The Moravians’ ‘How-to’ Manual of Mission Endeavor

As a pioneer of the Protestant missionary movement, the Moravian Church of course had no instruction manual to send along with its first missionaries to St. Thomas in the Virgin Islands in 1732. They were just beginning, with hardly a clue of how to carry out Christ’s admonition of “Go ye.”

As time and experience went on, though — to Greenland, Southern Africa, Labrador, Suriname, native Americans, Jamaica, Nicobar Islands — the Moravians accumulated a body of knowledge, wisdom, and common sense in the practice of bringing the Gospel of Jesus Christ to all corners of the world. The result of that accumulated body of experience was finally published in 1784 as Unterricht für die Brüder und Schwestern welche unter den Heiden am Evangelio dienen and translated into the English language as Instructions for the Members of the Unitas Fratrum Who Minister in the Gospel among the Heathen, or as we shorthand it: the Manual.

Indeed, the Manual is a remarkable document of encouragement and practicality. It encourages missionaries to practice joy and cheerfulness, emphasize grace, love, and simplicity, and always, always preach Christ and Him crucified. On the more practical side, the Manual advises missionaries on slavery (avoid disputation; remember, this was in the 1780s, for the most part still well before enlightened views of the inhumane institution), diet (moderation), and weather (do not overexert in extreme heat). And be sure to write home often but mind the postage rate.

Want to be a Moravian missionary? The Manual outlines the qualifications and asks if you measure up.

And mindful of human nature and failures, the Manual offers wise advice concerning association with the opposite sex. In a nutshell: Don’t unless someone else is in attendance — surprisingly modern advice even for us non-missionaries today.

The Manual was so popular among missionaries that Daniel S. Butrick, a Presbyterian in the mission field of the Cherokee Nation, urgently requested and finally received a copy, which he devoured and declared was his standard for mission work among the natives.

But enough introduction, and on with the Manual. And perhaps you too will come to agree with Br. Butrick that the Moravians were remarkable in quietly bringing knowledge of Christ as their Savior to all corners of the world.

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INSTRUCTIONS

FOR THE MEMBERS OF THE

UNITAS FRATRUM,

WHO

MINISTER IN THE GOSPEL

AMONG THE

HEATHEN.

LONDON:

Printed for the Brethren's Society, for the
Furtherance of the Gospel among the Heathen.
To the Members of the Church of the Brethren, who minister in the Gospel among the Heathen.

Dearly beloved Brethren and Sisters,

It is now above fifty years since some of our Brethren first set out, with the view of carrying the gospel to the poor heathen; some in very cold, and some in very hot climates. We had, at that time, no experience of the labour in the gospel, among men who knew nothing of Jesus Christ, and were far off from God. We were therefore incapable of instructing these Brethren, and could only commend them to the Lord, and the word of his grace. God our Saviour condescended to own the weak endeavours of the Brethren, who ventured to go among the heathen, and laid his blessing upon them. It appeared, in process of time, that they could not be of effectual service, without the assistance of some Sisters among the heathen women. For when people are truly awakened, they are very desirous to open all their circumstances, in confidence to some person, and to seek good advice. But if those of the female sex have no one to whom they can freely open their minds, except to one or another Brother, who resides among them; some unsuitable, if not hurtful consequences will follow. Therefore, to prevent this, it was determined the Sisters should accompany their Husbands, as helpers among the female heathen. The places where the Brethren fought and found entrance with the gospel among the heathen increased; and the Directory of the Unity of the Brethren, looked upon it as necessary, to hold visitations here and there, as opportunity should offer. They also maintained a constant
constant correspondence with the Brethren and Sisters who were among the heathen, that they might assist them with good advice and instructions, and to take share in all their circumstances. We therefore must own, that by the experience of many years, some things became clear to us, which deserve to be taken notice of in the Missions among the heathen. But we never thought of collecting together the points, resulting from experience, for the use of the Brethren and Sisters who are employed among the heathen, until towards the approach of the Synod of the Unity of the Brethren in the year 1782. We then unanimously agreed to write down these points, to hear the thoughts of our Brethren and Sisters, whom our Saviour had been pleased to make use of among the heathen, and finally to lay them before the Synod of the Unity for further examination. This being done, and copies sent to all the Brethren's Missions; we then reconsidered the matter before our Saviour, and found it good that they should be printed, that by this means they might become more useful to our Brethren and Sisters. Thus, not only every Brother and Sister, employed among the heathen, can peruse them as often as they please, but they may also be read by other Brethren and Sisters, who have the work of God among the heathen at heart, or who feel an impulse to devote and offer themselves up to this branch of service. Many Brethren and Sisters, who, although they cannot go themselves among the heathen, will, nevertheless, in reading these instructions, be excited to think more earnestly of your service among the heathen, and of the congregations of God gathered among them through the gospel, and that will certainly avail much.

The grace of our Lord Jesus Christ be with you.

Written at Barby,
Jan. 14, 1784.

INSTRUCTIONS
FOR THE
BRETHREN AND SISTERS, &c.

IT is an undertaking of great importance to preach the gospel to the heathen, "that they may be turned from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Jesus," Acts xxvi. 18. And it is likewise no light thing, when heathens are converted, and become sheep of Christ, to exercise the faithfulness of a shepherd and servant of Christ; according to which he, after the example of the chief Shepherd of our souls, watches over them, leads them to wholesome pasture, and to clear waters, tends the sick, binds up the wounded, recovers that which went astray, seeks that which was lost, carries the weak, and properly attends to each. Whoever is employed in the first or last of these functions, or has both committed unto him, he is charged with an office of great trust; for he has to do with souls redeemed, "not with corruptible things, such as silver and gold, but with the precious blood of our Lord Jesus Christ."

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Our Lord Jesus Christ gave his disciples this command, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you," Matt. xxviii. 19, 20. But his disciples had already acknowledged him as their Lord and Saviour, and received him in faith. Their hearts were penetrated with the words of eternal life, which he had propounded to the Jews in general, and explained to them (his disciples); they loved him, and continued with him in his tribulations. And before they went forth to preach the gospel, they were baptized with the Holy Ghost. Thus they were prepared and endued with power, in an extraordinary manner, for this great work, to which they had devoted themselves.

3.

"God our Saviour will have all men to be saved, and to come unto the knowledge of the truth," 1 Tim. ii. 3, 4. He will therefore, in these our days, as well as in the times of the apostles, that the Gentiles should be converted to him. Hence it is also his will, that the gospel be preached to the heathen. The United Brethren, among other things to which they are called, have undertaken to preach the gospel to the heathen, firmly believing, they thereby serve the will of God. For they consider themselves as called thereto; and however mean and contemptible the fruit of their labour may be esteemed by others, it is incontestible, that the Lord has favoured and blessed their services. The number of the heathen embracing the gospel by faith, encreases more and more, and the Brethren find one inducement following upon the other, to go to such heathen as have never yet heard of Jesus Christ. Hence, besides those who at present serve our Lord among the heathen, more are, from time to time, necessarily required; and this induces us to remind our dear Brethren and Sisters of what is expected from them, concerning this their call of grace.

4.

There must be found in every one who will go among the heathen, and further their salvation in Christ, that which, through the grace of God, we properly aim at with every Brother and Sister among us. But wherein does this consist? It consists herein, 1st. That every one, according to the word of God, and by the operation of the Holy Ghost, must learn to know himself, and obtain a due sense, with grief and compassion, of the deep corruption of his heart, soul, and body, together with the evil thoughts, inclinations, affections, habits, words and works, which proceed from thence; as also the want of that which is good, and which should be found in us. 2dly. That every one, as a lost and condemned sinner, without Christ, turns in faith to Jesus Christ, who has atoned for our sins, endured the chastisement due to us, and paid our debts, and receives from him power to become a child of God, when the forgiveness of sins, peace with God, a childlike access to him, and the communion of the Holy Ghost is granted unto him, through Christ. 3dly. That from that time, no one is to live to himself, but unto him who died for us and rose again, nor to let sin reign in his mortal body, to obey it in the lusts thereof.
thereof, but to purify his soul, in obeying the truth, through the Spirit, unto unsullied love of the Brethren. Henceforth, therefore, such a Brother or Sister serves no longer the will of the flesh, and of the mind; but lives under the government of the Holy Ghost, is filled with his fruits, and endeavors to yield joy and honour unto the Lord in all things, and to be of use to his neighbour.

5.

If a person be firmly grounded in these fundamentals; it may, and verily does, occur among us, that such a Brother or Sister often thinks, cannot I serve that Lord among the heathen, who has done so much for me? A powerful impulse may attend this thought, "Should I not, out of love and gratitude, shew forth, among the heathen, the virtues of him who has called me?" And this thought becomes often so energetic, that it is impossible to suppress it. What is to be done in this case? A faithful heart does not readily reject such a thought without having properly examined it: Neither does he directly adopt and pursue it, but casts himself at our Saviour's feet, pours out his heart like a child before him, and prays, "Dear Saviour, teach me to do thy will! If this thought be not from thee, take it away; but if it comes from thee, and should recur to my mind often again, be pleased to direct every thing, as may be most agreeable to thy will!" Whosoever prays thus, with a childlike and believing heart, is most certainly heard.

6.

Meanwhile, each will do well to consider solidly before our Saviour, what it imports to become a servant of Jesus, especially among the heathen. The Lord our Saviour said to his disciples, Luke ix. 23, 24. Matt. xvi. 24, 25. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, the same shall save it." When a certain scribe came and said unto him, "Master, I will follow thee, whithersoever thou goest:" Jesus sent him away, saying unto him, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," Matt. vii. 19, 20. Hence it is clear, that he promises no easy and convenient days in this world to them who will serve him.

7.

If therefore any one has this desire to serve our Saviour among the heathen, but wishes to take sure steps, and aims at doing the will of God, he should duly consider the advice of the apostle Paul, Rom. xii. 2. "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The mind, of those who cleave to Christ, is renewed, and they are thereby transformed when they return to the primitive grace, love and simplicity. But what is the state of a person, who is in the first grace, love, and simplicity? He lies as a poor sinner at our Saviour's feet; esteems himself entirely unworthy the grace bestowed upon him; loves much, because much is forgiven him; loathes the lust and pleasures of this world; makes it his whole aim and concern how he may please the Lord his Saviour; the reproach of Christ he esteems greater riches than all the treasures of the world; he has
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has a clear and single eye, because his heart is filled with the peace of God; he abhors the lust of the flesh, esteeming it poison to the soul; his heart is full of praise and gratitude towards God; the words and commandments of God yield him joy; he seeks not himself, and fixes his eye upon nothing but the things which belong to the Lord; the Holy Ghost dwells in his heart, and he suffers himself to be taught, led, and guided by him, &c.

He that has once been found in the first grace, love, and simplicity, and is afterwards renewed in the same mind, is thereby not only rendered capable of proving what is the will of God concerning him, but is also best prepared to become a servant of Jesus among the heathen.

8.

Brethren who are desirous of being made use of among the heathen, generally acquaint the Elder's Conference of the Unity of it. And the Elder's Conference of that Congregation in which such a Brother lives, mention, at the same time, their thoughts and knowledge of him. But it will be best that the Elder's Conference inform themselves about him, not only from the Choir Helper, and Choir Servant, but also from those Brethren who are most intimate and best acquainted with such a Brother's whole behaviour; for, "the tree is known by its fruit." Is the question concerning Sistors, who should serve among the heathen, the same enquiry is to be made among the proper Sisters. If afterwards a proposal be made to a person to serve in one or another Mission, he is, on that account, under no obligation to accept it, nor are any pains taken to influence him. It is entirely at the option of every one to accept the call or not; and if it be perceived that he indeed accepts it, but not with all his heart, we rather dispense with him than let him go. Yea, it is a fixed rule, that a person, who has signified his readiness to follow his call, may even return, on altering his mind, though he be on his way. For if he be even on board the ship, in which he intended to fail, and should repent of his resolution, and acquaints us by letter, we esteem it more advisable for him to return than to proceed on his voyage. God ordered the officers among the people of Israel to speak unto them, when they were going out to battle against their enemies, and to say, "What man is there, that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." Deut. xx. 8.

Whoever therefore will serve our Saviour among the heathen, must engage with cheerfulness. But what is meant by this cheerfulness? If a person considers on the one hand, what an important matter it is to serve our Saviour among the heathen, and with how much danger of body and soul it is attended, and moreover, what grace and gifts are required for it; if he, in the next place, looks at himself, conscious of his great poverty, his manifold infirmities, and great insufficiency; and withal, of his being deeply corrupted in soul and body; and on these accounts finds cause enough in himself for being faint-hearted; but yet, if, thirdly, he directs his eyes unto the Lord our Saviour, being strong in faith, and saying unto him, "Dear Saviour! thou countest me worthy of serving thee among the heathen; and yet thou knowest me better than..."
than I do myself, in my wretchedness and misery; thou art faithful, and wilt not, upon my humble petition, refuse me the grace and gifts I stand in need of, in thy service. Thou wilt, I trust, teach and guide me by thy Holy Ghost, and take me under thy protection against the wicked enemy, the evil world, and the corruption within me. Thou wilt be with me, strengthening me in weakness, and approving thyself on all occasions, as my Saviour; and thy and my dear Father will, for thy sake, love, bless, care for, and protect me!" If he then, fourthly, comes to the final determination, "Well, then, I will not love my own life, but will boldly go in thy name, and upon thy word." In this case we can freely say, such a one has cheerfulness and freedom to engage in the service of our Saviour among the heathen.

With the aforesaid cheerfulness, poverty of spirit is closely combined in a faithful heart. It is the opposite to that rash spirit found in people, who know themselves as little, as the important work for which they are to prepare themselves. From such a temper it may occur, that a person thinks within himself, "Aye! what fine gifts has God endowed me with! How much grace has he showered down upon me! How much good has been done already through me! How clear are all the divine truths to me! Let me but go among the heathen, I will do the business, &c." All the admonitions, warnings, and exhortations given him by others, he counts altogether needless. Whoever is in this case, is truly to be pitied, for it is easy to foresee, from repeated experience, that he will do very little good. "God giveth grace to the humble." These having a broken and humble spirit, think lowly of themselves. They are not ignorant of the difficulties they have to overcome, and trust not in the least, in their own strength, being diffident of themselves. But they trust in the Lord, placing all their confidence in him. They pray, weep, and ponder how things will go: "Save now, I beseech thee O Lord! I beseech thee send now prosperity." In this mind a poor needy sinner, who has obtained mercy in Jesus, goes to the heathen, and in this mind he desires to continue, through the grace of God, as long as he lives.

We would not choose to overload Brethren, who are sent among the heathen, with instructions, yet we always beseech them to be on their guard, lest they spoil any thing in our Saviour's affairs. If, however, an instruction be given, and at times it seems necessary, they are to take special care to comprehend it rightly. Should they hesitate concerning one or another point, it is good and needful that they mention their scruple, and admit of nothing which may be dubious to them. But if every thing proves clear and satisfactory, so that the Missionary can fully agree to it, he ought to take due notice of the instruction given him, and simply to follow it at the place of his destination. Should afterwards unforeseen occurrences oblige him to act different from his instructions, he mentions it beforehand, if time permit; but if this cannot be done, he will communicate it afterwards, that all things may be conducted in proper order, love and harmony.
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12.

The love, prayers and blessing of the Brethren's Congregations attend our Brethren and Sisters both on their way to the heathen, and during their labour among them. We remember them every Sunday publicly in our Litany, and how many sighs are secretly sent up to God for them! also our friends, the Brethren and Sisters in the religions, who read our congregation accounts, take share in their circumstances: for this is the nature of love. All those intercessions are not made in vain, for the Lord heareth prayer. Our Brethren and Sisters on their journeys and voyages to the heathen, instead of suffering their minds to be dissipated and diverted from their point by any strange objects, justly employ their leisure in prayer and intercourse with the Lord our Saviour, concerning their important charge. Having reached the place of their destination, and entering upon their labour, they confidently hope, that God will make them a blessing to that place, provided they submit themselves to the guidance of his Spirit. Is their labour crowned with success, they are not to ascribe it to their own ability, but should rather think we reap what others have sown. For instance, many a poor widow, who on her sick bed, remembers the poor heathen with sighs and tears, contributes as much to their conversion, as a public teacher among them. But beyond all this, what shall we say of the blood of Christ, which continually cries for mercy for all mankind.

13.

Is a number of Brethren and Sisters together in one place among the heathen, though each married couple, as well as the Single Brethren, dwell by themselves, yet they all constitute but one family; as it would not only be too expensive to begin and support different housekeepings, but other bad consequences might ensue. Thus each does what he can, either in his trade, or some other way, and all confer in fellowship, that every thing necessary may be done. The earnings and profits are brought together in one cash account; and what is required for the whole, or wanted for individuals, is taken from thence; but if a sufficiency should not arise from this management, the Missions Diacony supplies what is wanted. Hence it is understood, 1. That every one be willing to do, with all faithfulness what he can and ought to do. 2. That it be a joy to every one, if he can save, or earn something in support of that economy to which he belongs. For what ever is saved or earned in that way, eases the Missions Diacony, who have a great charge upon them. 3. That each be disposed rather to minister than be ministered unto, according to the words of our Saviour, "It is more blessed to give than receive." 4. That every one continue in singleness of heart, not seeking what is his own, but the things of Jesus Christ. For it would not be compatible with our glory in Christ, if any one were to think, "might I not one way or other, earn something separately for myself, which I might keep in store for time to come?" This way of thinking would militate against his proper calling, and disturb that love and confidence which ought always
always to subsist among Brethren and Sisters on a Mission.

14. Whoever desires to be a messenger of peace to the heathen, and magnify the grace of God in Christ unto them; his very countenance must bespeak the happiness of his heart: for if he does not himself enjoy peace with God, through our Lord Jesus Christ, if he cannot rejoice in God our Saviour, he will prove a very wretched messenger of peace. It is therefore necessary for us to experience daily anew, that we have in Christ Jesus, redemption through his blood, even the forgiveness of sins; and that we proceed in the ways of God from day to day, in full assurance, that the Father of our Lord Jesus Christ is also our dear Father. But if we indulge ourselves in things displeasing to the Lord; if the love of God, who gave his only begotten Son for us, and the love of Christ, who gave himself up to the death of the cross, and to shed his blood for us, do not constrain us, that we, out of love to God our Father, and to Christ our Lord, renounce every thing which cannot stand the test before him, and seek to be cleansed from all unrighteousness, yea, zealously seek to obey his words and follow his commandments: in this case our heart condemns us, and we have no confidence towards God. But the joy of the Lord, which we obtain in our hearts through the Holy Ghost, is our strength. The Spirit of God teaches us to watch over, and take heed to ourselves; and amidst all our wants and manifold infirmities, continually guides our hearts and eyes unto Christ, and the reconciliation made through his blood.

15. Are many Brethren engaged together in a Mission among the heathen, they ought to be very careful to preserve and maintain, in particular, brotherly-love among themselves. For nothing is more hurtful and shameful in a Mission among the heathen, than discord among those who are to teach peace and love. But it is still worse, if any root of bitterness be suffered to spring up, for this produces one evil fruit after the other, and prevents the blessing of the labour among the heathen. Brotherly love suffers immediately by self-complacency gaining ground in one or another, by which we love ourselves more than our neighbours, whom we ought to love as ourselves. But if the fire of the love of Christ burn within the hearts, brotherly love is an infallible effect of it. Envy, which produces dissatisfaction on account of others having more gifts, finding more acceptance, enjoying more love, being attended with greater blessing, having more kindness shown them than ourselves, is a most abominable crime, which ought never to be heard of among children of God. A loving and humble heart rejoices at seeing his Brother growing, blooming, and bearing fruit, and thanks God for all his favours bestowed on that Brother, with the same heartiness and fervency, as if it were conferred on himself.

16. The more the lives of most people, called, after Christ, Christians, prove a scandal to the heathen, the more should our Brethren be induced to lead an unblameable life among them. For, notwithstanding that all
all sins and abominations are generally practised among the heathen, yet they know that they ought to do the very reverse. Hence, if they see people walking in love to God and their neighbours, they receive a good impression. They are often induced to think; hey! Whence come these people! They are quite other men! May not we become like them! And if they enquire further, an opportunity is given of commending to them the love of God our Saviour, who saves us from our sins, and through whom we are made new creatures. The ground of the Congregation Rule for avoiding all unnecessary and familiar converse between persons of both sexes, who are not joined in marriage, or related as parents and children, is to be sought for properly in that corruption existing in all men; therefore, Brethren and Sisters who live among heathens, carry in them also this corruption, and are employed with people who are not less spoiled; and it certainly behoves them to be very circumspect in their converse with persons of the other sex. For instance, if a Brother, whether single or married, cannot avoid speaking with a woman, or hearing what she has to say, seeing that he is appointed to preach salvation in Christ to all people, he must nevertheless be careful that no evil may arise from thence. But this can happen, if he does not guard against every thing upon which the person herself, or other people may put a bad construction. Does a Brother or Sister cleave to our Saviour, the peace of God which surpasses all understanding, will preserve the heart and mind steadfast in Jesus Christ.

17.

To be faithful in that which is least, is always a most necessary point to be attended to. He that spends all his time in communion with Jesus, and lives under a sense of having the Lord our Saviour always before him (and he is indeed with us always, even to the end of the world), will not find it difficult to be faithful even in that which is least. For if we constantly think, speak, and act in his presence, we are in a proper situation of heart to yield him pleasure.

18.

When our Brethren come to the heathen, they are first of all to confess before them, Jesus Christ as their Lord and Saviour; yea, as God over all. This may be done, if they, in the presence of the heathen, sing their songs of praise, and pray unto him in simplicity of heart. They can also call upon his name for a blessing on them and their children. For it is well that the heathen perceive, that the Brethren know God the Lord, and converse with him as his children, without fear; and that they, by this means, are led to the reflection, that God hears poor men, and graciously grants them what they ask him. Thus they are made to understand, that praying and singing unto him are important things, and that they should shew reverence, and behave quietly and orderly during the performance of them.

When afterwards the Brethren visit them in their huts and tents, and speak friendly with them and their children, they by this means obtain a more intimate acquaintance with them. Little kindneffes, by which a pleasing service is done them, render them from time to time more confident. Some heathen have a custom of bringing the Brethren small presents, for which they expect something in return. In this case, it is proper that they should be suitably rewarded, but otherwise
otherwise it is not adviseable that the Brethren seek to gain them, by making presents; as such practice may be attended with bad consequnces, and give occasion to insincerity.—N. B. But in places where many Brethren are in a Mission, the requitals intended to be made, should be presented by persons, and in the manner most likely to be acceptable.

The next thing is, that our Brethren take all possible pains to learn the language of those heathen, with whom they have to do. At times one or another is found among them, who is, in some measure, acquainted with the language of the Europeans, who trade with them. When such a heathen is converted, he can be used as interpreter, provided he understandso much of their language, as to be able properly to translate the truths of the gospel. But excepting in such cases, Brethren are not advised to preach the gospel to the heathen by means of an interpreter. Such a person generally understands no more of the language than what occurs in common life and trade; but this is not sufficient to express what the gospel imports. Thus it might happen, that for want of language, he might say something entirely different from what he heard. Moreover the Brethren would be in danger of having their words purposely perverted and falsely interpreted, especially if the interpreter should dislike, that the heathen forsake their former ways. Whoever proposes to learn the language of a nation, ought to take good notice how the natives call every thing.

Therefore, until the Brethren shall be able to express themselves intelligibly to the heathen, they must be contented with preaching by their walk and conversation only. Though the heathen may be brought to understand many things by signs; a way of preaching which often makes a particular impression; when words cannot be underfiood. But when Brethren shall have learned the language sufficiently to be understood, their testimony is to begin with Jesus Christ, describing him as that great Lord who has all power in heaven and on earth, yea, as the Almighty God, who made all things, and man in particular. They set forth his love to man, to be so incomprehensible, that he became himself a man for our sake, to deliver us from all evil, and to make us happy here and hereafter. They testify to them, at the same time, that he, out of love to man, endured even the most cruel death, and shed his blood, that we might obtain eternal life. They extol him as the most kind, most benign and gracious Saviour, whose heart's delight is, to do good unto men. Themselves they represent as messengers sent by him, to invite them, the heathen, to the enjoyment of all his blessings; and their labour aims only at gaining the hearts of the heathen for our Lord Jesus Christ. Thus they continue unweariedly preaching Christ and his sacrifice for us, until his gospel shall kindle a fire in their hearts, and bring them to the faith in Jesus.

This done, they proceed to tell them, that our Lord Jesus Christ has a Father, who dwells in heaven, and that no man knows him but his only begotten Son, and those who receive his dear Son by faith as their Lord and Saviour; that the Father in heaven loves man as much as his dear Son does; that he delivered up this his well-beloved Son to sufferings, and even to death, that "whoever believeth in him..."
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should not perish, but have everlasting life;” that he adopts, as his children and heirs, all those who come to Christ with all their distresses and misery, seeking help and salvation in him alone; and that it is his most gracious will and commandment, that all should believe in his Son and have eternal life.

But they, at the same time, declare, that those who despise this commandment of God, and needlessly and wilfully reject his grace offered them in Christ Jesus, have to dread a heavy judgment and future punishment; for a day will certainly come, in which all who did not believe the gospel shall depart from his presence into everlasting darkness: But whoever shall receive Jesus Christ as his Lord and Saviour, and surrender himself unto him as his property, will rejoice with joy never ceasing, and full of glory.

WHEN the word of Jesus Christ and his heavenly Father shall have taken hold of the heathens hearts, they are further to be instructed in the doctrine of the Holy Ghost. They are to be told, that he proceedeth from the Father, and is sent by Christ; that he takes his abode in the heart of a man, who by faith receives Jesus Christ as his Lord and Saviour; that he nurses and cares for us as a mother does for her child; teaching us rightly to understand the words of the testimony of Jesus, and bringing them to our remembrance, if ever we should forget them; leading us constantly in the right way well pleasing to God; warning us when in danger of deviating from it; correcting us when inattentive, and when we have not continued in the right way; bringing us more and more acquainted with our Lord Jesus Christ; bearing witness with our spirit, that we are the children of God, and working in us love, joy, peace, patience, and every good thing.

23.

If the heathen perceive that all which is declared unto them, flows from a heart living in, and fully persuaded of the truth of it, this never fails to make a good impression on them. But if a heathen attends to the word, and it finds a place in him, this is an undoubted proof that the Lord has opened his heart; and if he truly believes in Jesus, it is given him of the Holy Ghost. Whosoever therefore hungered after the salvation of the poor heathen, begs of God to bless his preaching among them, and that our Lord Jesus Christ would accompany his testimony of him, with spirit and power. He never omits an opportunity of declaring to them the greatness of the love of God, beseeching them in Christ's stead, not to persect any longer in their evil ways, in which they can enjoy no rest for their souls, but if persisted in, will plunge them into still greater misery. He assures them, that if they receive Jesus Christ in their hearts, by faith, as their Lord and Saviour, their sins will be forgiven, and he will deliver them from that evil spirit which hitherto ruled in them, and from those wicked customs to which they were addicted. In brief: A servant of Jesus seeks to gain the hearts of the heathen for our Saviour; and if he obtains this, all the other desirable things will be effected in them, through the grace of God.

24.

Whatever further appertains to the foundation of the evangelical doctrine, is altogether derived out of the
the person of Jesus Christ. If we speak to the heathen, 
touching those things, it ought always to be in such a 
manner, that not only their understanding comprehend 
the right sense of the gospel by means of our words, 
but that their hearts attain to that feeling and enjoy-
ment which are agreeable to the nature of the subject. 
But we, as is fitting, rather keep to the chief point, 
(omitting by other matters) because the minds of the 
heathens are not sufficiently exercised, and are in-
capable of comprehending a variety of things at once. 
A servant of Jesus among the heathen, should pray for 
cheerfulness and courage in his testimony of Christ, 
seeing he has not only to do with men, who are poor 
slaves of sin, but also with those evil spirits, who 
hitherto had dominion over them. These are, indeed, 
very much enraged, when forced to give up their spoil, 
and have great power, joined with deep subtility; but 
our Lord Jesus Christ has overcome Satan and his king-
dom, and is strong and mighty enough to maintain and 
support his servants in the important charge com-
mitted to them. They are engaged in a good cause, 
and the Lord is with them: therefore they shall and 
may be very courageous and of good cheer. They 
preach the gospel of Christ, and that is the power of 
God unto salvation, to every one that believeth, 
Whosoever hears this, and will be saved through 
Christ, him Satan, with all his hellish host, cannot re-
tain in his power.

But how shall we perceive and know, that the 
gospel has found entrance into the heart of a heathen? 
If but a spark of fire from the gospel, fall into his 
heart, it is generally to be seen in his very counte-
nance, an opportunity is then taken to converse with 

him in private, and he is likewise asked how it is with 
him? He may be bafiful, or even at a loss how to ex-
press himself about it. But one must not be weary of 
engaging him in conversation. If then the heathen 
pereives how well the Brother means with him, he 
will take courage, and instead of his former referved-
ness, become more and more confident. Hencefor-
ward, according to his capacity, he receives further 
Instruction, and is taken into more special care. In 
short, as soon as it shall appear that the grace of God 
operates in the hearts of the heathen, a friendly inter-
course is begun with them, which is continued as long 

as a Missionary is counted worthy to serve them in the 
gospel. Thus they, from time to time, are more used 
to come to the light with every thing, and finding they 
reap advantage and blessing for their hearts thereby, 
effect it a benefit to have leave to pour out their 
hearts. But if preaching of the gospel does not pro-
duce this effect, and no further advances in grace are 
made, a chief point is wanting.

26.

If the Missionaries find one or more persons, in 
whom a good beginning appears to be made, which in-
deel at times consist only in their shewing a desire to 
hear more, such persons are taken apart and receive a 
more distinct instruction. They are brought to a more 
minute consideration of the depravity of human na-
ture, and of its rise. They are informed of the nature 
and heinousness of sin; how much God is offended and 
provoked by it, and what a dreadful judgment, un-
belief in particular, draws after it. The cause of 
Christ's death is explained to them, and God's purpose 
and views in shedding his blood for us, even our recon-
siliation unto him, are made known to them. They 
also
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also have the needful instruction given them, concerning the resurrection of all men, the great day of judgment to come, and the consequences thereof. But they are, at the same time, told with a cheerful heart and mouth, that they may, by faith in Christ, not only escape the wrath to come; but also inherit eternal life. Hereupon they are led to the subject of holy baptism, the meaning and intent of which are explained to them, viz. That they thereby will be assured of the remission of all their sins; that our Lord Jesus Christ will accept them as members of his body, that is of his church; that the Father of our Lord Jesus Christ will be also their Father, and they his children; that the Holy Ghost will make them his temples, taking them into his most special care; but that they shall renounce Satan and all his works and ways, promising and engaging to live unto the Lord, and obey his word, for which he will give them grace.

THAT custom to delay the baptism of heathen, until they have learned by heart so many questions and answers, which they are to repeat previous to their being admitted to baptism, is not to be recommended. It does not derive its origin from Christ and his apostles; and besides, it occupies the mind, leaving the heart empty. But yet some instruction is required, and if Brethren think proper to try if the catechumens have rightly comprehended it; this may be done one or more days before their baptism. A few plain questions relating chiefly to the main point; for example: If they believe that they should be lost without our Saviour? But shall be saved by faith in him? may, however, properly be put to them, directly before the transaction. But thus much every one ought to know, who desires to be baptized,

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tized, "that the Holy Ghost has manifested to his heart, not only his depravity, but also Jesus Christ who saves us from our sins."—For the rest, if baptism be performed and received in faith, it yields a most blessed and joyful entrance into the house of God, that is, the congregation of Jesus Christ.

28.

THE first-fruits of every nation, that is, those heathen who have the favour to be the first among their nation, who become obedient to the gospel, should be taken care of with the utmost attention and faithfulness. For if they should not prove an honour to our Saviour, and it be not perceived that they are made new creatures, after they have obtained the favour of baptism, it is natural for others to be induced to doubt the truth of what they are taught concerning baptism. But if the grace of God has not been in vain in these first-fruits, and they indeed approve themselves persons, standing in a good conscience towards God, it proves an encouragement to their countrymen. It is, at no time, more necessary to watch and pray, than when particular blessings have been imparted to us or others. As our Saviour was tempted of the devil immediately after his baptism, it may also occur, that Satan will seek to tempt a newly baptized heathen, of which we have melancholy instances. We therefore should beseech and warn them as much as possible, lest by any means, as the serpent seduced Eve through his subtilty, their minds should be corrupted from the simplicity which is in Christ, either through Satan, or their own spirit, or their former companions. Our chief labor should always aim at this, that, by the grace of God,
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their hearts be more and more filled with the love of Jesus, under a deep impression of his sufferings and death.

29.

The baptized, after their baptism, are to receive frequently farther instructions. The more they are made acquainted with the doctrine of the gospel, the more they lose those ideas, which arose from their former heathenish life. And this is absolutely necessary, for the things which a heathen has heard, seen, thought, spoke of, and transacted, are evil, and must be rooted out. Thus he learns to understand what it imports to live unto our Saviour, and no longer to ourselves. The intimate converse with Christ our Lord, is to be heartily recommended to him. He is to be taught to observe all things, whatsoever Jesus has commanded his disciples, and us. Attention to the voice of the Holy Ghost, who teaches and guides us, and brings all things to our remembrance, whatsoever Jesus has said to his disciples, is particularly to be enjoined him. The heart of our dear Father in heaven, to whom we through Christ have free access, before whom we have leave to pour out all our concerns, and who hears our petitions, is to be set forth to him; in short, he understands more and more how highly he is favoured of God in Christ, and how he ought to comport himself in consideration of these mercies.

Having this faithful care of and attention to the baptized, and their growth in the grace and knowledge of Jesus Christ, it also follows, that they be not neglected, with regard to the holy communion, but in due time admitted to it; and in this view, the time after their baptism is particularly to be attended to. At that time they are generally remarkably overcome and melted by grace, for it is still entirely new to them, that they, being lost, obtained remission of sins through faith in Christ, and were adopted children of God, and that the Holy Ghost has effectually begun his work in them. Should they be suffered to go on for a year, and perhaps longer, without being properly taken care of, the vital impression of their salvation in Christ, may be lost by degrees, and that which, in this time, is neglected with respect to them, is not so easily to be retrieved. It would, indeed, be an idea which has no foundation, either in holy writ or experience, that there should be a long interval before a baptized heathen ought to be admitted to the holy communion. It depends on the state of his heart, and on the right scriptural conception of this holy act, together with the proper and requisite instruction in the christian doctrine. In this case he may, very soon after his baptism, be proposed to be received among the candidates, who are admitted spectators at the holy communion, and afterwards, in proper order, be permitted to partake of the Lord’s supper.

30.

The holy communion belongs to all those who believe in Christ, and are baptized. Paul received it of the Lord, and delivered it afterwards to the whole congregation at Corinth, I Cor. xi. 23. But he would not have any one venture to go to the communion, who lived, at the same time, in the practice of things inconsistent with the love of God and our neighbour. It is premised, with respect to the heathen congregations, that the labourers should have a thorough knowledge
knowledge of every member, and that congregation discipline be faithfully and carefully maintained.

The heathen need not be instructed more particularly in the doctrine of the Lord's supper, than according to the words of Jesus, and the apostle Paul, viz. That our Saviour instituted it for believers, and that we therein partake of his body and blood. He gives himself truly unto us, that we might partake of him to life everlasting.

No Brother is to administer the Lord's supper, without having received the usual ordination; but if no ordained Brother be left in a Mission, in that case, any other servant of Jesus, approved by the congregation, upon whom the Spirit rests, may be commissioned by the congregation to administer it.

In the instruction of candidates for the holy communion, the sacrifice of Jesus for us is to be the chief subject, viz. that Christ gave up his own body unto death for us, and shed his blood for the remission of our sins. We had deserved the most cruel death for our offences. Christ was without sin, nor ever did any evil, and consequently did not deserve death, but he voluntarily gave himself to be tormented to death in our stead, and now we, through his death, have remission of sin, life and happiness. That we may never forget this, he gives unto us his body to eat, and his blood to drink in the holy communion. This doctrine must be inculcated continually.

The custom that persons are to be prepared for the Lord's Supper, by their learning a great many questions and answers, previous to their being admitted, would be very improperly applied among the heathen; especially if all the articles, pertaining to the christian doctrine were to be extensively inculcated, from beginning to end, before they could partake of this sacrament. They should however know the chief articles: A knowledge, wrought in us by the Holy Ghost, of our deep corruption by nature; faith in Jesus Christ and his atoning sacrifice for us, and tender love to him, flowing from thence; and a determined resolution, through the grace of God, to live to our Saviour's joy and honor, and to be led and guided by his Holy Spirit; these are the points indispensably requisite in a worthy communicant; and if these be wanting, all other knowledge is of no use.

The instruction must be never laid aside, though converts from the heathen are become communicants. But what the apostle Peter says must be observed: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Growth in the grace of Jesus Christ, and in the knowledge of him, must always accompany each other. We are only to insist on the growth in knowledge, and not in grace at the same time, we should miss the mark. The heart must enjoy the good proposed, while the understanding obtains light and instruction. It is highly necessary, that all possible care be taken to make the heathen acquainted with the very words of holy scripture; for a heathen may, if unfaithful, so far fall, that scarce any sense of the grace he has experienced remains in him. When sufficiently acquainted with a number of texts of scripture, to retain them in memory, the Holy Ghost will remind him of them, which may prove a means of his recovery. Therefore our brethren should diligently endeavour to learn the language of those heathen, whom they serve, that they may be able
able to give them a translation of the chief points of the christian doctrine in their own language. If only a few of the grown people learn to read, the rest will be benefited also.

33.

As to morality, we are, among other things, firmly to maintain two points. First, that every one may arrive at such a personal connexion with our Saviour, that nothing in the whole world be dearer, yea, nor so dear and precious to him, as he is. The more a poor sinner keeps within his heart and before his eyes, what our Saviour has done and suffered in love to our souls; and the more he, by a real enjoyment, partakes of that grace and blessing he so dearly purchased for us, and gladly imparts to us; and the more he walks with our Saviour in a confidential manner, the more will the heart burn with tender love to him. The second point is contained in the words of Christ: “All things whatsoever ye would that men should do unto you, do ye even so to them,” Matt. vii. 12. Whatsoever is not consistent with the heart, the mind and life of Christ, is evil. For instance, Envy. The walk of Christ on earth, from his infancy to his death, is not only a pattern to us, but pure merit for us is to be found in it. The grace, love, and simplicity of the first congregations of Jesus, of which we read in the first chapter of the Acts of the apostles, serve as a pattern respecting the fruits of the Spirit, which springs from faith in Christ. In every nation certain bad habits are to be met with, peculiar to it. Thus it is also among the heathen. If these customs are against the love of God and our neighbour, we ought not to excuse them, on account of their being peculiar to that nation. He that does not purify himself from such things, is not faithful to the grace to which he is called.

34.

The brethren among the heathen will, from time to time, find opportunity of becoming acquainted with the communicants, respecting the gifts and grace which are in them; if they find persons among them possessing extraordinary grace and gifts, they will consider who of them may be employed in serving others. After having duly conferred with our Saviour and among themselves about such persons, they implore our Saviour to manifest to them whom they shall appoint for assistants. These persons selected by our Lord to be their helpers, they from that time take care of with particular attention, and bestow on them in their degree and measure, the same faithfulness, which Paul did on his helpers at Ephesus, to whom he said, “Remember, that by the space of three years, I ceased not to warn you, night and day with tears;” as also, “I kept back nothing that was profitable unto you, for I have not shunned to declare unto you all the counsel of God.” Act. 20. For if the brethren who serve in the gospel among the heathen, train up faithful helpers from among them, they may, through them, effect more among the heathen than can be described; of which we are certain from experience.

35.

A servant of Jesus among the heathen should minister to them with great patience. For if they be not obedient to the word which they have heard, they
they sometimes fall into gross sins. It might easily be thought on this occasion; how is it possible that a person, who has received grace, should fall into such things? and whoever does not consider the circumstances in which the heathen grow up, and in which they had continued so long, he will scarcely be able to comprehend it, and thus soon loses his courage. But if he looks unto our Saviour, he will find that he is still the same good Shepherd, who seeks that which was lost, going after it until he finds it, and when he hath found it, he lays it upon his shoulders rejoicing, and brings it again to his flock. Thus he learns of him, and does not give up the poor souls, though their case be ever so bad, but waits for them with patience, and has often the pleasure to see a person, who had committed very great sins, quickly laid hold on by grace again, in so powerful a manner, that he turns into himself, heartily repents of his sins, and confesses them with many tears, so that it appears evidently to be God's own work in him. Our Saviour is so very gracious to such a poor sinner, that he does not deal severely with him, but soon receives him again, turning his gracious countenance towards him. A servant of Jesus ought, in this respect also, to learn of his Lord and Master, yet it is also well to be observed, that true repentance and faith in Christ produce newness of life, and are in no wise consistent with a continuance in sin.

36.

What has been said is, however, not to be understood as if servants of Christ were not to correct such transgressions. Wherever we have church liberty, and this we must have among the heathen, the meetings are to be regulated in a proper manner. To the unbaptized the gospel is preached publicly. Those who desire to enjoy more particular care, to have particular meetings, also those who are to be prepared for holy baptism, they are respectively spoken to, as is suitable to their particular circumstances. The baptized have another meeting by themselves, in which they are taught what is needful for them. Those of the baptized, who are considered as candidates for the holy communion, have their separate meetings, and those points are treated with them which are necessary for their instruction. Thus also the communicants have a proper meeting suited to them. In every one of these classes, it is justly expected that the members of each show a mind agreeable to the intention, and a proper behaviour: If therefore, for instance, a communicant falls into things contrary to faith and love, which render him unworthy to partake of the holy communion, he cannot continue to go to the meetings of the communicants, but must be excluded. If the behaviour of a candidate for the holy communion should render him unworthy of this favor, he must be excluded the meeting to which he was admitted: This we call discipline, but it is only maintaining good order, without which harm will ensue.

37.

It is here always to be taken for granted, that this discipline aims at the amendment of the person who may fall under it. We have abundant reason to thank the Lord, who, in numberless instances, has blessed it, that the end aimed at has been obtained. And besides this,
it serves to others, who observe this earnestness in the servants of Jesus, as a warning against things which are hurtful. Moreover, a person thus corrected becomes an object of pity, and of course of the prayers and intercession of others, which certainly is not in vain. The brethren have cause to be thus strict for this reason also, and to put away the evil, that they may not bring reproach upon the whole people. For a congregation of Christ, collected from among the Gentiles, is obliged, according to the scriptures, to purge themselves from such persons as live in open works of the flesh; and especially with respect to the holy communion. Add to this, we live in a time, when it is too common to judge of the whole by the defects of one; they say, "such and such a person partakes of the Lord's supper with the brethren, and yet is guilty of this and that bad thing; hence it appears how little we are to make of the conversion of the heathen by means of the brethren."

39.

A BAPTIZED, or a communicant, who has given public offence, and has been publicly reproved, is also publicly to be absolved. But this does not imply what is called church penance, which exposes him to shame and reproach; it is a particular grace and blessing to him. For when, in the name of our Lord Jesus Christ, and his congregation, he receives the assurance, that every thing is forgiven him, and that he is again received into the congregation, he is thereby encouraged afresh, and his heart is filled with rich consolation. The prayer of the congregation attending this assurance, procures a new blessing for him, and if it be evident that he truly repents and laments his sins with deep pain and shame, their hearts are so much the more filled with love and tenderness towards him. In this light ought absolution to be looked upon, and in this sense it is a respectable and holy transaction. But then, those persons who have obtained this favor, should be taken care of, with great faithfulness, lest they fall again. For such things must by no means become mere custom.

The little children of parents who are baptized themselves, are also baptized by the brethren. But then not only the parents, who are baptized, or communicants, ought to be faithfully instructed how they are to treat and preserve their children, but the children themselves are to be taken special care of. Where it is practicable, a school is begun with them, in which they are, in a measure, taught the fundamental articles of the Christian doctrine, in such a manner, that they not only retain them in memory, but also obtain a feeling and enjoyment of them in their hearts. If they likewise learn the chief texts and hymns, in which the divine truths are emphatically propounded, they serve to assist their memory, and if a verse which contains the language of the heart to God our Father, and our Lord Jesus Christ, and the children learn, retain, repeat, and sing them, they are thus taught how to bring their petitions before God, and the Holy Ghost uses this as a means of blessing. Children can be taught to read much easier than adults; and this must not, if possible, be neglected. He that considers this word of the Lord, "Who shall receive one such little child, in my name, receiveth me;" to such, through
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the grace of God, all the trouble and pains taken with children will be rendered light and easy.

40.

When children are baptized, and either continue in the covenant of grace, or having broken it, renew it with all their heart, they are to be received into the congregation, when arrived to the age of great boys and girls. They are to receive the same instruction, usually given to grown persons before admission to the holy communion. And having partaken the first time of the body and blood of the Lord in the holy communion, they are to be taken under the most special care, that the impression of it may remain throughout their lives. With this is to be combined a faithful introduction to the proper improvement of their youthful years. For as they, during this period of their lives, may be involved in many dangers and hurtful things, so they are to be particularly warned against them, and the labourers are carefully to watch over their souls. They should especially be informed, that the seed of all bad things lies within them, and that the danger is double, if they do not flee opportunities to evil, as they would a serpent. They must also be shewn, that they can not only find in the Man Christ Jesus a pattern, by which to regulate their conduct, but that his holy and innocent life on earth, and his experience of all their circumstances, can prove a great source of blessing to them, and that they may find in him every thing they stand in need of, to be as he was, in this world.

41. With

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With regard to the single women among the heathen, there occur, in some places, very grievous circumstances. If they are slaves, like the negroes in the West Indies, they are forced by their masters and mistresses, who want an increase of their negroes, to take husbands. Among the Esquimaux and Greenlanders, disorders of another nature frequently occur. Here God himself must help, if proper order, well pleasing to him, shall be established among them. Mean while the servants of Jesus among the heathen ought, in this respect, to do what they can. They cannot but declare unto them the scripture doctrine; according to which, the unmarried woman careth, and should care, for the things of the Lord, that she may be holy, both in body and in spirit, and preserved from every thing contrary to the mind of the Lord.

It is very proper, if it be practicable, to take the single women together to speak with them, particularly of such things as are necessary according to their circumstances. Should the brethren be able to proceed further, and to make regulations among them, that they may sometimes meet by themselves, and under the inspection of an experienced sister, and have edifying conversation together, this ought not to be neglected. But if a brother have to speak with one of them alone, it should always be in presence of his wife, otherwise harm might easily ensue.

It is also no easy matter to treat with the unmarried baptised and communicants of the male sex among the heathen. There are certain heathenish customs which are so opposite to the chaste walk of a youth, according
ing to the mind and pattern of Christ, that nothing but the grace of our Lord Jesus Christ can preserve him; especially if we consider, that the heart of such a poor man is, by nature, like tinder, in which every spark catches. The Missionaries should take also these young men apart, and show them how they may and ought to keep themselves unspotted in body and soul unto the Lord, and how our Lord Jesus Christ has procured for them, by his holy life, innocent sufferings and dying, all grace and power requisite for it. If they, in confidential conversation with the brethren, discover their condition simply and ingenuously, they may also be afflicted with good advice, especially if they have thoughts of marrying. They are then taught, that it is agreeable to the doctrine of Jesus, that a man should have no more than one wife, and should choose a person who is also baptized into Christ. Such persons are to be joined in the name of Jesus Christ, and with the blessing of the congregation, and must never forsake or put away each other, until death shall part them.

MARRIED people are to be particular objects of the attention and fidelity of the Missionaries, by so much the more, as marriage, among the Gentiles, is generally conducted in the most abominable manner. Has a man, in his heathenish state, taken more than one wife, and they willingly continue with him, after his conversion unto Christ, he is not to put them away, according to the advice of the apostle Paul. But if a heathen woman will not stay with her believing husband, he sineth not if he let her depart. However, married people, where a husband has more than one wife, are not to be used in the service of the congregation, 1 Tim. iii. 2, 12. Mean while all the married people, whether married before their conversion to Christ, or after, are to be exhorted, with all diligence, to conduct their marriage according to the mind of Christ. The holy scripture enjoins the husbands "to love their wives, even as Christ also loved the church, and gave himself for it, and to nourish and cherish them as their own bodies; and the wives to submit themselves to their own husbands, as the church is subject unto Christ, loving and honouring them." Such admonitions are not only to be repeated in the meetings of the married people, but may also afford matter for conversation in smaller divisions of this choir. In private conversation also defects will be discovered. However, it is always to be observed, that whenever a Missionary has occasion to speak with another man's wife, he is to take his own wife with him.

The widowers and widows are likewise to be taken due care of. If widowers intend to marry again, they are to be attentive to that which has been said above concerning the marriages of young people. How widows are to be treated; for this, the epistles of Paul furnish excellent instructions; and we are, in general, not to overlook the doctrines of this apostle of the Gentiles in his epistles. It must not be neglected to give the widows the necessary instruction. They are to devote themselves to the Lord in soul and body, and to be guided by his Word and Spirit. They may also be employed, when it is suitable to employ them, in the service of the congregation, and in their own choir. Many of them being poor, old,
and infirm, it is but just to consider of means to prevent their suffering want of necessary food and nursing.

45.

Whenever the whole congregation, or one or another of its divisions, are assembled in the name of Jesus, the Lord is certainly in their midst: Hence it is necessary that a childlike confidence in him be combined with an holy awe and both are a fruit of the Holy Ghost. Every thing therefore is justly to be done away, which we should be ashamed of, if God our Saviour were to be seen bodily walking in the assembly. The servants of a congregation will take proper care, that all things be done decently and in order. If any man speak in a congregation, let him speak as the oracles of God, and the rest are to hear as heard they the word of God. If one sings or prays, and comes before the presence of God with praise, and thanksgiving, each ought likewise always to consider, that he has to do with God and divine things. This is called a Liturgy, and an humble adoration of God, in which the heart is chiefly to be engaged. It ought justly to lie with weight upon the hearts of the servants of Jesus, that this may be brought to pass in a congregation of Christ, gathered together from among the Gentiles. Their personal conduct and example will contribute greatly to this end.

46.

The Agape, or love-feasts, at which in larger or smaller assemblies, a little food and drink is taken, either in remembrance of some remarkable event, or for mutual encouragement in one or another particular case, were in use in the primitive church, and are on this account not improperly continued by us. If, on these occasions, every thing be conducted in simplicity and order, they are never without blessing. They should however not occur too often; and ought always to be held in such a manner, as to leave a pleasing impression on the minds. Such meetings have, at times, proved a fresh excitement to persons, if the right season has been attended to, and when the manner of holding them has been suited to the aim proposed.

47.

Concerning the burial of those who have died in the Lord, Brethren who serve among the heathen, are to perform it in such a manner as tends to the glory of our Lord. It is right that he, at funerals, also receive thanks and praise for his mercy bestowed on poor sinners. These opportunities are moreover to be made use of for administering comfort and exhortation to those who still are waiting for their completion. If our Missionaries can obtain burial places for the congregations among the heathens it is very desirable. For it is pleasing, that the bodies of those who composed, while here below, one body, rest together after their decease, that their graves can be visited, and that the survivors can call to mind their walk of faith and love.

If a person has been baptized, or admitted to the holy communion, and proves afterwards unfaithful to our Saviour, being entangled again in heathenish customs, he forfeits thereby his right to the congregation, and of course of being buried among them. But if he finally recollects himself, acknowledges and repents of his sins, fleeing for refuge unto Jesus, he is to be forgiven, and his place in the burying-ground of the
the believers can be no more denied him, than our Saviour could deny the thief on the cross a place in paradise. But the congregation having been grieved by him, must also be informed of his repentance, and re-admission.

WHERE several Brethren and Sisters live together among the heathen, for our Saviour and his cause, they form together a house-congregation. If they be desirous of enjoying in fellowship, according to their measure, those blessings which are enjoyed in a more numerous congregation, they will not be put to shame, provided they ask it simply and sincerely. Besides their morning and evening devotions, they may read the Bible and congregation accounts in fellowship, sing together and hold liturgies, the holy communion, and other festival meetings, regulating all, according to their circumstances, and in such a manner, as that the congregation from among the heathen, may not be losers by it. There must certainly be one person in such a house-congregation who is set over the rest, having a proper commission for it.

To this it is also requisite, that such a house-congregation maintain the principles, orders, and discipline of our Saviour and the congregation. If anyone be guilty of a transgression, which would exclude him from the holy communion, and from the liturgies, if he were in a larger congregation, he ought also to be excluded in a house-congregation. No one should go to a liturgy while at variance, or in a quarrel with another. If misunderstanding has arisen, they should speak thoroughly with each other, before they go to the holy communion. Should any thing occur, even in the conduct of a superior which gives offence to others, he that knows it, is to admonish him, and if he should not alter, to communicate it to the general helper. If a person in a house-congregation should not be willing to desist from his offensive conduct, and all the degrees of admonition prove fruitless, it is incumbent on the provincial helper, to send such a person back, making at the same time his report concerning him, to the direction of the Unity.

But it is in no wise to be approved, that any one should leave his station of his own accord and pleasure, especially if he should expect the expenses of his self-chosen return to be borne by the Dioces of the Missions. But if any one has well-grounded reasons why he wishes to return to the congregation, he is to mention it to the Elder's Conference of the Unity. But previous to this, he should confer about it with the Brethren on the same station with him, and in particular with the general helper, that they may also mention their thoughts concerning it to the Unity's Elder's Conference. But if neither of these be done, and he should determine to forsake the Mission for the service of which he was sent, after mature consideration, and conviction of its being the will of God, he is guilty of manifold injustice. For he is not faithful to his call; the cause of our Saviour among the heathen suffers harm, and the expense of his journey and voyage to and fro are lost, which were borne by the liberal contributions of the Brethren and Sisters. Can this conduct bring a blessing upon such a person?
Has one Brother any complaint against another, he ought, according to the rule of Christ, to speak with him about it. If he cannot settle the difference, he is to consult the helper. Should he not yet be satisfied, he may write about it to the Elder’s Conference of the Unity. But left the affair become too tedious, he previously should inform that Brother, with whom he is dissatisfied, of his intention to write, requesting him to send, at the same time, what he has to say for himself, and the general helper is likewise to mention his thoughts upon it. Thus the Conference of the Unity having all materials together, necessary for their information, are enabled to give proper advice and settle the matter. If informed by one party only, they are obliged first to enquire of the other how matters stand, which causes needless delay. For how much time is lost in writing, receiving answers, and writing again; not to mention expense of postage?

A Brother who serves a Mission in temporal concerns, for example, with his trade, is no less acceptable to the Lord our Saviour, provided he does it faithfully and with all his heart, for Christ’s sake, than another Brother, who labours in the word and doctrine, and has the special care of souls committed to him. But we have observed by experience, that Brothers and Sisters, who were faithful in outward things, have been made use of by our Saviour in the inward labour also, and have received gifts for it. Every one therefore employed in the external service of a Mission, ought also to take a hearty share in the chief points, the preaching of the gospel and care of souls. If he supports both with faithful prayer and supplication, and on his part also, sows in tears, he shall no less than others, reap in joy. In brief, each should do that with pleasure which he is counted worthy of, for the good and support of the Mission; and should not despise others around him, who also serve the Mission in another way, which caution should be particularly attended to by those Brethren, who carry on useful trades.

Every Brother and Sister employed in a Mission, ought to write to the Elder’s Conference of the Unity once a year at least, to acquaint them how they go on. They should relate, for instance, how it stands between them and our Saviour; if they possess in their hearts the assurance of his grace; if they live in love and peace with all the other Brethren and Sisters; what particular favours and blessings they have hitherto enjoyed, at the good hand of the Lord; how graciously our Saviour has preserved them from any dangers to which they may have been exposed; what they have hitherto done among the heathen; and whether our Saviour has blessed their labour, and the like. Has any one to observe something respecting the Mission in general, he may freely mention his thoughts, remembering always that he is to communicate them to the Brethren of the Mission who labour with him, that he may also know their mind about them. And if the other Brethren send their thoughts at the same time, it will render the consultations in the Elder’s Conference of the Unity easier.
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54.

If Brethren live in places where Missionaries of other churches are labouring among the heathen, they ought to proceed with great circumspection. We gladly leave a field, in which others have laboured before us, in their hands, and are not willing to give them any disturbance. We will, by no means, persuade any, awakened through them, to forsake them, and join us: but rather exhort them to yield joy to their teachers. In some countries, as in the West-Indies, it is very evident to the heathen, that the christian church appears in many divisions, and in different religions; but our Brethren have no occasion to enter into conversation with them about it. They are to preach Christ, and to continue in that doctrine, which is clearly set forth in the Bible, without entering into controverted points. If they dwell upon the main point, declaring it with the demonstration of the Spirit and power, it will move the hearts of the heathen, and approve itself as divine truth.

55.

The Brethren will avoid all disputations about the rights of kings and princes to one or another country. The Bible teaches, "Let every soul be subject unto the higher powers." This we are to maintain also among the heathen; for there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation, Rom. xiii. 1, 2. Those heathens who are under the yoke of slavery, as the negroes in the West-Indies, must be taught to be obedient to their masters, for

56.

The traffic of the Europeans with the heathen is of a very particular nature, and it is not advisable for Brethren to have any concern in it, one way or another. But they should never omit exhorting the heathen who are baptized and communicants, to keep strictly in their traffic to that which is right and just, since nothing is more common in commerce than to set aside truth, and to deal in lies; the converted heathen are constantly and earnestly to be reminded, that they ought to adhere to truth. What others do, who are in no connection with us, the Brethren have no business to judge or condemn, for they can do no good thereby. But as to their people, who have been brought to Christ through their labour, the Brethren must unweariedly teach, to observe all things whatsoever Christ has commanded his disciples.
57.

Brethren who are among heathens that do not dwell alone, but with people who are already baptized into the name of Jesus, have in general to observe, and keep in constant view the following injunction of the apostle, “As much as in you lieth, live peaceably with all men.” But they must, by all means, carefully avoid unprofitable acquaintance, from whence hurt to the fouls may easily arise. The holy scripture expressly declares, “that the friendship of the world is enmity with God.” They therefore justly avoid all familiar connections with those who serve sin, and the lust of the flesh; but they withdraw from no one, who needs assistance, if they can help him. Should persons, who are not of the heathen, come to the public meetings for the heathen, they ought not to be hindered. A Brother is also particularly bound to give them good counsel for their souls, whenever they shall seek it, either by visiting a Brother themselves, or desiring to be visited by him. But they cannot be received into the congregation of God from among the heathen, or be admitted to the holy communion, that being expressly against an old fixed rule, relating to the heathen Missions, which, if not observed, would occasion hurtful consequences, respecting our proper call among the heathen. Yea, the Brethren should be cautious of receiving such persons into their house-congregations, or admitting them to their private communions.

58.

The converted heathen ought to have true and proper notions of the happiness of children of God in this world. It does not consist in having their wishes concerning outward affairs, gratified; Christ has not promised, what the world calls good and easy days, to those who follow him. If a heathen, who lives by fishing and hunting, should think, after his being converted to Christ, he shall always have good success, he might easily be confounded on finding it otherwise. Or if a negro who is a slave, should imagine, that after his conversion, he should no more be treated severely by his master, he might perhaps experience the contrary to his own confusion. God, for wise reasons, permits his children to experience many hardships and difficulties in this world. But he also comforts them richly, and gives them something infinitely better instead thereof. They have their joy in the Lord, and after this life shall enjoy happiness incessant, infinite, and unalterably great. Our Lord Jesus Christ himself experienced very great difficulties in this world, but he bore them patiently. We, through his grace, are to do the same.

59.

Much depends on the Sisters belonging to a Mission. If the female sex among the heathen are behindhand, in the ways of the Lord, the Missionaries are obstructed every where. But the women cannot be properly cared for, without the assistance of the Sisters. Hence the married Brethren have always to attend to it, that their wives be employed in the labour among the women. If they therefore have to speak separately with married or single women among the heathen, they take their wives with them. Yet the meaning is not, that the labour among the female sex should be left to the Sisters alone. The Brethren must always keep the direction, and the Sisters ought to ask and accept the good
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good advice of the Brethren in every thing which occurs among their sex.

60.

If a number of heathen have been converted, by the grace of God, through the Missionaries of the Brethren, who teach no other doctrine among them, than that which is taught in the congregations of the Brethren, those regulations and that discipline, are likewise to be introduced among them, which the Brethren's congregations use, though with the necessary difference, and agreeable to the local circumstances. It is also expedient that the heathen, whom the Brethren serve in the gospel, know something of the history and constitution of the congregation of the Brethren, from whom they have received their teachers. They ought, sometimes, to be told something of the grace which rules in the Brethren's congregations. And also know, for their own benefit, something of the work of our Lord, through the Brethren, in many places among the heathen. When all the congregations of the Brethren grow in grace, and in the knowledge of Jesus Christ, they should not remain behind. In short, it is useful and even necessary, that the congregations of the heathen be preserved in love and confidence with the other congregations of the Brethren, lest they should be led from their simplicity by a variety of cunning deceits, and artifices of men.

61.

Something also should be mentioned concerning the regimen, proper for Brethren and Sisters to observe in their diet, for the preservation of their health. The numerous departures out of this life, especially in hot climates, for example; in St. Thomas, are the reason of this observation. But the question is, How are we to look upon, and conclude in this case? It cannot be denied, that a European, when he arrives in a hot climate, is liable to suffer some bodily disorder, from change of air, water, food, labour, and other things; yea, some diseases seem almost unavoidable. But it is also true, that many diseases might be avoided by careful attention, prudent conduct, and proper diet. For instance, if any one, in a profuse sweat, should open, or pull off his cloaths, and expose himself to the cool air, though it be pleasant at that time, yet he may directly, or soon after, get a severe sickness by it. Or if any one in a warm evening, going to rest, should sleep with open windows, and perhaps uncovered, he may easily contract a fever, by an untimely check to perspiration, from the night air, which is sometimes very cool. Or if a person be very hot, and take plentifully cooling food or drink, of which an abundance is to be found in hot countries, the stomach can be greatly injured, and it occasions many disorders. Or, if another much affected with the external heat of the air, should too freely use such liquors as inwardly inflame, and which ought only to be taken medicinally, and very sparingly, will bring an evil upon himself, which may, in time, be attended with painful consequences.

62.

If a person be like the prophet Jonah, who wished to die, because the sun shone hot upon his head that he fainted, he can incur a disorder. For if he is weary of life on account of the hardships, which are inevitable in hot climates, and does not, through grace, recollect himself, it may be attended with painful consequences.
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It is indisputable, that such a melancholy, which may befall a Brother or Sister (but which one must not yield to, and may be freed from, by taking shelter in Jesus), is much more dangerous than an inflammatory fever.

63.

A servant of Jesus among the heathen, will certainly not die before the hour appointed by God for his departure. Our heavenly Father is so attentive to the witnesses of Jesus, that the very hairs of their head are all numbered, without his will none of them shall fall to the ground. And if even a sparrow shall not fall to the ground without his will, how can a witness of Jesus die without his will? God has numbered his members, and written them down in his book, when as yet there were none of them. We depart this life when God will, and happy is he, who shall have finished his work when the evening shall come, and the time of rest be at hand. If sometimes a person should appear to be taken away before his appointed time, we put our hand upon our mouth, in firm belief, all was done from deep and wise motives, though hidden from us.

64.

The church-books should always be kept in proper order. In them the baptism of every person is to be entered, together with the circumstances belonging to it. For example: When, where, and by whom performed, and who were present; what names the persons received, how called before, and from what country and place they came. Also their admission the first time to the holy communion, when married, and when departed this life. All these belong to the circumstances necessary to be known, and should be entered in the church-book. It will be proper for the Missionary to enter the occurrences himself, on the day in which they occurred, and not delay it from time to time; and if any thing be inserted in the absence of the Missionary by another, he who inserts it must subscribe his name. If the church-book be not kept in this order, much confusion may follow; for instance: Persons may be re-baptized, when the Brethren, who performed the office, are no more at hand. And who can trust his memory in so many occurrences?

65.

In every Mission, those things also ought to be noted down every day, which occur in outward and inward matters. Very often little things have many and great consequences. It is very useful to consider the sources, together with the events which spring from them. The Brethren of the Mission reap benefit from it themselves, if they take due notice of the occurrences in their ministry among the heathen. Many thanks are returned our Saviour, upon reflecting afterwards on those occurrences. If there be severall Brethren and Sisters together in a Mission, it is very pleasing and lovely, to bring to mutual remembrance whatever each has observed. Besides this, such a diary, kept by the Missionaries, serves for the information, both of the direction of the Unity, and the deputation of the Missions, as to what has been done, and what is left undone, in order to assist them with their good advice. Upon the whole, if we would solidly examine ourselves every evening, how we have spent that day; and every morning cast ourselves again into
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into the arms of our Saviour, and vowing unto him new obedience for the day, no doubt, but all things would go well. For it is most certain, that all our defects arise from our forgetting our dear Lord, before whose face we should constantly walk and work.

66.

The following points remain to be added, and well observed.

1st. A Brother who is to reside constantly among the heathen, ought to have a very particular characteritic, and evenness of temper, between patience in waiting, and eagerness in hastening. At setting out, a Brother may be somewhat fervent and zealous, otherwise it is good not to predetermine any thing, but to look to our Saviour, waiting his hour, for opening the door.

2d. A servant of Jesus, among the heathen, ought to be a lover of all men, and to continue in such a plain and simple course, that he may be manifest to every one, as an innocent and harmless man.

3d. A Brother undertakes the labour necessary to be done, with courage, and if we act with childlike simplicity, sincerity and confidence, before our Saviour, we shall certainly be supported through all difficulties. But we must be careful not to be persuaded, by the well meant advice of friends, to any thing which is not according to the heart of Jesus, but according to their own understanding and judgment.

4th. It is wished that Brethren and Sisters would in time write down the remarkable occurrences of their lives, and that they also noted down whatever is remarkable among their people, the believers among the heathen; for it is undoubtedly right and just, that the Lord should receive thanks and praises for his grace bestowed on them.

67.

A Soul upon whom the power of the gospel has been evidenced, although it should turn again from the Lord, must never be entirely abandoned, but sought after until it be brought to rights again. We may safely conclude, that a heathen, once truly awakened by the Spirit of God, and baptized in the name of the Father, Son, and Holy Ghost, will never entirely lose the impression of it; on God's part the bond ever remains firm, and man's unfaithfulness can never diminish it.

68.

A chief concern of the labourers in a Mission, should be to seek again all the stray sheep; to encourage them in tender love; to awaken them again to a confidence in our Saviour and to the Missionaries; and to take all those under their care anew, who shall esteem it a benefit.

69.

LEGAL harsh treatment; too severe church discipline; denying the grace bestowed on a heathen in holy baptism; looking upon him again like any other heathen, or at least, not leading him always back to his baptismal covenant; this is certainly not the right method to effect something real and abiding in the heathen. They become thereby shy, giving up all hopes of their recovery, remove continually farther.
farther from their teachers, and lose still more the impression they had of the love of Christ.

It is not only proper, but necessary to visit the heathen sometimes in their huts and dwelling places, to become acquainted with their usual course and manner of living at home, but this must be done with prudence, having the aim of such visits always in view. Whatever is not consistent with them must be guarded against. For instance, it is not advisable for a Brother to stay long with a woman in the absence of her father or husband, as suspicion and evil report may arise from thence, although he had behaved ever so prudently.

Now, ye dearly beloved Brethren, who are counted worthy to serve our Saviour among the heathen, will receive these instructions in tender love. Many points herein, respecting the work of God among the heathen, are to be regarded as the fundamental ideas of the late Ordinary of the Brethren. For it was from his childhood, to his happy departure out of time, a great concern of his heart, that the heathen also might be brought to enjoy salvation in Christ, and to abide in it. He not only supported the Missions of the Brethren among the heathen according to his ability, but even beyond it; and in order to obtain a true knowledge of the heathen, and the Missions, ventured himself among them to the great hazard of his life.

The instructions or admonitions here given, are all founded on the doctrine and example of Jesus. They also harmonize with what we read in the Acts and Epistles of the Apostles of our Lord. Think, on this occasion, on the words of our Saviour: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls; for my yoke is easy, and my burden is light." Should many things be hard to you, it cannot well be otherwise: for one will be oppressed with too much heat, another with too much cold; but these are not so oppressing as the distress arising from this or the other painful circumstance relating to the souls. Under these difficulties, think what afflictions and sorrows our Saviour willingly suffered on our account, and remember that he himself helps you to bear all. The eyes of his, and our heavenly Father watch over you—they bless and preserve you.—The Holy Ghost teaches, comforts, guides, conducts, and strengthens you. Abide only always in Christ, the Lamb of God, and hold fast by him and his sacrifice, so shall you possess peace and joy in the fellowship of the Father, of the Son, and of the Holy Ghost, and be attended everywhere, in all your occupations, with his blessing.

FINIS.