Instructions of the Presidtial Committee of the American Board
Commission for Foreign Missions, to the Rev. Peter Parker, M.D., about
to proceed to China as a missionary of the Board.

Dear Brother,

The Churches of Christ, thus armed in conducting
missionary operations, never engage in a more solemn interesting service, than
when, in the name of the Lord Jesus, they send forth their ambassadors, to make known to an understanding world, the
claims of Jehovah, the terms of reconciliation. We are assembled for such a purpose,
we are now standing in Christ's stead, to invite sinners to seek repentence. He, the
same under which we act, has the obligation to the kindred of this work, have
their origin in his command and human exertions can give the authority or impose the obligation. We send you, dear brother, to go, for
now, just which manner, or principally, concerns the narrow limits of this work
or of time. Our aim, if yours, is the sole salvation. Our views are limited
by our station. We send you, if you go, to offer pardon, to invite
those, to moral peace, in ignorance, to flourish the transactions of this evening.

If your labours as a missionary in the field to which you have been
appointed, may probably or else directly, affect the eternal
allotments of thousands, millions of immortal souls, it would lie in
respect to a missionary to any portion of the unconverted world. The solemnity
of interest attending these services are greatly enhanced by the extent of the
field.
The Chinese empire, though geographers differ in their estimates, probably covers about one fifth part of the habitable surface of the globe. It contains not far from one third of the whole human family now on the earth. Extending from the China Sea to Birmah, on the south, from the Indus and Amur on the west, to Newfoundland on the north, from the Yellow Sea, on the east, to Independent Factory on the west, its territory is more extensive than that of any other empire except the Medesian. Its population, embracing a number of great and formerly independent nations, is probably more than three times as numerous as that of Britain, with all its British dominions. To the Christian philanthropist, it is a thought of deep and painful interest, that over this vast territory, for centuries extending back beyond the reach of history or tradition, almost unknown, spiritual darkness has reigned: that generations, embracing millions, including numbers greater than the human mind can grasp, have, through this long succession of ages, been passing through the stages of life, to the bar of judgment, I taking this momentous position in the eternal world; nearly all of them without a knowledge of Christ's atonement, without experiencing the purifying influence of the truth of the God!
The most ancient Chinese and most ancient religious systems may be regarded as the great Chinese monotheism. The fundamental principle of this system seems to have been—

the same with that of certain religious philosophizing religions of the present age—that it matters little or nothing what a man worships, who are the articles of his religious belief, if his outward conduct is correct. Hence, Confucius distinctly avowed explaining himself respecting the sanctity of nature of the gods, only inculcating the necessity of reverencing those whom the ancients, in the worship of the great aim seems to have been, to promote the social order. Having of his own

agreement, independently of the influence of particular systems of religion. For, there

he joined a strict observance of the external ceremonies of the prevalent system,
forms of worship. It bestowed his chief attention upon the regulation of the social

duties of life.

Such a system would, of course, have very little attraction. Many

power, with the mass of the people. Its deficiency— in this respect was strongly

felt by the contemporaries of Confucius. Later this, who may be characterized

as the great mystic philosopher of China, stepped forward so fully the wants

of the multitude. According to him, all nature is filled with demon-gods,

who constantly influence the fate of man. The increase the number of such gods
to an enormous amount, yet, attempts to define, with scholastic precision, their

nature or office. But, in the meantime, unmonopolized by any religious

fashion or convention. They absolve from mystery and worship the system being gen-

erally received. Some thinkers have, in consequence of this, declared themselves no times of Taoism, as

the system is called; if it has, its profound influence among the learned decline.

In vain; but no influence exerted in its behalf has been able, at any time,
to obtain for its doctrine a general belief.

China, therefore, a popular creed. And Buddhism supplied the de-
in China.

In the first instance of Buddhism, its development was in China and it spread from there. The Buddha, who is said to have been born into a princely family, is reported to have entered into a deep meditation in a cave on one of the mountains near the city of Lumbini. It is said that he then ascended a mountain and from there he began to teach his followers the principles of his religion.

Buddhism teaches the doctrine of the Middle Way, which is a path that avoids the extremes of self-seeking and self-denial. It teaches that all suffering arises from desire and that the way to escape from suffering is to follow the Eightfold Path, which includes right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

The teachings of Buddhism are passed down through the scriptures, which are written in the Pali language and are considered to be the authoritative texts of the religion. There are also numerous commentaries and other writings that interpret and explain the scriptures.

The Buddhist community is organized around monasteries, which are centers of learning and meditation. The monks live a simple life, following the rules of monastic discipline, and dedicate themselves to the study of the scriptures and the practice of the teachings.

In conclusion, Buddhism is a religion that teaches the way to escape from suffering and attain enlightenment through the cultivation of wisdom and moral discipline. It offers a path of hope and solace to those who seek it, and it continues to influence the lives of millions of people around the world today.
If these prevalent systems it will be inferred from the statements already made, that
now exert any selective influence on the morals of the community. A writer in the Chi-
nese Repository says, "It is a prevailing opinion among the Chinese, that in morals
the nation has greatly degenerated; it still continues to grow worse. I scorn this
opinion," he adds, "it is correct; it most evidently so in reference to their religiosity.

All these systems seem, also, to be on the decline. It is remarked in
the valuable work just referred to, that, "though all kinds of false religions,
that once flourished in the world, seem to have found their way into China, where,
with various modifications, they now exist; yet they exist without any support
from principle. Systems they are, without foundation, without order, founded in
darkness, without any guarantee of superstition. They do not, they cannot, of
find sufficient support to the exigencies of man. And hence, proving unsatisfactory, it
is not surprising that they should be rejected. It seems probable, by those who see
their destructive effects, in the United States, not all false religions in China are
on the decline: yet sure we are that the many of the learned, those in authority,
are but little regarded, I must partly support."

But though naturally without vigor, it from the truth that has
been made of them regarded by the reflecting as useless; except, perhaps, politically,
in fact, a corrupting tendency, it now actually on the decline, they must be ex-
pected to offer formidable impediments to the progress of Christianity. They occur
in the place of religion in the minds of men and cannot be easily destroyed. The
intellect being bound to the conscience imposed by them, the means of their success
are satisfied with them; it think themselves religions; and as they do not as
strain from sin, nor causes behind of heart or life, nor evidence painful forbidding
in respect to a future retribution, they will probably be prized more highly.
"I cling to more tenaciously, when a direct attempt shall be made to work an
Christianity then is seen to believe, was introduced into China, as early as
the seventh century, by the Nestarians, the most interfering of the various sects in
which the Christian creed was early divided. They subdued the country from Sen-
tury, continued their labors for the propagation of their faith till the thirteenth or
fourteenth century; it did not become a faith till the sixteenth. Little can now be
learned respecting the extent to which their doctrines were formularized or embraced.
Churches are said to have been established in many cities, it was favorably regarded by
the government; but it is not known that any traces of them now remain. The
Roman Catholics entered China, from the same quarter, about the thirteenth cen-
tury; they preserved their beliefs with all that courage and vigor that dignify instincts
and purposes, if that spirit of compromise, if that martyr-spirit too, for which the
Spanish have been remarkable, the progress of this corruption, what Christianity
was, for a time, except its virtues; yet the political ambition of the missionaries,
and the jealousy of the government, their triumph might, are the time, have
been completed. After suffering incredible persecutions, the Spanish priests were
all the sight to death, compelled from the country during the period of this war.

[Signature]
fatigable labors have nearly disappeared; they being known to exist at the present time, only a few churches in the western part of the empire. Individuals having now it has been found in other parts of the country retaining in privacy, their attachment to the Papal superstition. There is also a Greek church at Peking, the capital of the empire, under the protection patronage of the Russian Commercial Agent.

The first Protestant missionary to China, the now venerable Dr. Morrison, arrived at Canton in the year 1807. It was not long after joined by the late Dr. Miller. Our own Chinese mission was commenced in 1830; that of the Netherlands Missionary Society, on or after the labor in China of the Apostolic Gentile, forming a missionary of that society, in 1830. Numerous missionaries from Protestant Churches in these regions, had been and its commendable zeal, not without encouraging success, in acquiring the language, in preparing it publishing in its translations of the Scriptures, other religious books, putting them in circulation among the numerous Chinese scattered in the adjacent countries. It is said, that in the recent voyage, two of the enthralling in the Apostolic Gentile, is seen the first attempt by a Protestant to penetrate the empire itself. It was again on its intended securing the standard of the gospel. The auspicious glorious results is known to you, by all who take an interest in the advancing course of Missions kingdom.

And thus we are constrained to remark, how instructive the history of the present feelings of Protestant Christianity, of the providence of God in respect to the most interesting portion of the missionary work. Until quite recently the wide field, in which the work of evangelizing the idolatrous population of the globe was to be performed, has remained comparatively little interest. It has been known to them of almost any other heathen country. A knowledge of its language was thought unattainable. Its jealousy of foreigners...
The restrictions imposed upon intercourse with them were so severe as to entirely exclude them from its shores. Its government was hitherto too infflexibly hostile to Christian missions; it determined to prevent all efforts for its propagation. Sacred by these difficulties, the various Protestant Churches, with all their missionary zeal, seldom entertained a thought of sending missions there, or if so, that it quickly realized it in infant lives of infancy or, at most, made only a few cautionary visits, utterly unable to throw open to them the means of salvation. Some scattered reports of gospel light, while the Prince of darkness has reigned within its borders, have shown that the language presents no insurmountable difficulty, yet have furnished facilities for acquiring a knowledge of it, surpassing those for acquiring the languages of most other heathen nations. The Bible has been translated, published, it is more than a third of the estimated number of the human race, and now the Christian enterprise has found, and of great benefit. It has shown that the religion which the population of China are supposed to entertain in regard to foreigner, its union to intercourse with them, even in imagination, than that it is not likely to offer any insuperable barrier to the introduction of pure Christianity. Since commercial enterprises, now described, first took place, it seems to have been established, may be obliged to conclude itself entitled to the advantages of the missionary principles. To the whole country it is essential; he has found free access to the country from different points, hundreds of miles, as yet unchristianized; every town distributing Christian books, proclaiming the truths of the gospel, to thronging eager multitudes.

The whole Chinese empire, then, constitutes one vast missionary field.
is yet, with its almost countless millions of people, to be added to the kingdom of Christ. It is incompatibly the worst of all nations to be converted. It is the work of ages to call forth Christian missionaries. It presents ample opportunity for Christian Apologists. It needs men to exhibit the sympathy of the human heart, and to show its benevolence. It needs men to show its goodness. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benevolence. It needs men to show its love. It needs men to show its friendship. It needs men to show its mercy. It needs men to show its benev
men, require him to go forward in his work, humble & discreetly, and yet
boldly & discerningly. Preaching Christ crucified,telving an eye to the stock
of God's work, he shall make known the gospel in cities & countries, till they know that this mission would be success-
fully carried out. Indeed, or had they asked the permission of governments to make
preaching to the Christian faith, before they ventured on their work, many of them would
have had occasion to say that "we were by land & affections divided from," or in any other
country, the gospel of Christ. So few were those devoted societies
who, unceasingly, to obtain the sanction of civil rulers, that much of the preaching was
done under cover of their commands. It involved the constant punishment they could inflict. The
missionaries, before the six famous legislatures of the Jewish nation, to
"command not to speak at all, nor teach, in the name of Jesus," they complied.
Whether it be right, in the sight of God, to teachen unto you, more than unto God judges;
for we cannot but think that which we have seen is better. It is questionable
whether, if the prophet were formally made to say, the government of any heathen nation on
earth, would sanction the preaching of the gospel within its borders. It may seem he doubts,
the nominally Christian government is now in such a state that, if the question
should come up, it would not sanction the preaching of such men as John Wesley.
All history testifies that most of the upheavals of the world, which have attended the
propagation of Christianity, have originated with civil rulers; it that most of its corruptions, its consequent inefficiency, have been occasioned by its connection with
the civil governments of the supposed favor, which they have extended to it. Probably resistance
can be finished when from Christianity has been designedly introduced & propagated as
among a people by the authority, or with the sanction of the civil government, as a general
fact, it has scattered at the other extremity of society. It been most solemnly viewed twice
so strong, as one without question, toישךית את דברי הקהל, או את דברי העדה, או את דברי
העדה, או את דברי העדה, או את דברי העדה. משך ומשך, או את דברי העדה, או את דברי העדה, או את דברי העדה, או את דברי העדה.
towards by the populace; it often has it achieved its noblest triumphs, it had the influence of its doctrine. It exemplifies most happily, exemplifying, among the form of the deep influence of the community. “Shall any of the peoples of the Vanities, believe in him?” “Not many wither away after the flesh; not many mighty, nor many noble, are called. But God hath shewn the foolish things of the world, to confound the wise; and God hath shewn the weak things of the world, to confound the things which are wise; and hath shewn the base things of the world, and the things which are despised, hath shewn to shew, that no flesh should glory in his presence.” “So the poor shall be exalted, and the rich, humble.”

While Christianity exhibits the spirit to be christened, the principles which should govern men, in all the stations, relations of life. It demonstrates, specifies, the duties of each to each, it does not, as a scheme of salvation, address itself to rulers in the official capacity, so to induce men, but to make them, obey its claims upon them, as individuals, in rebellion against God, in mid of the sacraments of Christ. It leads to an eternal valuation, when they will be found to exist in their individual faculties. The Christian missionary is not, therefore, to seek to establish, immediately, in the minds of the people, as with an original call, the Gospel, but is to go, with it, in its juvenile stages, directly to the people, as with an original call, he can find them. And he is to proclaim its requirements to them as individuals, having aiding for the education of children which they are themselves responsible. He must know how to abide the Gospel, each one for himself, expecting that of the truth is one to reach its influence the parents in the minds of those under which he labors. It will be, to varying extent, through the community, extending its light to reforming power, through all ranks, till it rises to those who occupy the highest places in the state. And if he finds a people willing to receive him, he is to presume in proclaiming to them the message of salvation, though he may not be registered as a Christian, at the expense of liberty of life. He is not under the court prosecution. If prosecution is necessary, he may flee to another. But a people willing to receive the Gospel, are not to be abandoned, though all the consequences of their rulers should be arrayed against his instruction. In such a case, they themselves must see that an ambassador of Jesus Christ does not count even his life dear unto him on the account of the instruction of the people. The duty of Christ, the service of his disciples, and
highly that I may testify the gospel of the grace of God. The probability is, altogether, that the government of China will, sooner or later, come to recognize the importance and value of the Christian religion, in its dominion. Protestantism is a part of the Protestant religion. It would be contrary to the demands of Protestantism, if it were to accept the principles of the Christian religion. The fundamental principle of the whole faith of morality, of religion, is the obligation upon mankind, to submit, to the supremacy of the great Prince, God, who, of course, holds himself responsible, not only for the civil, but also for the domestic and private conduct. For the whole of these, is the subject of the Church. Then the prophet in a state of this part, should come to the wisdom of God, in the name of the king of the world, the mean to help back the authority of the opposition of the civil authority over, until the people shall get a taste for Christian instruction. And this preservation, if it comes, be a direct means of furthering the propagation of the truth. It may not come, God can prevent it. But it is not probable that he will. And if it does not come, it may come from popular superstition, from prejudice, from struggle with desperation for its malignant empire over the souls of men of the human race. And when it does come, the worthy offspring of Christ and Christianity, these,Style, millions, will not be allowed from his own eye prosecution. Knowing that "the blood of the martyrs is the seed of the Church," he will be ready to scatter men that God, if called to it by the command of his Saviour, as the most effectual means of spreading his kingdom in the spirit of Jesus, confiding in his goodness to sustain his holy determination, he will say, "I am ready not to be bound only, but also to die, for the name of the Lord Jesus." For the missionary at the present day, especially a missionary to China, must be in spirit and conduct in prosecuting his work, not only almost, but altogether, such as Paul.
by which you are to be guided in doing the work of it. The two principal objects
of labor which lie before you, as a Christian teacher, after having regard
ed to the Chinese language, will be the circulation of the Scriptures to the re-
ligious books at school, and the direct teaching of the Gospel.

The medical and surgical knowledge you have acquired, will enable you
to do your utmost in relieving the bodily suffering of the people,
and you will also be able to do in going to think of our civil sciences. But then, you will never forget, are to receive your attention, only
as they can be made handmaid to the Gospel. The character of a physician
of medical science, respectable as they are, it will be as they may live in every
thing. China, you will never suffer to interfere or interfere with your charac-
ter, as a teacher of religion.

For the circulation of religious books throughout China furnishes you to schools
into than any other portion of the country under a larger proportion of the people
can read. Then of any other nation. They are fond of reading, and accustomed
to be influenced by books. The scriptures of religion more preaching among them, are all
introduced. Preached by means of books, while to preaching to every man, like
public speaking, they have not been stranger. The art of printing too,
has been understood among them for many centuries, and probably in no part of
the world, can books be manufactured at so little expense. And when printing
from stereotype plates has introduced, in which, by an apparatus recently made, has
been found perfectly practicable, the facility of rapidly multiplying copies of
books will be greatly increased. You will carry with you a set of stereotype
plates (made in this country, from wood blocks sent from China) for printing these
common on the pocket, with a number of copies of the lessons, as a specimen prin-
te from a set of plates to be obtained in this country, on Chinese paper. It done up in
the
the Chinese manner. The work, tho' it can be no doubt, may be霎tified; tho' the expediency of this multiplied to any extent of this branch of missionary business you your advocates will bring with much vigor. Complete, Translators are adapted to the work. The whole Scriptures, in many excellent Tracts, are being translated. The Bible and devotional books of this country will supply any amount of funds that may be usefully employed. The people are disposed to read, eager to receive Christian books. Bibles, indeed, must be the souls; that is not said with the thought of giving a Christian literature to a nation containing several millions, some of whom have never even seen a book, nor even heard of Christ for the employment of the highest talents, the most numberless activity, was never known.

But, while you labor diligently, as you have opportunity, in this department, never forget that preaching the gospel, with the spirit's power, is the great and all-sufficient method of winning the conscience of mankind, by the power of his Spirit, an unfeigned expression of this world, to the denominations of mankind. By the unsearchable love of Christ. By bringing them to repentance, believe the gospel. To the "place them by the footstool of preaching to save them that believe." This is the means which he has always, without most signal blessing, to the conversion of souls, in heathen, as well as in nominally Christian nations. And in prophetic vision, the Redeemer saw an "angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." It was a vision of "heaven and earth." And quickly they followed another, saying, "Babylon is fallen, is fallen!" And another, saying, "inheritance of the earth is ripe." Nor are the millions of China spared from this law of Christ's spiritual kingdom. The fact that the religions now prevailing among them have been propagated without preaching, does not prove that they are exempt from it. A false religion, which has nothing to do with the conscience, the moral aff
...may be looking solely to books. Not as the true religion to propagate; it requires the working into life of the moral sense, the changing of the rustic temper of the soul. And such is the constitution of the mind, that this will never be satisfactorily accomplished, instrumentally, but by the communication from a soul already thus affected, of its own moral feelings, by means of the living countenance. The living voice of truth, the word, the means, etc., for season, for season, to congregations, if you can have the opportunity; to clusters of persons, whenever you can. Begin, in every instance, whenever you will have you. Proclaim to them the simple gospel of the grace of God, earning to them the apostle's claim of Deborah, showing them their last condition. Help them the coming salvation. And chiefly from your pulpit, in all your preachings do, as the apostles did, as Peter did when God signally helped him, as the missionaries have so successfully done; tell the story of the redeeming love, of the Father's obligation, of a divine, immaterial, lonely, reigning Redeemer, remembering that the Spirit convicts of sin, and the heart, is moved; reminding the hearers that the power of God, the wisdom of God, and all your efforts be made, in prayer, in feeling, most deeply, that it is the Spirit of God alone that can give them any saving efficacy; that the gift of the Spirit is to be expected only in answer to fervent and believing prayer. And so preaching, with the confidence, that God will crown your labors with success.

Upon your arrival at Canton, you will confer with the American missionaries already there; if you have opportunity with Dr. Morrison, Mr. Tuttle, reflecting your future course. If you will regard yourself as a member of the mission of the American Board of Foreign Missions, will, as the rules of the Board require, submit yourself to the decisions of a majority of the mission, subject to the revision of the President Committee. If you will labor to cultivate the the brotherhood of the mission, to the Protestant missionaries with
with whom you may be called to cooperate, not only outward harmony, but sincere confidence and mutual affection. Remember, it is that you must strictly comply with this charge: having done that, the fault shall in no degree be yours, if the opposite shall be the unhappy result. Your first business will be to acquire both the
written and spoken language of the Chinese, and see that you acquire them accurately and thoroughly. It
only requires two or three years of close and earnest study.
But let not this thought enter your mind, that you are spending so much time uselessly. As at no other cell, however large it may seem, direct you from this present. Meanwhile, you will, as opportunity shall present, be making your self acquainted with the people; their manners, customs, gathering information that may be serviceable in your future labours. When fitted by the acquiring
the language, tenure for your great work, the mission will determine where, in
what particular mission, you shall enter upon its execution. It is the wish of
the Committee that you, or some one or more of your associates, take a station, so soon
as shall be practicable, at some favourable position within the limits of China. It
we could not commit special attention to your consideration that of the mission, with the
views, already expressed, recommended by its officers, for each station. If you will
also, if practicable, it expedient, make frequent excursions in the country, obtaining the
local details of the people, distributing Christian books, teaching the uses of life.
But special attention, also, be paid, from the beginning, to the providing, as soon as
shall be practicable, well-qualified native assistants in your missionary work. This
you will regard as one object of the first importance: yet, careful, in such
way to attain it, to ensure a sound education. Your position, that of the mission, if the Com-
mittee, you will here constantly fully informed of your proceedings. Of your difficulties
and accomplishments, if you to your associates, while you are careful always,
to do thoroughly what you attempt, will lay your plans. And in your
work, expecting that you will be liberally assisted, it shall be strongly recom-
nended from this country. If you will live your baptism, henceforth growing in the
interest in China, set by the Christians of this nation and it encourages them with the assurance that they show our warmest sympathy, on which, no one in our most fervent prayers, it will remain with us, as Christianity shall desp. It finishes off the saint. help.

You go, dear brother, not to perform a service, the responsibilities of which are laid upon you, but to be similarly employed by you as our agents - the agents of all those Christians of the Church of this land, to do their work, to perform, for them, a most important part of the service assigned to you. I trust, in common, by our anointed Saviour. We will remember it. We will think of you, contribute to did you in your work. I pray for you, under the influence of the truth. Let the assurance sustain and comfort your heart. But let it be chiefly sustained and comforted by the assurance of that Christ will ever be with you. "Ye, teach all nations". We are with you always, even to the end of the world. With such an assurance, what is difficulty? what "lends itself affection"? what death itself, in its most distressing forms? And the serious result for which you go to labor, shall certainly be accomplished in China, the hundreds of millions of China, shall be converted to God. "Ask of me", saith Jehovah, to his anointed son, "I shall give thee the fish, the fowl for their inheritance. If the utmost part of the earth for the profession, and still more specifically shall be promised, "Behold, there shall come from the east, from the west, from the north, from the south, and upon the land of Zion, upon the millions of eastern Asia, at the eye of Jehovah's compulsory rest, when he said, "I will give you for a light to the gentiles, that their may be my salvation to the ends of the earth. And if the scene has helped to know, that China shall be saved, what are wells of national elevation, what shall China be known to the inhabitants of eastern Asia?" Dr. Bochart's Repository, vol. II. p. 177.
The struggle may be hard, for it is to be the last in which the bulwarks of Satan will not withstood the shock, nor his armies from vain attempts. God will reign, it subject China to his scepter.

Go, then, dear brother, in the name of the Lord, to the conflict, in His name, to strengthen the weak, to be faithful unto death, and we will mingle our sympathies with you again, when you receive your immortal crown.

New York, June 1, 1834.

In behalf of the President.

B. Anderson, Jr.,

David Greene, Jr.