

feared, is too much the case ; and thus become stumbling blocks, especially to such as know not the truth, the very persons who most need instruction ! who are listening with anxious uncertainty to these clashing doctrines of men, not knowing what course to steer ; and are too often led to believe, according to the preaching of some, if preaching it can be called, that they are reprobated to damnation ; and there leave off seeking Christ, and of striving to enter in at the strait gate, perhaps till the door is shut ! How responsible are the preachers of the gospel ! How important their charge, and how necessary that they, yea all of them, should be instructed in the school of Christ, and be really called and commissioned from on high ; that they may not only love as brethren, but all preach one DOCTRINE, viz. that which Christ taught, and learnt his apostles to teach—which is yea and amen : they all agreed in their testimony, and their testimony was TRUE, for their agreement proved it so ; and true is he that revealed it : for he said of himself, that he came to bear witness to the truth ; and that he was the true light ; the true vine ; and he that sent him is true.

Many will say, *as a man thinketh, so is he* ; to which we would reply—and if he *thinks wrong*, he *is wrong*, he *acts wrong*, and by being *wrong himself*, his words and actions (how pure soever may be his motives and intentions) serve to lead *others wrong*. But we would discriminate between errors of the *judgement* and of the *will*. We shall all be judged, at the last day, according to the light, and ability we have had, and the use we have made of them : for God will require, of every one of us, *his own, with usury* : that is, whatsoever he has committed to us respectively, be it little or much, many or few talents, he will certainly require the *use or improvement of* ; —“ *occupy till I come,*” is the command.

My dear brethren in the ministry, in particular,

while I am on this interesting theme, indulge me with the favor of calling your attention once more, to the vast importance of preaching Christ's gospel in its purity free from the commandments, traditions, and doctrines of men—that gospel which came, and still comes, when unmixed with human notions and opinions, not only in word, but in power, and in the Holy Ghost, and much assurance. Many, who seem to carry about them, a mixture of *law, gospel, and tradition* : with great zeal and industry (though perhaps honesty of heart, such as *Saul* had, while in *ignorance*, and *unbelief*) palm it off on their hearers, for ALL GOSPEL ; and practically say by their actions, as well as words, to the real disciples of Christ and such as own the *Christian Name*—“ *Ye are his (that is, Christ's) disciples ; but we are Moses' disciples.*” — But to such I would say, borrowing the language from my Master, that unless their righteousness shall exceed the righteousness of the scribes and pharisees, they shall in *no case* enter into the kingdom of heaven ; their patching with the *new cloth*, their *old garments*, only makes the *went worse*. In order to be *clothed* with the righteousness of Christ, it is needful that they be *unclothed* of their legal rags, and divested of the robes of their own invention, which will not hide their shame ; and the *new wine* of Christ's kingdom, must be put into *new bottles*—the *new hearts* of his believing children.

These reflections are not intended to implicate any particular order of professed christians ; but may be justly considered as applicable to all such, as are *found wanting* in the SOUND DOCTRINE of the New-Testament : while I bear on my mind, at the same time, the striking declaration and denunciation of the apostle Paul, Gal. i. 8, 9 ; “ *But though we,*” (the apostles) “ *or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.* *As we said before, so say I*

now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.—

For myself I think I can say, if I know my heart, that my motive in preaching, is the glory of God, and the good of souls. I have no party nor sect\* to build up, and none to pull down, any farther than to preach Jesus Christ unto them; and if by this mean, any should be shaken from a false foundation, and led to build on the TRUE ONE, I shall certainly feel as though, as a minister of Christ, my work has been blessed; feel the approbation of my Master; and no one will have cause to find fault with me on that account. At any rate, I ought to be found faithful in the cause in which I am engaged; and let all such as belong to the kingdom of our Lord and Saviour Jesus Christ, strive for those things which make for peace, and christian union, by letting go all their errors, and embracing Christ's gospel in its purity, and *Him*, with the whole heart.

For myself, I feel determined to preach the gospel to every creature, as far as I am able; for I have always felt and still feel determined to preach wherever I can find a congregation to hear the word—among the Methodists, Baptists, Quakers, Presbyterians, Church of England, Roman Catholics, &c. &c.

But says one, brother Colby, you are very liberal. Surely I am; I have a free gospel to preach to all mankind: and in every nation he that feareth God and worketh righteousness, is accepted of him. Is this the ground that Christ laid out, and the apostles built upon; and have we not wandered from it and taken upon us names and burdens, that we should be better off without than with? Some tell us, however, that the different names that the children of God are

\*Except the sect mentioned, Acts XXIV, 5; and Acts XXVIII. 22. viz. the followers of Jesus Christ, called *Christians*, first in Antioch—Acts XI. 26

known by, do no hurt. One brother told me, not long since, that they were necessary; that without them, we should not know each other apart. I told him that was the difficulty; we had known each other apart too long; and it was high time to know what our dear Saviour said to his disciples.

“*One* is your Master, even Christ; and all ye are brethren.” But shall I show my Christian readers, that these party names do hurt, and entreat them to leave them for the name of Christ? Say for instance, a stranger comes into our town to preach. The first inquiry is, who is he? what denomination does he belong to? One answers, why, he is a Methodist, a Freewill Baptist, &c. as the case may be. Oh! says the standing order, I have a sufficient idea of the methodists, freewill baptists, &c; they hold to inconsistencies: that a man can save himself, &c, I don't wish to hear him. Question. Did you ever hear him preach? Answer. No: but they say that the denomination he belongs to, are a strange set of beings. Now reader, see how much prejudice a *party name* carries with it; how it shuts the door: yea it bars and prevents your hearing a man of God, a minister of the everlasting gospel, who might be instrumental of the conversion of your soul, would you go to hear him. But let us look again. Another stranger appears in town. Inquiry is made what denomination he belongs to. Why, he is a presbyterian. Ah! replies the freewill baptist and methodist: we have a sufficient idea of that order; they preach for money and divine for hire—we don't want to hear him.— Question, did you ever hear the man preach? No; but I have always been taught that they preach by their learning; make a trade of preaching; are always crying down all other denominations, &c.— Now reader take another view of the monsters, prejudice, tradition, superstition, and bigotry, which generally go hand in hand. See how you are reject-

ing you know not what, till you hear : perhaps the preacher objected to was a pious, godly man, and a gospel preacher.

Well, says one, these party names exist, and what shall we do? Answer. Cease contending about them, and they will all die for want of support.—Christ has raised up the Standard, and, let us all rally round it, and we shall be one. But if you do not see with me in these things, I am determined not to throw you away, if you love Christ, nor contend with you. But say you—you are so charitable for all denominations, I fear you are not established yourself. Answer. I am firmly established ; and have been from the moment my soul was converted. I am determined to contend earnestly for the faith once delivered to the saints ; I will not give up truth for error ; and whoever throws error into the king's highway, where I am laboring, to stop poor travellers from getting to heaven will put me to the trouble of throwing it out, that the way may be clear and plain—I repeat it again, that I have a firm opinion of my own respecting these things ; but my religion don't consist in opinions, principles and tenets ; and how narrow is that religion, how scanty that charity, that extends and does good only to "*my order.*" The Lord says by the mouth of the prophet ; comfort ye, comfort ye MY PEOPLE, saith your God ; not this, that, nor the other denomination, to the exclusion of all others. But these brief hints must suffice for the present, although I confess my mind has been so exercised with regard to these things, that I have thought I could write a folio, if it would do any good by uniting the people of God. But before I close, I must express my surprise and grief, in witnessing the declaration and progression of the war in New England ; declared and carried on by the professed ministers of the gospel. One important point of the dispute appears to be relating to the *Trinity*. It is a pity there should

be so much contention about that which is not in the bible. What profit would it be for me to write volumes, to prove that snow, ice and water are one?—Or on the other hand, to prove that water existed before ice : or that snow was of a more recent date? Or what advantage would the christian world derive from my calling their attention by publishing pamphlet after pamphlet, to prove that the Father, Son and Holy Ghost are *one*? Or that the Son is equal with the Father, that he is very God, &c.?—Christ said, when on earth, I and my Father are one ; he that hath seen the Son hath seen the Father also. I in him and he in me, &c. That all men should worship the Son even as they worship the Father ; for he thought it not robbery to be equal with God, &c.—Or on the other hand, to prove that the Son is not equal with the Father, and so give the dimensions of Christ, as though we could bound, limit, fathom, or comprehend the dear Redeemer? We ought to remember that we cannot comprehend ourselves, much less the exalted Son of God. O my brethren in the ministry of every denomination, let us all unite to proclaim Christ to a dying world, as a glorious and all sufficient saviour ; and when we have all cast in our mite, and said all that we can of his beauty, glory, wisdom, love, power, and willingness to save all that come unto him ; the half, the hundredth, yea, the thousandth part will not be told. Even so Amen.

And now I hasten to a close, by saying, that if it please God to preserve my life and restore my health, and prepare me for further usefulness in his blessed service, I am still determined to spend and be spent in it. For although I enlisted into it at an early period of life, I do not regret it. And notwithstanding the labors and travels I have endured, the dangers I have passed through, the temptations I have had to withstand, the opposition, aspersions, reproaches, and persecution, I have borne for his name ; I am still

more and more delighted with the work ; and resolved, if possible, to double my diligence in it. And would here recommend to all my dear readers, who have been so happy as to experience a saving change, not to look back ; but to forget the things that are behind, and reach forth to those things that are before, and press towards the mark, for the prize of the high calling of God in Christ Jesus. And if any have backslidden, I advise them to remember from whence they are fallen, and repent, and do their first work.— And if these accounts should happen to fall into the hands of any of those who believe not, and they, like Nicodemus, should ask, How can these things be ? I advise such to make an experiment. 1st. By searching the scriptures daily. 2d. By reasoning with the Spirit of God. 3d. By confessing and forsaking their sins. 4th. By submitting themselves to God, humbling themselves in his sight, and earnestly imploring his pardon, with a resolution never to leave the throne of grace, till they are born again. If my life should be prolonged, and God should be pleased to make use of such a worm as I in his glorious work ; I shall publish a second volume, that those who are desirous, may have the privilege of reading the wonderful works of God, wrought by the feeblest means ; through the instrumentality of one, who esteems and considers himself less than the least of all saints, and a servant to them all for Christ's sake. And he most earnestly desires the fervent prayers of all the faithful ministers and humble followers of Jesus Christ.

JOHN COLBY.

## H Y M N,

COMPOSED BY THE AUTHOR WHILE IN OHIO.

Oh ! if poor sinners could but know  
How much for them I undergo,  
They would not treat me with contempt,  
Nor curse me when I say *repent*.

Give credit now to what I say,  
And mind it till the judgment day ;  
Of God I'm sent, constrain'd to go,  
To call upon both high and low.

And wo is me, if I refrain  
From going forth in God's great name ;  
A dispensation I've received,  
And my kind friends I now must leave.

My parent's house I bid adieu,  
And on my journey now pursue,  
To distant climes far to repair,  
To call poor sinners far and near.

But O the trials of my heart,  
To think I must with parents part ;  
In tears I left them, fill'd with grief ;  
I could not give to them relief.

They brought me up with tender care,  
And for my health no pains did spare ;  
Expos'd themselves both night and day,  
While fevers wore my flesh away.

My loving brethren think it strange,  
That I should leave my nearest friends ;  
My sisters wonder where I am,  
That I do not return again.

Ye list'ning nations pray give ear,  
While I to you the truth declare ;  
May wisdom now inspire my heart,  
My joys and sorrows to impart.

Through winds and storms of rain and snow,  
Both day and night I have to go,  
To attend the appointments I've made,  
Or find a place to lay my head.

Through sultry climes and deserts wide,  
I am directed by my guide;  
No cooling streams to quench my thirst,  
If I for want should turn to dust.

I draw no pension here below,  
To pay my charges as I go;  
I go forth on my own expense,  
And trust in God for my defence.

Oft times with hunger I grow faint;  
I travel on till almost spent;  
I find no friend nor helper nigh,  
But he who hears the ravens cry.

Through streams and rivers, deep and wide,  
Both high and swift I have to ride;  
The rolling current beats with force,  
And often drives me from my course.

The thunder roars when clouds arise,  
Tempest and darkness veil the skies;  
All nature trembles at the sound,  
And wet and cold I'm often found.

But greater perils I repeat;  
'Tis when I with false brethren meet;  
Their clothing is much like the saints,  
But God abhors their false pretence.

I do not limit conflicts here,  
I've foes within, I have to fear:  
I'm often into bondage brought,  
In ways that I but little thought.

But yet I hear a heavenly voice,  
Saying arise, in me rejoice;  
Go to the world's remotest bound,  
I'll be thy friend when foes surround.

And when my work is done below,  
I trust to glory I shall go:  
And take my lofty, distant flight,  
To dwell with saints in glory bright;  
Meet all the heavenly pilgrims there,  
And in God's kingdom have a share.

END OF VOLUME I.

LIFE, EXPERIENCE, AND TRAVELS,

OF

JOHN COLBY,

PREACHER OF THE GOSPEL.

WRITTEN BY HIMSELF.

IN TWO VOLUMES.

VOL. II.

---

COME and hear, all ye that fear God—and I will declare what he hath  
done for my soul—PSALMS, lxi. 16.

WE speak that we do know, and testify that we have seen—JOHN, iii. 11.

---

LOWELL, MASS.

PUBLISHED BY N. THURSTON & A. WATSON.

1838.