good fruit: and it is by this wisdom that we should be brought into the harmony that I have been speaking of. O! that men would wait for it, that they would ask for it, and that there were more who practised retirement in the world, and more sincerity of heart, even in our prayers! for what is it to be saying, "Lord, Lord?" from the cradle to the grave? If we are not desirous to be taught of him, and to do his will, what will it signify? Many in the hurry of life do not consider him sufficiently, but when they are brought to lay down upon a sick bed; O! how changed do things appear, in how different a point of view. I have been before many at death! I have visited the chambers of those that have been penitent! I have heard their expressions; many a time I have seen the work of the Lord upon them: How it hath changed them! One of the brightest young men that I ever knew, I may say, the delight of his acquaintance: yea the pride of all gay company, who was the life, or as some say, the soul of every place he visited; for his gaiety, humour, and wit. O! the Lord in his wisdom did not
suffer

suffer him to remain in this way, but laid his hand upon him; and laid him upon a sick bed, and when he was there, such was the state of this bright young man, when he was brought to see that he had not many days to continue in this stage; that he required to see some whom he thought were Religious, and when he saw them, O! how his heart was tortured; and what were his expressions? why upon this wise, "I have seen abundance; I know men and things, I have passed through and been at different Courts, I have tasted a great deal of what the world call enjoyments in this earth; I have been educated in some religious principles; but I saw they were too narrow for me, they confined me too much, there was not room and liberty enough for me! I read BOLINGBROKE and HUME, and I had almost encouraged myself therein. But now it has pleased the Lord to bring me upon this bed of sickness, I have a Physician; though no medical aid can help me now my friends." Whilst he was in this state I went to him, I found him wet with tears; he told me his former companions neglected him; and he said, "if they had not neglected me, they would have yielded

yielded me no comfort; they would have been stings to my conscience, and as daggers to my heart, because I have been in this state. Now, (said he,) what would you have me do in this situation? O, I want to believe, but I have been so dark, and encouraged these principles so long, that I cannot believe as I ought to do." Well, this was truly a sorrowful and affecting scene to me, and so it would have been to many if they had been present. The Lord, no doubt, is rich in mercy, and I trust he visited his soul, even the last few days of his life; and to him I commit it. I cannot say that infinite Love did not even at that late hour accept him. But O! my friends, let us while we have strength and liberty, let us with all our hearts apply them to those things which will be something to lean upon in such an hour!—For this indeed is the end of all Religion, talk of it as long as we may; so to live as not to be afraid to die! That we may so die when it shall please the Lord to separate us from this body that we may live before him for ever!

The Second Discourse.

There are certain obligations that are the same in all Nations and countries; and I would not have you believe, my friends, that when I spoke of the outward and typical things, such as washing, such as abstaining from blood and things strangled, which are not observed in the present day by a large number of Christians, that I meant to censure any part of the moral Law. No: I believe it never can be dispensed with; but not that the whole of those things that the Councils of Jerusalem forbad, are forbidden in all nations as an eternal decree. I thought I might so far explain upon this head, as I do not know, my dear friends, when it may please the Lord to bring me with you again. I feel my heart bound in affection to many of the Citizens of London, I wish their everlasting welfare; I seek not you, nor any thing that is yours to myself; but all men and my own soul also, to God; that we may with reverence of soul seek him if happily we may find him; that those that are convinced by the light of Christ in their consciences of what
 their

their duty is to God, may with child-like submission and obedience to his holy will conform to it, in all things; for if it has pleased God to enlighten thee in any matter or thing, as soon as he is pleased to shew thee what thou oughtest to do, and thou neglectest thy duty therein; then thou becomest condemnable before him; no man will be condemned for that which God hath not shewn him; but I believe it is possible for men to neglect the means of obtaining the knowledge of the will of God. Not being serious enough, not seeking it in the way it is to be found. Not asking wisdom of him who gives liberally to all men and upbraideth none. Our all is at stake. If I am an enthusiast in these things, the Lord preserve me an enthusiast to the end of my days. I believe that the whole world and all the advantages that any can obtain will be indeed as the smallest dust in the balance against the salvation of the immortal soul: therefore it is that I am serious, and concerned for my own soul, and for those of others. And I believe that if those who are convinced of the ways of Truth and Righteousness, if they with simplicity of soul acknowledge the truth, and live

live in the truth of the divine law, they will not only have a gladdening hope of a glorious immortality in the world to come; but they will also be favoured with an hundred fold of peace and joy in this life. I think I know it with some degree of experience, I never knew what true and real enjoyment was in the Lord's temporal blessings, till it pleased him to touch my heart and bring me to a sense of my state, and of obedience to him. I am firmly persuaded that the way which the Lord Jesus Christ has cast up, for those that will finally be heirs of his kingdom, is neither gloomy, nor improper for a reasonable, sensible dignified mind to walk in; there is liberty enough, there is room enough, we do not want to rob you of any thing; neither did your Redeemer and Saviour, that was truly valuable even in the enjoyment of the present world, not of any temporal blessing which God has granted; the true and solid enjoyment of them is found only by a truly religious mind. O! the glorious liberty there is in the truth as it is in Jesus! What are all the opinions of men in comparison of it? how trifling, how light, their senseless contradictions; they are ever changing.

changing. There is, my friends, a glorious and blessed liberty in the truth as it is in Jesus, that I would to God all men might enjoy; that so his Church might once more put on her beautiful garments: that all those uncharitable dispositions which are harboured by some, though I hope in this enlightened day, not by a great many, may be removed: God is doing them away, seeking thus his own work; he is abolishing those things which kept us so long at a distance secretly, and will bring them to nought; this is my opinion; and more and more charity will prevail: let us cherish, let us with one accord be willing to live in it, and to die in it; then indeed shall we embrace one another as brethren. There will be no such thing as hurting, or doing one another an injury: the peaceable kingdom of Jesus Christ our Saviour, being established and set up in the hearts of men, would put an end to WAR, and all the horrors appending to it in the world. O! that men might once more embrace one another as brethren, and enjoy the glorious liberty of children of one common family.

A SERMON,

DELIVERED IN

PETER's-COURT, WESTMINSTER,

On the Evening of July 25th, 1796,

By WILLIAM SAVERY.



Taken in Short-Hand by Job Sibly.



THE present is an age of many uncommon events, and the curious observer will not be inattentive to what they tend; and indeed many are filled with conjectures where these things will end. It is a day also, wherein men of science have been exceedingly curious in their researches: they have brought up some new and before unheard of things to view: and probably some of them may be turned to advantage to their country, in ages to come, though they are not *now* altogether usefully employed in the world.

But I have been thinking, my friends, of one Science worth them all; for if men were even to possess the power of counting all the luminaries of heaven, and to measure the magnitude of all the heavenly bodies, even of those that lay beyond the reach of the present observers; if they knew all the hidden arcana of nature, what would it avail, if they were destitute of the knowledge of God and themselves?

*Know ye not your own selves?**

* 2 Corinthians, xiii. 5.

So said the Apostle. A great lesson: One of a later time had this reflection upon it,

"Man know thyself, enough for man to know."

Now I conceive, my friends, here is a wide field unexplained by many; and wherein I am convinced the richest treasure is to be found; the most worthy of all knowledge: viz. the knowledge of God and ourselves. Yea "to know Thee the only true God and Jesus Christ whom thou hast sent, is life eternal." Jesus the Son and Sent of God. Well, my friends, there is no doubt but that there are a number present, who at times have been employed in this most important and serious enquiry. But there are many men who can spend day after day, and year after year in labour and search almost indefatigable, without being weary, in things that concern only this short and uncertain state of being; who are not patient enough, to devote the same time, the same attention, the same dedication of their faculties and powers which God has given them to the most important and enriching of all sciences.

And this is, my friends, what I have been lamenting both in my own country and in this.

For

For I believe, as surely as the great Creator and Ruler of the universe has granted us powers and talents, for the most glorious and dignified purposes, so, I believe, that one day all men will be brought to an account of their stewardship.—The infidel in time of health smiles at this!—" *But, (this I acknowledge) though men may live fools, yet fools they cannot die.*" Men, while they are diverting themselves, in the passing enjoyments of the present life, however vain and little, and below the dignity of their nature; may be so amused, and suffer them so to take up their faculties and powers, that they may never be in a capacity to think, and feel sufficiently after the most solid and important thing. Certainly, my friends, this is a cause of sorrow to every thinking mind; and I know that it is, and ever must be, a cause of real affliction to every gospel minister; who believes in the sacred and unchangeable truths which have every confirmation, that reasonable minds could dare to ask, or that was necessary for the wise and beneficent God to give. (This is my faith) Thus ministers, I am persuaded, under every name, professing Christianity, must behold with

sorrow their fellow pilgrims travelling towards an endless eternity; involved in things below, and unfit for those that they ought to be employed in, laying up a foundation against the time to come; that so they may lay hold of eternal life. For I conceive there are very few, perhaps none at all, that could entertain a belief that they are not immortal.

“If man is not immortal, God’s unjust.” so said one, a pious writer, “to send him into this world in the condition that we see him, even in his best estate.” For verily, as said one of the ancient Scripture writers, “Every man in his best estate is vanity,” take him in whatsoever condition of life you may. Those that are in the enjoyment of so much of this world’s goods that they can compass every pleasure (falsely so called) that the world and all its auxiliaries can give, know they no moments of sadness? my persuasion is, that they have many. A man of *pleasure* is a man of *pain*: this may appear a paradox, but it is no more than true.

Those who are lovers of pleasure, more than lovers of God, are in every condition of human life, men of pain. The infirmity of a man’s
body

body the spirit of a man can bear, but a wounded spirit,—who can bear? There are many who can support with much fortitude and patience, lingering pain of body; they can meet death with some apparent degree of composure and fortitude, provided always that the sting of death be drawn, not else; if a man is in his rational understanding. For the common infirmities of a man, the spirit of a man can bear; but a wounded spirit, who can bear?

Well, my friends, it is in great mercy that the Lord wounds us: it is not thou that woundest thyself. An house divided against itself can never stand. Dost thou thine ownself condemn thyself? No: it is as clear as any axiom in Euclid; it cannot be, it is impossible; an house divided against itself can never stand. What is it that condemns, what is it that disquiets, what is it that unsettles and confuses the mind of those that have been guilty of enormous crimes? What is it that causes the murderer to fly from country to country, and find no resting place for the sole of his feet; no bed soft enough for him to repose upon? I say it is *Conscience*. What is CONSCIENCE? The voice of God, I say,

in thy soul: this is conscience.—The same voice that called to Adam, when he had transgressed the commandment of his Creator; “Adam, where art thou?” Adam was weak enough to conceive he could conceal himself from Him that had even made the earth, the sea, and the fountains of waters! “Adam, where art thou?” Why he knew that he had transgressed the command of God, and he was afraid: “I heard thy voice, and was afraid.” Well, so may every sinner, great, or little; and know that this is the cause of their fears: “I heard thy voice and was afraid.” It is in vain, I conceive for men to talk of the principles of their education; for those things are as women’s tales; they are old as the creation of the world we live in; and will remain, I believe, until the firmament shall be dissolved as with fervent heat, and earth, and all that are therein again dissolve. This is my faith: and all the wise, and all the good have borne testimony similar to this; they that have written, and that have spoken in the various ages of mankind; they have borne testimony to the Law of God written in their hearts. How futile then, how weak, for men to talk of divisions and subdivisions in
these

these things, and to speak of natural conscience; the same futility is in their arguments, and in their lessons, when treating of those convulsions that there are when we see the great, awful and tremendous works of God that appear in the earth; to say "it is Nature!"—

How futile, for men not to look through nature, up to nature's God, to confuse and confound themselves and one another. This is my faith, and I do not want you to receive it any further than it may coincide with the best light and knowledge which God in his mercy hath granted you. I do not want you to pin your faith upon mine. No: we seek not man's silver, nor gold, nor applause, nor any thing that is their's: we call not the people together to amuse them with fine words, and fine speeches, but with that philanthropy which ever ought and ever must accompany the mind of a true gospel minister; and will induce him (if he has really been benefited by the knowledge of God himself) to desire with ardor of soul that all men may come to the same experience. I have reason to say, God be thanked for me, who was in darkness as thick as any of my contemporaries,

concerning God, and the things of God, swallowed up in inticing pleasures, and vanities of this life, as much as many of you, and perhaps most of you, and as far from the knowledge of that peace which surpasses all natural reason and understanding of men, as any could be. Thanks be to God, who is wise, who never leaves any of us in this state, without compunction of soul, from season to season: who follows us in the night revels, who follows us into the halls of licentiousness, who follows us in the midst of our gay career with our companions, and wounds our most joyful scenes!—This I am clearly convinced of: so that in the midst of laughter I can freely acknowledge,—*I have been still sad*—because my heart was sad. “I heard thy voice and was afraid.”

Well, my friends, there is a great deal said about religion in the world; men have (shall I say) hewn out a variety of systems, that have been strong in their inventions, and various in the powers which God has given them, to reason upon, each one upon their own system. It is not systems nor opinions—It is neither high church nor low church that I am speaking about
now.

now. There is but one true and living church, the whole world over. Men may call themselves what they please: the world calls me a *Quaker*—and thee a *Dissenter* in another form—and thee a member of the *Established church*—But what is all this? My friends, these are names, they are distinctions amongst men: but are they distinctions with God? Does he know *high church*, and *low church*? Does he descend to enquire whether thou art a *methodist* or a *presbyterian*, thou a *baptist*, thou a *roman catholic*? No: But is thy *heart* right? Art thou sincere in thy desires to know him and to serve him? This is the great point: to know him, and to know thine ownself; the situation in which he has placed thee, who is the Author of thy being; the reason he has given to thee that *being*, and the glory which he proposes to crown it with, if thou wilt with simplicity of heart live in his counsel, and in his fear, and avoid those things that are repugnant to God's purity, with a pure and truly enlightened mind. Men have too long been tossed about those things, I am persuaded of it; and a day, I am glad to hope is speedily advancing, when there shall be little heard

heard of it in the world. The sword of persecution is in a great measure (through the Lord's mercy) staid; and yet there is room for it to be more closely sheathed. I believe men are coming back to think for themselves; to feel for themselves, as they ought to do; to enquire after the truth; not of leaders of sects or parties, and of men appointed for to lead them in a certain way—but to enquire after it wisely—independant one upon another—and dependant only, in this point, upon God, the fountain of all wisdom and knowledge. (This is my belief.)

So that, my friends, as I said before, I am not come among you to gather you to my party; but that all men may become so inquisitive for themselves, that they may be joined to God and CHRIST in their part. For there are, I am persuaded in my own experience, men that I have found both in this country and in my own country, (where all men are free to profess and believe whatever they please, as to opinions of religion) I say there are those among the various professors, whom I can embrace as children of one great and universal Parent, in the truth, as it is in Jesus.

So

So that it cannot be—it would be contrary to charity that I should seem to be, bigoted to any party upon earth ; but I want that all men should search and see for themselves ! “ Draw nigh to God, and he will draw nigh unto you as he did in the primitive ages to the primitive believers. He was known of the patriarchs ; He was known of the prophets ; He was known of the apostles ; they knew that He was in them ! they knew His power created all things ; they knew He filled all things ; “ He is not far (says the learned Paul) from any of you, for in him ye live, move, and have your being.” But He perceived the learned Athenians, who were exceeding wise in their day, he perceived that when he passed by their altar how dark they were in the most essential of all sciences. “ For (says he) I perceive that in all things ye are too superstitious :” for as I passed by your altar, I saw this inscription upon it—“ To THE UNKNOWN God”—and “ that God, whom ye ignorantly worship, declare I unto you.” This was the business of the apostle amongst both Jew, and Gentile ; they were not ashamed to confess their opinion, yea even in the Athenian courts among
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the great philosophers. Yea many philosophers, even before the coming of Jesus Christ in the world, declared to the same divine principle, that I believe would unite all men in the ground and bottom of one substantial ever-enduring felicity.—They declared (we may read divers of them)—when they spoke of the Divinity that there was ONE, that enlightened their minds to know good from evil, and that inspired them to do things that were worthy of their dignity as men and immortals.—They frequently testified to that holy principle, which, after all, is the ground-work of all religion in every sort of people; even in idolatrous nations. For JESUS CHRIST came not partially to enlighten one, and no other part: He was “The Word that was in the beginning; that was with God, and that was God”—and that was afterwards made flesh, according to the will of the Father, who could as easily have sent him in that body to every corner of the world (we may readily suppose) and a thousand times more so to natural conceptions, for all things are easy to him as the Creator of the world, and all things that are therein. But I say he came to enlighten the world

world with a greater degree of light than ever was before—to bring light and immortality more abundantly to life in the world. And a great and especial favour I account it to be. And I believe the more we are acquainted with the Scriptures, the more we shall all be made to acknowledge, they are special favour of God to mankind: containing, in the simplicity of their doctrine, the most deep and heavenly mysteries; and sublime beyond all the writings of any philosophers in the world, be they ever so great; or any that are called divines: yea, they are simply, and virtually in their doctrines, truly sublime beyond all the soaring opinions of men! I want the present generation therefore to read for themselves. Search the Scriptures for yourselves: let no man come unto you, and say, “I have studied them for many years—I have seen them in many languages—and I can instruct you better than you can be otherwise instructed;” for depend upon it, they have some end to answer, let them come and say what they may. Because the same eternal Spirit that gave all the mysteries that ever were revealed to mankind, to the prophets or the apostles, or any of the ministers

ministers whatever, remains to be resorted to this day, the same as in that day; and the same eternal Spirit must open the Scriptures that gave them: for nothing inferior to the power that gave the glorious and blessed doctrine of the New Testament, can reveal and open them to thy understanding and mine; not all the men of science in the world, I am persuaded: for we see it really and truly fulfilled, the Lord has confounded the wisdom of the wise, and brought to nought the understanding of the prudent, when they have meddled with these things. One saying, *this* is the true interpretation; and another saying, *that* is the true interpretation; and another saying as it were, I am wiser than thou. Oh, what confusion has happened amongst the poor professors of Christianity, wherever this has been the case! Now here are some with the Scriptures in their hands, (and, indeed, there is one got over into my nation, where I live, that is leading the people by the ear, with the Scripture in his hand, endeavouring to prove things diametrically inconsistent with the very book that he holds forth!) My friends, how is it, or where shall we find TRUTH? I see the people are scat-

scattered exceedingly by it; some run for a season after one man, and they say, "This is the man; and now (say they) I have found him; I never heard one before like this man:" and in a few months (they being unstable as water,) they are cast another way:—and then another comes and says abundance of fine things, who is very learned and very elegant, and they say, "This man is come to this place, we will go and hear him." Alas, alas! how this is descending from the dignity in which we were created, and from the resource which God has granted; for "God is Light, and in him is no darkness at all;" he is the light of the world, and the life of men; the light that has enlightened, and will enlighten, every man and woman that cometh into the world." So that the prophets before the coming of Jesus Christ, could say in confidence, beholding the glorious days in which we live, and which some of them desired to see, for many prophets and righteous men have desired to see one of these days which ye see, but could not; yet with an eye of faith they beheld it afar off: "Abraham saw my day (says Christ) and rejoiced:" Why, how could Abraham see his day but

but through the inshining of that glorious light which gave him to see the things which God, in the riches of his mercy and wisdom, was designing to do in the earth? This is the spirit of prophecy.

Well, my friends, have we all received a measure of this light? "If any man says that he has not the spirit of Christ, then he is none of his. That which is to be known of God is manifested in man," says the apostle.

How plain, how simple are these doctrines! Is it any wonder that the prophets and the apostles, who were inspired of God, should speak in this manner of the gospel day: That we have no need that any man teach us—that "we have no need that any man should say to his brother, or to his neighbour, know thou the Lord; for all men shall know HIM from the least to the greatest of them." For "I will write my law in their hearts, I will place it in their inward parts; they shall be my people, and I will be their God."

Now this is the doctrine, my friends, which the apostles preached—and it is the faith which we contend for. We have no new doctrine to preach

preach unto the world, but the same that has passed the test of many ages, the same that the holy men of God continued to declare both before and after the apostles, and that has been confirmed throughout all the Scripture. This is the faith that the apostle spoke of, when he made mention what faith it was that he contended for. He said he had no need to say, "who shall ascend up into heaven, that is, to bring Christ down from thence, or who shall descend into the depth, that is, to bring up Christ again from the dead. The word is nigh thee, even in thy mouth, and in thy heart: and this is the word of faith that we preach;" and no other word of faith can ever be preached consistent with the gospel of Christ; and this adhered to, my friends, would be sufficient to reconcile all the contradictory differences that are in the world. They would be taught one and the same thing—it would put an end to all evil censuring one another. It would put an end to all persecutions; to all prejudices one against another; to all boasting one against another, as though I was more holy than thou; as if my system was better than thine, and I was nearer

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the kingdom of heaven than thou art—all being taught of this divine, eternal, all-sufficient Word. The people would speak the same language: this I am persuaded of. But while they remain to be in the manner that many are, saying, “I am for Paul, I am for Apollos, and I am for Cephas,” and are not willing to be gathered to be of Christ—for, as said the apostle, “Was Paul crucified for you?—Is Christ divided?” Can there be any divisions in his church? No; I conceive not. There can be no rents and schisms; Christ and his church being united, they are one in him. And where they are one in him, a glorious and blessed unity will subsist, for “one is your master, and all ye are brethren.”—Then there would be no contention for superiority in the church: no such thing; it would be impossible. For if any one of you would be the greatest of all, let him become the servant of all. This would be the way to be great in the church of Christ. For it remains to be the same now that it was in the days of Christ’s flesh; the way to be the greatest is to be the most humble; to be the most virtuous; to be full of love and charity towards our fellow-creatures

creatures and our fellow-probationers. I say, this is the only true way to seek dignity in the Church. There would be no aspiring after great places and employments in it. Though I have charity to believe that even some who have been called dignitaries of the Church (for indeed the Lord bears with many of our weaknesses and infirmities) have been zealous and honest contenders for the Faith, as far as it pleased Him to enlighten them. But I am confident of this in my mind, that the day is hastening, wherein there will be one Shepherd, and one Sheepfold, the whole world over. For this is the true nature of the gospel dispensation. But, oh, alas! what does it appear to be in this day?—How different from the primitive state, when it was declared, that, “By this shall all men know that ye are my disciples, *if ye have love one to another.*” Well, look over Christendom at this day: Does the Mahometan behold our light as it shines? When they take the Testament in their own hands, they are as wise to discern as we are; they are men of the same powers, and possess the same faculties to compare things as we do. Well, what would an honest Mahometan say?

say? "Thou endeavourest to convert me to be a Christian: but for what purpose? Are the Christians wiser—Are they better—Are they more virtuous than an honest Mussulman? Give me an instance of it. Do they love one another better than the Mahometans?"

Well, my friends, do not be afraid of this inquiry, it is the way to truth; it is the way we must examine things; and, as I said before, it is a day of inquiry: let us not be afraid of inquiry. Men have been afraid of bringing things to the test. But I believe it will not be sufficient to think so long: and I invite you that are men of freedom, of independent minds, search for the truth for yourselves. Let no man lead you in those things which God is sufficient to direct and lead you into himself, who is the Fountain of all wisdom and knowledge; who has given thee powers and faculties to discern thy way, and to judge what he has called thee into existence for; what is thy business in thy passing through the present transient state of being, so that thou mayest inherit eternal life.

O Christendom! thou oughtest to be a light to enlighten the Heathen, and a glory; aye, the
glory

glory of God, to the ends of the earth ! How they must look upon us ! For even the Mahometans, having the New Testament in their hands, how must they stand amazed, when they come to compare these things with that our great Leader said : " By this shall all men know that ye are my disciples, because ye love one another." And are there any people more at discord ?—Are there any more at variance either in a private or in a public national capacity ?—O ! how this has wounded me !—bear with me, my friends, I do not wish to hurt any mind present by any means whatever. If thou thinkest not as I think, thou wilt not be judged by my conscience ; but by the light thou hast received thyself. And if thine heart condemn thee not, then wilt thou have faith and hope towards God ; and I condemn thee not neither : but while we are endeavouring to seek after truth, do not let us be afraid of coming to the knowledge of it.

But, my friends, let us see whereabouts we are—If the foundation of God stands where it used to be ; whether *we* are really upon the same unchangeable foundation which the apostles were ? And if we are, then we may be in the

same glorious and holy confidence which they were; we may rejoice with a hope that will not fail us in the hour of death! and that we shall receive a crown of immortality, if we are building as they built; and if we are adhering to the same ground of faith which they did. Well then, some may say, they have examined these things, It will not do us any hurt to examine them over and over again. TRUTH is precious, and no matter how much time is spent in investigating of it. For, sure I am, if the gospel spirit had been continued in to this day, thousands and ten thousands that have fell in the field of battle would not have died in that way, and the carnage and devastation that has desolated so many parts of Europe would have been prevented. O the cry of the widows and the tender Orphans in the several countries of Europe! Ought this to have been? Or would it ever have been, if men had kept to the principle which taught them not only to love their brethren, but to love their *enemies*: to do good to them that persecuted them, and that despitefully used them; that so they might be the children, of their heavenly Father, who causeth

causeth the rain to descend, and the sun to shine, both upon the just and the unjust.

“Why (some may say), Do not talk of things impossible. Is it possible for a man to be brought into such a condition, as not to revenge injuries and insults?” I believe it is; and that it is the disposition that every Christian ought to be brought into—not to revenge injuries and insults, but to bear them with patience.

Some may here say, “What wouldst thou have us to be *cowards*?” No; but *heroes* in the LAMB’S army. And who is there that needs be ashamed to be in the LAMB’S army, to gain the victory? It would be a thousand times more magnanimous indeed to put up with little injuries, one with another, than to resent them in anger; it shows a low and little mind to do that; great minds are above it. And the Christian sees a state exalted far beyond this, and that we are even called to it, the very form of our prayer testifies: “If thou forgivest not those that trespass against thee, (our blessed Lord said) neither will thy Father which is in heaven forgive thee.” These are solid and unshaken Truths, that all the sophistry of men will never be able to invalidate.—“*Forgive*

us our trespasses, as we forgive them that trespass against us”—Who then can say this prayer and still continue in a spirit of revenge ; and say to his brother, an eye for an eye, and a tooth for a tooth ; thou hast injured me, and I will injure thee ? Well, then those ought to be careful upon what terms they lay their salvation ; for the Lord is here prescribing the very terms in his excellent prayer, “ Forgive us our trespasses, only as we forgive them that trespass against us : ” this is the true meaning of the prayer. No further prayest thou when thou usest the prayer given by our blessed Lord himself. But, my friends, though I do not want to enlarge a great deal, I want to see the peaceable standard of righteousness, both in this nation and in all the nations of the earth ; and that the spirit of persecution and destroying of one another might be entirely done away, by all being brought down into the meek spirit of the Lord Jesus Christ ; and be, in some measure, as he was, who when he was persecuted even to death on the cross. (O how meekly he bore it for our sake !—And shall we not bear with one another ? I trust all will confess we ought so to do.) He said in the depth of his agony, “ Father
forgive

forgive them :” though he could have called down legions of Angels to those corrupt and wicked men; yet he said in meekness (which I believe many have partook of, in a measure, since his day) “ Father forgive them, for they know not what they do.” And the next martyr, Stephen, when he was brought to the gates of the city, and was stoned to death, he followed his Lord in the same disposition; he kneeled down when in the midst of them, and said, “ Lord lay not this sin to their charge.” Having lifted up his eyes to heaven, and petitioned his Saviour to receive his soul, he at last said, “ Lord lay not this sin to their charge:” and so saying, he fell asleep, in the arms, no doubt, of his glorious Lord and Master, whom he followed even to death.

Now, my friends, there is no new law; there is no new dispensation. Many of the martyrs were of the same faith, which they had attained through God’s mercy, and the influence of his Spirit upon theirs; and the same disposition of mind also. So that when they were led forth in the days of persecution, which the church was persecuted with, O how meek did some of them deliver up their souls to God, and their bodies

into the hands of their wretched persecutors! There were some hundreds of them fell a sacrifice, for their faith and belief in God. How pious, how calm did they go out of the world! Not reviling because they were reviled: By no means. Not giving abuse for abuse, but contrariwise, blessing their persecutors. This was the condition of those, knowing (as the apostle said) they were thereunto called that they might also inherit a blessing.

Well, my friends, these are so many monuments of God's adorable mercy and power: and the same God reigneth over all in this day; and he is as able to support us in the faith once delivered to the Saints, as he was in that day: and I trust those that are earnestly concerned to inquire after it, will know it to their comfort without the aid or assistance of any man whatever. God is as sufficient for these things now as ever he was in all the generations that are past. It only wants application of mind—Serious solemn meditation, and contemplation upon the things of God; then all would know the Truth, and abiding in it, they would all be made preachers of Righteousness in their several situations

ations in the world. Aye, one of those that was persecuted, when she was brought before her persecutors to answer for her faith, was nevertheless furnished with that wisdom which confounded the wisdom of the wise who were amongst her persecutors; so that they thought she had answered wiser than them all. And a certain little maid, when many were brought forth to the stake, was brought before her persecutors, they said to her, "And what can you say, my little maid, for your faith?" Why, said she, "I am not able to contend for CHRIST; but I am able to do more: I am able to suffer for Christ." Now, my friends, I am persuaded this would be the condition of all of us; by inward, solid, reverent inquiry after it. Then you would not be astonished to see people sit down in silence either in their own houses, or in the Assembly of God's people; so that God would condescend to be with them, and enlighten their minds, For "if any man lack wisdom, let him ask of God, who giveth liberally, and upbraideth none." O may the God of all mercy, wisdom, and power, hasten this day; enlarge the love of professors of Christianity one towards another: throw down

all the walls of opposition, which were built up in the day of departure from the fountain of living water; and bring us again to drink at Shiloh's stream; that all the heritage may drink at the fountain itself; and the world once more rejoice in knowing him to reign and to rule over all; whose right it is, and ever will remain.

81

A SERMON,

DELIVERED AT

THE BOROUGH MARKET,

On the Evening of July 31st, 1796,

With the Prayer before the Sermon;

By WILLIAM SAVERY.



Taken in Short-Hand by Job Sibly.



A Prayer before the Sermon.

¶

O THOU great adorable Being, who art exalted in Goodness, and Majesty, and in power, beyond all finite comprehension, who dwellest in the light whereunto none can approach thee, but as thou art pleased in thine adorable mercy to open an access to us; and though Heaven is thy Throne, O God, and Earth is thy footstool, yet we remember that thou hast promised that thou wilt condescend to look down upon the poor, and upon the contrite, and those that tremble at thy word.

O Thou unsearchable in holiness, and glorious in power, we pray thee to look down upon the present congregation this evening, with an eye of compassion and divine pity. Thou beholdest all men wheresoever they are scattered upon the face of the whole earth, with an equal eye of mercy, and thou hearest the prayers of all those who draw nigh unto thee with sincerity. Be pleased, O God, to cause thy animating presence to be with us, to bring the minds of all the people into an holy solemnity before thee. We know, O God, that no man can promote thy glorious Cause of Truth and Righteousness in
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the earth, but as thou art pleased to be with him, and to furnish him with the necessary qualifications for the great and important work whereunto thou art calling thy servants and ministers. O blessed Father, forsake them not, but be pleased, as in generations that are passed, to pour forth thy Spirit upon thy ministers, that in that wisdom which thou art pleased to grant from season to season, they may go forth in thy name, with the Word of Reconciliation and Faith.

O Lord, Thou hast many souls that are wandering up and down this great and populous country, who are seeking after thy glorious and blessed rest, which thou alone canst lead them into the enjoyment of. We humbly and reverently pray thee, O God, to draw the minds of the people more and more off from thy ministers to thyself. O gracious God, unseal the fountain whereat thy prophets, thy apostles, thy servants, in all generations, have so freely drank and been filled. Cause those that hunger and thirst after righteousness to be more and more filled at thy bountiful table; that so, Father, there may be among all ranks of the people more of the know-

knowledge of thee, and more of an increase in following after thee in the way to everlasting rest.

O God, thou seest how weak we are; how surrounded with infirmities, how blinded with prejudices, how turned aside by a variety of fluctuating opinions; cause, we pray thee, thy holy uniting Word to be read more and more in the hearts of the people. Sound the alarm, we pray thee, yet louder and louder to them that are at ease and forgetful of thee: that so, Father, there may be many more brought to drink at the fountain of thy Goodness and Mercy, and with reverence of soul to acknowledge that thou art good and worthy to be worshipped here, and to be obeyed and served by all the workmanship of thy hand. O gracious Father, proclaim a sign in this assembly, while with one accord, in humility of soul, which thou hast granted us, we may draw nigh unto thee, and offer up at this time for all thy former mercies, and for thy present mercies; and gather us together in this manner, O Father, ascribing unto thee glory and honour, thanksgiving and praise; which are thy due, both now and for evermore.

THE

The Sermon.

THERE are some weighty and interesting expressions, which we find in the Revelation of John,* that appear to be my duty, since I last took my seat, to mention in this assembly:

*" And I (John) saw another angel fly in the
" midst of heaven, having the everlasting
" gospel to preach unto them that dwell on
" the earth, and to every nation, and kindred,
" and tongue, and people, saying with a loud
" voice," " FEAR GOD and give glory to Him;
" for the hour of His judgement is come;
" and worship Him that made heaven and
" earth, and the sea, and the fountains of
" waters."*

Now John, we find, calls this *the everlasting gospel*; which seems to be comprised in a very short and compendious manner; which no man in all this congregation I trust can be at a loss to understand. And though, my friends, we may be something various in our opinions concerning modes, manner, and forms of worship, yet I believe there are very few of God's rational creation any where, either amongst those who

are professing the name of Jesus Christ, or those that have not been favored to be acquainted with the gospel as we are, but are sensible that To God belongs glory, honor, and worship; who behold him as the great and universal parent, the glorious, blessed, and all wise Architect of the universe, and all things that are therein, and that sustains all things by the word of his invincible power; for the same almighty creating word that brought all things into the glorious order in which we see them, that said let there be light, and there was light—No man can dispute but he at his pleasure also could again say, let there be darkness, and there would have been darkness: Again, let the heavenly luminaries depart from their appointed spheres, and let all things resort to their primitive rest, and it would undoubtedly have been done. So that he is not only the cause of all things, but the gracious supporter, daily and hourly sustainer of all that he has made, without whose blessed providence there is not an ear of corn or a blade of grass could possibly be produced. So that, my friends, a daily dependence upon that God who created us—all his creation calls for, and
with

with every solid and reflecting mind it will naturally produce, an offering of worship, adoration, and praise; and I am glad in believing, my friends, that here are in this large multitude a considerable number who worship God in spirit and in truth; though differently educated, and of various opinions in things of little importance, but in the great, important, and essential point of every man's duty, speak the same language; and I believe, my friends, this is the case both with the nations that are called *refined*, and with those that are termed *barbarians*. God has placed his law in the hearts of all men; he has written there the great and essential duty which he requires at our hands, and under every name and in every nation "*they that fear God and work righteousness* (so said the apostle) *are accepted of him.*" So that, my friends, he makes no such distinctions as many of us poor, finite and weak creatures are apt to make; he does not confine acceptable worship to this nation, to this particular sect or opinion, nor to this particular Island: but I believe there are prayers ascend to him as sweet incense before his Holy Altar, both in the wilderness of America, and in the dark abodes

abodes of Africa, and in all the corners of the earth, wherever there are sincere and upright souls.

Well, my friends, this must certainly arise from some extensively and universally diffused principle in the souls of men, that with one common consent they agree in the great fundamentals of all Religion; this must be something more—even the infidel, if he considers, must allow it is something more—than human policy. Well, what is it, then? What is it that prepareth the heart thus acceptably to offer unto God!—What is it that teacheth all men that He ought to be worshipped? Why it is nothing more nor any thing less than the same eternal all-creating word, who filleth all things, and is as intimately near to and independant of us as the very air we breathe; “for, (said the apostle) He is not far off any one of you; neither can he be: for in him we live, move, and have our being.” Therefore it was that he exhorted them to “*seek the Lord, if haply they might find him.*” Well, my friends, this is the great business of every Gospel minister; to labour to bring people here—to seek for themselves; to seek the Lord, if haply they

they may find Him—Who is not far off any one of you; who is both with you, and in you, and without whose animating power thou could'st not exist one moment; neither could any man think a good thought or do a good action, except the Lord be with him. This is my faith. So that, my friends, it has taught me to get rid of all those narrow distinctions which many have been making, and which some are yet industriously endeavouring to build up between even the followers of the blessed Jesus; who ought always to be united—always in harmony—always ONE, IN HIM. But, for my own part, having now for a number of years endeavoured to seek the Lord impartially for myself, I have known him in this way; I have learned the Gospel in this way. For I have been clear in my opinion that all the inventions and works of men, by their fallen wisdom, have only scattered the spiritual sheep in Jacob and divided them in Israel; and have split the christian church into so great a variety of names, and so great a variety of forms. For indeed we find many of them are rooted in prejudice one against another. Therefore the enquiry of this day

seems

seems to be, not so much, is it THE TRUTH that these men hold; but is he of *my* name?—or what *name* does he hold? this seems to be the foolish enquiry of many who can accept little or nothing except it comes from those who are established in the same opinion, and within the bounds which *they* have built, and called after their own name among men. But, my friends, my belief is, that the Lord is arising in the earth to put an end to these divisions and distractions in his church; to bring down all those who have been exalted in their imaginations, in supposing that they *only* were the people of God, in *their form* and in *their manner*, and reject all others.

O! how far off from that benevolence of soul which the christian religion inspires, appears faith of this kind!—And yet there are some remaining even in this enlightened day, who suppose and believe that without the pale of their particular church there can no man be saved.

But whence come these opinions? why I believe the Lord originally sowed good seed in his church, but while men have slept in carnal ease and security, an enemy has entered, scatter'd and divided them; and sown tares among them.

them. Now, for my own part, it appears to me to be the great work of every diligent shepherd of our Lord Jesus Christ to labour to bring all men back to the foundation—to the one true and everlasting fold. To remove all those opinions that have kept the world at variance so long—even in those that have loved God with sincerity of heart in their different professions among christians. O! how shy they have been one of another—how afraid of coming into the company of one another—how they have shunned one another! Aye, my friends, can this be agreeable to the glorious and dignified gospel of Jesus Christ that we profess? No: I trust no man will believe it can. Well then, the *great* enquiry ought to be, is there not one universal guide—one holy, divine, and unchangeable principle, by which we may all again be gathered into unity? Is there no such thing as TRUTH in the earth? I believe there is; and that all men may find it too, who are studiously desirous so to do—who prefer the knowledge of the truth to all things else—who are making every secondary consideration give way to their obtaining it; and when they have found it, to live in obedience

ence to it. This is the sincere heart's enquiry among all the various names; that God will be pleased to teach them the way of TRUTH, and establish them in it. So that they shall all speak the same language, that there may be no diversity of opinion in the ground and foundation of their belief. For this holy principle is *one*—it teaches plain, simple, and easy doctrine; comprised within a narrow compass; it does not confound and confuse the world with variety of mystical opinions, which are hard, or which it is impossible to comprehend. But the TRUTH upon which glory, immortality, and eternal life depend, is plain, free, and simple: "*To know THEE the only true God, and JESUS CHRIST whom thou hast sent, is life eternal.*"

Well, my friends, how shall we know this?—where shall we find it?—how shall we be assured that we are really in this knowledge—and in this faith? why, I think, if men—I speak now in much charity, for I do not boast of my own attainments, but what I feel and believe to be true from my own experience, and which appears to me to be consistent with the doctrines both of the Old and New Testament, that I am not ashamed to declare, though it were to thousands and ten thou-

thousands: for I say from the very beginning there was an ETERNAL PRINCIPLE—there was an holy unflattering and unchangeable Guide placed in the souls of men, which if they had attended to; all men would have been led safe. “It is shewn to thee, (says the prophet) O man, what thou shouldst do, and what the Lord thy God requireth at thy hands; to do justice, to love mercy, and to walk humbly with thy God.” —It is shewn to thee what is good.—These are the forcible expressions—to “DO JUSTICE, to LOVE MERCY, to WALK HUMBLY WITH THY GOD.”

And here I believe is the ground work and foundation of all religion. Can any man say it is not shewn to him, without the assistance of ministers, or any human learning, without the assistance of men learned in the schools, men of science, men of many languages, or men of profound education—we can attain the knowledge of these saving truths, which are so essential for us to know, believe and practise? So that no man has any occasion, by any means whatever to go enquire of his neighbour, or of his brother, concerning these things. So that, my friends, though indeed we have invited you here, and
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are glad of your company to sit down in this manner, we seek not any thing that is yours, but *you* only; to God, not to ourselves—not to this and that opinion; but that all men may come to the divine, eternal, and unchangeable *principle* in *themselves*, that would teach us in all things, the same that is spoken of in a variety of passages in Scripture: and yet in this day so much neglected; the same that our Saviour promised should be with his followers to the end of the world; even his own eternal Spirit, the Spirit of God and of CHRIST. This is the Ruler, the Director, the glorious and blessed Regulator of all things. Without it the Scriptures could never have been given. Because by it all the men of God were inspired to behold the light God had granted them concerning the things thereof; and by it all men are enlightened, more or less. For JESUS CHRIST is “the true LIGHT that enlighteneth,” not only those that have read the history of his life, death, and sufferings; his glorious and unparallelled Miracles and divine doctrines; but also those that have never heard of the name of CHRIST.

So enlarged is my opinion concerning the
equality

equality of God's ways. And the Scripture amply and fully justifies this opinion; for Christ is called, not only the *light* of his own followers who believed on him, but the *true* "light, that enlighteneth every man that cometh into the world;" be they of what name, of what distinction, or nation they may. And this *light*, (says the Evangelist John) is come into the world:" But the reason why men continue under condemnation is this, (says he) "*light* is come into the world, but men love darkness rather than light, because their deeds are evil:" they are not willing to bring their deeds to this glorious touch-stone, this test that would try all manner of actions—Christ IN you, the hope of everlasting glory; in which the primitive believers were settled, and found here their rest.

Here, from the beginning, the Church of Christ was built; upon this Holy of Holies, and everlasting word of Christ and of God: speaking, directing, teaching, and leading them, where-soever they should go. And if men had abode under this, it would have taught them all the same thing; it would have preserved those that have called themselves Christians, as well as all
other

other men, in harmony and unity. It could have made neither rents nor divisions. No; no such thing: It would not have told thee one thing, and me another. By no means. But this is the language it would have proclaimed, in thy heart and in mine, that "The work of Righteousness is peace, and the effect thereof is is quietness, and assurance for ever." Now is not this written upon every man's conscience? Yes, I am persuaded it is. And I have heard the wild inhabitants of America declare this was the *truth*; and they found it inscribed upon their hearts (according to their own expressions) by the finger of God's spirit himself, namely, that the work of Righteousness is peace, and the way to be happy in this present life and to be eternally happy in the world to come is, to obey his voice; to work Righteousness; to be upright in heart; to do those things which, by his law written in them, he had made known to them they ought to do; and this divine principle I want more people to come unto. But men have been too long bewildered in following one another in darkness and confusion: this is my faith, and I believe no man among us can say but this is the case.

We must (if ever we are brought back) come to the foundation and corner-stone whereon the first Church was built. We must go to Christ: we must leave our dependance upon man, and come to the *Fountain*. For the same declaration may indeed be put to thee, and the expression will hold good with respect to far too many in this day, that was expressed concerning the Jews,—“My people have committed two great evils, they have forsaken me the fountain of living waters, and they have hewn out to themselves broken cisterns that can hold no water.”—Well, my friends, I am assured that many of you assent to this, that of all the systems and inventions of men, be they ever so specious, or maintained with ever so much pomp or eloquence; these do not, nor cannot bring one soul to Christ. It must be something beyond all the powers of men; it must be by his own eternal power, if ever we are brought to experience the glorious and blessed rest prepared for those that love him. For no man can come to the Father but by Christ; and “no man, (said he,) can come to me except my Father draw him.” If Noah, Job, and Daniel were here, they could
 save

save neither son nor daughter's life; they could only, through God's grace, and attention to his inspeaking word, be instrumental to save their own souls.

For no man can either do the work for another, or by any means direct him after safety, but this holy, internal, unchangeable guide alone. Are there any persons present who say, "this is strange doctrine?" Well, my friends, if it is strange doctrine, it has this to recommend it at least, that it is not *new*: it is as old as the Apostles days, and as old as the Prophets days, in former dispensations. But I believe life and immortality were in a more marvellous manner brought to light by the revelation of God, through Jesus Christ. Therefore we need go no further back than the New Testament; for by the doctrine therein contained, we hope and believe we are to be saved. Is not this the case? Yes, I believe it is. Well then, my friends, let us see whether we live up to this doctrine. Let us see whether we really are what the primitive churches were. Let us find whether our belief is rightly founded, or whether we depend merely upon hear-say. 'Tis not upon the *hear-say*

opinions of men; 'tis not from the works of the
 learned, nor from the speeches of eloquence, but
 upon something that we feel within. For I
 believe this must finally be the case, if ever we
 are prepared to join the host of heaven, the re-
 deemed and saved of God. We must know the
 truth in ourselves. Christ is the way, the truth,
 and the life; and he told us this before he left
 the world. He told us plainly that he that is
 with you shall be in you. Is there any doctrine
 more clear than this. "He that is with you
 shall be in you: and lo I am with you to the end
 of the world. And If I go away, I will pray
 the Father, and he shall send another comforter:"
 that is, in another form, He shall send the Spirit
 of Truth, who shall lead and guide you into all
 truth. Well, here is a safe direction, and an un-
 changeable directory too. He shall send you
 another comforter, even the spirit of truth; who
 shall lead and guide you into all truth; who
 shall take from me, and shew it to you, and shall
 bring all things to your remembrance. Can
 there be any plainer doctrine than this? I believe
 many of you, my friends, assent to the truth of
 this, and that this is the way in which we ought
 to

to enquire after the Truth as it is in Jesus; we ought to come to Him himself: we ought to retire to that holy uniting Word which we have received: (for as said the Apostle) ye have no need that any man teach you. Why then are there so many teachers in the world; and maintained at so vast an expence? Why do so many take so much pains to qualify themselves to be teachers of the flock of Christ, if this is really the case? And I trust, my friends, you will be candid enough to say, Certainly it is. You have no need that any man teach you, but as this same uniting Word teaches you, which is truth. I trust I am surrounded with many tender hearts, and many charitable Christians, who have been seeking the truth for many years: why then here my friends you must come to this divine teacher before ever you can be favoured with the knowledge of the truth.

I verily believe no man will ever come to the knowledge of the truth in any other way. Thou may'st explore volumes after volumes, and spend much time in reading of many pious books, and experiences of many favourite men of God. I do not despise inferior helps. The Scriptures

are excellent: they are much more so, and worthier to be held in greater estimation than all the books in the world. But the Scriptures point only to that holy all-powerful Word which indeed gave all the Scripture. The whole tenor of the Gospel doctrine is to bring men there—to settle them upon that foundation; where they may build with safety—to the teachings of the holy and blessed spirit of God within them. I know this is a doctrine too much exploded. How unjust! how derogatory to the goodness and mercy of God, to send thousands and millions of thousands into this world, with powers and faculties to conceive that there is immortality, and to believe that there are glorious rewards in the world to come, if he had left us no other guide to go by.

Now some will say, "We have the Scriptures to go by." Do we not see enough of this? Truly the Scriptures do direct us to this glorious principle within us, yet how do men turn them to every purpose! One learned man starts up in one quarter of the nation, and he says, "here is a portion of Scripture, and I assure you it means so and so;"— and another declares with equal learning,

learning, with a great deal of study, and with abundance of eloquence, "my friends, it is so and so, this way you must believe:" and there is one even gone over to the country of my nativity, who with the New Testament in his hands, is laying the axe by his arguments as much as is in his power to the very root of the Christian Religion. This is my faith, that he is destroying the foundation whereon it is built and yet pretending to bring his doctrine from the Scripture. But what will not sophistry do?—What has it not done?—O! the evils it has produced in the world. But I trust neither this man, learned and wise as he may be in the world's estimation, nor any other, will ever be able to sap that foundation which God has laid in Sion, nor to rob you or my own soul of that glorious hope and blessed consolation in the redemption and mediation of our dear Lord and Saviour Jesus Christ.—God forbid it should: and I trust it will not.—The Lord will by his own light and power dispel every cloud and darkness that shall arise to cast up a mist before the eyes of the professors of Christianity.

But to return. I want you, my friends, it is

my most earnest labour wheresoever it may please God to take me, throughout his vineyard, to get people if possible to build upon a foundation that those various opinions of men will not be able to shake. I know that there is a foundation where all those various and contradictory opinions of men may butt against the honest and sincere-hearted pilgrim's dwelling, and not be able to shake it. This I am persuaded of. Verily there is a Rest for the people of God; there is something whereon we may build safe; that is, in Christ: "CHRIST IN YOU the hope of glory." O! that you may seek to him? God is no respecter of persons: He will teach all men himself: he will manifest his mercy equally to all men: he rejects none: he makes none of the distinctions of high and low, rich and poor, that we poor weak beings do. No: he is equal in his ways and just in all his doings: and those that come to him he will in no wise cast out. For "there is no difference (says the Apostle) between the Jew and Greek; for one God over all, is rich unto all that come unto him;" rich to all that seek him; and so he remains to be.

O my friends, were you to adhere to these plain
and

and simple truths, it would prevent a great deal of confusion in the world; it would bring about a different face and appearance amongst the professors of christianity, from what we now behold in Europe; it would put an end to all dissensions; it would put an end to all envying one another; to all false, to all evil speaking, and even evil thiaking one of another. This I am confident of, if it was adhered to. For Christ and his glorious dispensation, is not a dispensation of strife and dispute: for when he came, there was even uttered by the songs of Angels, "*Peace on Earth, and good-will to Men.*" And he declared, that "By this should all men know that ye are my disciples—if ye love one another." And so we may as reasonably conclude, that by this shall all men know that ye are not Christ's disciples, if ye hate, devour, and destroy one another. It is as clear to me as the sun that shines in the firmament. He was the Prince of Peace; of whose Government the Prophet Isaiah declares there never should be an end. O my fellow Christians, let us with all our souls draw nigh unto, and seek for his holy power to influence our hearts; that he may bring us into the bond of

christian charity, and of holy and blessed union one with another; that He may destroy all within us that seeks to blow up nations and kingdoms into confusion—and that seeks to bring distress upon individuals, nations and countries! Do not we behold the ravages of WAR? what has it done even in this nation, where the sound of WAR has only been heard, how many weeping widows? how many tender parents has it lately deprived of their support! It never would have been so I am persuaded if the professors of christianity had kept to their first principle. No man can believe it, I think, with the Bible in his hand; which forbids in our Lord's express words our saying in this glorious day, "An eye for an eye, and a tooth for a tooth." Yet alas! Is it not the language too much used amongst us?—"Thou hast injured me and therefore I will injure thee:—thou hast spoken evil of me and I will speak evil also of thee." But ought it to be so?—Ought we, not rather to suffer injuries as the primitive believers did, without murmuring; without complaining? They received them all with meekness, as their holy and blessed Redeemer did before them; who even when he was about to quit the body by the hands

hands of cruel men, did not he set us a glorious example, even towards his last moments, "Father, forgive them," says he, "for they know not what they do!" He that had power to call legions of angels at his command, meekly in this manner addressed his father.

"Well: (but some may say) Is it really possible to come into this spirit of forgiving of injuries—to bear insults, without even returning and retorting again?" Why yes: I verily believe the Gospel Spirit would lead us into all this. "Why then, (some may say) Wouldst thou have men to be cowards?" No, by no means. Cowards where they ought to be cowards, to be sure—afraid to do evil; but magnanimous heroes, under the service and in the service of the glorious King, the Lord Jesus Christ! Because the LAMB and his followers will finally obtain the victory. O then, my friends, let us with one accord add to our faith, works. It is a glorious and blessed faith: But if **thou** add not to thy faith, works, is there a probability that thou wilt reap the glorious reward? O what is it that our blessed Lord pronounced to those that distinguished themselves with works of

mercy, with works of benevolence, and works of peace; who lived in the peace of his divine and holy religion, which he had given them to observe: "Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world. I was sick, and in prison, and ye visited me. I was hungry, and ye fed me. I was naked, and ye clothed me. I was a stranger, and ye took me in, to comfort me. Come, ye blessed of my Father, inherit the kingdom prepared for you, from before the foundation of the world."

Now, it is this kingdom that I want you, my friends, all to inherit. To be so prepared against the awful summons, which is approaching to us all, that we may look forward without dismay; that we may be favoured with that hope, which will be as an anchor to the soul, both sure and steadfast; for whatever we may have promised to ourselves, in a moment that thou knowest not, "the Son of man cometh: thy days here may be few; *"dust thou art and to dust thou shalt return!"*

Earth's highest station ends in, "here he lies:

And, "dust to dust" concludes her noblest song.

The

The Second Discourse of W. Savery.

MY Religion teaches me this—and it is the grand ruling and fundamental point upon which I desire to rest my salvation: that is, to endeavour to have “*a conscience void of offence, both towards God and man.*”

I desire not to offend any of my fellow-travellers in the way to the kingdom; far be it from me. I know that there is great indulgence necessary one towards another. We have been variously educated, we have had various prejudices in our minds, and nothing but the divine illuminating power can make them subside so as that we might have charity one towards another. I believe there are some of the Lord's true Church in every nation and among every name; and that there are not only these who are professing the same faith with me, and who worship God in silence, as I do, but also in other professions there are those who in sincerity of soul offer up their prayers to God. This I desire to believe wherever I may be.

I am

I am here in this Island at present: but am going to the continent of Europe. I seek not my own, the Lord knoweth; nor the applause of men, nor any thing that they can give; but a quiet and peaceful conscience: and that I may be made in some small degree instrumental to induce some to enter into that holy bond of everlasting union and harmony which shall go with us beyond the grave. This is the great and most important work that I have now to do among you—aye, it is all—and for which I have left my peaceful home, and my endeared connections—that so if possible I might be an instrument of uniting my fellow professors. O! then, that we may look upon one another with that charity which ever ought to distinguish all the followers of Christ: for I believe there may be followers of HIM in many forms that I have not particularly heard of at present. But through the divine mercy I believe, I have found him who was typified by all the types and figures that went before HIM, Jesus Christ, the Son and Sent of God: and that all men may find him to their comfort here, their peace, their settlement of mind,

mind, and their everlasting rejoicing in the world to come.

Seek him then my friends impartially: enter into your closets: do as the noble Bereans did, when they heard the doctrine which the servant of Jesus Christ delivered to them, they searched the Scriptures diligently to see whether these things were so; and the apostle said "these were **more** noble than those of Thessalonica, because when they heard the truths of the Gospel they searched diligently;" they did not let them pass by unnoticed; as it were in at one ear and out of the other, but searched diligently to see whether these things were so.

I believe that if this were the case with some that are now present, they would indeed be made wiser than some of their teachers: though I believe I have fellow-labourers in the gospel of Jesus Christ, among the various professors, under every christian name, yet I believe, and with all the charity I can attain, that there are far too many who have entered into Christ's church with sinister views; that are making it a living and competency for support in this life, more than preaching the Gospel for Jesus Christ's sake. Yet I say,
I believe

I believe I have some faithful brethren in the ministry, who labour with all their power to exalt the glory of God upon the earth; and to bring people into that condition whereon they may lay hold of the kingdom of God.

Therefore, my friends, let no man judge me as a sectarian. I wish your everlasting happiness: I wish all our increase in that wisdom which is from above; that so as we advance in years and the time draws nigh wherein we must lay down this mortal and perishing body; we may through the mercy of God be gathered to himself; and through his love, which is unspeakable, be with the Saints and Angels, glorifying and praising his name, for ever and ever, world without end.

A SERMON,

DELIVERED

On the Evening of July 11th, 1797,

By WILLIAM SAVERY.

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Taken in Short-Hand by Job Sibly.
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The Sermon.

I HUMBLY hope it is right and meet at this time, to remind you of a passage that closely engages my mind, what our blessed *Lord* and *Saviour* said to those Jews that believed in his name. "*If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.**"

I do not possess a hesitating mind this moment to declare as my belief, that there are here a large number present, who are in the same circumstances that those Jews were of old, who through the revelation of *God's* mercy in their souls, have believed on his Son *Jesus Christ*. And oh! are there any among us that are looking for salvation by, or through any other name—or any other power, but by and through the name and power of *Jesus*, methinks, I hear thy soul say with gladness, *He* is the way, the truth,

* John 8 Chap. 31 and 32.

and the life, and that there is no other name given under heaven, whereby men can be saved, but by the name and power of *Jesus*. I sincerely wish you all joy, not only in believing, but also in obeying the manifestation of that divine word, which in all generations has been as a light to the feet, and as a lamp to the path of the truly wise and chosen of *God*, who now make up a part of that holy living army gathered out of all nations, kindreds, tongues and people, who are now surrounding his throne and offering incense to *him*. You that have believed on *him*, are highly favoured indeed, and are longing to be sealed: you have beheld the inestimable privilege that his true disciples enjoy, he has caused you to long after this for the increase and the desire after the perfect blessing. And as there is a necessity for you and for me to remember, that it is only in *HIM*, and by *Him* that we stand. And that many have begun well, and done well for a time—they have manifested great love for the saints, they have rejoiced in the truth for a season, but when tribulation and persecution, and suffering for the name and testimony of *Jesus* came, they have returned
again

again to the world. Many of these people would be willing to obtain an everlasting crown without filling up their measure of suffering with Christ; and these not having continued in his word, but having turned aside and rejected their first love—their master, LORD and KING, as being a hard master.

We may remember reading of many that kept following of *him* for a season, who when he spoke of what was to be accomplished, immediately they heard these things, they followed him no more. But I believe, there are many of you, that can adopt the language of those that remained following our Lord and master, when he turned round to them of old, and said in a complacent manner, “Will ye also go away?” they replied, “to whom shall we go, *Lord*, for thou hast the words of eternal life.”

Well, my fellow travellers, both young and aged, you that have early believed in *Christ*, and long to be his disciples indeed, you who are continuing in the world, be strong, hold fast the profession of your faith, without weariness, nothing doubting; sufficient is the power of HIM who taught us the way to glory, immortality

talities and eternal life, that through HIM you may come from one degree to another, to know the truth as it is indeed in Jesus—to know and enjoy that glorious and blessed love, which the children of God, who are faithful to him, are always privileged to enjoy; a blessed liberty it is, to those who have enlisted under the banner of Jesus Christ, who came into the world to open the prison door, and let every captive go free; who proclaims the day of liberty to the captive, and the opening of the prison door to them that are bound.

We have many of us occasion to remember the days of heavy bondage under the most unfeeling task-master, the days of ignorance—the days of darkness—the days of spiritual death, in which the Lord visited our souls when we were afar off, when we did not seek him; for the declaration is fully accomplished, I was found by them that sought me not. So it has been with many of us, when we were treading out of the Lord's ways, and wandering in the broad ways of sin and iniquity, the Lord has been mercifully pleased to meet us in our own way. He has arrested us suddenly, when some
of

of us were pursuing with all eagerness, those pleasures, those enjoyments, which lead the soul from God; and finally will conduct it down to the chambers of death.

Well, it is a great mercy to be thus arrested, and to have our eyes to see and behold where we are, for where the Lord in infinite mercy does condescend to enlighten the understanding, it then may be said, blessed are your eyes for they see, blessed are your ears for they hear, and blessed are your hearts for they understand.

Well, friends, the language of our blessed Redeemer lies on my mind, may you be enabled to lean on his divine assistance. "What I say to you, I say to all. Watch and pray, lest ye enter into temptation." There is no such thing as pursuing the Christian path without this daily exercise, but while we maintain watching and prayer, there is no danger to be feared, from man or the power of man, nor will the unrighteous be able to draw such aside, he has chosen them. "But I have chosen you." It is of God's mercy. He has chosen you and ordained you, that you should go forth and remain active—we ought to experience a going forward in
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our journey—bringing forth fruit, then should we have the enriching reward of living by the fruit. I am persuaded, my friends, there are some that are not far from me now, whom the Lord keeps continually in his work, and he designs to manifest greater things to them yet. He has delivered a number of you from the power of darkness, though not of the same name as I am of, as to profession of religion. I am convinced, and know that the day of Christ advances, and if you continue in righteousness, you will find it rise higher and higher. You may have seen the first glimmering of the morning light, but the Lord does not design to leave you here, but to lead you as a shepherd leads his flock, gently along. He led his followers in the beginning as they were able to bear; he said to them, “I have many things to tell you, but ye are not able to bear them now.” For such is the goodness and mercy of God, that he feeds his children as a shepherd does his flock, with food convenient for them. Perhaps the immediate transition from unutterable darkness and death, to a state of full meridian light of the gospel of Jesus Christ to the soul, would be

be almost too great for human nature to bear with; and therefore, he condescends to lead us step by step, there is the state of children in Christ—there is the state of young men—the state of strong men, and there is another state which the Lord grant we may all finally attain through his mercy, and that is, being made pillars in the Lord's house, to go out no more at all. O! that all of us may be found clothed with his righteousness, having the shield of faith, and the helmet of salvation, that all the fiery darts that may be hurled against us may not hurt nor wound. Oh! my friends, let us so run that we may obtain the prize of our high calling in Christ Jesus.—Do not let us be double minded, my mind seems very much indeed drawn with sympathy, towards the children of our heavenly father, and I wish for their preservation both on the right hand and on the left, that we may with a true heart follow on to know the Lord Jesus. Do not let us be looking too much to outward things, and wanting as it were, mountains to be removed; remember how the prince of darkness assailed even your Lord and master, when he said to him, "if thou be the

Son of God, command that these stones be made bread;" remember what the Lord said to him: "It is written, that thou shalt not tempt the Lord thy God, but him thou shalt worship and him only shalt thou serve."

I believe, you have no need to dispute of being called of God, and also of being the chosen of him, if ye abide in that work which is necessary for all saints to do in their day and place, Our Lord says, "I am the vine and ye are the branches, and as the branch cannot have root except it abide in the vine, so neither can ye, except ye abide in me." Well, what is this abiding in Christ? Why I believe, my friends, it is this. There are some who have found him in sincerity—they have found him of whom both the law and the prophets have written—they have found him in reality to their souls' delight—they have known the promise fulfilled in these gospel days, what the Lord declared should come to pass. "In these days, I will work a work in them, and dwell in them, and they shall be my people, and I will be their God." They have known the Lord and nothing else, there is no other power can raise the dead

to life, and I believe it is as great a miracle to raise those that are dead in trespasses and sin to newness of life, and to bring them into the enjoyment of that life which is hid with Christ in God, as to raise the natural body from the grave. So that if we are in the least convinced of this, we see that miracles are not ceased; for every soul that has been truly converted to God—every soul that has been dead in trespasses and sin, and has had it made known to him by the mighty power of God, that he is really so indeed, and has been livingly converted, he is a standing miracle of the power of God.

For no man can by human reason, nor by any conclusion of his own, can he prescribe rules to attain this heavenly blessing; we may sit down as long as we will, and take certain rules and modes to walk by, and wherein we ought to avoid the snares and temptations which may annoy our passing along, but we shall most assuredly find that without the revealed power of God for our help, all these resolutions will be nothing more than characters written in the sand, that a strong and powerful wind of temptation

tation will carry it away, and we shall of course go with the stream.

Oh! my friends, let us continue in that word which called us to life, whose power will continue the enjoyment which the apostle speaks of, "and though we have this treasure in our earthen vessels that the sufficiency of the power is of God, and not of us;" that will, my christian friends, ever keep a Christian traveller humble.—It strips every one of all self righteousness, for we have only Christ our righteousness, and we have no righteousness but that which we do receive—we have no proprietary in it at all. We must wait for it, and the Lord must grant it us in his own way and time. And the true Christian spirit, is an humble, waiting spirit, with an eye single to the glory of God. For if thine eye be single to God, thy whole body shall be full of light, but if thine eye be evil, then thy whole body shall be full of darkness, if thou art not looking to the author and finisher of faith, but some other way: if thy thoughts are scattered here and there, and looking outward for any thing to relieve thee, then instead of attaining light thou gettest darker
and

and darker. And if those that were once light become dark, oh! how great is this darkness; and the Lord suffers them to dwell in this darkness, and the last state of these men is worse than the first, this I am bold to say, as my belief. So that the Church of Christ has never had greater enemies than those, who having tasted much of the Lord's mercy, and being in some degree enlightened, yet they in the end have proved unfaithful, and turned their backs upon him like Judas. I wish with all my heart, you, my dear beloveds, both male and female in the Lord, may hold on your way.—Stand ye fast in the glorious liberty wherewith Christ has made you free, let no man draw you back again to the yoke of bondage, keep your place, and keep fast where the Lord has brought you. He will lead you more and more into the glorious manifestation of his power. Why this has been the way in all generations, we need not be over busy, or over anxious about it, if we abide in the truth, ever looking to him, saying in our hearts, thy kingdom come, thy will be done on earth as it is in heaven. If we can truly come to this state with all the powers of the soul,

then I can say the soul's redemption is half done already, the work is half gone through which our souls long for. Notwithstanding, I believe there is no perfection here, and the highest state of men and angels, is that of coming to God in humble resignation, and he has said, "Him that cometh to me, I will in no wise cast out. Oh! let us continually watch and pray. My dear beloved brethren and sisters, I longed to see the countenances of you once more before I left this favoured city, I longed to see many of you that I now see, that we might take counsel together—that we might go up to the house of the Lord together—that we might renew our covenants, and that it might be an evening never to be forgotten—nor never to be repented of either in time or to the endless ages of eternity. Then will it be an anointing from the Lord, to you and to me if we keep on, and having the shield of faith and the helmet of salvation, we shall shew forth what the Lord has done. My dear friends, I feel a loving invitation towards you, that have not been favoured to come to a resolution to serve the true and living God, with
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all their time, talents and substance—I want some of these to draw nigh and partake of the Lord's mercy, who is in this day in a marvellous manner stretching forth his arm to encircle thousands and tens of thousands within the glorious fold where he feeds his flock—where he causes them to lie down and where none are able to make them afraid.

Oh! my friends, the Lord's power is revealed through many infirmities, there is not one jot or tittle of which I believe will fail, or not be accomplished which has been spoken by his prophets, many of the prophecies are clearly and literally accomplished already, and the Lord is graciously in the present day, investing his power with his servants for the fulfilling his prophecies, even the Ethiopian is stretching forth his hand to God and his Christ, they are drawing nigh, and the coming in of the nations appear to be hastening. I do not wish by any means to soar in fields of imagination, but I think I have been with many pious Christians who really are convinced it is so:

Oh! that we may when we are favoured with the spirit of prayer and supplication at the

throne of grace, pray to go forward, that we may experience that glorious and blessed day. Our days are passing on, a few more years over many of our heads and our sun must set—the curtain of the evening will be drawn between us and all visible things. A day of prosperity is hastening on, a thousand times more glorious than the enjoyment of all temporal blessings.—A day is coming, when it will be said, time is no more, and then all these things which perish with the using, will be nothing more than a clod of earth, all the enjoyments of this earth having passed away. But if you are found at a throne of grace, the Lord Jesus Christ will give you a crown of glory for ever incorruptible and that will never fade away; where there will be no room for sorrow. And I am persuaded, that a true Christian passing from a state of mortality to a state of immortality, may be a little compared to passing out of a dark into a glorious dignified mansion. It is a light inconceivable and glory inexpressible. He brings them here in this state to know that if they keep the commandments which have been given to them having been favoured to put on Christ, that he will

will receive them in his father's mansions where he is gone before them. There is no doubt of it, to these death has no terror, the sting of death having been drawn.

My beloved friends, let us with one accord draw nigh and receive the cup of blessing from the hand of our merciful God, and take it with thanksgiving, let us unite with one accord, with one heart, and one mind to him, and say to him, Lord, here am I, do with me what seemest good in thy sight, only suffer me to be a disciple of thine; it is this indeed will draw down the blessing to you—it would make you disciples indeed, and you would know the truth, and the truth would make you free.—It would bring you into that glorious liberty which the sons of God enjoy through his divine favour, it would set you free from the yoke of bondage, which many of you are brought into, for indeed the whole creation are under these yokes of bondage. Christ is the appointed Saviour and deliverer. Come my brethren and sisters, enlist yourselves in your various situations and capacities, with one accord under the all-conquering captain of our salvation, who will lead

you forth conquering and to conquer; who is saying at this time, "Him that cometh to me, I will in no wise cast out, and none shall be able to pluck them out of my hands."

A Prayer after the Sermon.

O LORD GOD of mercy, thou art one common Lord of all thy people, and thy children cannot do less than adore and magnify thine unutterable love, thou who art stretching forth thine arm all the day long, to bring back all that have strayed from under thine holy protection and defence, and wandering in byeways and crooked paths, which will finally end in unalterable separation from the glory of thy presence. O Lord, there are those in this assembly,

sembly, and thou seest them, who feel they are unworthy of thy gracious dealings, and they approach thee with blushing of face. Only oh! Heavenly Father, confiding in thy gracious promises we are emboldened to draw nigh and intercede for a blessing upon the present evening, that those whom in the riches of thy mercy thou hast been pleased to bring as from a distant country—from a land of darkness and of death, to behold the glory of the gospel of thy dear Son our Redeemer, that those, oh! Heavenly Father, may think of renewing the covenant which they have made to follow thee wheresoever thou art pleased to lead them. Oh Holy Father, thou knowest that none are able to keep their covenant with thee but as thou art pleased, by the same power which thou hast revealed to them to make covenant with thee, continue to be our protector and defence on every side. Oh! Lord, we pray thee suffer not one of those who have believed on thy name, to halt in their minds or turn aside after lesser and inferior things, and withdrawing from that glorious and incorruptible crown, which thou hast laid up in store for those that continue
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following on to know thee, whom to know is eternal life. Oh! Holy Father, enlighten them day by day, enlarge their hearts more and more to the glorious mystery of thy kingdom, pour forth, we pray thee, thy loving and abundant kindness, that they may more and more with holy confidence be enabled to go on their way rejoicing in the Lord. Oh! Father, we pray thee be with us in the hour of temptation, suffer us not to fall, let thine arm be around us. Oh! glorious Lord, be near unto us, that through thy great and good Spirit, we may after having done all stand fast in the glorious liberty wherewith through thy dear Son, thou art preparing us; we commend our cause to thee, knowing that thou art able, and hast given a promise to keep thine own wheresoever they are, whether assembled or separated from each other. Blessed Father, as thou art pleased to call thy servants to labour in thy vineyard, we humbly pray thee, be mouth, and wisdom, strength and utterance to all from season to season, of every name in thy professing church, that so they may preach thy word with the demonstration of thy Spirit and with power,
that

that many that are afar off being baptised under the renewed influence of thine Holy Spirit, overshadowing the assembly of thy dear people, may be brought in unity with all the ransomed race, casting down every high thought and every lofty imagination, their souls may exult in living accents of praise, glory and honour to thee, the Lord God and the Lamb, who lives and reigns for ever and evermore. Amen.

A SERMON

A SERMON

PREACHED AT
DEVONSHIRE HOUSE,

On Thursday, June the 1st, 1797,

Chiefly addressed to Young People,

By WILLIAM SAVERY,
Of North America.



Taken in Short-Hand by Job Sibly.

Never before printed.



A Prayer by William Savery.

HOLY and blessed Father, thou hast been in all generations the joy and consolation of thy humble children, who have sought thee in uprightness of heart. And remembering how rich thou hast been in mercy to us—how great in condescension in days that are past and gone, those whom thou hast prepared in this assembly are thereby encouraged to look towards thy holy habitation, and to implore a blessing upon the present congregation now gathered before thee. Thou hast made us oh! Father, deeply sensible that all our weak and feeble efforts for the promoting of thy glory here upon earth, must be unavailing without thou sanctify the work, without thou art pleased to break the bread and bless it, thy poor servants never have, nor ever can have wherewith to distribute to the multitude.

O! Holy Father, and Shepherd of this flock, we humbly pray thee to command a holy solemnity

nity, and cause thy powerful voice to be heard in the temple of our hearts, that so, O! Father, all that is unworthy to be cherished there, every displeasing and unholy thought may be driven out and made to vanish at thy glorious and blessed presence.

Thou beholdest us, O Lord, surrounded with many infirmities, thou knowest the coldness, the languor and the insensibility which often takes possession of our hearts.—Thou knowest how prone we are to wander from thee, even in our solemn gathering together, and thou alone art able to prepare thy servants to offer up unto thee a sacrifice in righteousness, of unmixed love, adoration and praise. Therefore, O Father, we beseech thee to look down upon the young of the flock, many of whose hearts thou hast made sensible of thy goodness—who have eat and drank in thy presence, and in their hearts thou hast mercifully pleased to teach the holy and blessed precepts of thy law.—O Lord, thou beholdest their weakness, thou seest that in many of them the remembrance of thy tender mercies are passed too soon away, like the early dew and the morning cloud.

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We humbly and reverently pray thee, to cause thy all-powerful word more and more to be heard, so as to affect the glorious work that thou hast designed to bless thine heritage with, so that those that are now present, may be sweetly gathered to thee; and that every high thought, every exalted imagination may be humbled in thy presence, that so Lord, this may be a day sanctified unto thyself by many; that thou may'st feed them with food convenient for them in their different capacities, and according to their different states and conditions.

Oh! Father, we pray thee to look down upon those, whom in thine unerring wisdom thou hast seen meet to call forth to preach the word of reconciliation to others. Oh! Father, thou knowest we always need of thee. Oh! do thou go before us in all the various services which thou requirest of us for the promotion of thy great and glorious cause upon earth. Father, be with us, council and teach us what thou wouldst have us to do. Oh teach us what we are to do or suffer, as thou in thy wisdom may seem meet to provide; that in all things thy name may be glorified and thy power obeyed,
that

that so whether we are in poverty or riches—whether we abound or suffer want, we may in all things acknowledge thy goodness and adore the dispensation of thy wisdom. Thus, Father, we would desire to look unto thee, and with one accord confess our own unworthiness for thy manifold mercies that are past, as well as for recent ones that we have received at thy holy hand. And that thou hast been graciously pleased from season to season, to cause thy presence to be known in the assemblies of thy people.

Oh! glorious Father, be not only with thy gathered people and church, which thou hast so long been pleased to water, and to send them celestial rain from heaven. But we humbly pray thee, to be with those scattered sheep that may be said to be up and down in the wilderness, who are without delegated shepherds. Oh! holy and blessed Father, thou hast many thousand sheep that are not of this particular fold, and thou seest them in their secret approaches unto thee, thou knowest their description—thou knowest how much some of them have

have been caused to drink the bitter waters of Marah. Oh ! suffer us we pray thee, to intercede on their behalf, that thou in thy wonted mercy and loving kindness, may'st remember all thy people, and cause them to drink of the fountain of living water, and to partake of that bread which cometh down from thee. Oh ! do thou be pleased to bless it to their souls for their refreshment, that so Father, those that sit in solitary places may rejoice in thee, the Lord. That the widow's heart may be made to leap for joy in thy presence, that the prayers and tears of these may ascend up to thee, who ruleth in heaven and in the kingdoms of men. That so thou may'st continue to be a father to the fatherless, a husband to the widow; and we humbly pray thee in the riches of thy mercy, to turn the nations that are at war into peace. That so, Oh ! most glorious Father, the kingdom of thy dear Son, our glorious and blessed Redeemer may more and more be spreading here upon earth, that thousands and tens of thousands may draw nigh unto thee. So that they with one accord, together with those whom thou
hast

hast already gathered into a sense that thou art good and worthy to be served, worshipped and adored, above all, may take the cup of blessing from thy hand, and render up unto thee glory and honour, thanksgiving and praise, both now and for evermore. Amen.

The Sermon.

IN looking round and casting my eyes upon this assembly, I was ready to say, surely there are hardly any people who are more loudly called upon frequently, and solemnly to say, within themselves,

*"How much owest thou unto my Lord?"**

When I compare the abundant blessings (for even the dew from heaven and the fatness of the earth) which have been in so distinguishable a manner poured down upon this part of the Lord's vineyard, with the lot of many thousands that have come under my observation in the course of the last nine months. You have not only the comforts, but even the superfluities of life, some of you my young friends are partaking of. How plentifully and how delightfully are you supplied from time to time, and how carefully are you watched over, so that neither summer heat, nor winter storms are suf-

ferred to wound or afflict you. You the dear precious young people of this place and of this country; when many thousands and tens of thousands who are equally the objects of redeeming love with you, and for whom the Saviour of the world suffered and died. Who are not enjoying in hardly any degree of comparison the same blessings which you enjoy. How many poor of young and tender years, have I seen obliged to turn out morning after morning, wandering with the coarsest food and the meanest of apparel, over rocks and mountains, with a few sheep. And who have been obliged to lie down (not in beds of down nor in ceiled houses you may suppose) often with only the naked earth for their bed, and the coarsest of all its productions for their food. And yet at seasons, I have seen them enter into houses of worship, where there was no priest (as they were destitute of ministers) they have prostrated themselves in solemn silence, and no doubt (for I am sure I have no doubt of it) they offered up their acknowledgements of gratitude to GOD. Which has often rent my heart, and I have said how much more have many thousands

sands such as you occasion day by day to lift up your hearts with your hands to your bounteous benefactor in acknowledgement of his unmerited kindness to you. For where the Lord has done many mighty works, and where he has shewn himself in an extraordinary manner as a bountiful giver of all things richly to enjoy, there is more required of you, for in proportion to the Lord's favours, remember we are to become his debtors. For what hast thou that thou hast not received, or who has made thee to differ from another, is it not the Lord's doings—is it not from the condescension of HIM who ruleth in heaven and over the kingdoms of men? Well, my friends, there were a people formerly whom the Lord had abundantly distinguished from all the families of the earth, but many of these turned their backs upon HIM, and became an ungrateful people; they forgot the Lord's mercies, they turned them into wantonness, they rejoiced not in the gift of his bountiful hand, they did not attribute gratitude to the divine author of all. So that the inspired Prophet, in the name of the Most High, takes up this remarkable language con-

cerning this people. "Hear oh! heavens, and give hear oh! earth, saith the Lord, I have nourished and brought up children, and they have rebelled against me." He not only called heaven and earth to witness to their ingratitude, but he called the beasts of the field into comparison with them, in a manner that ought to have made them hide their faces with confusion and blushings, when he said to them, "The ox knoweth his owner, and the ass his master's crib, but my people do not know me, Israel does not consider." The faithful prophets in that day, were often brought into mourning and lamentation over them. "Oh! that my people were wise, said one of them, that they knew this, that they would consider their latter end. That they would remember what will be the final issue of their departure from the living God." Well, my friends, the Lord's arm was again and again stretched forth to that people to save them; "For as a father pities his children, so the Lord pitied those people." And I believe, his pity and compassion is extending now, even to the most ignorant and the most ungrateful, and he is stretching his arm all the day

day long. Yet he not only from season to season stretched forth his arm unto them to receive them, but he also warned them, that if they did not keep to him, that if they turned not away from those things which offended him—which they loved more than him, that a day of despal should come. “You have I known above all the nations of the earth, and you I will punish.” Well, friends, it is not often, nor do I believe it will be at this time my endeavour to deal out amongst you the terrors of the law, but we endeavour to hold forth an invitation to you in the love of the gospel, which I trust I feel amongst you at this time, to query solemnly with yourselves, not only what you owe to so gracious a benefactor, but also my dear young friends, what you shall render to him for all his distinguished mercies to you.—Do you not feel your hearts ready to join in, saying, with one accord, Lord we are unworthy, and thou seest that we have nothing that we can offer, prepare thyself the offering.

My young friends, do not, I beseech you, lightly treat the honest labours of those, who in obedience to what they believe to be of divine

command, have forsaken their pleasant enjoyments in this life, that they may be made useful instruments in the hands of the Lord of Hosts, to the inviting and gathering in of many thousand souls, to turn to him the Lord, with full purpose of heart. Oh! my young friends, may the goodness of the Lord towards you lead you to humble yourselves. Do you conceive, my young friends, any one of you, that you have any thing to be proud of, because you have been distinguished from such as I have been speaking of? No, I trust you are too sensible; but I know that the deceiver is ever near and would exalt you—would raise you up and set you upon a pinnacle of dangerous honour. Oh! take no delight in these things, for he will tempt you often to look and admire, and perhaps to long after the glory of this world, he will take you up to an exceeding high place, and shew you the kingdom and glory of the world, and he will endeavour to persuade you as he did my own soul, to fall down and worship him—to give up your heart to him, and all these things will he give you, that he will bring you into admiration in the world, and he will

will crown you with earthly glory—he will favour you with worldly pleasure, and you shall drink of them to the full; only fall down and worship him and give up your heart to him. I know that you are as liable to be deceived as I was in this manner, therefore with sympathetic feeling to you, the language of my travelling spirit for you is, that the Lord Jesus Christ may be formed in you, that so his power being known and formed in your hearts, it would break down all the powers of Satan. So that when you are tempted to look after those things which would lead your hearts further into the favour of them, he will grant you power to resist his temptations, as his temptations ought to be resisted if you early receive him in sincerity in your hearts, and he will cause the language of your soul to be on such an occasion, “Get thee behind me Satan, for thou savourest not of the things which are of God, but of those which are of men.” He will lead thee into solid substantial peace, and happiness here and in the life which is to come. So that my tender young friends, let me beseech and desire you in your youth, to choose the paths of light—

to suffer the Lord's blessed spirit to lead you into the footsteps of the flock of his peaceful company, into the way that they have trod in all generations and in all nations. It will be happy for you to walk in this way, though this way is often a way of much sorrow, and the entrance to it a cross to flesh and blood; there may be a great many tribulations to pass through before you come to the enjoyment of that peace which surpasses all understanding. I say this may be the case, because I know from some experience, that there are a vast number of tribulations, and a great variety of crosses to be met with in following our own inclinations, and that satan is a harder and more cruel master a thousand times over, than the one I would wish you to be in obedience to. My young friends, how many have suffered him to be a hard master, have you not known him to be a hard task-master indeed? How has he followed some of you, my young friends of my own sex, after you have been wandering in the paths of licentiousness, after you have been in the paths of folly and wickedness for a few hours, of what the jovial world calls enjoyment and pleasure.

pleasure. How many bitters is there after one
 of these revels, to those that are spending their
 days and their nights in wantonness and rioting?
 If we could draw the midnight curtain when
 they are left alone, and if we could be in the
 least degree sensible of the feelings that sur-
 round them, after they are brought to think of
 their latter end, and to advert to that silent and
 certain approaching season, when they must
 bid adieu to all these things. I say, if we could
 look into their breasts at such a season, oh! we
 should there see what a hard task-master many
 of the sons of licentiousness have been serving.
 That by every consideration worthy of a rational
 being as well as of a Christian. Those for whom
 the glorious and blessed Redeemer of the world,
 suffered and died. We are called upon, and
 you are called upon, my dear young friends,
 now in the flower of life, to give up your
 thoughts and affections to love and serve God.
 Above all, gratitude calls upon you, if you
 love peace and happiness, this calls upon you.
 And if you look forward to that solemn day
 that is hastening, and if you wish to lye down
 your head upon your pillow with ease and
 quietness

quietness to the soul, when you are about to leave mortality, and when a thousand worlds could not purchase it for you.

Then my young friends, resolve to make covenant with the Lord, I say, you will not find it easier, for every step now is a journey I am persuaded. But satan will assault you, and after he has tried you with one temptation to deceive you, he will try you with another, and he will vary his temptations. I believe there is no time of life wherein a true sacrifice is made to the all-bountiful Creator and giver of every good and perfect gift, but is accepted. Yet those who offer up to him in their youth, morning and night, that resign up their talents, their substance, and all that they have to Him, the great and glorious giver, will escape many snares, and will finally, most assuredly attain a crown of eternal glory. Oh! you have many talents, there is a field of labour in the cause of virtue, in the promoting of benevolence, in the happiness of our fellow creatures. Your talents are exceeding large and extensive, and if you had more talents and more time than any of you will have, and more of the world's substance

stance to offer on this occasion, I believe, when you come to die, you will see that the peace of God will then crown it into a gladdening hope, that a glorious immortality was purchased for you.

Many have passed out of this life with that holy serenity of soul, the Lord has magnified his name in their dying moments. What loud preaching ought it to be to us, when we have seen this—heard—or read of those who have put off their mortal tabernacles, they were like servants waiting for the coming of the Lord. Oh! they have said, “Lord Jesus, come quickly, thy servant is ready;” and they have said like Paul, “I long to be dissolved, that I may be with Christ, for HE is my joy, he is my hope, he is my everlasting friend.” Oh! my precious young friends, prize the privileges the Lord has granted you day by day.—Redeem the time as it passes along, do not suffer a day to pass over you without offering up something to God, for if you begin early in this excellent habit of soul, to offer up every day something to God, I believe that even the least offering that you can offer with sincerity, will be accepted; and
all

all you give will enrich you more and more. It is the peculiar blessing of those that offer up to God, that all they offer and all their sacrifices, enriches them more and more. And above all, let me entreat you to be continually mindful of what I have stated, how much you owe to the Lord, that when you lye down upon your pillow in the evening, oh! my young friends, I hope you love to turn to God at these seasons; what donot you pray? Do you not offer up praise? Is there any present that do not? Are there any here, that can pass over day after day without seriously reflecting by whom they live, move, and have their being, and what they owe to HIM, let me entreat it of you, that you be so no longer.

Can it be possible to be a Christian without prayer and praise? No. For as it is the enjoyment of the redeemed and the sanctified spirits in heaven, so my young friends, we must in some measure know it to be the enjoyment of the children of our Heavenly Father, while here upon earth. For if we do not sing the song of Zion and the redeemed upon earth—I do not believe we have reason to hope, we shall be
able

able to join the songs of the redeemed in heaven. Oh! that those that would enjoy what they do, might do what they have to do quickly; for what we do, we must do quickly. No time is to be lost if we would enter into the kingdom of God; (and I believe his blessed kingdom is hastening apace!)—if we would be of his redeemed, and if we would be prepared for the general assembly of saints and angels, cherubims and seraphims, in the kingdom of the Lord and of his Christ,—let us now begin with one accord, and sing praise, glory and honour to the Lord God and the Lamb, who lives and reigns for ever and ever.

THE END.