

1631

PAM.  
MISC.

LETTER

OF

INSTRUCTIONS

FROM THE

Directors of the Scottish Missionary Society

TO THEIR

MISSIONARIES AMONG THE HEATHEN.



EDINBURGH:

PRINTED BY A. BALFOUR AND CO.

MERCHANT COURT.

LETTER  
OF  
INSTRUCTIONS

FROM THE

Directors of the *Scottish Missionary Society*.\*

---

DEAR BRETHREN,

WHEN Christ Jesus sent forth his disciples to preach the gospel of the kingdom, he addressed to them a variety of instructions relative to the great and arduous work in which they were about to engage. You also received many excellent counsels, both when you were ordained as ministers of the gospel, and when you were set apart as missionaries to the heathen; but as an affectionate father, when about to part with a beloved son, cannot cease administering to him such advices as he hopes may be useful to him, so the Directors, in their tender solicitude for your personal welfare, and for the success of your important undertaking, cannot bid you farewell, without again addressing to you some considerations relative to your conduct as Christians, and your labours as Missionaries.

With the view of impressing these considerations more deeply on your minds, we beg you will reflect on the peculiar circumstances under which the present operations of the Society are carried on. Hitherto, Scotland

\* These Instructions were drawn up with reference to missions in the East and West Indies, a circumstance which will account for the form which they in some instances assume.

has not taken that active share in missionary operations, which, from the character of her population, and the extent of her resources, she might have been expected to take; but this may be traced, in no inconsiderable degree, to the comparative failure of the efforts she has made for the extension of the Redeemer's kingdom among the heathen. We have indeed sent missionaries to various quarters of the world; and though we trust their labours have not been altogether in vain, yet we have had nothing of those splendid triumphs, nor even of those extensive plans of usefulness to record, which other Missionary Societies have been able to report, and which have infused fresh life, and zeal, and vigour into their friends and supporters. We now turn our eyes to other and more promising fields, and into your hands we commit the important work. We know you cannot command success; but if you prove faithful, zealous, and active missionaries, we trust that your exertions will, through the Divine blessing, give a new and powerful impulse to the operations of your native land;—will not only cherish the missionary spirit where it already exists, but kindle it in many a district, and in many a breast, where hitherto it has lain dormant. In this way you may be instrumental in enlarging the scale of our operations to an extent which we have hitherto contemplated only in imagination; you may put it in our power to send forth heralds of mercy to many new and important fields of labour; you may thus be *indirectly* the instruments of far more extensive usefulness, than you can ever hope to be *directly* in your own immediate sphere of operation.

Of the mighty advantages resulting from the zeal and activity of their missionaries, most of the Societies in the sister kingdom have furnished, within these few years, a

striking example. If, Dear Brethren, your mission shall prove a new era in the history of our Society, what a blessing will you be to the world;—a blessing not simply to the country, or the people to whom you go, but to countries and to nations far remote from the scene of your operations! You go forth at an auspicious moment. Though Brainerd laboured with an ardour, and a zeal, a faith, a patience, and a self-denial worthy of the apostolic age; yet as to producing any powerful impulse in behalf of the heathen, on the Christian world at large, he laboured in vain. Such, however, is not likely to be the case with you. The Christian public in Scotland are at present in such a state of preparation for Missionary exertions, that, under the divine blessing, favourable accounts from our Missionaries will in all probability produce a powerful effect throughout the country in general. The spirit of Missionary enterprise is in existence amongst us; little else is necessary than something of this description to call it forth into vigorous operation, and to extend it among all classes of the community. The fuel is already collected, and only requires to be lighted; or rather the fire already burns, but something is necessary to blow it into a flame. You see then, that from the particular circumstances under which you leave your native country, there is a peculiar importance in your undertaking,—an importance which would not attach to a mission from any of the Missionary Societies in England, though sent to the very same quarter of the globe. To you are committed not merely the particular interests of your own mission, but the general interests of missions from your native land. On your wisdom, and faithfulness, and zeal; your harmony, and diligence, and activity, will in no small degree depend, whether the Scot-

tish Missionary Society shall be able to pursue the same distinguished career as the several Missionary Societies in the sister kingdom ; or whether we shall, for years to come, continue to follow them at an humble distance, and with unequal steps. We have stated this as a preliminary to our other observations, because we apprehend it gives no common weight to the various instructions and counsels which we now proceed to address to you.

In the first place, let us entreat you to reflect on the necessity of cultivating PERSONAL RELIGION. “ *Take heed to yourselves,*” said Paul to the elders of the Church at Ephesus, “ *Take heed to yourselves,* and to all the flock over which the Holy Ghost hath made you overseers.” To attend to personal religion is the first duty of the Christian Missionary, whether he regards his own soul, or the souls of those committed to his care. “ *Take heed to thyself,*” says the same apostle, in writing to Timothy, “ for in doing this, thou shalt both save thyself and them that hear thee.” Your office is no doubt one of the highest in the church of Christ ; but mere office in the church will save no man : it may aggravate his guilt and increase his condemnation, but it will never insure his salvation. Were there not an unfathomable deceitfulness in the human heart ; did there not often meet in man the strangest inconsistencies, it would appear, indeed, the height of absurdity to suppose that a missionary could neglect the cultivation of personal religion. Who could suppose that one who had left his native land and gone to a distant country, in order to promote religion among a people in whom he had no special interest,—who were connected with him by no ties but the common ties of flesh and blood,—whose character presented no attractive but only repulsive features,—whose manners were barbarous

and cruel,—whose morals were gross and disgusting,—and whose language presented, in the first instance, an insuperable barrier to all communication with them—Who could suppose that one who was willing, under such circumstances, to promote religion abroad, should yet neglect it at home?—that one who manifested so much compassion for strangers and barbarians, should yet take no care of his own soul? Such a supposition may appear, on a superficial view, extremely unnatural; yet it is quite compatible with the acknowledged principles of human nature. It is accordingly an undeniable fact, that not only many who have laboured in the ministry in their native land, but some who have gone forth as missionaries to the heathen, have ultimately given ground to fear that they were themselves strangers to divine grace; and several have even made shipwreck of faith and of a good conscience,—have thrown aside the very form of religion,—have sunk into open vice,—or avowed themselves the votaries of infidelity. How awful is it to think, that of those whom Christ himself first selected for the work, he had occasion to say, “Have not I chosen you twelve, and one of you is a devil!” What, then, if any of you should fail of the grace of God! What if the awful fact shall be proclaimed at the day of judgment before assembled worlds! What if ye shall then be covered with everlasting shame and contempt;—if ye shall be exhibited as a spectacle to men and to angels, as persons in whom appeared this strange inconsistency, that they went to distant lands to promote the salvation of heathens and of strangers, and yet neglected salvation themselves. “Many,” says Christ Jesus, “will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many

wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity." Oh! it will be sad, if, after parting with your dearest friends, and leaving your native land, and traversing so many thousand miles of the mighty ocean, and exposing yourselves to the dangers of a tropical climate, and undergoing the various trials incident to a missionary life, and perhaps dying in the service;—it will be truly sad, if, after suffering so much with the view of promoting the salvation of the heathen, ye yourselves should prove castaways.

Personal religion, indeed, is not only necessary to your own souls,—it is intimately connected with your usefulness to others. You may lay it down as a first principle, that you will never be successful Missionaries unless you are eminent Christians. It is one of the secrets of usefulness (a secret which is but little understood) to attend to personal religion as the chief concern of life. Whatever talents you may possess,—whatever zeal you may display,—whatever activity you may manifest in proclaiming the glad tidings of salvation to the heathen; yet if, in the meanwhile, you neglect your own souls,—if you are not watchful against sin,—if you are not living near to God,—if you are not abounding in prayer,—if you are not exercising faith, and love, and patience, and meekness, and humility, and deadness to the world, and heavenly mindedness, and other Christian graces, you are not likely to be extensively useful. This, in fact, will be a demonstration that usefulness is not the grand object of your pursuit, for he who truly wishes to be useful will seek, in the first instance, to glorify God in the sanctification of his own heart and life. And yet, if usefulness is not the grand object of your life,—if it is

not ever before your eye,—how is it probable you will, in any eminent degree, be successful in your labours? That which you scarcely intend, you are not likely extensively to accomplish.

—Indeed, you must study to preach to the heathen not only with your lips but by your life; and you may rest assured, they will understand the language of your example, and be impressed by it, when perhaps they are unable to comprehend the force of your arguments. But should you argue ever so powerfully against their superstitions, and in behalf of Christianity, how can you hope to be successful, if your own conduct contradict your heavenly doctrine;—if, while you have a better faith, any of you should have a worse practice than the heathen around you?

God, indeed, cannot be expected to bless your labours unless you are animated by holy principles, and have a single eye to his glory. Though he approves labours which he does not bless, he is not likely to bless, in any considerable degree, labours which he does not approve. How, indeed, can you look up to God with confidence for aid or success in your operations, if your consciences whisper that your own hearts are not right with him?

Besides, we cannot but remark the peculiar importance of your cultivating personal religion, not only for the sake of your own souls and of the heathen around you, but on account of your brethren and sisters in the mission. It is chiefly in one another you are likely to see a picture of living Christianity; and by each of you exhibiting to the other the graces of the Christian character in all their native loveliness, you may raise, in the bosom of the Missionary families, the standard of practical godliness, and promote, in an eminent degree, each other's improvement in personal religion, as well as in the various other

qualifications which the important work before you requires. The influence which you will mutually have on the character of each other, will, in this respect, be most salutary or most pernicious; and you will, in the same way, essentially promote or hinder one another's usefulness.

Even in a Christian country, ministers are in no inconsiderable danger of neglecting personal religion, and of contenting themselves with what may be called *official* religion. "Many," to use the words of the illustrious Baxter, "do somewhat for other men's souls, while they seem to forget that they have any of their own to regard. They so carry the matter, as if their part of the work lay in calling for repentance, and the hearers' in repenting;—theirs in speaking tears and sorrow, and other men's in weeping and sorrowing;—theirs in preaching duty, and the hearers' in performing it;—theirs in crying down sin, and the people's in forsaking it."

In a heathen country, however, you will be in danger, not only from this quarter, but also from the state of religion around you. There is a tendency in every thing human to find a common level. If the general standard of piety be high, we naturally seek to rise to it; if it be low, we still more readily sink to it. From this quarter you will be in peculiar danger. The state of religion, and even of common morality among the professed Christians and the heathen around you, is so deplorable, that it will be powerfully calculated to lower your standard of Christian piety; and even though you should have little more than a form of godliness, there will still be such a prodigious superiority in your character, in a moral point of view, to that of the great mass of

the surrounding population, that you will be in imminent danger of being perfectly content with yourselves, as persons whose attainments in religion are, to say the least, very respectable.

Besides, you will probably be in peculiar danger from the artifices of the prince of darkness. You go forth to attack him in a quarter of the globe, where, for ages past, he has reigned without control; and you must not imagine he will yield up his usurped dominion without a struggle. Open violence he may not employ, for the age of persecuting statutes seems now past in most of our colonies; but this very circumstance renders it the more probable that he will assail you with secret artifice,—a weapon far more dangerous than the other. As a roaring lion he may not attack you; but as a serpent you may well dread his wiles. It has been the practice of some warriors, in fighting with an enemy, to aim chiefly at the life of the officers; if these were slain, they hoped the soldiers would be thrown into confusion and be easily routed. Such, we have reason to suppose, has long been the policy of the prince of darkness. To overcome a private Christian is probably, in his estimation, but a small matter, compared with overcoming a minister or a Missionary; because, if he can only seduce or destroy him, he may thereby insure the ruin of hundreds or of thousands. Need we wonder then, that so many Missionaries have been caught in his snares;—that their faith has become weak;—that their zeal has declined;—that their love has grown cold;—that some have become worldly-minded;—that others have sunk into sensuality, and made shipwreck of faith and of a good conscience? What need then have you, Dear Brethren, of holy watchfulness! Let the example of those Missionaries who have fallen,

prove, as so many beacons, to warn you of the rocks and shelves which attend your course. Your great adversary will try to throw you off your guard ; he will suit his bait to your natural temper and disposition ; he will take advantage of the peculiar circumstances of your situation ; he will seize on the most auspicious moment ; he will lay his stratagems so artfully that you may be ensnared by them without even knowing it. “ Watch, therefore, and pray, that ye enter not into temptation. The spirit may be willing, but the flesh is weak.”

Though you may not be entirely deprived of the ordinances of social worship, yet you are not likely to enjoy in this respect the same privileges as you possessed in your native land, where you lived in the abundant enjoyment of the means of grace. On this point, we think it unnecessary to dwell, because you will probably feel the privation far more forcibly than we can describe it. To the Christian missionary, the absence of those external aids which animated him in the assemblies of the saints, in his native country, is apt to prove an occasion of much spiritual loss. For a time, perhaps, he feels and laments the privation, and sighs after the animating power that used to attend his social devotions ; but at length he yields to the paralyzing influence of spiritual sloth, and satisfies himself with a cold and formal observance of religious ordinances. We entreat you to guard against this insidious and fatal evil. “ Forsake not the assembling of yourselves together as the manner of some is ; but exhort one another” in the most powerful and fervent and impressive manner : “ and so much the more as ye see the day approaching.”

But it is probable the Christian missionary will be more dependent for the cultivation of personal religion

on the private than on the public exercises of religion. Let us then entreat you to pay particular attention to these; to abound in the study of the Holy Scriptures,—in spiritual conversation,—in holy watchfulness,—in meditation,—in self-examination,—and in prayer. Whatever, in short, you neglect, neglect not personal religion. Let it be your daily study to become more holy, more humble, more heavenly, more dead to the world, more alive to the grand concerns of eternity, more entirely devoted to the service of God. Let it be your motto, “Whether we live, we live unto the Lord, or whether we die, we die unto the Lord; living or dying we are the Lord’s. To us to live is Christ, and to die is gain.”

II. In connexion with the subject of personal religion, we think it not unnecessary to recommend to you the strict OBSERVANCE of the SABBATH. In India, and other heathen countries, you will behold the natives employed on that sacred day in their ordinary avocations and amusements; you will see little regard paid to it even by your own countrymen. In most of the foreign dependencies of Britain, we fear it may be said, “Here there is no Sabbath.” From the constitution of the human mind, the habitual view of sin is calculated to diminish our own impressions of duty, and to betray us insensibly into a laxity of practice, from which at one time we would have shrunk with horror. It is painful to remark, that even Christian missionaries have in some instances lost their reverence for this most important institution of Christianity,—an institution which cannot be neglected, without inflicting a deadly wound on the interests of vital religion. It is painful to see them prosecuting their journeys on that sacred day, without any evident necessity, and accepting of invitations to the tables of worldly men,

where they can have little opportunity of maintaining that conversation which is “to the use of edifying.” Let us entreat you, Dear Brethren, when you have occasion to travel; to make such arrangements for your journies as that you may reach the place of your destination previous to the Sabbath ; or, if this should be impracticable, you may in many cases, at least, stop by the way, and employ yourselves in such religious exercises as your peculiar circumstances will admit of. Thus your souls, as well as your bodies, will be refreshed by the rest of the Sabbath. Besides, we are commanded not only to keep the Sabbath ourselves, but to make our servants observe it; and even the inferior animals are entitled to the rest of that sacred day. Nothing, in fact, short of absolute necessity,—nothing less than a reason which you could without hesitation plead before the judgment-seat of Christ, should you at that very moment be summoned into his presence, will warrant you in pursuing a different course.

With respect to invitations to the tables of men of the world on the Sabbath, we trust you will not for one moment think of accepting them ; but we would give you the same counsel as to invitations from those whom you may esteem Christian friends. Should you accept of such invitations, you may probably occasion more work in their families than would have been necessary had it not been for your presence;—you may prevent some of the inmates from being so profitably employed as they might otherwise have been;—you will yourselves lose the opportunity which its hallowed hours afford you for meditation and prayer, and other devotional exercises ;—and you know well how extremely apt, even among good men, conversation is to degenerate to topics which are

unsuitable for that sacred day. But even though your conversation should not be inconsistent with the nature of the Sabbath, still in your conduct there will be an appearance of evil, as many may know of the fact, who know nothing of the subjects of your conversation; and consequently you will give countenance, by your example, to the practice of visiting on the Lord's day, which is so general and so pernicious. Indeed, even the Christian friends whom you may meet with, in a heathen land, will, from the causes to which we have alluded, be in peculiar danger of losing their reverence for the Sabbath; and therefore you should not merely do nothing which may have the slightest effect in this respect, but you should by example, as well as by precept, furnish an antidote to the powerfully contaminating influence of the general neglect of this divine institution, which is ever before their eyes.\*

Let not the idea that you may give offence hinder you from refusing such invitations. You may rest assured,

\* The example of Christ is sometimes pleaded as an apology for visiting on the Sabbath; but it ought to be remembered that the character of our blessed Redeemer was absolutely perfect; he was in no danger of contaminating others, or of being contaminated by them; he possessed such commanding influence that he was sure to introduce conversation of the most edifying nature, and to exclude what was trifling and sinful; he so constantly went about doing good; the fruit of his lips was so uniformly heavenly and divine, that in him the practice had not even the appearance of evil; there was not room, even for the slightest surmise, that his conversation might be of a frivolous or worldly nature. If the advocates for Sabbath parties were so spiritually minded, that, like our Blessed Lord, they never in their discourse wandered into forbidden paths; if their conversation was always calculated to promote the spiritual improvement of the company, we would have no more objection to their occasionally visiting on Sabbath, than to their keeping company with publicans and sinners; but the truth is, they do not take our Lord's example as a whole; they follow it, in as far as on the Sabbath he occasionally entered into company; but they show little anxiety to imitate the other part of it, in introducing only such conversation as "is to the use of edifying."

that even worldly men, who are often much better judges than we imagine, how a Christian and a missionary ought to act, will not esteem you less, because you decline their invitations on the Lord's day: they probably, however, will esteem you less if you accept of them, especially if they behold you silently listening to their carnal conversation, and perhaps taking part in it. In fact, you have only to be at first firm and uniform in declining all invitations of this description, and you will soon cease to be troubled with them.

We feel particularly anxious, that not only by your instructions, but particularly by your example, you should inculcate on all around you a strict regard to the Lord's day. If missionaries carry not with them the Christian Sabbath, they may rest assured they will introduce among their hearers little of vital Christianity. Perhaps, from the state of things in some parts of the world, as, for instance, among the slave population of the West Indies, missionaries may find some difficulty in pressing on them the strict observance of the Lord's day; but there can be nothing to hinder you from exhibiting to them in your own person, and in your family, a living picture of how it ought to be sanctified. Indeed, if you cannot do so in your instructions, it is the more imperiously necessary that you should do so by your example, and the example of your family. If in this respect you find an example of laxity among other missionaries, we trust you will not allow yourselves to be influenced by it; but that you will, on the contrary, endeavour to teach them by your example to "Remember the Sabbath-day to keep it holy."

Should you neglect this sacred institution, not only will your own soul suffer, but the souls of those among

whom you labour will suffer; nay, the church in that country may suffer for ages to come, in consequence of your having introduced, among the first converts, a low standard in regard to the sanctification of the Sabbath. How vast, how incalculable is the mischief which may arise from this single source! One missionary may in this respect do more injury to the cause of Christ, and to immortal souls, than all his other labours will do good.

Into the general argument for the obligation of the Sabbath, we think it unnecessary to enter; but we beg you will remark the very pointed manner in which the duty is inculcated in Scripture, as if God, foreseeing the general forgetfulness and neglect of this institution, would leave us without excuse: “REMEMBER the Sabbath-day to keep it holy: six days shalt thou labour, and do *all* thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do *any* work; *thou*, nor thy *son*, nor thy *daughter*, nor thy *man-servant*, nor thy *maid-servant*, nor thy *cattle*, nor thy *stranger* that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.”—“If thou turn away thy foot from the Sabbath, from doing thy *pleasure* on my holy day, and call the Sabbath a *delight*, the *holy* of the Lord and *honourable*; and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it.”

It is not unworthy of remark, that, according to the representations which are given in these passages, we are

to consider the sanctification of the Sabbath not only as a *duty*, but as a *privilege*. And is it not strange that any one should neglect or refuse a privilege,—especially a privilege of so distinguished an order? This privilege, let us entreat you to value and to improve, according to its high importance. Let it be your constant anxiety to be able to say with John the divine, when solitary and alone in the Isle of Patmos, “I was in the Spirit on the Lord’s day.” Let it be your study, that every Sabbath on earth may be to you an emblem and a foretaste of that rest which remaineth for the people of God in heaven.\*

III. Cultivate in your breasts a TENDER COMPASSION for IMMORTAL SOULS. Let your meditations frequently turn to the deplorable situation of the heathen world. Consider what multitudes are living around you, without God, without Christ, and without hope in the world. Think what they shall lose,—if they lose everlasting glory and honour and joy: Consider what they shall suffer,—if they suffer the wrath, the everlasting wrath, of God Almighty. Think how insignificant is the whole world, nay, ten thousand thousand worlds in comparison of a single soul.

\* We hope it is quite unnecessary to caution you against purchasing provisions on the Sabbath. We should scarcely have thought of noticing such a thing, were it not that in some parts of the world, the Sabbath is the great market day, and that on it the shops are generally open for the transaction of business. We know the powerful influence of general custom, especially if it is perpetually under our eye, in reconciling the mind to practices which we would at one time have considered as highly criminal. Should a man, calling himself a missionary, be so lost to all sense of the obligation of the Sabbath as to yield to such a practice, we can have no hope that He who hath “blessed the Sabbath-day,” will bless either his soul or his labours. Both will, in all probability, be cursed with spiritual barrenness.

“ Behold the midnight glory : worlds on worlds :  
 Amazing pomp ! Redouble this amaze ;  
 Ten thousand add ; add twice ten thousand more :  
 Then weigh the soul.—One soul outweighs them all,  
 And calls the astonishing magnificence  
 Of unintelligent Creation, poor.”

YOUNG.

But if you wish to learn the value of an immortal soul, go to the cross of Christ. Behold him suffering and bleeding and dying for the redemption of guilty men ! What compassion must he have felt for souls ! What an incalculable value must he have set upon them, when to save them from perdition he shed his precious blood ! Such considerations as these may well move your pity : they may cause your bowels to yearn with compassion over the poor heathen : they may make you exclaim with all the tenderness of parental affection, “ My little children, of whom I travail in birth until Christ be formed in you the hope of glory.” Such feelings as these it is peculiarly necessary you should cultivate ; for you will meet with much among the heathen to chill your pity for them. Even the daily contemplation of their wickedness, their superstition, and their misery, may diminish your compassion for them. There is something very emphatic and affecting in the words of Mr. Corrie, “ The scenes around us grow horribly familiar.”

IV. Study to be DILIGENT and ACTIVE in your work. Keep your eye ever on the great object for which you left your native land ; and let every thing bend to this ;—your own ease,—your own inclinations,—your own views of things. To be useful as missionaries, you must be entirely devoted to your work : You must be ready to spend and be spent for Christ : You must account no labour too great, no employment too mean, no sacrifices

too severe, which may promote his glory, and the salvation of immortal souls.

On your arrival at the scene of your labours, you will perhaps, from the overpowering heat of the climate, feel yourselves seized with a spirit of languor and inactivity; and, in fact, you will probably never be able to make the same exertion you were capable of making in your native country. You will therefore find it peculiarly needful to be on your guard against that lethargy, both of body and mind, which the climate is apt to induce: to arm yourselves against it; to maintain with it many a painful struggle.

Amongst other objects of attention, we trust you will not neglect the cultivation of your own minds. The improvement of your intellectual character is intimately connected with your usefulness as Missionaries. It was on this principle that most of you were made to pass through a particular course of education: but the course of education through which you have passed, you are to consider as nothing more than a foundation on which you yourselves must afterwards raise an extensive superstructure. The various works which have been the principal subject of your studies in the Missionary Seminary, we would recommend to you to read again with care and attention, as soon as you can find opportunity. As students often derive equal or greater advantages from attending a course of lectures a second than the first time, so you may derive equal or greater improvement from reading again these standard works, than when you read them originally,—much more in fact than from reading new books on the same subjects. We would also recommend to you, to read daily some portion of the Old or New Testament, in the Hebrew or Greek language, as a mean of preserving and

improving your knowledge of the sacred originals. Let all your studies have a practical tendency; let them all have a bearing on your grand work,—the extension of the Redeemer's Kingdom. Such an advice as that we now give you, the Apostle Paul did not think altogether unnecessary even to his son Timothy, "Give attendance," says he, "to reading; meditate on these things, that thy profiting may appear unto all."

But while you should not neglect the improvement of your own minds, you are never to forget that your principal work must consist in cultivating the minds of the heathen. You must, therefore, on no account allow the one to withdraw your attention from the other. The former is only a mean of accomplishing the latter; and should you spend your time any further in study than is necessary to carry on, in the most effectual manner, your work among the heathen, you will be neglecting the great object for which you left your native land, and sacrificing the end to the means. Unless you are diligent and active in your labours, you need never expect to have much success. You go forth to cultivate a moral wilderness, and before the briars and thorns with which it is now covered shall give place to trees of righteousness, and before it can be converted into a fruitful field, no small labour must be bestowed upon it. "We charge you, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom; Preach the word; be instant in season, and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

It is a truth which we wish deeply to impress on your minds, that your work as Christian missionaries, should be the work of every day and of every hour in the day, in

one shape or another, with the exception of that time which is necessary for study or relaxation. Set before you the example of Titus, a heathen emperor, who, when he had passed a day without doing some good, said *Perdidi diem*. Remember it is not by an occasional conversation, or an occasional visit, or an occasional journey, that much is to be effected; it is by perpetually plying your work;—it is by labouring, “in season and out of season,” that under the divine blessing we can expect to see much fruit of your exertions. While, therefore, we would by no means discourage you from occasionally making journeys to distant parts of the country, we would recommend you to circumscribe your grand efforts within a field which you can labour from day to day, and which you can fully and properly cultivate. General labours are not, in ordinary, attended with much effect: it is particular labours that are productive of substantial and permanent good. The principle of locality is applicable to Heathen no less than to Christian countries.

In the arrangement of your labours, beware of indulging a spirit of selfishness. Let each of you ever be ready to take on himself the heaviest and the most disagreeable services, rather than be always transferring them to the shoulders of others.

With respect to opportunities of usefulness, there is one caution we would give you. We are so accustomed in this country to see things carried on, on a magnificent scale, that we are apt to overlook opportunities of doing good on a small scale. We are not sufficiently eager to improve opportunities of usefulness to individuals; and yet were Christians studiously to seize every such opportunity, they might probably be more useful in the do-

mestic circle, and in the ordinary intercourse of society, than many a minister in the pulpit.

As you have much work before you, we would particularly recommend to you, as an important mean of accomplishing it,—attention to order. By the proper arrangement of his various labours, and by prosecuting them with regularity, a man may do wonders; he will execute inconceivably more than another will be able to effect, who does nothing on system,—who always acts at random,—and merely on the spur of the occasion.

With respect to every department of your work, we have one advice which we would earnestly press upon you: Whatever you do, do it well. Aim at perfection in all you attempt. Estimate your labours not so much by their quantity as by their quality. It is possible to do a vast deal of work, and yet to do it so ill, that it might nearly as well not have been done at all.\*

To excite you to diligence and activity in your work, you need never be at a loss for arguments of the most powerful and impressive nature. Contemplate, for instance, the character of Christ. “I must work,” says he, “the work of him that sent me while it is day; the night cometh when no man can work.” Look at the example of the apostle Paul: “In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft, in journeyings often, in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness; besides those things that are with-

\* We shall afterwards have occasion to exhort you to harmony and love among yourselves; but we may here remark by the way, that diligence in your labours will prevent many quarrels; this indeed is a grand preservation from a vast variety of temptations.

out, that which cometh upon him daily, the care of all the churches.”

Think what the Christian world expects of a Missionary. Inadequate as are the ideas which are generally prevalent of the qualifications and work of Missionaries, yet, as to this point, there is but one sentiment in the religious world; all suppose that it is a very arduous and laborious service; a service requiring the most careful improvement of time,—unwearied diligence,—and incessant activity. Could Christians in Britain or America cast their eyes over the globe, and were they to behold a Missionary whom they had sent forth to the heathen, and whom they expected to see labouring with all the zeal and energy of an apostle to win souls to Christ—were they to behold him trifling away his time,—engaging in pursuits foreign to his work,—employed only occasionally in the great duties of his office,—and even then attending to them in a cold, formal, heartless manner;—how disappointed—how shocked—how confounded would they be! But though the eye of your fellow Christians cannot reach you, remember that the eye of God will ever be upon you. He will observe all your motions; he will see how you pass your time; he will know whether you are faithful, zealous, and active in your work. There is something peculiarly solemn and impressive in the following declaration in the book of Proverbs; and though it probably refers to the case of persons in extreme temporal danger, yet we may surely argue from it, that it must be inexpressibly more criminal, by any neglect of ours, to permit the eternal ruin of immortal souls. “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not he that pon-

dereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"

Reflect on the brevity and uncertainty of life. Your period of labour may not be long. Life at the longest is but short; and when you think how early Brainerd, and Martyn, and many other able Missionaries, have been called away from the scene of their labours, we trust this will operate as a powerful stimulus to you to holy diligence and activity in improving those opportunities of usefulness which may so soon be all at an end. Often, in imagination, represent yourself as stretched on a deathbed, and think what may not improbably be your sentiments and your feelings in that solemn hour, when the world, with all its glittering vanities, shall recede from your sight, like the sun sinking below the distant mountains, while eternity, in all its native grandeur, shall rise into view. Think what a flood of overwhelming reflections will then pour in upon your mind, if you have trifled away your time;—if you have been negligent in your labours;—if you have misimproved your opportunities of usefulness;—and if you have reason to fear that the blood of the immortal souls who were committed to your charge is about to be required at your hand. On the other hand, how delightful, how transporting will be your feelings, if, while you ascribe the whole glory to divine grace, you can, from a consciousness of diligence and fidelity in your work, address the people of your charge, when, in the fulness of their hearts, and of their affection to you, they collect around your dying bed, in the words of the apostle Paul: “Ye are witnesses, and God also, how holily, and justly, and unblameably, I behaved myself among you: as ye know how I

exhorted, and comforted, and charged every one of you as a father doth his children. Wherefore, I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you the whole counsel of God. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give unto me in that day."

We might carry you still farther; we might entreat you to pierce by the eye of faith the vail which conceals the eternal world from your view, and think what are likely to be your views and feelings in that new and unseen state of existence. Whether any of those regrets which the Christian often feels on earth will follow him to heaven, it would perhaps be presumptuous either to assert or to deny. There is a pleasure in repentance, and this pleasure rises in proportion to its purity. Now, whether it may not be so purified from the dregs of corruption in the heavenly world, as to be consistent with the perfect bliss of the celestial state, we do not pretend to know;—but this we may say, that if repentance has any place in heaven, we know of no cause so likely to call it forth, as the neglect of those duties which are connected with the extension of the Redeemer's kingdom upon earth: and we know of none so likely to feel it in all its force, as unfaithful ministers and unfaithful missionaries. Even supposing you to have your own soul given you for a prey, yet, when the glory of the divine perfections shall burst forth on your astonished sight like a vast flood of light;—when the mysteries of redeeming love shall be displayed before your eyes in all their native lustre and magnificence;—when the magnitude of salvation, and the

value of the immortal soul, shall come to be experimentally known by you;—when you contemplate the glory and honour and felicity to which you, a sinful worthless worm, have been exalted;—when you survey your kingdom, when you see your crown, when you look at your royal robes,—Oh! if repentance can be felt in heaven,—will you not look back with mingled feelings of astonishment and grief and shame, when you think that you did so little for the glory and honour of that God and Saviour to whom you were under such mighty obligations, and who was so worthy of having your time, your talents, your property, your all, entirely consecrated to his service;—that you made no more exertions to rescue your fellow-creatures, and especially those who were peculiarly intrusted to your care, from devouring fire, from everlasting burnings; and to raise them to the participation of the same glory and felicity of which you yourself, though so unworthy, have been made a partaker?

On the other hand, if you are zealous, diligent, and active labourers in the vineyard of the Redeemer, heaven will present to you new and peculiar sources of joy. There are rewards,—there are high rewards,—which await the labours and the sufferings of his servants; and the very circumstance that these rewards are not of merit but of grace, will render them still more delightful. Even though you should not see your exertions crowned with any remarkable success; yet if you have been faithful, you will not lose your reward; for that will not be proportioned to the measure of your success, but every man, to use the words of the Apostle, “will receive his own reward according to his own labour.” Should you even have to say with your blessed master, “I have laboured in vain, I have spent my strength for nought and in vain;” yet you

may add with humble confidence, " Surely my judgment is with the Lord, and my work with my God. And now though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." Should you be eminently successful in winning souls to Christ, this of itself will prove a source of abundant and indescribable delight to you. Paul speaks of the converts by his ministry as his hope, his joy, his crown, and his glory. Who indeed can conceive the pleasure, the joy, the transport, which you will feel, when, looking around on your spiritual children, you exclaim, " I have been instrumental in plucking these brands from devouring fire, from everlasting burning; I have raised them to glory, honour, and immortality in heaven; I have added new gems to the Redeemer's diadem; I have obtained for myself a crown of joy and of rejoicing through the endless ages of eternity?" Such reflections as these must afford a peculiar source of joy to those who have turned many to righteousness;—a source of joy to which other orders of the redeemed will for ever remain strangers.

V. In labouring among the heathen, we would recommend to you not merely to converse with them, but to DELIVER DISCOURSES to them on the subject of religion. Though conversation is certainly a very important mean of usefulness, yet to this you must by no means confine yourselves. Christ Jesus and his apostles, while they often conversed with the people in a familiar manner, appear to have carried on their labours chiefly in the way of preaching. Besides conversing with the natives, deliver to them, in imitation of these high examples, sermons or addresses concerning the things which belong to their everlasting peace. In the delivery of these, your own

souls will probably be more warmed and animated than in simple conversation, and in consequence of this, you are likely to make more affectionate and more powerful appeals to their consciences and hearts. Such addresses, however, should not commonly be the mere effusion of the moment; they ought to be prepared beforehand, and carefully prepared too. We suspect this is a point to which many missionaries pay far too little attention;—that what they say is seldom the fruit of previous study;—that one reason why they prefer conversation is, that it requires no preparation;—and that one cause of their little success is, that what they say is so little calculated to be useful. In some respects, it is far more difficult to address, with effect, a Heathen than a Christian audience, and consequently careful preparation is more necessary for the one than even for the other. We are not ignorant that you will meet with frequent interruptions in your discourses; and that you may often have to notice the remarks, and to answer the objections of the natives: but the very circumstance that you will be so liable to interruption is a reason why you should previously be well prepared, that so you may the more readily resume the thread of your discourse.

VI. With respect to the SUBJECTS of your instructions, study to select such as are most calculated to be useful. In consequence of the superstition and idolatry, and other absurd and even cruel practices of the heathen, staring you perpetually in the face, you may be strongly tempted to make them a principal topic of your conversation and discourses. They make so deep an impression on your own mind, and you feel so sensibly their absurdity, that you may be ready to imagine, you have only to make an exposure of their folly, and that conviction must flash on

the minds of your hearers ; and that these being removed out of the way, their minds will be prepared for the reception of Christianity. Now, we certainly do not object to your *occasionally* exposing the folly and criminality of the superstitious, idolatrous, and cruel practices of the heathen. The prophets and the apostles did so ; and you may safely follow the course which they pursued. But we trust you will never make them the common or the chief subject of your discourses ; and when you do introduce them, be careful to avoid every thing like acrimony or violence in your statements, as this will only rouse their prejudices, and confirm them in their opposition. Let it be your aim, as much as possible, to preach truth, rather than to attack error. Your work is to win souls to Christ ; and in order to accomplish this object, you must pursue winning methods.

In your discourses to the heathen, endeavour not only to enlighten their understanding, but to impress their heart. To inform their judgment is, on no account, to be neglected ; but some missionaries, we apprehend, address themselves far too exclusively to the understanding of their hearers ; whereas it is of no less importance to impress their heart : nay, we are not sure but this is of greater importance than the other. You may convince the Hindoos or the Negroes of the truth of Christianity in theory ; you may communicate to them tolerably correct ideas of the grand principles of our holy religion ; you may get their judgment on your side, and yet they may remain as far from God, and as indifferent about eternity, as while they professed the creed of Brahma, or the superstitions of Obeah. But if you once impress their conscience,—if you get their heart on your side,—we shall not be afraid of their quickly advancing in the

knowledge of divine truth. To impress their heart is in fact the most effectual method you can employ for the enlightening of their understanding.

With this view let us entreat you, Dear Brethren, to dwell chiefly on the grand truths of Christianity,—those truths which are essentially connected with the everlasting salvation of the soul. It was the great object of Paul's ministry to “testify repentance toward God, and faith toward our Lord Jesus.” In imitation of him, endeavour to impress your hearers with a sense of their guilt and depravity; make plain and powerful appeals to their consciences; do not content yourselves with merely general charges, but point to the particular sins of which they are guilty. Exhort them in the most serious, the most earnest, the most affectionate manner, to flee from the wrath to come. Exhibit to them, in a particular manner, the love of Christ, as displayed in his incarnation, and sufferings, and death. Address to them the offers of the gospel, in all their extent, and freedom, and fulness. Though you must not neglect to proclaim the terrors of the law, let us recommend to you to dwell chiefly on the grace of the gospel. The law worketh wrath; it is apt to kindle the enmity of our corrupt hearts: but this touches the tenderest strings of nature in our breasts; this disarms the sinner of his enmity; this constrains him to throw down the weapons of rebellion, and to receive Christ Jesus as his God, as his Saviour, as his King. You are not ignorant of the success which has crowned the labours of those missionaries who have made the love of Christ the grand subject of their ministrations. Witness the Moravians. Hear the Apostle Paul: “I determined not to know any thing among you, save Jesus

Christ, and him crucified.” “ God forbid that I should glory, save in the cross of our Lord Jesus Christ.”

Important as we consider our views of the doctrine of the Trinity, the decrees of God, and many other similar topics, we would not think of making them the subject of a discourse to a Heathen or Mahomedan audience : for though we would not for a moment shrink from a frank avowal of our sentiments on such topics, when there was any occasion for stating them; yet we would not, without a reasonable prospect of gaining some better end than merely awakening the prejudices of our hearers, teach them in our earlier addresses *ex professo*, or give them unnecessary prominence. Christ Jesus, you will recollect, taught his disciples as they were able to bear it. We apprehend, indeed, that the most effectual way of convincing Heathens and Mahomedans of the doctrine of the Trinity, and of other truths against which they may entertain the strongest prejudices, is to convince them of their sinfulness, and to lead them to believe in Christ as the only propitiation for sin. Then, however ineffectual your former arguments may have proved, they will not fail to receive with docility and with humility of mind those various truths which they find taught in that blessed book, which has yielded peace to their consciences. You will readily perceive, indeed, that in order to exhibit the love of Christ in all its native glory and lustre, his divine dignity must be prominently brought forward; and you must not suppose from any thing we have said with respect to the doctrine of the Trinity, that we would have you conceal the deity of our Lord and Saviour. Such a traiterous thought never entered into our mind. While you dwell on his love, dwell also on his glory. But let them be brought forward in connexion, and let the one be adduced as an

illustration of the other. Do not make his divine dignity the subject of argument, (unless indeed your hearers admitted the authority of our sacred books, it would be vain,) but take it as a truth for granted, and employ it as a proof of the riches of his grace.

VII. Though we are satisfied of your soundness in the faith, yet we cannot but press on you the importance of your exhibiting Christian truth in all its NATIVE SIMPLICITY, without human mixture or human addition. On you there devolves, in this respect, no common responsibility. “Your defective representations of truth will not soon be supplied, nor the errors you plant be soon extirpated.” The doctrines which you teach, and the practices which you introduce, may be perpetuated for ages; and may materially influence the purity of religion and the state of vital godliness, among millions who are yet unborn. How much have some of the Reformed churches suffered from the unscriptural principles and practices which were early introduced into them! To this day they have not been delivered from them; and when they may be delivered from them none can tell. “When therefore you consider the permanent consequences which are likely to result from your instructions,—the few advantages which the heathen possess for religious discussion,—and the extreme confidence which the converts will probably repose in their spiritual guides, you must be sensible how important it is ‘to plant wholly a right seed.’”\*

VIII. In communicating instruction to the heathen, study, as a primary quality, PLAINNESS and SIMPLICITY. Endeavour to place your ideas in the clearest light; to

\* Hall's Sermons, p. 356.

employ only such words as will be easily understood ; to avoid complexness in the structure of your sentences ; and to draw your illustrations from such objects of nature or art, as are most familiar to them. On no occasion indulge in dry, abstract, lengthened argument ; and when the nature of the subject requires you to reason from one thing to another, employ only such arguments as are clear, and short, and simple. Even in Christian countries, few of the common people are capable of following a long or abstract process of reasoning ; and hence it has been well remarked by a celebrated writer, “ that great practical effects on the populace were never produced by profound argumentation.”\*

To study plainness and simplicity you will find no easy task ; and with the view of saving yourself the labour, you may perhaps be tempted to think it below you ; but in fact this is an attainment of no common order, and few things reflect higher honour on a Christian minister. “ It will take all our learning,” said Archbishop Usher, “ to make things plain.”

In addressing the heathen, manifest the deepest **SERIOUSNESS**. Whenever you speak to them, consider that this may be the last opportunity they may ever have of hearing the words of eternal life ;—that after this day they may have no more invitations to the Saviour, no more calls to repentance, no more offers of mercy. Nay, think with yourselves, “ This may be the last time I shall stand up as an ambassador from God to guilty men ;—this may be the last sermon I shall ever preach ;—this the last opportunity I shall have of plucking an immortal soul as a brand out of the burning. And Oh ! shall I not entreat them in the

\* Hall's Sermons.

most earnest, the most affectionate, the most tender strains, to be reconciled unto God? What! shall I speak to them on unimportant matters, or with coldness and levity, when after this day my eyes may be sealed in death, and this tongue be silent in the dust?" Let such considerations deeply impress your minds; choose you as your motto these plain but impressive lines of Baxter,

I'll preach, as though I ne'er should preach again,  
And as a dying man, to dying men.

In your discourses to the heathen we would recommend you in general to be SHORT. You cannot expect to command their attention for the same length of time as it is usual for a Christian audience to attend on religious instruction. But even though you could command their presence for an equal or a longer period, you are to recollect that their minds, from want of cultivation, and from ignorance of many even of the plainest principles, are not capable of receiving, at one time, any considerable portion of instruction. They are like vessels of small dimensions, easily filled.

But while we recommend you to be short, we would also exhort you to be FREQUENT in your instructions; not merely in order that what they want in length may be made up in frequency, but because from the same causes that a Hindoo or a Negro is incapable of attending to lengthened, he requires frequent instruction. Their understanding is weak,—their memory feeble,—their heart unsusceptible of impression: hence the same or similar truths require to be often repeated, and that within as short a time as possible. If we wish to be useful, we must study the principles of human nature, and the

characteristic circumstances of the particular class of persons who may be under our care. Any material neglect of these principles or of these circumstances, if they do not frustrate, will at least essentially check the usefulness of our labours. In confirmation of these remarks, we may notice an instructive fact which is mentioned by Mr. Campbell in his *Travels in South Africa*, relative to the Moravian missionaries. "Their meetings for prayer and instruction," says he, "are pretty frequent; but none that I have attended have been long, which shows wisdom in the missionaries, and their acquaintance with human nature."\*

IX. With regard to the PERIOD of communicating instruction, this may be different in different countries. In the East Indies, there seems for the present no special reason for your devoting the Sabbath to labouring among the natives. If you are diligently employed among them during the whole of the week, you may perhaps find it desirable rather to intermit your labours among them on that sacred day. Your going out among them, especially if you have to travel to any distance, and beholding them employed in their ordinary avocations, and introducing yourselves to them by conversation on ordinary topics, as it may often be necessary to do, and engaging in disputes with them, which, with all your care, it may sometimes be impossible for you to avoid, may have a very pernicious influence on your own mind, by insensibly diminishing, as we have already remarked, that sacred regard which it is of so much importance you should cherish for the Lord's day. Its hallowed hours you may

\* Campbell's *Travels*, second edition, p. 21.

probably spend more profitably in the social exercises of religion among yourselves, and in the more private exercises of religion, in your closet and your family.

In the West Indies, on the contrary, where it may be practicable to establish, in some degree, the observance of the Sabbath, it is of high importance to promote this object by the establishment of public worship. While it is exceedingly desirable to communicate to the negroes as much instruction during the week as possible, it is obvious that instruction imparted to them on the Sabbath is more likely to be productive of beneficial effects than when communicated to them on other days; any impression made on their minds in the latter case being likely to be soon erased, as immediately after public worship they plunge into all their ordinary avocations and amusements. Besides, it is to be recollected that God has blessed the Sabbath-day;—that this is the day on which he, in a special manner, communicates spiritual blessings to sinful men. On this day, therefore, the labours of the Christian minister are likely to be peculiarly useful in promoting the conversion of sinners, and the sanctification of those who have through grace believed. To all this we may add, that it is of high importance to introduce and to maintain even the outward form of the Christian Sabbath in such places as the West Indies, for the sake of the White, as well as of the Negro population. If not productive of present benefit, (of which, however, we have no reason to despair,) it may yet prepare the way for the usefulness of future labourers.

X. Cultivate a deep feeling of your own insufficiency for the work. Most of you are young, and have as yet had no great experience in life. It may, however, be

remarked, that while self-sufficiency is natural to mankind in general, it is apt to prevail just in the inverse ratio in which there is any foundation for it. Aged and experienced Christians, while they have acquired much useful knowledge, and much practical wisdom, have learned among other important lessons, not to trust in themselves: the young and inexperienced, on the contrary, are apt to feel confident in the wisdom of their plans, and in their own ability to execute them. They will not profess this, in so many words; they may scarcely avow it even to their own minds; but it is not difficult to perceive in them the operation of that pernicious principle. We beseech you, therefore, dear brethren, to guard against self-sufficiency. Beware of confidence in your own wisdom for guidance, and of dependence on your own exertions for success. If you go forth in this spirit we can have no hope that you will be very successful. It is not unworthy of remark that those missionaries whom God has honoured with eminent usefulness, have, in the first instance, commonly passed through a series of difficulties and trials, in order, it would seem, to empty them of themselves,—to teach them their entire dependence on God,—and to lead them to ascribe to him the whole glory of their success. We are ready to think that such mighty efforts as are at present making for the extension of the Redeemer's kingdom, *must* be crowned with success;—that they cannot fail to produce an immense change on the moral face of the world. But if we make these exertions in the spirit of self-sufficiency, our endeavours, vast as they may seem, are likely to terminate, in a great measure, in disappointment. God, to humble our self-confidence, and to teach us how entirely dependent we are on him for success, may blast our endea-

vours; and the greater and more magnificent our exertions have been, so much the more striking and impressive will the lesson be. In the whole system of the divine administration, there is perhaps no point more fixed than that by which he is determined “to stain the pride of all glory.” With this view the very objects of the Redeemer’s mercy have been often chosen. “Not many wise men after the flesh, not many mighty, not many noble are called.” And if the very objects of his mercy are chosen on this principle, much more may we suppose that the instruments whom he employs in promoting his cause in the world, will be selected on the same principle;—that according as it is written, “No flesh may glory in his presence, but that he who glorieth may glory in the Lord.” Look at those ministers and missionaries who have been most distinguished for usefulness, and you will find that there is nothing by which they have been so uniformly and so eminently distinguished, as by a deep sense of their own weakness, and by their humble trust in the power and grace of Christ.

We do not suppose we shall wound the feelings of any of you, when we say, that in all the qualifications of a Christian missionary, you are inexpressibly inferior to the Apostle Paul. Yet notwithstanding his high qualifications for the work,—his abundant labours,—and his extraordinary success,—behold what an example he sets you of self-renunciation, on the one hand, and, on the other, of humble trust in God. “Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.” “Not that we are

sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God.”

XI. Cultivate the spirit of prayer. Of the disposition we have just recommended to you, the natural fruit is prayer;—frequent, fervent, humble prayer. You go forth as ambassadors of mercy to the heathen; and if you possess a truly missionary spirit, it would agonize your hearts, were you to prove to them an occasion of wrath. “We are a savour of Christ,” says the Apostle Paul, “in them that are saved, and in them that perish; to the one we are the savour of life unto life, and to the other the savour of death unto death.” Need we be surprised that he was almost overwhelmed at this solemn and affecting thought? Need we wonder that he immediately exclaims, “Who is sufficient for these things?” It must indeed be inexpressibly painful for a faithful minister to consider that, while he is honoured perhaps to be the instrument of raising some to glory, honour, and immortality in heaven, he proves the occasion of aggravating the guilt of multitudes and involving them in deeper condemnation. Oh! brethren, with what fervour in prayer should this inspire you! With what a holy importunity should you wrestle for a blessing on your labours! How should you tremble at the very idea of a denial! As nothing less than the influences of the Holy Spirit can crown your exertions with success, surely when you consider the solemn and interesting consequences of your ministrations, you may well be ready to charge yourselves with coldness and deadness in your supplications, even when they are most ardent and most importunate. As the faithful missionary apprehends he can never labour enough, so he will think he can never pray enough for the souls committed to his charge. Will

you then, dear brethren, content yourselves with mere exertion for the conversion of the heathen? Will you not ever bear them on your hearts before God in prayer, like the high priest of old, when he entered the holy place, bearing on his breastplate the names of the twelve tribes of Israel? The heathen pray not for themselves; they ask no blessing on your instructions; and shall not this consideration give a new impulse to your prayers, and make you pour out your soul “with strong crying and tears, unto him who is able to save them from death?” Let the resolution of the prophet be the resolution of each of you: “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”

XII. Lay your account with difficulties and disappointments and trials. Though the life of a missionary is in theory generally supposed to be a life of toil and hardship, yet few have any adequate conception of the nature of its trials. The views of many a missionary on reaching the scene of his labours have been so completely changed;—things have appeared to him in a light so totally different from that in which he had ever before contemplated them,—that it seemed as if a vision from heaven had burst upon his astonished mind. Whatever some may say who have taken only a passing view of the field of battle, and engaged, perhaps, in some slight skirmish with the enemy, and who call to the Christian world, “Go up and possess the land,” as if there was nothing to prevent their progress;—those who have been long and actively engaged in the warfare, know by experience, that the conflict is no trivial matter, and that the victory is not likely to be soon won.

Of the trials and difficulties of the work, you will find a short sketch in the "Letter of the Directors to persons proposing to offer themselves as missionaries." But though we shall enter into no detail of them in this place, there is one idea connected with this subject which we wish to bring under your view. It was in the midst of hardships, and privations, and persecutions, that the first missionaries of the cross propagated the gospel in the world. Similar to this, in many instances, have been the circumstances in which the work of the Redeemer has been carried on in the world. Hence it became proverbial, "That the blood of the martyrs was the seed of the church." Now we apprehend that God makes these arrangements not simply for the purpose of magnifying his power and wisdom and grace in overcoming every difficulty; but that he places his servants in circumstances of trial, that he may qualify them for their work by teaching them many important lessons which in general are nowhere so thoroughly learned as in the school of affliction. To Christian missionaries, we may on this ground suppose the words of the apostle to apply with peculiar emphasis: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the Father chasteneth not? We have had fathers of our flesh which corrected us after their own pleasure; but he for our profit, that we might be partakers of his holiness." As the trials of life are one of the principal means which God employs for preparing his servants not only for future glory, but for present usefulness, it will probably be found that the most eminent Christians, and the most useful ministers and mis-

sionaries have been formed in the school of affliction. Indeed, missionaries are probably in a peculiar manner exposed to trials, from the circumstance, that they are often placed in situations in which they are deprived of some of the principal means of spiritual improvement, which are common in Christian countries, or, at least, they enjoy them in a much less efficacious and useful form, while at the same time they are exposed to many and powerful temptations. Hence, God may judge it necessary to lay his chastening hand upon them more frequently, and in a more touching form than on others of his children. This seems to be the grand mean which is left as it were to God to employ for their spiritual improvement, and for their preparation for further usefulness. “Think it not strange then concerning the fiery trials which are made to try you, as though some strange thing happened unto you.” Let us entreat you to be peculiarly anxious for the sanctification of your afflictions;—that you may not suffer so many things, yet suffer them in vain;—and that you may not expose yourselves to still further visitations of Divine Providence; for if the end which God has in view be not accomplished, you have reason to apprehend that “his hand will not be turned away from you, but that his rod will be stretched out still.” It is probably for this reason, that we so often see afflictions following each other in quick succession, like the waves of the sea which roll on our shores.

Indeed we would augur ill of any mission which was not attended with difficulties and disappointments and trials. Man is so frail and imperfect a creature that he cannot bear a full tide of prosperity. As it was in the midst of much tribulation that the apostles and the other first preachers of Christianity laboured, we apprehend

that the more nearly we resemble them, not only in our spirit, but in our circumstances, the more likely are we to resemble them in their success.

Beware however of creating trials to yourselves. Some men have in this respect a very unhappy disposition: they are themselves their greatest enemies. By their unhallowed passions and unsanctified tempers, their pride, their discontentment, their worldly-mindedness, their impatience, their irritability, their obstinacy, their imprudence, they ruin their own peace and happiness. Watch therefore over your own hearts, and take care that you create not trials to yourselves.

XIII. Beware of despairing of success. After your arrival at the scene of your labours, when both your body and mind feel the debility and languor arising from the heat of the climate;—when the strange language of the natives appears to present an insuperable barrier to all communication with them;—when you view their moral and intellectual debasement;—when you see them “wholly given to idolatry:”—or even after you have overcome in some degree these first impressions,—when you meet in the course of your labours with trials and disappointments;—when you see no fruit of your exertions;—when you feel all the difficulties of your work pressing on your mind,—you may perhaps find despair with all its chilling and withering influence seize on your hearts. With Ezekiel of old, you may be ready, when you look around on the poor heathen, to exclaim, “Can these dry bones live?” Such a conclusion, however, will have a most pernicious effect upon you; it will unnerve your minds and paralyse all your exertions. We wish not to animate you with fallacious hopes; we would even caution you against too sanguine expectations; knowing

that, should these be disappointed, they may prove a fruitful source of the very evil against which we are anxious to guard you. But yet we wish to inspire you with scriptural and rational hopes. Let the words of Carey be the motto of each of you: "EXPECT great things; and ATTEMPT great things." When your hearts are ready to sink into despondency from a view of the character of the heathen, or from a sense of your own insufficiency, contemplate the power, the wisdom, and the grace of the Master whom you serve. "Faith in a mysterious manner connects the weakness of the creature with the omnipotence of the Creator." "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength." Reflect on the glorious promises which he has given of the extension and prosperity of the Church of Christ. "Sing, O heavens, and be joyful, O earth; break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea she may forget, yet will not I forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me." "Arise, shine," says Jehovah in another place, "arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, the Gentiles shall come to thy light, and kings to the brightness of thy rising. Whereas thou hast been forsaken and hated, so that no man went through

thee, I will make thee an eternal excellency, a joy of many generations. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls, Salvation, and thy gates, Praise. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Contemplate the triumph of the gospel in other quarters of the heathen world, over all the obstacles, whether natural or moral, which opposed its progress. Look, for example, at the islands of the Pacific Ocean. See the missionaries labouring year after year in vain. Behold them sinking into despondency. See them leaving the scene of their operations in absolute despair. And yet witness the success with which their exertions have been crowned since their return. Here is an antidote to despair. In this and in many other instances, to employ a common though a quaint observation, "Man's extremity was God's opportunity." "He repenteth himself because of his servants, when he seeth that their strength is gone, and there is none shut up or left."

Consider, when you are ready to sink into despondency, that the gospel is destined to triumph one day in the very spot which is the scene of your labours, no less than in other parts of the earth. Dark as the horizon may now appear, yet certain it is that all the clouds of ignorance and error and superstition in which the Hindoos or the Negroes are at present enveloped, shall one day be dispelled. It is well that the promises respecting the extension of the Redeemer's kingdom are, like the offers of

the gospel, expressed in language so *universal* in its extent: for as the poor sinner who is labouring under convictions of guilt and depravity, would conclude, if any were excluded from the offers of mercy, that he was among the unhappy number,—so were it not for the universality of the divine promises relative to the extent of Christ's kingdom—that “his dominion shall extend from sea to sea, and from the river to the ends of the earth—that all nations shall be blessed in him, and all nations shall call him blessed,”—perhaps there is scarcely a missionary in the world, whether in Asia, or Africa, or America—who would not at times be ready to conclude that the field which he was called to cultivate, and the people among whom he had to labour, would prove an exception to the promise of God. But let the faithful missionary take courage. Such thoughts are the suggestion of unbelief. Even on the plains of India,—the wilds of Siberia,—the shores of the innumerable islands which spot the ocean,—wherever in fact you may be labouring,—the Sun of righteousness shall one day arise with healing under his wings: and though at present a moral wilderness, yet those hills and those vallies where the fruits of sin now grow in rich luxuriance, shall one day be covered with the peaceable fruits of righteousness. “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and they shall be to the Lord for a name and for an everlasting sign that shall not be cut off.” Anticipate then, by faith, this glorious, this delightful day; and though you should not be destined to witness it, yet cheer and animate your souls with the thought, that your labours may prepare the way for the production of this blissful scene.

XIV. Be careful in the admission of converts. Of the ordinary duties of the Christian ministry, perhaps there is not one more difficult and more trying than the admission of church members; yet it is a duty of high importance, and the negligent performance of it is attended with the most pernicious consequences. But if discrimination of character is of high importance to a minister in a Christian country, it is still more necessary to a missionary in a heathen land. In converts from heathenism, the measure of knowledge and of grace will, in ordinary cases, be inconsiderable; it will in fact bear but a small proportion to their remaining ignorance and depravity. Now how difficult must it be to distinguish grace when it is so feeble, especially when it is accompanied with so much corruption; and yet the Christian missionary should be as anxious not to exclude from the privileges of Church members any believer in Christ, as to keep back such as are still in an unconverted state. Besides, in the most of heathens, there is no small degree of cunning and deceit. This is in a remarkable degree the case with the Hindoo, and to some extent with the Negro. If they have an object to gain, they will often not hesitate to make professions, and to employ language calculated to impose on a man who is not possessed of a very discriminating mind. The missionary has also to guard against principles in his own bosom which are calculated to aid and to facilitate the deception: his very anxiety to see the fruit, and to report the success of his labours, is apt to lead him to lend too ready an ear to their professions. But let him reflect on the evils which will result from a careless and indiscriminate admission of church members. He may, indeed, pass among the friends of religion as an

eminently active and useful missionary; but the converts whom he has made are not living epistles of Christ; his administration to them of Baptism and the Lord's Supper is only a prostitution of these ordinances; their admission to them proves an occasion of hardening them in sin,—renders them more proof against conviction,—and instead of promoting their salvation, conduces to their everlasting condemnation;\* while at the same time, by their unholy and unchristian lives, they very commonly bring disgrace on the cause of Christ, and contribute not only to their own ruin, but to the everlasting ruin of their countrymen. Let us then entreat you, dear brethren, to exercise the utmost care in the admission of persons to Baptism and the Lord's Supper. See that those whom you admit, afford evidence not merely of Christian knowledge, but of Christian piety. One truly scriptural convert is of more value than a thousand nominal converts. Missionaries, it is true, cannot see the hearts of those who apply to them for admission as church members. This very circumstance, however, renders it the more necessary that they should not be hasty in receiving them; but should allow due time to elapse, with the view not only of carrying on their religious instruction, but of ascertaining the truth or falsehood of their Christian profession.†

\* The baptized but unconverted negro you will perhaps see wrapped up in the armour of self-righteousness—quite pleased with himself—thinking that he is better than his unbaptized countrymen—that he is a step nearer to White men—is a very good Christian—and in a fair way to heaven.

† We see no propriety in Missionaries changing the names of heathens and Mahomedans when they embrace Christianity. We have all our predilections for the manners and customs of our own country, even to the very names that are current amongst us; and though a convert should have no objection to assume a Christian name, yet his unconverted brethren may probably consider this as disgraceful, and as implying that he has become not merely a Christian, but an Englishman. The very idea of this may strengthen their prejudices against the gospel, and thereby

XV. Cultivate harmony and love among yourselves. Endeavour to impress your minds with a deep sense of the incalculable mischiefs which must necessarily result from discord and contention among missionaries. Think what a fearful blot it will be on your character, if you should injure the cause of Christ, by your unhallowed quarrels. Of the mischiefs which will result from differences among yourselves, we feel quite unable to give you an adequate picture. Few things will tend more to blast your usefulness among the heathen,—to injure your own spiritual interests,—and to destroy your personal happiness. Will the God of peace dwell among you, if ye dwell not at peace among yourselves? Ye go forth to the heathen, as the messengers of peace, and will ye exhibit to them the incongruous example of jealousy, and envy, and strife? You are never likely to carry on your work with success, unless you carry it on with energy; and you will never carry it on with energy, unless you are of one heart and one soul. If you are so unhappy as to differ among yourselves, we doubt not you will repent of it; but you will repent of it when probably it is too late. It is easier to preserve affection than to regain it; it is easier to maintain confidence than to restore it. “A brother offended,” says Solo-

prove a bar in the way of their embracing, or perhaps even listening to the truth. Now we ought to do nothing which may augment, even in the slightest degree, the obstacles to their conversion, which are already so many and so powerful. The apostles, it is worthy of remark, did not change the appellations of the first converts from heathenism, as appears from the names Epaphroditus, Fortunatus, Sylvanus, Apollos, Hermes, though most of these were derived from those of heathen gods. There is besides something incongruous, not to say ridiculous, in hearing some Hindoo boy, or some untutored negro, called by the name of John Calvin, Martin Luther, or William Wilberforce, individuals who have made so distinguished a figure in the Christian world, and even in the history of Europe. What if the youth or the convert who has been so designated should ultimately prove a worthless character, and disgrace the honourable name by which he is called!

mon, "is harder to be won than a strong city; and their contentions are like the bars of a castle."

Perhaps, indeed, you think it scarcely possible that you should ever view your fellow missionaries with any other than sentiments of affection; but this very circumstance may throw you off your guard, and endanger that which you consider so secure. Apprehending that there is little hazard of your ever differing with each other, you may not be sufficiently attentive to those circumstances, many of them trifling in themselves, which are necessary to the cultivation of mutual attachment, nor to avoid those things which may be offensive to one another. Before you are aware, coldness, perhaps even aversion, may take the place of affection; little differences and little jealousies may arise among you, which may at length burst forth into open rupture. Discord and contention often arise out of mere trifles: hence it was long ago remarked by the wise man, that "the beginning of strife is as when one letteth out water."

"It is worthy of particular notice," to use the words of the American Board for Foreign Missions, "that the circumstances in which missionaries are placed, if, in some respects, favourable, are, in other respects, unfavourable to uninterrupted brotherly love and unity. Brought together, and closely associated as members of a missionary establishment, they have opportunities and occasions to become minutely acquainted with each other, and to perceive and feel the differences of dispositions, habits, and modes of thinking and acting, and the respective defects as well as excellencies of temper and manner and character; and being in contact with each other, as to many points, whatever of discordant qualities exist among them, will almost unavoidably be often brought into unpleasant action, and not unfrequently, unless

great care be taken to prevent it, into painful and dangerous conflict. Being at the same time separated from the great world, from its various connections, pursuits, and scenes; the unsanctified propensities and passions of missionaries, whatever they may be, are necessarily circumscribed and held within a very limited range, and therefore if exerted or exhibited at all, they will be exhibited so as to bear with their whole effect upon particular members, or on the entire body of the mission."

As a mean of preventing dissension among you, let each resolve that he will never be offended. It was, we believe, a maxim of the Baptist Missionaries in India, that none of them would be the first to *take* offence with his brother. If this rule were acted upon,—if no one were *first* to take offence, it is obvious offence would never be taken. The maxim was good, and in addition to it, we would recommend to you another which is nearly related to it. Let each of you resolve that he will not be the first to *give* offence. With this view watch over your tempers. Beware of expressing yourselves contemptuously either of the persons or of the opinions of one another. Ever address each other in the language of gentleness, and meekness, and charity. Let there be no strife among you which of you shall be the greatest: let none seek to set himself forward as the principal individual in the mission, or affect to take the lead in the management of its concerns: let none endeavour to impose his views, and to carry his plans in opposition to the sentiments and the wishes of his brethren. Let the words of Christ be engraven on each of your hearts, "Whosoever will be great among you, let him be as the younger; and whosoever will be chief among you, let him be your servant; for whosoever exalteth himself shall be abased, but he that humbleth himself shall be exalted."

Act in this manner not only to your fellow missionaries, but to their wives and to the other members of their families. Treat them on all occasions with delicacy and respect: see that you on no occasion slight or neglect them. The differences which have existed among missionaries have in some instances originated with the females of the mission.

In the natural disposition of each of you there will no doubt be found some peculiarity; and with the view of preventing differences among you, as well as for other valuable purposes, it may be of great importance for you to study intimately your own character. Attend particularly to the faults of your character, and be always suspicious of yourself when the line of conduct which you wish to pursue may be merely the result of these faults.

We know not what better advice we could give you on this point, than that which Mr. Simeon gave to some missionaries. "Lean," said he, "to the side that is opposite to your own natural disposition; for then if you do err, (and you are never likely to err much on that side) you have something constantly operating to bring you back again; but if you err on the side of your own natural disposition, you may be precipitated you know not whither, and you will have nothing to reduce you to a better state; and if, after all, you cannot exactly agree in prosecuting the same path in any one particular, let each concede to the other the right of judging for himself."

As a further mean of preventing differences among you, we would suggest to you another maxim. Employ no expression, and indulge in no feeling towards one another, but such as you can carry before God in prayer. If you adopt this simple standard for regulating your temper and conduct, we shall have little dread of any un-

hallowed differences arising among you, or, at least, of their producing any very bad effects.

If, however, differences should unhappily arise among you, let us entreat you to lose no time in healing them. However trifling they may, in the first instance, appear, yet, like many a slight wound which has been neglected, they may fester and prove incurable. On the first appearance, therefore, of any difference among you, let each of you examine himself as to his temper and conduct on the occasion, and as he will probably find something wrong in both, let him embrace the earliest opportunity of acknowledging to his offended brother with frankness and candour whatever he feels to have been amiss. Such ingenuousness will probably lead to similar acknowledgments on his part, and thus, by mutual explanations and mutual confessions, the wound which might otherwise have proved fatal, will not only be healed, but you will perhaps admire and love each other more than ever. Probably, indeed, neither may be indisposed to make some acknowledgments to the other, but neither chooses to be the *first*; and thus the opportunity of a reconciliation may be lost between you. Instead, therefore, of waiting to be *last*, let each of you be eager to be *first*. Do not say your brother is chiefly to blame, and therefore he ought to begin, for the more he is to blame the more difficult will he find it to make suitable acknowledgments to you; whereas, if you, as you suppose, are less to blame, the task will be to you comparatively easy, as you will have the fewer acknowledgments to make. It may, accordingly, be remarked, that he who is most blamable is, in general, the least placable. Why, indeed, should it wound your pride to be the first in seeking a reconciliation? What is there disgraceful in this? Is it not, on the contrary, highly honourable?

By being last, you may resemble man; by being first, you resemble God.

Hitherto we have cautioned you simply against giving offence, but it is not enough that you act merely a negative part. Though you should never in the slightest degree wound the feelings of your brethren, yet, unless you act a positive part; unless you exhibit excellencies which command the respect, and perform acts of kindness which excite the attachment of each other, you are not likely to be united in harmony and love, by any other than very slender ties. Cultivate affection, therefore, by all the means you can contrive. Treat each other, on every occasion, with becoming respect. Civility and politeness of behaviour in missionaries toward each other, are of far more importance than many seem to imagine. "Bear ye one another's burdens:" Consult one another's inclinations: Vie with one another in mutual kind attentions and good offices. "Be ye," says the Apostle, "kindly affectioned one to another, with brotherly love, in honour preferring one another."

As an important mean of cultivating brotherly love, study to be happy yourselves, and to make all around you happy. Many of those painful dissensions which have occurred in various missions, have probably arisen from the missionaries feeling unhappy or dissatisfied in their own minds; a circumstance which has given rise to impatience and irritability of temper, the fruits of which were but too visible in their intercourse with their fellow labourers. By cultivating, on the other hand, a cheerful temper of mind, you will promote not only your own comfort and that of your brethren, but you will essentially contribute to the preservation of peace and harmony among you.

To impress this duty on your mind, consider how frequently the graces of meekness, and patience, and forbearance are inculcated upon us in the Holy Scriptures, a circumstance which plainly implies that our fellow-men, and our fellow Christians, and our fellow labourers, will have many faults and imperfections about them, for were it otherwise, there would be no occasion for the exercise of such virtues. Remember, it is only on earth you will have any opportunity of glorifying God by the exercise of these graces: in Heaven there will be no room for them: all the inhabitants of that place are without infirmity and without sin.

Consider not only how much the love of the brethren is inculcated in the Holy Scriptures, but what an exceedingly high standard is fixed for it:—even the love of Christ to his people: “A new commandment,” says our Lord, “give I unto you, that ye love one another, *even as I have loved you.*” “Walk in love,” says the Apostle Paul, “*as Christ also loved us, and hath given himself for us, an offering and a sacrifice of a sweet smelling savour unto God.*” “Hereby,” says John, “perceive we the love of God, because he laid down his life for us; even so we also should lay down our lives for the brethren.” What powerful, what impressive representations are these! Oh! how far short do we all fall of the duty we owe to our brethren in Christ! How little is our love towards them like that of the Redeemer towards us! We are ready, perhaps, to plead the faults and imperfections of our brethren, as an apology for our neglect of this important duty. But since these faults and imperfections do not hinder the exercise of the Redeemer’s love towards them, why should they hinder the exercise of ours? Are we more holy than he? Have we a

greater hatred of sin? Are we so pure that we cannot bear even the sight of it? Ah! might not Christ Jesus make the same objection to us that we make to our brethren in Christ;—not merely indeed that we have our faults and imperfections, “but that we are all as an unclean thing, that our righteousnesses are as filthy rags, and that our iniquities, like the wind, have carried us away?” And if Christ Jesus were to act towards us on the same principles as we are often disposed to act towards our fellow Christians, where would we be? But since He was not hindered from loving us, even when there was so much to forbid his love, let not the defects of his followers check our love towards them. Indeed we love not Christ, if we love not his people: We are not Christians, if we love not those who bear the image of the Redeemer. “Hereby,” says he, “shall all men know that ye are my disciples, if ye have love one to another.”

XVI. Guard against a spirit of self-importance. There are some circumstances in the situation of a missionary which are calculated to excite and to foster this spirit in his breast, and therefore we feel the more anxious to guard you against its pernicious influence. He frequently meets with his name in the periodical publications of the day;—he finds his letters published to the world;—he sees his labours recorded, and recorded perhaps with honour in the Reports of the Society with which he is connected. Removed to the distance of many thousand miles from his native country, and a stranger to what passes there, he perhaps imagines that his name and his labours are known and admired throughout the whole breadth and length of the land. In a country such as Britain every man finds, in a considerable degree, his level, because whatever be his talents or rank in life,

he meets with many who, in these respects, are equal or perhaps superior to him. But a missionary in most countries mingles with a population who, in respect of education and intellect, are inexpressibly below him; indeed he seldom perhaps meets with his equal. Such circumstances as these are but too well calculated to cherish that spirit of vanity and pride which are so natural to man: he forgets the admonition of the Apostle, "not to think of himself more highly than he ought to think;" he begins to feel a degree of self-importance before unknown; in some instances the feeling may be confined within his own breast, in others it betrays itself in his language and in his conduct.

Let us entreat you, dear brethren, to check, in its first growth, this root of bitterness, lest springing up it trouble you: "God resisteth the proud," says the apostle, "but he giveth grace unto the humble." If even Paul, one of the most favoured of the servants of Christ begins to be exalted above measure, through the abundance of the revelations which were granted to him, he has a messenger of Satan sent to buffet him. Let us then entreat you to watch over your own hearts;—to check the first risings of vanity and pride;—to cultivate a modest and an humble disposition of mind. What! shall a worm of the dust put on airs of self-importance, when the Lord of Glory was "meek and lowly in heart?" Think of the words of the Psalmist: "Though the Lord be high, yet hath he respect unto the lowly." Remember the message by the prophet: "Thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the con-

trite ones." Reflect on the words of the Apostle, "Be clothed with humility, for whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

XVII. Study economy in your expenditure. Some missionaries have contributed largely to the expenses of their mission; and though this may not be in your power, at least for some time, yet this circumstance should stimulate you to exercise a rigid economy in your expenses, both public and private. If you cannot yourselves contribute, you may, by a strict attention to economy, do more than the most liberal contributors to the society in your native land. Let not the strife among you be which of you shall spend *most*, but which of you shall spend *least*;—how much each of you shall save of that fund which has been consecrated to the conversion of the world. Surely, if your hearts are truly in the work,—if you are deeply concerned for the salvation of the heathen, you will wish that as many heralds of mercy as possible may be sent forth among them: and you will not, by any unnecessary expenditure, diminish the ability of the Christian world to increase their numbers. Remember that much of what is contributed for evangelizing the nations, is by the lower classes of society; that in our treasury there is the mite of many a poor widow; and that they abridge their own temporal comforts, not for the purpose of indulging missionaries in any thing like extravagance, but in order to communicate spiritual blessings to the perishing heathen; and that funds so raised ought to be husbanded in the most careful manner. It will afford the Directors great pleasure to witness in you a spirit of deadness to the world; a holy indifference to earthly comforts; something of the temper of Paul when

he said, "I have learned in whatsoever state I am, therewith to be content: I know both how to be abased, and I know how to abound; every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need."

Indeed, it is not unworthy of observation that the measure of comfort which a man enjoys, is often by no means in proportion to his expenditure. Nothing is more common than to see families where, by a wise and judicious management, there is much more even of external comfort than in others, the expenses of which are more than double.

We feel it the more necessary to caution you on this subject, not only from our own past experience, but from the experience of other Missionary Societies. "We uniformly find," says the Secretary of one Society, "that a few years residence in India, causes our brethren to imbibe insensibly to themselves, liberal ideas on the subject of expense, which may occasion much perplexity to their friends at home, and against which it is therefore necessary to put them on their guard at the outset."

Though it is not to be denied that, constituted as man is, external circumstances do contribute to his comfort in the present world, yet do not think to obtain happiness to yourself or your family by surrounding yourselves with external comforts. The life of a missionary is generally supposed to be a life of self-denial; and it will in most cases be so where its duties are vigorously and diligently performed. It were well if missionaries would lay it down as a maxim, that there is no happiness for them in this world but in personal religion, and in faithfulness,

zeal, and diligence in winning souls to Christ. If you wish to be happy, study to be holy—study to be active—study to be useful. Perhaps there never was a man who, in respect of external situation, was placed in more unfavourable circumstances for happiness than the apostle Paul. Read the summary which he gives of his sufferings in 2 Cor. xi. 21—28. Yet, notwithstanding the number and the magnitude of his trials, it may be questioned whether there ever was a man who enjoyed more happiness in the world than the Apostle Paul. Now, whence was this? It arose from his deadness to the world,—from his devotedness to the service of Christ,—and from his consequent success in promoting the everlasting interests of his fellow-men.

XVIII. Guard against a worldly spirit. Missionaries are apt to attach far too much importance to worldly respectability, as if this were essentially connected with their usefulness; their houses, their dress, their mode of travelling:—every thing in short must be in a style which shall give them respectability in the eye of the world. But what were the views of the great founder of Christianity? Though he was the Lord of glory—the King of kings, and the Lord of lords,—yet so little importance did he attach to worldly respectability, that when he appeared on earth, “he grew up as a tender plant, and as a root out of a dry ground; he had no form nor comeliness why he should be desired.” “The foxes had holes, and the birds of the air had nests, but the Son of Man had not where to lay his head.” When he sent forth his disciples, he inculcated on them the same indifference to worldly accommodations which he himself exemplified: “Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two

coats, neither shoes, nor yet staves, for the workman is worthy of his meat."\* These passages involve general principles: from a difference of circumstances, the particular details may not be obligatory, but the general principle remains binding in modern not less than in ancient times. But it seems to be the wish of many to set aside these general principles; among the mighty discoveries of modern times, we are trying to find out an easy, pleasant, comfortable way of propagating Christianity among the heathen. But we doubt not, it will ultimately be seen, that in this, as in all other respects, "the foolishness of God is wiser than man, and the weakness of God is stronger than man." Many of the evils which have existed in modern missions may be traced to this infusion of a worldly spirit; and the small success with which they have in many instances been crowned may doubtless be ascribed to the same cause. The respectability of a missionary consists not in the rank which he holds in society, as to circumstances of an external nature; but in faith, and love, and zeal; in patience and humility; in disinterestedness, in deadness to the world, in devotedness to the cause of Christ, and in activity in promoting his glory and the salvation of immortal souls. Such are the circumstances in which the respectability of a missionary consists in the eyes of God, of angels, and of the spirits of just men made perfect: such are the circumstances in which it consists in the eyes of saints here below, and even of worldly men.

On this subject we quote with much pleasure the fol-

\* On this subject we refer you to the Rev. Edward Irving's "Orations for Apostolical Missions," for, though we cannot admit the grand principle which he advocates, we know no work which contains such admirable delineations of some points of the missionary character.

lowing passage from an Address of the Madras Corresponding Committee of the Church Missionary Society to one of its missionaries: "Study to counteract the impression which always prevails at first, and which sometimes never leaves even a missionary, of your being what is commonly understood by the phrase a EUROPEAN GENTLEMAN,—one who necessarily is of a station, views, and manners, infinitely distant from and above the people,—one whom every native endeavours to cajole and deceive. Establish early and maintain invariably the impression of your being what you ought to be, a humble, simple, devoted missionary,—living above the world and at a visible distance from it, in your habits of life, purposes, and desires,—having few things in common with the gentry of India; but desirous earnestly and sincerely to spend yourself and be spent in humble efforts to make known to every one who comes within the sphere of your labours, the blessed tidings of salvation with which you are charged."\*

XIX. Guard against the ensnaring effect of worldly company. Situated as you may be in a part of the world where there are comparatively few Europeans, you may not be indisposed to associate with them, even though they are merely worldly characters; and they, on the other hand, may be equally willing to associate with you, for want of more congenial company. In this way you may be introduced into the society of persons much superior to yourselves in wealth, and rank, and influence. Now, under such circumstances, you are in no small danger of insensibly embracing their views, of imbibing their spirit, and of conforming to their practices; the very

\* Proceedings of the Church Missionary Society, 1822, p. 227.

circumstance of their superiority in life may lead you to yield more readily to their influence.

With respect to few things is the exhortation of our Lord more necessary, than in regard to intercourse with men of the world: “Be ye wise as serpents and harmless as doves.” While in their society, to give no offence,—to disarm prejudice,—to recommend religion,—to act in every respect as a Christian and a missionary, is a task of no small difficulty. There are two ways in which the world may be reconciled to us:—either by our overcoming its opposition through the meekness and the gentleness of Christ, or by our conforming to its manners and maxims. The latter is the simplest, and the easiest, and the most agreeable to our own depraved natures; and therefore we require to be peculiarly on our guard against it. If we act in character, it is vain to expect to avoid the charge of singularity. Some seem to think they have been so happy as to find out the art of reconciling God and the world; but they deceive themselves, for that is an art which Christianity has pronounced to be impracticable. The less we associate with men of no religion the better;\* but as while we are in the world we cannot live out of it, we must study to mingle with it, without catching any of its pollution, and without learning its ways.

Study, in your intercourse with men of the world, to support the character of a Christian missionary. We do

\* In this respect, let us recommend to you the example of Hervey. Some years before his death, he visited very few of the principal persons in his vicinity. Being asked why he so seldom visited the neighbouring gentlemen who yet showed him all possible esteem and respect, he replied, “I can hardly name a polite family where the conversation turns on the things of God. I hear much frothy and worldly chit-chat, but not a word of Christ; and I am determined not to visit those companies where there is not room for my Master as well as myself.”

not mean by this that you should be always speaking on religious subjects ; but we trust that if you are not acting in the character of a missionary, there will yet be nothing in your speech or behaviour which is inconsistent with it ;—that you will endeavour to maintain dignity without pride,—gravity without moroseness,—cheerfulness without levity,—and firmness without incivility. Beware of irritating them, or making them your enemies. Treat them on all occasions with civility and respect. It may, however, be necessary to show the heathen, by your not associating much with them, that you are not of their views, and that you disapprove of their practices. By the uniform consistency of your conduct, you will command, in a far higher degree, the esteem and respect of men of the world, than by flattering their vanity, imitating their example, or complying with their views in things not accordant with your character as Christians and as missionaries.

In your intercourse with Europeans, however, you must not be content with acting merely a negative part ; you must not satisfy yourselves with never behaving inconsistently with your character as missionaries ; you must study on all suitable occasions to act the part of ministers of Christ. Study to drop a word in season to them ; put useful books into their hands ; encourage them to attend your meetings for social worship ; try, in short, by all the means in your power, to bring them to the knowledge and belief of the truth. This is a duty to which you have no small encouragement in the success which has of late years crowned such efforts among officers of the army and other gentlemen in India, as well as in your native land.

XX. Avoid all interference in political affairs, or

what is considered as involving political questions. By becoming missionaries, men do not renounce their natural rights as members of civil society; but yet it is scarcely possible to conceive any circumstances or any combination of circumstances, which would warrant you to interfere in the politics of the country in which you are resident. You cannot be supposed to divest yourselves of all interest in the transactions which are taking place around you; but study to view them as matters of history, not as political questions, with respect to which it is necessary for you to express an opinion. Ever bear in mind that you are ambassadors from God to men,—that you are not sent to be reformers in the state,—that it is not with the political, but with the spiritual interests of mankind you are intrusted. Should internal disturbances or convulsions arise in the country, you will require to be particularly careful in this respect. Never converse with the natives on political subjects: such conversation, you may be almost certain, will be misrepresented, and turned as an engine against you.

You are not ignorant that the state of our West India colonies has for some years past been the subject of much discussion in this country; and that various measures have been adopted or proposed deeply affecting the interests of the colonists. On some of these questions, you will probably find very different opinions prevalent in the West Indies from what you were wont to hear in your native land, and you may hear many reflections thrown out against men whom you have always been accustomed to honour. You may be startled at the sentiments you hear expressed, and you may feel as if you were at perfect liberty to oppose them, backed as you may suppose yourselves to be by the great body of your

countrymen in your native land. Now, on such subjects, we enjoin you to maintain the strictest neutrality; to side neither with one party nor another. You can scarcely fail to have your own sentiments on the topics in question; but it is not necessary for you to express these sentiments to others. Let us then entreat you to avoid all such subjects in conversation with your countrymen; and if at any time you should be pressed to mention your sentiments relative to them, state distinctly that it is the spiritual interests of the negroes you have come out to promote, and that with such questions you do not feel it to be your duty to intermeddle.

Let us entreat you to inculcate, both by your example and by your instructions, the duty of respect to the civil government of the country, and of submission to its authority. Remember the exhortation of the apostle Paul: "Let every soul be subject to the higher powers, and that not only for wrath but also for conscience sake." In your instructions to the slaves, teach them not only the grand doctrines and duties of Christianity, but inculcate on them contentment with that lot in which, in the providence of God, they are placed;—obedience to their masters, fidelity, honesty, sobriety, and, in short, every moral virtue. Take for your example in this respect the apostles, who, in the most pointed manner, enforced on servants, most of whom in their day were in a state of slavery, the duty of submission to their masters. "Exhort servants," says Paul, "to be obedient to their own masters, and to please them well in all things, not answering again; not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things." "Servants," says he in another place, "be obedient to them that are your masters according to the

flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will, doing service as to the Lord and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." "Servants," says Peter, "be subject to your masters with all fear; not only to the good and gentle, but also to the froward: for this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully: for what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps." "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed: and they that have believing masters, let them not despise them, because they are brethren, but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort."

XXI. Be careful of your health. After the counsels we have already addressed to you, you will not expect from us any exhortations to inactivity; but yet we would caution you against making extraordinary exertions on your first arrival, until you find by experience what you are capable of doing and of enduring in a tropical climate. We are not qualified to give you particular counsels on this important subject; but we would entreat you carefully to follow the practice, and to attend to the maxims of those Europeans who have been resident in

the country. Beware of treating their representations with incredulity. Circumstances, which to you appear very insignificant, may be very important; things between which you cannot see the slightest relation, may yet be intimately connected as cause and effect. We would also advise you never to trifle with disease. As soon as you feel indisposed, have recourse to medical aid, as the disorders of warm climates proceed with a rapidity of which in the northern regions of Europe we can form little conception. With these general hints we must leave you; and we trust that we shall never have occasion to lament the premature death of any of you, in consequence of imprudent exertion or thoughtless negligence. No doubt you should be martyrs in spirit; you should ever be "ready to die for the Lord Jesus;" but you are to remember, that it is not by dying, but by labouring, that you are most likely to promote the cause of Christ in the world.

XXII. We shall now give you a few hints relative to the several parts of your work.

I. During the voyage you will endeavour to be useful to the sailors and passengers on board the vessel, in which you proceed to the place of your destination, by conversing with them on the subject of religion,—by distributing among them religious tracts,—by preaching to them,—and by exhibiting to them, in your own example, a living picture of genuine Christianity. In the course of their voyage, some missionaries appear to have been very useful; and we trust that you will not fail to improve the opportunity which it affords you of doing good to souls. In the country to which you go, life is extremely uncertain: the voyage perhaps may present to

some of you the only other opportunity of usefulness you may enjoy on earth.

2. In the course of the voyage, such of you as are destined to the East Indies, will, besides prosecuting other useful studies, apply to the study of the language of that part of the country to which you are appointed, provided you can find any suitable helps for acquiring it; and after your arrival, you will direct to the study of it the greater part of your time, and the whole energies of your minds. Let this be your chief, your daily employment, until you are masters of it. Enter into no plans,—form no engagements,—which will materially divert your attention from it. Let the language to which you apply be the principal language spoken in the country which is to be the scene of your labours; let no language of secondary importance engage your attention, until you are masters of it. Beware of applying to the study of more than one of the native languages at the same time; the more nearly related they are to one another, the more easy you may suppose the acquisition of them will be; but though this may be the case, when a general and imperfect acquaintance with languages is all that is desired, we apprehend the contrary is the case, when a minute and critical acquaintance with them is necessary: the more nearly related they are, the more will they confuse your mind, and the more inaccurate will your knowledge of each of them prove. One language at a time will be found quite enough for the most of men to aim at acquiring.

In endeavouring to acquire the language; do not confine yourselves either to studying it at home under a teacher, or to picking it up by mingling with the natives and hearing it spoken by them. Both of these methods should be employed by you, and both of them diligently

and extensively. Each of them has its own peculiar advantages; and however assiduous you may be in the use of the one, this will never make up for the neglect of the other. Some of you, perhaps, may be disposed to prefer the plan of learning it by the aid of grammars and dictionaries; but however useful these are, you will find it of the highest importance to go daily among the natives, to catch the living sounds and expressions from their lips; and to turn to immediate use, not for the purpose of religious instruction, but of common conversation, whatever new words and phrases you may have acquired. No persons probably learn a language so quickly as those who are thrown into situations where their own is utterly unknown; they are spurred on by necessity to catch the words which drop from the lips of the natives, and to turn to immediate use whatever knowledge they acquire. We state these things not with the view of discouraging you from making use of teachers, and grammars, and dictionaries;—this is absolutely necessary to your acquiring an accurate and extensive knowledge of the language;—but simply for the purpose of impressing you with the fact, that it is of no less importance that you daily mingle with the natives, hear them speak, and speak to them in return. You will in this way, indeed, acquire a knowledge not only of their language, but of their character, manners, and customs, a point scarcely of less consequence than the other.

Let us further entreat you never to be satisfied while your knowledge of the language is imperfect. Aspire to be masters in it,—to understand it with correctness,—to speak it with fluency,—and to write it with elegance.

If you adhere strictly to these principles, we have little doubt that at no distant period you will be able to com-

mence active operations among the heathen: if you deviate from them, years will perhaps elapse, as has been the case with some other missionaries, before you are able to act with efficiency. With respect to the study of the language, we cannot exhibit to you a better example than that of Ziegenbalg, the first Protestant missionary to India. In the short period of eight months, it is said, he, with very slender helps, made such progress in the Tamul language, that he was able not only to read and write it, but to speak and to understand it when spoken by others. Here, however, he did not stop, but continued to prosecute the study of it with unwearied diligence. For three years he read little or nothing but Tamul books; he mingled freely with the natives, and laboured to acquire the pronunciation both of the learned and of the vulgar dialect. In elegance of style he quickly excelled many of the Brahmins themselves; and, it is said, he spoke the language as fluently as if he had been born and educated in the country, a circumstance which did not fail to strike the natives with astonishment.

3. In the East Indies, schools are a branch of our system of operations, which you may find it practicable to commence before you are able to engage in other parts of your work, and without materially infringing on your study of the language. These schools will of course be taught by native teachers; and, in the selection of them, we would recommend to your attention a remark of Lieutenant Stewart, who took charge of the Church Society's schools in Burdwan, "that it is much preferable to employ only well-qualified teachers, though at a higher salary, than to engage, at a low salary, persons of inferior qualifications." Over these schools you will require to exercise a very strict superintendence, otherwise they

will do little good. On the subject of schools, we would recommend to your particular attention a small pamphlet, printed by the Baptist missionaries, entitled, "Hints relative to Native Schools," and the Reports which they have published of their progress.

4. With respect to the preaching of the gospel, you will embrace every favourable opportunity of introducing it among your own countrymen, ever recollecting that their souls are not less precious than those of Hindoos or negroes, and that the prosperity of religion among them is intimately connected with its extension among the heathen. But while you are not to overlook your own countrymen, you must not allow your time to be engrossed by them, as has been done by some missionaries. You must never forget that the natives are the grand object of your labours. After acquiring the language, you will therefore devote your chief attention to them; you will go daily among them, preaching "the unsearchable riches of Christ, doing the work of evangelists, making full proof of your ministry."

It is of great consequence that you form correct views with respect to the importance of the preaching of the gospel as compared with some other means of enlightening the heathen. Many appear to consider the education of youth as the grand engine for ameliorating the condition of mankind; and missionaries, when they see little or no good resulting from their attempts to convert the adult population, may be in danger of imbibing this, or some similar idea. In the case of schools, there is something sensible presented to the eye,—something which we can report to the world as accomplished,—something soothing to our own minds and gratifying to the Christian public. But in preaching the gospel to the heathen, you

may often have nothing but your labours to record,—no results from them,—no fruit, and even no blossoms. You are never, however, to forget, that important as schools unquestionably are, they hold only a secondary place among the instruments for the conversion of the world, and that the grand, the primary instrument for accomplishing this mighty revolution, is the preaching of the gospel. When Christ Jesus gave the apostles their commission, he said, “Go ye into all the world, and PREACH the gospel to every creature.” The Apostle Paul accordingly informs us, that “it pleased God by the foolishness of PREACHING to save them that believe,” an expression which, at the same time, implies that when the apostles went forth to execute their commission, the instrument they employed was contemned by the world just as it is by many in the present day. The preaching of the gospel, then, appears to be the grand instrument appointed by God for the conversion of the world; and it is in the use of the means which Divine wisdom has ordained, not of those which human wisdom may devise, that we are to expect success. If we substitute other means in its room, or if we put the various means we employ out of their proper place, employing those as the grand instruments which are merely subsidiary, and that as subsidiary which is the grand instrument, we cannot expect much of the Divine blessing on our exertions. God will glorify the means which he himself has appointed, by crowning them with success; and he will blast the means which man attempts to substitute in their room, in order to show that “the foolishness of God is wiser than man, and the weakness of God is stronger than man.” It is worthy of notice, that, in those missions which have been most eminently distinguished by the conversion of souls, the preaching of the gospel has been the instrument chiefly employed;

for example, in the West Indies, where the Moravians and the Methodists have about fifty thousand members in their Societies.

XXIII. In your communications to the Directors, it is expected you will give a full, correct, and honest statement of all your proceedings;—let there be no exaggeration and no concealment;—tell us the truth—the whole truth—and nothing but the truth.

Being the historians of your own labours and of your own success, you are in no small danger of yielding to that spirit of self-complacency and of vanity which are natural to man: it is rare in fact to find a man possessed of so much honesty and so much candour, as to give the same faithful and impartial account of his own actions as he would give of the actions of another person. We are extremely partial judges in our own case; we view our own doings with a very favourable eye; whatever is culpable in them we are ready to palliate; we even, perhaps, conceal it from our own minds, or, at least, we are careful to conceal it from our fellow-men; and in any record which we may present to them, to present only what is likely to insure their approbation. We would view with jealousy a private diary, written with a design to meet the public eye. Now missionaries, in writing their journals and letters, are apt to write them under this feeling, and ought specially to guard against its pernicious influence. If you at any time feel that you are yielding to the impulse of imagination,—or that you are writing for effect,—check yourselves that instant, and give a plain, simple, unvarnished narrative of facts. If you are at any time tempted to give us partial statements, remember that by such statements you may mislead us as much as by statements absolutely false,—and give us a full and a fair account of the whole circumstances of the case. Write

nothing which you will be ashamed to have written, should it come back to the scene of your labours, and be read by those on the spot who are most fully informed of every circumstance of your situation and conduct. Write nothing which you will be ashamed to have written on that day when you will be judged before assembled worlds. Write, in short, as under the immediate eye of God.

The disposition against which we at present warn you, probably originates, in no inconsiderable degree, from a love of human applause. In order, therefore, to guard effectually against it, strike at the root of the evil,—the love of the praise of men. “Look on all men whom you converse with,” to use the words of a most powerful and impressive writer, “as ready to die and turn to dust, and as passing into that world where you will be little concerned in their censure or esteem of you. If you do any thing before an infant, you little care for his presence or observation of you; much less if it be before the dead. If you knew that a man were to die to-morrow,—though he were a prince,—you would not be much solicitous to avoid his censure or procure his applause, because his thoughts all perish with him; and it is a small matter what he thinks of you for a day. Seeing, therefore, that all men are hastening to the grave, and you are certain that all who applaud or censure you will be quickly gone, how little should you regard their judgment! Look that man in the face whose applause you desire, or whose censure you fear, and remember that he is a breathing clod of clay; and how many such are now in the grave whose thoughts you once as much esteemed, and this will make you more indifferent in the case!

“Remember at least that you are passing out of the world yourselves, and look every moment when you are to be called away, and certainly know that you shall be here

but a little while. And is it any great matter what strangers think of you as you are passing by? You can be contented that your name, and worth, and virtues, be concealed at an inn where you stay but a night, and that they be unknown to travellers that meet you on the road. The foolish expectation of more time on earth than God hath given us warrant to expect, is the cause that we overvalue the judgment of man as well as other earthly things.”\*

XXIV. The Directors expect from you a strict regard to their authority. Should you meet with any missionary who sets at nought the authority of the Society with which he is connected, we trust you will be careful how you imbibe his spirit, or imitate his example. We hope you will never forget the relative situation in which you and the Directors stand to each other;—that you have placed yourselves under their authority;—that, consequently, you are bound to listen to their admonitions,—to follow their counsels,—and to obey their instructions:—and that you will ever address them in that respectful language which is due to those “who are over you in the Lord.” Nothing can be further from the views of the Directors than to exercise an arbitrary and lordly authority over their missionaries: they know that they and you are the servants of one common master; but they know also, that in the household of God, as in that of an earthly monarch, the various individuals composing it, have different parts to act, and different duties to perform. They accordingly feel that among the agents employed in extending the kingdom of Christ in the world, there must be due subordination. This the Committee consider as indispensably necessary; and they

\* Baxter’s Christian Directory, Part I. p. 177.

trust that you will ever act on these principles. If you do not comply with the instructions of the Directors, it is evident you cannot possess their confidence, and if you do not possess their confidence, it is obvious you cannot long be their missionaries.

Lastly, Before we close these instructions, we hope our sisters in the mission will excuse us, though we address a few hints to them. You have embarked in the glorious work, we trust, from love to the Redeemer, and from compassion to the souls of your fellow-creatures; yet in order to promote these important objects, you will require to exercise much prudence as well as much grace. In some missions the females have proved the greatest blessings,—in others they have been the greatest curses. There is a characteristic warmth of imagination and of feeling about the female mind which proves highly beneficial when duly regulated; but which is not less injurious when improperly directed. By silently exerting themselves among their own sex, whether Europeans or natives;—by assisting in the education of female children;—by soothing the cares and anxieties of their partners in life;—by interposing their kind offices in allaying differences, should they unhappily arise among them;—by exhibiting in their conduct the soft and gentle graces of Christianity in all their native loveliness,—females may be eminently useful in promoting the cause of the Redeemer among the heathen. But should jealousy, or envy, or strife, arise among them,—should they communicate these unhallowed feelings to their husbands, and try to interest them in their little quarrels,—should they, instead of allaying, blow the flame, when any thing like differences arise among the missionaries themselves,—should they intermeddle in those affairs of the mission

with which they have no proper concern, and of which they are no adequate judges, the mischief they may do is incalculable. Let us then entreat you to live in peace and harmony together;—affectionately bearing each other's burdens;—rendering to one another all those little offices of kindness which you may mutually require, and which are the grand cement of friendship and of love. Let us entreat you to improve every opportunity of usefulness among your own sex, and among children. Some of the wives of missionaries have in these respects done virtuously; and we trust you will be anxious to follow their bright example. In short, let us entreat you to promote, by all the means in your power, the usefulness of your partners in life. Throw no obstacles in the way of their exerting themselves with zeal and energy. Be willing to part with them for a season when this may further the grand objects of the mission. Cheer, and animate, and encourage them, when they are oppressed with cares, or ready to sink into despondency. “It is yours to soften the asperities of life;—to conciliate by your mildness;—to engage esteem by your affability;—and to exercise those numberless and nameless graces which gladden life and bless the domestic circle.”

To conclude: We beg that each of our missionaries will read this “Letter of Instructions” at the commencement of every year, and that on these occasions you will institute a solemn and impartial examination of your actions,—how far you have come up to—and how far you have fallen short of your duty; and that you will study, in the strength of divine grace, to correct in the year on which you may then have entered, what has

been wrong in your past conduct. We would also recommend to your particular attention, the excellent Addresses to Missionaries in the Proceedings of the Church Missionary Society; Booth's Pastoral Cautions, which you will find in the Christian Pastor's Manual; and Baxter's Reformed Pastor. These works you cannot read too frequently; we would recommend to you the careful perusal of them at least once a year.

And now, Dear Brethren, we commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Signed in name of the Directors.