

AN  
ENQUIRY  
INTO THE  
OBLIGATIONS OF CHRISTIANS,  
TO USE MEANS FOR THE  
CONVERSION  
OF THE  
HEATHENS.  
IN WHICH THE  
RELIGIOUS STATE OF THE DIFFERENT NATIONS  
OF THE WORLD, THE SUCCESS OF FORMER  
UNDERTAKINGS, AND THE PRACTICABILITY OF  
FURTHER UNDERTAKINGS, ARE CONSIDERED,  
BY WILLIAM CAREY.

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For there is no Difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach, except they be sent?

PAUL.

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LEICESTER:

Printed and sold by ANN IRELAND, and the other Book-sellers in *Leicester*; J. JOHNSON, St. Paul's Church yard; T. KNOTT, Lombard Street. R. DELLY, in the Poultry, *London*; and SMITH, at *Sheffield*.

[Price One Shilling and Six-pence.]

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M D C C X C II.

# An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens

by William Carey  
1792

Mark 16:15: *"Go ye into all the world, and preach the gospel to every creature"--*

As our blessed Lord has required us to pray that His kingdom may come, and His will be done on earth as it is in heaven, it becomes us not only to express our desires of that event by the word, but to use every lawful method to spread the knowledge of His name. In order to do this, it is necessary that we should become in some measure acquainted with the religious state of the world. As this is an object we should be prompted to pursue, not only by the gospel of our Redeemer but even by the feelings of humanity, so an inclination to conscientious activity therein would form one of the strongest proofs that we are the subject of grace and partakers of that spirit of universal benevolence and genuine philanthropy, which appear so eminent in the character of God Himself.

Sin was introduced among the children of men by the fall of Adam and has since been spreading its baneful influence. By changing its appearances to suit the circumstances of the times, it has grown up in ten thousand forms and constantly counteracted the will and designs of God. One would have supposed that the

remembrance of the Deluge would have been transmitted from father to son and perpetually deterred mankind from transgressing the will of their Maker. but so blinded were they, that in the time of Abraham gross wickedness prevailed wherever colonies were planted, and the iniquity of the Amorites was great, though not yet full. After this, idolatry spread more and more, till the seven devoted nations were cut off with the most signal marks of divine displeasure. Still, however, the progress of evil was not stopped, but the Israelites themselves too often joined with the rest of mankind against the God of Israel.

Yet God repeatedly made known His intention to prevail finally over all power of the Devil, and to destroy all his works, and set up His own kingdom and interest among men, and extend it as universally as Satan had extended his. It was for this purpose that the Messiah came and died, that God might be just, and the justifier of all that should believe in Him. When He laid down His life, and taken it up again, He sent forth His disciples to preach the good tidings to every creature and to endeavor by all possible methods to bring over a lost world to God. They went forth according to their divine Commission, and wonderful success attended their labours; the civilized Greeks, and uncivilized barbarians, each yielded to the Cross of Christ and embraced it as the only way of salvation. Since the apostolic age many other attempts to spread the gospel have been made, which have been considerably successful, notwithstanding which a very considerable part of mankind are still involved in all the darkness of heathenism. Some attempts are still being made, but they are inconsiderable in comparison to what might be done if the whole body of Christians entered heartily into the spirit of the divine command on this subject. Some think little about it, others are unacquainted with the state of the world, and others love their wealth better than the should of their fellow creatures.

In order that the subject may be taken into more serious consideration, I shall: enquire whether the Commission given by

our Lord to His disciples be not still binding on us; consider the practicability of doing something more than is done; and discuss the duty of Christians in general in this matter.

## **AN ENQUIRY WHETHER THE COMMISSION GIVEN BY OUR LORD TO HIS DISCIPLES BE NOT STILL BINDING ON US**

Our Lord Jesus Christ, a little before his departure, commissioned his apostles to Go, and teach all nations; or, as another evangelist expresses it, Go into all the world, and preach the gospel to every creature. This commission was as extensive as possible, and laid them under obligation to disperse themselves into every country of the habitable globe, and preach to all the inhabitants, without exception or limitation. They accordingly went forth in obedience to the command, and the power of God evidently wrought with them. Many attempts of the same kind have been made since their day, and which have been attended with various success; but the work has not been taken up, or prosecuted of late years (except by a few individuals) with that zeal and perseverance with which the primitive Christians went about it. It seems as if many thought the commission was sufficiently put in execution by what the apostles and others have done; that we have enough to do to attend to the salvation of our own countrymen; and that, if God intends the salvation of the heathen, he will some way or other bring them to the gospel, or the gospel to them. It is thus that multitudes sit at ease, and give themselves no concern about the far greater part of their fellow-sinners, who to this day, are lost in ignorance and idolatry. There seems also to be an opinion existing in the minds of some, that because the apostles were extraordinary officers and have no proper successors, and because many things which were right for them to do would be utterly unwarrantable for us, therefore it may not be immediately binding on us to execute the commission,

though it was so upon them. To the consideration of such persons I would offer the following observations.

**FIRST**, If the command of Christ to teach all nations be restricted to the apostles, or those under the immediate inspiration of the Holy Ghost, then that of baptizing should be so too; and every denomination of Christians, except the Quakers, do wrong in baptizing with water at all.

**SECONDLY**, If the command of Christ to teach all nations be confined to the apostles, then all such ordinary ministers who have endeavoured to carry the gospel to the heathens, have acted without a warrant, and run before they were sent. Yea, and though God has promised the most glorious things to the heathen world by sending his gospel to them, yet whoever goes first, or indeed at all, with that message, unless he have a new and special commission from heaven, must go without any authority for so doing.

**THIRDLY**, If the command of Christ to teach all nations extend only to the apostles, then, doubtless, the promise of the divine presence in this work must be so limited; but this is worded in such a manner as expressly precludes such an idea. Lo, I am with you always, to the end of the world.

That there are cases in which even a divine command may cease to be binding is admitted - As for instance, if it be repealed, as the ceremonial commandments of the Jewish law; or if there be no subjects in the world for the commanded act to be exercised upon, as in the law of septennial release, which might be dispensed with when there should be no poor in the land to have their debts forgiven, Deut.15:4. Or if, in any particular instance, we can produce a counter-revelation, of equal authority with the original command, as when Paul and Silas were forbidden of the Holy Ghost to preach the word in Bythinia, Acts 16:6,7. Or if, in any case, there be a natural impossibility of putting it into execution. It was not the duty of Paul to preach Christ to the inhabitants of Otaheite, because no such place was then discovered, nor had he any means of coming at them. But none of

these things can be alleged by us in behalf of neglect of the commission given by Christ. We cannot say that it is repealed, like the commands of the ceremonial law; nor can we plead that there are no objects for the command to be exercised upon. Alas! the far greater part of the world, as we shall see presently, are still covered with heathen darkness! Nor can we produce a counter-revelation, concerning any particular nation, like that of Paul and Silas, concerning Bythinia; and, if we could, it would not warrant our sitting still and neglecting all the other parts of the world; for Paul and Silas, when forbidden to preach to those heathens, went elsewhere, and preached to others. Neither can we allege a natural impossibility in the case. It has been said that we ought not to force our way, but to wait for the openings, and leadings of Providence; but it might with equal propriety be answered in this case, neither ought we to neglect embracing those openings in providence which daily present themselves to us. What openings of providence do we wait for? We can neither expect to be transported into the heathen world without ordinary means, nor to be endowed with the gift of tongues, &c. when we arrive there. These would not be providential interpositions, but miraculous ones. Where a command exists nothing can be necessary to render it binding but a removal of those obstacles which render obedience impossible, and these are removed already. Natural impossibility can never be pleaded so long as facts exist to prove the contrary. Have not the popish missionaries surmounted all those difficulties which we have generally thought to be insuperable? Have not the missionaries of the Unitas Fratrum, or Moravian Brethren, encountered the scorching heat of Abyssinia, and the frozen climes of Greenland, and Labrador, their difficult languages, and savage manners? Or have not English traders, for the sake of gain, surmounted all those things which have generally been counted insurmountable obstacles in the way of preaching the gospel? Witness the trade to Persia, the East-Indies, China, and Greenland, yea even the accursed Slave-Trade on the coasts of Africa. Men can insinuate themselves into the favour of the most barbarous clans, and uncultivated tribes, for the

sake of gain; and how different so ever the circumstances of trading and preaching are, yet this will prove the possibility of ministers being introduced there; and if this is but thought a sufficient reason to make the experiment, my point is gained.

It has been said that some learned divines have proved from scripture that the time is not yet come that the heathen should be converted; and that first the witnesses must be slain, and many other prophecies fulfilled. But admitting this to be the case (which I much doubt [footnote: See Edwards on Prayer, on this subject, lately re-printed by Mr Sutcliffe.]) yet if any objection is made from this against preaching to them immediately, it must be founded on one of these things; either that the secret purpose of God is the rule of our duty, and then it must be as bad to pray for them, as to preach to them; or else that none shall be converted in the heathen world till the universal down-pouring of the Spirit in the last days. But this objection comes too late; for the success of the gospel has been very considerable in many places already.

It has been objected that there are multitudes in our own nation, and within our immediate spheres of action, who are as ignorant as the South-Sea savages, and that therefore we have work enough at home, without going into other countries. That there are thousands in our own land as far from God as possible, I readily grant, and that this ought to excite us to ten-fold diligence in our work, And in attempts to spread divine knowledge amongst them is a certain fact; but that it ought to supersede all attempts to spread the gospel in foreign parts seems to want proof. Our own countrymen have the means of grace, and may attend on the word preached if they choose it. They have the means of knowing the truth, and faithful ministers are placed in almost every part of the land, whose spheres of action might be much extended if their congregations were but more hearty and active in the cause: but with them the case is widely different, who have no Bible, no written language, (which many of them have not,) no ministers, no good civil government, nor any of those advantages which we have. Pity therefore, humanity, and much more Christianity, call

loudly for every possible exertion to introduce the gospel amongst them.

## **THE PRACTICABILITY OF SOMETHING BEING DONE, MORE THAN WHAT IS DONE, FOR THE CONVERSION OF THE HEATHEN**

THE impediments in the way of carrying the gospel among the heathen must arise, I think, from one or other of the following things; -either their distance from us, their barbarious and savage manner of living, the danger of being killed by them, the difficulty of procuring the necessaries of life, or the unintelligibleness of their languages.

**FIRST**, As to their distance from us, whatever objections might have been made on that account before the invention of the mariner's compass, nothing can be alleged for it, with any colour of plausibility in the present age. Men can now sail with as much certainty through the Great South Sea, as they can through the Mediterranean, or any lesser Sea. Yea, and providence seems in a manner to invite us to the trial, as there are to our knowledge trading companies, whose commerce lies in many of the places where these barbarians dwell. At one time or other ships are sent to visit places of more recent discovery, and to explore parts the most unknown; and every fresh account of their ignorance, or cruelty, should call forth our pity, and excite us to concur with providence in seeking their eternal good. Scripture likewise seems to point out this method, Surely the Isles shall wait for me; the ships of Tarshish first, to bring my sons from far, their silver, and their gold with them, unto the name of the Lord, thy God. Isa60:9. This seems to imply that in the time of the glorious increase of the church, in the latter days, (of which the whole chapter is undoubtedly a prophecy,) commerce shall subserve the spread of the gospel. The ships of Tarshish were trading vessels, which made voyages for traffic to various parts; thus much therefore

must be meant by it, that navigation, especially that which is commercial, shall be one great mean of carrying on the work of God; and perhaps it may imply that there shall be a very considerable appropriation of wealth to that purpose.

**SECONDLY**, As to their uncivilized, and barbarous way of living, this can be no objection to any, except those whose love of ease renders them unwilling to expose themselves to inconveniences for the good of others. It was no objection to the apostles and their successors, who went among the barbarous Germans and Gauls, and still more barbarous Britons! They did not wait for the ancient inhabitants of these countries, to be civilized, before they could be christianized, but went simply with the doctrine of the cross; and TERTULLIAN could boast that "those parts of Britain which were proof against the Roman armies, were conquered by the gospel of Christ" - It was no objection to an ELLIOT, or a BRAINERD, in later times. They went forth, and encountered every difficulty of the kind, and found that a cordial reception of the gospel produced those happy effects which the longest intercourse with Europeans, without it could never accomplish. It is no objection to commercial men. It only requires that we should have as much love to the souls of our fellow-creatures, and fellow sinners, as they have for the profits arising from a few otter-skins, and all these difficulties would be easily surmounted.

After all, the uncivilized state of the heathen, instead of affording an objection against preaching the gospel to them, ought to furnish an argument for it. Can we as men, or as Christians, hear that a great part of our fellow creatures, whose souls are as immortal as ours, and who are as capable as ourselves, of adorning the gospel and contributing by their preaching, writings, or practices to the glory of our Redeemer's name, and the good of his church, are enveloped in ignorance and barbarism? Can we hear that they are without the gospel, without government, without laws, and without arts, and sciences; and not exert ourselves to introduce amongst them the sentiments of men, and of Christians? Would not the spread of the gospel be the most

effectual mean of their civilization? Would not that make them useful members of society? We know that such effect did in a measure follow the afore-mentioned efforts of Elliot, Brainerd, and others amongst the American Indians; and if similar attempts were made in other parts of the world, and succeeded with a divine blessing (which we have every reason to think they would) might we not expect to see able Divines, or read well-conducted treatises in defence of the truth, even amongst those who at present seem to be scarcely human?

**THIRDLY**, In respect to the danger of being killed by them, it is true that whoever does go must put his life in his hand, and not consult with flesh and blood; but do not the goodness of the cause, the duties incumbent on us as the creatures of God, and Christians, and the perishing state of our fellow men, loudly call upon us to venture all and use every warrantable exertion for their benefit? PAUL and BARNABAS, who hazarded their lives for the name of our Lord Jesus Christ, were not blamed as being rash, but commended for so doing, while JOHN MARK who through timidity of mind deserted them in their perilous undertaking, was branded with censure. After all, as has been already observed, I greatly question whether most of the barbarities practised by the savages upon those who have visited them, have not originated in some real or supposed affront, and were therefore, more properly, acts of self-defence, than proofs of ferocious dispositions. No wonder if the imprudence of sailors should prompt them to offend the simple savage, and the offence be resented; but Elliot, Brainerd, and the Moravian missionaries, have been very seldom molested. Nay, in general the heathen have shewed a willingness to hear the word; and have principally expressed their hatred of Christianity on account of the vices of nominal Christians.

**FOURTHLY**, As to the difficulty of procuring the necessaries of life, this would not be so great as may appear at first sight; for though we could not procure European food, yet we might procure such as the natives of those countries which we visit, subsist upon themselves. And this would only be passing through what we have virtually engaged in by entering on the ministerial office. A

Christian minister is a person who in a peculiar sense is not his own; he is the servant of God, and therefore ought to be wholly devoted to him. By entering on that sacred office he solemnly undertakes to be always engaged, as much as possible, in the Lord's work, and not to choose his own pleasure, or employment, or pursue the ministry as a something that is to subserve his own ends, or interests, or as a kind of bye-work. He engages to go where God pleases, and to do, or endure what he sees fit to command, or call him to, in the exercise of his function. He virtually bids farewell to friends, pleasures, and comforts, and stands in readiness to endure the greatest sufferings in the work of his Lord, and Master. It is inconsistent for ministers to please themselves with thoughts of a numerous auditory, cordial friends, a civilized country, legal protection, affluence, splendour, or even a competency. The flights, and hatred of men, and even pretended friends, gloomy prisons, and tortures, the society of barbarians of uncouth speech, miserable accommodations in wretched wildernesses, hunger, and thirst, nakedness, weariness, and painfulness, hard work, and but little worldly encouragement, should rather be the objects of their expectation. Thus the apostles acted, in the primitive times, and endured hardness, as good soldiers of Jesus Christ; and though we living in a civilized country where Christianity is protected by law, are not called to suffer these things while we continue here, yet I question whether all are justified in staying here, while so many are perishing without means of grace in other lands. Sure I am that it is entirely contrary to the spirit of the gospel, for its ministers to enter upon it from interested motives, or with great worldly expectations. On the contrary the commission is a sufficient call to them to venture all, and, like the primitive Christians, go every where preaching the gospel.

It might be necessary, however, for two, at least, to go together, and in general I should think it best that they should be married men, and to prevent their time from being employed in procuring necessaries, two, or more, other persons, with their wives and families, might also accompany them, who should be

wholly employed in providing for them. In most countries it would be necessary for them to cultivate a little spot of ground just for their support, which would be a resource to them, whenever their supplies failed. Not to mention the advantages they would reap from each others company, it would take off the enormous expense which has always attended undertakings of this kind, the first expense being the whole; for though a large colony needs support for a considerable time, yet so small a number would, upon receiving the first crop, maintain themselves. They would have the advantage of choosing their situation, their wants would be few; the women, and even the children, would be necessary for domestic purposes; and a few articles of stock, as a cow or two, and a bull, and a few other cattle of both sexes, a very few utensils of husbandry, and some corn to sow their land, would be sufficient. Those who attend the missionaries should understand husbandry, fishing, fowling, &c. and be provided with the necessary implements for these purposes. Indeed a variety of methods may be thought of, and when once the work is undertaken, many things will suggest themselves to us, of which we at present can form no idea.

**FIFTHLY,** As to learning their languages, the same means would be found necessary here as in trade between different nations. In some cases interpreters might be obtained, who might be employed for a time; and where these were not to be found, the missionaries must have patience, and mingle with the people, till they have learned so much of their language as to be able to communicate their ideas to them in it. It is well known to require no very extraordinary talents to learn, in the space of a year, or two at most, the language of any people upon earth, so much of it at least, as to be able to convey any sentiments we wish to their understandings.

The Missionaries must be of great piety, prudence, courage, and forbearance; of undoubted orthodoxy in their sentiments, and must enter with all their hearts into the spirit of their mission; they must be willing to leave all the comforts of life behind them, And to encounter all the hardships of a torrid, or a frigid climate, an

uncomfortable manner of living, and every other inconvenience that can attend this undertaking. Clothing, a few knives, powder and shot, fishing-tackle, and the articles of husbandry above-mentioned, must be provided for them; and when arrived at the place of their destination, their first business must be to gain some acquaintance with the language of the natives, (for which purpose two would be better than one,) and by all lawful means to endeavour to cultivate a friendship with them, and as soon as possible let them know the errand for which they were sent. They must endeavour to convince them that it was their good alone, which induced them to forsake their friends, and all the comforts of their native country. They must be very careful not to resent injuries which may be offered to them, nor to think highly of themselves, so as to despise the poor heathens, and by those means lay a foundation for their resentment, or rejection of the gospel. They must take every opportunity of doing them good, and labouring, and travelling, night and day, they must instruct, exhort, and rebuke, with all long suffering, and anxious desire for them, and, above all, must be instant in prayer for the effusion of the Holy Spirit upon the people of their charge. Let but missionaries of the above description engage in the work, and we shall see that it is not impracticable.

It might likewise be of importance, if God should bless their labours, for them to encourage any appearances of gifts among the people of their charge; if such should be raised up many advantages would be derived from their knowledge of the language, and customs of their countrymen; and their change of conduct would give great weight to their ministrations.

**AN ENQUIRY INTO THE DUTY OF CHRISTIANS IN  
GENERAL, AND WHAT MEANS OUGHT TO BE USED,  
IN ORDER TO PROMOTE THIS WORK.**

IF the prophecies concerning the increase of Christ's kingdom be true, and if what has been advanced, concerning the commission given by him to his disciples being obligatory on us, be just, it must be inferred that all Christians ought heartily to concur with God in promoting his glorious designs, for he that is joined to the Lord is one spirit.

One of the first, and most important of those duties which are incumbent upon us, is fervent and united prayer. However the influence of the Holy Spirit may be set at nought, and run down by many, it will be found upon trial, that all means which we can use, without it, will be ineffectual. If a temple is raised for God in the heathen world, it will not be by might, nor by power, nor by the authority of the magistrate, or the eloquence of the orator; but by my Spirit, saith the Lord of Hosts. We must therefore be in real earnest in supplicating his blessing upon our labours.

It is represented in the prophets, that when there shall be a great mourning in the land, as the mourning of Hadadrimmon in the valley of Megiddon, and every family shall mourn apart, and their wives apart, it shall all follow upon a spirit of grace, and supplication. And when these things shall take place, it is promised that there shall be a fountain opened for the house of David, and for the inhabitants of Jerusalem, for sin, and for uncleanness, - and that the idols shall be destroyed, and the false prophets ashamed of their profession. Zech 12:10,14 - 13:1,6. This prophecy seems to teach that when there shall be an universal conjunction in fervent prayer, and all shall esteem Zion's welfare as their own, then copious influences of the Spirit shall be shed upon the churches, which like a purifying fountain shall cleanse the servants of the Lord. Nor shall this cleansing influence stop here; all old idolatrous prejudices shall be rooted out, and truth prevail so gloriously that false teachers shall be so ashamed as rather to wish to be classed with obscure herdsmen, or the meanest peasants, than bear the ignominy attendant on their detection.

The most glorious works of grace that have ever took place, have been in answer to prayer; and it is in this way, we have the greatest reason to suppose, that the glorious out-pouring of the Spirit, which we expect at last, will be bestowed.

With respect to our own immediate connections, we have within these few years been favoured with some tokens for good, granted in answer to prayer, which should encourage us to persist, and increase in that important duty. I trust our monthly prayer-meetings for the success of the gospel have not been in vain. It is true a want of importunity too generally attends our prayers; yet unimportant, and feeble as they have been, it is to be believed that God has heard, and in a measure answered them. The churches that have engaged in the practice have in general since that time been evidently on the increase; some controversies which have long perplexed and divided the church, are more clearly stated than ever; there are calls to preach the gospel in many places where it has not been usually published; yea, a glorious door is opened, and is likely to be opened wider and wider, by the spread of civil and religious liberty, accompanied also by a diminution of the spirit of popery; a noble effort has been made to abolish the inhuman Slave-Trade, and though at present it has not been so successful as might be wished, yet it is to be hoped it will be persevered in, till it is accomplished. In the mean time it is a satisfaction to consider that the late defeat of the abolition of the Slave-Trade has proved the occasion of a praiseworthy effort to introduce a free settlement, at Sierra Leona, on the coast of Africa; an effort which, if succeeded with a divine blessing, not only promises to open a way for honourable commerce with that extensive country, and for the civilization of its inhabitants, but may prove the happy mean of introducing amongst them the gospel of our Lord Jesus Christ.

These are events that ought not to be overlooked; they are not to be reckoned small things; and yet perhaps they are small compared with what might have been expected, if all had cordially entered into the spirit of the proposal, so as to have made the cause of Christ their own, or in other words to have been so

solicitous about it, as if their own advantage depended upon its success. If an holy solicitude had prevailed in all the assemblies of Christians in behalf of their Redeemer's kingdom, we might probably have seen before now, not only an open door for the gospel, but many running to and fro, and knowledge increased; or a diligent use of those means which providence has put in our power, accompanied with a greater blessing than ordinary from heaven.

Many can do nothing but pray, and prayer is perhaps the only thing in which Christians of all denominations can cordially, and unreservedly unite; but in this we may all be one, and in this the strictest unanimity ought to prevail. Were the whole body thus animated by one soul, with what pleasure would Christians attend on all the duties of religion, and with what delight would their ministers attend on all the business of their calling.

We must not be contented however with praying, without exerting ourselves in the use of means for the obtaining of those things we pray for. Were the children of light, but as wise in their generation as the children of this world, they would stretch every nerve to gain so glorious a prize, nor ever imagine that it was to be obtained in any other way.

When a trading company have obtained their charter they usually go to its utmost limits; and their stocks, their ships, their officers, and men are so chosen, and regulated, as to be likely to answer their purpose; but they do not stop here, for encouraged by the prospect of success, they use every effort, cast their bread upon the waters, cultivate friendship with every one from whose information they expect the least advantage. They cross the widest and most tempestuous seas, and encounter the most unfavourable climates; they introduce themselves into the most barbarous nations, and sometimes undergo the most affecting hardships; their minds continue in a state of anxiety, and suspense, and a longer delay than usual in the arrival of their vessels agitates them with a thousand changeful thoughts, and foreboding apprehensions, which continue till the rich returns are

safe arrived in port. But why these fears? Whence all these disquietudes, and this labour? Is it not because their souls enter into the spirit of the project, and their happiness in a manner depends on its success? -Christians are a body whose truest interest lies in the exaltation of the Messiah's kingdom. Their charter is very extensive, their encouragements exceeding great, and the returns promised infinitely superior to all the gains of the most lucrative fellowship. Let then every one in his station consider himself as bound to act with all his might, and in every possible way for God.

Suppose a company of serious Christians, ministers and private persons, were to form themselves into a society, and make a number of rules respecting the regulation of the plan, and the persons who are to be employed as missionaries, the means of defraying the expense, &c.&c. This society must consist of persons whose hearts are in the work, men of serious religion, and possessing a spirit of perseverance; there must be a determination not to admit any person who is not of this description, or to retain him longer than he answers to it.

From such a society a committee might be appointed, whose business it should be to procure all the information they could upon the subject, to receive contributions, to enquire into the characters, tempers, abilities and religious views of the missionaries, and also to provide them with necessaries for their undertakings.

They must also pay a great attention to the views of those who undertake this work; for want of this the missions to the Spice Islands, sent by the Dutch East-India Company, were soon corrupted, many going more for the sake of settling in a place where temporal gain invited them, than of preaching to the poor Indians. This soon introduced a number of indolent, or profligate persons, whose lives were a scandal to the doctrines which they preached; and by means of whom the gospel was ejected from Ternate, in 1694, and Christianity fell into great disrepute in other places.

If there is any reason for me to hope that I shall have any influence upon any of my brethren, and fellow Christians, probably it may be more especially amongst them of my own denomination. I would therefore propose that such a society and committee should be formed amongst the particular baptist denomination.

I do not mean by this, in any wise to confine it to one denomination of Christians. I wish with all my heart, that everyone who loves our Lord Jesus Christ in sincerity, would in some way or other engage in it. But in the present divided state of Christendom, it would be more likely for good to be done by each denomination engaging separately in the work, than if they were to embark in it conjointly. There is room enough for us all, without interfering with each other; and if no unfriendly interference took place, each denomination would bear good will to the other, and wish, and pray for its success, considering it as upon the whole friendly to the great cause of true religion; but if all were intermingled, it is likely their private discords might throw a damp upon their spirits, and much retard their public usefulness.

In respect to contributions for defraying the expenses, money will doubtless be wanting; and suppose the rich were to embark a portion of that wealth over which God has made them stewards, in this important undertaking, perhaps there are few ways that would turn to a better account at last. Nor ought it to be confined to the rich; if persons in more moderate circumstances were to devote a portion, suppose a tenth, of their annual increase to the Lord, it would not only correspond with the practice of the Israelites, who lived under the Mosaic Economy, but of the patriarchs Abraham, Isaac, and Jacob, before that dispensation commenced. Many of our most eminent fore-fathers amongst the Puritans followed that practice; and if that were but attended to now, there would not only be enough to support the ministry of the gospel at home, and to encourage village preaching in our respective neighbourhoods, but to defray the expenses of carrying the gospel into the heathen world.

If congregations were to open subscriptions of one penny, or more per week, according to their circumstances, and deposit it as a fund for the propagation of the gospel, much might be raised in this way. By such simple means they might soon have it in their power to introduce the preaching of the gospel into most of the villages in England; where, though men are placed whose business it should be to give light to those who sit in darkness, it is well known that they have it not. Where there was no person to open his house for the reception of the gospel, some other building might be procured for a small sum, and even then something considerable might be spared for the baptist, or other committees, for propagating the gospel amongst the heathen.

Many persons have of late left off the use of West-India sugar on account of the iniquitous manner in which it is obtained. Those families who have done so, and have not substituted anything else in its place, have not only cleansed their hands of blood, but have made a saving to their families, some of six pence, and some of a shilling a week. If this, or a part of this were appropriated to the uses before-mentioned, it would abundantly suffice. We have only to keep the end in view, and have our hearts thoroughly engaged in the pursuit of it, and means will not be very difficult.

We are exhorted to lay up treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal. It is also declared that whatsoever a man soweth, that shall he also reap. These scriptures teach us that the enjoyments of the life to come, bear a near relation to that which now is; a relation similar to that of the harvest, and the seed. It is true all the reward is of mere grace, but it is nevertheless encouraging; what a treasure, what an harvest must await such characters as PAUL, and ELLIOT, and BRAINERD, and others, who have given themselves wholly to the work of the Lord. What a heaven will it be to see the many myriads of poor heathens, of Britons amongst the rest, who by their labours have been brought to the knowledge of God. Surely a crown of rejoicing like this is worth aspiring to. Surely it is worth while to lay ourselves out with all our might, in promoting the cause, and kingdom of Christ.