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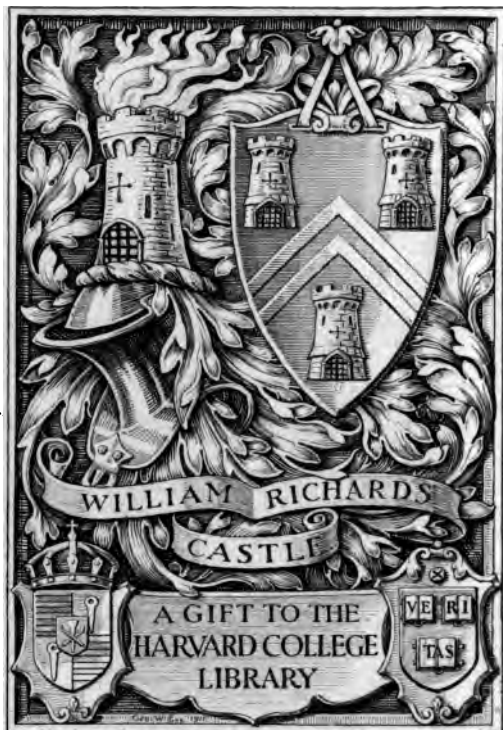
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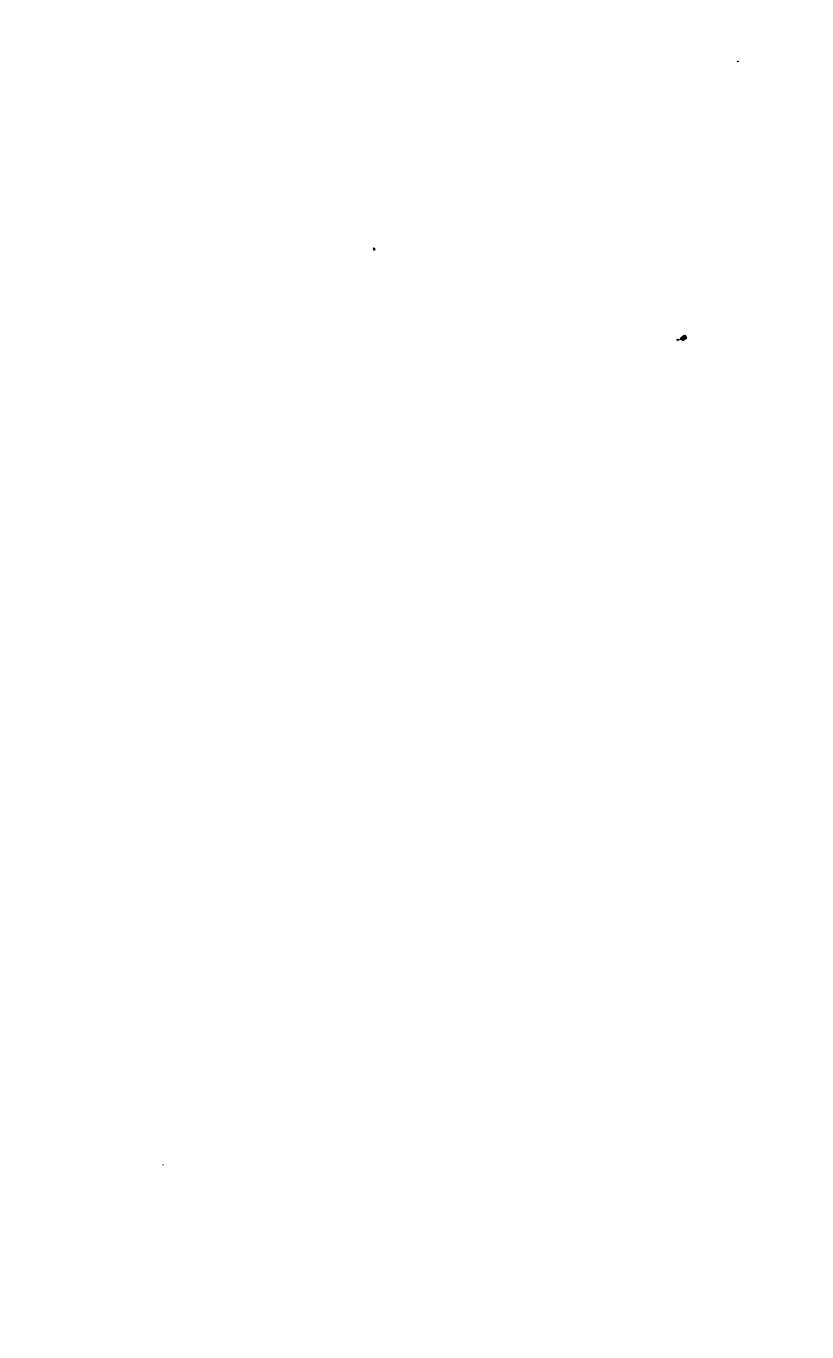
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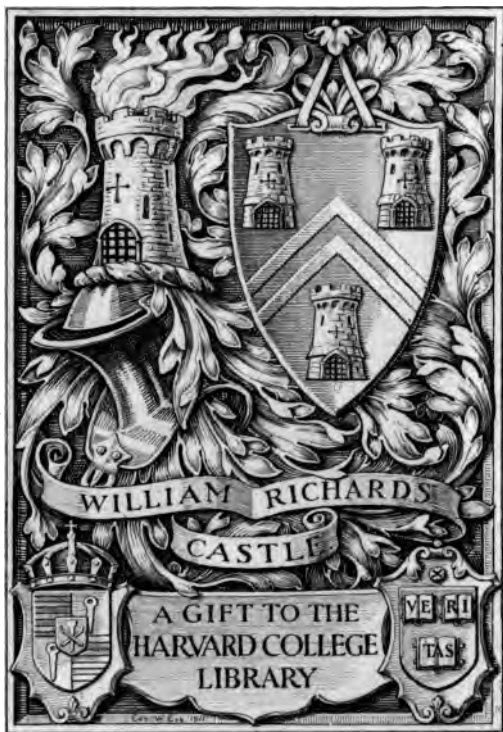
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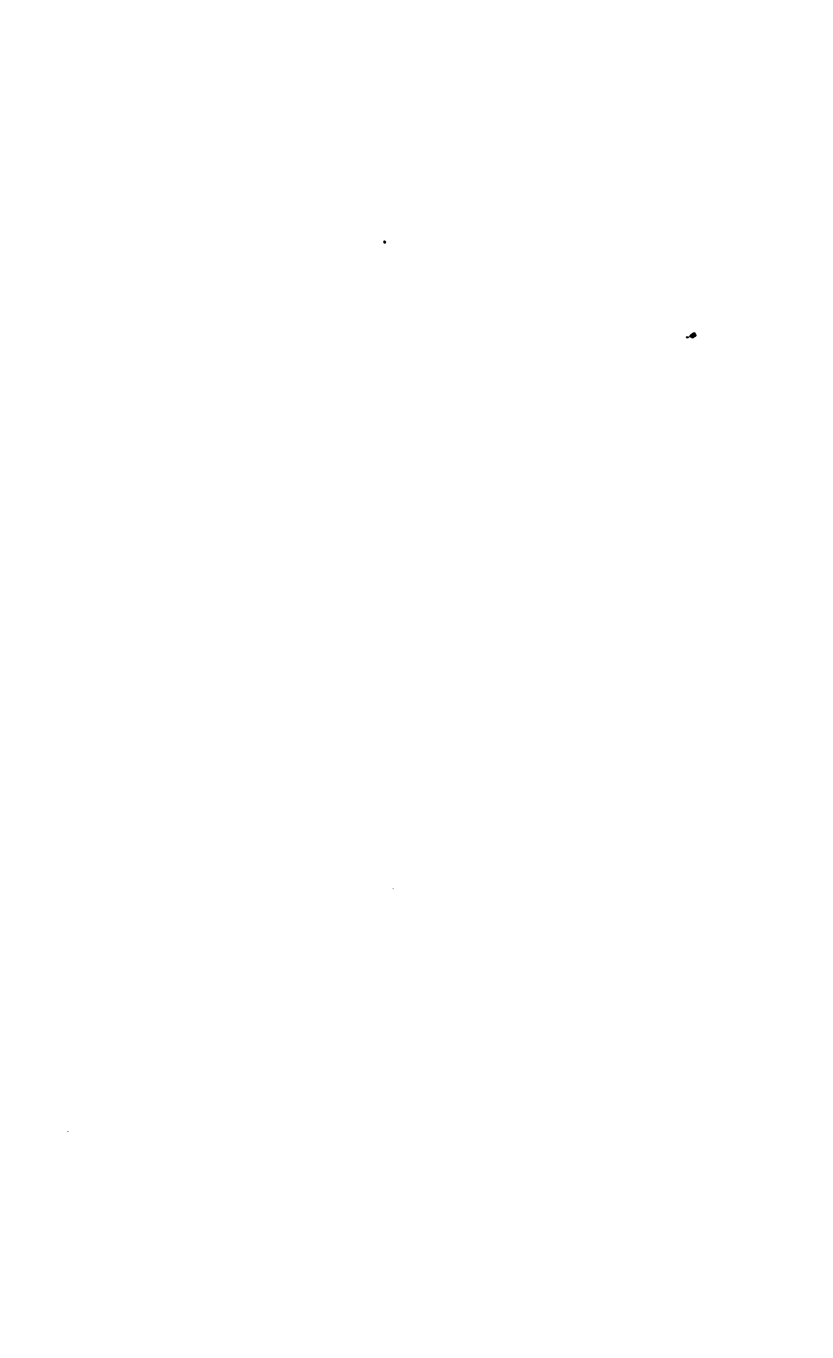
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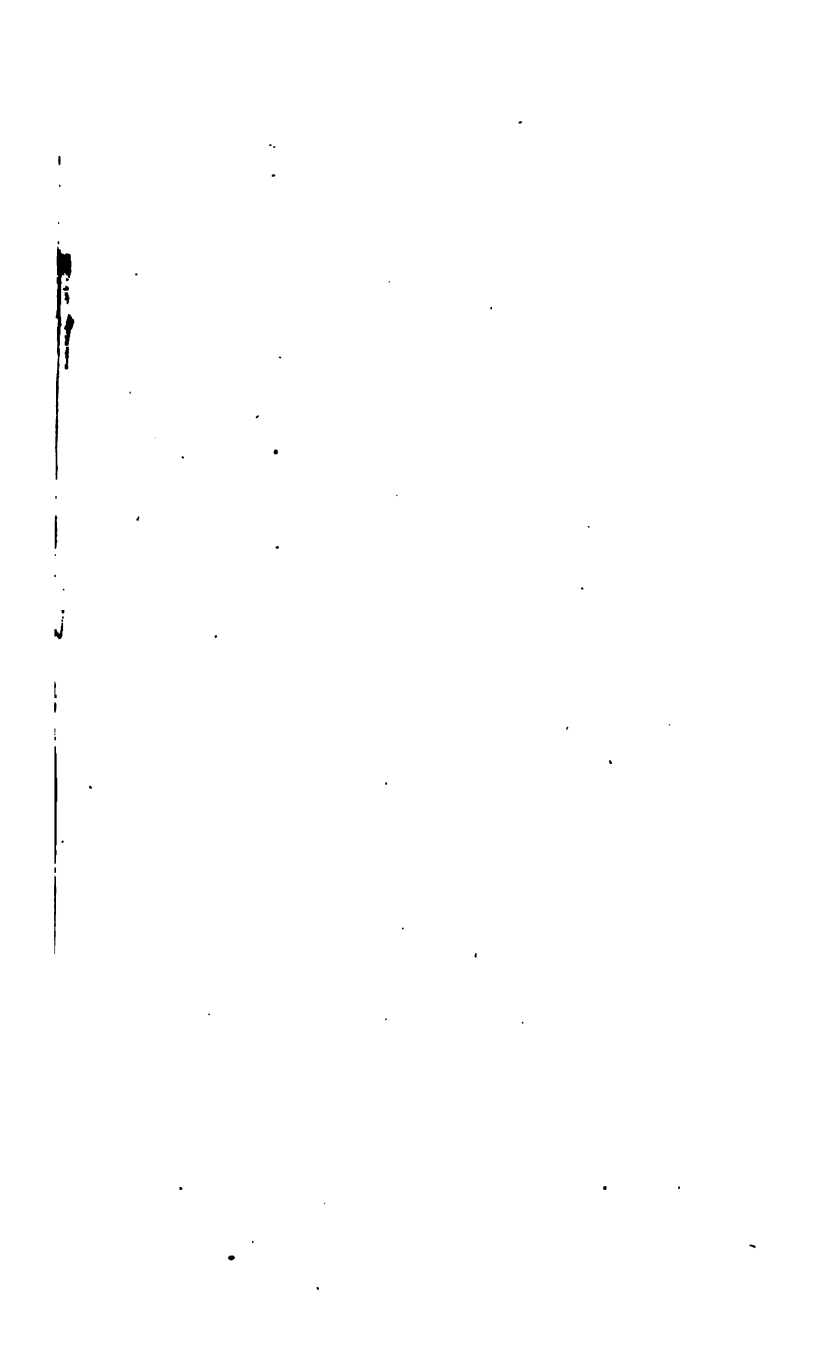




OC 7645.6









INSTRUCTIONS

OF THE

PRUDENTIAL COMMITTEE

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR FOREIGN MISSIONS

TO THE

SANDWICH ISLANDS MISSION.

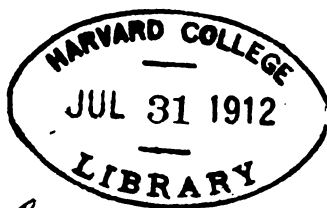
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PRESS OF THE MISSION SEMINARY.

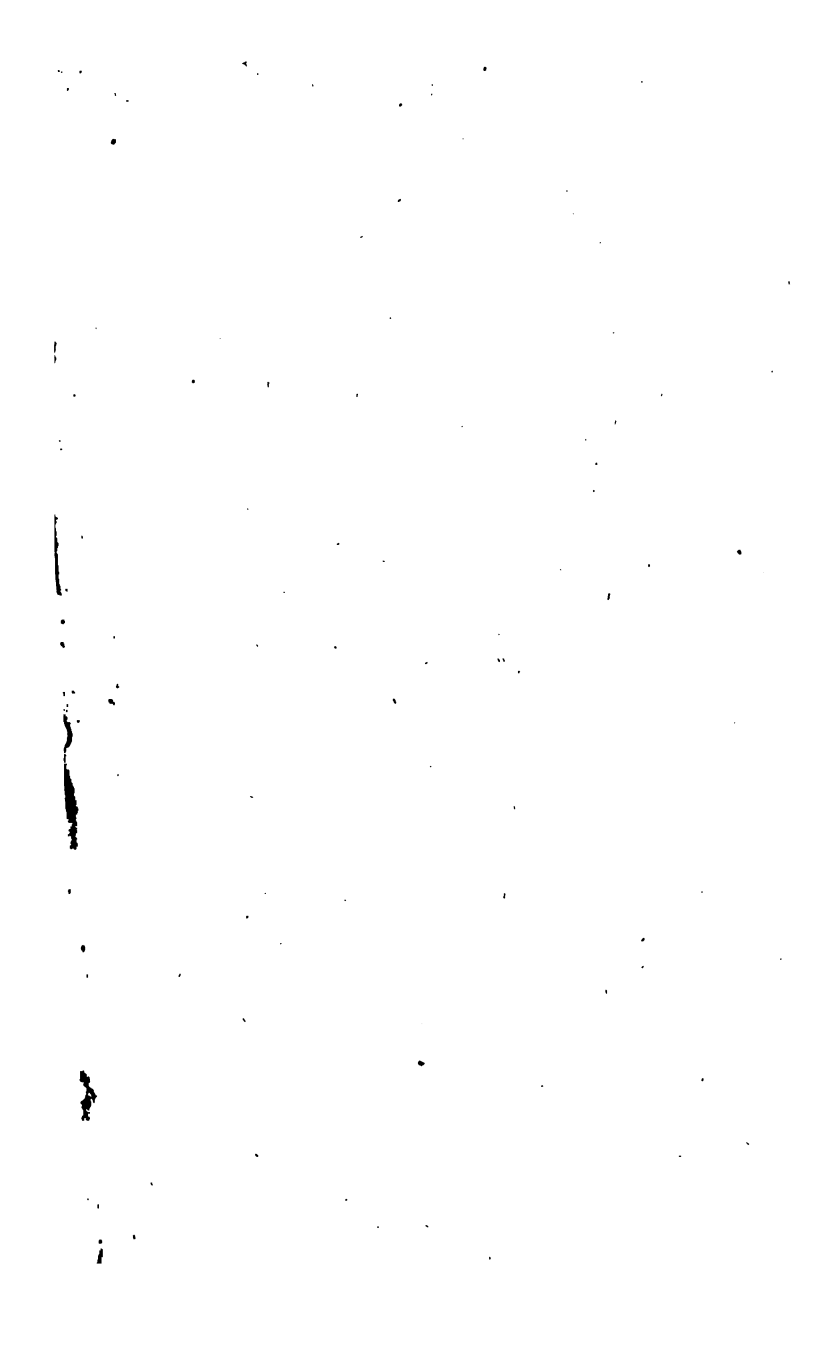
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Oc. 7645.6



Castle fund





ACT OF INCORPORATION.

COMMONWEALTH OF MASSACHUSETTS.

In the year of our Lord One Thousand Eight Hundred and Twelve: An Act to Incorporate the American Board of Commissioners for Foreign Missions.

Whereas WILLIAM BARTLETT and others have been associated under the name of the American Board of Commissioners for Foreign Missions, for the purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the holy Scriptures, and have prayed to be incorporated in order more effectually to promote the laudable object of their association.

SEC. 1. *Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, That WILLIAM BARTLET, Esq. and SAMUEL SPRING, D. D., both of Newburyport, JOSEPH LYMAN, D. D., of Hatfield, JEDIDIAH MORSE, D. D., of Charlestown, SAMUEL WORCESTER, D. D., of Salem, the Hon. WILLIAM PHILLIPS, Esq., of Boston, and the Hon. JOHN HOOKER, Esq., of Springfield, and their associates, be and they hereby are incorporated and made a body politic by the name of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and by that name may sue and be sued, plead and be impleaded, appear, prosecute, and defend, to final judgment and execution; and in their said corporate capacity, they, and their successors forever, may take, receive, have and hold in fee-simple or otherwise, lands, tenements, and hereditaments, by gift, grant, devise, or otherwise, not exceeding the yearly value of four thousand dollars; and may also take and hold by donation, bequest, or otherwise, personal estate to an amount, the yearly income of which shall not exceed eight thousand dollars; so that the estate aforesaid shall be faithfully appropriated to the purpose and object aforesaid, and not otherwise. And the said corporation shall have power to sell, convey, exchange, or lease all or any part of their lands, tenements, or other property*

for the benefit of their funds, and may have a common seal which they may alter or renew at pleasure. *Provided*, however, that nothing herein contained shall enable the said corporation, or any person or persons, as trustees for or for the use of said corporation, to receive and hold any gift, grant, legacy, or bequest, heretofore given or bequeathed to any person in trust for said Board, unless such person or persons, could by law have taken and holden the same, if this act had not passed.

SEC. 2. *Be it further enacted*, That the said Board may annually choose from among themselves, by ballot, a President, a Vice President, and a Prudential Committee; and, also, from among themselves or others a Corresponding Secretary, a Recording Secretary, a Treasurer, an Auditor, and such other officers as they may deem expedient; all of whom shall hold their offices until others are chosen to succeed them, and shall have such powers and perform such duties as the said Board may order and direct; and in case of vacancy by death, resignation, or otherwise, the vacancy may in like manner be filled at any legal meeting of the said Board. And the said Treasurer shall give bond with sufficient surety, or sureties, in the judgment of the Board, or the Prudential Committee, for the faithful discharge of the duties of his office.

SEC. 3. *Be it further enacted*, That all contracts, and deeds, which the said Board may lawfully make and execute, signed by the chairman of the said Prudential Committee, and countersigned by their clerk, (whom they are hereby authorized to appoint,) and sealed with the common seal of said corporation, shall be valid in law to all intents and purposes.

SEC. 4. *Be it further enacted*, That the first annual meeting of the said Board shall be on the third Wednesday of September next, at such place as the said William Bartlet may appoint, and the present officers of said Board shall continue in office until others are elected.

SEC. 5. *Be it further enacted*, That the said Board, at the first annual meeting aforesaid, and at any subsequent annual meeting, may elect by ballot any suitable persons to be members of said Board, either to supply vacancies, or in addition to their present number.

SEC. 6. *Be it further enacted*, That the said Board shall have power to make such bye-laws, rules, and regulations, for calling future meetings of said Board, and for the man-

agement of their concerns, as they shall deem expedient ; *provided* the same are not repugnant to the laws of this Commonwealth.

SEC. 7. *Be it further enacted,* That one quarter part of the annual income from the funds of said Board shall be faithfully appropriated to defray the expense of imparting the Holy Scriptures to unevangelized nations in their own languages : *Provided*, that nothing herein contained shall be so construed as to defeat the express intentions of any testator or donor, who shall give or bequeath money to promote the great purposes of the Board. *Provided*, also, that nothing herein contained shall be so construed as to restrict said Board from appropriating more than one quarter of said income to translating and distributing the Scriptures whenever they shall deem it advisable.

SEC. 8. *Be it further enacted,* That not less than one third of said Board shall at all times be composed of respectable laymen ; and that not less than one third of said Board shall be composed of respectable clergymen ; the remaining third to be composed of characters of the same description whether clergymen or laymen.

SEC. 9. *Be it further enacted,* That the Legislature of this Commonwealth shall at any time have the right to inspect, by a Committee of their own body, the doings, funds, and proceedings of the said Corporation, and may at their pleasure alter or annul any or all of the powers herein granted.

In the House of Representatives, June 19th, 1812.—This bill having had three several readings, passed to be enacted.

TIMOTHY BIGELOW, Speaker.

In the Senate, June 20th, 1812.—This bill having had two readings, passed to be enacted.

SAMUEL DANA, President.

June 20th, 1812.—By the Governor, Approved.

CALEB STRONG,

Copy—Attest,

ALDEN BRADFORD,

Secretary of the Commonwealth.

N. B.—The *Associates*, alluded to in the foregoing act, were the Hon. JOHN TREADWELL, LL. D., the Rev. TIMOTHY DWIGHT, D. D. I. L. D., President of Yale College, Gen. JEDIDIAH HUNTINGTON, and the Rev. CALVIN CHAPIN, all of Connecticut.

LAWS AND REGULATIONS.

1. OBJECT OF THE BOARD.

The object of the Board is, to propagate the gospel among unevangelized nations and communities, by means of preachers, catechists, schoolmasters, and the press.

2. MEMBERS OF THE BOARD.

1. *Corporate Members.*—The Corporate members of the Board, are those who have the right of voting at its meetings. These, according to the Act of Incorporation, must be elected by ballot, and only at the annual meetings. Not less than one third of the corporate members must be laymen.

The corporate members, besides being under special obligation to attend the meetings of the Board, are pledged to attend the anniversary meetings of Auxiliary Societies, when required by the Prudential Committee, as a Deputation from the Board; their travelling expenses, in going to and returning from the places of such meetings, being paid out of the Treasury of the Board.

2. *Corresponding Members.*—Clergymen and laymen, residing in distant parts of the United States and in foreign lands, may be elected by ballot, as corresponding members of the Board; who, though it be no part of their official duty to attend its meetings, or take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and by communicating information and in other ways, enlighten its course, facilitate its operations, and promote its objects.

3. *Honorary Members.*—Clergymen, on paying fifty dollars, and other persons, on paying one hundred dollars, at any one time, shall be entitled to the privilege of attending the meetings of the Board, and of assisting in its deliberations as honorary members; it being understood, however, that the right of voting is restricted, by the charter, to the corporate members.

4. The certificates of membership for corporate members

shall be signed by the President and Recording Secretary of the Board; for corresponding members, by the Secretaries for correspondence; and for honorary members, by the Treasurer.

3. OFFICERS OF THE BOARD.

1. The officers of the Board shall be a President, Vice President, a Prudential Committee, as many Secretaries as are necessary, a Treasurer, and two Auditors. These must be chosen by ballot, and they hold their offices until others are appointed to succeed them.

2. It shall be the duty of the President, and in his absence of the Vice President, to preside at each meeting of the Board, and to perform such official acts, either during the session of the Board, or at any other time, as shall be assigned to him by any bye-law or vote of the Board. In the absence of both the President and Vice President, the meeting shall be called to order by the oldest member present, after which a presiding officer shall be chosen for the occasion.

One of the members of the Committee, or one of the Secretaries of the Board, shall be appointed clerk of the Committee, who shall keep a full record of their doings, and sign all their official acts. The records above described shall be always open to the inspection of the Board.

3. It shall be the duty of the Prudential Committee to carry into effect all resolutions and orders of the Board, the execution of which shall not have been assigned to some other committee;—to cause the more inviting fields for missionary enterprise to be explored, if necessary;—to appoint the places where missions shall be attempted, and to determine the scale upon which they shall be conducted, and to superintend them;—to appoint, instruct, and direct all the missionaries of the Board;—to prescribe where the Treasurer shall deposit the monies of the Board, and the times and modes of investments and remittances;—to draw orders authorizing the payment of monies from the treasury;—to ascertain the state of the treasury at least twice a year, and as much oftener as they see cause;—to appoint agents at home and abroad, with such powers and duties as they may think are demanded by the best interests of missions;—and, generally, to perform all duties necessary, in their opinion, to promote the objects of the Board; provided the same shall not be contrary to any resolution or bye-law of the Board,

nor to the Act of Incorporation. They shall annually elect a chairman and clerk, the former of whom shall keep the bond of the Treasurer.

For the purpose of bringing the whole annual report of the Prudential Committee under the distinct consideration of the Board, previous to its acceptance, it shall be prepared in such a form, that, on presenting it to the Board, the several leading parts of it may be referred to different committees; which committees shall be appointed before the actual reading of the report. The Prudential Committee shall also cause to be printed, in connection with their annual report, an abstract of the Treasurer's accounts, and such other documents as they judge proper to be included in that publication.

4. The number of Secretaries shall be determined by the Board, from time to time, in view of the exigencies of its affairs.

The Recording Secretary shall keep accurate minutes of the proceedings of the Board, and enter the same in a book of records, and certify all such doings of the Board as are to be known only by an inspection of the records.

The other Secretaries shall act as the organs of the Board in conducting its written correspondence, both foreign and domestic, except what relates immediately to the Treasurer's department, and they shall prepare and edit its official publications, and perform such other duties as the Board or the Prudential Committee shall particularly direct; dividing the appropriate labors of their department among themselves, under the advice and direction of the Prudential Committee.

5. It shall be the duty of the Treasurer to take the charge of all monies paid into the treasury of the Board, and to give receipts therefor;—to keep safely all the funds and monies of the Board, and all notes, bonds, deeds, and other evidences of property;—to keep fair and accurate accounts of all monies received and expended;—to make out annually a statement of receipts and payments, and of the condition of the several permanent funds, for the information of the Board;—to invest and deposit monies, and make remittances and payments, according to the direction of the Board, or of the Prudential Committee;—to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Board or the Prudential Committee;—to conduct the correspondence relating immediately to his department;

II

and perform such other acts as are necessary to the faithful execution of the duties of his office.

6. It shall be the duty of the Auditors to examine the books of the Treasurer thoroughly and particularly, at least once a year; and, if they shall find the accounts correctly kept and accurately cast, the payments well vouched, the balance satisfactorily stated and accounted for, and the evidences of property duly exhibited, to give their certificate accordingly; which certificate they shall enter at large in the Treasurer's books, and transmit or deposit a duplicate thereof with the Recording Secretary, to be by him entered in his book of records.

7. In addition to the officers above named, there shall be a certain number of General Agents, appointed by the Prudential Committee for particular districts of country; whose duty it shall be, within their respective fields, to co-operate with the agents of other societies, with the pastors of churches, with ecclesiastical bodies, with the officers of the Board and its auxiliaries, and with other friends of missions, in promoting a missionary spirit, and in drawing out the resources of the christian community, for the speedy promulgation of the gospel through the world. The General Agents shall be entitled to the privileges of honorary members of the Board.

4. MEETINGS OF THE BOARD.

1. If, in the opinion of the Prudential Committee, it shall at any time be dangerous to the health of the members of the Board, or on any other account highly inexpedient, to meet at the place appointed for any annual meeting, the Prudential Committee are authorized to appoint some other place for such meeting, by sending a notice of such change to at least six of the religious newspapers, published in different parts of the country, and also a printed notice to each corporate member of the Board.

2. No member, who shall be present at any meeting, shall consider himself at liberty to leave, until he shall have applied to the Board and obtained permission; and members, who may consider it necessary to be absent during any part of a session, shall be expected to give as early notice as possible of their contemplated absence.

3. The successive daily sessions shall each be opened with prayer.

4. Committees may be selected from each of the three classes of members.

5. There shall be an annual sermon preached before the Board by a person appointed at a previous meeting. A second preacher shall be appointed to preach in case of his failure, who shall be first on the list of candidates for preachers at the succeeding anniversary. Should both be prevented from preaching, the Prudential Committee are authorized to procure a preacher.

6. At the annual meetings, unless peculiar circumstances should render it inexpedient, the Board will unite with their fellow Christians in the celebration of the Lord's supper; and such celebration shall take place in the afternoon of the second day of the session.

7. Each corporate member of the Board, who shall apply to the Treasurer for the same, shall be allowed ten cents a mile for travelling expenses in attending any annual meeting of the Board, reckoning the distance only one way, and the usual route from his place of residence to the place of meeting. It is understood that no one shall receive a greater sum than the amount of his actual expenses in going to and returning from the meeting; and that, in no case shall more than forty dollars be paid to any one member.*

8. In case of an adjourned meeting, the Recording Secretary shall give suitable notice of the same in the religious newspapers.

9. It shall be the duty of the President, or in case of his death, or inability, of the Vice President, to cause a special meeting to be called, through the Recording Secretary, or one of the other Secretaries, on the written application of the Prudential Committee, or any seven other members of the Board. The time of holding the meeting shall be such, as the officer who calls the meeting shall appoint; and the place, that at which the next annual meeting is appointed to be held. On receiving an application as above described, the officer to whom the same is directed, shall cause a sea-

* This is a modification of one of the old bye-laws of the Board. The design is to place it within the power of those members, who are unable to pay their travelling expenses, to attend the annual meeting from year to year.—The utility of this regulation is seen in the fact that members, who otherwise could not have been present when the sessions were remote from their places of residence, have been enabled to attend the meetings, with few interruptions, for many successive years. The greater part of the members, even of those who make it a rule to attend every meeting, receive nothing in return for their travelling expenses.

sonable notice of the time and place of meeting to be sent to each member, and also cause a notice of the same to be inserted in at least six of the religious newspapers published in different parts of the country.

5. MISSIONARIES OF THE BOARD AND THEIR WIDOWS AND CHILDREN.

1. Every person received by the Prudential Committee as a candidate for missionary service, is expected to hold himself at the direction of the Committee, both in respect to the field of his future labors, and the time of his going forth; it being understood, however, that his inclination, as well as his particular qualifications and other circumstances, shall be kindly and attentively considered.

2. Applications for employment as missionaries or assistant missionaries, must be made to the Prudential Committee, who shall carefully inquire into the character and qualifications of the applicants, whether males or females, before taking them under the patronage of the Board. In special cases, they are authorized to spend money in preparing the candidate more fully for the service assigned him.

3. A *missionary* is one, who has been ordained a minister of the gospel, and is actually under the direction of the Board. All others, whether licensed preachers, physicians, school-masters, printers, etc., are *assistant missionaries*, but, in the Reports of the Prudential Committee, shall generally be designated by their specific occupations.

4. Whenever any missionary or assistant missionary has, in the judgment of the Prudential Committee, violated the instructions given him, whether before or after entering the field of his missionary labors, or has failed to perform any duty reasonably required of him, they are authorized to dismiss him in case they deem it expedient, from the service of the Board. In all cases, however, where the missionary or assistant missionary has actually been named in any of the official publications of the Board, as having been received under its patronage and direction, the individual so dismissed shall have the privilege of submitting his case to the revision of the Board, at an annual meeting.

5. No missionary or assistant missionary of the Board shall engage in any business or transaction whatever for the sake of private gain; nor shall any one engage in transactions or employments yielding pecuniary profit, without first obtaining

the consent of his brethren in the mission ; and the profits, in all such cases, shall be placed at the disposal of the mission.

6. The missionaries and assistant missionaries are regarded as having an equitable claim upon the churches, in whose behalf they go among the heathen, for an economical support, while performing their missionary labors ; and it shall be the duty of the Board to see that a fair and equitable allowance is made to them, taking into view their actual circumstances in the several countries where they reside,

7. When missionaries or assistant missionaries return home, their connection with the Board shall cease as soon as there is no longer a reasonable probability of their returning to their missionary labor.

8. When superannuated or disabled missionaries or assistant missionaries, or the widows of missionaries or assistant missionaries, return to this country with the approbation of the Prudential Committee, it shall be the duty of the Committee to make such grants towards their support, as the circumstances of each case shall require, and as shall best comport with the missionary character and the interests of the missionary cause ;—it being understood,

(1.) That no pensions or annuities are to be settled on any person, and that no grant is to be made, except in extraordinary cases, for any other than the current year.

(2.) That, except in extraordinary cases, after the lapse of a year from their return, no grant is to be made to returned missionaries or assistant missionaries, who are neither superannuated, nor disabled by sickness, and yet are not expected to resume their missionary labors.

(3.) That missionaries and assistant missionaries, who return on account of sickness, and recover their health, and remain in this country, are no longer to be regarded as having claims upon the Board for pecuniary assistance.

(4.) That missionaries and assistant missionaries, who return on account of sickness, and partially recover their health so as to attend to the ordinary business of life for a number of years, are not to be regarded, when they again lose their health, as having the same claims upon the Board, as they had when they first arrived.*

*The object of the 7th and 8th Regulations is neither to increase nor diminish the claims of returned missionaries and

9. The grants made to returned missionaries and assistant missionaries shall, in all ordinary cases, be charged to the missions to which they last belonged, as a part of the expenses of said missions.

10. When parents, who are missionaries or assistant missionaries of the Board, are desirous of sending their children to this country for education, or for a permanent residence unless qualified and disposed at a future time to engage in the work of missions among the heathen, the Prudential Committee, at their discretion, may allow a sum adequate to defray the necessary travelling expenses of the children from the missions with which their parents are connected, to the place where the children are to be educated, or to reside.

11. After the children have arrived in this country, the Prudential Committee at their discretion may allow, for a boy, an annual sum not exceeding fifty dollars;—the allowance not to be continued after the child is eighteen years of age, and the whole sum allowed for any one boy, after his arrival in this country, not to exceed three hundred dollars: and for a girl, an annual sum not exceeding forty dollars;—the allowance not to be continued after the child is eighteen years of age, and the whole sum allowed for any one girl,

assistant missionaries, but chiefly *to define them*. The *seventh* regulation states what has in fact been the general usage in respect to those who have left the service of the Board. A dismission has generally been asked by the missionary, and voted by the Prudential Committee. A usage, so evidently proper when missionaries cease to be directed by the Committee, and no longer have a reasonable prospect of again entering the service of the Board, is now prescribed as a duty in all cases.—Lest it should be thought that a dissolution of the connection with the Board as missionaries, involves of course a destruction of all claims on the Board for pecuniary assistance, Regulation *eighth* recognises certain claims as existing, notwithstanding this dissolution, and defines them as specifically, perhaps, as can be done with the present amount of experience on this subject.—The approbation of the Prudential Committee, required in the regulation, may be either before or after the return of the missionary. To obtain it afterwards, it will be necessary that the mission, to which the returning missionary belongs, shall have formally consented to his return.

after her arrival in this country, not to exceed two hundred and forty dollars.

12. In ordinary cases, it shall be presumed that a child does not need pecuniary assistance, when no application is made to the Prudential Committee for such assistance by the parent or guardian; and the grants shall be made only for the current year, and not without reason to believe that they are required by the circumstances of the children.

13. In case children are left without either parent, and there is no missionary family, or christian friend, or guardian, by whom such children could be well taken care of in the mission, the Board will then authorise the removal of the children to this country, and will provide for them according to article eleventh.

14. The allowances made on account of the children of living missionaries, or assistant missionaries, in the service of the Board, wherever the children may be educated, shall be charged to the mission to which the parents belong.

15. The allowance made on account of orphan children shall, in ordinary cases, be charged to the mission to which the parents belonged at the time of their decease.

16. The Board regard it as not consistent with the multiplied cares and duties of the Prudential Committee, for them to undertake the guardianship of the children of missionaries sent to this country.

6. THE MISSIONS.

1. A majority of missionaries and assistant missionaries in any mission shall, in their regular meetings, decide all questions that may arise in regard to their proceedings and conduct, in which the mission is interested, the decision being subject to the revision of the Prudential Committee. At such meetings every male missionary and assistant missionary present, having arrived at the age of twenty-one years, is entitled to a vote.

2. It shall be a standing rule, applicable to all missionaries and agents of the Board, that real estate shall not be purchased at the expense of the Board, nor money loaned belonging to the Board, without the express permission of the Prudential Committee previously obtained.

7. PERMANENT FUND FOR THE SUPPORT OF OFFICERS.

The permanent funds for Corresponding Secretary and Treasurer, heretofore kept distinct, shall be merged in one,

and be called the "*Fund for support of Officers ;*" and the avails of this fund shall be appropriated to the support of the Secretaries and the Treasurer of the Board, at the discretion of the Prudential Committee ; provided that a strict regard be had to the intentions of donors in such appropriations.

8. LIBRARY OF THE BOARD, CURIOSITIES, ETC.

1. The Library of the Board shall be regarded as embracing the books, maps, manuscripts, pictures, etc. at the Missionary Rooms, and all the books, maps, etc. appropriated to the use of the several missions, and not included in the original outfit of the missionaries, nor purchased at their private expense. The Library at the Rooms shall be placed in charge of a librarian appointed by the Prudential Committee ; and those of the several missions shall be placed in charge of a librarian appointed, in ordinary cases, by the mission itself, who shall be accountable for the books to the mission and to the Prudential Committee.

2. The curiosities deposited in the Missionary Rooms, and consisting of idol gods and other objects of superstition, together with specimens in natural history, etc. interesting on account of their being brought from countries which are fields for missionary exertion, shall be carefully preserved, arranged, and labelled, and kept in a room provided for the purpose, under the direction of the Prudential Committee.

9. INTERCOURSE WITH OTHER SOCIETIES, AND WITH ECCLESIASTICAL BODIES.

1. A friendly intercourse shall be maintained with other protestant societies in this and other lands, which are engaged in the benevolent design of propagating the gospel of Jesus Christ.

2. The Board will send to the General Assembly of the Presbyterian Church of the United States, to the Synod of the Reformed Dutch Church, and to the several General Associations in the New England States, as many copies of the Annual Report and other printed documents, as shall be sufficient to furnish those bodies with the means of information with regard to the state and necessities of the Board, its operations, and the success which God may grant to its exertions.

Rules passed at the Annual Meeting, Sept. 14, 1837.

1. It shall be the duty of the Prudential Committee to affix a limit to the annual expense of each mission.

2. It shall be the duty of the several missions to furnish the Prudential Committee, annually, and as far as possible, in detail, with a schedule of their probable necessary expenditures, in season to permit the schedule to be acted upon by the Committee, and the results of their deliberations made known to the missions, before the time for the expenditure arrives.

3. In general, the sole object of the printing establishments connected with the missions of the Board shall be to exert a direct influence upon the surrounding native population; and no mission, or member of a mission, may print any letter, tract, or appeal at these establishments, at the expense of the Board, with a view to its being sent to individuals or communities in the United States.

4. It shall not be deemed proper for any missionary, or assistant missionary, to visit the United States, except by invitation or permission first received from the Prudential Committee.

INSTRUCTIONS

From the Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Rev. **HIRAM BINGHAM** and the Rev. **ASA THURSTON**,—Messrs. **DANIEL CHAMBERLAIN**, **THOMAS HOLMAN**, **SAMUEL WHITNEY**, **SAMUEL RUGGLES**, **ELISHA LOOMIS**,—**JOHN HONOLII**, **THOMAS HOPU**, and **WILLIAM KANUI**, of the Mission to the Sandwich Islands.

DEARLY BELOVED IN THE LORD,

The present is a moment of deep interest to you, and to us all. You are now on the point, the most of you, of leaving your country, and your kindred, and your father's houses, and committing yourselves, under Providence, to the winds and the waves, for conveyance to far distant Islands of the Sea, there to spend the remainder of your days; and the rest, of bidding a final adieu to this favored land in which they were strangers, but in which they have been blest with a new and celestial birth, and returning to those same—their native isles, where their kindred dwell, but where the shadow of death still broods, and where they know not what unanticipated and untried scenes await them.

It is for no private end, for no earthly object that you go. It is wholly for the good of others, and for the glory of God our Saviour.

In those islands there are many thousands of immortal beings for whom the Redeemer of men died; but who know Him not and are perishing for lack of knowledge. It is his gracious pleasure, and his high command that his gospel should be preached to them; that they may be turned from darkness unto light—be baptized in the name of the Father and of the Son and of the Holy Ghost, and taught to observe all things whatsoever he has commanded, for their salvation, and for his everlasting honor and praise.

To this high and holy service you are solemnly designated; to this arduous and momentous work you are henceforth to hold yourselves sacredly devoted. You go to the Sandwich Islands as the messengers of the churches and the glory of Christ; and expressly and solely for the purpose of doing what you can in your respective stations and spheres, towards bringing your long lost fellow-beings there into a full participation of the privileges and blessings which the Maker and Redeemer of the world, in the plenitude of his goodness, has provided for all who receive and obey his gospel.

It is with reference to this great enterprise, that you are now to receive some general instructions. If the principles are not new to you, they are at least such as cannot be too often reiterated, or too strongly enforced.

The points of especial and essential importance to all missionaries, and all persons engaged in the missionary work are four:—Devotedness to Christ; subordination to rightful direction; unity one with another; and benevolence towards the objects of their mission.

1. DEVOTEDNESS TO CHRIST. This indeed is every where the vital principle of the christian character. To the missionary an eminent degree of it is essential.

If the Christian is devoted to Christ, the christian minister is more especially devoted, and the christian missionary to the heathen, most especially. This is the general apprehension and sentiment; the supposed process in becoming a missionary; the profession; the condition, the visibility of the missionary life. This holy eminence must be maintained. Level it, and the missionary spirit is suppressed, and every mission to the heathen is dead.

What is the purport of your presenting yourselves here—a spectacle to God, to angels and to men? What means this deep feeling? this extended moving and melting of heart? Let the devotement of the missionary come to be regarded as in no manner or degree eminent or *especial*, and all this feeling will subside, this moving and

melting of heart will cease; and christians and christian ministers, finding enough to do at home, will forget the command of the ascending Redeemer, and leave the poor heathen to perish.

Let it then be repeated, and let it be impressed on your minds indelibly—this eminence of sacred devotedness must be maintained.

Hitherto, though christians, you have been, like other christians, laboring for yourselves or your families, henceforth you are to labor for Christ; and all the fruits of your labors are to be held as irrevocably consecrated to him, for the purposes of his mercy towards the dwellers in the midst of the seas. You have given yourselves to him for this service; you have made your vows, and you cannot go back. If it be not so,—and if this point be not fixed with you immovably,—stop where you are, nor venture to set foot on that board which is to bear this holy mission to the scene of its labors, and trials, and eventual triumphs. He who putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven: least of all is he fit for an office in this kingdom, so holy as that of the missionary, for a service in it so sacred as that of the missionary work.

Sincerely devoted, however, as you may now be, you will not feel as though you had already attained, or were already perfect; but remember that you are still in the body, encompassed with infirmities, and appointed to temptations. If then you have renounced the world, be sure that in this renunciation there be no reserve. If you have crucified the flesh with its affections and lusts; be sure that you make the crucifixion complete,—not sparing the right eye, if it offend, resolving decisively on the destruction of the sin that easily besetteth you. In the scenes of your mission there will be urgent need of all this.

Whatever of earthly privations, or labors, or sufferings, or perils await you, they are comparatively as nothing. You may glory in them all; you may count them all joy. Other things, dearly beloved, are before you. Your mission is to a *land of darkness, as darkness itself*; and of

the shadow of death, without order, and where the light is as darkness. To be far removed from these loved dwellings of Zion, where the glory of Jehovah rests with healing and vivifying radiance, from these temples and these altars of the living God, from the thousand salutary influences, restraining, quickening and cheering, of this extended christian community;—to have your residence in the midst of a strange people, who know not Jehovah, nor his ways, on whose dwellings the light of heaven has not shone; to be surrounded with idols, and morais, and altars of abomination; and exposed to the impurities, the corruptions, the nameless and numberless baleful influences of an untutored nation, walking after their own lusts, and fulfilling the desires of the flesh and of the mind. These will be matters of no light kind. If even here, amidst abundant means, the divine life is hardly maintained; how will it be in that region of death? What will you do there, if not devoted, heart and soul and body, to Christ? And what will become of this mission, and all the hopes of the church suspended upon it?

We say not these things to distress you, and from no boding distrust respecting you; but that you may have them always in remembrance, and being dead forever to the world, and to all that is in the world which is not of God, you may be alive in Christ Jesus, and have life more and more abundantly through faith in him. You will find him in Hawaii, as you have found him in this land, A SUN AND SHIELD. His gracious word, LO, I AM WITH YOU ALWAYS, was sufficient for the first missionaries of the cross: it will be sufficient for you, sufficient for all the purposes of safety, of support, of guidance, of consolation, of strength, of courage, of success, of triumph, and of glory. Abide fixedly on this word, and you will have nothing to want, and nothing to fear; and by example as well as by instruction will teach the wanderers of the isles to observe all things whatsoever he hath commanded you.

2 SUBORDINATION TO RIGHTFUL DIRECTION.

The kingdom of the Lord Jesus is a kingdom of order.

Missions for the advancement of this kingdom are to be maintained and conducted by a regular, though simple and free polity.

The free-will offerings of many churches, and many thousands of individuals are cast into one treasury, and committed, for application to the intended objects, to persons duly appointed to the high trust. Upon these sacred funds and under this constituted direction, approved persons, freely offering themselves for the holy service, are sent forth to evangelize the heathen. The compact, explicit or implied, engages to them affectionate and provident patronage, maintenance and aid, so long and only so long, as they conform themselves to the instructions and regulations of the service. Contempt or disregard of the instructions and regulations would tend to confusion and every evil work.

The humble and devoted missionary, therefore, will consider a due observance of the directions of those who are entrusted with the weighty concerns of the mission, as a point of sacred duty on which much is depending. If in his judgment, the service might be benefitted by an alteration or modification of any part of the system, or any special order, he may reasonably confide that his representations, made in a proper manner, will receive kind and considerate attention: for of all men in public trust, the managers of missionary concerns have evidently the least inducement to treat those who act under their direction with unkindness or neglect, and the strongest motives to render them every facility, encouragement and aid in the faithful prosecution of their work. Nor is it much to say, considering the advantages which the managers should be supposed to possess for a correct judgment, and the responsibilities under which they act, that it will be a very rare case, in which the cause might be served by a missionary, acting upon his own opinion, in repugnance to their established regulations or deliberate decision.

Like the members of other missions, you will find it convenient and necessary to form yourselves into a body politic, having rules and regulations of your own, but con-

formable or not repugnant to the directions of the Board or Prudential Committee ; for the orderly management of your joint concerns, for the due distribution of your means of support, your trusts, and your labors,—for the keeping of regular records and journals, for your correspondence with the Secretary, and accounts with the treasurer of the Board, and for various purposes important to the welfare and success of the mission. Your economical polity will be founded on the principle established by the Board, “That at every missionary station, the earnings of the members of the mission, and all monies and articles of different kinds, received by them, or any of them, directly from the funds of the Board, or in the way of donation, shall constitute a common stock, from which they shall severally draw their support in such proportions, and under such regulations as may from time to time be found advisable, and be approved by the Board or by the Prudential Committee.” And in your general system, and particular arrangements, proper regard will be had to the distinction between missionaries and assistants, to respective qualifications for different trusts and parts of the work, to the convenience and satisfaction of individuals, and to the essential interests and objects of the mission.

To regulations and assignments thus rightfully made by the body, as well as to the directions proceeding immediately from the Board or the Prudential Committee, every member will hold himself bound to give heedful observance. *“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.” “He that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve.”* This injunction of the sovereign and gracious Lord of missions, cannot sink too deeply into your hearts. The spirit of it is vital to the missionary character, and to the missionary cause.

3 UNITY ONE WITH ANOTHER.

Unity founded in brotherly love,—in charity out of a

pure heart, and of a good conscience, and of faith unfeigned.

The words of the Lord Jesus, spoken to his disciples and apostles, just as he was on the point of resigning himself to the cross for them and for us, are never to be forgotten; "THIS IS MY COMMANDMENT, THAT YE LOVE ONE ANOTHER, AS I HAVE LOVED YOU. GREATER LOVE HATH NO MAN THAN THIS THAT A MAN LAY DOWN HIS LIFE FOR HIS FRIENDS. YE ARE MY FRIENDS, IF YE DO WHATSOEVER I COMMAND YOU." Yes, says the disciple who on that same evening leaned upon his bosom, "*Hereby perceive we his love; because he laid down his life for us: and we ought to lay down our lives for the brethren.*" This sentiment was felt by the first christians, and especially by the first missionaries of the cross; and the exclamation was extorted from their heathen observers, and their enemies, "See how Christians love one another." The same sentiment should be felt—must be felt—by christians now, and especially by the members of every christian mission in heathen lands; and the same impression must be made on all who have opportunity to observe their quenchless charity and their indissoluble unity.

You feel now, dear brethren, little need of injunction or exhortation on this point. You do love one another; and your feelings would persuade you that your mutual love can never be abated—your affectionate union never interrupted. The God of love and peace grant that it may even be according to your present most fervent feelings, and our not less fervent desires. But why is the commandment of the Saviour so emphatical?—and why is the injunction so often and so earnestly repeated by himself and his inspired apostles?

In christians, even in christian missionaries, there are remains of corrupt nature. Nor should it escape particular advertency, that the circumstances in which missionaries are placed, if in some respects favorable, are in other respects unfavorable to uninterrupted brotherly love and unity. Brought together and closely associated as the members of a missionary establishment are, they have op-

portunities 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 at so 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 used to prevent it, into painful and dangerous conflict. Add to all this, that being separated from the great world, from its various and ever varying connexions, interests, objects, pursuits, and scenes, their unsanctified propensities and passions, whatever they may be, are necessarily circumscribed, and held within a very limited range; and therefore, if exerted or exhibited at all, will be exhibited and exerted so as to bear with their whole effect upon particular members or the entire body of the mission. The almost certain consequences are wounds of feeling, breaches upon mutual confidence, disaffections, alienations, animosities, unkind debates and embittered strifes. The old unsleeping adversary is too fully aware of all this; and too clearly sees the point to which his subtle artifices and malicious efforts may be directed with the surest success.

The emphasis of the injunctions then—the pathos of the exhortations on this subject, is not without reason; not without especial reason in application to missionaries. To maintain brotherly love in its requisite purity, constancy, strength and tenderness; that you may all be inseparably one, as Christ and the Father are one, will require much vigilance, much prayer, much crucifixion of self, much sanctifying grace. *“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another: even as Christ forgave you, so also do ye.”* And give all diligence to keep yourselves always in this spirit.

4 BENEVOLENCE TOWARDS THE OBJECTS OF YOUR MISSION.

Your mission is a mission of mercy, and your work is to be wholly a labor of love.

For long and dismal ages of darkness, the dwellers in Hawaii and the neighboring isles have been perishing for lack of knowledge. The Sun of Righteousness has never risen upon them; they have been without God and without hope in the world, living in the rudest state of uncultured man. You are going to publish to them good tidings, to bear them the message of heavenly mercy and peace, to present to them a light which shall dissipate the gloom so heavily brooding upon them, and show them the way of happiness and of dignity, of glory and honor and immortality.

Your views are not to be limited to a low or a narrow scale; but you are to open your hearts wide, and set your mark high. You are to aim at nothing short of covering those islands with fruitful fields and pleasant dwellings, and schools and churches; of raising up the whole people to an elevated state of christian civilization; of bringing, or preparing the means of bringing, thousands and millions of the present and succeeding generations to the mansions of eternal blessedness. Why should less be done or designed in the Sandwich, than has been done, or is now in fair prospect, in the Society Islands?

But it is an arduous enterprise, a great and difficult work. To obtain an adequate knowledge of the language of the people; to make them acquainted with letters; to give them the Bible with skill to read it; to turn them from their barbarous courses and habits; to introduce, and get into extended operation and influence among them, the arts and institutions and usages of civilized life and society; above all, to convert them from their idolatries and superstitions and vices, to the living and redeeming God,—his truth, his laws, his ways of life, of virtue, and of glory; to effect all this must be the work of an invincible and indefectible spirit of benevolence:—a spirit which is not to be turned from its purpose, by any in-

gratitude, or perverseness, or maltreatment, or difficulties, or dangers ; which suffereth long and is kind ; which, in the true sense of the first missionary to the heathen, will become all things unto all men ; which will give earnest heed to the counsels of wisdom, and be studious in devising the best means and methods of promoting its great object ; and which, most especially, and as its grand reliance, will humbly and thankfully avail itself of the graciously proffered aid of Him in whom all fulness dwells.

It is for Him that you are to do all and to suffer all ; and the same mind that was in Him, when He came to seek and to save that which was lost, and gave himself a ransom for many, must be in you.

As his kingdom, to which it is your felicity to belong, and the interests of which only you are to seek, is not of this world : like Him you will withhold yourselves entirely from all interference and intermeddling with the political affairs and party concerns of the nation or people among whom you reside : *paying proper respect to the powers that be, and rendering unto all their dues ; tribute to whom tribute is due, custom to whom custom, honor to whom honor is due ;* and showing unto all men a bright and impressive example of a meek and quiet spirit, and of whatsoever things are true, honest, just, pure, lovely, and of good report.

Mr Bingham and Mr Thurston, unto you is this grace given, that you should be sent forth to preach among the gentiles the unsearchable riches of Christ ;—to make Him known in all his grace and all his majesty, to them that dwell in the isles afar off, that have not heard his fame, nor seen his glory. The world, think what it may, has not an office in its gift, which is not annihilated, when compared with that of the christian missionary ; not a crown that would not fade into utter obscurity in presence of that of Paul. The seraph nearest the celestial throne might esteem it a distinguished honor, to execute, in a manner befitting its nature and design, the trust committed to you. Be not high minded, but fear. You are but earthen ves-

sels. All your sufficiency is of God; and the whole glory will be his.

To you, jointly, is committed this consecrated mission, proceeding from the bosom of christian, and of heavenly love:—this little, but precious church, an emanation from that glory of Jehovah which is rising upon our Zion; and destined, we trust, to be a light and shining in a dark place, shining more and more, until those long benighted isles shall all rejoice in the perfect day.

See that, like Moses, you follow, and faithfully instruct all to whom your care is to be unremittingly extended, to follow, the refulgent pillar of unerring guidance; and that, like Paul, you resolve, and immovably maintain the resolution TO KNOW NOTHING AMONG THE PEOPLE TO WHOM YOU ARE SENT, SAVE JESUS CHRIST AND HIM CRUCIFIED.

Messrs. Chamberlain, Holman, Whitney, Ruggles and Loomis, the apostles of the Lord had their helpers. Gaius their host, and of all the church, Luke the beloved physician, Marcus, Urbane and Tertius, were helpers. Their witness is in heaven and their record on high. To the same high and holy work you are designated as helpers; and the same immortal meed is set before you. See that you so run as to obtain. Whatever you possess of various arts and knowledge, and facilities, is to be held as inviolably consecrated to the service. All will be needed in the different parts of the work; and all may be turned to important account. To you it will belong to strengthen the hands and encourage the hearts of the missionaries; to do what you can in your several spheres for the maintenance of the mission, and for the instruction, improvement and happiness, temporal and eternal, of the poor pagans of the isles, and very particularly of the rising hope of their families, of their nation, and of the church; and to show to them and to the world that, in the various occupations of life, men may turn all their talents, and all their labors, and all their cares, and all their sufferings, to the honor of Christ, and to the highest happiness and glory of themselves and their fellow beings. All this however you can do, only by keeping quietly each one in his own

place,—pursuing cheerfully each one his proper business, and bearing joyfully each one his own burdens, and affectionately the burdens of others.

Remember the Lord Jesus. *Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich: though he thought it not robbery to be equal with God, yet he appeared in the form of a servant, and went about doing good, and meekly bearing the contradictions of sinners against himself.* Remember too that word of his, *He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.*

The beloved females of the mission are not to be forgotten. It was not in regard to things merely temporal that woman was designed, by the sovereign goodness of the Creator, to be an help meet for man; nor is there any law of heaven for excluding the sex from the participation for which the same sovereign goodness has fitted them, in the toils and perils, the joys and the glories of recovering the common race, lost in consequence of her being deceived who was first in the transgression.

When the Son of God was on his mission, woman,—many women testified the deepest interest in it, ministered to him of their substance; attended him in his journeyings and labors; and even followed him, when his disciples forsook him and fled, and earth and heaven were in dismay;—followed him out to the scene of his crucifixion. They loved the Saviour; loved his cause; and were happy in *doing what they could* for him. And among the helpers of the apostles were Phebe, a succorer of many and of Paul himself, Priscilla, who was not less forward than her husband to expose her own life for the safety of the same apostle,—Mary, Tryphena, Tryphosa, Euodias, and the beloved Persis; all of whom labored much in the Lord; and their names are recorded with marks of distinguished approval, for a sweet memorial to everlasting ages; and before the throne of God and the Lamb they

share in the imperishable honors and felicities of apostles and martyrs.

These favored daughters of Zion then, who with so much tender cheerfulness, have given themselves to their Saviour and Lord for this arduous service, are not without warrant for thus leaving the world to its own opinions and pursuits. He, it is not to be doubted, kindly approves and accepts this sacred self-devotement and these many sacrifices; and they may assure themselves that by the directors and patrons of this great enterprise, they are regarded and will be remembered with most affectionate confidence and interest, as an important part of the mission.

Upon them, under Providence, depend in no small degree its comfort, its harmony and its success. In the domestic concerns, in the education of the heathen children, in the various cares, and labors, and trials of the mission, by their assiduous attentions, their affectionate offices, their prudent suggestions, their cheering influences, and their unceasing prayers, they will help the brethren. And to them it will belong to show to the rude and depraved islanders an effective example of the purity, and dignity, and loveliness, the salutary and vivifying influence, the attractive and celestial excellence, which christianity can impart to the female character.

John Honolii, Thomas Hopu, and William Kanui, little did you know when you left the dark dwellings of your nativity, for what purpose you were coming to these distant shores. Little did you think that you were to be born again; to be made the children of HIM who created the earth and the heavens,—the Everlasting God, whom your fathers had never known; and to become heirs to an inheritance, incorruptible, and undefiled, and which fadeth not away. But the purpose was all known to Him *who leadeth the blind by a way they know not; and is found of them that seek him not.* Unspeakable is the grace which he has bestowed on you; unspeakable and everlasting are your obligations to him.

It is not, however, for your sakes only, that this grace

has been conferred. It is to be gratefully recognised and hailed as a precious earnest of exceeding riches of mercy to be ere long bestowed upon your nation, and to descend with multiplying blessings to successive generations.

You go back to your native isles with the richest treasure which the high possessor of heaven and earth could place in your hands. You must go with your own hearts filled with this treasure; and burning with the desire, and fixed in the purpose of communicating it to your poor perishing relations, friends, and countrymen. To them you are to carry back good tidings of great joy; and to make known all that you have here learned of utility or importance, for the life that now is, and for that which is to come.

What could have been the feelings of Opukahaia, had he lived to see this day? He does live; and he does behold this day: and amid the ten thousand times ten thousand before the throne of God and the Lamb, he is raising a new and immortal note of praise for the light which is dawning upon Hawaii and the kindred isles.

You will never forget Opukahaia. You will never forget his fervent love, his affectionate counsels, his many prayers and tears for you, and for his and your nation. You saw him die; saw how the christian could triumph over death and the grave; saw the radiant glory in which he left this world for heaven. You will remember it always; and you will tell it to your kindred and countrymen who are dying without hope.

To the hearts of many thousands in this land, beloved young brethren in Christ, you are dear; they have borne you often before the mercy seat of heaven: and upon you as the first fruits of the Sandwich Islands, to Christ, hopes of unutterable tenderness and interest are placed. Oh, should you disappoint these hopes! Should you, the first of your nation who have had the privilege to know and confess the TRUE GOD AND ETERNAL LIFE—should you turn away from Him, make shipwreck of your faith, and plunge again into the corruptions of your former state of *ignorance*, earth and heaven might be moved! But who

can tell the temptations that await you? And whose heart does not tremble, while it hopes concerning you.

Put on, dear youths, the whole armour of God, that you may be able to withstand in the evil day. We beseech you and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so you would abound more and more. And this we pray, that your love may abound yet in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence, till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God.

Beloved members of the mission, male and female, this christian community is moved for you, and for your enterprise. The offerings, and prayers, and tears, and benedictions, and vows of the churches are before the throne of everlasting mercy. They must not be violated; they must not, cannot be lost. But how can you sustain the responsibility? A NATION to be enlightened and renovated; and added to the civilized world, and to the kingdom of the world's Redeemer and rightful sovereign! In his name only, and by his power, can the enterprise be achieved. In Him be all your trust. To Him, most affectionately and devoutly, and to the word of His grace, we commend you.

By the Prudential Committee,

S. WORCESTER, *Secretary.*

Boston, October 15, 1819.

See Appendix A.



INSTRUCTIONS

From the Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Rev. ARTEMAS BISHOP, Rev. WILLIAM RICHARDS, and Rev. CHARLES S. STEWART,—MESSRS. ABRAHAM BLATCHELY, JOSEPH GOODRICH, JAMES ELY, LEVI CHAMBERLAIN,—Miss BETSY STOCKTON,—STEPHEN PUPUHI, WILLIAM KAMAHOUA, and RICHARD KALAIULU, natives of Hawaii.

DEARLY BELOVED IN THE LORD,

Having devoted yourselves for life to the service of Christ among the heathen, you are convened in this city to embark for the field of labor which has been assigned you, and upon which your eyes have been fixed with earnest desire and fond anticipations. On the morrow you expect to commence your voyage to the Sandwich Islands, there to be united with the beloved brethren who have been importunately calling for fellow-laborers.

Your object is the greatest, which can employ human agency. You go to proclaim the gospel as heralds to those, who never till lately even heard of Christ as a Saviour; who never listened to the offers of pardon, nor had any just conceptions of themselves as immortal beings, or of God as the moral governor of the universe.

On such an occasion, assembled in this house of prayer, surrounded by a multitude of your christian friends, who take the liveliest interest in the success of your mission and in your personal welfare, you will receive with peculiar sensations the last counsels and instructions, which the Prudential Committee, speaking in the name and behalf of the christian community, will ever be able to give with the living voice. These parting counsels you will regard as the result of a truly paternal solicitude for you as individuals, and for the advancement of the cause in which you are engaged. Permit me here to refer you to the instructions, delivered three years ago to Messrs. Bingham

and Thurston and their associates when about to lay the foundations of the mission to which you are assigned. These instructions were drawn up with great care and ability, with great wisdom and unction, by the late lamented Corresponding Secretary; there is not a word in them which the Committee after their experience respecting this mission, would wish to have altered. Several topics there discussed at some length, need not be introduced here.

A subject of prime importance to the success of any combined exertions is the *preservation of union among those who labor together*. Our Saviour has laid it down as a fundamental principle, of universal application, *that a house divided against itself cannot stand*. This principle is to be kept continually in view, by all who take part in missionary operations. A holy union of heart, of enterprise, of labor, is to be cultivated by every practicable method. Among the means of carrying on this spiritual cultivation the following are thought worthy of particular consideration.

If you wish always to be of one heart and one mind, you will aim, in the first place, to become *eminent for piety*. This is, indeed the grand ingredient in every truly excellent character; but it operates with peculiar efficacy, to bring together and hold together all who live under its divine influence. As God is the centre of all perfection, and the source of all beneficent activity, they who live near to God cannot live at a distance from each other. As God is love, they who enjoy communion with him, cannot but cooperate most cheerfully and harmoniously in every labor of love. When piety gains the ascendancy all the elements of disunion are controlled, if not rendered inoperative, or utterly extinguished. Aspire, then, to such attainments in piety, as shall lift you above those little interests, which may endanger the peaceful and united prosecution of your work.

Secondly, the eager pursuit of a great common object is a strong bond of union. Such an object, worthy of *your most strenuous* and unremitted efforts, is ever be-

fore you. The conversion and salvation of the islanders to whom you are sent—to be accomplished, so far as human agency is concerned, by the preaching of the gospel, the establishment of schools, and all the means of imparting religious knowledge,—furnish an object of sufficient magnitude to claim your greatest exertions. Keep this in view, as a goal to which you should be advancing with quick and regular steps. In your most retired meditations, as well as your conferences with each other, let the question often recur; “How shall we do most for the object of our desires and hopes? How shall these perishing immortals be saved? By what new and more effectual process can their consciences be enlightened, their hearts affected, and their lives adorned by the practice of christian virtue? How shall the power of sinful habit be counteracted, and that great moral change be produced, which is forcibly described in the scriptures as a death unto sin and a life unto righteousness?”

By inquiries such as these, and by corresponding efforts, you may hold the success of your joint labors in so prominent a view, that your common object shall cast into the shade all other objects on this side of heaven. Especially will this be the case, if by extraordinary vigor and diligence you make visible progress in your work. Let this be your constant aim and your high endeavor.

Again, it will greatly conduce to your proceeding in your vocation with united counsels, if you cultivate the most endeared personal friendship, founded on religious principle. By friendship we here mean something very different from what the world dignifies with this name, and something very different, also, from the mere charitable opinion, concerning each other, that you are christians. We mean something which will induce you to cherish each others happiness with the tenderest anxiety; to improve each others good qualities, and regard such improvement as a common gain; to aid each other in removing any defects of character, which may be apparent; especially those, which seem to be at variance with the employment of a missionary; to watch over each other

as christians, as fellow-laborers in a most important field, as persons destined, with the favor of Providence to lay the foundations of christian society in many a dark neighborhood. Consider not such an oversight as an irksome restraint, but rather as a delightful duty, a mean of spiritual advancement, a source of happiness here, and a preparation for future glory. Let your confidence in each other be entire at the commencement; and let the result show, that it was deserved, and that it remained, as time elapsed and it was put to the test, not only unimpaired, but strengthened and confirmed. True christian watchfulness, however strict and faithful, will never diminish the care, which each maintains over his own soul. Far otherwise, it prompts to self-examination, to self-denial, to a holy emulation in regard to the possession of these virtues, which it urges upon others. As it springs from the purest benevolence, its universal tendency is salutary.

By cultivating the friendship, which is here recommended, you will arrive at that desirable point in christian experience, where each will think little concerning his own things,—much concerning the things of others,—but most of all concerning the things of Jesus Christ.

Another powerful mean of promoting union is to entertain a salutary dread of disunion. To a person little acquainted with the history of men and of christians, it would seem unnecessary, or improper, even to allude to the possibility of disunion among those, who are embarked in the most glorious and beneficent of causes, and who are held together by so many bonds, which would seem indissoluble. But if we look into the New Testament, we every where find exhortations to peace, to unity, to brotherly love, and dissuasives from strife and division. What does all this imply, but that men generally, and even the best of men, are in danger of suffering from divided counsels and divided efforts;—from alienation of affection, the fruitful parent of a thousand evils. As truly converted persons may be said to persevere through a salutary dread of falling away, you may very properly stimulate yourselves to a closer union by considering how mel-

ancholly and disastrous it would be, if your enjoyment should be marred by division; or by a coolness, which should neutralize your exertions, and quench your zeal.

Should this unhappily be the case, it obviously could not be concealed from the people among whom you labor; nor from the numerous visitors at the islands; nor from your friends in this country; nor from the christian public of Europe and America; nor from the enemies and opposers of missions. How deplorable such a result would be your own feelings will represent more forcibly than words can do. That you may justly estimate this subject, be much conversant with the writings of Paul, that illustrious missionary to the gentiles, who was fitted by long personal experience and by the teachings of the Spirit, to point out all the dangers to which you are exposed, and to be your guide as the first preachers to an untutored people. Let such exhortations as the following be deeply engraven on your hearts; "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." "Look not every man on his own things, but every man also on the things of others." "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

The description in the clause last quoted, is eminently true of every heathen people. However they may differ as to temperament, habits, and manners, in regard to spiritual objects they are all *crooked* and *perverse*. Among such people it is peculiarly necessary, that you should *shine as lights*, casting a mild and heavenly radiance all around you, and dispelling the darkness of ages. But how can this be expected, unless you are most cordially united among yourselves, and most tenderly attached to each other? Marching forward to the spiritual conflict under

one steady impulse, and keeping your eyes fixed on the captain of your salvation, the victory is sure; but if your ranks are broken, and your attention diverted from your leader, your force will be destroyed, and a most disastrous overthrow can hardly be avoided.

Let it then be resolved, and let the divine blessing be invoked upon the solemn resolution, that as children of God, as missionaries to the heathen, as fellow-laborers in the same field, you are one; one in purpose, one in affection, one in action. Thus will you be prepared to enter, with the proper spirit of missionaries, into the necessities of the people to whose benefit your lives are devoted.

These people you will find in the greatest possible want of instruction. Though they burned their idols, and discarded their odious and abhorred superstitions, before the first missionaries reached their shores,—an event altogether unprecedented in the history of man;—their minds are still in utter darkness as to religion, their hearts are under the influence of depraved passion, and their lives are deformed by gross vices. Painful indeed it is, to behold any portion of our race in such a debasing subjection to the god of this world. But we are not to shrink from a knowledge of the true state of things, when that knowledge is essential to the best performance of our duty.

Though your brethren already in the field have communicated some general notions of God, of Providence, and of the gospel, to some individuals around them; yet the mass of the inhabitants you must expect to see still remaining without hope. Some preparations may have been made toward conveying instruction, both by means of interpreters and in their own language; but the progress of divine truth among pagans, speaking a strange tongue, and not even having any language adapted to moral subjects, must be slow at first. You must therefore consider, that so far as the arduousness of the work is regarded, you and your brethren are to commence the business of general instruction. Before any great results can be expected, the rudiments of moral truth must be brought to the minds of *multitudes*; the conscience is to be formed and enlight-

ened; the heart is to be assailed by the simple, yet commanding, motives of the gospel. Man's native sinfulness and wretchedness are to be fairly exhibited; the pardon of sin is to be proclaimed; the love of Christ displayed;—the atonement with all its blessings described; and the destinies of eternity presented to the mind. Your reliance on the pure doctrines of revelation must be firm and undeviating. No other doctrines, no other moral process but the preaching of these doctrines, will ever prove a remedy for the diseases of the soul.

In your intercourse with the natives of the island, you will labor to convince them that you are their friends. This you will do not by declarations and professions merely, or principally; but by unwearied labors for their good. It is an established principle in the Providence of God, that men will at length discover disinterested kindness. None are so low in the scales of intellect; none are so barbarous in their manners or disposition, as not to know the proofs of genuine friendship. False views may be entertained at first; interested persons may excite prejudice; having been often deceived may induce caution and jealousy; but a long course of beneficence will be a testimony to its own excellence, which cannot be resisted. Among the most untutored people, individuals will be found, who are shrewd observers of human conduct, and have a keen discernment of character and motives.

The way to secure the confidence of these natural leaders, is to feel an earnest desire for their good, and the good of their people; to labor patiently, unremittingly, and with increasing zeal for this object; and to show in the expressive language of the apostle, that you seek not theirs, but them.

You are to abstain from all interference with the local and political interests of the people. The kingdom of Christ is not of this world, and it especially behoves a missionary to stand aloof from the private and transient interests of chiefs and rulers. Inculcate the duties of justice, moderation, forbearance, truth and universal kind-

ness. Do all in your power to make men of every class good, wise and happy.

Let it be apparent, also, that you have nothing to do with traffic, or gain; that far nobler objects brought you from your native land; and that you regard all that the world has to offer as of very little value compared with the salvation of a single soul. In any discussions and claims concerning property, whether the persons interested be natives or foreigners, take no part. This may be a subject of considerable importance, in the present state of things at the islands, where you are to reside.

To visitors and occasional residents, whether from this country or any other, show yourselves kind, affable and obliging. Conciliate their esteem by the usefulness of your lives. Give no occasion for any report, unfavorable to the work to which you are devoted; and if your designs should be misrepresented, or even your characters defamed, you need be under no apprehension, but God will vindicate your cause.

Nothing will so speedily convince the natives of the excellence of your mission, as a laborious attention to its appropriate duties. Untutored people are almost universally idle in their habits, prodigal of time, and prone to dissipation of almost every kind. A life of industry, therefore, spontaneously exerted, and persevered in from motives of public utility, is to them a singular phenomenon; and one which makes a striking impression on their minds. Be urgent, then, in preaching the gospel, in teaching the young, and in every branch of useful labor, which your various faculties and acquirements will enable you to accomplish. You will feel that no time is to be lost. Even now, almost while I am speaking, intelligence is received, that your services are imperiously demanded; that your arrival will be hailed as the signal for new establishments; that the schools are increasing; that on the first Monday of last January, the printing of an elementary school-book was commenced, in a language never before reduced to writing; and that the number of readers will

be multiplied faster than the translations and printing can be executed.

We know, dear brethren, that you burn with an anxious desire in the high and holy ministration of raising a perishing people from their degradation and ruin, and of inducing them to accept the blessings of christianity and civilization. We know that you will count with solicitude the days and the hours, which must intervene, before you can engage in this divine employment.

But while you eagerly teach letters to the rising generation, and attempt to form habits of industry, and order, and domestic virtue in your pupils, you will never give countenance to the popular error that men must be civilized before they can receive the gospel. You are well aware that an ignorant and heathen people never can be civilized without the gospel. There has not been an instance, since the first promulgation of christianity, of a barbarous nation brought into a state of well regulated society, unless by means of motives, which true religion alone can furnish. You may, indeed, easily prove to a heathen and a savage, that good laws, wholesome restraint, constant occupation, and a regular discharge of the domestic duties, are favorable to the enjoyment of this life; but when your proof is ended, what have you accomplished?

“Alas! leviathan is not so tam’d.”

All the motives which can be drawn from this world are entirely vain and ineffectual to reclaim from a vagrant life, to restrain unbridled passion, to soften ferocity, and to implant a controlling principle, which shall operate in the whole conduct. You will not leave out of your estimate that religion which came down from heaven, and which is incomparably the most powerful agent in transforming the human character; the only agent, indeed, which can make a thorough transformation. What! shall God be excluded from operating on the souls which he formed, by means of the truth which he revealed for that very purpose? Shall Christ have no share in bringing to virtue and to happiness the immortal beings whom he died to save? Shall the Holy Spirit be

debarred from exerting the most beneficent agency, till man's wisdom shall have prepared the way by a process, which he fondly hopes will end in civilization? You indulge not, my brethren, in these dreams of a vain philosophy. You have not so learned the gospel. Preach, then, the glad tidings of Christ's pacification. Make known the character of God, as the great and holy one, who is infinitely opposed to sin in every form, and who will call every work into judgment with every secret thing. Describe the character of man as it is, depraved, unholy, and enslaved to sin; and you need not fear but its likeness will be recognized. Urge sinners of every class and condition to *flee from the wrath to come*. The plain truths, which are important to salvation are as easily understood, even by the rudest people, as the plainest principles of morals, or the elements of human science. Rely on the means which God has appointed, and you will not fail of ultimate success. If God should honor your instrumentality as preachers of the gospel, civilization, purity of morals, refinement of intellect and of manners will follow of course.

The question whether God will use human instrumentality in the conversion of heathens, is not now to be settled. You know the promises, you know on what occasion, and by whom, the command was given; "Go ye into all the world and preach the gospel to every creature:" a command perfectly intelligible, and of universal obligation, so long as there is a christian to hear it, or a pagan to be converted. This command would alone be altogether decisive; but it is supported by the whole tenor of prophecy, and by the broad principle of christian benevolence. It is only by obedience to this command that any part of the heathen world has been converted to christianity. It was by the labor of missionaries that all the nations of Europe, and our ancestors among the rest, were brought many centuries ago within the hearing of the gospel. And now, within a few years past, what astonishing exhibitions of the power of divine truth on the hearts of heathens, *have been made* in South Africa, Sierra Leone, Bengal,

Ceylon, the wilderness of our own country ; but especially in the Society Islands. The instance last mentioned must be peculiarly interesting to you, as the circumstances of the inhabitants greatly resembled those of the people to whose service your lives are devoted.

The change in the Society Islands is not only more extensive, than the most sanguine friend of missions ventured to predict, or even to hope ; but the universality of the change, within the short period of ten years since it began, is unexampled in the history of christianity. A nation of stupid idolaters, enslaved to the most degrading superstitions, have become a christian people, regularly observant of the Sabbath and of public worship, habitually practising family prayer, and many of them giving satisfactory evidence of personal religion. A nation of idle and dissolute savages have become sober, chaste and temperate. From being false and perfidious, intriguing, revengeful, cruel and malicious, they have become honest and faithful, placing confidence in each other and showing themselves worthy of confidence. A few years since they were totally ignorant on all moral subjects ; now they are well instructed in religion, formed into churches, meet for the worship of God in buildings which their own hands have erected for the purpose, and multitudes read in their own language the wonderful works of God, translated and printed by missionaries on the spot.

These facts are familiar to you, my brethren ; you know the evidence on which they rest to be incontrovertible. I recount them, not to inform your minds, but to cheer your hearts on the present solemn occasion, with these specimens of what may, by the divine blessing be accomplished through your agency. Lift up your voices, then, daily with the importunate supplication, that the mighty works which the Redeemer has wrought in Tahiti and Eimeo, the same he would also perform in Kauai and Hawaii.

You take with you, as an interesting part of your family, three natives of Hawaii ; who having received the benefit of christian instruction at the Foreign Mission School, and having, as we trust, experienced the power

of divine truth upon their hearts, are now about returning to the land of their fathers. These youths are committed to you as a precious deposit. They will be exposed to many dangers and temptations; and the utmost vigilance, both in you and in them, may be the means which God will use in preserving them. When further instructed, they may be of important service, in the various departments of your work. Cherish them most kindly and tenderly, not only as pupils, but as christian brethren; and may the great shepherd recognize them as lambs of his flock, and bring them to his fold.

To you, dear brethren, and to the beloved companions of your bosoms, the partners of your joys and sorrows, are these instructions given, with most affectionate desires for your welfare. They are addressed to you jointly, and severally, so far as they may be applicable to your respective circumstances and relations.

And now, in conclusion, we remind you of the high embassy on which you are sent. Always remember the dignity of your calling. This will not cherish pride. It will rather be a perpetual prompter to humility. Let who will mistake the nature of the missionary office, be sure that you never forget it yourselves.

Though your first responsibility be to Christ, as the Lord of missions, under whose authority you act, there is also a responsibility of no light character to his church on earth. Yes, dear brethren, the friends of missions in our own land have a hold on you, which they will never consent to relinquish; and you are thus laid under obligations, from which you never can be absolved. Nor are you to look at this country alone, when you contemplate the effect of your labors, your reputation, your influence upon the great christian public. Such is the facility with which missionary intelligence is communicated, and such the eagerness with which it is received, not only here, but in every part of Great Britain, in many parts of Continental Europe, and at all the missionary stations in every region of the world, that your character is the common property of christendom, and you act under the perpetual inspection

of immense multitudes of the children of God ; including in their number many of the wisest and best of mankind. Think not, that because you traverse eighteen thousand miles of ocean, you will therefore be unnoticed and alone.

In the present state of missionary exertions, every member of the mission family has it in his power to aid, or to injure the cause, to an extent greater than words can describe. Should any of your number prove essentially defective in christian and missionary character ; my heart recoils at the thought ; should your conduct bring reproach upon that holy enterprize, in which you are embarked ; you will not only clothe in sackcloth the friends of the Redeemer throughout our widely extended country ; but as the pages of the missionary magazine are turned over, by people in remote climes, and of different languages, you will fill with sorrow the heart of many a Scottish peasant, as he sits down to solace his evening's fire-side, and falls unexpectedly upon your disastrous story ; you will wring tears from many a pious widow in Switzerland—I had almost said from the very rocks, which overhang her humble habitation. The converted Tahitian will stand aghast and confounded, when he hears of your fall ; and your brother missionaries, in so many distant regions, will hang their harps on the willows ;—their hands will be paralyzed for a season ; their mouths will be silent, unless opened for the melancholly exclamation, *Tell it not in Gath.*

But of this sad picture there is a delightful reverse. If you adorn the doctrine of God your Saviour in all things ; if you are found faithful, and laborious, and devoted servants of Christ ; if each revolving year bears cheering testimony of your perseverance ; if your christian virtues shine with greater and still greater brightness ; whatever your immediate success may be, every page of your history will be read with unspeakable interest by the thousands of our Israel. Your exemplary devotedness will kindle new zeal, when known at the monthly assemblies, at which prayer is offered for the conversion of the heathen. It will strengthen your fellow-laborers in India and Ceylon,

in our western wilderness and in Palestine. The joyful tidings of your success will penetrate the desolate regions of Kamschatka, and meet the enterprising missionary, as he traverses Siberia or fixes his dwelling place on the shores of the Caspian. And when it shall be told that your divine Master has removed you from the field of your labors on earth, though the tear of friendship may dim the vision for a moment, a smile of heavenly origin shall fix upon the countenance of survivors, while they think of your triumph, and your eternal reward. Indeed, my brethren, "you are made a spectacle to angels and to men." The missionary vows are upon you; and you cannot go back. But were it possible that you should hesitate on the subject, it were better, infinitely better, that you should abandon your long cherished design now, than at any time hereafter. You have voluntarily offered yourselves, after much self examination and prayer for the service of Christ among the heathen. He graciously accepts every cheerful sacrifice, made from a tender regard to the souls for whom he died; and in the great and solemn day, when your labors of charity and kindness to the people of Hawaii shall be recognized, He will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

By order of the Prudential Committee,

JEREMIAH EVARTS, *Cor. Sec. and
Clerk of the Prud. Com.*

INSTRUCTIONS

From the Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Rev. LORRIN ANDREWS, Rev. JONATHAN S. GREEN, Rev. PETER J. GULICK, and Rev. EPHRAIM W. CLARK,—Messrs. STEPHEN SHEPARD, and GERRIT P. JUDD,—Misses MARIA OGDEN, MARY WARD, DELIA STONE, and MARIA PATTEN,—GEORGE KAILAA, HENRY UKALIMOA, JOHN P. LAAULANA, and SAMUEL J. PALU, natives of Hawaii.

MY CHRISTIAN FRIENDS,

Before addressing the missionaries, who are now to receive in public a few words of parting advice from the Committee, it may be proper to mention the occasion of the present reinforcement, and the special services which will be expected from the individuals who compose it.

The missionaries now at the Sandwich Islands have found, in the good Providence of God, the natives more ready to hear the gospel, than could have been anticipated. All the people seem desirous of knowing what the Bible contains; and very many enter with deep seriousness into religious inquiries. Not a few seem to manifest a truly christian spirit. It is extremely desirable, that a tribe of men, in such circumstances, should receive prompt and efficient aid in escaping from the snares of Satan, and entering upon the path of life. Now is eminently the time, in regard to this mission, for keeping up the impulse which has been given. The laborers in the field have, therefore, and with the greatest propriety, urged the importance of a large reinforcement.

There is another consideration, which will not be deemed trivial, by any man of a generous mind. Our brethren at the islands have, for two or three years past, been suffering from the cruel opposition of unreasonable and wicked men. This opposition, though it should excite the sin-

cerest compassion for the guilty authors of it, must be counteracted and checked, or the condition of the natives is hopeless. There are two ways, in which a most salutary check may be imposed, viz. by increasing the moral power of the mission, bringing it to bear upon the hearts and consciences of visitors, and by causing all classes of residents to feel, that they act in the full view of the civilized world. In regard to both these objects, no measure promises to be so effectual, as to increase the number of evangelical laborers.

The Committee have for some time been desirous of doing this; and now have the happiness of presenting to their christian friends of this assembly *sixteen individuals*, who have been appointed to a service so desirable and so important, after having deliberately consecrated themselves to the work. In this number are four ordained ministers of the gospel, a physician and a printer. The whole number may be considered, to an unusual extent, a representation of the American churches, who are embarked in this great enterprise. Two of the ordained missionaries received their theological education at Andover, and two at Princeton; and in the whole number is one or more from seven States of the Union. The Atlantic region, and interior States, and the vast country beyond the Alleghanies, now unite in sending from their own borders living epistles to the gentiles. Beside the sixteen individuals, to whom allusion has been made, four natives of the islands, who have spent several years with us, and of whom the hope is entertained, that they have become experimentally acquainted with the gospel, are now about to return to the land of their fathers.

Who that regards the embassy, on which these representatives of the churches are sent, but must consider the spectacle before us interesting and delightful. As an expression of sympathy for our brethren, and of love to the heathen; as an exhibition, though on a small scale, of what our country can do for the benefit of distant nations; as a tribute of christian affection, cheerfully rendered by *remote parts* of our widely extended community; as a re-

cognition of that indebtedness to our fellow-men, which the gospel imposes, and which has been accumulating such fearful arrearages against us ; and as one of the blessed fruits of united counsels and brotherly cooperation — the present mission family goes forth to the islands of the great ocean.

And now I proceed to address myself to those, for whom this assembly doubtless feels a peculiar interest.

Dear christian friends of the Mission Family,

Having deliberately considered the condition of the pagan world, and reflected upon the last command of the ascending Saviour, you have cheerfully consecrated your faculties, your time, your lives, to the special service of promoting the success of the gospel among the heathen. To this service, however, you are not self-appointed ; but you have been called to it by the approving voice of the churches to which you have belonged, of the circles of religious society in which you have moved, of the ministers and instructors by whom you have been guided, and of the Committee, to whom this responsible duty has been assigned. You stand, therefore, in a most important relation to the church of the living God. Your station is eminently a public one. You form a connecting link between christendom and the countless millions of unevangelized men. In your character and in your conduct, you unavoidably bear the destinies of thousands, and ultimately of millions. “No man liveth to himself, and no man dieth to himself,” least of all the man, or the woman, who is set forward as the visible representation of christianity before thousands, that have just opened their eyes to behold the beauty and the glory of moral subjects ; the man, or the woman, whose reflex influence upon this country, if such as it should be, will carry blessings in its train for generations to come. When you think upon this high and sacred calling, these extensive connexions and dependences, and these mighty influences, which take hold of eternity, you will not deem it strange, that we feel a peculiar solicitude that you live, and labor, and act in

such a manner as shall obtain the gracious approbation of your Divine Master, while your holy example leads converted pagans in the way to heaven.

The occasion will not permit us to say more than a small part of what is worthy of your most serious attention. The New Testament is the great directory of christian missionaries. To that we solemnly commend you, as to an inexhaustible treasury of wisdom. It is proper, however, that the conductors of missionary operations should urge different topics at different times, according to changing circumstances. You are referred, for direction on many points, to instructions given on similar occasions, to your predecessors in the same mission; and I cannot do justice to my own feelings without mentioning, as worthy of honorable distinction, the documents respecting the duties and qualifications of missionaries, which have been published, within a few years past, by the Scottish Missionary Society. These you are requested to read with solemn and prayerful attention.

You will bear us witness, that you have not been urged into this engagement by the Committee, and that you have not been flattered with the hope of ease, or emolument, or distinction, or worldly enjoyment of any kind. Nor do you entertain the thought, that, by your voluntary sacrifices, you are to make an atonement for your sins, or for the sins of others. Nor do you expect to get a great name among men. Were this the design of missionaries, it would be utterly defeated in a vast majority of cases; for where a multitude are engaged, as will soon be the fact, it is impossible that more than a few should be distinguished in this busy, changing, talking world; and this distinction, whatever it might be for a few years, is altogether too contemptible to be an object of pursuit for a christian. There is a distinction, indeed, which you should seek—that of having your names written in the Lamb's book of life; but this you will share with the humblest christian in your native land, as well as with the converted islander, who was never known on earth beyond his little circle. And there is another distinction, to

which the word of God authorizes you to direct your aim ; it is that of being numbered with those, who turn many to righteousness, and who will shine as the stars forever and ever.

But you go not abroad for yourselves. On the contrary, you take up the cross and follow Christ in the great work of the regeneration of a world. You go in obedience to what appears to you an imperious call of duty, and in the discharge of this duty you expect to find your happiness.

Trials will doubtless await you. What will be their precise nature, it is impossible for man to foresee. It is not likely that exactly the same trials will befall you, as have been experienced by your brethren now at the islands. It is not probable, that violent men will be instigated to murder you and pull down your dwellings. This sort of experiment will hardly be tried again ; and if it should be, you may put your trust in God, and confidently expect to be preserved as your brethren were. You are not to be particularly anxious about external troubles, such as ship wreck, sickness, or the opposition of wicked men, or such as the privations of a missionary life, the dangers of an untried climate, or the longing after friends and home. By these you may indeed be tried ; but I would especially guard you against spiritual foes from within and without. Watch and pray against unbelief, coldness of heart, blindness of mind, deadness of feeling. If all be safe and sound within ; if you have no distrust of God's promises, no misgivings about the worth of the cause in which you are engaged, no disposition to keep back any part of the price, you will be sustained under pain, and weakness, privations and persecution. It is commonly the fact, that men are tried in a manner which they never anticipated. Be prepared, therefore, for every thing, which your heavenly Father may see fit to bring upon you, without anxiously desiring to know what will be the form, and how great the pressure of your trials.

The christian world has arrived at that stage in the progress of things, when the attention of all thinking men

is directed to the missionary enterprise. Multitudes, who were born in nations called christian, and who would not dare to speak otherwise than respectfully of Christ and his religion, are yet allowing themselves to exult in predicting the entire overthrow of all missionary operations. They say, that heathen nations must always remain in their heathenism; and that ignorant and superstitious communities must always remain ignorant and superstitious; and that vice must always have its votaries, and receive its hecatombs of human victims. Faint-hearted and undecided friends of missions also are full of apprehension on account of the number and magnitude of the obstacles to be encountered, and the weakness and imperfection of missionaries and other agents, and the vast expenses and sacrifices, which are involved in the prosecution of the work. You are not ignorant, that missionaries and the directors of missions are imperfect, and, of themselves, entirely incompetent to maintain a successful controversy with the strongest passions, and most inveterate customs of an ungodly world. Knowing these things, you will perceive the necessity of extreme caution, in all your proceedings, lest any thing be said or done, which would give courage and joy to the enemies of missions, while it sent fear and consternation into the hearts of the timid and irresolute. Take care that nothing be said or done, of which God will disapprove;—nothing, which might not be repeated on the house-tops, without raising a blush on your cheek, or causing the breast of your friends to heave with a sigh. In any new movements, act with great deliberation;—look at every subject, in its various attitudes and bearings; be not carried away by theories; seek counsel from the word of God; and ask direction from above.

Especially be careful not to do any thing, which will weaken the hands of each other, or of your associates in the work. Uphold and sustain each other with more than the compactness of the Macedonian phalanx. There is no need of division or disunion, of self-preference or jealousy. If absolute and perfect unanimity, on all great subjects, were impossible, the inspired missionary to the gen-

tiles, would not have so many times exhorted the great body of disciples to be of the same mind and the same judgment.

You may be thrown into the company of opposers, where even silence would be construed into a censure of your brethren; and where by a single sentence, or a single smile even, you might do more to injure the cause you love than you would be able to repair by weeks of arduous labor.

It is not necessary to tell you, at this late hour, that piety is indispensable to the happy prosecution of your work. Without it, you can neither hope to benefit your fellow sinners, nor be approved by God. But let me say, that *eminent piety*, a deep and *all-pervading sense of religion*, *evident progress in the divine life*, are to be sought, not for your own sake merely, but as the means of saving sinners. Where a man, of whom it could only be said that he was charitably deemed to be pious, would be the means of saving one soul, another, who sustained the character of eminent, thorough, all-pervading piety, would probably be the means of saving ten; and, in the same proportion, would be the general results of their different labors. Such is the fixed plan of the divine government, that you carry with you, as a part of yourselves, the immortal destinies of some of your fellow men. You cannot avoid shedding around you a salutary or a noxious influence; and this influence will be salutary or noxious, in proportion to the possession or the deficiency of piety. It is not enough that you *save your own souls*, (I use language authorised by an apostle,)—it is not enough that you *save your own souls*—you must aim at saving the souls of them that hear you, of them that see you, of all, to whom you can extend a beneficent hand. And is it not manifest, that in proportion to the holiness of your desires, the fervor of your prayers, the strength of your benevolence, will be the purity of your example, the constancy of your efforts, and the vigor of the general agency you will exert? The man, who lives and acts wholly for Christ, must see a blessed result of his activity. If he lives many years, he must see

many such results.' And why, my dear friends, should you not take a high aim, in regard to moral excellence, and a spiritual disposition? In this great warfare, in which you are enlisted, why should you not be valiant for the truth, and be numbered among the most faithful in "the consecrated host of God's elect?"

You are to remember, in this connexion, that though piety is indispensable, the missionary cause requires something more than mere religious feeling. There is work enough for the intellect. The whole process of evangelizing the world calls for the exercise of the soundest judgment, the maturest reflection — the most accurate observation. The great principles of missionary labor, are indeed, sufficiently clear in the New Testament; but the modes of their application must be various, in some proportion to the various circumstances, in which the different parts of the heathen world are found. Apply your minds, therefore, with all their vigor to discovering the best methods of getting access to unenlightened men — of gaining their confidence — of controlling their tempers — of forming and quickening their consciences — of reaching their hearts — of causing them to feel their responsibility as moral beings. Consider the best modes of introducing education among them — and of forming them into a reading, thinking, cultivated state of society, with all its schools and seminaries — its arts and institutions. As you advance, you will find a boundless field open before you, with ample scope for the highest talents devoted to the noblest purposes.

That you may be able to accomplish the greatest possible amount of good, it is obvious that the strictest economy of time should be practised. Should you be so happy as to stand in the streets of the New Jerusalem, with redeemed pagans to whom you have made known the message of salvation for the first time, how greatly will your happiness be increased by the presence of each individual, to whom God had enabled you to sustain this relation. Then will you be able to appreciate the privilege of *aiding in the work of redemption*. Then will you rejoice

in looking back upon any extraordinary efforts, by which you may have multiplied the number of those, to whom you have proved a benefactor—a spiritual adviser, consoler, and friend. Then will the true value of time appear—that precious season of residence on earth, when the everlasting states of men are to be fixed—and when a voluntary agency may be exerted by a humble individual to accomplish a greater good than to secure the temporal prosperity of all the states and empires in the world.

A similar regard should be had to economy, in the use of all the property placed at your disposal. To send forth missions to the remotest parts of the globe, and sustain them there, must unavoidably require considerable pecuniary resources. In the application and management of these resources the utmost care and fidelity should be apparent; not because money is too precious to be expended in this service, for no other service is so worthy of it; not because the salvation of a single soul is too small a compensation for the costliest expenditures, for our Saviour has settled that question once for all, and his decision is sustained by reasoning which combines the certainty of mathematical and moral demonstration: but you should feel constrained to use the wisest, the best, the strictest economy, from the simple consideration, that the pecuniary means at the disposal of missionary societies are entirely inadequate to answer pressing calls upon them. Of course, the application of such an economy, as will enable a mission to augment its efficiency, is like the adding of so much new power to the moral machinery now in operation. On this subject, *utility*, an enlarged regard to permanent utility, should be the criterion of true economy; and custom, fashion, and habits of personal gratification, should be allowed but little influence in the matter. You should consult your health, and seek the most advantageous preparation for future labor; and, in your general plans of economy, should look with a comprehensive view upon the wants of the world, and upon things as they will exist a thousand years after you are dead; and should sanction

that course by your example, which will approve itself to the conscience after the most thorough examination.

The Committee feel, with an increasing weight of obligation, the necessity of economy, in every department under their direct supervision ; and they urge it, without discrimination, upon all who are in any sense under their direction. But never has the duty of economy appeared more important, than since the late unexampled display of liberality, in the city of New-York, at the meeting of the Board. When men come forward to offer their thousands, then is eminently the time for the best application of every dollar ; for, beside other reasons, it is manifest that this confidence cannot be retained, unless by a course of the strictest integrity, and by undeviating conscientiousness in the use of every advantage thus offered. The money contributed in large sums, or small sums, is, with little exception, the fruit of hard labor, or of industry, diligence, and skill in business, or of deliberate and systematic retrenchment for this very purpose. It is consecrated to God, with the most benevolent design, and for the most noble object. It surely can not be necessary to add, that property thus devoted is neither to be wasted, nor misapplied ; and that attention to this subject rises to the dignity of a high religious duty.

Though the circumstances of this occasion do not permit us to go much into detail, yet there is one topic more, which we are unwilling to omit. I refer to the Christian Sabbath, and the manner in which you are to regard it. If there is any one thing evident to the considerate and pious man, it is that the sabbath is an institution of God — and that it is one of the most affecting memorials of his kindness to an alienated world — a manifestation of his incomparable wisdom, in adapting means for the establishment of a moral government. Whenever the light of the sabbath dawns upon you, let your hearts be filled with gratitude for this inestimable blessing. Remember that, without the observance of the sabbath, religion can never exert a commanding influence in a community ; and that, wherever the sabbath has been generally neglected, or per-

verted into a day of amusement, religion has sunk into a mere form, and piety has been extinguished.

Consider yourselves the founders of a new society, and think how much must depend upon your beginning aright, in this respect. Let it always be seen, that the sabbath, from beginning to end, is a different day from the other days of the week. As the individual, whose mind is habitually filled with grateful and adoring thoughts of God, who is constantly desiring the favors of God, and is cherishing a lively sense of the presence of God;—as such an individual is called *a man of God*: so let the sabbath, always devoted to the worship of God, to obtaining an acquaintance with his character, his will, his government, and to the restoration of his revolted creatures to his favor—let this sacred season present itself to the minds of all who observe your conduct as *the day of God*—a day supremely blessed in its influences,—the appointed time for the holiest aspirations to ascend to heaven, and for the choicest spiritual consolations to be shed abroad in the hearts of men.

Be not moved by the opinion of worldly men, or of luke-warm professors of Christianity, on this subject. But look at the nature of the case. See what man has to accomplish for himself and others, in this short life. Call to mind the example of Baxter and Brainard, Watts and Edwards, and all who were like them. Do these things, and you will be at no loss, in regard to the universal and perpetual obligation of the sabbath.

Finally, dear brethren, you may enter upon this service, without any misgivings as to the worth of the cause, or its rightful claims upon the best affections of your hearts, and the most strenuous labors of your hands. You go forth, in obedience to the command of Christ. On this foundation you may safely build. You go forth with the most affectionate wishes, prayers, and sympathies of the Committee, by whom you have been appointed. We cherish towards you a pleasing confidence, of which these public services are a sufficient testimony. The moral influence of this christian country is with you. All who love

our Lord Jesus Christ in sincerity, so far as they are correctly informed respecting your design and object, will wish you *God speed*. Prayers are ascending for you this evening in all the towns and districts, where you have resided; and they will continue to ascend, especially on the monthly concert, from thousands of assemblies, in which a lively interest will be felt for you, throughout every period of your future history.

You go under the authority of those precious words, *Lo, I am with you always even unto the end of the world*:—a charter which you will not misunderstand, and which will never be revoked. Under the mighty shade of this protection, you may always feel safe and happy, humbly expecting the presence of Him, who is exalted to be King in Zion, and who will acknowledge every sacrifice made from reverence to his authority, and love to the souls for whom he died.

Signed in behalf of the Prudential Committee,

JEREMIAH EVARTS, *Cor. Sec.*

Boston, Nov. 2, 1827.

INSTRUCTIONS

From the Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Rev. Messrs. DWIGHT BALDWIN, REUBEN TINKER, and SHELDON DIBBLE, and Mr. ANDREW JOHNSTONE.

MY DEAR BRETHREN AND FRIENDS,

You now present yourselves, in the presence of God and this assembly, to receive the parting counsels and directions of the Committee, by whose appointment, and under whose care, you are going forth to the heathen.

It is no new or sudden impulse that now operates upon your minds. Some of you have long considered yourselves as devoted to the service of Christ among distant nations; and all of you have directed your thoughts to the subject, for such a length of time, and with such seriousness and constancy, as to divest it of those appearances, under which it is first presented to the young and ardent. You regard the missionary life as a sober reality. You enter upon it as a series of voluntary labors and self-denials, which, as you have reason to expect, will have no termination while you live, and from which, as you hope, you will be received to the kingdom of your heavenly Father. You go to the heathen with a deep and affecting sense of their spiritual wants; — with a reverential regard for your Saviour's authority; — and with full confidence in his promise, that he will be with his servants always, even to the end of the world. You go as the messengers of the churches, as living epistles from the disciples of Christ in our favored land, to the suffering and perishing of our race for whom, as well as for ourselves, Christ died. You go on the benevolent errand of proclaiming the message of salvation — a message fraught with mercy in all its gradations, from the commencement of a deliverance from sin to the glorious consummation in life everlasting. You go

to the poor, the degraded, the despised, the lost, the friendless, the helpless, and, as the agents and almoners of Him, who possesses all the treasures of wisdom and knowledge, you offer them durable riches, the most glorious elevation of character, everlasting honor, with the friendship, aid, and unchanging favor of God. You go to stand by your brethren, who have been sometime in the field, to succour them when ready to faint, from having borne the burden and heat of the day; to unite with them joyfully in gathering the first fruits of the early harvest; and to solace their minds with the thought that, when their labors shall have terminated, others will carry on the work, which they have so auspiciously begun.

In this attitude you stand. By such hopes are your bosoms swelled, and by such prospects are you surrounded. Verily, your steps take hold on eternity. You are dealing with precious and immortal interests. Your conduct must have an influence, for good or for evil, on many of your fellow-men. You cannot think it amiss, therefore, and this assembly will not think it amiss, that you should be publicly and solemnly addressed on this occasion.

Beside the general importance of the objects to which you are devoted, there is another consideration, which makes it proper that the Committee should address you publicly. I refer to the public relation, which subsists between missionaries and those to whom the friends of missions have intrusted the responsible service of sending forth, superintending, and directing evangelical laborers. However inadequately we may discharge the duties assigned us, it is proper that these duties should be publicly recognized. How arduous the suitable supervision of missionary concerns is, the great body of Christians have little apprehension. Even you will probably never know, though after a few years you may have had such experience as will enable you to imagine, with what trembling solicitude despatches from missionary stations are frequently opened;—how the heart sickens, and almost faints, lest evil tidings should arrive, and lest, through the opposition of wicked men and the wiles of Satan, or the inju-

ditions management of the Committee, or the imperfection of missionaries, or the removal of valuable men by death, or some other adverse occurrence, the cause should suffer, the designs of good men should be defeated, and the heathen should not receive the benefit intended for them. Very often, on the other hand, tears of joy and gratitude start into the eye, as it runs over pages written by the beloved missionary;—one who relates wonderful things, which God has done and is doing by feeble instrumentality; and describes the manner in which the designs of the great adversary are thwarted, and the gospel is promoted by attempts to obstruct its progress. Not to dwell upon the cause incident to providing for numerous families in remote parts of the world, and of meeting the various changes and contingencies, which must be expected in this uncertain state, the deep interest which the Committee feel in missionaries personally, is of itself attended with much solicitude. In some points of view it greatly exceeds the interest, which parents ordinarily feel in their own offspring.

Be assured, my dear friends, that between the members of this Committee and all faithful missionaries, there arises a personal attachment, which grows stronger, as the occasion for bringing it into exercise increase in number and importance. This remark is made the rather, as you have had fewer opportunities of personal acquaintance with the Committee, than have happened in regard to individuals composing any previous reinforcement to the Sandwich Islands. In the language of the apostle, *it is in our hearts to live and die with you*; that is, so long as life remains, we wish to co-operate with you constantly, heartily, and most affectionately, for the promulgation of the Gospel.

After these preliminary observations, the Committee proceed to give you some direct instructions. You will always bear in mind, however, that the New Testament is the great store-house, whence you are to draw directions of divine authority, for your daily use.

Within a few days you will embark, with the permission

of Providence, on board the ship New England, of this port, destined for the Sandwich Islands. If you arrive safely, you will enter, with all practicable speed, upon the great work to which you have consecrated your lives. In doing so, and while prosecuting your labors, you will be guided by the following instructions, unless you find them, as we trust you will not, at variance with the Holy Scriptures.

1 You will constanly bear in mind, that you are engaged in a great and elevated calling. This consideration, if properly cherished, and viewed in a true light, will not encourage spiritual pride, nor fill you with a vain confidence. On the contrary, it will make you humble. Nothing can more deeply affect us with a sense of our unworthiness, than a just appreciation of the exalted services, which God has seen fit to assign us. Nothing can more effectually banish self-complacency, and exclude boasting; for there must always be a mortifying sense of deficiency, when we compare what we have done with what we ought to have done, and with what we should have done, if our hearts were perfect before God.

Let it be often in your thoughts, then, that you are employed in a great work;—that you sustain an office which, if *well* sustained, is the most exalted office held among men—an office which angels would doubtless prefer to all others, if they were permitted to exert an open and visible agency for the benefit of our race. All faithful ambassadors of Christ, wherever they discharge their high functions, even in the most retired and tranquil parish of a christian country, hold a station which, for its inherent dignity, greatly transcends the office of a legislator, a statesman, or a ruler of any grade. And among the abassadors of Christ, the missionary clearly holds the most distinguished rank. If reference be had to the difficulties which he has to encounter, or the variety of cares which often press upon him, or the unhappy consequences which may follow a single mistake, or the greatness and nobleness of the objects which he has perpetually in view,—no other *employment* can bear a comparison with his.

When the lassitude of a sultry climate oppresses you, and tempts you to indolence, remember that you have no time to be idle; for you are executing an agency, which is of unspeakable importance, and admits of no delay. When you are provoked by the ingratitude of those for whom you labor, or the machinations of opposers, or the treachery of false friends (if you should be called to these trials,) remember that you have no time to be peevish or angry; for you are discharging duties which have respect to eternity. When you are tempted to be vain, or self-complacent, on account of any remarkable success, with which your labors may have been crowned, or any peculiar approbation, which you may have received from your fellow-laborers, or the christian public,—remember, that these things considered in themselves, are too small to occupy your thoughts, or to hinder you in your work. Aim rather at that fidelity in executing your commission, which shall be followed by the commendation of your Lord. This seeking the favor of God will never interrupt your labors, nor impair your energy, nor distract your thoughts, nor be in any measure incompatible with the highest estimate of your calling.

2 Permit us to urge upon you here the consideration, that your calling requires great diligence. This is partly implied in what has been already said; but it deserves a more particular exhibition. Very seldom is any thing valuable acquired among men without diligence. The wise man said, long ago, *the diligent hand maketh rich*; and the farmer, the artisan, the mariner, the merchant, have found, in every age, that diligence alone affords a reasonable assurance of success. Much more strongly does this appear in reference to moral things. Men are naturally in a wayward state; and this trait of character is very prominent in all heathen nations. It is hard to correct them. It is hard to reform them. It is generally hard to enlighten them;—and it is harder still to make them deeply sensible that they are sinners and need salvation. All these things have been done; and, with the

blessing of God, will be done again ; but, in the doing of them, great diligence is necessary. Divine truth must be communicated in many ways, and on all occasions. Admonition, exhortation, reproof, must be administered. The law of kindness must be on the lips of the faithful missionary, and the law of benevolence must perpetually warm his heart.

Besides, you will always have much to do to regulate your private and personal affairs in a strange land, and among a strange people. The correspondence with your patrons and friends at home, the duties of hospitality, the preparations for public preaching and teaching, the superintendence of schools, the translation and distribution of the scriptures, tracts, and school books, and other cares incident to these, would occupy, if it were possible for you to bear such labor, every hour of the day and the night. Add to these things the vicissitudes of sickness and pain, of disappointment and bereavement, and it is evident that your lives, if you would be faithful, must present a series of incessant labors.

I know it has been said by the enemies of missions, that young men and women go abroad on missionary service for the sake of leading an easy life. The time of this assembly will not be wasted, however, by a formal refutation of this thoughtless objection.

You, my dear friends, who have consecrated yourselves to this service, can doubtless testify, that you always regarded the life of the missionary, as a life of severe labor. So your friends and relatives have regarded it. And the individuals here assembled will testify, that your patrons represent it in no other light. Nothing that is written or said on the subject, either by missionaries, or the directors of missions, can authorize any other expectation. Still it may not be useless to bring the matter distinctly before you on this occasion. It is much easier to expect to be laborious, and to resolve to be so, than to hold out in a laborious public service for a long succession of years. Most men are induced to labor only by the pressure of necessity, or the strong impulse of avarice, or ambition ;

and it is not every true christian, nor every missionary, who has benevolence enough to carry him through a life of unremitted exertions, made solely for the benefit of others. The virtues of diligence and industry are to be cultivated, therefore, and cherished, as christian graces. They are not to be obtained without an effort. They cannot be formed into a habit, except by great resolution and perseverance; and, unless formed into a habit, labor will always be irksome.

One temptation to remit your diligence, will arise from the changes of situation and circumstances, to which missionary undertakings are exposed. You may, in certain circumstances, be apt to think, that some time hence, when a particular advantage shall have been gained, or a particular obstruction removed, you will begin to labor with great vigor and zeal; but that now you can do little with a prospect of success. The question should not be, however, what you may hope to do hereafter; but what you *can* do now. Let it be a settled purpose, followed by a corresponding practice, that you will every day do something for the spiritual good of your fellow-men; and that this something shall be the *very best thing*, which, in the circumstances of the case, you can do; and after pursuing this practice for years, you will find that you have done much for the cause of God. The very least that you can have done will be, that you have left a standing and consistent testimony to the power of your benevolence;—to the divine principles which led you forth to the heathen;—to your confidence in the efficacy of the gospel;—and to your firm belief in the retributions of eternity. Such a testimony, borne for a length of time, cannot be without good effects. But the probability is very great, that you will behold many direct proofs of your fidelity—and that the angels of God will rejoice in heaven over many souls brought to repentance through your spiritual diligence.

The most touching motives to such persevering activity in the cause of God, are found throughout the New Testament; but especially the examples of Paul and the other apostles, and of Christ himself, should be sufficient to ban-

ish all tendency to self-indulgence, and to stimulate the most sluggish to unwearied exertions. And when to the example of our blessed Saviour are added his description of the *fields white for the harvest*, and his command to *work while the day lasts, for the night cometh in which no man can work*, it should seem that no missionary will think of excusing himself from a course, which was sanctioned by such authority, and is commended by so many powerful considerations.

Let it not be supposed, that a life of labor is of necessity a life of pain, anxiety and sorrow. Far from it. Probably no mere man ever had more exalted enjoyments than the apostle Paul; and certainly no mere man ever encountered more severe, constant and unwearied labors. The great secret of making a laborious life pleasant, or even tolerable, consists in making the particular *acts* of labor, which are performed daily, a gratification. When this is done, the great point is gained. Let it be urged upon you, then, my dear friends, to make your calculations for obtaining the greatest part of your enjoyment, as you are passing through the world, from strenuous labor. After taking suitable care of your health, let labor be sought as regularly as your daily food, till it becomes as easy and natural to be engaged in some useful employment, as it is to breathe.

3 From the very commencement of your missionary life, cultivate a spirit of enterprise. Without such a spirit, nothing great will be achieved in any human pursuit. And this is an age of enterprise, to a remarkable and unprecedented extent. In manufactures, in the mechanic arts, in agriculture, in education, in the science of government, men are awake and active; their minds are all on the alert; their ingenuity is tasked; and they are making improvements with the greatest zeal. Shall not the same enterprise be seen in moral and religious things? Shall not missionaries, especially, aim at making discoveries and improvements in the noblest of all practical sciences,—*that of applying the means which God has provided, for*

the moral renovation of the world? There are many problems yet to be solved, before it can be said, that the best mode of administering missionary concerns has been discovered. What degree of expense shall be incurred, in the support of missionary families, so as to secure the greatest possible efficiency, with a given amount of money; how to dispose of the children of missionaries, in a manner most grateful to their parents, and most creditable to the cause; in what proportion to spend money and time upon the education of the heathen, as a distinct thing from preaching the gospel; how far the press should be employed; by what means the attention of the heathen can be best gained at the beginning; how their wayward practices and habits can be best restrained and corrected; how the intercourse between missionaries and the christian world can be conducted in the best manner, so as to secure the highest responsibility, and the most entire confidence; and how the suitable proportion between ministers of the gospel retained at home and missionaries sent abroad, is to be fixed in practice, as well as in principle: all these things present questions yet to be solved.

There is room for boundless enterprise, therefore, in the great missionary field, which is the world; and blessed will be the name of that man, by whose perspicacious diligence, new and effectual measures for bringing the gospel to the minds and hearts of the heathen shall have been discovered.

4 Let us urge upon you to seek for a temper and state of feeling habitually raised above the world. You remember the declaration of our Saviour, *if any man will save his life he shall lose it: and if any man will lose his life, he shall keep it unto life eternal.* You are here taught; that the best way to enjoy this life, is to hold it in entire subserviency to the life to come. Heaven should be constantly in view. Your treasure should be there. Your great interests should always present themselves to you as lodged there. If you are able to do this, it is not possible that you should be unhappy. But this you can-

not do, unless you hold daily communion with your heavenly Father; cultivate a most intimate regard to his will; see his hand in all the allotments of Providence; fear his displeasure more than every thing else; and regard his favor as a perfect guaranty of all that is truly desirable. In order to gain so great a blessing, as to live habitually above the world, you must be familiar with the revealed will of God, make it the rule of duty, refer every thing to it as a standard, and expect all its promises to be accomplished.

The advantages of such a course are incalculable. A divine impulse will be made upon your character, which all will see and acknowledge. Whatever you do will have a heavenly aspect. The blessed similitude will be caught by others; and the influence, which you will thus insensibly acquire, will be imparted to many, and will operate on earth, long after you are removed to heaven.

With such an all-pervading principle in operation, you will have no inclination to differ with each other about small things:—to be anxious, in regard to your personal accommodations;—or to be solicitous, as to the estimation in which you may be held by your fellow-men. The great inquiry in your hearts and in your mouths will be, how shall we do the greatest possible good to perishing sinners; and thus have the most abundant treasure laid up for us in heaven?

These are topics, my dear friends, on which it seemed important to express the views of the Committee. You cannot fully comply with the advice now given, unless you lead eminently religious lives;—unless you cultivate pious sentiments and pious habits, and spend your days in the fear of God. It has often been supposed, that missionaries *could* not be otherwise than pious, exemplary and holy; that the very fact of their entering upon a missionary life not only proved their present goodness, but the certainty of their holding out to the end; that they would be in such circumstances, as that they could not help making progress in the divine life; and that, of all men *living*, they would be the last who should need to make

efforts for the preservation of religion in their own hearts. But these are mistaken notions, as we trust you are well aware. Missionaries, not less than other christians, experience a warfare in their own hearts, as well as from without. On some accounts, they peculiarly need extraordinary efforts to preserve the life of piety in their own souls; and it will never be safe for them to intermit their watchfulness, or consider themselves exempt from spiritual dangers.

5 There is one point of christian morals, to which I would call your attention for a few moments, though it may seem an insulated topic. I refer to the importance of your being very exemplary in the observance of the Sabbath. You believe that God set apart one day in seven from common to sacred purposes; and that all men, to whom the revealed will of God is known, are solemnly bound to observe this consecrated portion of time. Receiving the institution as an ordinance of heaven, you can see by a thousand facts and arguments, that it is reasonable, and indicative of infinite wisdom. How can those, who deny the divine authority of the Sabbath, ever expect that the heathen nations will be converted to christianity? How is it possible, that a careless multitude, supremely devoted to the pleasures and cares of this life, grovelling in vice and immersed in sin, should get time to hear the gospel, unless you can tell them with confidence that God *commands* them to rest one day in seven from their ordinary pursuits? We may suppose, that a few scattered individuals may be converted without a knowledge of the Sabbath; but how can the mass of any community attend public worship together, unless there is a day set apart for the purpose? And how is it possible that a day can be set apart for the purpose, if it do not rest upon the authority of the Creator and Redeemer of mankind? Let it be established in your minds, then, that the keeping of the Sabbath is absolutely essential to the conversion of the heathen nations; for without it, they could never be brought, as a general thing, to attend to the gospel.

After these considerations, relating to the whole course of missionary duty, permit me to mention some things more peculiarly interesting to you, in your present circumstances.

As you are traversing two oceans, you will have four or five months, during which to be employed, as at all other times, in your heavenly Father's business. Let your conduct on board the ship be such, as shall have a salutary influence on all who sail with you. Seek the permanent and spiritual good of the seamen. Happy will it be, if you can number among them some early fruits of your missionary labors; happier still, if *all* should be so deeply impressed by your faithful endeavors for their good, as to become friends of God and helpers of the missionary work.

On your arrival at the islands, you will be called to co-operate with missionary brethren, whom you never saw, but whose characters are known to you by means of their letters and journals. These brethren you will love and honor;—some of them as pioneers of the mission, and others as worthy co-operators with them. You will aim to be of one mind, and of one judgment, on all important subjects. Let your hearts be joined in affectionate sympathy, and your hands in efficient labor. And, as you are removed from the world, one after another, let your dying prayer ascend for your associates of the mission, and your dying smile be enlivened by the joyful expectation of meeting them, with many souls saved by your and their instrumentality, in regions of light.

Among your most important and affecting duties to the *natives* will be the care of *new converts*;—the protection of these lambs of the flock. With minds not subjected to discipline, and but little enlightened; with hearts retaining the same liability to evil, as the hearts of new converts in christian countries, but without the same knowledge and strength to resist temptation; exposed to the arts of wicked men from Europe and America, and to many dangers, which you can hardly anticipate, they will need your *tender solicitude* and sleepless vigilance. How many

motives press upon you to perform this part of your duty faithfully! Upon the permanent character of converts from heathenism the missionary cause much depends. You will see the necessity, therefore, of being very thorough in your examination of candidates for admission to the church; of being very observant of their character and conduct, for a considerable time; and of imploring daily those divine influences for them, by which alone they can be effectually preserved.

Another class of natives, who will receive special attention from you, as soon as you shall have learned their language, will be composed of such as are *anxiously seeking the salvation of their souls*. This class was numerous last year, at the islands which you are about to visit; and it may be hoped that the same pleasing state of things will continue. In dealing with such inquirers, the utmost fidelity will be demanded, as well as patience, kindness, affability, tenderness, and every quality suited to gain the confidence of a rude people. It is easy for men to deceive themselves, on the subject of personal religion. They will be almost certain to do so, if their spiritual advisers are not aware of this tendency, and disposed to resist it. Be on your guard, therefore, when you are attending to the spiritual condition of individuals, lest you be guided by your own kind wishes and good-natured hopes, rather than by the rules of scripture and the evidence of a godly life.

There is another class of natives, who will share in your evangelical efforts, and will perhaps demand the greater part of them. We refer to those who remain inattentive to religion, either as careless heathens, or as contented with making a mere external acknowledgement of christianity, while living destitute of its power. There is danger that, when the novelty of christian institutions shall have died away, many of the people will fall back to their former state. Against such a calamity you will do all in your power to guard them.

Again, you will occasionally, perhaps frequently, be visited by ship-masters and mariners, and other individuals

from christian countries. Doubtless many, who sail from this port, will sometimes touch at the islands. To all foreigners, you will show yourselves kind and friendly, desiring their temporal prosperity, and their spiritual good. To those who, by acts of kindness and generosity, prove themselves to be valuable friends of the mission, you will of course make grateful and hearty acknowledgments, and will consider them as honorable co-adjutors in your work. How often does the apostle to the gentiles speak of those, who had in any way favored him in his journeyings, or his labors, and how are their names transmitted to all posterity in the undying records of the New Testament.

Aim, in all your intercourse with strangers, to disarm prejudice, to conciliate esteem, and to approve yourselves to their consciences as benefactors of the heathen, and friends of all men. If, after your best efforts for their good, these should be unhappy men, who slander your character, counteract your influence and teaching, and strive to lead into irretrievable ruin the souls you are laboring to save, you will pray for these opposers of the truth, and entreat God to forgive them; for they know not what they do. While you do not return railing for railing, you will yet bear a testimony against all their abominations, and never cease to exhibit to themselves and others the enormity of their guilt. Woe to the man who shuts out the light of life which is beginning to shine upon regions of spiritual death. Woe to the man, who would dash the cup of salvation from the hands of the poor perishing sinner, just applying it to his eager lips.

The Committee have been speaking, dear brethren, of the duties which will devolve upon you. Think not, for a moment, that we would forget, or keep out of view, the reciprocal duties, by which we are bound. But to speak of these, falls appropriately within the scope of a public service assigned to another. Bear in mind always, that the Committee would cherish a most affectionate friendship for you personally, though separated by mountains and oceans; and that they hope never to cease praying

that God would make you the instruments of his mercy to thousands.

And now, my dear friends, under what overwhelming motives do you go forth to the heathen! Your relatives and personal friends, and the multitudes of your christian acquaintance, look upon you with increased interest and affection, and most ardently desire that you may be a credit and a benefit to the great cause, in which you are engaged. The contributors for the support of missions confide in you, that you will prove faithful agents and representatives of the church of Christ. Crowds of inquiring souls are waiting for the proclamation of mercy, which you carry. The Son of God directs you to deliver his message to the gentiles, and to turn them from darkness to light. The gates of heaven are open to receive redeemed men, who shall be brought to the knowledge of the truth by your cheerful and voluntary agency. And if you shall be so happy, as to stand before the judge at the great and final day, and to say, "Here are we, Lord, and here are these inhabitants of the islands, whom thou hast given us," you will then know, to your inexpressible joy, what it is to prove yourselves benefactors of men, in the great matter of their salvation.

Signed in behalf of the Prudential Committee of the
American Board of Commissioners for Foreign Missions,

JEREMIAH EVARTS, *Cor. Secretary.*

New Bedford, Dec. 22, 1830.



INSTRUCTIONS

From the Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Rev. Messrs. JOHN S. EMERSON, DAVID BELDEN LYMAN, EPHRAIM SPAULDING, WILLIAM PATTERSON ALEXANDER, RICHARD ARMSTRONG, COCHRAN FORBES, HARVEY R. HITCHCOCK, LORENZO LYONS,—Messrs. ALONZO CHAPIN, and EDMUND H. ROGERS.

DEAR BRETHREN,

The time has arrived for us, in behalf of the Prudential Committee, to give you the customary Instructions.

On the morrow, should circumstances permit, you will embark in the ship *Averick*, captain Swain, bound to the Sandwich Islands. The usual provision has been made for your comfort, but you must be aware that numerous inconveniences are inseparable from so long a voyage. These you will make the occasion of increasing your patience and self-possession, and of preparing you for others of a more trying nature, to which you will be subjected in the prosecution of your missionary labors. "Above all things, have fervent charity among yourselves." You have come together from different parts of our extended country, and from different colleges and seminaries, and, in the great majority of instances, have had no personal acquaintance until within a few days past; but you all belong to the same church, of which Christ is the head; you belong to the same missionary band, and are in pursuit of the same object. You have the same views of the condition of the heathen, and of the grand remedial system provided in the gospel; and you drink daily from the same fountain of salvation. "See," then, "that ye love one another with a pure heart fervently." Your charity towards each other should be nothing less than that high and commanding principle, so forcibly illustrated in the

life and epistles of the first missionary to the heathen ;— which “suffereth long, and is kind;” which “envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked;” which “thinketh no evil, rejoiceth not in iniquity, but in the truth, beareth all things, believeth all things, endureth all things, and never faileth.” To the captain and other officers of the ship, your character and profession ensure the most respectful attention. The Prudential Committee believe, that during the last twenty years, in which the Board has been sending missionaries to foreign lands, such an attention, on the part of the missionaries, has never failed, in a single instance, of being scrupulously rendered. And it is certainly due. Upon the commander, especially, devolve responsibilities the most weighty, requiring that his authority should be implicitly regarded by all on board. At the same time, the Committee are confident, that no reasonable pains will be spared by captain Swain and his officers, to render your situation as comfortable, as the nature of the voyage will permit.

On your arrival at the islands, the brethren who have preceded you in the mission, or a part of them, will be convened, and your particular locations will be determined, after mutual consultation. Every community must have rules for the government of its members. The residence and occupations of the missionaries at the Sandwich Islands are determined by a majority of votes, in stated or special meetings of the mission; subject, however, to the revision of the Prudential Committee. No better method is known for ascertaining “the mind of the Spirit.” You will take a part in the transactions of that meeting, and should indulge in no predilections, no anxieties beforehand, but should endeavor to feel, as you may be sure your brethren there will feel, the strongest desire that each of you may occupy precisely that sphere in which you may accomplish most for the glory of God, and the good of men.

You go, dear brethren, “to prepare the way of the

Lord" in the islands of the Pacific—to perform that preliminary work, without which the blessings of salvation will not be conferred upon the inhabitants. This is your glorious object—to be the heralds and pioneers of the King of Zion. And this is your motive, in addition to the express command of heaven—the certainty, that the inhabitants of the Pacific will not rise to holiness and happiness without the religion of Christ. Where is the people, now ignorant of the gospel of Jesus, that is holy and happy? Ye merchants, whose ships visit every port, and ye sea-faring men, who have witnessed the manners of a hundred tribes and nations, say—where is there a holy and happy people, that is ignorant of the gospel? The merchant, the sailor, the traveller, the missionary, all have failed to discover such a people. The illusive appearances of a first visit have, sometimes, indeed, imposed upon the credulous, and we have seen accounts of communities, on some of the coral isles of the ocean, that were said to exist in patriarchal simplicity and peace. But a nearer view has discovered that despotism was there, and war, and treachery, and impurity, and all the evils and miseries of unbridled and barbarian vice.

And what can reform and elevate those communities, except the gospel? We may ask this respected audience, whether a single island in the vast deep has been made holy and happy by the mere influence of commerce? The object of commerce is traffic and gain. It does not even profess to be disinterested in its pursuits, nor to have leisure for plans of benevolence in foreign lands. And though it has increased the number of esculent fruits in some of the islands, and has often cheered the missionary in his voluntary banishment, and enabled him to extend his influence through many a group, and, as an auxiliary to the gospel, is destined to be an important means of diffusing light and blessedness throughout the islands and shores of the Pacific; yet, where is the spot, in that ocean, in which the effect of commerce has been to diffuse purity, peace and joy?

Nearly half a century has elapsed, since Cook navigated

the archipelagoes of the Pacific, and ever since commerce has been busy in those seas. But where are the smiling towns, with well built houses, and the various handicrafts, costumes, and manners of civilized life, risen into being through the influence of commerce? There are none; and there are no facts to countenance the idea, that anything, except the gospel, will civilize those barbarous tribes.

But the gospel will civilize them. The gospel reaches the cause of their degradation. Vice is at war with the very instincts of man. It is at war with his natural affections. The apostle characterizes the heathen as "without natural affection." (Heathenism is antisocial, cruel, demoralizing and debasing). The gospel restores the natural affections. It restores the social principles. It makes husbands love their wives, and parents love their children, and children love and reverence their parents. It puts an end to infanticide, and the murder of aged and infirm parents. It introduces purity and order into the family, and thus lays a foundation for purity and order in the community at large. It wakes up intellect, and enterprise, and a host of generous and noble feelings. It brings the holy and almighty God in among his creatures, and opens upon them the vast realities of the spiritual world; and, drawing a broad and luminous distinction between virtue and vice, points to the ceaseless blessedness of heaven as the reward of virtue, and the interminable miseries of hell as the punishment of vice. When you have brought such an influence as this to bear upon the savage, he becomes conscious of his intellectual and moral nature. His understanding and his heart are disenthralled. His manners are softened. He wishes to learn. He acquires a taste for the arts and customs of civilized life. He becomes comparatively industrious, and builds him a house, which he furnishes, as far as he is able, with articles of convenience and comfort. A neat village arises around the house, which has been reared for the public worship of God. Schools are multiplied, and the power of the *press is felt*, and the power of the preached gospel. The

Spirit of the Lord is poured out; a church is gathered; the ordinances of the gospel are introduced; and the Sabbath is observed. All classes feel the influence; and the government becomes more and more a government of laws, and more and more regardful of the rights and opinions of the people. Thus, through the powerful agency of the gospel, society rises to that state of order, intelligence and comfort, to which we give the name of civilization.

Such an influence as has been described, you go, dear brethren, to exert upon the inhabitants of the Sandwich and Washington Islands; and may you live to exert it long, and to see glorious fruits resulting from it.

When you have entered the field of your missionary exertions, your duties will be various, having respect to yourselves, to the islanders, to the Prudential Committee, and to the churches of your native land.

I. IN RESPECT TO YOURSELVES.

Cultivate personal piety. The life of a missionary among the heathen has been supposed to be favorable to the growth of piety, and in some respects it is; but in others it is the reverse. Your helps to piety will be few in number, and the temptations to remissness in duty, many. Cultivate your christian graces, therefore, with double assiduity. Acquire extraordinary habits of devotion. Spend more than the usual time in daily prayer. Live nearer to God, than you have reason to believe is common with the ministry at home. Walk with God, and abide under the shadow of his wings, and make him your portion and exceeding great reward. Moderate attainments in piety will not ensure happiness to the foreign missionary. He must be *strong in the faith*, that he may look beyond the present life with a lively hope, or he will, of all pious men, be the most miserable.

Cultivate your minds. You take with you the Bible, that original fountain of religious knowledge. You take also helps for studying the Bible; and you have select and well chosen libraries, embracing works in most of the

great departments of useful science. If other helps of this kind are really important to your usefulness, they will be furnished. With such advantages for mental cultivation, we charge you to avoid intellectual impoverishment. Cherish systematic habits of study, as a duty you owe to Christ your Lord. It is said of Swartz, that during his protracted mission, he never preached to the natives of India, without previous study of the subject on which he was to discourse. Let your studies, however, all bear directly on the grand object of your mission. Determine to know nothing but what can be made to exalt and glorify Jesus Christ in Polynesia and the adjacent continents. In respect to every such object, keep your mind actively employed, and be continually making progress in useful knowledge.

Cultivate habits of activity. Your usefulness will be proportioned to your activity. "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."

II. IN RESPECT TO THE ISLANDERS.

Feel for them. Realize their pitiable condition, so that your feelings of commiseration shall be roused to sleepless energy.

Pray for them. In every prayer remember them, and often with strong crying and tears. Observe days of prayer and fasting on their account, in which from morning till night you shall commend them to the loving kindness and tender mercy of your covenant God.

Instruct them. Exemplify in your lives the nature of the moral law, and of the principles of the gospel. Be yourselves, in all holy conversation and godliness, what you desire the islanders to become. The life is a book, which you cannot withhold from the natives, and which the most untutored will read and understand. Your example being holy, your precepts will have tenfold weight; and the minds of the people of the Sandwich Islands you will find wonderfully open to instruction. Teach them "when thou sittest in thine house, and when thou walkest

by the way, and when thou liest down, and when thou risest up." Teach them in familiar conversation, in catechetical instruction, in public preaching, and through the medium of schools, and of the press. Teach them to read and write and think. Teach them arithmetic, and expand their minds by a knowledge of geography, and of the outlines of astronomy and history. But first of all, and above all, teach them "the principles of the doctrine of Christ," and as fast as possible, make them familiar with the whole volume of inspiration. You will find the New Testament, and parts of the Old, translated into the native tongue, and arrangements made for rendering the whole Bible into the Hawaiian language. Those of you, therefore, who remain at the Sandwich Islands, will not need to be translators of God's word; but you will have great occasion to aid in its distribution, and to expound its meaning to the people. And it will be your duty to prepare other books for the press, as soon as you are able.

III. IN RESPECT TO THE PRUDENTIAL COMMITTEE.

Confide in the Committee. Who are in circumstances, which would make them more earnestly desire your usefulness and happiness? Whatever measures they may adopt, whatever errors commit, you may be sure their intentions are kind, and that, if in an error, they will gladly be enlightened.

Be frank in your communications. Such is the rule the Committee will follow in their communications with you. Suggestions, advice, and whatever else they think important, they will communicate without reserve; and if at any time they see cause to admonish, they will mean all they say, and no more. They desire and expect you to be equally frank. Let there be no reserve between us. Whatever you wish the Committee to know, communicate; and should you ever feel yourselves aggrieved, be sure the Committee will be ready to bestow upon the case a prompt and fraternal attention.

Be full and accurate in your statements of facts. After the first occupation of a field, the Committee de-

pend for information respecting it chiefly on their missionaries. You hence perceive, that an obligation rests upon you, individually and collectively, to keep them fully and accurately informed.

IV. IN RESPECT TO THE CHURCHES OF YOUR NATIVE LAND.

Be faithful unto death. You are the messengers and agents of the churches. They send you forth, and they support you. They design to furnish you, as far as possible, with the means of livelihood, so that you may give yourselves wholly to the work of evangelizing the heathen. They expect you so to do, and so you have solemnly engaged to do. The obligations to circumspection and faithfulness unto the end, which rest upon you, are greater than those which rest upon the pastors of churches at home, by so much as your sphere of action is more conspicuous than theirs. Any great unfaithfulness in you will be known through the churches, and who can estimate the evils that will come! The churches have a right to deprecate such a calamity, and to require of you that it shall not be brought upon them, and that you should even suffer greatly in your own persons, rather than bring a sickening, paralyzing influence upon their benevolent energies. And oh! brethren, what good may you effect at home, by an elevated career of christian duty among the heathen. Though your light shines from far, it will be seen, and many "seeing your good works, will glorify your Father who is in heaven." Few men are more useful to the churches at home, than the diligent, faithful, devoted, able missionary among the heathen.

But, in order that this may be true, you must *labor for the spiritual benefit of the churches.* This you will do chiefly by communicating, through the official publications of the Board, the results of your observations and labors, not in an exaggerated, or vain glorious manner, but with an humble desire, "by manifestation of the truth," to rouse the churches to greater zeal and enterprize in the *cause of missions.*

Act upon enlarged views of the work on which you are sent. The churches aim at nothing less, than to teach every inhabitant of the Sandwich Islands to read God's holy word, and to supply every family with an entire copy. This is their aim and intention. Through you and your associates, and with the aid of the Spirit of holiness, they will endeavor to effect the utter banishment of intemperance, pollution, idleness, and crime from those islands, and thoroughly incorporate the principles of virtue into the national character of the inhabitants. This high purpose you will make your own, and carry it out into all your plans and proceedings.

Should some of you be sent to the Washington Islands, as is the expectation of the Committee, you will patiently and earnestly strive, relying on divine grace, to effect the same glorious changes among their now benighted and savage tribes.

And these two clusters of islands you will regard as centres of a great system of christian missions, to be hereafter prosecuted by the American churches, with the divine permission, for diffusing the blessings of the gospel over all the islands and shores of the Pacific.

"Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you."

By order of the Prudential Committee,

R. ANDERSON.
DAVID GREENE.

Missionary Rooms, Nov. 16, 1831.



INSTRUCTIONS

From the Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Rev. Messrs. BENJAMIN W. PARKER, LOWELL SMITH, and Mr. LEMUEL FULLER.

DEAR BRETHREN,

The thought must encourage you, on the eve of your departure, that the mission to the Sandwich Islands has ever enjoyed, to human appearance, preeminently the care of divine Providence. Future events cannot, indeed, be inferred with certainty from the past. A bright morning may be followed by a day of clouds and a night of storms. Enterprises, auspicious in their commencement, may be disastrous in their issue. Yet some enterprises are so marked from the beginning with evident interpositions of Providence in their behalf, that nothing but absolute *ruin* is sufficient to destroy our hopes concerning them. They seem to be advanced alike by friends and foes. Occurrences are adverse only in appearance, and for the moment. Events which, at first, awaken the most serious apprehension, soon call forth our loudest thanksgivings. While such is the case, we are unable to despond. Hope will live. If it finds no encouragement in the present, it does in the past, and believes that all things, however unfavorable their aspect, will be overruled for good.

The mission, to which you are about to proceed as a fifth reinforcement, has been, from the beginning and in a remarkable degree, such an enterprise as the one just described. Before receiving the customary instructions, of the Prudential Committee, attend to a few facts in illustration of this remark.

When the first missionaries to the Sandwich Islands left this country, in the autumn of 1819, they fully expected to find the old king Kamehameha ruling the islands

with despotic sway, and strenuously upholding idolatry. They expected to see the temples standing, to witness the baneful effects of idolatrous rites, to be shocked by day with the sight of human sacrifices, and terrified by the screams of the miserable victims at night. They expected to encounter a long and dangerous, and to some of them perhaps fatal, opposition from the powerful priesthood of paganism; and to hear the yells of savage conflict often, before the peaceful religion of Jesus should gain the ascendancy on the islands.

But, though no anticipations could have been more reasonable, not one of them was realized. They arose from the *unanticipated and wonderful coincidence between the time of their embarkation and that of the abolition of idolatry by the king Liholiho*. When our brethren arrived, they heard with surprise that Kamehameha was dead; that his successor had renounced the national superstition, burnt the heiaus, destroyed the idols, abolished the priesthood and the whole oppressive system of kapus, put an end to human sacrifices, and suppressed a rebellion which arose in consequence of these measures; and that peace once more prevailed, while the nation, without any religion, waited as it were for the law of Jehovah.

Notice the remarkable coincidence. Had the mission embarked a little sooner, or had the revolution occurred a little later, then had the missionaries arrived amid the alarms and dangers of war, and might have been forbidden by the jealous islanders to remain on their shores. A coincidence eminently providential! For, none of the missionaries anticipated such a revolution when they left their native country; and none of the islanders knew that they were coming, until they arrived.

Next see *in what manner Providence counteracted the unfriendly influence of some of the foreigners residing in the islands*. It has been well ascertained, that there were foreigners from the first, chiefly natives of Great Britain, who endeavored to prejudice the native rulers against the mission. They represented the missionaries as deceivers, as political emissaries, concealing evil de-

signs under fair pretences. In particular it was alledged, first, That the English missionaries at the Society Islands, in the South Pacific, had deprived the natives of their lands, and reduced them to slavery ; and, secondly, That the residence of American missionaries at the Sandwich Islands was displeasing to the British monarch, of whom the king of the Sandwich Islands had imbibed a sort of dread. So much were the jealousies of the more ignorant and credulous among the chiefs at length awakened, that our brethren knew not how to allay them, and began to be apprehensive of the consequences.

In the very crisis of the evil, however, it was unexpectedly removed, in the manner to be described.

The English government, before hearing of Kamehameha's death, had directed the Governor of New South Wales to build a schooner and send it to him as a present. In the month of February, 1822, the vessel, having this schooner in charge, put into one of the ports of the Society Islands for refreshment, where two English gentlemen, the well known Tyerman and Bennet, deputed by the London Missionary Society to visit their missions in those seas, were at that time. As the captain expected to touch at the Marquesas Islands on his return from the Sandwich Islands, and consented to take missionaries to that group, it was resolved to send two Tahitian chiefs by way of the Sandwich Islands, and that the Rev. William Ellis, an English missionary well known in this country, should for a season accompany them. Messrs. Tyerman and Bennet determined also to go with them. It so happened, therefore, in the providence of God, that this whole company of pious and respectable Englishmen and Society Islanders was soon at the Sandwich Islands. Immediately the king and his council invited the Tahitian chiefs to an interview, and ascertained from them the true and excellent character of the influence exerted by the English missionaries at the Society Islands. The English gentlemen, also, assured the king of the favorable disposition of their own sovereign ; so that the impositions practised by the foreigners were now fully exposed. The

confidence of the natives in our brethren was of course restored and increased; and these effects were rendered permanent by the settlement of Mr. Ellis and the Tahitian chiefs at the Sandwich Islands.

A third fact to be noticed, is *the voyage of the king Liholiho to England in 1823*. This singular event, at the time, was thought very inauspicious. It was soon found, however, that his absence from the islands, and still more his death in London, placed the government in the hands of Kaahumanu and Kalanimoku, members of the mission church, who co-operated heartily with the missionaries in their plans and labors for the good of the people. In other words, the government thus became decidedly christian. Moreover Poki, who accompanied Liholiho to England, brought back a charge, which he is said to have received from the mouth of the British king, to attend himself, and cause the people to attend, upon the instructions of the missionaries.

A fourth instance is found in *the rebellion on the island of Kauai* after the departure of Liholiho. This rebellion spread great alarm through the islands, and for a short time seriously interrupted the mission. But in the end, it was the means of giving a new and powerful impulse to the progress of christianity and civilization.

And how obvious is it, that all the numberless *false reports* against the mission, which have been circulated both in this country and in England, though they have been injurious to those who have circulated and to those who have believed them, have, on the whole, been advantageous both to the mission and to the general cause of missions; especially when viewed in connection with the *outrages* upon the mission, of which wicked foreigners have been repeatedly guilty. By all these means the mission at the islands has acquired a degree of publicity in the world, which would otherwise have been scarcely possible. Men of all ranks in America and England, and in other countries have had their attention directed towards it;—some with prejudice and enmity, but many with *can-did inquiry* into its merits and success. Able defences of

the mission have been published, which would not have been published, or if published would have been read far less extensively, had there not been slanders and outrages to call for them. Who can doubt but the good has far exceeded the evil? Who can doubt that, if its enemies have been made more inveterate against the mission, its friends have been rendered more interested in its welfare; that it is known and esteemed by more persons, and has the benefit of more frequent prayers and more abundant patronage?

In view of these providential interpositions, let your confidence, dear brethren, be strong in God. In the present condition of the people of the Sandwich Islands, there is much to authorise the most cheering expectations: but then there are some things, which will make it truly wonderful if the heavens do not sometimes gather blackness, and settle even into deep and portentous gloom. Should you ever witness such times, think of the past, and yield not to despondency. Remember the tokens of God's favor. The whole course of events hitherto indicates that He is on the side of the mission. Such a concatenation of events as has been noticed, and as might easily have been enlarged, cannot be accounted for on the doctrines of chance. There *is* an overruling Providence; and that Providence *is* engaged for the prosperity of the mission. God *is* evidently the builder of the spiritual temple, which is going up for his praise at the Sandwich Islands; and the edifice which he has so gloriously begun, we may expect him to finish. Should events hereafter occur which are *seemingly* adverse, you are not hastily to regard them as being *really* so. In time past they have in some instances been more eminently subservient to the furtherance of the mission, than any other events whatever. Therefore do not fear. Though there should be commotions at the islands, do not fear. Though wicked men combine to ruin the mission, do not fear. While you are united as a mission, and thoroughly devoted to God, you need not fear. The Lord will be with you; the God of Jacob will be your refuge.

Having reminded you of these facts in the history of the mission, for your encouragement, the Committee proceed to give you some *Instructions* for your conduct as missionaries. These, however, will be brief. The Instructions given your predecessors in the mission, are applicable to you ; and to them you are referred for a more ample discussion of several important topics.

Your mission, dear brethren, embraces a wide range of objects. Depending on divine grace, it aims at nothing less than making every Sandwich islander intelligent, holy, and happy. Its appropriate work will not, therefore, be fully accomplished, until every town and village in the Sandwich Islands is blessed with a school house and church, and these school houses are all well furnished with competent native masters, and all these churches with well instructed native preachers—until every inhabitant is taught to read, and is furnished with a Bible in his native tongue—until academies, with native preceptors, are established on all the principal islands ; and the High School, now existing on the island of Maui, has become a College, with native professors—until printing presses are owned and conducted by native publishers, and find employment from native authors, and, so employed, pour forth their treasures of theology, history, and every useful science, for supplying the native demand for public and private libraries ; nor until christianity is fully established as the religion of the islands, and its benign influence has become paramount in every rank and class and condition of the people.

Then, raising our songs of grateful and triumphant praise to the King of Zion, may we leave them to proceed without our aid. Indeed, we may safely diminish the numbers in our band of missionaries before we witness such a consummation of our work. Whenever it shall have advanced far towards completion, then will the patriarchs of the mission, the men whose locks have whitened in the service, and who are venerated as the spiritual fathers of the nation, suffice for the purposes of superintendence and counsel. But what an amount of labor must

first be performed by missionaries! in the study, in converse with individuals, in family visitations, in the school room, in the seminary, in the pulpit, and at the press! In labors such as these, incessant, arduous, and often disheartening, you engage to spend your lives; nor will it be strange if, in conjunction with a torrid zone, they should shorten the periods of your earthly pilgrimage.

Far different, however, are the circumstances under which you proceed to the Sandwich Islands, from those of the first mission. When, thirteen years ago, the venerable Worcester delivered the Instructions of the Committee to that consecrated band, the deepest darkness of barbarian paganism enveloped all the islands, and the immediate prospects of the mission were hid in utter uncertainty. How changed have been those islands, since that time; how changed the prospects of the mission; how different your anticipations! Light from heaven has broken in upon the darkness, and the heiaus and idols, the pagan priesthood and human victims, have all disappeared. You will find the christian religion to be professedly the religion of the nation—the principal rulers, with but a single exception, members of the christian church—spacious houses for the public worship of God risen or rising in the large towns—numerous and orderly congregations assembled on the Sabbath day—the scriptures anxiously desired by the people, and received as the word of God—many hundreds abstaining wholly from the use of intoxicating spirits—many thousands, both among the old and the young, connected with the schools—and the nation beginning to feel the renovating influence of the gospel, to escape from the thralldom of ignorance and vice, and to move forward in the career of religious, intellectual, and social improvement.

It is in this interesting aspect of the islands that you find the reason which has induced the Committee to send another reinforcement to the mission. When the harvest waves over all the field, then is the time to multiply the reapers.

Your passage has been engaged in the ship *Mentor*,

captain Rice, to sail from this port; and every provision has been made for your comfort on the voyage. Those concerned in fitting the ship for sea, have taken a friendly interest in your welfare; and should the bond of christian love be strong among yourselves, you need anticipate no inconveniences on your way, save what are inseparable from a long voyage on the ocean.

On your arrival at the islands, the first business will be to assign you places of residence. This will be done by the mission; and this being done, the Committee recommend that you apply yourselves assiduously to the study of the native language. In order that you may the sooner acquire the language, and that you may win souls to Christ, submit to the toil of a free personal intercourse with the people. Let the same mind be in you that was in Christ Jesus. Show the islanders by your conduct, that you have come among them from an earnest desire to be the means of saving their souls. So far as may be practicable, be a pattern to them in all things. In building and furnishing your houses, in clothing your persons, in your manners and conversation, set an example of simplicity becoming the gospel. Keep your hearts with all diligence; and in your secular intercourse with the natives beware of indulging a worldly spirit, and of being betrayed into indiscretions, which shall give occasion to them or to unfriendly foreigners to speak evil of you. After the laudable stand taken by our missionaries generally, we need not say that you will give no countenance to the use of ardent spirits. Use not the poisoned cup yourselves, nor present it to the lip of foreigner or native.

Mr Parker and Mr Smith, as ministers of Christ, as missionaries of the cross, you will continually bear in mind the spiritual and high and holy nature of your calling. You are ambassadors of the Lord Jesus to the dwellers on these isles. You are as the agents of no earthly government, the propagators of no political systems. Like the apostles, you will inculcate submission to all lawful authorities, and will be careful yourselves to conduct towards *them* with all proper deference. You are the Lord's free-

men ; but your freedom is, *to preach the gospel* without fearing the face of man. Your *commission* is TO PREACH THE GOSPEL, and for nothing else can you plead, as missionaries, the paramount authority of the King of kings.

The Committee are happy to believe, that it is the intention of our national Bible and Tract Societies to relieve the Board from the expense of publishing the scriptures and religious tracts in our several missionary fields among the heathen. Heretofore important aid has been received in several of the eastern missions, from the British and Foreign Bible Society, and in some instances from the London Religious Tract Society, which has been gratefully acknowledged. But it is most suitable that they also should be relieved from the necessity of supplying American missions with Bibles and tracts. This work devolves properly on American societies, and on none more properly, than the American Bible Society and the American Tract Society ; and there is no doubt but those institutions will be enabled by the churches to furnish the means of supplying the whole nation of Sandwich islanders with the scriptures and appropriate religious tracts, as fast as the translations can be made, and the printing executed. An important duty, therefore, devolving on you and your associates, will be to furnish the translations, and the information, from time to time, which shall be necessary to aid the societies in procuring the requisite means, and guide them in their appropriations.

Be in haste, brethren, to have the gospel made known to every one of the islanders, and to bring the work to a completion ; for almost the whole world still lieth in wickedness, and there is much land to be possessed.

Mr Dell, who is to be your fellow-passenger on the voyage, goes under the direction of a different society, and to minister to a different class of men ; but as your brother in the gospel, a missionary of the cross of Christ equally with yourselves, and in a most important sense a co-worker with you for the moral renovation of the islands. As he will be governed by the same principles and motives, sympathises with you entirely in respect to the great

doctrines and duties of religion, and the grand objects and plans of christian benevolence which signalize the present day, the Committee rejoice in his appointment as a missionary to the seamen, resorting in such numbers to the Sandwich Islands. You, also and your brethren will rejoice in it, and will do all in your power to aid and encourage him in his arduous, but interesting task. It is understood by the Committee, that wherever Mr Diell's particular residence may be, his appropriate sphere of labor embraces all the foreign seamen on all the islands. He is to be *their* pastor and teacher; and the direct efforts of the missionaries of the Board in their behalf, will be in accordance with principles and rules having his cheerful assent.

You, Mr Fuller, go out to labor in another department, but in the same great work with your clerical brethren. You will be coworkers with them in publishing the gospel. The press is our substitute for the gift of tongues, and you go to assist your brethren of the same profession already there in providing the holy scriptures, and tracts and other useful books for the thousands of natives who have learned to read, or are now acquiring that important art. You go also to assist in teaching the art of printing to the natives themselves, so that they may possess the means of furnishing themselves with libraries of useful knowledge.

As you, and Mr Rogers of the last reinforcement, have preferred, with the approbation of the Committee, to go for a season upon a contract, rather than in the relation of assistant missionaries, neither of you will have the right of voting in the business meetings of the mission, though you will be entitled to the privilege of assisting in the deliberations of those meetings. The nature of your duties, your opportunities for being useful, and your social and religious privileges, will be the same as if your connection with the mission were entire. You will also be governed by the votes of the mission, as well as by the Instructions of the Prudential Committee, and, as a printer, will conform to the views and wishes of the missionary, or mis-

sionaries, who shall be entrusted with the particular superintendence of the printing establishment.

Finally, dear brethren, the Committee would earnestly inculcate the duty of attending most carefully to the spiritual state of your own hearts. A missionary, of all other good men, must be most miserable, whose affections are allowed to wander in pursuit of the world. Live near to God. Have fellowship with the Father and the Son, through the blessed spirit of grace and truth. Let the love of Christ, and the worth of immortal souls for whom he died, and regard for the glory and happiness of his kingdom, constrain you, and those who are the partners of your life, to devoted, ceaseless activity. Be faithful unto death, and the Lord Jesus, the King of Zion, will give you an unfading crown of glory, in his presence on high.

By order of the Prudential Committee,

R. ANDERSON, }
DAVID GREENE, } *Secretaries.*

Missionary Rooms, Nov. 6, 1832.



INSTRUCTIONS

From the Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Rev. TITUS COAN,—Mr HENRY DIMOND, and Mr EDWIN O. HALL, —Misses LYDIA BROWN, and ELIZABETH M. HITCHCOCK.

Already has Mr Coan learned, in the wild regions of Patagonia, what it is to dwell among untutored heathen. Whatever was romantic in his conceptions of the missionary life, must have been corrected by experience. And yet he now goes, nothing discouraged, and the ardor of his zeal nothing abated, to preach the gospel at the Sandwich Islands. . . Another of you goes as a book-binder, and another as a printer; to operate upon the native mind through the medium of that wonder-working power, the press. The married females of your company will be more or less employed in teaching. And of the unmarried females, one goes to instruct the native women in the manufacture of cloths for domestic uses, and the other to make her home with a brother, and devote her time to teaching. Such, in general, are the duties which call you from your native land; and such the objects, which the Committee have in view in sending a sixth reinforcement to the mission at the Sandwich Islands. The nature of your duties must be determined by the necessities of the island population. These necessities are in the process of a rapid developement. We have now more insight into the actual state of the native mind, and the actual progress of the mission, than we had a few years since; and we know better to what species of efforts, we ought to direct our special attention. We find the national mind more deeply debased by sin, than we had supposed; not more averse to holiness; but more disinclined to thought, more paralyzed, more nearly “destroyed for lack of knowledge.” We have discovered that we accomplish less for an island-

er when we teach him to read, and to commit the formularies of truth to memory, than we had imagined. So lost is his immortal spirit to the power of reflection, that if taught to read, he is almost sure to read without intelligence. Strange as it may appear to you, books, perhaps in the majority of instances, fail utterly to communicate ideas, or awaken thought. This is even true of multitudes of natives who have acted as school masters. And it must be confessed, that much of the influence we have brought to bear upon the native mind, has operated merely on the surface, without penetrating to the vital springs of action. There has indeed been a great and wonderful change in the nation; a vast change in the state of the national mind. There have been not a few conversions unto God, some of which have been of the most signal and unequivocal character. Still we are less advanced in our work, than we have seemed to be. We have more to do, more hard work, requiring patience, faith, and a martyr-like devotion. There are even external causes operating upon the nation of the Sandwich Islands, or threatening to operate upon it, which may jeopardize our grand object; that of giving the nation, through the blessing of God, an existence and standing in the world as a christian people. So that our hope of ultimate success must rest in God, whose servants we are; and we have need to cultivate more and more our faith in Him.

Yet is it ours, under the direction of the wisdom which cometh from above, to adapt our means to circumstances, and to the end we have in view. To the Committee it would seem, that the mission ought to devote more time and attention, than it has done, to perfecting its system of education. This we believe is the conviction of all the missionaries. The Committee are determined to render every necessary assistance. In addition to the one thousand dollars, which the mission is authorised to expend annually upon the High School at Lahaina, twelve hundred dollars may be employed, next year, if necessary, in aiding and stimulating the natives to erect model school houses at the several stations. Schools taught in, these

houses will serve both for model schools, and schools to educate teachers; and the mission will of course procure the most competent teachers for them in their power, and may pay them wages, should that be deemed advisable. Apparatus has been sent out for infant schools, and a thorough trial should be made of such schools, since they are thought to be eminently adapted to the condition of children among a heathen people. Miss Hitchcock will find employment in some one of the departments of school instruction at the station occupied by her brother on the island of Molokai.

For Miss Brown a department of labor has been prescribed, such as never yet has been expressly provided for by the Board;—a *secular* department, in appearance, but still one intimately connected with the progress of the mission in respect to its main design. “If any man will not work,” says the apostle to the gentiles, “neither shall he eat.” But the Sandwich islander knows how to do but a very few things which belong to civilized life. He scarcely knows how to work in our sense of the term. Godliness is indeed “profitable unto all things,” having the “promise of the life that now is,” as well as of “that which is to come.” But its influence is rather to predispose the ignorant to receive instruction, than actually to instruct them; and it is indispensable that they be taught, as well in respect to their life in this world, as in the world which is to come. What the Sandwich islanders most need to learn now, so far as their temporal wants are concerned and bear on their moral improvement, is, how to manufacture cloth for garments. The mass of the people wear but little clothing, and have but little to wear. Cotton grows spontaneously upon the islands, and is of a good texture, but the natives know not how to make it into cloth; and the climate being warm, they feel no necessity of bestowing thought upon the subject. Miss Brown, having been long accustomed to that species of domestic industry in which the daughters of New England used to be trained before the general application of water-power to the spindle and the loom, goes to the islands to instruct

the females there how to ply the wheel and the loom, and so manufacture clothing for their families. The Committee are of opinion, that the simple domestic instruments are far better adapted to the state of society at the islands, than the more complicated, labor-saving machinery, which is moved by mechanical power, though such power might there easily be applied. The natives need to have their labors increased, rather than diminished; and in the progress of society from a state of barbarism, the spindle and distaff, the hand-wheel, and hand loom, come in order before those ingenious contrivances which almost supersede the labors of man.

A number of wheels and looms, with other necessary accompaniments, are already on board the vessel which takes you to the islands. At the annual meeting of the mission, which will be held soon after your arrival, it will be decided where the experiment shall be made; and a committee will doubtless be appointed to advise as to the manner and extent of the experiment. The mission will employ such funds as shall be necessary to ensure its success. The result will of course be communicated to the Prudential Committee.

From what has been said concerning the backwardness of the native mind to receive ideas from books, the Committee might seem to depreciate the value of the press, and of that object which leads two of your number to the islands. Far otherwise, however, is the design of the Committee. Nothing deserving the name of education for the great body of a people, can exist without the press and printed books. Nor is it possible, humanly speaking, without many more books than now exist in the language, and in a brief space of time, to rouse the Sandwich islanders, as a community, to intellectual action. The great cause of embarrassment and discouragement in the High School at Lahaina, is the want of elementary books. And such books must be prepared, and printed, and strongly bound, and dispersed among the schools, as fast as the teachers are able to use them to advantage. The broad fields of knowledge must also be laid open, as soon as

may be, to those few natives who are able and disposed to traverse them ; and every possible inducement and facility should be afforded for their intellectual and moral cultivation. Thus at length, with the aid of that Spirit without whom we labor in vain, and spend our strength for nought, the curiosity of the islander will be awakened, his intellect roused, his powers of perception and thought brought into exercise, his moral nature experience a visitation of spiritual life, and his soul be raised from the dust of the earth to employments and joys becoming an immortal being.

Finally, dear brethren and sisters, the Committee would exhort you all to be strong in the Lord. The service you are to perform among the heathen, is commanded by the God of heaven, and is therefore a practicable service. Missions no where are impracticable. There is no great Saharian desert which cannot be cultivated, in the mind of this world. Revolted as the human mind is from God, and corrupted, and debased, it is, through God's grace, recoverable. By the voice of the Son of God, as heard in the gospel, it can be and it will be renovated. That voice you are to be on the Sandwich Islands. There you may find multitudes of souls, for whom Christ died, who never heard of his redeeming love. You carry to them tidings of that amazing fact, of exhaustless interest, of inconceivable importance. Who that hath reflected upon the subject, can think lightly of your enterprise? You go, leaving

— “Home, and ease, and all the cultured joys,
Conveniences, and delicate delights,
Of ripe society, in the great cause
Of man's salvation. ———

High on the pagan hills, where Satan sits
Encamped, and o'er the subject kingdoms throws
Perpetual night, to plant Immanuel's cross,
The ensign of the gospel, blazing round
Immortal truth; and in the wilderness
Of human waste, to sow eternal life;
And from the rock, where sin with horrid yell,
Devours its victims unredeemed, to raise
The melody of grateful hearts to Heaven.”

It is with joy, therefore, the Committee bid you go, in the name of Christ, in the full belief that He will be with you, and crown your efforts with his blessing, and at length receive you into those mansions which he has prepared for the rest of his missionaries.

By order and in behalf of the Prudential Committee,

B. B. WISNER,
R. ANDERSON, } *Secretaries.*
DAVID GREENE, }

Missionary Rooms, Boston, Nov. 22, 1834.

See Appendix F.

INSTRUCTIONS

From the Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Rev. ISAAC BLISS, Rev. DANIEL T. CONDE, Rev. MARK IVES, and Rev. THOMAS LAFON,—Messrs. SETH L. ANDREWS, SAMUEL N. CASTLE, EDWARD BAILEY, AMOS S. COOKE, EDWARD JOHNSON, HORTON O. KNAPP, EDWIN LOCKE, CHARLES MC DONALD, BETHUEL MUNN, WILLIAM S. VAN DUZEE, and ABNER WILCOX,—Miss MARCIA M. SMITH, and Miss LUCIA G. SMITH.

DEAR BRETHREN,

A few weeks since, it was painfully uncertain whether you could proceed on your mission during the present year, for want of funds to meet the expenses of your outfit and voyage. Our receipts had fallen short of our expenditures to an unprecedented extent, and at the same time the country was sinking into a state of commercial embarrassment and distress unparalleled in times of peace. In these circumstances, the Committee thought it not right for them to assume the responsibility of sending you forth, and they did not assume it. They referred the case to the churches; and the churches, as far as their judgment and wishes could be ascertained, have decided that you ought not to be detained. Hence we have called you to this place of your embarkation, and hence this great assembly has come together to bid you God speed. Your passage has been engaged on board the barque Mary Frazier, captain Sumner, and every needful preparation made for the comfort of your long voyage. In behalf of this assembly, in behalf of the churches, and in the name too of the Lord and Head of the churches, we bid you go, strong in faith, joyful in hope, patient, persevering, always abounding in the work of the Lord.

It may, however, be properly asked, why we send so large a company to the Sandwich Islands, where already

there are twenty three ordained missionaries. The answer to this inquiry is found in the peculiar circumstances of that mission.

Who has not heard the wonderful fact that the government of the Sandwich Islands abolished the public rites of their religion, while the first mission was on its way to them from this country? Since then—now seventeen years—the nation has been without a religion, except so far as it has embraced christianity. What more singular and interesting spectacle than a nation, relinquishing at once the idolatrous rites of their fathers, and waiting so long a time to be instructed in the knowledge of a new religion! As a nation too, they have once and again refused the proffered religion of papal Rome, that they might give undivided attention to ours; and the very ship in which you sail carries the materials for a christian church at the seat of government, ordered by the king of the islands, and for the purchase of which he has deposited 1500 dollars with the secular agent of the mission.

The vacuum occasioned in the civil and religious affairs of the nation by the abolition of their religion, was filled in a good degree, during the first twelve or fifteen years, by the native schools, which spread in an extraordinary manner over the islands. More than a third part of the adults were for a long time enrolled among the members of these schools. "When the people of the nation were literally without a God, and without an altar, and without a faith; when ancient religious ceremonies and customs were declared to be no more: when the pulse of the nation was feeble and fluttering and ominous of an awful pause—in the dispensations of providence the schools were made to act as a reviving cordial, restoring life to the chiefs and people; giving them new consciousness of existence; and in short, supplying them with matter for thought and conversation and action."

At length, however, the native teachers were found by their pupils to have taught all they knew, and the schools of course lost their power to interest and declined. This produced a crisis in the nation, and also in the affairs of

the mission : and it seemed as if there was about to be a fearful return to the monstrous rites of former times. But, notwithstanding some lamentable examples in high places, the nation on the whole maintained the remarkable position it had taken.

Upon discovering that the power of the native schools was exhausted, the mission instituted the inquiry how far it was possible for its members to exert a direct influence upon the entire mass of the inhabitants. To understand the merits of the case, it is necessary to remark that the inhabited islands are eight in number. Moreover, these islands being of volcanic origin, are much broken by mountains, precipices, and deep ravines, which naturally divide them into districts of greater or less extent, and more or less difficult of approach the one from the other. The number of these districts is thirty-eight, each containing a population, on an average, of 3,500 souls ; and it was ascertained that not more than half of these districts could be supplied with christian instruction by the direct labors of the missionaries now on the ground. In other words, half the territory and half the population of the islands must be left to the darkness as deep and total as that of paganism.

In view of these facts, the mission appealed to the churches for 18 more ordained missionaries ; two physicians, and 21 lay-teachers, that the gospel might at once be made known to the whole waiting people. The preachers were to preach in the vacant districts ; and the teachers were to instruct normal schools and rear up native teachers at 21 of the stations ; and at the same time take the charge of common school instruction throughout the islands.

It has not pleased the head of the church to respond fully to this request of his servants. We behold indeed the two physicians, but only three of the 18 preachers which were requested, and only nine of the 21 teachers. The other layman in the company is designed to become an associate for our present superintendent of the secular concerns of the mission—a department of labor growing

out of the fact that the mission is supported on the principle of common stock. The two unmarried female teachers have specific duties assigned them on the island of Maui. Whether the whole number of laborers requested by the mission will ever be sent, must depend on the disposition of the churches to furnish the missionaries, and also the funds to support them. We much fear, however, that if any important districts in the islands are long left vacant, papal missionaries will seize upon them, and rear again the standard of a system of idolatry more fearful, because far more inveterate in its hostility to the true gospel, than the one which has been abrogated.

The clergymen and physicians in your company are referred for instructions to those given to their predecessors in the mission. But specific instructions must now be given to the nine lay-teachers, these being the first missionaries of this class sent to the islands.

You have come, dear brethren, into this connection with the Board, with the expectation of making the cause of christian education at the Sandwich Islands your leading employment while you remain in the mission. You go to relieve the preachers of the word, as far as possible, from the care and instruction of schools. The mission at its next general meeting, which will be held soon after your arrival, will decide upon your individual locations, and you will doubtless be dispersed over the islands, some of you residing at the stations of ordained missionaries, and a few perhaps alone. That you may be happy in these assignments, you should carefully guard against predilections for particular districts. Be willing to be sent any where, and wherever the majority of voices in the mission shall assign your station, thither go with alacrity and joy, as to the place where God will own your labors.

In each of your districts there will probably be a model school, where examples of correct teaching will be set, and where teachers will be trained for the village schools in the district. This school will ordinarily be committed to your instruction, and this duty, with the *superintendence of common school education* in the district, will form

your department of labor and responsibility. You will be expected to institute schools wherever they can properly be sustained; to visit the schools as often as may be necessary; and especially to induce the children and youth, as far as possible, to attend them. Heretofore the greater part of the pupils have been adults. Happily you will now find, through the well directed industry of the mission, a tolerable supply of books for the schools. Besides the New Testament and portions of the Old, which will of course be daily read in all the schools, Woodbridge's Geography, Worcester's Scripture Geography, the intellectual Arithmetics of Colburn, and a Bible Class Text Book have been translated into the native language and printed, with elementary books in geometry and vocal music. Besides these, there is a book of hymns in the Hawaiian language of 128 pages, for which the demand has been such that no less than 52,000 copies have been printed during the 12 years past, in different editions, for the use of the natives. There are also spelling books, an Almanac, tables of Logarithms, tracts explanatory of the Scriptures, and two Newspapers, one of which, having the subscription at one dollar a year, has 3,000 native subscribers. And yet it is not sixteen years since the Hawaiian tongue was wholly unwritten, a mere chaos of barbarous sounds!

You are expected to act in concert with the ordained missionaries in your several districts. They are the pastors of the people; you the teachers of the schools. They and you will be mutual helpers of each other. The pastors will be your natural advisers; and while you are not made subordinate to them in the sense of being placed under their authority, you will readily perceive the expediency and propriety of conferring with them in all cases before taking steps of importance. Both you and they will of course be equally governed by the resolutions of the mission, by the decisions and instructions received from the Prudential Committee, and by the laws and regulations of the Board.

The Committee trust that none of you have misgivings

as to the propriety of your going to the Sandwich Islands as teachers of schools, rather than as preachers of the gospel. Your profession is not indeed recognized in the history of the apostolic missions. In the first age of christian missions, all, who went forth as missionaries, went as preachers of the gospel. The Committee can merely glance at the considerations, by which your present course is fully justified. In the *first* place, you should consider, that the only history of apostolic missions transmitted to us, is of their missions in the best educated and most civilized portions of the world. The missions described in the book of Acts were in Asia Minor, Macedonia, Greece, and Rome, then the very foci of civilization. Of their missions to barbarous nations and tribes, we are told nothing in the New Testament. 2. Wherever the apostles established churches in those highly civilized portions of the world, they found among the converts persons who had been educated at Alexandria, Tarsus, Athens, or some others of the Greek or Roman schools, whom they could ordain as pastors or evangelists: and therefore were not obliged to train them up by a course of education. Such educated persons can no where be found in barbarous nations like the one to which you are going. 3. Education for the *mass* of the people, is wholly a modern invention, growing entirely out of the invention of the printing press. The apostles had no such system of education, by which the multitude could be taught to read; and no press to multiply books for every man and every child. God has reserved these for later and more favored ages, when the civil and social condition of the world should be better adapted to the universal propagation of the gospel. 4. For want of the amazing facilities which we enjoy for influencing *masses* of mind, it is an instructive fact that no less than three centuries elapsed, notwithstanding the miraculous powers afforded the apostles, before the gospel achieved even a nominal triumph in the Roman empire; and beyond that empire we have no certain knowledge of *permanent* effects from the apostolical missions. *Finally,* *the objection* to the use of the press and education in

modern missions because the apostles did not use them, is upon an erroneous and exceedingly absurd principle. It assumes that we are to use no instrumentalities in missions to the heathen, except such as the apostles used. This being admitted, the modern missionaries must reject the compass and quadrant, and other modern improvements in navigation, and get to his distant field beyond the ocean, as well as he can, by following the coast and watching the stars. He must debar himself from the use of rail-roads and steam-boats, and all printed books, and all the discoveries of science and all the inventions of art for 1800 years past. The apostles used none of these facilities, and they used none of them simply because they did not then exist. For the same reason they did not use the press, nor printed books, nor schools for the multitude. These facilities and a thousand others have been developed by the wonder-working providence of God since their time. They are *providential revelations* of means to be employed, made since the completion of the written word. And they are designed for our instruction, guidance and help in every good work, as really as the written histories and revelations of the New Testament. God has, in his providence, therefore, fully recognized the profession of the school teacher as among the means to be employed in the propagation of the gospel through the earth. Indeed, the grand reason, so far as instrumental causes were concerned, why the leaven of christianity was 300 years in diffusing itself through the Roman empire, and why christianity afterwards almost lost its hold upon the world for many ages, was doubtless the want of the press, and a system of general education. And if we are to accomplish our work for the pagan world in less time than it required to bring the Roman empire to a professed subjection to Christ, it will doubtless be, so far as instrumental causes are concerned, because we avail ourself of the immense facilities afforded by modern times, and especially of the press, for acting at once and powerfully and steadily upon whole communities of mind.

It results from these views, that *preaching, education,*

and *printing*, are three *permanent* departments of labor in modern missions. They are so at the Sandwich Islands. And there will be a permanent demand for your labors as teachers, until the nation has become so far enlightened and renovated, that they can do without our aid.

[And here let us remind you of what you have been told already, that we are not sending you to the islands as teachers, that you may there find a shorter way into the ministry than you could at home. You are sent forth with no such design, with no such expectation. You have weighed the subject, and chosen to go as teachers; and such you expect to remain. The standard of education adopted for our ministry at home, must by no means be lowered for that portion of our ministry which is sent abroad. Nay, if possible, there are more and weightier reasons in favor of a thoroughly educated and able ministry, in our missions to the heathen, and even barbarous heathen, than among the churches of christian lands. The more barbarous and degraded a people is in mind, manners and condition, the more is there to be done before they will be raised from their degradation; and where the greatest power is needed, there it should be applied. Mediocrity of talent and attainment may indeed find a place of usefulness among the heathen, as it does at home; but there are the strongest reasons why we should maintain our present elevated standard of ministerial qualifications generally through our system of missions; and the more because our several missions are fast becoming so many seminaries for raising up a native ministry, to act as evangelists and pastors among their countrymen.] We have proposed, also, an elevated standard of qualifications for our teachers; it being the leading object in your department to train up a competent native agency for the schools; and we look with lively hope to the teachers' seminaries now coming into existence in various parts of our land, for teachers to meet the successive demands of our missions, who shall be thoroughly trained in the theory and practice of their profession. Some of you have been thus trained, and all of you have had an approved experi-

ence in the business. But we earnestly exhort you all to regard yourselves as learners for a great while to come. Be deeply interested in your object—enthusiastical, if you please; obtain clear, enlarged, animating views of your duties; and connect with them a course of observation, experiment and study, which shall expand and strengthen your minds, and increase your power of doing good as long as you live. *Then* shall you *see* the evidence that God has called you into this department of labor, and that he accepts your services, and you will be content to remain in it. Remember that *station* alone does not secure usefulness—usefulness is the result of the divine blessing; and the blessing of God is to be expected only in the place of our duty. If he call you to be teachers, and you urge your way into the ministry, you would sacrifice your prospect of an useful and happy life.

These free remarks, beloved brethren, are called for by the occasion, this being the first time of our sending forth such a company of teachers, and not by any special apprehension on our part, that you will not, in an eminent degree, adorn your profession. Our personal acquaintance with you, has but strengthened the favorable impressions, founded chiefly on testimonials, which led to your appointment.

In conclusion, the Committee address a few words of advice and caution to the whole company of the missionaries.

The *first* respects the government of the Sandwich Islands. Those islands are to be your home, their rulers are to be your rulers, and their laws will be binding upon you. Whatever then may be your opinion of the personal characters of any of the chiefs, you will in virtue of their office, treat them with deference and respect. “Submit yourselves to every ordinance of man for the Lord’s sake, whether it be to the king as supreme, or unto governors, as unto them that are set by him for the punishment of evil doers, and for the praise of them that do well: for so is the will of God.” Great circumspection will be necessary to secure the confidence of the chiefs. But, while

their favor should by no means be sacrificed by interfering with the exercise of their authority; it should be sought neither by undue familiarity, nor by flattery, nor by any time-serving policy whatever. You will best secure their countenance and support by a meek, zealous, and disinterested performance of your proper duties.

2. Among the common people avoid assuming airs of authority, as if you were chiefs. To this you will be strongly tempted by their abject condition and manners. You will be provoked, also, to impatience, and to feelings of contempt destructive of a benevolent regard for their souls, by their mental stupidity, their childish follies, their shameless vices, and the seeming worthlessness of their existence and influence. But all these feelings and airs towards the people whom you go to save, must be checked in the bud. Remember the meekness and gentleness of Christ, and the amazing condescension and love which characterized his whole mission on earth.

3. Your brethren now in the field, will have strong claims on your confidence and respect. Some of them were pioneers in the mission, and though often calumniated by resident foreigners, and by visitors, and sometimes even by men of considerable standing in the world, they enjoy the unabated confidence of the Committee. Indeed, no respectable stranger, after becoming acquainted with them has ever said aught against them; and it is now too late for any one to substantiate a charge against the judgment, zeal, disinterestedness, or success of these brethren and their associates. No man can point to private property to the value of a single dollar, which any member of the mission has acquired at the Sandwich Islands; and the proofs of their character and usefulness are found in the written language, the printed books, the ability to read in a fourth part of the adult population, the tendencies to order in the hitherto chaotic elements of society, in short, in enduring characters of light on the opening mind and heart, and on the rising institutions of the nation. You *will meet these* brethren in the cordial greetings of the *landing place*, the social intercourse of the domestic circle,

and the more formal deliberations of the annual meeting of the mission, with feelings of unfeigned deference, as older brethren, who have endured the burthen and heat of the day, and possess more experience, more wisdom, and probably more grace, than yourselves. If you differ from them in matters relating to the natives, or the mission, the probability will be far greater that they are right than that you are. And thus it will be until long after you shall have become familiarly acquainted with the language of the islands.

4. Another caution the Committee would give is, that you avoid cherishing such expectations with regard to the progress of the mission, as will lead to disappointment on your arrival at the islands. Of this there is the greatest danger. Not that you have over-estimated the absolute progress of the mission. Probably more has really been effected, through the abounding grace of God, than any of you are aware of. But, from want of a correct knowledge of the actual state of the nation, when the mission began its labors, and of the immense difference between the intellectual, moral, and social state of a barbarous and a civilized people, the first aspects of the people will present far less of good and more of evil, than you had anticipated. They will strike you as being below the level of any community you ever saw; and it would be strange indeed if they were not: but then you cannot be aware, as the older brethren of the mission will be, of the "lower depths" from which they have been thus far raised. Moreover, you will have a painful illustration of the imperfection of human language as a means of conveying ideas across wide oceans, and especially when conveying ideas respecting a people that is barbarous to another that is civilized. Unless corrected by experience or reflection, we receive the words which represent things among these barbarous people in the strength of meaning they have among ourselves. Thus, when the missionaries at the Sandwich Islands, in their letters and journals, speak of a house, a church, a school, or a college, the idea awakened in our minds is too often that of houses, churches, schools,

and colleges as they are in our own land. So when they speak of piety among the natives, and a revival of religion, and conscience, and faith, and hope, and zeal, and brotherly kindness, our ideas are modelled on what we have seen among ourselves, in a community that has been religiously educated from the cradle. The words have a strength of meaning in our minds, which they had not in the minds of the writers, and which they have not in fact. If such has been your experience, you must prepare for disappointment. It is the mere elements of piety, only its germinant principles, which you should look for, and not for the "stature of a perfect man in Christ Jesus." It is the work of the Spirit on uncultured, brutalized mind, surrounded by mind as devoid of form and culture as itself. It is the Spirit operating, as it were, on chaos, reducing it to order, and preparing it for future use, rather than upon the finished earth, to make it bud and blossom and bring forth fruit. In these circumstances, you should expect to see the graces of the Spirit almost in their lowest degrees of possible developement, and existing too, sometimes, in connection with such imperfections, as would be inconsistent with christian character in more favored circumstances.

But this is too dark a picture. Keopuolani, and Kaulamali, and Kalanimoku, and Kaahumanu remind us that the grace of our Lord has in many instances been exceeding abundant in those benighted islands, with faith and love which is in Christ Jesus. In those departed chiefs, and in others in common life the transforming grace of Christ has abundantly appeared, notwithstanding unfavorable circumstances. They are the first fruits of the harvest we confidently expect in due time. But in the present state of intellectual and moral culture in the islands, such instances, without a miracle, can hardly become general.

Again, be cautious in communicating *first* impressions to your friends at home. You perceive how probable it is that they may be erroneous. They can scarcely be otherwise. You have not the means, while ignorant of

the language, of ascertaining the real character of the natives, nor have you the proper standard for judging them. Indeed, you should always be considerate in your private letters, for too frequently such letters from missionaries find their way into the religious newspapers.

Finally, be united among yourselves. Never is the maxim more emphatically true than in a mission, that union is strength. The want of it is a death-inflicting paralysis. Thus far there has been union in the Sandwich Islands Mission; O let not your arrival be the signal for division. Let there be union in feeling, in counsel, in action,—a holy, heavenly, indissoluble union. Let it be a union founded in love to each other, and to the cause of Christ. Love each other, and love all the brethren, with pure hearts fervently. Better not embark, unless you have formed the determination, depending upon divine strength, that nothing shall break the unity of your spirit with all your associates in this work of faith and labor of love. A divided mission, if there were such an one, would soon become the grief of the church and a laughing stock to the world.

The Committee earnestly pray, that you may be filled with the Holy Ghost, from this time forward. Through the power of Him who made the preaching of the apostles so effectual on the hearts of men, may your labors be crowned with glorious success. The field you are to occupy is one of peculiar interest. Degraded as are the people, they are thrown, as it were, into the very arms of the churches; and we have the fairest prospect of seeing them raised from the depths of paganism so far as to become incorporated among the nations of christendom, within the space of a single generation. This is our aim, and, with the blessing of God, it may be accomplished. If any ask, why we send so many missionaries to the Sandwich Islands? this is our answer. We wish the work to be done in the shortest possible time. Let the Sandwich Islands become a glorious exemplification and proof of what may be effected by christian missions. Brethren, you will be a spectacle to men, as well as to angels and

to God. From all parts of the christian world men will be looking upon you. You will be surrounded by a great cloud of witnesses. Oh, then, realize your responsibilities to be holy, zealous, devoted, disinterested, worthy successors of the apostles. Run with patience the race set before you. Endure as seeing Him who is invisible. Be faithful unto death, and you shall receive a crown of life that fadeth not away.

Beloved brethren and sisters, in the name and in behalf of the Prudential Committee, we have given you these instructions, and now we bid you an affectionate FAREWELL.

R. ANDERSON,
DAVID GREENE,
WM. J. ARMSTRONG, } *Secretaries.*

Missionary Rooms, Boston, Dec. 3, 1836.

See Appendix H.

A.

Rev. HIRAM BINGHAM.

“ ASA THURSTON.

Mr DANIEL CHAMBLRLAIN, (left in 1823.)

“ THOMAS HOLMAN, (left in 1821.)

“ SAMUEL WHITNEY.

“ SAMUEL RUGGLES, (left in 1833.)

“ ELISHA LOOMIS, (left in 1826.)*

JOHN HONOLII. THOMAS HOPU. WILLIAM KANUI.

Mrs SYBL M. BINGHAM.

“ LUCY G. THURSTON.

“ JERUSHA CHAMBERLAIN.

“ LUCIA HOLMAN.

“ MERCY WHITNEY.

“ NANCY RUGGLES.

“ MARIA T. LOOMIS.

B.

Rev. ARTEMAS BISHOP.

“ WILLIAM RICHARDS.

“ CHARLES S. STEWART, (left in 1825.)

“ JAMES ELY, (left in 1828.)

“ JOSEPH GOODRICH, (left in 1835.)

ABRHAM BLATCHLEY, M. D., (left in 1826.)

Mr LEVI CHAMBERLAIN.

Miss BETSEY STOCKTON, (left in 1825.)

STEPHEN PUPUHI. WM. KAMAHOULA. RICHARD KALAIULA.*

Mrs ELIZABETH E. BISHOP.*

“ CLARISSA L. RICHARDS.

“ HARRIET B. STEWART.*

“ LOUISA E. ELY.

“ MARTHA B. GOODRICH.

“ JEMIMA M. BLATCHLEY.

C.

Rev. LORRIN ANDREWS.

“ JONATHAN S. GREEN.

“ PETER J. GULICK.

“ EPHRAIM W. CLARK.

GERRIT P. JUDD, M. D.

Mr STEPHEN SHEPARD.*

G. KAILAA. H. UKALIMOA. J. P. LAULANA. S. J. PA

Mrs MARY ANN ANDREWS.

“ THEODOCIA GREEN.

“ FANNY T. GULICK.

“ MARY K. CLARK.

“ LAURA F. JUDD.

“ MARGARET S. SHEPARD, (left in 1834.)

Miss MARIA OGDEN.

“ MARY WARD.*

“ DELIA STONE.

“ MARIA PATTEN.

D.

Rev. DWIGHT BALDWIN.

“ REUBEN TINKER.

“ SHELDON DIBBLE.

Mr ANDREW JOHNSTONE, (left in 1835.)

Mrs CHARLOTTE F. BALDWIN.

“ MARY T. W. TINKER.

“ MARIA T. DIBBLE.*

“ REBECCA JOHNSTONE.

E.

Rev. JOHN S. EMERSON.

“ DAVID B. LYMAN.

“ EPHRAIM SPAULDING, (left in 1836.)

“ WILLIAM P. ALEXANDER.

“ RICHARD ARMSTRONG.

“ COCHRAN FORBES.

“ HARVEY R. HITCHCOCK.

“ LORENZO LYONS.

ALONZO CHAPIN, M. D., (left in 1835.)
 Mr EDMUND HORTON ROGERS.

Mrs URSULA S. EMERSON.
 " SARAH J. LYMAN.
 " JULIA B. SPAULDING.
 " MARY A. ALEXANDER.
 " CLARISSA C. ARMSTRONG.
 " REBECCA D. FORBES.
 " REBECCA H. HITCHCOCK.
 " BETSEY C. LYONS.*
 " MARY A. T. CHAPIN.

F.

Rev. BENJAMIN W. PARKER.
 " LOWELL SMITH.
 Mr LEMUEL FULLER, (left in 1833.)
 Mrs MARY E. PARKER.
 " ABBA W. SMITH.

G.

Rev. TITUS COAN.
 Mr HENRY DIMOND.
 " EDWIN O. HALL.
 Mrs FIDELIA COAN.
 " ANN M. DIMOND.
 " SARAH L. HALL.
 Miss LYDIA BROWN.
 " ELIZABETH M. HITCHCOCK.

H.

Rev. ISAAC BLISS.
 " DANIEL T. CONDE.
 " MARK IVES.
 " THOMAS LAFON.
 SETH L. ANDREWS, M. D.
 Mr SAMUEL N. CASTLE.
 " EDWARD BAILEY.
 " AMOS S. COOKE.
 " EDWARD JOHNSON.

Mr HORTON O. KNAPP.
 " EDWIN LOCKE.
 " CHARLES MC DONALD.
 " BETHUEL MUNN.
 " WILLIAM S. VAN DUZEE.
 " ABNER WILCOX.

Mrs EMILY C. BLISS.
 " ANDELUCIA L. CONDE.
 " MARY B. IVES.
 " SOPHIA L. LAFON.
 " PARNELLY P. ANDREWS.
 " ANGELINE T. CASTLE.
 " CAROLINE H. BAILEY.
 " JULIETTE M. COOKE.
 " LOIS S. H. JOHNSON.
 " CHARLOTTE C. KNAPP.
 " MARTHA L. R. LOCKE.
 " HARRIET T. MC DONALD.
 " LOVISA C. MUNN.
 " ORAL H. VAN DUZEE.
 " LUCY E. H. WILCOX.
Miss MARCIA M. SMITH.
 " LUCIA G. SMITH.

* Deceased.

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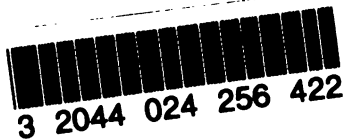
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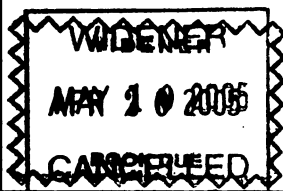




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