

and yet the principle implies the necessity that there is for the converts to form themselves into some society called a Church.

“But why,” it has been asked, “is so much indifference shewn to a preference being given to any form of Church government? as little as if none were commended in the Scriptures. Some form of worship is practised by Christians of all denominations in Europe, how comes it about that none whatever is worthy of recommendation in the dark regions of Africa, and the South Seas?”

“At home, the directors and members of this Society profess Presbyterianism, Independency, Episcopacy, &c. &c. they belong to societies called Churches, of these denominations; but abroad, how different! they do not wish to promote what they themselves believe to be consistent with the Scripture revelation. If Presbyterians and Independents think no form of Church government is ordered by Christ, why not unite with the Established Church of the country? But does not the Gospel require its professors to worship God by some form or mode, and are the commands of revelation of little or no obligation?”

The fundamental principle itself acknowledges that it is a matter of some importance; but the directors wishing to unite Christians in one common bond of union, for promoting the blessed Gospel of the Son of God, so far please the popular feeling, as to relax a Scriptural obligation, thereby introducing among the Heathen laxity on a point of great consequence in the formation of a Christian Church. No satisfactory reply has ever been given to these objections; for the plea set up, that this intimate union of different denominations is necessary to convert the Heathen, is refuted by the fact that the Moravians, and even the Methodists, have done more, and have a greater number of Missionaries employed, than the Missionary Society of London. Nor is it clear that this mutual concession will promote that union and harmony so desirable among Christians, which must be found in mutual forbearance and charity, and not in sameness of opinion, much less in a relaxation of principle.

The Baptist Missionary Society, which was first of the three, in point of time, commenced its active labours in 1793, by sending two Missionaries to Bengal. To this quarter of the globe, its efforts have principally been directed, and with a degree of wisdom which has received the