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

Dear Brother,

The Churches of Christ, thus agents in conducting missionary operations, never engage in a more solemn and interesting service, than when, in the name of the Lord Jesus, they undertake to send forth his ambassadors, to make known to an unbelieving and rebellious nation, the claims of Jehovah, in the terms of reconciliation. He calleth in the ten lands to come and assemble for such a purpose, we are now standing in Christ's stead, discharging his functions. The authority under which we act, the obligation which binds us to this work, have their origin in his command. No human enactment can give this authority or impose the obligation. We send you, dear brother, to go, for no just which merely, or principally, concerns the narrow limits of this world, or of time. Our aim, your aim, is the souls salvation: Our views are limited only by eternity. We send you, if you go to offer pardon and sanctification, to men perishing in ignorance. Hymn to the Transactions of this evening. If your labors as a missionary in the field to which you have been designated, may, I probably well, more or less directly, affect the eternal allotments of thousands of millions of immortal souls. So it would be in respect to a missionary to any portion of the unevangelized world. The solemnity of interest attending these services are greatly enhanced by the extent of the field.
fie D. of the amount of population, to which your labors are to be devoted.

The Chinese empire, though geographers and historians differ in their estimates, probably covers about one tenth part of the habitable surface of the globe. It contains not far from one third of the whole human family now on the earth. Extending from the China Sea to Burmah, on the south, from the Yellow Sea, on the east, to Independent Satany, on the west, its territory is more extensive than that of any other empire, except the Medit., its population, embracing a number of great and formerly independent nations, is probably more than three times as numerous as that of Britain, with all its oceanic dominions. To the Christian philanthropist, it is a thought of deep and painful interest, that over this vast territory, for centuries extending back beyond the reach of history or tradition, almost unbroken spiritual darkness has reigned. To the generations, embracing millions, including numbers greater than the human mind can grasp, have, through this long procession of ages, been passing off the stages of life, going to the bar of judgment. Having their unchangeable position in the eternal world, nearly all of them without a knowledge of Christ's atonement, without experiencing the purifying influence of the truth and spirit of God.

The prominent divisions of the population of this empire, in respect to religion, are three: Confucians, the followers of Lao-tse, and the Buddhists. Various other systems of idolatry exist, but the numbers and influence of their respective votaries are so limited, as to render them comparatively unimportant, not requiring, in this sketch, a more particular notice.

Of the three principal sects just named, the Confucians are the
the most ancient. This founder of the system may be regarded as the great Chinese moralist. The fundamental principle of his system seems to have been—
— the same with that of certain philosophers, or religious systems of the present age, that it matters little or nothing what a man worships, what are the articles of his religious belief, if his outward conduct is correct. Hence it necessarily avoids explaining himself respecting the number or nature of the gods, only inculcating the necessity of reverencing those whom the ancients had worshipped. This great aim seems to have been to promote the social order and happiness of his country; independently of the influence of particular systems of religion. He therefore enjoined a strict observance of the external ceremonies of the transcendental systems of forms of worship, it bestowed his chief attention upon the regulation of the relative duties of life.

Such a system would, of course, have very little attraction, or very little power, with the masses of the people. Its deficiency in this respect was strongly felt by the contemporaries of Confucius. Some, who may see character in him as the great mystic philosopher of China, stepped forward to supply the want of the multitude. According to him, all nature is filled with demons and genii, who constantly influence the fate of man. He increased the number of idol gods to an enormous amount. He attempted to define, with scholastic precision, their nature and offices. But this was soon afterward carried too far, and the system became too complicated. This abstraction of mysticism from the system being general, so that it nearly filled the position of a popular religion generally received. Some, however, have declared themselves aviators of Laoziism, as the system is called, if it has no influence exerted in its behalf has been able, at any time, to obtain for its doctrines a general belief.

China, therefore, a popular creed, and Buddhism supplied the de-

[Signature]
The first priests of Buddhism were introduced in China in A.D. 65, by the then reigning emperor; who, being, as the Chinese historians relate, informed in a dream that "the Holy One" was born in the west, sent an embassy to India to bring to him some of the deities of the new-born sage. In the defiance there was also found a page, which, in indistinct terms, spoke of some such event. This was immediately quoted as confirmation of the infallible infallible oracles, that the pond had now arrived. The Buddhist priests were, therefore, received with open arms by the court; and found ample field in which they might propagate their doctrine. According to this system, all things are resolved into, during the present hundred or cycle of ages, by a devoted monastic, who, having forgotten the brute after which he made the high revelation, had suffered in hell many thousand years for his crimes. It allows the worship of any number of deities, of different castes, and it accommodates itself to the existing superstitions of surrounding countries to which it obtains an entrance. It teaches the doctrine of metempsychosis or transmigration; it promises to its votaries its highest reward, an abode in Nirvana—immortality. It is by no means rigorous in enforcing its own precepts of morality; it teaches that to appease time, offerings to the gods of the priests are sufficient. It is a luminous tenet. If the end of the system, it prescribes the statement while the man is judged in the hereafter, because it has its mention readings in an unknown tongue; its mysteries for the dead; its prayers to offerings to the souls of the departed.

Nearly all the learned men of the nation, most of those who are high in rank or office, are followers of Confucius or of Lao-tse. Buddhism is the religion of the mass of the people; yet it is said to have very little hold upon the general respect. The government has generally tolerated it, as found it merely as an instrument for keeping the lower classes in quiet subjection; not adopted it. Both the system itself and its adherents are despised by the learned and intelligent. Its priests, who are very numerous, are taken from the lowest of the people; are extremely poor; notoriously depraved, and all that all its temples are said to be in a dilapidated condition.
If these prevalent systems it will be inferred from the statements already made, that some exert any seductive influence on the minds of the community. A writer in the Chinese Repository says: "It is a prevailing opinion among the Chinese, that in morals this nation has greatly degenerated; still continues to grow worse. It worsen. This opinion," he adds, "is correct; it most evidently so in reference to their religionists."

All these systems seem, also, to be on the decline. It is remarked in the valuable work just referred to, that, though false kinds of false religions, that once flourished in the East, seem to have found their way into China, when, with various modifications, they now exist; yet they exist without any convincing principle. Systems they are, without foundation, without order, formed in darkness, upon a base ignorance and superstition. They do not; they cannot, of good support, go to the exigencies of man. And hence, proving unsatisfactory, it is not surprising that they should be neglected. It even appears, by those who see their destructive effects, that we mistake not, all false religions in China are on the decline! I have one more that, led millions of the learned into error; they are least little regarded, least; poorly supported."

But though naturally without vigor, it from the truth that has been made of them negated by the reflecting as useless, except, perhaps, politically, it is far from a corrupting tendency. It now actually on the decline, they must be expected to oppose formidable impediments to the progress of Christianity. They occupy the place of religion in the minds of men. It cannot be easily destroyed. The intellect being clouded by the conscience persuaded by them, the mass of their votaries are satisfied with them. I think themselves religious. And as they do not restrain from sin, nor enjoy holiness of heart or life, nor awn keen pain for forbidding in respect to a future retribution, they will probably be proved more highly culpable to more tyrannically, when a great attempt shall be made to enforce can...
In the eighteenth century, Mohammedanism was introduced into China; but it never made any considerable progress. It still has an existence, bearing its sects constituting one of the minor sects, having less than a mosque, people of them being in the annihilation of government.

Christianity, then in vogue in Europe, was introduced into China, as early as the seventh century, by the Nestorians, the most enduring of the various sects into which the Christian world was early divided. They penetrated the country from Funan, and continued their labors for the propagation of their faith till the fourteenth or fourteenth century; it did not become extinct till the sixteenth. Little can now be heard respecting the extent to which their doctrines were formally and or embraced. Churches are said to have been established in many cities; yet, favorably regarded by the government; but it is not known that any traces of them now remain. The Roman Catholics entered China, from the same quarter, about the thirteenth century; they, having their labors with all that courage and vigor, that singleness of purpose, that spirit of perseverance, that spirit of resolution, for which the Jesuits have been remarkable, the progress of this community of Christianity was, for a time, rapid. It grew and spread the political ambition of the missionaries, and the jealousy of the government, till their triumphs might, at this time, have seemed complete. After suffering incredible persecutions, the European priests were all at length put to death, or driven from the country, and the fruits of their industry fell.
fatigable labors have nearly disappeared; they being known to exist at the present

time, only a few churches in the eastern part of the empire, if individuals being now

found in other parts of the country retaining, in privacy, their attachment to

the Papal superstition. There is also a Greek church at Peking, the capital

of the empire, under the protection and patronage of the Russian Commercial agent.

The first Protestant missionary to China, the now venerable Dr.

Marrson, arrived at Canton in the year 1807; it was not long after joined by

the late Dr. Milner. Our own Chinese mission was commenced in 1930;

that of the Netherlands Missionary Society, or rather the labors in China of the

Apostolic Church, formerly a missionary of that Society, in 1831. Previous

missionaries from Protestant Churches in these regions, had labored with commendable

zeal, not without encouraging success, in acquiring the language; in prepar-

ing it publishing in its translations of the Scriptures and other religious books, pub-

lishing them in circulation among the numerous Chinese scattered in the adjacent

countries and islands. But in the recent voyage of the enterprising and

adventurous Gutzlaff, is seen the first attempt by a Protestant to penetrate the com-

monly, to raise again in its interests, to raise the standard of the Gospel. The

sanguine and glorious result is known to all, by all who take an interest in

the advancing course of Messiah's kingdom.

And here we are constrained to remark, how instructive the history of the

view it, and feelings of Protestant Christianity, of the Providence of God, in respect

to this most interesting portion of the unevangelized world. Until quite recently,

this wide field, in which half the work of evangelizing the idolatrous popula-

tion of the globe was to be performed, has awakened comparatively little inter-

est. It has been known to them of almost any other historic country, a

knowledge of its language was thought unattainable. Its jealousy of foreigner
The restrictions imposed upon intercourse with them, were supposed to entirely exclude them from its shores. Its government was held to be infallibly hostile to Christianity. It determined to prevent all efforts for its propagation. Daunted by these insuperable difficulties, the various Protestant Churches, with all their missionary zeal, seldom directed a thought of benevolence to China, or, if turned to it, quickly recalled it with feelings of despair, or, at most, made only a few cautious and indirect efforts to throw upon it their darkening some feeble rays of Gospel light.

While the Prince of darkness has reigned within, even undisturbed in Britain, while Christians were waiting for some especial, if not miraculous, interposition of Divine Providence to open a way of access, God has, at length, most convincingly shown them that He has been criminally deficient in no courage, enterprising, faith. The labors of Missionaries, Melvill, Medhurst, Dyer, Marshman, have shown that the language presents no insuperable difficulty; it has furnished facilities for acquiring a knowledge of it surpassing those for acquiring the languages of most other heathen nations. The whole Bible has been translated and published; it, if furnished to them, may be read by more than a third of the estimated number of the human race. And now the Christian enterprise, it appears, read of Gutenburg, has shown, that the jealousy which the population of China was supposed to entertain in regard to foreigners, and their aversion to intercourse with them, were rather imaginary than real. It is not likely to oppose any insuperable barrier to the introduction of pure Christianity, when commercial enterprise, never deserted by its restless spirit, seems to have been overcome, it may be called to occupy itself indolently to the adventurous labors of this missionary pioneer. To the whole southern coast, he has found free access, he penetrates the country, from different points, hundreds of miles, as yet unknown; everywhere distributing Christian books, declaring the truths of the Gospel, to throngs of eager multitudes.

The whole Chinese empire, then, constitutes one vast missionary field.
is yet, with its almost countless millions of people, to be added to the kingdom of Christ. It is incomparably the widest field that the world now affords to call for the Christian benevolence enterprise: presenting ample opportunity for Christian Apostles and martyrs to exhibit their compassion for fallen souls, their self-denied zeal in the cause of their beloved King—forever extending the bounds of salvation. Guided by the Spirit, helping the way to branches in human hands, in sufferings, to and from Christ, known and not yet known. If there should arise a large commission in simple, motive, greater than all the world and to the apostles of the Gentile—forever extending the bounds of salvation.

This wide, inviting field is the determination of the American Board of Commissioners for Foreign Missions, acting as agents of the great King, to occupy this territory, so God that the churches shall put it in their disposal the requisite instrumentality, having a due regard to the past and future, extricate them from the positions of the unevangelized world, to the indications of Providence, so evidently preparing the way for the universal establishment of His kingdom.

What obstacles we shall have to encounter in prosecuting the work, from the government or from other sources, we do not know; nor is it at all important now to determine. The principles which are to govern, in regard to such questions, are obvious: settled. We are not to be deterred from preaching the Gospel, which alone brings salvation, by the apprehension of opposition or even of violent governmental persecution. So be it; it is a test of the faithfulness of His promise: justification, the sole guilt, disobedience to the commands of God; the high ground occupied by the Christian missionary, committed by the King of kings as His ambassador to all.
...men, requires him to go forward in his work, humbly, discreetly, indeed, yet boldly. Accordingly, preaching Christ crucified, leading men to flee from the world to him. By this means, the apostles and their primitive missionaries, to spread knowledge of the Gospel in all countries, till they knew that this mission would be sustained by magistrates and rulers, or had they asked the permission of governments to make proselytes to the Christian faith, before they resided on their work, none of them would have had occasion to say that "in every city bonds and afflictions abide me." Nor would they, in their countries, have fully preached the Gospel of Christ. So far were these devout and diligent men from seeking to obtain the sanction of civil rulers, that much of their preaching was in direct opposition to their commands, in defiance of the severest punishment they could inflict. When argued before the supreme legislature, judicial Council of their Jewish nation, they "command me not to speak at all, nor to teach, in the name of Jesus," they replied, "whether it be right, in the sight of God, to hearken unto you, more than unto God, you judge; for we cannot but speak the things which we have seen and heard." It is questionable whether, if the proposition were formally made, the government of any heathen nation on earth, would sanction the preaching of the Gospel within its bounds. It may even be doubted whether any nominally Christian government is now in such a state, that, if the question should come up anew, if unembarrassed, would sanction the preaching of such men as Peter and Paul. All history testifies that most of the embarrassments which have attended the propagation of Christianity, have originated in the civil rulers; that most of its corruptions, its consequent inefficiency, have been occasioned by its connexion with government, the support of which they have extended to it. Probably no instance can be furnished, when pure Christianity has been designedly introduced, propagated among a people by the authority, or with the sanction of the civil government. As a general fact, it has entered at the other extremity of society, from most contradicted, from
tended by the populace; it often has its earliest noblest triumphs, it has the influence of its doctrines most happily exemplified, among the poor despised classes of the community. "Have any of the rulers of the Thessalians believed on him?" "Not many wise men, after the flesh; not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the mighty; and hath chosen the things that are despised, yea, what is not, to bring to nought things that are. And no flesh should glory in his presence." "So the gospel is preached." While Christianity exhibits the spirit to be Christified, the principles which should govern men, in all the stations and relations of life, it, to some extent, supplies the duties appropriate to each, it does not, as a scheme of salvation, address itself to rulers, in their official capacity, nor to bodies of men, but it accords them, it lays its claims upon them, as individuals, in rebellion against God, in mid of the atonement of Christ, it bound to an eternal revelation, when they will be tried in sentences in their individual capacity. The Christian missionary is not, therefore, bound to seek the sanction of government to his efforts to extend the gospel; but it is to go, with its heavenly message, directly to the people, wherever he can find them. And he is to preach its requirements and sanctions to them as individuals, having souls for the salvation of which they are themselves responsible; he who must hear it obey the gospel, and for himself; expecting that if the truth is true to reach the influence of the government under which he labors, it will be by its being first diffused through the community, extending its light and its reforming power through all ranks, till it rise to those who occupy the highest places in the state. And if he finds a people willing to receive him, he is to persevere in proclaiming to them the message of salvation; though laws may frustrate him, even at the expense of liberty of religion. He is not invited to court persecution. If persecuted in one city, he may flee to another. But a people willing to receive the gospel, are not to be abandoned, though all the governments through which they are carried; their rulers should be warned against their instruction. In such a case, they must see that an ambassador of Jesus Christ does not count even his life dear unto him on the account of the instruction of the gospel of Christianity; he does not abandon his duties.
able, so that he may testify the gospel of the grace of God. The probability is, altogether, that the government of China will, sooner or later, array itself against the propagation of Christianity, to the dominion of Protestant, as it has of Catholic Christianity. It would be contrary to all analogy, if it were not to do so. The very nature of the government leads us to expect of it this course, more certainly than from any other government on earth. The fundamental principle of the whole policy, morality, and religion of China is the obligation of universal obedience to priests. To the Emperor as the great priest of all, whoever of course, feels himself responsible, not only for the civil and social, but also for the domestic and private, conduct, as for the opinions of the chief of all his subjects. How thankful in view of this fact, should we be, to the wisdom and goodness of Providence, in making use of the hand of British power, to mean the means, to help reach the authentification of the opposition of the separate arms, until the people shall get a taste for Christian instruction? Is this prosecution, if it comes, be a direct means of furthering the propagation of the truth? It may not come, God can prevent it. But it is not probable that he will. And if not from the government, it may come from popular superstition and prejudice, excited to struggle with desperation for its malignant influence over the souls of a third of the human race. But come when it will, the worthy missionary of Christ to these millions, will not be deterred from his work by persecution. Knowing that the blood of the martyrs is the seed of the Church, he will be ready to scatter rays that shine, if called to it by the command of Providence of his Saviour, as the most effectual method of strengthening his kingdom. In the spirit of Paul, he confiding in his Redeemer, for grace to sustain this holy determination, he will say, "I am ready not to be bound only, but also to die, for the name of the Lord Jesus." For the missionary at the present day, it is especially a missionary to China, must be, in spirit and conduct, in prosecuting his work, not only almost, but altogether, such as "Paul.

You see, then, dear brother, what is the work before you, if the principles
by which you can to be grounded in 

The two principal spheres of labor which open before you, as a Christian teacher, after having acquired a 

the circulation of the Scriptures. Other religious books to teach, or the direct preaching of the Gospel.

The medical and surgical knowledge you have acquired, you will employ to the best of your opportunity, in relieving the bodily afflictions of the people. And you will also be ready, as you can, to do in giving to them our civil sciences. But these, you will never forget, are to receive your attention, only as they can be made handmaids to the Gospel. The character of a physician, or of a man of science, respectable as they are, it useful as they may be in evangelizing China, you will never suffer to interfere with your character of teacher of religion.

For the circulation of religious books and tracts, China furnishes greater facilities than any other portion of the heathen world. A larger proportion of the people can read, than of any other heathen nation. They are fond of reading; they are accustomed to be influenced by books. The spread of religion now prevailing among them, in all introduced by means of books, while to preaching it to every one like public speakers, they have been utter strangers. The art of printing too, has been understood among them for many centuries, and probably, in no part of the world, can books be manufactured at so little expense. And when printing from stereotyped plates has introduced, which, by an experiment recently made, has been found perfectly practicable, the facility of rapidly multiplying copies of books will be greatly increased. You will carry with you a set of stereotyped plates (made in this country, from wooden blocks sent from China) for printing the New Testament; with a number of copies of the Gospels, as a specimen; and from a set of plates to be obtained in this country, on Chinese paper, it done up in
the Chinese manner. Other works, however, may be translated, of the practicability of translating them multiplied to any extent. This branch of missionary labor, you know, is already engaged in the ground. The whole Scripture, in many excellent tracts, are already translated. In the Bulliard Societies of this country will supply any amount of funds that may be successfully employed. The people are disposed to see it, eager to receive Christian books, CO. Indeed, must be the souls that is not faced with the thought of giving a Christian literature to a nation containing thousands of millions of people in a noble field for the employment of the highest talents, the most committed activity, was never found.

But, while you labor diligently, as you have opportunity, in this department, never forget that preaching the Gospel, with the living force of God's appointed method of reaching the slumbering conscience of man, giving, by the power of His Spirit, an appropriate influence on their minds, to the solemn realities of eternity, the unspeakable love of Christ; it brings them to repentance, faith in the Gospel. It hath pleased God by the foolishness of preaching to save them that believe. This is the means which He has always, with the most effectual direct to the conversion of souls, in heathen, as well as in nominally Christian nations, and in protestant nations, the Preacher saw an angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, it unto every nation, and to every tongue. And quickly I then follow another angel, saying, Belgium is fallen, as fallen, is another, crying, with a loud voice, to one that sat on a cloud, and he, who should have the corn to the earth is risen. Nor are the millions of China exempt from this law of Christ's spiritual kingdom. The fact that the religions now prevailing among them have been propagated without preaching, does not prove that they are exempt from it as a false religion, which has nothing to do with the conscience, the moral affront.
time, may be propagated solely by books. Not so the true religion. Its propagation requires the working into life of the moral sense, the changing of the radical temper of the soul. And such is the constitution of the mind, that this will never be completely accomplished, instrumentally, but by the communication, from a soul already thus affected, of its own moral feelings, by means of the living countenance of the living voice. "Preach the word,无论是时,还是季节; to congregations, or to individuals, whenever they will hear you. Proclaim to them the simple Gospel of the grace of God, coming to them the instant it claims of them, showing them their last condition, and before them the coming redemption. But chiefly, first, principally, in all your preachings do, as the Apostles did, as Paul did when God so prominently helped him, as the Moravians have so successfully done; tell happily the story of the redeeming love of God, of His obligation to, a divine, incalculable, reigning Redeemer; remembering that "Christ crucified," that alone, is "to both Jews and Gentiles," even where it always, "the power of God, the wisdom of God." And let all your efforts be made, however, in prayer; feeling most deeply, that it is the Spirit of God alone that can give them any saving efficacy; that the gift of the Spirit is to be expected only in answer to fervent believing prayer. And so preaching, expect the confidence that God will crown your labors with success.

Upon your arrival at Canton, you will confer with the American missionaries already there; if you have opportunity with Dr. Morrison, with Mr. Gutzlaff, regarding your future course. You will regard yourself as a member of the mission of the American Board to China; and such, will, as the rules of the Board require, submit yourself to the decision of a majority of the mission; subject to the decision of the Presidencial Committee. If you will labor to cultivate with your brethren of the mission, as the Protestant missionaries.
with whom you may be called to cooperate, not only outward harmony, but sincere confidence, cordial affection. Remember that you must strictly comply with this charge, being sure that the fault shall in no degree be yours; if the opposite shall be the unhappy result, your first business will be to acquire both the written and spoken languages of the Chinese. And see that you acquire them accurately and thoroughly. It may require two or three years of close committee study. But let not the thought enter your mind, that you are spending so much time uselessly. And let no other call, however pressing, it may seem, divert you from the present. Meanwhile you will, as opportunity shall present, be making yourself acquainted with the people, their manners and customs, gathering information that may be serviceable in your future labours. When fitted by the acquiring of the language, prepare for your great work, the mission will determine what, in what particular manner, you shall enter upon; prosecute it. It is the wish of the Committee that you, or some one or more of your associates, take a station, as soon as shall be practicable, at some favorable position within the limits of China. It we would confide especially to your consideration, it that of the mission, with this view. teen. The Ning-sio, recommended by Gatschaff for such stations; if you will also, if practicable, and expedient, make frequent excursions in the country, observing the bodily distresses of the people, distributing Christian books, preaching the word of life, and, with special attention, also, the minds, from the beginning, to the providing, as soon as shall be practicable, well-qualified natives assistants in your missionary work. This you will regard as an object of the first importance; yet persevere in seeking its attainment, to exercise a sound discretion. Your relations to the mission, its Committee, you will keep constantly fully informed of your proceedings, if of your difficulties. Encourage your friends, if your associates, while you are careful always, to do thoroughly what you attempt, will lay your plans. If you, in your work, expect that you will be liberally sustained, I shall strongly recommend that you take little and growing is the ini
You go, dear brother, not to perform a service, the responsibilities of which are peculiarly upon you; others to be similarly employed. You go as our agent — the agent of all true Christians, of the Christians of this land, to do their work to perform for them, a most important part of the service assigned to you. It is common, by our ascending Lord, if we will remember it. We will think of you, contribute to aid you in your work, pray for you, under the impression of this truth. Let the assurance sustain and comfort your heart. But let it be chiefly sustained and comforted by the assurance that Christ will ever be with you. "Go, teach all nations; He, I am with you always, unto the end of the world." With such assurance, what are difficulties; what "bonds and afflictions," what death itself, in its most distressing forms? And the glorious result for which you go to labor, shall certainly be accomplished. To China, the hundreds of millions of China, shall all be converted to God. "Ask of me, and I will give thee a wise and understanding heart." I shall give them the place then for their inheritance, if the utmost parts of the earth for the dispersion, and still more specifically hath he promised: "Behold, these shall come from far; lo, from the north and the west, from the land of Sinim." Yes, upon "the land of Sinim," upon the millions of eastern Asia, did the eye of Jehovah contemplate rest, when he said, "I will give them for a light to the gentiles, that they may bear my salvation to the ends of the earth." And if the sense has fallen in heathen, that China shall be divided, what are walls of national separation; what will bind

x Isaiah 60. 3-7. Sinim was the name under which eastern Asia or China was generally known to the inhabitants of western Asia. See Chinese Repository, vol. II. p. 177.
period allied to prohibitions. and in the struggle may the hand, for it is to be the last. But the bulwarks of Satan will not withstand the shock, nor his armies from vio-
tuous. God will reign, it subject China to his sceptre."

Go, then, dear brother, join me in the conflict.
Be faithful unto death. And we will mingle our sympathies with you, again, when you receive your immortal crown.

New York, June 1, 1834.

In behalf of the order of the Executive Committee,

Up and down.

B. Anderson, the

David Greene. A. B. C. Selle.