



AN ENQUIRY

INTO THE

OBLIGATIONS OF CHRISTIANS,

TO USE MEANS FOR THE

Conversion of the Heathens.

BY

WILLIAM CAREY.

REPRINTED IN FACSIMILE FROM THE EDITION OF MDCCXCII.

“He being dead, yet speaketh.”

WITH AN INTRODUCTION,

ENTITLED,

“How William Carey was Led to Write his Pamphlet.”

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MDCCCXCI.

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ADVERTISEMENT.

THE year 1892 being the Centenary of the formation of the Baptist Missionary Society, and of a new era in Christian Missions to the heathen, it was natural to look back, as the year approached, to the circumstances which led to that movement.

One of the events which is most noticeable was the publication of a pamphlet by William Carey, entitled: "An Enquiry into the Obligations of Christians, to use Means for the Conversion of the Heathens"

It has occurred to a friend of Missions, in whose family a copy has been preserved, that it would be interesting, and might prove useful, to print and circulate a facsimile of this pamphlet, with an introductory narration of the circumstances connected with its publication, and some memorials of its author.

Further information may be found in the interesting memoirs of Dr. Carey by Rev. Dr. Culross, Rev. J. B. Myers, and Rev. Dr. George Smith.

SOUTHFIELD HOUSE, WATFORD,

September 1891.

This Enquiry has a literary interest of its own, as a contribution to the statistics and geography of the world, written in a cultured and almost finished style, such as few, if any, University men of that day could have produced, for none were impelled by such a motive as Carey had.

In an obscure village, toiling save when he slept, and finding rest on Sunday only by a change of toil, far from libraries and the society of men with more advantages than his own, this shoemaker, still under thirty, surveys the whole world, continent by continent, island by island, race by race, faith by faith, kingdom by kingdom, tabulating his results with an accuracy, and following them up with a logical power of generalisation, which would extort the admiration of the learned even of the present day.

DR. GEORGE SMITH'S *Life of William Carey*.

HOW WILLIAM CAREY WAS LED TO WRITE HIS PAMPHLET.

THE Pamphlet now reprinted was the outcome of William Carey's earnest meditations, when his heart burned within him, as he thought of the darkness of heathen nations, with no one to take them the good tidings of God.

So much of his early life has been prefixed * as will show how God had trained him for the work He intended him to do, and that this appeal, as well as the whole undertaking, was the product of a man "thoroughly furnished unto all good works," able to lead a great enterprise on untrodden ground.

It seems fitting that the appeal, still, as Dr. George Smith calls it, the "first and greatest" paper on Missions, first brought out before the Society existed, should be republished on its Centenary.

* This paper has been culled principally from the accounts written by Carey himself, his sister, and the Rev. Thomas Scott, which are printed at the beginning of *Eustace Carey's Memoirs of Dr. Carey and Cox's History of the Baptist Mission*, with a few quotations from more recent Memoirs, well worthy to be read by all who pick up this Enquiry.

Most of the people who hear the memory of William Carey invoked at Missionary Meetings have two or three ideas about him.

It is the minority who know more.

The majority know that he originated modern English Missions to the heathen, and was himself the first to go out.

Then they say he was a poor cobbler. There is, too, a picture of him about somewhere, with a teacher's pointer in his hand, giving a geography lesson to a class of boys; or, as it is suggested, a lesson on the need of Missions, illustrated by geography. Some, better instructed, know how he preached a sermon of which the never-to-be-forgotten heads were: "Expect great things from God, Attempt great things for God"; and they tell how, talking to his brother-ministers, he likened his enterprise to the exploring of a mine, and said, "I will go down if you will hold the ropes."

Everybody who knows his name at all, knows that he went and lived a long life in India, and that the Baptist Missionary Society, and other societies following in rapid succession, have been working in India ever since.

William Carey's father was a weaver,—a parish schoolmaster and parish clerk. The boy learned what there was to be learned in his father's school, with a fair knowledge of Scripture and the proprieties of religion before its spirit entered his heart. He loved reading, most of all travels, the *Life of*

Columbus being especially mentioned, and Captain Cook's *Voyages*, which were then, as Stanley's *Darkest Africa* is now, the freshest books of the sort.

For a poor man's son, he had one great luxury,—a room to himself while yet a boy. This room, his sister tells us, was a museum in miniature. For Carey had a larger schoolroom than his father's. The royal forest of Whittlebury came up to the schoolhouse door, and his eye was on bird and insect, tree and flower. So began the naturalist part of his life, coming to its fulness when he founded the Agricultural and Horticultural Society of India. In the light of these early beginnings it is interesting to read the following extract of a letter* to his son William, then at Dinagepore, some thirty-five years after the days of his boyish museum :—

“When you come down, take a little pains to bring down a few plants of some sort. There is one grows plentifully about Sadamadal which grows about as high as one's knee, and produces a large red flower. There is a plant which produces a flower of a pale bluish colour . . . and indeed several other things there. Try and bring something. Can't you bring the grasshopper which has a saddle on its back, or the bird which has a large crest, which he opens when he settles on the ground? I want to give you a little taste for natural objects.”

School days over, it was found that the lad's

* Quoted by Dr. Smith.

health suffered too much from the outdoor work he attempted for it to be persevered in, and his father apprenticed him to a shoemaker.

It is picturesque to call him a cobbler. To those who considered his Mission work a craze, but to whom he became known as naturalist, agriculturalist, social economist, Oriental scholar, his very humble beginning formed the more telling background by being as rustic as possible. Considering what manner of man he was, it does not matter in the least where he began; but he did not approve of "cobbler" himself.* Perhaps he thought it carried a slovenliness in character with it,—a cobbled shoe at twenty, a halting Sanscrit version at fifty. In his own sketch of his early life he insists that he was a good workman. In the poor village where he was, no doubt the people wanted their shoes mended to the utmost limit. He would not have been William Carey if he had not made the very best of a "poor man's bad job," as well as the good new shoes for which Mr. Old, his master, and Carey himself afterwards, received orders for the "ready-made" trade.

His heartfelt religious experience came to him when about eighteen years of age,—not without a struggle, not without doubts of himself or deep, sad self-communings; but the day broke, and the shadows fled away, and with the spiritual daylight began the long day's work for his Lord. Among the first

* Carey's account of himself written to Dr. Ryland. Eustace Carey's *Memoirs*, Chap. I.

manifestations of the change was his request to have family worship on his monthly visits home, to which the family consented, though his sister says the extempore prayer puzzled and the confessions of sin rather offended them, his declaring for Nonconformity being also a trouble.

Very soon he was asked to preach to knots of people in the villages round.

His master died before the apprenticeship was over. Carey married his master's wife's sister, undertook to carry on the business, partly to benefit the widow, and was dreadfully poor. But God was giving him good gifts of another sort while still in Mr. Old's cottage.

One day, going to the Association meeting fasting because he had not a penny to buy food, he met, for the first time, Andrew Fuller, and the firm friendship began which was to be so much in Carey's life, and which, under God's blessing, made his Mission enterprise possible. Another of these good gifts was the friendship of the Rev. Thomas Scott, of Olney, the commentator, which ripened, from his being pleased with the modest lad who listened and now and then asked "an appropriate question," to appreciation, which, in the early days, while Carey was preaching as a probationer to his very small flock at Moulton, could make Mr. Scott say "to all to whom I had access that he would prove no ordinary man." Mr. Scott had discovered, perhaps, through the "appropriate questions," the wonderful

energy which was enabling the man, who worked hard all day for others as well as himself, to conquer in out-hours Latin, Greek, and Hebrew, for the sake of reading the Scriptures in their original tongue.

Latin he began from a schoolbook when he was about twelve, and continued it with the help of a grammar given him by Mr. Sutcliff, of Olney. Greek words he transcribed from a commentary he had, and took these notes, when he went to his father's, to a former student of Cambridge for elucidation. Hebrew he levied on all the neighbouring ministers. No wonder Mr. Scott used to point out the shoemaker's cottage as "Carey's college"!

Dutch, too, and French, so far as to translate them into English, he had picked up from books that came in his way, as it would seem because he could not leave a foreign language untasted.

How did he get his English,—the English that makes this pamphlet still pleasant reading now it is a century old? Cowper was writing his "Task" in Olney while Carey was studying divinity with Mr. Sutcliff on the other side of the Market Square. Did a healthy breeze blow it across from the poet's study? or had Robert Hall, the elder, a hand in it when he used to meet Carey and Morris to help them with their duty as Christian pastors?*

When, after preaching as a probationer for some time at Barton, Hackleton, and Moulton, Carey

* Mr. Hall's *Helps to Zion's Travellers* had already been of spiritual use to Carey.

desired recognition among his brethren as a regular minister, it was to the church at Olney that he applied.

Is it the regular formula, or was it with a pre-science of his future, that the words of Carey's "Call to the Ministry" run, "Sent out by the Church to preach the Gospel wherever God in His providence might call him" (August 10th, 1786?) *

Thus recommended he became pastor at Moulton. It seems to have been his time of deepest poverty. The schoolkeeping comes in this period, ruined by the former schoolmaster coming back and his scholars returning to him.

But God had provided some better thing for him than either the successful conduct of a large boot and shoe factory, or the higher calling of a schoolmaster. The time of being life and soul of the college at Fort William, Calcutta, was not yet.

Nothing has yet been said of the master-passion which underlay every thought, and marked the earnest conviction that the heathen he had read so much of in his favourite books ought to hear the Gospel message,—a conviction which very soon developed into a determination that the message should reach them, and that this duty not being yet apparent to others he himself would lead the way.

All the force of character which had made him succeed in his education, the power which made his sister say, "Whatever he began he finished; difficulties

* Church-book, Olney. Quoted by Dr. Smith, p. 23.

never seemed to discourage his mind," was needed now.

Nay, it would have availed little if the teachings of God's Spirit had not led him on. It is just the story of the Interpreter's house again, where the fire, on which much water was cast to quench it, burnt higher and higher, because there was One who secretly, but continually, fed it with oil.

He prayed in private, he prayed in public for the heathen, he spoke of his conviction to others, he proposed "Our duty towards them" as a theme for discussion at a ministers' meeting, till, on his going to Birmingham on Moulton business, one does not wonder at the salutation with which a certain Mr. Potts met him* :—

"Pray, friend Carey, what is it you have got into your head about Missions? I understand you introduce the subject on all occasions."

MR. CAREY.—"Why, I think, sir, it is highly important that something should be done for the heathen."

MR. POTTS.—"But how can it be done, and who will do it?"

MR. CAREY.—"Why, if you ask who, I have made up my mind, if a few friends can be found who will send me out, and support me for twelve months after

* Cox's *History of the Baptist Mission*. Happily this conversation was preserved for us by Mr. Medley, of Chatham, the only person present except Messrs. Carey and Potts. No one else as yet knew of the manuscript.

my arrival, I will engage to go wherever providence shall open a door."

MR. POTTIS.—"Why, friend Carey, the thought is new, and the religious public are not prepared for such undertakings."

MR. CAREY.—"No; I am aware of that; but I have written a piece on the state of the heathen world, which, if it were published, might probably awaken an interest on this subject."

MR. POTTIS.—"Why don't you publish it?"

MR. CAREY.—"For the best of all reasons; I have not the means."

MR. POTTIS.—"We will have it published by all means. I had rather bear the expense of printing it myself, than the public should be deprived of the opportunity of considering so important a subject."

* * * *

The "piece," as Carey calls it, had been written in poverty and sickness, during the dreary time at Moulton, and laid by till the hope of printing it came by Mr. Potts.

In 1788, when he moved to Leicester, he read it to the friends assembled on occasion of his recognition services.*

It was no work of an ignorant enthusiastic youth, still less of a disappointed man, who, having failed in his own country, seeks an outlet, where he shall begin again away from his old antagonisms. He

had gained his position, he had good friends among his brethren, he had the hearty friendship of some of the Leicester clergy, as well as of his earlier friends at Olney. His new people were attached to him. It was just the point in his life when a man would naturally have settled in where he was.

But he was true to his call. He told his brethren of his pamphlet, and the statistics he had collected as to the state of the heathen world.

It is too rich to read their reception of the idea: "Be not in a hurry to print them; let us look over them, and see if anything can be omitted, altered, or added."

"We found it needed very little correction," comments Ryland.

So in 1792 was published *An Enquiry into the Obligations of Christians, to use Means for the Conversion of the Heathens*, which is now reprinted in 1891 in facsimile, all its reasoning, all the heart thrown into it, being just as much to the purpose now as then.

In some places the ground was prepared for the seed. The enterprise had begun, as all such movements should begin, in prayer. Mr. Sutcliff had drawn up, and the meeting of the Association in Nottingham had passed, a resolution in 1784 to set apart an hour on the first Monday evening of every month "for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world." "The profound impression that was

produced by the two sermons preached in October 1791, by Sutcliff and Fuller, tended greatly to promote Mr. Carey's purpose in the further prosecution of this subject," while Samuel Pearce, of Birmingham, had been led "for some time to preach much upon the promises of God concerning the conversion of heathen nations."

Carey followed up his pamphlet by the sermon which he preached at the Association meeting, Nottingham, May 1792.* The divisions of the subject have become motto-words for Christian enterprise :—

"EXPECT GREAT THINGS FROM GOD."

"ATTEMPT GREAT THINGS FOR GOD."

"It was as if the sluices of his soul were thrown fully open, and the flood that had been accumulating for years rushed forth in full volume and irresistible power. 'If all the people had lifted their voices and wept,' says Dr. Ryland, 'as the children of Israel did at Bochim, I should not have wondered at the effect ; it would only have seemed proportionate to the cause ; so clearly did he prove the criminality of our supineness in the cause of God.' Profound, however, as was the impression which the sermon produced, it failed to remove the hesitation that was in the minds of the brethren present, and that hindered action. They were about to disperse as usual, when Carey seized Fuller's hand and wrung it, in an agony of distress, demanding whether they could again separate without doing anything. His imploring

* The text was Isa. liv., 2, 3.

appeal stayed the breaking up of the assembly, and it was resolved 'That a plan be prepared against the next ministers' meeting at Kettering for the establishment of a Society for propagating the Gospel among the heathen.'

At Kettering, October 2nd, after the usual Association meeting, twelve men met in the evening. "The presence of the Lord was felt in the little gathering. Long and earnestly they deliberated what the first step should be. They had no experience to guide them; they had neither funds nor influence; the one thing clear to them was the Lord's will that His Gospel should be made known to every creature under heaven. Before separating they solemnly pledged themselves to God and to each other, to bear their part in an endeavour to send the Gospel to some part of the heathen world." The Baptist Missionary Society was constituted, and a Committee appointed: Andrew Fuller (Secretary), John Ryland, John Sutcliff, Reynold Hogg, and William Carey; Samuel Pearce was added very soon.

Something must be said of that first Committee. They saw all the difficulties, the very real difficulties, not shadows any one of them; they felt them, they handled them, weighed them, cast them up. They had consented to the publishing of the pamphlet "partly to gain time. It was an unbeaten path; their minds revolted, and it seemed to them too great, too much like grasping an object utterly beyond their reach." Their consciences were convinced,

their hearts were in the enterprise, but the practical start, the next step to take! Are they going to give it up? Carey must have feared they would never begin. No, they were but counting the cost; and when, to use his own simile, they took hold of the ropes, they never let go any more.

They were just the picked men of the Northamptonshire Association, the only outsider being Samuel Pearce, of Birmingham, he whom his brethren named in earnest love and admiration the Seraphic Pearce. When Carey invited him to Leicester to preach at his recognition services, he heard the Enquiry read, which "added fresh fuel to his zeal."* "But when I heard," he writes, "of a proposed meeting at Kettering, October 2nd, 1792, for the express purpose of considering our duty in regard of the heathen, I could not resist my inclination for going. . . . I returned home resolved to lay myself out in the cause."

No wonder he was welcome to the little band as an angel from heaven! No wonder Carey's heart went out to the man who had "a passion for the millions?"

The new Society was formed; but to gain a step was only to get a longer view of the road before him; to overcome one difficulty was to meet another.

The first thing was to interest Christians generally all over England, to educate them to the unknown idea of Missions to the heathen, involving present and practical service in a way to which they were not accustomed.

* Pearce's *Memoirs*, p. 110.

The little band at Kettering collected at their first meeting £13 2s. 6d. One wonders how they got together so much, considering who they were that gave it. The world outside mocked: could they do anything with so little? Mr. Pearce went home, and at the second Committee, held a month after the first, reported an auxiliary society formed at Birmingham, and £70 collected.

Many places were visited, many meetings held. Instances of devotion recur again and again; the widow's two mites have their repetition, in each case different enough to come out quite fresh and original. Private letters preserve some curious details, says Dr. Cox. He selects one:—At Bath the agent of the Society had been told he was welcome to state his case, but owing to many claims on the people there could be no collection. Only at the end a poor woman came and brought a penny. Was there ever such an instance of provoking to love and good works? The penny lying by itself on the table was unbearable. One gave, another gave. The next day that good sister might have said, "Lord, Thy penny hath gained 5360 pennies," with a farthing more. One wonders whether the farthing was another of the mites which our Lord only can value at their true rate.

It was not very easy to win the London people. Abraham Booth, whose name the elders among us will remember as recalled with affectionate reverence when they themselves were young, was for the Mission.

As for the rest, the subject was newer to them than we can imagine who read the book of Acts by the light of modern Missions: they could not turn to it very quickly. The Northampton Association had studied all the difficulties to be seen with the naked eye; the London people took up a telescope and scanned the far horizon. "They were willing to assist the design as individuals, said this meeting of thirty-one; but if they were formally to take up the Society, they should *commit the whole denomination*. This was the expression used over and over again."

If they only *had* committed the whole denomination!

It is not done yet. This was Carey's proposition: "That every member of every congregation should take a part to the extent of fervent and united prayer, and of an average subscription of a penny a week." * "The churches," says Dr. George Smith, "whether by themselves or by societies, have yet to pray and organize themselves up to the level of Carey's penny a week. After all, the twelve village pastors in the back parlour at Kettering were the most really the successors of the twelve Apostles in the upper room at Jerusalem."

It is restful to come to one thing which is not a difficulty. The people at Leicester, who were fond of their pastor, and proud of him, had drunk into his spirit. *They* were the people to lose by the

* Enquiry.

movement, and they gave him up with generous, warm hearts, "not grudgingly."

Fuller writes to Ryland and Sutcliff, "You exceed me in wisdom, especially in foreseeing difficulties. I therefore want to advise with you both, but to execute without you"; and indeed Fuller, the dauntless, had to meet present difficulties so unmanageable that he might well leave future ones unthought of. It was almost impossible to go to India and hope for permission to stay, except in the service of the East India Company, and the Company wanted no one less than a missionary. Sir Robert Grant, a Christian man, who sympathized with Carey, was an official of the Company, and could have helped him, but so much disapproved of his eccentric colleague, that he declined any assistance. Indeed, Mr. Thomas, welcomed warmly at first as a helper, became one of the difficulties of Carey's life in India.

They were obliged to disembark from the first ship in which their passages were taken, and travelled afterwards by a Danish ship. This delay made it possible for Mrs. Carey to go with her husband. She had a perfectly valid reason for not going at the time at first intended; but she was a dead weight, never sympathizing with his object, and becoming a less and less fit companion for him.

Carey, with his colleague, Thomas, set sail on June 13th, 1793, one year after the Enquiry was published,—more than ten after the conviction had

possessed his heart that the Gospel should be taken to the heathen.

He had won his way—to what? To *begin* an arduous life-work. How he persevered, how God gave him the desire of his heart, this is not the place to tell, the object at this time being simply to show the place in Carey's life-work held by the Enquiry, and explain why it is so suitable that it should be reprinted for us who live in the Centenary of the Mission which it was written to inaugurate.

Here are Carey's aspirations for Foreign Missions written on his voyage out:—

“I hope the Society will go on and increase, and that the multitudes of heathen in the world may hear the glorious words of truth. Africa is but a little way from England; Madagascar, but a little way farther; South America, and all the numerous and large islands in the Indian and China Seas, I hope will not be passed over. A large field opens on every side, and millions of perishing heathens are pleading . . . with every heart that loves God, and with all the churches of the living God.”*

* Letter of Carey dated Bay of Bengal, October 17th, 1793.

M. E. S.

SOUTHFIELD HOUSE.



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.

For there is no Difference between the Jew and the Greek;
or the same Lord over all, is rich unto all that call upon him.
For whosoever shall call on 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.

LEICESTER:

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MDCCXCII.



INTRODUCTION.

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 words, but to use every lawful method to spread the knowledge of his name. In order to this, it is necessary that we should become, in some measure acquainted with the religious state of the world; and 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 subjects 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 amongst the children of men by the fall of Adam, and has ever since been preading its baneful influence. By changing its

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appearances

appearances to suit the circumstances of the time 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 have perpetually deterred mankind from transgressing the will of the 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. In one period the grossest ignorance and barbarism prevailed in the world ; and afterwards, in a more enlightened age, the most daring infidelity, and contempt of God ; so that the world which was once over-run with ignorance, now *by wisdom knew not God, but changed the glory of the incorruptible God as much as in the most barbarous age into an image made like to corruptible man, and birds, and four-footed beasts, and creeping things* Nay, as they increased in science and politeness they ran into more abundant and extravagant idolatries.

Yet God repeatedly made known his intention to prevail finally over all the 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 had laid down his life, and taken it up again, he sent forth his disciples to preach the good tidings to every creature, and to endeavour 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 making, but they are inconsiderable in comparison of 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 souls 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,—take a short view of former undertakings,—give some account of the present state of the world,—consider the practicability of doing something more than is done,—and the duty of Christians in general in this matter.



AN
ENQUIRY, &c.

SECT. I.

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

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

that of baptizing should be so too ; and every denomination of Christians, except the Quakers, so 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

be

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. xv. 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 xvi. 6. 7. or if, in any case, there be a *natural impossibility* of putting it in 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 a them. But none of these things can be alledged by us in behalf of the 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 to 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 alledge a natural impossibility in the case. It has
been

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 soever 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*) yet if an 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.

* See Edwards on Prayer, on this subject, lately re-printed by Mr. Sutcliffe.

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 chuse 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.

SECT. II.

*Containing a short Review of former Undertakings
for the Conversion of the Heathen.*

BEFORE the coming of our Lord Jesus Christ the whole world were either heathens, or jews ; and both, as to the body of them, were enemies to the gospel. After the resurrection the disciples continued in Jerusalem till Pentecost. Being daily engaged in prayer and supplication, and having chosen Matthias, to supply the place of Judas in the apostolic office, on that solemn day, when they were all assembled together, a most remarkable effusion of the Holy Spirit took place, and a capacity of speaking in all foreign languages was bestowed upon them. This opportunity was embraced by Peter for preaching the gospel to a great congregation of jews and profelytes, who were from Parthia, Media, Elam, Mesopotamia, Judea, Cappadocia, the proconsular Asia, Phrygia, Pamphylia, Egypt, Lybia, Crete, Arabia, Rome, &c. and at the first effort God wrought so powerfully that three thousand were converted, who immediately after were baptized, and added to the church. Before this great
addition

addition they consisted of but about *an hundred and twenty persons*, but from that time they continually increased. It was but a little after this that Peter and John, going up to the temple, healed the lame man; this miracle drew a great multitude together, and Peter took occasion while they stood wondering at the event, to preach Jesus Christ to them. The consequence was that five thousand more believed.

This was not done without opposition; the priests and sadducees tried all the methods they could invent to prevent them from preaching the gospel. The apostles, however, asserted their divine warrant, and as soon as they were set at liberty addressed God, and prayed that a divine power might attend their labours, which petition was heard, and their future ministry was very successful. On account of their necessities who were engaged in this good work, those amongst them who had possessions, or goods, sold them, and devoted the money to pious uses.

About this time a man and his wife out of great pretensions to piety, sold an estate, and brought part of the money to the apostles, pretending it to be the whole; for which dissimulation both he and his wife, were struck dead by the hand of God. This awful catastrophe, however

ever, was the occasion of many more men and women being added to the church. The miracles wrought by the apostles, and the success attending their ministry, stirred up greater envy in the priests and Sadducees, who imprisoned them; from which confinement they were soon liberated by an angel; upon which they went immediately as they were commanded and preached in the temple: here they were seized, and brought before the council, where Gamaliel spake in their favour, and they were dismissed. After this they continued to prosecute their work, rejoicing that they were counted worthy to suffer shame for the name of Christ.

By this time the church at Jerusalem was so increased that the multiplicity of its temporal concerns was the occasion of some neglects, which produced a dissatisfaction. The apostles, therefore, recommended to the church to chuse seven pious men, whose office it should be to attend upon its temporal affairs; that *they might give themselves to prayer, and the ministry of the word.* Seven were accordingly chosen, over whom the apostles prayed, and ordained them to the office of Deacons by imposition of hands: and these things being settled the church increased more and more. One of these Deacons, whose name was Stephen, being a person of eminent know-
ledge

ledge and holiness, wrought many miracles, and disputed with great evidence and energy for the truth of Christianity, which raised him up a number of opponents. These soon procured his death, and carried their resentment so far as to stir up such a persecution that the church which till now had been confined to Jerusalem, was dispersed, and all the preachers except the apostles were driven thence, and went every where preaching the word.

A young man whose name was *Saul*, was very active in this persecution; he had been educated under Gamaliel, a member of the Sanhedrim, was a person of promising genius, by profession a Pharisee, and much attached to the Jewish ceremonies. When Stephen was stoned he appeared much pleased with it, and had the custody of the clothes of his executioners; and from that time was fired with such a spirit of persecution himself, that he went about dragging some to prison, and compelling others to blaspheme the name of the Lord Jesus. Neither was he contented with exercising his rage at Jerusalem, but went to the chief priests and obtained testimonials of authority to carry on the same work at Damascus. But on his way, as he was almost ready to enter into the city, the Lord changed his heart in a very wonderful manner; so that instead of entering

tering the town to persecute, he began to preach the gospel as soon as he was able. This presently brought upon him the same persecution which he had designed to exercise upon others, and even endangered his life, so that the brethren found it necessary to let him down the city wall in a basket by night, and so he escaped the hands of his enemies. From thence he went to Jerusalem, where he preached the word, but being persecuted there, he went to Cesarea, and from thence to Tarsus.

In the time of this trouble in the church, Philip went and preached at Samaria with great success, nay so great was the work that an impostor, who had deceived the people with legerdemain tricks for a long time, was so amazed, and even convinced, as to profess himself a Christian, and was baptized; but was afterwards detected, and appeared to be an hypocrite. Besides him a great number believed in reality, and being baptized a church was formed there. Soon after this the Lord commanded Philip to go the way which led from Jerusalem to Gaza, which he did, and there found an eunuch of great authority in the court of Ethiopia, to whom he preached Christ, who believed, and was baptized; after which Philip preached at Ashdod, or Azotus.

About

About the same time Peter went to Lydda, or Diospolis, and cured Eneas of a palsy, which was a mean of the conversion not only of the inhabitants of that town, but also of the neighbouring country, called Saron, the capital of which was Lasharon; and while he was there, a circumstance turned up which tended much to the spread of the truth. A woman of Joppa, a sea-port town in the neighbourhood, dying, they sent to Lydda for Peter, who went over, and when he had prayed she was raised to life again; which was an occasion of the conversion of many in that town. Peter continued there preaching for some time, and lodged at the house of a tanner.

Now another circumstance also tended to the further propagation of Christianity, for a Roman military officer who had some acquaintance with the Old Testament Scriptures, but was not circumcised, was one day engaged in prayer in his house at Cesarea, when an angel appeared to him, and bid him send for Peter from Joppa to preach in his house. Before this the work of God had been wholly confined to the jews, and jewish profelytes, and even the apostles appeared to have had very contracted ideas of the Christian dispensation; but now God by a vision discovered to Peter that Christianity was to be spread into all nations. He accordingly went and preached

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at the house of Cornelius, at Cefarea, when several were converted, and baptized, and the foundation of a church laid in that city.

Some of the dispersed ministers having fled to Antioch in Syria, began to preach to the greeks in that city about the same time, and had good success; upon which the apostles sent Paul and Barnabas, who instructed and strengthened them, and a church was formed in that city also, which in a little time sent out several eminent preachers.

In the Acts of the apostles we have an account of *four* of the principal journies which Paul, and his companions undertook. The first, in which he was accompanied by Barnabas, is recorded in the xiii. and xiv. chapters, and was the first *attack* on the heathen world. It was a journey into the lesser Asia. In their way they passed over the island of Cyprus. No sooner had they entered on their undertaking, than they met with great difficulty; for Mark, whom they had taken as their minister, deserted them, and returned to Jerusaleſem, where, it seems, he thought he should enjoy the greatest quiet. Paul and Barnabas however went forward; in every city they preached the word of the Lord, entering into the jewish synagogues and first preaching Christ to them,
and

and then to the gentiles. They were heard with great candour and eagerness by some, and rejected by others with obstinacy and wrath, and cruel persecution. One while they had enough to do to restrain the people from worshipping them as gods, and soon after, Paul was stoned, dragged out of the city, and left for dead. Having penetrated as far as Derbe, they thought proper to return by the way that they came, calling at every city where they had sown the good seed, and finding in most, if not all these places, some who had embraced the gospel, they exhorted and strengthened them in the faith; formed them into a church state, and ordained them elders, fasted and prayed with them; and so having commended them to the Lord on whom they had believed, returned to Antioch in Syria, from whence they first set out, and rehearsed to the church all that God had done with them, and how he had opened the door of faith to the gentiles.

About this time a dispute arising in the churches concerning circumcision, Paul and Barnabas were deputed to go up to Jerusalem, to consult the apostles and elders on the subject. This business being adjusted, they, accompanied with Judas and Silas, returned to Antioch with the general resolution, and continued there for a

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season,

season, teaching and preaching the word of the Lord.

Paul now proposed to Barnabas, his fellow-labourer, that they might visit their brethren in the places where they had been already, and see how they did. To this Barnabas readily acceded, but a difference arising between them about taking *John Mark* with them, who had deserted them before, these two eminent servants of God were parted asunder, and never appear to have travelled together any more. They continued however each to serve in the cause of Christ, though they could not walk together. Barnabas took John, and sailed to Cyprus, his native island, and Paul took Silas, and went through Syria and Cilicia, to Derbe and Lystra, cities where he and Barnabas had preached in their first excursion.

Here they found Timothy, a promising young man, whom they encouraged to engage in the ministry.

Paul being now at Lystra, which was the boundary of his first excursion, and having visited the churches already planted, and delivered to them the decrees of the apostles and elders relating to circumcision, seems to have felt his heart enlarged,

enlarged, and assayed to carry on the glorious work of preaching the gospel to the heathen to a greater extent. With Silas and Timotheus he in his second journey* took a western direction, passing through Phrygia, and the region of Galatia. Having preached the word in these parts with considerable success,† he and his companions wished to have gone into the proconsular Asia, and afterwards assayed to go into Bythiniæ; but being forbidden of the Holy Ghost, who seems to have had a special design of employing them elsewhere; passing by Mysia they came down to Troas on the sea-coast. Here a vision appeared to Paul, in which he was invited to go over to Macedonia. Obedient to the heavenly vision, and greatly encouraged by it, they with all speed crossed the Egean Sea, and passing through the island of Samothracia, landed at Neapolis, and went from thence to Philippi, the chief city of that part of Macedonia. It was here that Paul preached on a Sabbath day to a few women by a river side, and Lydia, a woman of Thyatira, was converted and baptized, and her household with her. It was here that a poor girl, who brought her employers considerable profit by foretelling future

* The account of this second journey into the heathen world begins at Acts xv. 40. and ends chap. xviii. 22.

† See ch. xviii. 23. and Gal. i. 2.

events, followed the apostles, had her spirit of divination ejected, on which account her masters were much irritated, and raised a tumult, the effect of which was, that Paul and Silas were imprisoned. But even this was over-ruled for the success of the gospel, in that the keeper of the prison, and all his house, were thereby brought to believe in the Lord Jesus Christ, and were baptized.

From Philippi they passed thorough Amphipolis, Apollonia, Thessalonica, (now Salonichi,) Berea, Athens, and Corinth, preaching the gospel wherever they went. From hence Paul took ship and sailed to Syria, only giving a short call at Ephesus, determining to be at Jerusalem at the feast of the passover ; and having saluted the church, he came to Cesarea, and from thence to Antioch.

Here ended Paul's second journey, which was very extensive, and took up some years of his time. He and his companions met with their difficulties in it, but had likewise their encouragements. They were persecuted at Philippi, as already noticed, and generally found the Jews to be their most inveterate enemies. These would raise tumults, inflame the minds of the gentiles against them, and follow them from place to
place,

place, doing them all the mischief in their power. This was the case especially at Thessalonica, Berea, and Corinth. But amidst all their persecutions God was with them, and strengthened them in various ways. At Berea they were candidly received, and their doctrine fairly tried by the Holy Scriptures; and *therefore*, it is said, *many of them believed*. At other places, though they affected to despise the apostle, yet some clave unto him. At *Corinth* opposition rose to a great height; but the Lord appeared to his servant in a vision, saying, *Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city*. And the promise was abundantly made good in the spirit discovered by Gallio, the proconsul, who turned a deaf ear to the accusations of the jews, and nobly declined interfering in matters beside his province. Upon the whole a number of churches were planted during this journey, which for ages after shone as lights in the world.

When Paul had visited Antioch, and spent some time there, he prepared for a third journey into heathen countries, the account of which begins Acts xviii. 23. and ends chap. xxi. 17. At his first setting out he went over the whole country of Galatia and Phrygia in order, strengthening all the disciples; and passing through the upper coasts
came

came to Ephesus. There for the space of three months, he boldly preached in the jewish synagogue, disputing, and persuading the things concerning the kingdom of God. But when the hardened jews had openly rejected the gospel, and spake evil of that way before the multitude, Paul openly separated the disciples from them, and assembled in the school of one Tyrannus. This, it is said, continued for the space of two years, *so that all they who dwelt in the proconsular Asia heard the word of the Lord Jesus, both jews and greeks.* Certain magicians, about this time were exposed, and others converted, who burnt their books, and confessed their deeds. So mightily grew the word of the Lord, and prevailed.

After this an uproar being raised by Demetrius, the silversmith, Paul went into Macedonia, visited the churches planted in his former journey, and from thence passed into Greece. Having preached up and down for three months, he thought of sailing from thence directly to Syria; but in order to avoid the jews, who laid wait for him near the sea coast, he took another course through Macedonia, and from thence to Troas, by the way of Philippi. There is no mention made in his former journey of his having preached at Troas; yet it seems he did, and a church was gathered, with whom the apostle at this time united

united in *breaking of bread*. It was here that he preached all night, and raised Eutychus, who being overcome with sleep, had fallen down, and was taken up dead. From hence they set sail for Syria, and in their way called at Miletus, where Paul sent for the elders of the church of Ephesus, and delivered that most solemn and affectionate farewell, recorded in the 20th chapter of the Acts of the Apostles. From hence they sailed for Tyre, where they tarried seven days, and from thence proceeded to Jerusalem.

Paul's fourth and last journey (or rather voyage) was to Rome, where he went in the character of a prisoner. For being at Jerusalem he was quickly apprehended by the jews; but being rescued by Lyfias, the chief captain, he was sent to Cefarea to take his trial. Here he made his defence before Felix and Drufilla, in such sort that the judge, instead of the prisoner, was made to tremble. Here also he made his defence before Festus, Agrippa, and Bernice, with such force of evidence that Agrippa was almost persuaded to be a Christian. But the malice of the jews being insatiable, and Paul finding himself in danger of being delivered into their hands, was constrained to appeal unto Cæsar. This was the occasion of his being sent to Rome, where he arrived after a long and dangerous voyage, and

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being shipwrecked on the island of Melita, where he wrought miracles, and Publius, the governor, was converted.

When he arrived at Rome he addressed his countrymen the Jews, some of whom believed; but when others rejected the gospel, he turned from them to the Gentiles, and for two whole years dwelt in his own hired house preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Thus far the history of the Acts of the Apostles informs us of the success of the word in the primitive times; and history informs us of its being preached about this time, in many other places. Peter speaks of a church at Babylon; Paul proposed a journey to Spain, and it is generally believed he went there, and likewise came to France and Britain. Andrew preached to the Scythians, north of the Black Sea. John is said to have preached in India, and we know that he was at the Isle of Patmos, in the Archipelago. Philip is reported to have preached in upper Asia, Scythia, and Phrygia; Bartholomew in India, on this side the Ganges, Phrygia, and Armenia; Matthew in Arabia, or Asiatic Ethiopia, and Parthia; Thomas in India, as far as the coast of
Coromandel,

Coromandel, and some say in the island of Ceylon; Simon, the Canaanite, in Egypt, Cyrene, Mauritania, Lybia, and other parts of Africa, and from thence to have come to Britain; and Jude is said to have been principally engaged in the lesser Asia, and Greece. Their labours were evidently very extensive, and very successful; so that Pliny, the younger, who lived soon after the death of the Apostles, in a letter to the emperor, Trajan, observed that Christianity had spread, not only through towns and cities, but also through whole countries. Indeed before this, in the time of Nero, it was so prevalent that it was thought necessary to oppose it by an Imperial Edict, and accordingly the præconsuls, and other governors, were commissioned to destroy it.

Justin Martyr, who lived about the middle of the second century, in his dialogue with Trypho, observed that there was no part of mankind, whether greeks or barbarians, or any others, by what name soever they were called, whether the Sarmatians, or the Nomades, who had no houses, or the Scenites of Arabia Petrea, who lived in tents among their cattle, where supplications and thanksgivings are not offered up to the Father; and maker of all things, through the name of Jesus Christ. Irenæus, who lived about the year 170, speaks of churches that were founded in Germany,

Spain, France, the eastern countries, Egypt, Lybia, and the middle of the world. Tertullian, who lived and wrote at Carthage in Africa, about twenty years afterwards, enumerating the countries where Christianity had penetrated, makes mention of the Parthians, Medes, Elamites, Mesopotamians, Armenians, Phrygians, Cappadocians, the inhabitants of Pontus, Asia, Pamphylia, Egypt, and the regions of Africa beyond Cyrene, the Romans, and Jews, formerly of Jerusalem, many of the Getuli, many borders of the Mauri, or Moors, in Mauritania; now Barbary, Morocco, &c. all the borders of Spain, many nations of the Gauls, and the places in Britain which were inaccessible to the Romans; the Dacians, Sarmatians, Germans, Scythians, and the inhabitants of many hidden nations and provinces, and of many islands unknown to him, and which he could not enumerate. The labours of the ministers of the gospel, in this early period, were so remarkably blessed of God, that the last-mentioned writer observed, in a letter to Scapula, that if he began a persecution the city of Carthage itself must be decimated thereby. Yea, and so abundant were they in the three first centuries, that ten years constant and almost universal persecution under Dioclesian, could neither root out the Christians, nor prejudice their cause.

After

After this they had great encouragement under several emperors, particularly Constantine and Theodosius, and a very great work of God was carried on ; but the ease and affluence which in these times attended the church, served to introduce a flood of corruption, which by degrees brought on the whole system of popery, by means of which all appeared to be lost again ; and Satan set up his kingdom of darkness, deceit, and human authority over conscience, through all the Christian world.

In the time of Constantine, one Frumentius was sent to preach to the Indians, and met with great success. A young woman who was a Christian, being taken captive by the Iberians, or Georgians, near the Caspian Sea, informed them of the truths of Christianity, and was so much regarded that they sent to Constantine for ministers to come and preach the word to them. About the same time some barbarous nations having made irruptions into Thrace, carried away several Christians captive, who preached the gospel ; by which means the inhabitants upon the Rhine, and the Danube, the Celtæ, and some other parts of Gaul, were brought to embrace Christianity. About this time also James of Nisbia, went into Persia to strengthen the Christians, and preach to the heathens ; and his success was so great that
 Adiabene

Adiabene was almost entirely Christian. About the year 372, one Moses, a Monk, went to preach to the Saracens, who then lived in Arabia, where he had great success; and at this time the Goths, and other northern nations, had the kingdom of Christ further extended amongst them, but which was very soon corrupted with Arianism.

Soon after this the kingdom of Christ was further extended among the Scythian Nomades, beyond the Danube, and about the year 430, a people called the Burgundians, received the gospel. Four years after that Palladius was sent to preach in Scotland, and the next year Patrick was sent from Scotland to preach to the Irish, who before his time were totally uncivilized, and, some say, cannibals; he however, was useful, and laid the foundations of several churches in Ireland. Presently after this, truth spread further among the Saracens, and in 522, Zathus, king of the Colchians encouraged it, and many of that nation were converted to Christianity. About this time also the work was extended in Ireland, by Finian, and in Scotland by Constantine and Columba; the latter of whom preached also to the Picts, and Brudæus, their king, with several others, were converted. About 541, Adad, the king of Ethiopia, was converted by the preaching of Mansionarius; the Heruli beyond the Danube, were

were now made obedient to the faith, and the Abasgi, near the Caucasian Mountains.

But now popery, especially the compulsive part of it, was risen to such an height, that the usual method of propagating the gospel, or rather what was so called, was to conquer pagan nations by force of arms, and then oblige them to submit to Christianity, after which bishopricks were erected, and persons then sent to instruct the people. I shall just mention some of those who are said to have laboured thus.

In 596, Austin, the monk, Melitus, Justus, Paulinus, and Ruffinian, laboured in England, and in their way were very successful. Paulinus, who appears to have been one of the best of them, had great success in Northumberland; Birinnius preached to the West Saxons, and Felix to the East Angles. In 589, Amandus Gallus laboured in Ghent, Chelenus in Artois, and Gallus and Columbanus in Suabia. In 648, Egidius Gallus in Flanders, and the two Evaldi, in Westphalia. In 684, Willifred, in the Isle of Wight. In 688, Chilianus, in upper Franconia. In 698, Boniface, or Winifred, among the Thuringians, near Erford, in Saxony, and Willibroad in West-Friesland. Charlemagne conquered Hungary in the year 800, and obliged the inhabitants to profess Christianity,

Christianity, when Modestus likewise preached to the Venedi, at the source of the Save and Drave. In 833, Ansgarius preached in Denmark, Gaudibert in Sweden, and about 861, Methodius and Cyril, in Bohemia.

About the year 500, the Scythians over-run Bulgaria, and Christianity was extirpated; but about 870 they were re-converted. Poland began to be brought over about the same time, and afterwards, about 960 or 990, the work was further extended amongst the Poles and Prussians. The work was begun in Norway in 960, and in Muscovy in 989, the Swedes propagated Christianity in Finland, in 1168, Lithuania became Christian in 1386, and Samogitia in 1439. The Spaniards forced popery upon the inhabitants of South-America, and the Portuguese in Asia. The Jesuits were sent into China in 1552. Xavier, whom they call the apostle of the Indians, laboured in the East-Indies and Japan, from 1541 to 1552, and several missions of Capuchins were sent to Africa in the seventeenth century. But blind zeal, gross superstition, and infamous cruelties, so marked the appearances of religion all this time, that the professors of Christianity needed conversion, as much as the heathen world.

A few

A few pious people had fled from the general corruption, and lived obscurely in the vallies of Piedmont and Savoy, who were like the seed of the church. Some of them were now and then necessitated to travel into other parts, where they faithfully testified against the corruptions of the times. About 1369 Wickliffe began to preach the faith in England, and his preaching and writings were the means of the conversion of great numbers, many of whom became excellent preachers; and a work was begun which afterwards spread in England, Hungary, Bohemia, Germany, Switzerland, and many other places. John Hufs and Jerom of Prague, preached boldly and successfully in Bohemia, and the adjacent parts. In the following century Luther, Calvin, Melancton, Bucer, Martyr, and many others, stood up against all the rest of the world; they preached, and prayed, and wrote; and nations agreed one after another to cast off the yoke of popery, and to embrace the doctrine of the gospel.

In England, episcopal tyranny succeeded to popish cruelty, which, in the year 1620, obliged many pious people to leave their native land and settle in America; these were followed by others in 1629, who laid the foundations of several gospel churches, which have increased

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amazingly

amazingly since that time, and the Redeemer has fixed his throne in that country, where but a little time ago, Satan had universal dominion.

In 1632, Mr. Elliot, of New-England, a very pious and zealous minister, began to preach to the Indians, among whom he had great success; several churches of Indians were planted, and some preachers and school-masters raised up amongst them; since which time others have laboured amongst them with some good encouragement. About the year 1743, Mr. David Brainerd was sent a missionary to some more Indians, where he preached, and prayed, and after some time an extraordinary work of conversion was wrought, and wonderful success attended his ministry. And at this present time, Mr. Kirkland and Mr. Sergeant are employed in the same good work, and God has considerably blessed their labours.

In 1706, the king of Denmark sent a Mr. Ziegenbalg, and some others, to Tranquebar, on the Coromandel coast in the East-Indies, who were useful to the natives, so that many of the heathens were turned to the Lord. The Dutch East-India Company likewise having extended their commerce, built the city of Batavia, and a church was opened there; and the Lord's Supper was administered for the first time, on the 3d of
 January,

January, 1621, by their minister James Hulzibos ; from hence some ministers were sent to Amboyna, who were very successful. A seminary of learning was erected at Leyden, in which ministers and assistants were educated, under the renowned *Walaus*, and some years a great number were sent to the East, at the Company's expence, so that in a little time many thousands at Formosa, Malabar, Ternate, Jaffanapatnam, in the town of Columba, at Amboyna, Java, Banda, Macassar, and Malabar, embraced the religion of our Lord Jesus Christ. The work has decayed in some places, but they now have churches in Ceylon, Sumatra, Java, Amboyna, and some other of the spice islands, and at the Cape of Good Hope, in Africa.

But none of the moderns have equalled the Moravian Brethren in this good work ; they have sent missions to Greenland, Labrador, and several of the West-Indian Islands, which have been blessed for good. They have likewise sent to Abyssinia, in Africa, but what success they have had I cannot tell.

The late Mr. Wesley lately made an effort in the West-Indies, and some of their ministers are now labouring amongst the Caribbs and Negroes, and I have seen pleasing accounts of their success.

SECT. III.

*Containing a Survey of the present State of the
World.*

IN this survey I shall consider the world as divided, according to its usual division, into four parts, *EUROPE*, *ASIA*, *AFRICA*, and *AMERICA*, and take notice of the extent of the several countries, their population, civilization, and religion. The article of religion I shall divide into Christian, Jewish, Mahometan, and Pagan ; and shall now and then hint at the particular sect of them that prevails in the places which I shall describe. The following Tables will exhibit a more comprehensive view of what I propose, than any thing I can offer on the subject.

EUROPE

EUROPE.

<i>Countries.</i>	<i>EXTENT.</i> <i>Length. Breadth.</i> <i>Miles. Miles.</i>		<i>Number of</i> <i>Inhabitants.</i>	<i>Religion.</i>
Great-Britain	680	300	12,000,000	Protestants, of many denominations. Protestants, and Papists.
Ireland	285	160	2,000,000	
France	600	500	24,000,000	
Spain	700	500	9,500,000	Catholics, Deists, and Protestants. Papists.
Portugal.	300	100	2,000,000	
SWEDEN, including Sweden proper, Gothland, Shonen, Lapland, Bothnia, and Finland	800	500	3,500,000	The Swedes are ferious Lutherans, but most of the Laplanders are Pagans, and very superstitious.
Ile of Gothland	80	23	5,000	
Oefel	45	24	2,500	
Oeland	84	9	1,000	
Dago	26	23	1,000	

EUROPE.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
Isle of Aland	24	20	800	
— Hogland	9	5	100	
Denmark	240	114	360,000	Lutherans of the Helvetic Confession.
Isle of Zealand	60	60	284,000	Ditto.
— Funen	38	32	144,000	Ditto.
— Arroe	8	2	200	Ditto.
— Iceland	435	185	60,000	Ditto.
— Langeland	27	12	3,000	Ditto.
— Laland	38	30	148,000	Ditto.
— Falster	27	12	3,000	Ditto.
— Mona	14	5	600	Ditto.
— Alfen	15	6	600	Ditto.
— Femeren	13	8	1,000	Ditto.

EUROPE.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
Isle of Bornholm	20	12	2,000	Lutherans.
Greenland	<i>Undiscovered.</i>		7,000	Pagans, and Moravian Christians.
Norway	750	170	724,000	Lutherans.
24 Faro Isles			4,500	Ditto.
Danish Lapland	285	172	100,000	Ditto, and Pagans.
Poland	700	680	9,000,000	Papists, Lutherans, Calvinists, & Jews.
Prussia *	400	160	2,500,000	Calvinists, Catholics, & Lutherans.
Sardinia	135	57	600,000	Papists.
Sicily	180	92	1,000,000	Ditto.
Italy	660	120	20,000,000	Ditto.
United Netherlands	150	150	2,000,000	Protestants of several denominations.
Austrian Netherlands	200	200	2,500,000	Papists and Protestants.

* The rest of Prussian dominions being feathered about in several countries, are counted to those countries where they lie.

EUROPE.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
Switzerland.	260	100	2,880,000	Papists and Protestants.
The Grisons	100	62	800,000	Lutherans and Papists.
The Abbey of St. Gall	24	10	50,000	Ditto.
Neufchatel	32	20	100,000	Calvinists.
Valais	80	30	440,000	Papists.
Piedmont	140	98	900,000	Ditto, and Protestants.
Savoy	87	60	720,000	Ditto.
Geneva, City			24,000	Calvinists.
Bohemia.	478	322	2,100,000	Papists and Moravians.
Hungary	300	200	2,500,000	Papists.
Germany	600	500	20,000,000	Ditto, and Protestants.
Russia in Europe	1500	1100	22,000,000	Greek Church.
Turkey in Europe	1000	900	18,000,000	Greek Christians, Jews, & Mahometans.

EUROPE.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
Budziac Tartary	300	60	1,200,000	Greek Christians, Jews, & Mahometans.
Laffer Tartary	390	65	1,000,000	Ditto.
Crim Tartary	145	80	500,000	Ditto.
Ile of Tenedos	5	3	200	Mahometans.
Negropont	90	25	25,000	Ditto.
Lemnos	25	25	4,000	Ditto.
Paros	36 in compafs.		4,500	Greek Chrifians.
Lelbos, or Mitylene	160 in compafs.		30,000	Mahometans and Greeks.
Naxia	100 in compafs.		8,000	Greeks and Papifts.
Scio, or Chios	112 in compafs.		113,000	Greek Chrifians, Papifts, & Mahomet.
Nio	40 in compafs.		1,000	Ditto.
Scyros	60 in compafs.		1,000	Ditto.
Mycone	36 in compafs.		3,000	Ditto.

EUROPE.

Countries.	EXTENT.		Number of Inhabitants.	Religion.
	Length. Miles.	Breadth. Miles.		
Isle of Samos	30	15	12,000	Mahometans.
Nicaria	70 in compafs.		3,000	Greek Chrifians.
Andros	120 in compafs.		4,000	Ditto.
Cyclades, <i>Delos the Chief.</i>			700	Ditto.
Zia	40 in compafs.		8,000	Ditto.
Cerigo or Cytheræa	50 in compafs.		1,000	Ditto.
Santorin	36 in compafs.		10,000	Ditto, and Papifts.
Policandra	8 in compafs.		400	Ditto.
Patmos	18 in compafs.		600	Ditto.
Sephanto	36 in compafs.		5,000	Greeks.
Claros	40 in compafs.		1,700	Mahometans.
Amorgo	36 in compafs.		4,000	Greek Chrifians.
Leros	18 in compafs.		800	Chrifians and Mahometans.

EUROPE.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
Isle of Thermania	40 in compafs.		6,000	Greek Chriffians.
Stampalia	50 in compafs.		3,000	Ditto.
Salamis	50 in compafs.		1,000	Ditto.
Scarpanta	20 in compafs.		2,000	Ditto.
Cephalonia	130 in compafs.		50,000	Ditto.
Zant	50 in compafs.		30,000	Greek Chriffians.
Milo	60 in compafs.		40,000	Ditto.
Corfu	120 in compafs.		60,000	Ditto.
Candia, or Crete	200 60		400,000	Ditto, and Mahometans.
Coos, or Stanchia	70 in compafs.		12,800	Mahometans and Chriffians.
Rhodes	60 25		120,000	Ditto.
Cyprus	150 70		300,000	Mahometans.

ASIA.

Countries.	EXTENT.		Number of Inhabitants.	Religion.
	Length. Miles.	Breadth. Miles.		
TURKEY IN ASIA contains				
Anatolia, Syria, Palestine, Diabekr, Turcomania, and Georgia	1000	800	20,000,000	Mahometanism is most prevalent, but there are many Greek, Latin, Eutychian, and Armenian Christians.
Arabia	1300	1200	16,000,000	Mahometans.
Perfia	1280	1140	20,000,000	Ditto, of the Sect of Ali.
Great Tartary	4000	1200	40,000,000	Mahometans and Pagans.
Siberia	2800	960	7,500,000	Greek Christians and Pagans.
Samojedia	2000	370	1,900,000	Pagans.
Kamtichatcha	540	236	900,000	Ditto.
Nova Zembla	Undiscovered.		thinly inhabit.	Ditto.
China	1400	1260	60,000,000	Ditto.
JAPAN contains Nippon Isl.	900	360	10,000,000	Ditto.

ASIA.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
Me of Ximo	210	200	3,000,000	Pagans.
Xicoco	117	104	1,800,000	Ditto.
Tuffima	39	34	40,000	Ditto.
Iki	20	17	6,000	Ditto.
Kubiteffima	30	26	8,000	Ditto.
Matounfa	54	26	50,000	Ditto.
Faffiffa	36	34	30,000	Ditto.
Firando	30	28	10,000	Ditto.
Amacufa	27	24	6,000	Ditto.
Awafi	30	18	5,000	Ditto.
India beyond the Ganges	2000	1000	50,000,000	Mahometans and Pagans.
Indoftan	2000	1500	110,000,000	Ditto.
Tibet	1200	480	10,000,000	Pagans.

ASIA.

Countries.	EXTENT.		Number of Inhabitants.	Religion.
	Length. Miles.	Breadth. Miles.		
Isle of Ceylon	250	200	2,000,000	Pagans, except the Dutch Christians.
— Maldives	1000 in number.		100,000	Mahometans.
— Sumatra	1000	100	2,100,000	Ditto, and Pagans.
— Java	580	100	2,700,000	Ditto.
— Timor	240	54	300,000	Ditto, and a few Christians.
— Borneo	800	700	8,000,000	Ditto.
— Celebes	510	240	2,000,000	Ditto.
— Boutam	75	30	80,000	Mahometans.
— Carpentyn	30	3	2,000	Christian Protefants.
— Ourature	18	6	3,000	Pagans.
— Pullo Lout	60	36	10,000	Ditto.

Besides the little Islands of Manaar, Aripem, Caradivia, Pengandiva, Analativa, Nainandiva, and Nindundiva, which are inhabited by Christian Protefants.

ASIA.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
And Banca, Madura, Bally, Lambeck, Flores, Solor, Leolana, Panterra, Milcomby, and several others, inhabited by Pagans and Mahometans.				
The Moluccas are,				
— Banda	20	10	6,000	Pagans and Mahometans.
— Buro	25	10	7,000	Ditto.
— Amboyna	25	10	7,500	Christians ;—the Dutch have 25 Ch.
— Ceram	210	45	250,000	Pagans and Mahometans.
— Gillola	190	110	650,000	Ditto.

And Pullo-way, Pullo-rin, Nera, Guamanapi, Guilliaien, Ternate, Motir, Machian, and Bachian, which are inhabited by Pagans and Mahometans.

ASIA.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
The PHILIPPINE ISLANDS. are supposed to be about 11,000;—some of the chief are,				
Isle of Mindanao	60	40	18,000	Pagans and Mahometans.
— Bahol	24	12	6,000	Ditto.
— Layta	48	27	10,000	Ditto.
— Parragon	240	60	100,000	Ditto.
The CALAMINES are Sebu	60	24	10,000	Papiffs.
— Mindora	60	36	12,000	Pagans and Mahometans.
— Philippina	185	120	104,000	Ditto.
— Negroes Isle.	150	60	80,000	Papiffs.
— Manilla			31,000	Ditto, and Pagans.

The Ladrone Islands are inhabited by most uncivilized Pagans.

ASIA.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
New Holland	2500	2000	12,000,000	Pagans ;—1 or 2 Minifiers are there.
New Zealand *	960	180	1,120,000	Ditto.
New Guinea	1000	360	1,900,000	Ditto.
New Britain	180	120	900,000	Ditto.
New Ireland	180	60	700,000	Ditto.
Orong Java	<i>A Cluster of Isles.</i>			Ditto.
New Caledonia	260	30	170,000	Ditto.
New Hebrides				Ditto.
Friendly Isles	20 in number			Ditto.
Sandwich Isles	7 in number		400,000	Ditto.
Society Isles	6 in number		800,000	Ditto.
Kurile Isles	45 in number		50,000	Ditto.

* Two Islands.

ASIA.

Countries.	EXTENT.		Number of Inhabitants.	Religion.
	Length. Miles.	Breadth. Miles.		
Pelew Isles				Pagans.
Oonalashka Isle	40	20	3,000	Ditto.
The other South-Sea Islands.				Ditto.

AFRICA.

Egypt	600	250	2,200,000	Mahometans and Jews.
Nubia	940	600	3,000,000	Ditto.
arbarry	1800	500	3,500,000	Mahometans, Jews, and Chrifians.

AFRICA.

<i>Countries.</i>	<i>EXTENT.</i>			<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length.</i> <i>Miles.</i>	<i>Breadth.</i> <i>Miles.</i>			
Biledulgerid	2500	350	3,500,000	Mahometans, Christians, and Jews.	
Zaara, or the Defart	3400	660	800,000	Ditto.	
Abyffinia	900	800	5,800,000	Armenian Christians.	
Abex	540	130	1,600,000	Christians and Pagans.	
Negroland	2200	840	18,000,000	Pagans.	
Loango	410	300	1,500,000	Ditto.	
Congo	540	220	2,000,000	Ditto.	
Angola	360	250	1,400,000	Ditto.	
Benguela	430	180	1,600,000	Ditto.	
Matarnan	450	240	1,500,000	Ditto.	
Ajan	900	300	2,500,000	Ditto.	
Zanguabar	1400	350	3,000,000	Ditto.	
Monocemugi	900	660	2,000,000	Ditto.	

AFRICA.

Countries.	EXTENT.		Number of Inhabitants.	Religion.
	Length. Miles.	Breadth. Miles.		
Sofala	480	300	1,000,000	Pagans.
Terra de Natal	600	350	2,000,000	Ditto.
Caffraria, or the Hottentots Country	708	660	2,000,000	Ditto, & a few Christians at the Cape.
Isle of Madagascar	1000	220	2,000,000	Pagans and Mahometans.
— St. Mary	54	9	5,000	French Papifs.
— Mascarin	39	30	17,000	Ditto.
— St. Helena	21 in compafs.		1,000	English and French Christians.
— Annabon	16	14	4,000	Portuguese Papifs.
— St. Thomas	25	23	9,000	Pagans.
— Zocotora	80	54	10,000	Mahometans.
— Comora Ifles	5 in number.		5,000	Ditto.
— Mauritius	150 in compafs.		10,000	French Papifs.

AFRICA.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
Isle of Bourbon	90 in compass.		15,000	French Papifts.
— Maderas	3 in number.		10,000	Papifts.
— Cape Verd Ifles.	10 in number.		20,000	Ditto.
— Canaries	12 in number.		30,000	Ditto.
— Azores	9 in number.		100,000	Ditto.
— Maltha	15 8		1,200	Ditto.

AMERICA.

Brazil	2900	900	14,000,000	Pagans and Papifts.
Paraguay	1140	460	10,000,000	Pagans.
Chili	1200	500	2,000,000	Pagans and Papifts.

AMERICA.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
Peru	1800	600	10,000,000	Pagans and Papifts.
Country of the Amazons	1200	900	8,000,000	Pagans.
Terra Firma	1400	700	10,000,000	Pagans and Papifts.
Guiana	780	480	2,000,000	Ditto.
Terra Magellanica	1400	460	9,000,000	Pagans.
Old Mexico	2220	600	13,500,000	Ditto, and Papifts.
New Mexico	2000	1000	14,000,000	Ditto.
The States of America	1000	600	3,700,000	Chriftians, of various denominations.
Terra de Labrador, Nova-Scotia, Louifiana, Canada, and all the country inland from Mexico to Hudfon's-Bay	1680	600	8,000,000	Chriftians, of various denominations, but moft of the North-American Indians are Pagans.

AMERICA.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
California, and from thence along the western coast to 70 degrees south latitude, and so far inland as to meet the above article . . .	2820	1380	9,000,000	Pagans.
All to the north of 70 degrees	unknown.			Pagans.
Cape Breton	400	110	20,000	Christians.
Newfoundland	350	200	1,400	Protestants.
Cumberland's Isle	780	300	10,000	Pagans.
Madre de Dios	105	30	8,000	Ditto.
Terra del Fuego	120	36	5,000	Ditto.

AMERICA.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
All the Islands in the Vicinity of Cape Horn				Pagans.
The Bermudas extend	16	5	20,000	Half English, and Half Slaves.
The LITTLE ANTILLES are Aruba	5	3	200	Dutch, and Pagan Negroes.
— Curaffoa	30	10	11,000	Ditto.
— Bonaire	10	3	300	Ditto.
— Margaritta	40	24	18,000	Spaniards, and Pagan Negroes.
— St. Trinidad	90	60	100,000	Ditto.
The BAHAMAS are				
— Bahama	50	16	16,000	Pagans.
— Providence	28	11	6,000	Ditto.

AMERICA.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
Befides Eluthera, Harbour, Lucayonegua, Androfs, Cigateo, Guanaliana, Yumeta, Samana, Yuma, Mayaguana, Ynagua, Caicos, and Triangula—Pagans.				
The ANTILLES are				
— Cuba	700	60	1,000,000	Papifts.
— Jamaica	140	60	400,000	Englilh, and Pagan Negroes.
— St. Domingo	450	150	1,000,000	French, Spaniards, and Negroes.
— Porto Rico	100	49	300,000	Spaniards and Negroes.
— Vache, or Cows I.	18	2	1,000	Ditto.

The VIRGIN ISLES are 12 in number, of which Danes Ifland is the principal—Protestants.

AMERICA.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of Inhabitants.</i>	<i>Religion.</i>
	<i>Length. Miles.</i>	<i>Breadth. Miles.</i>		
The CARRIBBEES are				
— St. Cruz	30	10	13,500	Danish Protestants.
— Anguilla	30	9	6,000	Protestants, and Negroes.
— St. Martin	21	12	7,500	Ditto.
— St. Bartholomew	6	4	720	Ditto.
— Barbuda	20	12	7,500	Ditto.
— Saba	5	4	1,500	Ditto.
— Guardulope	45	38	50,000	Catholics, and Pagan Negroes.
— Marigalante	15	12	5,400	Ditto.
— Tobago	32	9	2,400	Ditto.
— Desfada	12	6	1,500	Ditto.
— Granada	30	15	13,500	English, and Pagan Negroes.
— St. Lucia	23	12	5,000	Ditto, and Native Pagan Caribbs.

AMERICA.

<i>Countries.</i>	<i>EXTENT.</i>		<i>Number of</i>		<i>Religion.</i>
	<i>Length.</i> <i>Miles.</i>	<i>Breadth.</i> <i>Miles.</i>	<i>Whites.</i>	<i>Negroes.</i>	
St. Eustatia	6	4	5,000	15,000	Dutch, English, &c.
St. Christoph	20	7	6,000	36,000	English.
Nevis	6	4	5,000	10,000	Ditto.
Antigua	20	20	7,000	30,000	Ditto.
Montserrat	6	6	5,000	10,000	Ditto.
Martinico	60	30	20,000	50,000	French.
St. Vincent's	24	18	8,000	5,000	The 8,000 are Native Caribbs.
Barbadoes	21	14	30,000	100,000	English.
Dominica	28	13		40,000	Ditto, 2,000 of them Native Caribbs
St. Thomas	15 in compas.			8,000	Danish Protestants.

THIS, as nearly as I can obtain information, is the state of the world ; though in many countries, as Turkey, Arabia, Great Tartary, Africa, and America, except the United States, and most of the Asiatic Islands, we have no accounts of the number of inhabitants, that can be relied on. I have therefore only calculated the extent, and counted a certain number on an average upon a square mile ; in some countries more, and in others less, according as circumstances determine. A few general remarks upon it will conclude this section.

FIRST, The inhabitants of the world according to this calculation, amount to about seven hundred and thirty-one millions ; four hundred and twenty millions of whom are still in pagan darkness ; an hundred and thirty millions the followers of Mahomet ; an hundred millions catholics ; forty-four millions protestants ; thirty millions of the greek and armenian churches, and perhaps seven millions of jews. It must undoubtedly strike every considerate mind, what a vast proportion of the sons of Adam there are, who yet remain in the most deplorable state of heathen darkness, without any means of knowing the true God, except what are afforded them by the works
of

of nature ; and utterly destitute of the knowledge of the gospel of Christ, or of any means of obtaining it. In many of these countries they have no written language, consequently no Bible, and are only led by the most childish customs and traditions. Such, for instance, are all the middle and back parts of North America, the inland parts of South America, the South-Sea Islands, New Holland, New Zealand, New Guinea ; and I may add Great Tartary, Siberia, Samojedia, and the other parts of Asia contiguous to the frozen sea ; the greatest part of Africa, the island of Madagascar, and many places beside. In many of these parts also they are cannibals, feeding upon the flesh of their slain enemies, with the greatest brutality and eagerness. The truth of this was ascertained, beyond a doubt, by the late eminent navigator, Cooke, of the New Zealanders, and some of the inhabitants of the western coast of America. Human sacrifices are also very frequently offered, so that scarce a week elapses without instances of this kind. They are in general poor, barbarous, naked pagans, as destitute of civilization, as they are of true religion.

SECONDLY, Barbarous as these poor heathens are, they appear to be as capable of knowledge as we are ; and in many places, at least, have discovered uncommon genius and tractableness ; and

I greatly

I greatly question whether most of the barbarities practised by them, have not originated in some real or supposed affront, and are therefore, more properly, acts of self-defence, than proofs of inhuman and blood-thirsty dispositions.

THIRDLY, In other parts, where they have a written language, as in the East-Indies, China, Japan, &c. they know nothing of the gospel. The jesuits indeed once made many converts to popery among the Chinese; but their highest aim seemed to be to obtain their good opinion; for though the converts professed themselves Christians, yet they were allowed to honour the image of CONFUCIUS their great law-giver; and at length their ambitious intrigues brought upon them the displeasure of government, which terminated in the suppression of the mission, and almost, if not entirely, of the Christian name. It is also a melancholy fact, that the vices of Europeans have been communicated wherever they themselves have been; so that the religious state of even heathens has been rendered worse by intercourse with them!

FOURTHLY, A very great proportion of Asia and Africa, with some part of Europe, are *Mahometans*; and those in Persia, who are of the sect of *Halls*, are the most inveterate enemies to the Turks; and

and they in return abhor the Persians. The Africans are some of the most ignorant of all the mahometans ; especially the Arabs, who are scattered through all the northern parts of Africa, and live upon the depredations which they are continually making upon their neighbours.

FIFTHLY, In respect to those who bear the Christian name, a very great degree of ignorance and immorality abounds amongst them. There are Christians, so called, of the greek and armenian churches, in all the mahometan countries ; but they are, if possible, more ignorant and vicious than the mahometans themselves. The Georgian Christians, who are near the Caspian Sea, maintain themselves by selling their neighbours, relations, and children, for slaves to the Turks and Persians. And it is remarked, that if any of the greeks of Anatolia turn mussulmen, the Turks never set any store by them, on account of their being so much noted for dissimulation and hypocrisy. It is well known that most of the members of the greek church are very ignorant. Papists also are in general ignorant of divine things, and very vicious. Nor do the bulk of the church of England much exceed them, either in knowledge or holiness ; and many errors, and much looseness of conduct, are to be found amongst dissenters of all denominations. The lutherans in Denmark,
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are much on a par with the ecclesiastics in England; and the face of most Christian countries presents a dreadful scene of ignorance, hypocrisy, and profligacy. Various baneful, and pernicious errors appear to gain ground, in almost every part of Christendom; the truths of the gospel, and even the gospel itself, are attacked, and every method that the enemy can invent is employed to undermine the kingdom of our Lord Jesus Christ.

All these things are loud calls to Christians, and especially to ministers, to exert themselves to the utmost in their several spheres of action, and to try to enlarge them as much as possible.



SECT. IV.

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 barbarous 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 alledged 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

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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.* Isai. lx. 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 con-

tributing 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 effects 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?

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 practiced 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

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 chuse 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, splendor, or even a competency. The slights, 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

try 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 expence which has always attended undertakings of this kind, the first expence being the whole ; for though a large colony needs support for a considerable time, yet so
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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
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of it at least, as to be able to convey any sentiments we wish to their understandings.

The Missionaries must be men 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

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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 amongst 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.

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SECT. V.

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. xii. 10. 14.—xiii. 1. 6. This prophesy 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
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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 unimportunate, 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

tion to consider that the late defeat of the abolition of the Slave-Trade has proved the occasion of a praise-worthy 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.

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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
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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 inquietudes, 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 expence, &c. &c.

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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 every one 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 expences, money will doubtless be wanting; and
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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 Oeconomy, 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 expences 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 any thing 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,

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.

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