THE

THEOLOGICAL

AND

MISCELLANEOUS WORKS

OF THE LATE REV.

WILLIAM JONES, M.A.

MINISTER OF NAYLAND, SUFFOLK.

TO WHICH IS PREFIXED,

A SHORT ACCOUNT

OF HIS

LIFE AND WRITINGS

BY WILLIAM STEVENS, ESQ.

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A

LETTER

to

THREE CONVERTED JEWS,

LATELY

BAPTIZED AND CONFIRMED

IN THE

CHURCH OF ENGLAND.

"When thou art converted, strengthen thy Brethren."

Luke xii. 32.
MY CHRISTIAN FRIENDS,

For your late happy conversion to the Christian Religion, I am more than thankful; I glorify God for it; and I am persuaded, all true believers in Jesus Christ will do the same: for you are now become the children of Abraham's faith, and heirs of the promises made to him. Before, you were only the children of his nature, as your Jewish brethren are: and if we lament over them, as over those that are dead, we are to rejoice over you as persons who are alive from the dead. We are much surprized when a single Jew becomes a Christian; but that three should become so at once is a great event; which would give us great encouragement, if we might presume to consider it as the first fruits of an harvest not far off; when your nation shall have their eyes opened to discover that Jesus Christ, whom they despised and rejected, is the true Saviour of the world.

The Christian Religion in these last days having assumed various forms, and being even without form; I am thankful that the good providence of God hath directed you to that form of it which is still preserved by the Church of England; as sound a part of the
Church of Christ, *in its profession*, as is to be found this day upon earth; I wish we might say as much for its discipline; and from it you may certainly receive what the Church of Christ hath to give. On one side of it we see the errors and usurpations of the Church of Rome; on the other the lamentable divisions of the sectaries: who are to be peaceably admonished of that certain ruin which division must sooner or later bring upon the Christian world. Your high priest, Aaron, was no universal bishop: he presided over one peculiar nation, who were the chosen people of God. And when the nations of the world were taken into one great *Catholic* church, so called to distinguish it from the Jewish particular church, there was no universal bishop, but our Lord Jesus Christ, the chief Shepherd and Bishop of our souls: and every national church was governed by bishops of its own, of whom we know the succession to these days, down to bishops of our own time: and you have had the blessing of being confirmed by one of the best of them. As your friend in Christ Jesus, I wish you to be farther instructed in the state of the case between us and the unbelieving Jews; that you may be enabled not only to stand your ground, but to perform the blessed office of leading others into the truth. Though I can say sincerely with St. Paul, "that my heart's desire and prayer to God for Israel is, that they might be saved;" yet I dare not indulge a hope, that any feeble efforts of mine, or any thing I can teach you to say, will have effect on the Jews as a body, or on any considerable number of them, after they have so long resisted the arguments of wise and learned men. Whenever that shall happen, and by whatever instruments, it must be the Lord's doing, and it will be marvellous in our eyes. But the cause should never be
THREE CONVERTED JEWS.

neglected: it is not to be given up in despair; for St. Paul assures us God is able (there is therefore no determination to the contrary,) to graft his people in again into their own olive, if they abide not still in unbelief. And the most promising method we can pursue, is to make use of their brethren whose eyes are opened, and by them to present a new sort of evidence, which Jews are not prepared to answer or evade. The evidence I mean is that of signs; such as our Saviour himself gave them from the Scripture of his own future resurrection. He gave them the sign of the prophet Jonah, swallowed for three days into the belly of a sea monster, and cast up alive upon the land. If the books of the prophets had been half filled with predictions in words, this one sign will have more force than them all on those who believe the fact: which, how it is possible to believe, without also believing the fact foreshown by it, I see not. Because there never would have been so strange a fact brought to pass in the world, as the return of Jonah from the belly of a fish; but for the sake of the resurrection of Jesus Christ from the heart of the earth, which in due time was to follow: and in the mind of God, the fact of Christ was before the fact of Jonah.

This is the sort of evidence I would use, to prove what the Jews disbelieve of Christ and his religion. Men disbelieve truth, because they have first embraced error, and cannot part with it. This we shall find to have been the case with the Jews, whose errors were these following.

That God had promised to them in their father Abraham the possession of the land of Canaan; that is, the enjoyment of this present world; and that they were to serve him with this expectation. This was their first and greatest error; the foundation of all the
rest. For from hence it followed, that the kingdom of their Messiah was to be a kingdom of this world; and as Jesus of Nazareth did not affect such a kingdom, but declined it, they concluded he could not be the person; and that God had showed it, by leaving him to be despised, persecuted, and put to a shameful death. Concerning themselves they thought, that as God had chosen them for his people, they should never fall away, and be separated from him. That their law and their temple being intended for perpetuity, would never be abolished. And, lastly, that the Church of God and its privileges could not be extended to the Gentiles, and that the Gentiles never would be taken into it.

Such were the doctrines of the Jews when Jesus Christ came amongst them. In these doctrines their teachers had brought them up; and by the prejudice of their education they thought them all true; but they were every one false, and the New Testament hath taught us how to answer them.

REFUTATION OF THEIR FIRST ERROR.

God, they thought, had promised them the possession of this world in their father Abraham. To this we answer, that such could not have been the sense of the promise to them, because it never had been so fulfilled to Abraham to whom it was made. The life of Abraham had not been a life of possession and enjoyment, but of trial and pilgrimage, from the time when God first called him, to the end of his days. He was commanded to leave his country and kindred, and go out as a stranger into a land, which, as he had never seen, could only be an object of his faith. When.
he was removed into the land of Judea, no inheritance was given him in that land, not so much as to set his foot on: he had no possession in it, but a place for a burying-ground; and that he paid for with his own money, that it might never be mistaken for a part of the promised inheritance. Isaac and Jacob, who were heirs with him of the same promise, led the same kind of life, confessed themselves pilgrims and strangers upon earth, and died without receiving any possession in this world.

How did it happen then, that their posterity, who had this history constantly before them, should make so fatal a mistake? How came they to be so ensnared by this world; so irrationally, so totally contrary to the example of their forefathers? The case was this: to the obedience of the law, which came afterwards, the rewards of this world were promised. Thus it came to pass, that the Books of Moses contained two sorts of promises. To the obedience of faith, such as was the obedience of the Patriarchs, the spiritual promise of the other world was given, as in those words of God to Abraham: "I am thy shield, and thy exceeding great reward." But to this the Jews were blind; and seeing the present world also promised to another sort of obedience, they fixed upon that, and there they stopped. The mire and clay of this world was from thenceforward upon their eyes; and so they could not see what their forefather Abraham would have seen, and have leaped for joy at the sight: for to his mind, who had given up the world for God, there were none of these impediments. A misunderstanding of the law, which came afterwards, did all the mischief, and does to this day. This was the first error of the Jews, and is now their great stumbling-stone.
REFUTATION OF THEIR SECOND ERROR.

Their second error was in consequence of the first. Jesus Christ did not put them in possession of this world, therefore he could not be the person they expected. And they were obliged to determine, before they examined his credentials, that he was not the Messiah: and then made their own vile treatment of him an argument against him. But here again they were blinded, and proved the very thing they meant to deny, by fulfilling the Scripture. For had not Jesus Christ been persecuted by them, he would have been neither a Saviour nor a prophet to them; for thus had saviours and prophets been persecuted by them before; and that with such singular circumstances, as to foreshew, in a wonderful manner, what the great Saviour and Prophet of all should suffer from them. Examples of this might be multiplied: but two, which are full to the purpose, will be more than sufficient. The first is that of Joseph; a man wise, innocent, and great, beyond the example of any before him: but envied and hated by his brethren, and sold for a slave to heathen Egyptians. His enemies intended this for his ruin, but God turned it all to good, and highly exalted him. Heathens, to whom he had been sold, bowed the knee before him: his own family were preserved from perishing; and thus he became the Saviour of all, to whom every knee should bow, both of his own family and strangers. But see how this man was treated: look at him, and believe your eyes. He was persecuted and imprisoned under a malicious and false accusation. He was sold, and by his own brethren, who ought to have loved and admired him. And if
you look into your Bibles, you will find it was Judah who contrived the selling of him, of the same name with the traitor who sold Jesus Christ: and the representative of the whole Jewish nation. When I read these things, I am astonished. Here is a man perfectly just and innocent, so humbled, as never innocent man had been humbled before. He is an humble man, so exalted, as never humble man had been exalted before; and it was all from God, who had given to him a prophetic spirit. We have here a sort of evidence stronger than prophecy. A sign so exactly suited to the thing signified, as if the truth itself had been acted beforehand. Joseph did not indeed die and rise again; but he was cast into a dry pit, and came out of it alive. He was not actually crucified; but he suffered with two malefactors, and he promised life to one of them. How could his history come nearer to the truth? But there is a circumstance still behind, most remarkably to our purpose; for Joseph was met twice by his brethren, and at the first meeting they knew him not, but at the second meeting he was made known to them. And thus we trust it will be at some future day, when the brethren of Jesus Christ shall become sensible of their crime with the brethren of Joseph, and say in the bitterness of their souls "we are verily guilty concerning our brother, in that we saw the anguish of his soul when he sought us, and we would not hear, therefore have all our evils come upon us." O think of this, ye who with unpitying eyes beheld the agonies of your Saviour, and let your hearts, at least, be melted. How ought Jews to rend their garments when they think on these things!

They have amongst them an absurd doctrine of two Messiahs, as necessary to satisfy the different predic-
tions of the Scripture; the one a suffering character, the other glorious and triumphant. But were there two Josephs? Was not he that was sold and falsely accused, and imprisoned, the same Joseph, before whom men bowed their knee, and his own brethren fell prostrate? Think of this and confess the truth, which you are not able to avoid.

Such is the history of Joseph: after which let it never be objected to the true Saviour, that he was persecuted and afflicted; for so it was to be according to the Scriptures. And we have another great example of it in the person of Moses, who said, "a prophet shall the Lord your God raise up unto you of your brethren like unto me." And the likeness appears as soon as they are born: for at the time when Moses was born, there was a massacre of Hebrew infants, from which Moses escaped in a wonderful manner. At the birth of Christ there was a massacre of Hebrew infants in Bethlehem. Herod knew not what he did; but he acted the part of Pharaoh to fulfil the Scripture, and shew that a Ruler and Deliverer was born to the nation of the Jews. The wise men of the East said, "we have seen his star, and are come to worship him." And if there had been such wise men at Jerusalem, they might have said, we have seen the massacre of Hebrew infants, and thence let us conclude, that a prophet like unto Moses is born amongst us. The first time this Moses offered himself as a deliverer to his people, they took him for a destroyer, and said, "wilt thou kill me as thou didst the "Egyptian?" He supposed that his brethren must have understood his design, but they understood it not, and put him from them. What a promising appearance was it to people, crying and sorrowing under oppression as they were, that an Hebrew should come
out of the court of their tyrant Pharaoh, to take part with the Hebrews against the Egyptians! We should expect they would have received such a man as an angel of God: but they were blind, and objected that to him as a crime, which was a sign of his commission from God to be their deliverer. When he would have restored them to peace, they insolently demanded, "who made thee a ruler and a judge?" Thus was that Moses treated, whose memory they now hold in honour. They know now, that God made him a ruler and a judge: but in the day of their visitation, they knew it not, when it most concerned them to know it, and when all circumstances concurred to make it desirable, and render it intelligible. Their ignorance drove Moses from them into an heathen land, where he formed an alliance, and had a family of heathen extraction. On a review of these circumstances, we may now say in the words of the Scripture: This Moses whom they refused, the same did God send to be a ruler and deliverer, by the hands of the angel which appeared to him in the bush. They refused him; but God gave him a commission from heaven: their refusal therefore was no argument against him; but it gives us a very strong argument against them, inasmuch as it sheweth plainly to all that understand the ways of God, and the words of Scripture, that the same people who had refused Moses, should afterwards refuse Jesus Christ: and we appeal to the whole, as a proof that Jesus Christ was the true Messiah: and let the disciples of Moses think of it. When the facts of Joseph, and Moses, and Jesus Christ are laid together, the evidence thence arising is so full, and of so peculiar a sort, that it appears to me irresistible.

The first two and greatest errors of the Jews are
answered. Jesus Christ did not give this world to them; for it was not given to Abraham, so much better than they were, and to whom the promise was first made. His lot, like that of Christians, was tribulation in this world, and reward in another. Jesus Christ was persecuted and rejected by his own people: but so were the greatest prophets and deliverers before him: and if it had not been thus, the signs of the Scripture could not have had their signification.

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REFUTATION OF A THIRD ERROR.

If we go on to examine the other false doctrines of the Jews, we may not find them so considerable as the foregoing; but still they were such as had great weight in producing their apostacy. Knowing themselves to be the chosen people of God, they presumed on their privilege, and were confident they should never be cast off. But why so? They had been cast off before, and therefore certainly might be cast off again, upon a like occasion. They forgot Moses in the wilderness, when he was absent from them in the Holy Mount; and changed the God who had brought them out of Egypt, into an idol, and offered sacrifices to it; though Moses, while absent from them, was present with God; for their sakes, and on their business. This was a dreadful crime; and all Jews are sensible of it. They say there has been a grain of that golden calf in all the calamities they have suffered since. But to this sin they added many others; and committed many shameful idolatries; for all which God turned, and gave them up to worship the host of heaven; till they were carried away captive into As-
THREE CONVERTED JEWS.

Syria, where ten of their tribes were lost: and after that the rest were led captive to Babylon. If all this had happened to them, it might happen again: and if their crime should be greater, their separation from God would be greater. And so they have found it. Like Cain, and for the same crime, the murder of a righteous brother, they have been fugitives and vagabonds, not at Damascus or Babylon, but in the Earth; scattered over all the world; and with a mark set upon them to distinguish them from all other people: not but that the Turks have the same mark; and very properly; for they are to be considered as Jewish Heretics; and our Unitarians, who are of the same stock, ought to have the same mark.

How strange and deplorable after all this, that Jews who had so shamefully apostatised, and been so severely punished, should yet be inflated with a persuasion, that they ought always to have kept their place and nation. For their idolatry they were carried to Babylon; but by murdering their Messiah, they fell into the condemnation of Cain, and became fugitives and vagabonds in the earth, and hid from the face and worship of the Lord. Are these the people who thought they could never lose their country? But they who had lost it before might lose it again. So deeply as they must feel this error, wonderful it is that they do not see it; but this they never will do till God shall open their eyes.

REFUTATION OF THE FOURTH ERROR.

The Jews had another false opinion about their Temple. They concluded, that as it was built for its own sake, it would be perpetual. But it was not built
for its own sake. Moses had given them to understand, that it was only a copy of an heavenly and permanent original. In the form of a tabernacle, which it had at first, it was said of it, "See thou make all things according to the pattern shewed to thee in the Mount." What is the design of a tabernacle? Is it not a House for God to dwell in? If so, that House in which God dwelleth must be the true tabernacle. But we are told that God dwelleth not in temples made with hands. The fulness of the Godhead dwelt bodily in the person of Christ, as the glory of God had formerly filled the temple. His body, therefore, was the true building, in which the temple was fulfilled; and he called it by its true name, when he said to the Jews, destroy this temple, meaning his body, which he said he would raise again. When the Jews had killed that body, their own temple very soon fell to ruins, and has never been raised since: which shews us how the nature of it was mistaken by those who thought it perpetual.

REFUTATION OF THE FIFTH ERROR.

They were under the same mistake about their law, as about their temple: for neither was that an original. Its services had a shadow and pattern of the good things which were to be under the Gospel; so that there was a sense in which the law was empty till the Gospel had fulfilled it. Jews were enraged at Christians for attempting to change the customs which Moses had delivered. But how did they change them? only by shewing their true use and signification. The law of Moses had been observed by the Jews as an outward law: the Christians made it inward and spiritual;
THREE CONVERTED JEWS.

and thus changed its old temporary form into one that was perpetual. It is not destroyed, because the spirit of it is preserved; which spirit we Christians have; and so are more truly Jews than the Jews ever were. Their law is killed, as God kills a righteous man, when the body dies, but the soul lives. Thus we have the circumcision of the heart, which Moses commanded: they have the circumcision of the flesh; which their fathers had who fell in the wilderness, and came short of the promised land. They have the Lamb of Moses, which was sacrificed in Egypt: we have the Lamb of God, which taketh away the sin of the world. We have therefore saved the law, which the Jews have lost; and our law shall never be changed, so long as the world lasts. O that the Jews had this law! they would then be Israelites indeed, and love Moses better than ever they did before.

REFUTATION OF THE SIXTH AND LAST ERROR.

But Jews never were more offended, than when it was thought possible that the Gentiles should be made partakers of the same covenant with themselves. And they were about to cast Jesus Christ headlong from a mountain, as an enemy to his country, for the most distant allusion to it. They heard Paul patiently, till he declared his mission to the Gentiles; and then they immediately became outrageous. But who shall dare to say, the Church of the Jews should never go to the Gentiles; when the first Church the Jews ever had was carried to them? The tabernacle of witness in the wilderness was carried with Joshua (Jesus) into the possession of the Gentiles: it went into Canaan while the Gentiles were in possession of
the country; and thereby showed that the Christian Church should go with our Jesus, when he should pass into the Gentile world. They who went into Canaan with Joshua were a new generation: those who came out with Moses fell with him in the wilderness. Thus have the followers of Jesus attained the promises, after the Jews had fallen short of them.

If you look at the furniture of the temple, you find a curious article which conveys the same doctrine. There was a brazen sea, with twelve oxen underneath it; with their faces pointing to the four quarters of the world: thereby showing, that the laver of Christian regeneration for the baptizing of the world should be carried out into all nations by the twelve Apostles of Jesus Christ. The Scripture has other signs of the baptizing of the Gentiles. There were many lepers in Israel in the days of Elisha:—but the prophet who was sent to none of them cured Naaman the Syrian, by sending him to wash in the sacred river of Jordan. With this fact our Saviour presses the Jews; showing them what would be from what had been; and they were not able to bear it. The Queen of the South came from a remote land of the Gentiles to hear the wisdom of Solomon; and carried back with her the religion of Solomon into her own country. This was another sign that Christ should be received by the Gentiles. And what shall I more say? Did not your lawgiver Moses go into an heathen land, and form an alliance there? But not till he had offered himself to his own people and been forced to fly from them. So the Apostles of Jesus Christ turned not to the Gentiles, till the Jews had put from them the word of life.
THREE CONVERTED JEWS.

CONCLUSION.

Such is the sort of argument, by which I would at this time refute the errors of the Jews; as being more likely to take effect upon them, than any I have yet met with. I borrow the whole plan from an inspired disciple of Jesus Christ, the blessed St. Stephen, the first Christian Martyr; who tried all I have said, and more than I have been able to say, upon the High Priest and Council of the Jews, with no effect, but that of provoking them to put him to death; the answer which power often gives to truth for want of a better. It appears that St. Paul heard Stephen's apology without being converted. But he could then hear nothing, when his mind, agitated with the fury of opposition, breathed out threatenings and slaughter. The miraculous power of God's grace was necessary to him, before the scales of Jewish blindness fell from his eyes. And the same grace, in its proper degree, is necessary before any Jew can hear these things now: and I should not dare to try the experiment now, but with some hopes that their hearts may be better prepared, and the grace of God may no longer be withheld. Then may the pattern of St. Paul be accomplished in his brethren, who shall at length believe as he did to life everlasting. Little good can be done on any other terms. I take, as nearly as I can, the same ground with St. Stephen in the 7th chapter of the Acts of the Apostles: whose apology I had often read, without being able to see the force of it: the whole seemed rather unmeaning and impertinent to my great surprise. Yet I was convinced the Jews must have seen it, because they so much felt it, and put him to death for it. After much consideration, I saw its re-
lation to the character and sufferings of Jesus Christ and the nature of his religion: and from that moment I wished, for more than thirty years, for some opportunity of trying it on some Jews in this age of the world: and the late happy conversion gives me the opportunity I wished for. In Stephen's time it did not succeed; it could not possibly, when circumstances were so different, and prejudices so violent. But times are now greatly altered, and wonderful things have intervened. Their temple which was then standing is now fallen, and has not one stone upon another. Their whole economy is overthrown. The Romans whom they stirred up against Jesus Christ, lest they should lose their place and nation, have long since, by the just judgment of God, taken away both, and dispersed the inhabitants over the world. Their land is now usurped and trodden by those Turkish infidels, who arose out of their own apostacy. All these things, and many more, have they seen: and are they still unmoved? Are their hearts so hard as they were seventeen hundred years ago? May the God of Abraham, Isaac, and Jacob forbid it! I feel myself under so much concern for the welfare of the Hebrew nation, having long been a reader of the Hebrew language; that I could take great delight in representing these things to them myself; but few of them are known to me; nor indeed should I like to talk with any one of them, unless I were first assured, that he could sincerely fall down on his knees, and beg for light and direction from the God of his fathers.

When Paul was struck blind in his Jewish unbelief, Ananias, a Christian disciple, was sent to him after a time, for this reason—for behold he prayeth—and his prayer was this—Lord, what wouldst thou have me to do?—Till a Jew can utter the same prayer from the
bottom of his heart, no message from Jesus Christ will do him any good.

You, my new fellow Christians, who are of the Jews, and must know many of them, will have many opportunities, and I entreat you not to neglect them. You now see what may be said to your brethren, on whom many unanswerable arguments have long been tried without effect; for they have their evasions ready. These arguments of St. Stephen, from the signs of the Scripture, are such as they are not prepared to answer; and though they are not new in themselves, they are of so new a sort, both to Jews and Christians, that they may excite new considerations, and lead to new conclusions. You see what a new face they give, and what new light they cast upon the law of Moses; which gives me occasion to mention a remarkable circumstance in the history of St. Stephen's defence. When Moses gave the Law, he had a veil upon his face to conceal that glory which the Jews were not able steadfastly to behold. In this apology you see another minister of God delivering the Law to them over again; but now without its veil, as it is fulfilled in Jesus Christ, under the Gospel, which is its true glory. And while he does this, his face shines: all that sat in the council, looking steadfastly at him, saw his face as it had been the face of an angel. He certainly was performing the office of another Moses to them, and doing for them what the first could not do; and I am confident, that all who listen to this new Moses of the Gospel will see farther into the wisdom of the Old Testament than they did before.

Hitherto, my friends, I have spoken to you as to those who were Jews: I wish, before I conclude, to address you as those who are Christians; and to remind you that Christians are still subject to the mis-

q 2
A LETTER TO

takes of Jews, and should be careful to avoid them. You may now call yourselves true children of Abra-
ham: if you would continue such, you must not think that your inheritance is in this world, but set your faces towards that country which Abraham expected, and which in this life is as unseen to us as it was to him. The Jerusalem he looked for is a city that hath foun-
dations, whose builder and maker is God. This was the reason why God was called the God of Abraham, Isaac, and Jacob, because he had a spiritual relation to them which continued after they were dead. He was therefore called their God, and was not ashamed of the title, as he would have been had they looked for nothing from him but temporal promises. Of the Land of Promise you may have a prospect as Moses had; but you must die before you can reach it. Do not then mistake the nature of your inheritance. Abraham had no possession till his death; he then began to take possession of the estate he had pur-
chased, to show that the righteous hath hope in his death: this was the true meaning of the Cave of Macpelah, and the expectation of the faithful Patriarchs, who are buried in that cave, is worth all the riches of all the Jews upon earth, as I hope you will think when you come to die.

If Christ suffered on the cross, the doctrine of the cross will ever be essential to his religion. There is one respect in which we are all Jews, for the natural man never did relish this doctrine of the cross; there is indeed nothing in the world he hates so much; but it is your duty to pray that you may love it and bless it, for the cross must be taken up by every follower of Christ: and if it be the cure of sin and sorrow, and leads to heaven, keep it as your life, and regard not what men say of you for so doing; for the time will
never come when your Saviour will not be rejected of the world: but think not the worse of him for that. Though like Joseph, he was hated and sold, he is "gone before to preserve life," and prepare a place for us.

If the hope that is set before you is great, so also is your danger. Your forefathers, after all the promises they had received, and all the mighty works they had seen under Moses, left their carcases in the wilderness and fell short of Canaan. This sinful world has all the temptations of Egypt, to seduce your affections from the living God; and may be remembered to your ruin as it was by your forefathers. They displeased God by an attachment to an outward religion: but no religion can be pleasing to him, without the religion of the heart, and an eye that can discern spiritual things. Having now, by your reception of the Gospel, obtained the true key to the Law and the Prophets, you ought to see farther into them every day: to which end I would earnestly recommend unto you the diligent reading of the Epistle to the Hebrews, in which their spiritual use is unfolded at large.

After what we have learned from St. Stephen, let us conclude with a prayer to Almighty God, that with the doctrine of that blessed Martyr, the light which shone upon his face may shine inwardly upon our hearts: then shall we at length see what he did: we shall see the heavens opened, and Jesus standing at the right hand of God. Amen.

N. B. The respectable persons, to whom the foregoing Letter is addressed, being a brother and his two sisters, were baptized, with
true satisfaction and comfort to themselves and to their pastor, on Monday the 18th day of March, 1799, by the Rev. George Gaskin, D.D. Rector of Stoke-Newington, Middlesex, in the church of that parish, and were confirmed, on the Saturday following, by the Right Rev. Beilby, Lord Bishop of London, in the parish church of St. Andrew, Holborn.