

event was consummated some time since; but being desirous, at least for a time, of remaining in quietness and peace, and being disposed to avoid all hasty and open profession of their faith, they, till lately, took no step which afforded an opportunity of bringing the fact under public view.—On the 20th June, however, they transmitted to Mr. Peel, for presentation to His Majesty, a most superb copy of the prayer-book of the Church of England, which that gentleman lost no time in placing in his majesty's hands. It was accompanied by the following inscription:—"To his most gracious Majesty King George the Fourth, this Book of Common Prayer is humbly presented as a testimony of their high veneration for the Liturgy of the Church of England, and of their loyalty to their beloved Sovereign, by five Jews, convinced of the truth of Christianity."

A Jewish Preacher.—Mr. Levin, a Jewish Proselyte, who studied Divinity under Professor Tholuck, at Halle, has lately been appointed Lutheran Minister at Brzezyn, where he has a flock of six hundred Protestant families, to whom he is said to preach the Gospel powerfully. The people know that he is of the Jewish nation; but so far from despising him, they seem to have a particular affection for him on that account. When he delivered his first sermon, the aisle of the church was crowded with Polish Jews. He was deeply interested about his own nation; to whom he has now a most favourable opportunity of testifying of Christ.—*London Miss. Reg.*

ON THE DUTIES OF SERVANTS.

Having thus shewn you the chief duties you owe to your great master in heaven, I now come to lay before you the duties you owe to your masters and mistresses here upon earth.

And for this you have one general rule that you ought always to carry in your minds; and that is, *to do all service for them, as if you did it for God himself.* Poor creatures! you little consider, when you are idle and neglectful of your master's business—when you steal and waste, and hurt any of their substance—when you are saucy and impudent—when you are telling them lies, and deceiving them—or when you prove stubborn or sullen, and will not do the work you are set about without stripes and vexation; you do not consider, I say, that what faults you are guilty of towards your masters and mistresses are faults done against God himself, who hath set your masters and mistresses over you, in his own stead, and expects that you will do for them, just as you would do for him. And pray, do not think that I want to deceive you, when I tell you, that your masters and mistresses are God's overseers; and that if you are faulty towards them, God himself will punish you severely for it in the next world; unless you repent of it, and strive to make amends, by your *faithfulness and diligence*, for the time to come; for God himself hath declared the same. And you have at the same time this comfort, that if any of your owners* should prove wicked overseers and use you, who are his under servants here, as they ought not to do, though you must submit to it, and can have no remedy in this world, yet when God calls you and them together face to face before him in the next world, and examines into these matters, he will do you strict justice, and punish them that have been bad stewards and overseers over you with the greatest severity, as they had more of this world intrusted to their care: and that whatever you have suffered *unjustly* here, God will make you amends for it in heaven. I will now read over to you the rules which God hath given you, in his own words, that you may see what I say is truth. "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ; not with eye service, as men-pleasers, but as the servants of Christ; doing the will of God from the heart. With good will doing service, as to the Lord and not to men. Knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye masters, do the same things unto them, forbearing, (or moderating) threatening; knowing that your master also is in heaven, neither is there respect of persons with him."

Now from this great general rule, namely, that you are *to do all*

service for your masters and mistresses, as if you did it for God himself, there arise several other rules of duty towards your masters and mistresses, which I shall endeavour to lay in order before you.

I. And in the first place, *you are to be obedient and subject to your masters in all things.* For the rules which God had left us in the scriptures are these: "Servants, obey in all things your masters according to the flesh, not with eye service as men-pleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing, that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong he had done; and there is no respect of persons.*—Servants, be subject to your masters, with all fear, not only to the good and gentle, but also to the froward."† And Christian ministers are commanded *to exhort servants to be obedient unto their own masters, and to please them well in all things not answering again;‡ or murmuring, or gainsaying.* You see how strictly God requires that of you, that whatever your masters and mistresses order you to do, you must set about it immediately, and faithfully perform it without any disputing or grumbling, and take care to please them well in all things. And for your encouragement he tells you that he will reward you for it in heaven, because, while you are honestly and faithfully doing your master's business here you are serving your Lord and master in heaven. You see also, that you are not to take any exceptions to the behaviour of your masters and mistresses, and that you are to be subject and obedient, not only to such as are good and gentle and mild towards you, but also to such as may be froward, peevish, and hard. For you are not at liberty to choose your own masters, but whatever hands God hath been pleased to put you, you must do your duty, and God will reward you for it. And if they neglect to do their's, God will punish them for it: for there is no respect of persons with him. There is only *one* case, in which you may refuse obedience to your owners, and that is, if they should command you to do any *sinful* thing. As Joseph would not hearken to his mistress, when she tempted him to sin with her. So that if any master could be so wicked as to command you to steal, to murder, to set a neighbour's house on fire, to do harm to any body's goods, or cattle, or to get drunk; or to curse and swear, or to work on Sundays; (unless it should be in a case of great necessity) or to do any thing that God hath forbidden, there it is your duty to refuse them; because God is your head master, and you must not do any thing which you know is contrary to his will. But in every thing else, you must obey your owners; and God requires it of you.

* Col. iii. 22, 25. † 1 Pet. ii. 18. ‡ Tit. ii. 9.
(To be Continued.)

Thou hast no reason to cease thy study and enquiry into the word and will of God, as if thou knowest already what is necessarily to be known. I have heard some excuse themselves from such studies by a wish, that they could practice what they already know, and then they should not doubt but to do well enough. Such backwardness and excuses argue only that their Conscience is already troublesome to them for their breach and neglect of duty; and they are afraid, if it should be further informed, it would give them greater disquiet, or they should be constrained to that strictness of life that would be very uneasy to them; so that though they wish they could practice what they know, yet, indeed, the reason why they desire not to increase in knowledge, is because they have no real mind to mend their practice, nor be bound up to that exactness of holy walking that the word requires.

Be thoroughly advised when thou reprehendest: to reprehend well, is the hardest and most necessary part of friendship; for if it be rashly and unadvisedly done, tho' it be otherwise a benefit, yet an unwary proceeding may turn the benefit into injury, and then it strengthens the error, and wounds the reprover. Besides, in reprehensions, every man that reproves or advises, assumeth as it were a transcendancy over the other; which if it be not allayed with protestations of kindness, as well as strengthened by reasons, grows hateful; so that even the reprehension is many times the greater fault of the two.—*Fuller.*

* This was written in Carolina, where there are blacks; but the instruction is suitable for all servants.