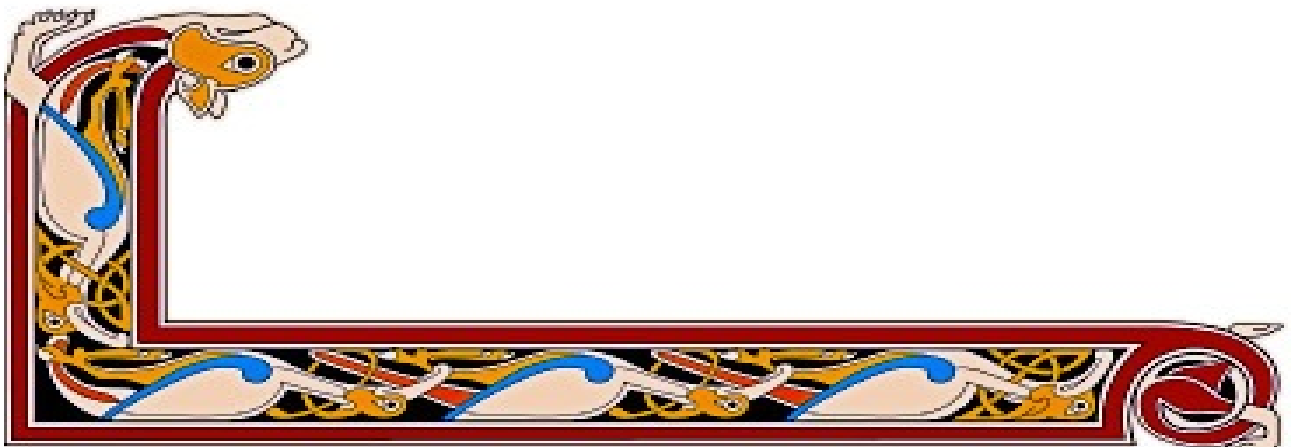


Part 5

AMOY, 1839–1843



1839, JUNE 8, Batavia.

Death of Mrs. Boone's Father.

Sally Boone's last letter to her father, announcing the birth of her first child, was dated **8 June 1839**.

My beloved Father;

I write from my bed on my elbow to give you by this vessel the gladsome news that yesterday at 11 o'clock on the seventh of June, I was made the happy mother of a darling little boy after a tolerable time and having been surrounded by kind and affectionate friends and skilful medical aid.

O, my father, in that hour my heart was greatly sustained by our gracious Father and Friend. Oh, how much better to me than I dreamed in my wildest expectations—and if not for that I would have been under such a time of pain and trial.

My dear little boy is quite a fine, fat, fair and healthy child. He is like both families. We have named him Henry William and feel that our dear father will be gratified by our selection. We will send you a lock of his hair—he has a good deal of it and is a precious Boone to us.

I had my dear and excellent husband with me and my friend Mrs. Ennis¹ of N.Y.—the wife of one of the missionaries of the Dutch Society of America—recently returned from Bally [*Bali*] and the Eastern coast of this Island and who are staying with us. She is quite a lady, very pious and an affectionate friend and nurse. Thus, my dear parent, you will feel assured how comfortably I have been provided for in this distant land, away from all my natural friends under this trial. My own health for the last three months has steadily improved and I have been actively engaged in my ordinary occupations up to the night I was taken sick.

O Dear Father, help me to praise the Lord for all his tender mercies. From this period I trust my heart is newly awakened by his loving kindness and tender mercies to consecrate myself and all I have to him. This little darling I will consecrate to him too and endeavor by precept and example to raise him from day to day with a single eye to his external welfare and God's glory. May this world and its allurements be small in my eyes, that the Lord will enable me to do this. I pray you aid me by your prayers.

My dear husband's health is not very good. He has been suffering very much from his head again. But he is very prudent in his studies and is using such faithful means according to the advice of a physician who stands very high here. His mend is so composed that I trust we will be enabled to wait patiently on the Lord's dealings with us, trusting that all of his ways are leading us to Christ our Savior.

I feel very anxious to hear from you, dear Father. Our latest dates (on letters from you) are the 11th of November '38, and the winter and summer have passed, both trying seasons to your feeble frame. My heart often yearns to hear from you and know how your mind is sustained in these your latter days. Give much love to all our dear brothers and sisters, friends and relatives. I hope soon to be able to write more fully. Now my want of strength reminds me to close my letter with devoted love to and ardent prayers for my dear Father. Ever your own
S. A. Boone.²

1839, SEPTEMBER 5. New York, Rev. Henry Lockwood.

The Rev. Henry Lockwood, who had left Batavia on **6 April 1839**, arrived in New York six months later, on 5 September 1839. The Foreign Committee reported.

1 Mrs. Boone identified the Rev. and Mrs. Jacob Ennis as belonging to the "Dutch Society," i.e., the Dutch Reformed Church. They are listed in the *Foreign Missionary Chronicle* Vol Vi No 4, April 1838, p 99 as missionaries of the American Board of Commissioners of Foreign Missions (ABCFM). An interpolation in the text of the letter states that Mr. Ennis was decapitated by headhunters—Boone 1973, op cit, p 62. For an account of Ennis' service see De Jong, Gerald, *Missionary to Borneo*, (New Brunswick, NJ, Historical Society of the Reformed Church in America, Occasional Papers No 1, 1987), p 7.

2 Boone 1973, op cit, pp 62-63. Her father did not live to read this letter. He died 26 March 1839.

Mr. Lockwood, after an interim of several months from his arrival, has taken the subject of his return to Batavia into serious consideration, and has deemed it his duty to retire from the mission.

He says that he retires from his mission “almost entirely from ill health, and not from a diminished sense of the importance of the work.” “It is,” says he, “my strong conviction, that the Church having commenced that undertaking, ought to prosecute it in such a manner, as will afford some reasonable prospect of success, and that there is enough to encourage a prosecution of the work, if carried on with sufficient energy.”

Letters have been received from Mr. Boone, to the 22nd August 1839.

Previous to Mr. Lockwood’s departure, an interesting department of the mission had been commenced. Convinced of the careful training of a native agency, Mr. Boone has received into his family sixteen Chinese boys. These are wholly under the care of Mr. and Mrs. B.; the parents having feely given them up to the mission for a term of years.

“Our little school of Chinese boys,” says Dr. Boone, “appears quite established in the confidence of the people, and scarce a week passes in which I have not to reject another and another application. We are highly gratified by their improvement in every respect. They are docile, studious, affectionate, and we sanguinely hope, if our lives are spared, to see many of them the sincere disciples of our blessed Saviour. Their advancement in English has been beyond my highest expectations.

The day school needs more attention than I can give to it. It causes us earnestly to desire some one to come out to our assistance. At this place the Malays seem more and more ready to hear and receive tracts.

Two days ago I had a conversation with a Hadji³, who, I am told, said, some years ago, that he would rather cut off his head than become a christian. In this conversation he admitted that the one true God could not have distinct religions for the different races of men; and if the religion of Jesus was true and acceptable to God, that of Mahomet was false. He professed himself in doubt which was the true religion—said he did not wish to be either a Christian or a Mohammedan, but what God would have him, and that he was determined not to act like a man who has lost his way and become bewildered in the dark—go to him who alone knew the way to heaven—go to God and beseech him to open his eyes, that he may see and enter upon the true way. This man is assisting me in preparing the questions on St. Matthew’s Gospel (for the use of the day school), and our conversation was founded on the concluding words of the sermon on the Mount. “He that heareth these words and doeth them, etc.” and what I have just told you was said in answer to the question, “You have now heard all these words; on what do you intend to build? Depend upon it there is no rock but Christ.”

The Chinese (day) school has continued, during the whole year, 30 boys and seven girls. The time given to their instruction is felt to have been among the most profitably spent hours of the year. The girls under Mrs. B. ’s care have just begun to read the Testament in Malay. On Sunday, the children, with their Chinese teachers, form a Sunday school at our house, at which we have commenced the practice of singing and prayer in Malay. These classes repeat, from memory, lessons in the Gospel of John in Chinese; the others from smaller books in the same language. Explanations are given in Malay. We have much reason to believe that the blessing of God has in some degree attended the instruction which these children have received, and hope that by the continuance of that blessing the fruit of the seed sown will finally appear to be fruit unto salvation.

Mr. Boone, **after speaking of an affliction of the head**, which sometimes occasioned great distress, observes:

It is a source of unspeakable comfort to me, and calls for great gratitude, that my mind, through God’s goodness, is kept cheerful and at peace; and that my conviction that I am here as his messenger, is not at all diminished.

Your Committee have taken into account the testimony of all your missionaries in favor of continuing at Batavia, as the permanent seat of the mission. They have watched, also, the deleterious influence upon health; and also the continued objections to any nearer attempt on China. They would, in view of all, have proposed that your mission be hereafter considered as addressed to the Chinese of Batavia; and that it be

3 A Muslim who had made the pilgrimage to Mecca. The pilgrimage is one of the “Five Pillars of Islam” and should be attempted at least once by all Muslims who can afford to do so.

so named. The unexpected prospect, however, of some decided change in the general relations with China, have induced your Committee to demur for the present; and they trust, before the permanent station is assigned to this mission, Mr. Boone may be enabled, in the progress of events, to visit Macao. On this account, too, they have not, as yet, seconded the earnest appeal of Mr. Boone, that a missionary should be sent expressly to the Malays at Batavia. They have also preferred to occupy premises on a lease, rather than purchase.⁴

Your Committee would especially commend this mission to the attention of the Board and the Church. A faithful missionary is on the ground, and without a single associate to sustain him in his labors. He went forth in faith; and two having been called home, he is pressed down with care. The claims of China remain undiminished—the operations at Batavia demand aid; and the Committee are anxious to send others to labor in this field. They would appeal earnestly for one at least to share with Dr. B., at an early date, the pressing labors of his mission.⁵

Boone's next letter, his First Annual Letter, dated 31 January 1840, prompted the Foreign Committee to draw special attention to the "affecting urgency" of his appeal for assistance.

1840, JANUARY, Batavia.

Boone— Alone in Java.

By 1840 William and Sally Boone were the sole American Episcopal missionaries in Asia. He continued to use his medical skills and wrote that he was enjoying studying Malay and the local variant of the Hokkien (SOUTHERN MIN) dialect that was predominant in the Amoy (Xiamen) region of Fujian Province.⁶ There was no indication when the family would actually move to China.⁷

Boone and Lockwood had devised a contract system by which the missionaries agreed to house, clothe and educate Chinese boys for a period of not less than five years and the parents agreed not to withdraw their boys from the mission school.⁸ Chinese parents saw an advantage for their extended family in gaining a Western education.⁹

1840, JANUARY 31, Batavia.

Rev. William J. Boone, First Annual Letter.

In publishing the following communication from the Rev. Dr. Boone, the Committee desire especially to add their sense of the affecting urgency of this appeal. They acknowledge its justice; the warm professions of interest declared a few years since, have not been fulfilled; and a mission sealed at its

4 It is apparent in the paragraph that the Board of Missions and the Foreign Committee were resistant to making Batavia the permanent site for a China Mission. Following Lockwood's personal discussions with the Board in New York authorizing the transfer of the Episcopal schools to the London Missionary Society and for Mr. and Mrs. Boone to move to Macao. They left Java in early October 1840 and arrived in Macao, via Singapore, in January 1841. *Spirit of Missions*, Vol VI No 1. March 1841, p. 89. The dates in Boone 1973, op cit p. 69 do not correlate with the correspondence recorded in *Spirit of Missions*.

5 *Spirit of Missions*, Vol V No 7, July 1840, pp 253-254.

6 Boone, Rev. William, September 1836, Cited in Richmond, op cit, p. 6. Boone 1973, op cit, p 69.

7 Boone had been directed by the Foreign Committee to settle on a location in China. in Gray, Arthur R., and Arthur M. Sherman, *The Story of the Church in China*, (New York, The Domestic and Foreign Missionary Society, 1913), p 22.

8 Richmond, op cit, p 7. A 1922 American report described missionary education as "social evangelization, the application of Christianity to the life of a social group." Committee of Reference and Counsel of the Foreign Missions Conference of North America, *Christian Education in China: A Study made by an Educational Commission representing the Mission Boards and Societies conducting work in China*, New York, 1922, p. 33.

9 See discussion of modern American and East Asian educational values in Cheng, Kai-ming 'Can education values be borrowed? Looking into cultural differences', *Peabody Journal of Education*, Vol 73 No 2, 1998, pp 11-30.

outset with dying love and faith, now languishes in what of Christian sympathy. Its first appointed missionary lived not to embark.¹⁰ In due time two others go forth [Lockwood and Hanson], and still later, a fourth is appointed and departs [Boone]. Successively he witnesses the return of his brethren; and laden with care, in a tropical climate, he now labors alone, 16,000 miles from home, till the hope of an associate almost expires within him. The Committee ask if such shall continue to be the case. Is there no one who will take up his cross, and for such an object be ready to sacrifice all? Shall the fourth and last missionary toil unsustained, till borne down by anxiety and labor he too shall be taken; and a mission demanding a faith not possessed by our Church, cease for years, perhaps for ever? The Committee would not discharge their duty did they not distinctly appeal for additional laborers, and declare their readiness to send forth and sustain them. They ask if the hopes of this mission shall expire, and consigned to the tomb of its first missionary, or its faith shall call forth others with the spirit of a Lyde, to endure all things for Christ's sake. They ask for the prayer of faith—that they, who supplicate a divine blessing upon efforts in behalf of the Saviour's kingdom, petition with affectionate importunity for this missionary now appealing for their supplications, and for his work; and pray the Lord of the harvest to send forth laborers. Should such an importunity be unavailing, the will of the Lord be done. But in the absence of faith and prayer, shall it be said that God is providentially calling us away from this field of labor? Nearly one half of the heathen world calls upon us to make good our professions; and that half, to all human apprehension, on the eve of important changes, to result, it may be, in favor of Christianity. Soon may a door be opened which no man shall shut.¹¹ Shall not the Church, with such interests at stake, be prepared to watch the providences of God, ready to advance when he shall call?

FROM THE REV. W. J. BOONE, M. D.

**REVIEW OF THE YEAR—TRIALS OF THE MISSION—PLEDGE OF THE CHURCH—
APPEAL TO CANDIDATES FOR THE MINISTRY—SCHOOLS AND EXAMINATION.**

Batavia, 31st January, 1840.

In presenting you a statement of the affairs of this mission for the last year, your missionary desires to record his devout adoration, and his heartfelt thanksgiving for Almighty God, for the mercy and goodness which has been vouchsafed to us; for though the past has been a year of severe trial and much suffering, yet the Lord has been graciously dealing with us in all our troubles, and caused us at all times to rejoice in him.

Early in the year we were called, with sorrowing hearts, to witness the departure of the last one of the two brethren who came out as the first little band from our Church to the heathen. It was a sad parting, and we feared the Church at home would be discouraged by this melancholy issue of their first effort, and be slow to fill up the gap; and the lapse of almost a year, without even a hint of a successor, seems but too fully to confirm our melancholy forebodings. By my dear brother's departure I was left alone, and **the hand of disease has been upon me ever since, and still continues to press me down, and to impede my progress in the Chinese;** and while laboring under this affliction, I do not venture even to conjecture what a day may bring forth. Under these circumstances it is surely not enthusiastic, but the part of sober reason and piety to inquire, why hath the Lord this controversy with us? Why have all our efforts here been nipped, as it were, in the very bud, before a single leaf has been permitted to expand and give even the promise of fruit? Your missionaries will doubtless all of them acknowledge that they find much in themselves to explain why the Lord has seen good to afflict them and to try them. If we look at home we shall perhaps see much there also to throw light on his dealings with this mission, and to lead us to think it nothing strange that this fiery trial has been sent to try us. But in any and every view of the call, I think we may safely answer, these trials are sent not to *discourage*, but to *humble* and to *prove us*; and may the Lord, in infinite mercy, grant, that tried, humbled and purified, we may be found meet for the master's service, and may yet be permitted to sing a song of mercy, as well as judgment, even in this mission, where we have hitherto had so much of discouragement and trial.

I say that trials are not intended to discourage us in our work, for it is the blessed Saviour's own command to "preach the Gospel to every creature," (in which the Chinese nation, with its 360 millions, must be considered as prominently included), and no effort to obey this command, made with humility and faith, will ever be discouraged by the Lord, who gave it. We must conclude, then, that they are

10 This is a reference to the Rev. Augustus Foster Lyde and suggests that Lyde had been formally accepted as a missionary candidate. See *1. The Origin of the American Protestant Episcopal Mission to China* at the beginning of this paper.

11 A reference to the First Opium War between China and Great Britain.

designed to humble us, and to try and prove our faith and obedience.

After reviewing some of the early operations of the Church in this mission, Mr. Boone proceeds:

Was the Church pledged to more than her duty? Was the proposition of a bishop and ten presbyters disproportioned to the object proposed to be accomplished, if all persons of all ranks and classes were indeed imbued with the spirit which prompted us to claim for ourselves the honor being divinely appointed to preach the Gospel to every creature? Ah, no! If such was the spirit by which the whole body of the Church were influenced, not merely tens, but hundreds might be sent to the perishing millions of China, and leave hundreds more for the sable and oppressed sons of Africa, etc.

But let us pursue our sketch of the dealings of God with us in this mission. When you missionary of 1837 [Boone] arrived in the field, he found one brother on the point of returning home disabled from ill health. He went home, and what was his return, but a call to the Church to revive her regard for this mission, to call to mind her first purposes, and to our young men to come forward, not in units, but in the tens proposed, so that the Committee might have no difficulty but in selecting whom the Lord would have to go for him. But what was the effect? Not an offer was made to repair this breach, not an individual moved to fill up this gap. The Lord then proceeded to make another breach, and the remaining missionary of those who first came, was sent home on the same errand, to awaken the Church to more zeal and earnestness in doing the work of the Lord—to more constant, heartfelt, importunate prayer for the 360 missions of idolaters in China. To this last message no answer has been received, and the Lord sends yet another; **your remaining missionary is, and has been ill for months, and though not entirely laid aside, his disease is such that he may at any moment be called away from the scene of his earthly labors;** and then the mission is ended, until our brethren, who are coming forward into the ministry, shall take these things truly to heart.

And God graciously grant that it may not have been all in vain; but should you be called again to begin your mission to the Chinese, that the prayers, tears, and groans of your missionaries on this field, may remain as bread cast upon the waters, as good seed sown that shall bring forth fruit an hundred fold to the glory of God; and that the Church, convicted, humbled and proved by those trials and disappointments, may speedily begin again with deeper humility, and a more lively faith, so that the new mission may have a deeper hold upon the hearts and prayers of the whole Church, than ever the first mission has had.

But I would now (humbly and cheerfully leaving with God the issue of the mission at present) earnestly entreat all my younger brethren in the ministry, and those at the seminaries, seriously and prayerfully to ponder these things. Are they not calls to them individually, to inquire, one after another, “Lord, is it I?” And sure I am, that if they will do this sincerely, perseveringly, and with a sincere desire to be counted worthy to preach the unsearchable riches of Christ among the Gentiles, our mission to the greatest and most populous heathen nation on earth would not languish and droop for want of men. Dear brethren, I entreat you to remember that the time will soon come when you have done with earth, and all its transient pleasures and fleeing scenes. The day of the Lord is at hand, when these benighted millions must meet us face to face. And what will be the anguish of that man who shall then discover that, because of his want of prayer and concern for them—that, because of his neglect to inquire what was the Lord’s will concerning himself, many of these are consigned to the pit of woe, who might have been made, through his instrumentality, the redeemed of the Lord! Be it far from me, dear brethren, to call to any man as the Lord did to Abraham, “Get thee out of thy country, and from thy kindred, and from thy father’s house, into a land which I will show thee.” This is the prerogative of God alone; but for this very reason it is the more incumbent upon you earnestly and unceasingly to entreat the Lord’s forgiveness and direction in this matter. If, my dear brethren, you will do all this sincerely and heartily, casting off all idolatrous attachment to country, and home, and kindred, and friends—for remember, if we set up idols in our hearts, the Lord may answer us according to the multitude of our idols—if you will do this with a single eye to God’s glory, and to the advancement of our blessed Redeemer’s kingdom, setting aside entirely all personal predilections, you need not, my brethren, fear to meet the heathen at the bar of God’ nor need any friend of the heathen fear that we shall ever want missionaries under such circumstances; for to all who truly commit their ways unto him, “God promises to direct their steps.”

I will only add this brief appeal, which I earnestly commend, dear brethren to your sober consideration, the hearty prayer that you may all have grace to know and to perform your duties, as faithful ministers of the New Testament of our Lord and Saviour Jesus Christ, which involves the most

solemn and awful responsibilities to which any accountable being can be called through his pilgrimage.

After what has been said of the state of my own health during the whole course of the last year, the Committee will not expect an account of much labor performed. I am at present very warmly and affectionately urged to go at once to Sydney [Australia] that I may enjoy the winter in the southern hemisphere, to the propriety of which advice I think I should at once yield, if there was any one here to attend to the affairs of the mission during my absence, and to keep the schools together. But under existing circumstances, I have no doubt that my post is here, for the present at least, and the future is always best unreservedly left in the hands of God. I shall not be able to improve much in the Chinese language, unless I am mercifully relieved from my present affliction of the head; but yet I shall (if life is spared), I hope, be able to retain all I have learnt, which has cost me too much hard labor not to be highly valued by myself at least. In addition to which I hope to be able to carry on, with more efficiency than heretofore (from the advanced state of the boys), the school in the Pasar [market], and that in our own family.

The school in the Pasar [market] has been continued on the same plan as heretofore. The number of scholars during the past year was thirty-nine. The boys have been instructed in both the Chinese and Malay languages. They have read in the Gospel of Matthew, in Malay, every day of the week, and recited memoriter [from memory], as a Sunday lesson at our house, where they are all assembled at three o'clock for Sunday school exercises, a portion of the Gospel of John, in Chinese.

I have, during the past year, prepared a set of questions in Malay on the Gospel of St. Matthew, which Mr. Medhurst has been so kind as to revise for me and to print. I think if the boys in the school at the Pasar can be made to master thoroughly all the facts of one Gospel, and to understand pretty well all the parables and other instructions of our Lord contained in it, by going over them again and again, with the aid of a book of questions, until this is in some good measure effected, though it should take one or two years' that we shall have done much more towards enabling them to understand Christian tracts, and the preached word, than if we made them read the whole Bible through, without bringing their intelligence to the test of multiplied and minute questions, and causing the text to take hold upon their memories, from the necessity of framing answers from it to meet the written and impromptu questions which are presented at recitation.

The Chinese and English School—Of the fifteen Chinese lads who have been in our family since March last, I can speak with great pleasure and satisfaction. Their affections appear to be very much gained by our treatment of them; their conduct has been very correct, and we have found them uniformly docile and obedient. Obedience to parents, teachers and superiors, is a fundamental point in the system of Chinese sages, and the advantage in such a school as ours, of having boys who have been taught from infancy to obey, is incalculable. We are very much gratified to perceive constant evidence of the slow but sure influence which the truths they learn are making upon their minds; and are daily more and more convinced of the very great importance that should be attached, for a time at least to come, to such schools in those missions which seek to exercise an influence on and in China. We frequently hear of our boys, when on a visit home, reproving their parents for idolatry, telling them, almost in the very words of the apostle, "that an idol is nothing in the world." And this too is their own inference from the instructions they have received, for we have rather abstained, as yet, from attacking by name the errors of their fathers. They have been permitted to visit their parents once in a fortnight, and to spend a night with them. They leave us every other Wednesday at four o'clock in the evening, and return next morning at six o'clock. I think we had this matter entirely in our own power, and that the Chinese parents would have yielded to any thing that we chose to demand, but we thought it better that they should visit their parents occasionally, than that they should be isolated entirely from their own people, If too entirely separated from their homes and friends, they would become completely estranged in their own feelings and lose the sympathy and affection of their kindred, which would be one of their most valuable talents, should they hereafter, as we trust many of them will, become teachers and preachers of the Truth. We have sought therefore to pursue a medium course; to separate them sufficiently to break the influence (in a great degree at least) of the false religion and bad example they see at home, by keeping them so much with us, that these things when seen, may rather give them pain than serve as examples for imitation; and at the same time to permit them to visit their houses sufficiently often to keep alive, both in their own bosoms and in those of their parents and other relations, the natural feelings consanguinity.

The progress of the boys in English has been truly gratifying and beyond our most sanguine

expectation. They have devoted three hours a day to the English language under the tuition of Mrs. B. and myself, and six hours to the Chinese. Much the greater proportion of their time, you perceive, is thus spent at the Chinese. This is necessary, the Chinese language is so difficult even to them, that they learn more of the English in three hours than they do of the Chinese in six. At the close of the Chinese year, before dismissing the boys for a short holiday, we had an examination of Mr. M[edhurst]'s school and of our own, in the English chapel; to which Europeans and Chinese were invited. Our boys read, very well indeed, the 5th Chapter of St. Matthew's Gospel in English and translated it into Malay. They recited from memory a first catechism for children, answered questions on the multiplication table, and read from the Testament in Chinese.

The audience present were very much delighted with the proficiency and progress of both schools; and we hope to derive considerable help from them, (after they shall have seen our success), in carrying on and enlarging this good work, without calling upon the friends of missions at home to do more than support our first efforts.

We have had a great number of applications for new boys, and have no doubt we shall have many more after the Chinese new year holidays are over; **but from the state of my health** and the uncertainty of any assistance from home, we have determined not to admit a new class. It would be wise and economical, however, if things are more propitious, to do so, as the expense for Chinese tuition is one of the heaviest items on their account, and their teacher could very well instruct ten or fifteen more. The boys are very diligent and exceedingly anxious to learn English, of which I think it will be said they have given good proof, when it is stated that in ten months, devoting only three hours a day to it, they have learned to read it pretty well, and that when they came to us they did not know a single word of the language nor a single letter of the alphabet. Let me, then, commend this little nursery of Chinese teachers and preachers to the prayers and contributions of those who remember China in their devotions, and who pray that a wide and effectual door may be opened for the preaching of the gospel to her perishing millions.

The past is ours—to mourn over its errors and shortcomings and to try to profit by them. The future belongs to God, and it is happiness itself to know that we are in *His* hands. But, though the future belongs wholly to the Lord, yet He has taught us that our feeble prayers, when offered with a lively faith in our Almighty advocate, have an all prevailing efficacy with Him in whose hands that future is. May I not, then, venture to close this which is *my* first, and may be, but for their intercession, my last annual letter to the Society, with the request, that the whole Church and the Committee and our brethren in the ministry especially, would remember, at a throne of grace, the afflictions and trials which “have come upon us for the word's sake;” and pray the Lord that we may be delivered out of them all, and spared yet to do the “work of an evangelist and make full proof of our ministry;” and, above all, with the request, that they will pray God to look graciously upon this afflicted mission, heal all its breaches, and own and bless it as a vine which his own right hand has planted.¹²

1840, AUGUST 6, Batavia.

Rev. William J. Boone.

A long gap occurred in correspondence from Batavia. Finally, a letter dated **6 August 1840**, was received by the Foreign Committee.

Though still in delicate health, Dr. B. had suffered less for several months, and was enabled to pursue his studies and plans of usefulness with less interruption. He writes,

The boys in the family, (16 in number,) are a great comfort, and give pleasing evidence, (I think I may say all of them,) of being more or less influenced by the instructions they have received. It seems," says Dr. B., "very easy to those afar off to say, “if you are merely injured by over exertion, the remedy is in your own hands, all you have to do is to relax a little,” but I assure you, the matter, though apparently simple, is by no means easily effected here. We are pledged to all the labor our existing plan of operations calls for; and unless that plan is to be abridged or changed, which it cannot well be any more, without rendering it too small to promise a reward for our labor, we must meet its call or the whole is thrown into disorder. " He says of China: "I do trust the whole Christian, praying public at home have

12 *Spirit of Missions*, Vol V, No 8, August 1840, pp 275-281.

been, and are entreating the Lord to have mercy upon China and her millions of poor heathen idolaters, and to bring light out of this darkness; and to make this the means of a wide and effectual door for the entrance of the Gospel of peace and love into the very heart of that Empire."

Mrs. B. and myself are both perfectly satisfied we are in the path of duty, and just where the Lord would have us—that we are doing his work, dispensing his word, and that he will see to it himself that it shall not return unto him void. But my dear brother, you know how much need there is of the prayers, and tears shall I say, of all God's children to moisten and fructify it, that there may be an abundant harvest. We will not doubt that we are remembered in the prayers of many devoted hearts.¹³

1840, AUGUST, Macao.

Rev. William J. Boone.

A letter from Boone to the Foreign Committee in **August 1840** reported the intended movement from Batavia to Macao, in effect, the beginning of an American Episcopal Mission in China itself.

The continuance of ill health has compelled Dr. B., on the repeated advice of his physicians, to leave Batavia for Macao. The anticipated absence of six months, it is believed, will enable him to decide upon the expediency of continuing his labors or of returning to this country; and at the same time enable him to make such observations as his health may permit, as to the prospect for future missionary efforts in China. Mrs. Boone accompanies her husband, and through the kindness of other missionaries, the pupils hitherto under Mr. Boone's care continue to receive instruction during his absence. Mr. and Mrs. B. left Batavia about the 1st of Oct., and after spending three days at Singapore, sailed again for Macao.¹⁴

1841, JANUARY 4, Macao.

Rev. William J. Boone.

By January 1841 the family was settled in Macao and Boone wrote to the Foreign Committee on **4 January 1841**.

The Rev. Dr. Boone writes from Macao, (Jan. 4,) that he had derived decided benefit from the cold weather enjoyed at that place. He had become impressed with the importance of removing the mission to Macao; and acting under the sanction of previous instructions, would at an early date be prepared to decide upon a measure so important to its future prospects. "I feel satisfied," says Dr. B., "that now is the time for many of our young men to come out, if our Church desires to do something for the blessed Saviour, when He throws open this empire to those who in patience and faith have been waiting his coming. **It should be remembered that we are altogether unprepared for such a mercy, having but one individual (and he in feeble health) ready to meet a call** which would demand tens of those who, at least, could make known their wants to a native; and probably none else could be permitted (under the most favorable circumstances we can ever imagine) to enter the empire."¹⁵

At its regular meeting on 4 May 1841 the Foreign Committee approved the relocation of the mission and its operations to Macao.¹⁶

1841, JANUARY 22, Macao.

Rev. William J. Boone.

A letter dated 22 January 1840 advised that Boone was making a return visit to Batavia to remove all the assets of the Mission and, hopefully, to obtain the permission of the parents to take the best

13 *Spirit of Missions*, Vol VI No 1. January 1841, pp 32-33.

14 *Spirit of Missions*, Vol VI No 1. March 1841, p. 89.

15 *Spirit of Missions*, Vol VI No 5, May 1841, pp 154-155.

16 *Spirit of Missions*, Vol VI No 6, June 1841, p. 184.

of his Chinese students to Macao.¹⁷ On April 27 Mary Eliza Boone was born in Macao. The attending physician was to become a lifelong friend in China, Dr. William Lockhart of the London Missionary Society. During his stay in Amoy Boone, a trained doctor, assisted Lockhart and the later very famous Dr. Peter Parker of the American Board of Commissioners of Foreign Missions.¹⁸ Dr. Parker's name recurs in the various parts of this database. His influence extended worldwide.

It may not be generally known that we in Great Britain are indebted to Americans for the idea of Medical Missions. In 1841, Dr. Parker, a Medical Missionary in connection with the American Board, when on his way home from China passed through Edinburgh, and while there was the guest of a well known medical man, Dr. Abercrombie. He told him of the work in which he had been engaged, what a power it was, and testified to the value of Medical Missionary work in China. Dr. Abercrombie became so interested in the statements made that he called together a number of Christian medical men, and they talked over the matter. The result was that the Edinburgh Medical Missionary Society was formed, which has trained and sent forth scores of well-equipped men to the Home and Foreign Field.¹⁹

After four years the Episcopal Mission was now being established in China. The move to Amoy depended on the final outcome of the Treaty negotiations between Great Britain and China to finalise the First Opium War and for China to accept that the country was now "open" to foreign trade under an imperialist version of international law. A further account of the China Mission appeared in the same issue referring to the earlier period in Batavia.

In the China mission, ill health has attended the three missionaries resident at Batavia, almost from the first. Notwithstanding the serious interruption from this cause, Mr. Boone has succeeded in attaining, in some degree, a practical knowledge of the language. He has also succeeded in breaking through a prejudice, previously supposed to be invincible, and obtained from the parents the entire control of a number of Chinese boys for the avowed purpose of giving them a Christian education. Beside the education of 16 of these youths, Mr. Boone has superintended two day schools—Chinese and Malay—affording in each continued religious instruction. The Mission is now to be removed to the confines of China, in the prospect of improved health, and enlarged usefulness.²⁰

The lack of enthusiasm for foreign missions from clergy and men in training for the ministry was matched by lack of support from the lay members of the church. The Treasurer's report indicated receipts of \$23,000 against payments of \$31,000 including \$3000 to the China Mission.²¹

1841, JUNE 11, Amoy [Xiamen].

Rev. William J. Boone.

Macao, June 11, 1841.

In reply to a suggestion from the Committee that Mr. B. should return to America unless evidently benefitted in health, he writes as follows:—

I do not think it would be prudent or desirable to have a large number of missionaries from our Church devoting their time and attention to the people and their language; but to have three or four always here, and devoting all their time and energies to these ends, is, according to my humble opinion, in the present aspect of affairs, and in the advanced state of the Redeemer's kingdom in the world, the bounden duty of

17 *Spirit of Missions*, Vol VI No 6, June 1841, p. 186.

18 Boone 1973, op cit, pp 80-81.

19 Barnes, Irene H. *Between Life and Death: The Story of C.E.Z.M.S, Medical Missions in India, China, and Ceylon*, (London, Church of England Zenana Missionary Society, 1901), p. 7.

20 *Spirit of Missions*, Vol VI No 7, July 1841, pp 224-245.

21 *Spirit of Missions*, Vol VI No 7, July 1841, p. 211.

the Church of which we are members.

The Chinese language is a difficult one, and the people so peculiar, that an efficient mission among them must be the result of years of patient and faithful labor, and can never at any time be set up in a day or a year, when it shall suit our convenience. There is but one single barrier to the establishment of hundreds of such missions among these millions literally perishing heathen idolaters, and that barrier of a political nature, which may be removed in a day, and which will probably break down upon the demise of some monarch, perhaps of the present, if indeed the English do not throw open to our residence, before this current year is past, cities whose inhabitants will out-number all the inhabitants in our Atlantic cities put together. I am confident our Church is not prepared to sit still when this great nation is to be taught to love and adore our gracious Redeemer, to whom we, in common with our fellow Christians of other denominations, owe every thing that renders life a blessing. But if this is our feeling, for the reason above assigned, we should have three or four of our choicest young men always here, to acquire the language, and to learn "the manners of the people of the land;" that done, we can, at any time, with prudence, and with a good hope of the blessing of God our Saviour, (who will not be unmindful of our patient waiting upon him,) enlarge our operations to meet the demands of his providence, and to suit the more enlarged field and open door that he may set before us. And in view of the value of immortal souls, is it too much to ask of a Church which numbers more than one thousand ministers of the gospel to set three or four of that number to watch over the immortal, the eternal interests of three or four hundred millions of their fellow men. And if, when the trumpet shall sound an attack on China so clear and loud as to leave no doubt on the mind of any Christian on earth, that it is the Saviour's design to take immediate possession of this immense heathen inheritance given him by his Father, there shall be no one in our Church who understands their language, or who has experience to lead on and assist the numbers of young men we should then be constrained to send; would it not be to our shame and reproach, that after the warning God is now giving us in the thorough shaking of this nation, that we were found unprepared to do our Master's work and bidding at such an eventful period—a period that will perhaps be found when viewed in the light that eternity will throw upon it, to have been unequalled for importance in the history of the church militant. O! I would raise my feeble voice and entreat with tears, that our mission to China may never be given up, or lost sight of by our beloved Church, until China shall cease to want missionaries, and until its teeming millions shall all possess the same holy faith which we prize dearer than life, and be all named by the same holy and reverend name by which we are called.

Whatever may become of your present but too unworthy representative to China, (and he is in the hands of his God) I pray and beseech that more worthy and more able men may be sought out with diligence and earnest prayer, and sent to watch over and pray for idolatrous and benighted China. I entreat the Committee, as my fathers and elder brethren in the Lord, with all humility and reverence, to be very cautious in taking a backward step in the great work they have been set to watch over by the Church. Years and years may not be sufficient to recover from such a step, yea they may all be called to wear their crowns in heaven, before we shall again have even one witness from our Church to this great people. For myself, in the present advanced state of Christ's cause in the earth, in the present prosperous condition of our Church. in the present intense and overwhelming interesting state of China, I can never think it right for us to be again without a witness for our Master among these millions of our fellow men, that He has bought with His own precious blood. This very matter has been the subject of my deepest anxiety ever since my brethren were called to return home. It pre-vented my leaving Batavia at an earlier period than I did, and now it affects my mind ten times more deeply than all my present trials; and the most earnest and hearty prayer I breathe to heaven is, that the Church may never be permitted to abandon this mission, whatever disposition it may please my heavenly Father to make of me.

With respect to my return to America, my views are the same as when I wrote you on the 6th of May. I still think it much better to try another winter at Macao before I venture to conclude that the Lord is calling me away, though it be but for a season, from this field to which I as firmly believe now as ever I did, that he sent me. **My health was much improved during the cold of last winter, though an unusually mild winter even for Macao; and I think the effects of another winter should be tried, before the great expense and all the discouragements of a return to America should be incurred. My health is now rather worse than when I wrote in May, and I feel the effects of the increasing heat very much; but still I am better than I was at Batavia,** which gives me some hopes from the next winter at Macao. It may be too, (the thought has occurred to me,) that the Lord has brought our mission to China into this state, to put the sincerity and earnestness of our desire to communicate His gospel to the

Chinese to a test, and that he will soon in mercy **withdraw his afflicting rod** and cheer us in our continued exertions to commend ourselves in His sight, by a patient continuance in well doing. To read aright His providential dealings, especially when he sends afflictive dispensations, is one of the most difficult problems presented to us in life, but we shall never err seriously in waiting with humble faith and patience to "see the end of the Lord;" for as St. James assures us, "the Lord is very pitiful and of tender mercy."

As respects myself and the study of the Chinese language, I think I ought, under existing circumstances, to say something to the Committee. **Laboring under disease for three-fourths of the time that I have been out, I have of course been very much retarded in my progress;** but yet, by conscientiously endeavouring to improve every hour in which I have been in a state to study, and by the gracious blessing of God upon my feeble efforts in my weak state, I have though slowly yet steadily progressed.

I may be permitted perhaps to mention, while on this subject, that since I have been at Macao I have had a Chinese class among the ... who come to me every day to avail themselves of my assistance to understand the Chinese classics, and that some of them are ... who have been studying the language much longer than I have. I mention this, God knows, not by way of boasting, for I deeply feel that I have cause to lay in the dust before Him under a sense of my manifold deficiencies as a missionary; but that the Committee may not conclude that they have been supporting one who has been rendered utterly useless to that cause which, I am persuaded, it is the first desire of their hearts to promote, and **give me up from utter hopelessness that in my state of health I shall ever acquire enough of the language to be useful.** I have written it with this motive. And here I would solemnly assure them, as I am a Christian man, that I will never permit myself, from any cause whatsoever, to be supported for one hour (except it be to return home, from whence they sent me out) from the funds which are entrusted to them by the Church for the propagation of the Gospel, after I shall have been convinced that I can no longer be useful in forwarding that object.

Should it be necessary for me to return, I trust it will be, by that time, from the further developments of God's purposes towards China, with the hearty and cheerful understanding of all parties, that **I am, (God willing,) if health is restored, to come out again with one or two judicious brethren to recommence** with new faith, hope and energy, the work; which, notwithstanding all the discouragements that I have labored under, I can truly call the delightful work of laboring for the millions of China.²²

1841, JULY, New York.

Foreign Missions Committee Report.

MACAO. The Rev. W. J. Boone, M. D., Mrs. Boone. The movements of this mission during the past year, have not been devoid of interest. On the last of September, the Rev. Dr. Boone and wife sailed from Batavia for Singapore and Macao, such a measure having become essential to the life and health of your missionary. Other important objects have, in the opinion of the Committee, fully justified such a measure, which was early suggested to Mr. B., and the removal of the mission to Macao, has probably ere this taken place, in consequence of the information gained by this visit. This step they cordially approve.

Many of the Chinese boys, long under the care of the mission, and given up for a term of years to its instructions, it is hoped may be removed, with the consent of their parents, to China. The present important events, it is believed by your missionary, may result in the establishment of a few foreigners in the cities of China, and the missionaries, from their acquaintance with the language, may be of the number. It is hoped that a faith may prevail which rises above passing events, and looks to the word of that Being, who has already opened to the knowledge of the Gospel, so many countries long closed against its influence.

The residence of Mr. and Mrs. Boone, at Macao, for two months previous to the 22d of January, had contributed much to the restoration of health, so much impaired by the climate of Batavia. During the previous year, the schools under Mr. Boone's care had met with no interruption—and even during his absence from Batavia, the Chinese youth previously received into his family, were to remain under the fostering care of Christian missionaries. **The condition of Mr. B.'s health had caused much interruption in his missionary labors, other than the supervision of the schools.**

The yet unsettled state of the civil relations between China and England, places it beyond the power of your Committee to offer any suggestions as to the future course of this mission. To be properly sustained by the Church, there is positive need that other missionaries should be associated with Mr. Boone. No one watchful of the orderings of Divine Providence, can doubt that all changes in China will tend to the gradual opening of a door so long closed against the Gospel of Christ.²³

1841, AUGUST 27, Amoy [Xiamen].

British Capture of Amoy.

"All the arms and public stores, consisting of powder, wall-pieces, gingals, matchlocks, shields, uniforms, bows, arrows, spears and other articles found in great quantities were destroyed; 500 cannon were found in the forts." The Chinese forces were estimated to be 8,000 troops and 26 war junks, one two-decker, built on the foreign model and carrying 30 guns. Leaving a detachment of 550 troops on the Island of Kolongsu, and three vessels in the harbor to guard the city, the flotilla left for Chusan. The British did not lose a man, and the Chinese not more than flfty, in the conflict."²⁴

Royal Irish Regiment Captures Amoy.



1841, SEPTEMBER 15, Amoy [Xiamen].

Rev. William J. Boone.

Macao, September 15, 1841.

I am most happy to be able to assure you that the Lord has been better to us than our fears. I have passed through the summer, though **still suffering from my complaint in the head**, yet much better, even in the warmest weather, than my usual health was at Batavia, and I have not had any very severe attack, as I had

23 *Spirit of Missions*, Vol VI No 7, July 1841, pp 214-215.

24 Pitcher, P. W., *Fifty Years in Amoy or A History of the Amoy Mission, China*, (New York, Board of Publication of the Reformed Church in America, 1893), p 33. Citing Williams, S. Wells, *The Middle Kingdom: A Survey of the Geography, Government, Literature, Social Life, Arts, and History of the Chinese Empire and Its Inhabitants*, Vols 1 & 2, (New York, Charles Scribner's Sons, 1913).

three or four times every month in Java. "This is very encouraging and I am sure you will rejoice with me in the prospect. It affords of benefit from the coming winter, so that I need not return home (as I think) to fritter away my own precious time and discourage our already most despondent Church in regard to its almost forsaken China mission.

I endeavored, by Mr. S., to write to you fully, frankly, and in the fear of God, my sentiments respecting this mission, and every hour confirms me in the impression expressed of the importance of persevering at this post with three or four able, devoted men who will wait patiently on the Lord in the faithful and humble discharge of present duty from day to day. The arrogance and presumption of being discouraged in the missionary work for want of immediate success, has lately been very deeply impressed upon my mind. What does such despondency say, but that from the amount of zeal we have shown, and the efforts we have put forth, we had a right to expect a greater return from the Lord, and now, seeing we have not met with our deserts, we are unwilling to serve any longer such a master. If we have any adequate view of our own nothingness, and of what a great and glorious thing it is to be permitted to serve the Lord Jehovah, we shall be filled with astonishment that he condescends to employ at all such "vile earth and miserable sinners" in his service, rather than discouraged that we effect so little. That we are permitted to do any thing towards the renovation of a lost world is all of grace, and claims, and should receive, our most fervent gratitude at all times, and under all circumstances. And who are we that we should venture to stipulate with our Maker for the wages he will give for our service in China, ere we will heartily and cheerfully give ourselves up to the work?

Amoy has lately surrendered to the English arms, and the new plenipotentiary is pursuing the war with vigor. May God, in infinite mercy, direct the issue to the glory of his own name, and the good of this poor besotted nation. Amoy, you are aware, is the post in the whole empire that we should prefer to occupy, as it is the dialect of that place that I study, and, irrespective of that, it is one of the most desirable missionary stations in the empire. I have never been so encouraged in the work personally, or so sanguine in regard to the China mission generally, (by which I include all Protestant missions,) as at present. I trust my hopes are of the Lord. Do send us help—two faithful, devoted brethren, at least.²⁵

A month later Boone's note to a friend, possibly Bishop Stephen Elliott his future brother-in-law, was published.

1841, OCTOBER 13, Macao.

Rev. William J. Boone.

Macao, October 13, 1841.

I have made progress in the Chinese language, so that I now fancy I can see my way pretty clearly. The notion that the Chinese language has no grammar is a bugbear that has done more injury than enough; it has discouraged young beginners and cast a damper upon the spirits of persons at home whose thoughts have been turned to China. It is greatly to be lamented that we had not some one to assist us in our first efforts. I believe that any one who may come, can, with the assistance that I can now render, learn more in one year than he could in three years if left to grope alone in the dark until he can pick up enough of the colloquial to understand his Chinese teacher, and I do not hesitate to say that I can parse most Chinese sentences as satisfactorily, and that they are as much subjected to fixed rules, as any English or Latin sentence. There are others, however, which have not as yet been analyzed, but which will no doubt be soon reduced to rule. I wish you, my dear brother, to aid me with all your power in inducing some two or three brethren to come out. We must not let the China mission go down when every thing in and around China seems to call upon us to increase it. If brethren come now I can help them. I think there is every reason for a rational hope that in less than two years we may reside quietly at Amoy, and with prudence prosecute our labors within the heart of that great emporium of commerce. I have very little doubt that the English will effect their object, and that three or four of the largest sea-ports will be thrown open to the commerce of the world, and shall the missionaries be the only ones to stand back? Is this the time and are these the prospects under which our Committee should draw back, and our young men refuse to come? I can truly say I have never been so encouraged to hope and expect great things from the vigorous

prosecution of this mission as I am at this moment.²⁶

1841, NOVEMBER, New York.

Foreign Missions Committee.

At the November 1841 meeting of the Foreign Missions Committee a general review of the foreign missions program was undertaken including consideration of the voluntary system of the two English missionary societies.²⁷ Bishop De Lancey moved that the China and Constantinople missions be closed and the missionaries offered positions in either Texas or Africa but this was rejected. Bishop De Lancey's amendments would have restricted foreign missionary activity to West Africa after Texas became part of the United States.²⁸ Boone was aware of these concerns. He repeated his earlier reports that the British would soon force the "opening" of China that would create free access for Christian missionaries.

1842, FEBRUARY 1, Amoy [Xiamen].

Mrs. Sarah [Sally] Amelia De Saussure Boone.

Trying to fully understand the ordinary human dimension of missionaries is difficult from official letters and reports that are written with publication in mind as a means to attract emotional and financial support. Private letters show deeper feelings such as this from Mrs. Boone written on 1 February as Boone and Dr. Abeel left for Amoy. Readers may note, incidentally, that the Rev. William Jones Boone was known, to his wife, as "Willie!"

My dearly beloved husband,

I commence this my first sheet to you on the evening of your departure and I trust it will be early received by you and much lighten your heart to hear of us after the separation. This has been a long, long day for me. I have felt much depressed and much comforted at times, and have tried to apply continually to the source, Christ Jesus, for that comfort which must be drawn from Him alone to be sufficient to strengthen us to bear the trials and temptations which we meet here below. My children, my sweet children, oh how dear they have been to me this day! Thank Thee, Lord, for this blessing. Oh, that I may be fully awakened to the responsibility which rests upon me in being their mother, in setting before them by precept and example a Godly, sober and devoted life. Pray for me that this may come to pass.

Henry has been at my side the whole day, talking much of you. He says, "Papa will come presently, Mama. Can I go with Papa to the garden?" Then in the next sentence. "Shall I go to Hong Kong to ship to see Papa?" This day, hear Willie, I have commenced a new pattern before him, setting before me your advice and example of being more cool and attentive to his every wish and answering more carefully the least of his inquiries. Our friends in the house have been most tender and sympathizing to me, and have in the most affectionate manner offered me their services. This evening Mr. Bridgman with Elizabeth, Henry and Fred all proposed that the prayer meeting should be held at our house as he believed more persons would be accommodated by its being here. Si it was held here and a most grateful and solemn one it was, conducted by Mr. B. upon the importance of prayer. He used an appropriate passage from James' epistle. He showed the high privilege of meeting and praying for each other and then took a very bright view of the state of China at present, urging on all that most earnest and continual prayer be made for the entrance of the Gospel in China.²⁹

26 *Spirit of Missions*, Vol VII No 4, April 1842, pp 119-120.

27 *Spirit of Missions*, Vol VI No 11, November 1841, p. 332.

28 *Spirit of Missions*, Vol VI No 11, November 1841, p. 339.

29 Boone 1973, op cit, pp 86-87.

1842, FEBRUARY 1, Macao.

Mrs. Sarah [Sally] Amelia De Saussure Boone.

Deeper personal feelings are exposed in by Mrs. Boone in this additional letter as Boone and Dr. Abeel left for Amoy.

My dear William,

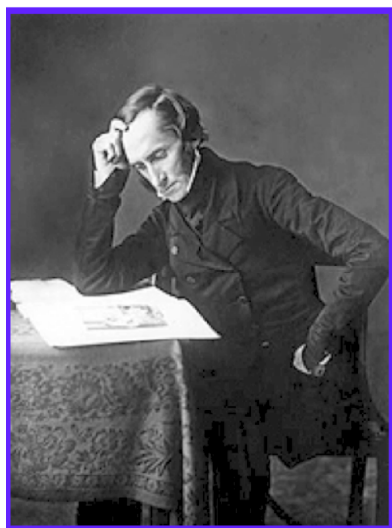
I cannot go to bed though it is quite late without writing to you and talking with you—and is it so that this day closes one month of separation between us? For me, dearest husband, it has been heavy though not with discontent for I have been happy in the consciousness that you were doing aright in the Master's cause. I bless God that he has distinguished you and this not for the world's good opinion, though I do not hold that in contempt, as some do, for the good opinion of the good and wide is much to be desired, I think. But for His own good opinion which shall some day be your guarantee for entering into the place where glory and honor and rejoicing will ever pervade because there is the Father, the Son and the Holy Spirit.

The family are all quite well. Mr. J. R. Morrison and Mr. Brown went off yesterday to select a lot in Hong Kong. It is not that they will remove for a year or more, however. I am greatly engaged in the school and all the housekeeping and with my children. I am trying to study the Hokkien dialect daily, and gain my good friends the McBryde's will make me judge for them in every matter which occupies me more than you could suppose. However, dear Willie, I must say your good advice has benefitted me very much for I keep it all day in my mind and try never to be flurried tho' I may be hurried—and I am trying to feel comfortable in doing things a little more leisurely. You must know, our little darling Mary is in short clothes³⁰ and greatly pleased is she with her little feet. She is very fond of the looking glass you know and now waves her hand to herself and is so much delighted to witness the action in the glass, all this at her own bidding! She has no more teeth though, yet. Henry talks much of you. He has had a very bad cold in his head, not in his chest, of which I am glad. The other day at table he said, "O have a very bad winter in my head." I think there is much association of ideas in this remark for he has often heard me say he had a cold in his head.

All the friends are very kind to me here and all enquire most kindly after Mr. Abeel and yourself. Give my kindest regards to Mr. A. All unite in love to you. The little pets send kisses and your own Sally a great deal of affection and many anxious cares for you.³¹

1842, MARCH, Amoy [Xiamen].

Boone and Abeel Visit Amoy.



At the beginning of March 1842, following the British military occupation of Amoy, Boone and the **Rev. David Abeel of the American Board (ABCFM)**³² visited Amoy.³³

In company with the Rev. Wm. J. Boone, Mr. Abeel left Macao in a lorch (a Portuguese boat) on Wednesday, 2d February, 1842, for Hongkong, where they embarked on the Australian Packet, and from thence sailed Monday the 7th of that month. On the 13th, they came to anchor off Namao, an island near the coast...It was the 24th of the month when they reached Amoy...

A letter from the plenipotentiary, sir Henry Pottinger, to major

y 2013 at— http://www.ehow.com/info_7911048_childrens-clothing-1800s.html

32 Rev. David Abeel from Pitcher, P. W., *Fifty Years in Amoy or A History of the Amoy Mission, China*, (New York, Board of Publication of the Reformed Church in America, 1893), p. 85.

33 The capture and occupation of Amoy (Xiamen) by the British in 1841 is reported at *the Chinese Repository*, Vol X No 9, September 1841, pp 524-527; Vol X No 10, October 1841, pp 621-623.

Cowper, introduced the missionaries to that gentleman, then acting commandant of the island, who, with captain Smith of H.M.S. *Druid*, showed them much kindness in many ways. From among the many unoccupied houses, one, within the British lines on Kulangsu [Gulangyu] was selected for the missionaries, and without much trouble or delay was fitted up for their residence. Both of them being already familiar with the Fukien dialect, they were enabled at once, both to commence their appropriate labors, and to render important aid as interpreters and translators to their friends, both English and Chinese.

On the 10th of April, Boone returned to Macao returning to Amoy on 7 June 1842.³⁴ Boone had earlier, in a burst of enthusiasm, advised the Foreign Committee that Xiamen was:

The post in the whole empire that we should prefer to occupy, as it is the dialect of that place that I study, and, irrespective of that, it is one of the most desirable missionary stations in the empire.³⁵

The Foreign Committee published a report by the Rev. David Abeel giving an account of the visit to Amoy.

In the last number of the *Spirit of Missions*, it was our privilege to lay before the Church the interesting intelligence that the Rev. Dr. Boone had left Macao, and had taken up his residence at Ku-lang-fu, where he possessed many facilities in the Missionary work among the Chinese. In his journey from Macao, he was accompanied by Mr. Abeel, from whose journal we make the following extracts, as containing some facts of special interest at this time. On their way they touched at Hong Kong, respecting which Mr. A. remarks:

Notwithstanding the unfavourable site of the place, Hong Kong is in the progress of the most rapid improvement. Dwellings, warehouses, roads, bridges, wharves, and rows of native mat-shops, have appeared as by magic. All seem inspired with the fullest confidence that it is destined soon to become a most flourishing commercial mart. Several missionaries are making arrangements to remove hither. The French Catholics with characteristic energy have already procured lands, and determined on erecting spacious buildings.

On Sunday, the 13th, we came to an anchor in the opium fleet near Namoh. The Chinese boats which we had seen passing to and fro nearly every day, became exceedingly numerous as we approached this anchorage. The large towns in the vicinity lay the seas under a heavy tribute. Namoh is an island near the coast, having three or four good sized towns in its bays and valleys. Separated a short distance from it is a small island, which, from the appearance of some of its rocks, has been designated Brig island. This is one of the important opium stations, where several English vessels are constantly moored, to which native boats come off from all quarters to purchase the drug. The English captains have taken possession of Brig island, and resort to it daily for exercise and amusement. They have constructed a good bridle-road around it, and purchased Chinese ponies. As far as they consider it safe, they have explored the adjacent bays and inlets, and represent the coast as studded with towns and villages, containing a crowded population.

My teacher, who is with me, spent three years of his life at Namoh, and appears well acquainted with every object of interest in the vicinity. He pointed out a very high hill, on the main land, on the summit of which dreams are believed to be prophetic! The consequence is that men of all ages, classes, and pursuits, resort to the place, and spend a night to obtain information about the things which most deeply interest them. He passed a night there himself, but found it so cold that he could not sleep. There is only a small temple in the place, and the accommodations it affords are entirely insufficient to shelter the number of anxious inquirers into their earthly destiny. Would that men were as eager to learn what is to become of their souls in the eternal world! We were kindly entertained by the captains of the opium ships. One of

34 *The Chinese Repository*, Vol XI No 9, September 1841, p. 505. Williamson, G R, *Memoir of the Rev. David Abeel, D. D., late missionary to China*, (New York, Robert Carter, 1848), pp 218-222. The date of 7 June 1842 is taken from Abeel 1848, p 231. Boone 1973, op cit, pp 65-66. On the move to Amoy see William Boone, Amoy, to Foreign Missions Board, New York, 11 May 1842 in Boone op cit, p 85. See also Richmond, op cit, pp 8-9 and Gray and Sherman, *op cit*, p 27.

35 Boone, Rev. W J, from Macao, 15 September 1841, *Spirit of Missions*, Vol VII, No 2, February 1842, p 53. *Spirit of Missions*, 1837, p 90; 1838, pp 53-310.

them had the frankness to relate several instances in which he had known death to result both from the use of the drug and its discontinuance. This was a most unexpected reply to a question from one who evidently wished us to hear the testimony of such a competent witness in favour of its being a harmless luxury.

Amoy, from the Outer Anchorage.



ANCHORAGE OF AMOY—RECEPTION BY BRITISH OFFICERS.

On Thursday, the 24th, we entered one of the passages leading to Amoy, and ran up to the anchorage in a very short time. The entrance from the sea is between islands, ten or twelve of which stretch irregularly across between the northern and southern points of the main land which bound this inlet. The water is quite sufficient for any ships at any tide. Its rise is eighteen or twenty feet. Amoy is situated about six miles from the entrance. The town of Amoy is almost hid, as you approach it, by the intervention of Ku-lang-su, around which the foreign ships are anchored, and which is at present occupied by the English troops. Here we landed about eleven, A.M. Our letter to Major Cowper, and Dr. Boone's acquaintance with Mrs. Cowper, were sufficient guaranties to a favourable reception. Our expectations were fully equalled, and I may add here that from them and all the officers of the station we have uniformly received the kindest attention. Major C. took us to the two largest villages on the island, and showed us a number of houses, from which he allowed us to make a choice. The best of them had been stripped of the doors and windows. All the wood-work that could be abstracted has been carried away, and the brick floors have been torn up in search of buried wealth. It is difficult to say who has committed the greatest depredations, the soldiers and camp-followers in search of fire-wood, or the Chinese thieves. Between them they have turned a large proportion of the buildings into ruins. Even the temples have been molested, and the idols of one of them lie in pieces on the floor. In the evening we called on Captain Smith, the senior naval officer of the place, to consult with him about the selection of a house.

Kulangsu Island, c2005.



We made choice of a house within the sentry-lines, which required the least repairs, and is farthest removed from the most noisy part of the barracks. The house consists of a centre room of tolerable dimensions, with a narrow chamber on each side running to the same depth. There is a small, independent, projecting building on each side of the door as you enter the house, and several rooms for servants in a long narrow structure on one side of the dwelling. This is one of the most common plans of building in China, for men of some property. On Saturday morning we took possession, and succeeded before night in getting the brick floors relaid, and the front door finished.

We passed a quiet Sabbath, thankful for the goodness and mercy which had followed us in our passage, and brought us to such a pleasant habitation. Having neither cook nor cooking utensils, we sent over to Amoy, and had our food prepared at the eating houses there. We were rather surprised to find that all kinds of meats could be bought at Amoy, and prepared in any way at these houses. As Chinese dwellings contain very few windows, and these few are so constructed as scarcely to admit light, from the fear of admitting thieves, we were obliged to have several cut into the walls before we could see to read or write when the door was shut. Taking every advantage of us, our workmen kept us many days in noise and dirt; and I am sorry to add, cheated us as far as they could with our knowledge of the language. A few cheap articles of furniture were soon purchased, and we commenced, in a more uninterrupted way, our missionary duties.

28. A small portion of this day and of Friday last were spent in interpreting for the commandant. The object was a benevolent one, to get the people back to the cultivation of their lands. We have reason to fear that many evils have resulted to the Chinese from a total ignorance of their language, No one here is able to understand a sentence; of course they are obliged to have recourse to the uncertain expedient of judging of character by the countenance, and of guessing at almost everything else. Those in authority are desirous to remedy the evil consequence of this state of things and have requested us to lend our aid.

INTERCOURSE WITH THE CHINESE—KULANGSU—APPLICATION FOR BOOKS.

March 5. To-day a number of the old respectable men, the heads of villages and neighbourhoods, came to give in the names of those persons for whose good behaviour they stand security. This is the Chinese plan of keeping order, and seems admirably adapted to prevent imposition under present circumstances. It afforded an opportunity of preaching the gospel to an influential class, and they listened with much attention. Books were also distributed to them, which several of them sat down to examine on the spot.

March 6. Four Chinese, who had never bowed the knee to the true God, or heard of his wonderful love to guilty men, were present at our worship.

March 8. Had an interesting conversation this morning with two intelligent men, to one of whom I had given the New Testament before. He had read part of it with understanding and gave the other a very clear account of the birth of our Saviour and the circumstances of his early life. They both appeared to drink in the truth; but were surprised at what confounds all their countrymen, when they first hear it, that

God can be worshipped without incense, or offerings, or any expenditure of money. They soon, however, perceive the propriety of the devotion which an omniscient and holy God requires—the devotion of the heart. We were received as benefactors at one of the villages by those whom we had assisted to recover their houses and lands. The majority, however, are afraid to bring back their families while the present state of things continue.

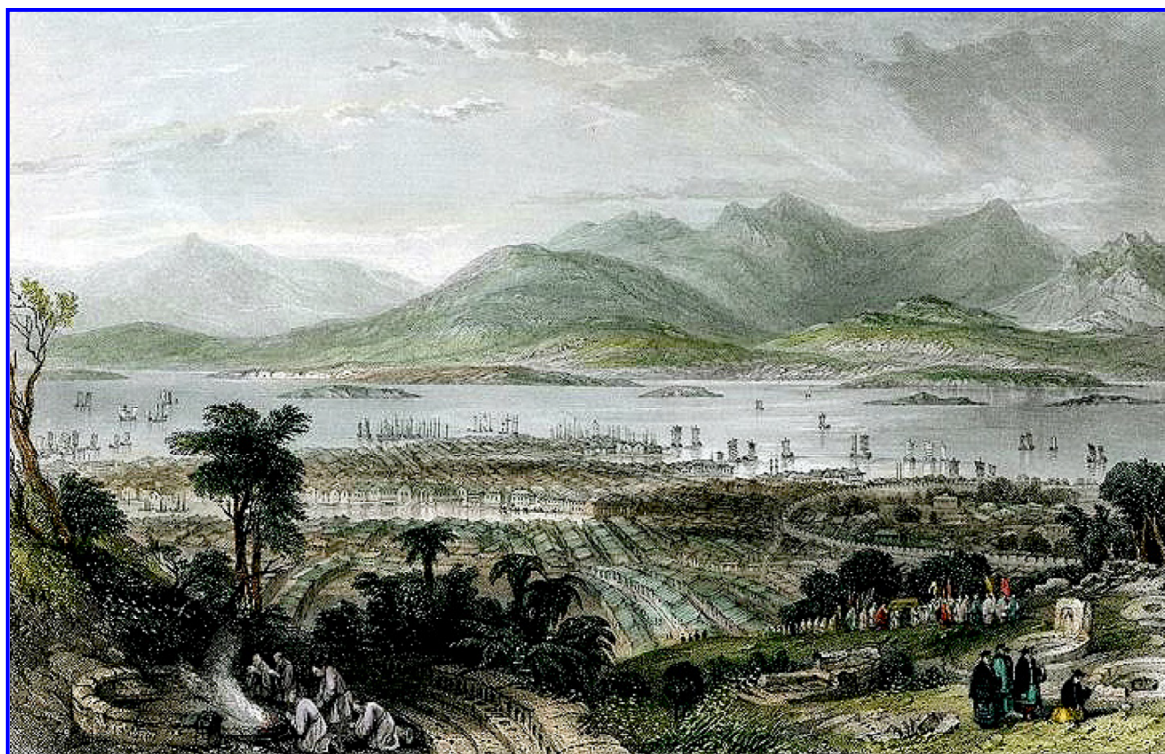
As Kulang-su is designed by the Rev. Dr. Boone, to be made, if possible, a permanent residence; the following account of the Island, and of Amoy, from which it is but half a mile distant and (of which, Dr. Boone writes, he can sail in a boat for one cent, will be regarded with interest. The island of Kulang-su cannot be far from a mile and a half in length, and half that breadth. Its surface is most irregular, rising into several strange shaped hills and sinking into as many quiet valleys. It is almost impossible to have a greater variety of changes and prospects in the same space. It could be made a beautiful spot by adding trees to its naked hills, and giving to its romantic valleys a greater number of these ornaments of Nature.

When the English took possession there were many trees scattered over the hills, which the Chinese have stealthily cut down and carried away. Several men were shot by the soldiers in the attempt. A number of very large fig-trees are still left, one of which throws its grateful shadow over the house in which we live. There are five or six villages on the island, which, as near as we can judge from inquiry and observation, contained formerly about 5,000 inhabitants. One or two of these were evidently inhabited by men of the higher and wealthier classes of society. Several of their houses are now occupied by the officers and soldiers, and fine specimens of Chinese taste they are. The island and town of Amoy is separated from Kulang-su, but little more than half a mile. The place is by no means as imposing in appearance as I had anticipated. It is, however, very compactly built, and contains a large population. The junks of all classes are very numerous. It carries on an extensive trade with Siam, Singapore, Formosa, and different parts of the Empire. At present every thing is in disorder. The municipal authorities have fled. The trade is in a great measure suspended. Multitudes have left the place. The most daring and rapacious robbers abound. They even have recourse to stealing men and women, and submitting them to torture, until a sufficient ransom is obtained. The very boats are robbed in the day-time, as they come over to the market on this island to trade. Some check has been put to these intolerable evils by one of the ships-of-war anchoring between this place and Amoy. Foreign guns are the dread of those who often successfully resist their own.

According to Chinese authority the island of Amoy is nearly ten miles in length, and of irregular breadth. It contains a number of large villages. The hills are Chinese in character, bare and rocky. In all these places, and in many others in the surrounding regions, we hope to scatter the good seed, when the troubles and dangers of war have passed, and Missionaries are allowed to live in peace in the country.

Mr. A.[Abeel] remarks in relation to the inhabitants of Kulang-su: “Every day we have applications for Christian Books. We are careful in their distribution, giving to those who can read, and refusing others, except in those cases where they have been very importunate and promised to have them read by their friends. The market held every morning, a few steps from our door, gathers a number of people together, and gives the opportunity of speaking at times to advantage. We are often occupied in listening to their complaints, translating their petitions, and preventing the impositions which some of the soldiers are disposed to practise upon them.”

Panoramic View of Amoy and Harbour showing Kulangsu Island.



1842, MARCH 31, Amoy [Xiamen].

Rev. William J. Boone.

On the 31st March Boone and Abeel visited the Chinese city on the mainland near Kulangsu Island.

The old impression was revived, "multitudes, multitudes." We passed up nearly a half a mile through the junks before landing. We were struck by the encroachment of the houses upon the sea. Economy of room is the predominant feature. We passed through parts of a few streets before reaching the house of our conductor. They appeared like those in Canton, narrow, damp, and lined with shops. On the landing a crowd began to assemble, which increased until we entered the house. Our friend led us to a shabby-looking establishment, but prepared a sumptuous dinner for us. The dishes were numerous and palatable; but the incongruous mixtures severely taxed our powers of digestion. It was a gratification to meet a number of respectable persons here, who had been attracted by curiosity, and to whom we had the privilege to make known the unity of the Godhead and the greatness of his love to all nations of men. When we returned we were escorted by a greater crowd than before. They appeared to be attracted by mere curiosity, and showed no disposition to molest us. This we trust is the first of many visits to this place. What a plenteous harvest. May all the remaining hedges soon be thrown down, and many reapers be permitted to enter.

The testimony of Mr. A. corresponds with that of Dr. Boone in relation to the free opening for the entrance of the gospel. I find many opportunities of scattering the good seed. In the house, by the wayside, in the fields, in the boats, there are individuals or groups to be found to whom the Gospel can be made known. I have seen the good results of this kind of labor in other fields; but our chief dependence must be in more methodical and repeated instruction, "line upon line, precept upon precept." Upon the whole we are greatly encouraged in this field. We have never been so unfettered in China. It is true the spirit of war does not consort with the Gospel of peace, but God is evidently employing the one in this country to prepare a way for the other. On the 10th of April Dr. Boone left for Macao for the purpose of taking his family to Kulang-su. He returned with them and arrived at Kulang-su on the 7th of June, from whence letters have been received from him under date of June 16, and August 5, extracts from which

were published in our last number.³⁶

1842, MAY 11, Macao.

Rev. William J. Boone.

I wrote you in my last that the Rev. Mr. Abeel³⁷, M.D., of the American Board of Commissioners of Foreign Missions, who formerly worked among the Chinese in Siam, and myself left this place for Amoy on the first of February, at which place we arrived on February 24th. Our friend, Mr. J. R. Morrison, Esq.,³⁸ interpreter to her Majesty's commission, has kindly mentioned our going up to the Plenipotentiary, Sir, Henry Pottinger, who offered to give us a letter to Major Cowper, the Commandant at Koo-lang-soo [Kulangsu], Amoy, requesting him to furnish us with a house and give us all facilities for prosecuting our labours. On our arrival, we were very kindly received by Major Cowper and were soon settled in a comfortable Chinese house.³⁹

In consequence of our knowledge of the language we were soon able to confer many favors upon the Chinese by interpreting for them⁴⁰ when they got into any difficulties and were carried before the commandant. Our arrival was on this account hailed as a general benefit, and the news of it seemed to spread far and near. Many came to our house daily to enquire about the new religion we came to teach and to ask for books, and in this way many heard of the only name under heaven by which we can be saved. Should this place, in the providence of God, be thrown open to missionary effort by the English taking possession of Amoya [this was written before the treaty was negotiated] or by the arrangements by which peace is concluded, I proposed to go up with Mrs. Boone and the children at the first good opportunity. Let me entreat you to take advantage of this opportunity by earnestly endeavoring to procure some two or three of our younger brethren to come out speedily. I am at present enjoying a comfortable degree of health. Our winter is short and mild and is of inestimable value.⁴¹

The Treaty of Nanking that ended the First Opium War (1839-1842) allowed foreigners to reside and trade permanently at five "Treaty Ports" Canton, [Guangzhou], Ningpo [Ningbo], Amoy [Xiamen], Foochow [Fuzhou] and Shanghai.⁴² Missionary correspondence indicates that missionaries were permitted to travel in the surrounding countryside without restriction during daylight hours but were required to return to their houses in each port every night.

1842, JUNE 16-AUGUST 5, Macao.

Rev. William J. Boone.

The Foreign Committee reported, with an enthusiastic prelude, that two letters had been received from Boone, dated 16 June and 5 August 1842. These were published in early 1843 with a covering

36 *Spirit of Missions*, Vol VIII No 2, February 1843, pp 50-55.

37 Rev. David Abeel, b. New Brunswick NJ, 12 June 1804. Initially interested in military service, later medicine, he studied for the ministry in the Theological Seminary, New Brunswick and ordained April 1826. Arrived in Canton with Rev. E. C. Bridgman for American Board of Foreign Missions, 25 February 1830. Travelled widely in SE Asia. Retired to US 14 January 1845. Died Albany NY 4 October 1846. Wylie, op cit, pp 72-75. *Chinese Repository*, Vol XVI No 1, January 1847, p 56. Williamson, G. R., *Memoir of the Rev. David Abeel, D.D., late Missionary to China*, (New York, R. Carter, 1845). Abeel, David, *Journal of a Residence in China and the Neighbouring Countries from 1829 to 1833*, (New York, Leavitt Lord, 1834).

38 Son of the pioneer Protestant Missionary, the Rev. Robert Morrison, M.D., of the London Missionary Society. For an introduction see online 1 January 2013 at—
[http://en.wikipedia.org/wiki/Robert_Morrison_\(missionary\)](http://en.wikipedia.org/wiki/Robert_Morrison_(missionary))

39 The house was previously occupied by the Chinese military commander. Boone 1973, op cit, p. 89.

40 Boone had learned Hokkien (Southern Min) the local Amoy dialect from the Chinese in Java who were mostly from the Amoy region.

41 Boone 1973, op cit, pp 85-86.

42 Boone qualified as a medical doctor in Charleston and provided medical assistance in Macao, See Boone 1973, op cit, p. 82.

note by the Committee.⁴³

Letters have been received from the Rev. Dr. Boone, dated Kulang-su, June 16, and August 5. The facts which they contain, are more encouraging than any that have yet reached us from this interesting field of missionary labor. After many trials of faith, which however, on the part of our missionary has never failed, the door of entrance is now opened into the very heart of China. What, a short time since, would have been deemed incredible, is now a common occurrence: within the Chinese empire, missionaries of the Cross are enabled to preach the gospel to congregations of native Heathen. And what perhaps is most of all remarkable, the same persons in general attend from week to week. Now when, as our Missionary remarks, it is considered that a "regular attendance upon divine service by a Heathen implies more interest in the service, than such an attendance does in a Christian community—that the Heathen gives up so many hours of a working day, time which he could employ without disgrace or injury to his character in getting money which is certainly the idol most worshipped in China," we should certainly regard this as a most favorable indication that the Lord is preparing their hearts to receive the Gospel. Even in our own land of Churches, and Bibles, and Tracts, and Sunday Schools, where religious influences are continually going out all around us, it is considered an encouraging sign of success, when the people are induced to attend regularly upon divine worship, in newly organized parishes, even upon the Lord's day; and still more so when they are led to attend upon a weekly service at some sacrifice to their temporal interests. How much more reason then for hope, and faith, and joy, when the very Heathen, sacrifice the time that might without reproach, be devoted to the acquisition of mammon, and spend it in regular attendance upon the preaching of the Gospel? If the Church should be wanting in faith now, who will say that she does not deserve the chastening of her Lord? If, when in the view of human wisdom there appeared impassable barriers in the way of the entrance of the gospel into China, the Church nevertheless, in the exercise of faith, sent out her missionaries to the confines of the Empire that they might be trained for future service, and be ready to improve the first providential opening of usefulness among that benighted people; if at such a time, and under such discouragements, the Church engaged in this work, surely she must advance now when these barriers are breaking down and the voice of her Lord is heard so distinctly through his Providence calling upon her to enter in and take possession.

We will not longer detain our readers from the interesting documents which follow, but would suggest to Candidates for Orders qualified for the Foreign Missionary field; and to the Lay Brethren who must furnish the means to send them; the pertinent inquiry of our beloved Missionary at Kulang-su; —"*When shall I welcome my Coadjutors?*"

1842, JUNE 16, Amoy-Xiamen.

Rev. William J. Boone.

We arrived at this place the 7th inst, and though still in a bustle, I avail myself of the opportunity of a ship that goes to-morrow to Macao, to inform you of our onward movement, in coming up to this place. At an expense of about \$150, I have had a Chinese house, that was injured, repaired and made comfortable for my family; and here I trust, by God's blessing, we shall be permitted to abide many days. Ku-lang-su is a small island, four or five miles in circumference. It formerly had a population, according to the Chinese, of 5,000 persons; but it is now sad to look around, and see the desolation which war has occasioned. This island is a very beautiful one; the climate is milder than that of Macao, and Mrs. B. and myself both rejoice that we have now, after five years, got out of the Torrid Zone. Ku-lang-su is very favorably situated for missionary operations; it is within half a mile of Amoy, a city which contains about 130,000 inhabitants, and to which place we can go in a boat for one cent. There are many other towns and villages quite near, and all accessible by water, which may be visited without incurring an absence from home at night. All these advantages cause us to pray earnestly, that we may be permitted to remain at this place, and labor among the thousands who are around and about us on every side.

All things are very quiet at present, and we have no reason to apprehend any disturbance at this place. The tide of war has rolled northward, and both parties appear to perceive that it is quite useless to inflict mutual suffering by contending here, when it cannot affect the ultimate issue in the slightest degree.

43 The Protestant chapel in Macao used the Anglican Prayer Book in worship services. Boone baptized the child of an American family named Swords c June 1842. Lowrie, Thomas, *Memoirs of the Rev. Walter M. Lowrie: Missionary to China*, (Philadelphia, Presbyterian (USA) Board of Publication, 1854), p 132.

We enjoy advantages here for conducting our missionary work, such as I have not seen enjoyed any where else; and we meet with most encouraging attention from the people. It is very pleasing to observe the gradual increase in the number of attendants at public worship. When we first came up, it was with difficulty that six or seven could be gathered by going out into the market and intreating individuals to come in, and indeed bringing them along with us to our house which was near at hand; now the average attendance is forty or fifty, without any such solicitation. Another encouraging circumstance is that we have the same attendants every Sunday, and there are a few who have not been absent more than one or two Sundays since they were first induced to attend upon the preached word, which is now four months. I mention these as encouraging facts, for it should be remembered that a regular attendance upon divine service by a heathen, implies more interest in the service, than such an attendance does in a Christian community — the heathen gives up so many hours of a working day, time which he could employ without disgrace or injury to his character in getting money, which is certainly the idol most worshipped in China, whereas the usages of society forbid such an employment of the Sabbath in Christian lands; at any rate to those who are not reckless of public sentiment. “When shall I welcome my Coadjutors?”

1842, JULY, New York-Amoy. Foreign Missions Committee.

In July 1842, the Foreign Committee published a summary of the China Mission, having earlier noted that the British victory in the First Opium War created new circumstances and opportunities.

The remarkable events passing in China, are still invested with all their interest. The Rev. Dr. Boone having removed his family from Batavia to Macao, has been ready to avail himself of the first opening for usefulness. Having acquired the dialect spoken at Amoy and the provinces around it, he had been waiting several months for an opportunity for proceeding thence from Macao, which place he left for that purpose in February last.

In the prospect of changes so soon to occur in China, it is a providential circumstance, that one of so much attainment in the language, should be on the spot.

Injudicious as it might be largely to increase the Mission at present, yet the time may not be far distant, when the Church, if now wanting in faith, may mourn over the loss of unusual opportunities for {food.

The health of Dr. Boone has not been so good for years as since his removal to Macao, or his faith in the Mission so strong. Your Committee with much pleasure record in this place the strong testimony given to this Mission by Mr. Vincent Stanton, who had been three years an observer of the people and of missionary efforts. Returning to England for a season, Mr. S. was for a short time in this country, and on reaching England transmitted £1,000, towards the support and enlargement of this mission.

At various dates during the past year, the impression upon the mind of your missionary in regard to the prospects before him have been uniformly such as are indicated by the folio wing extracts.

May 6th. My anticipations for the future, as growing out of the present, are very cheering, and I think present prospects should greatly stimulate the friends of China to send out more men and to put forth greater exertions for her welfare.

June 11th. I do not think it would be prudent or desirable, to have a large number of missionaries from our Church, devoting their time and attention to this people and their language; but to have three or four always here, and devoting all their time and energies to these ends, is, according to my humble opinion, in the present aspect of affairs, and the advanced state of the Redeemer's Kingdom in the world, the bounden duty of the Church of which we are members. "

The Chinese language is a difficult one, and the people so peculiar, that an efficient mission among them must be the result of years of patient and faithful labor, and can never at any time be set up in a day or a year, when it shall suit our convenience. There is but a single barrier to the establishment of hundreds of such missions among these millions of literally perishing heathen idolaters, and that barrier of a political nature, which may be removed in a day, and which will probably break down upon the demise of some monarch, perhaps of the present, if indeed the English do not throw open to our residence before

this current year is passed, cities whose inhabitants will outnumber all our Atlantic cities put together. I am confident our Church is not prepared to sit still when this great nation is to be taught to love and adore our gracious Redeemer, to whom we, in common with our fellow Christians of other denominations, owe every thing which renders life a blessing.

September 15th. The arrogance and presumption of being discouraged in the missionary work for want of immediate success, has lately been very deeply impressed upon my mind. What does such despondency say, but that from the amount of zeal we have shown and the efforts we have put forth, we had a right to expect a greater return from the Lord, and now seeing we have not met with our deserts, we are unwilling to serve any longer such a master. If we have any adequate view of our own nothingness, and of what a great and glorious thing it is to be permitted to serve the Lord Jehovah, we shall be filled with astonishment that he condescends to employ at all such "vile earth and miserable sinners" in his service, rather than be discouraged, that we effect so little. That we are permitted to do any thing towards the renovation of a lost world, is all of grace, and claims and should receive our most fervent gratitude at all times and under all circumstances. And who are we, that we should venture to stipulate with our Maker for the wages he will give for our service in China, ere we will heartily and cheerfully give ourselves up to the work?"

January 10th, 1842. In reviewing the past year, we have great cause for thankfulness to our Heavenly Father, who has spared our lives, and in some good measure, prospered us in our work. I suffer much less than I did at Batavia, and hope, that this winter, and my proposed visit to Amoy, will, with the divine blessing, complete my restoration to health. "

It is a coincidence not a little singular, that on the very day when a motion was made, at the last meeting of the Board, having in view the discontinuance of this mission, your missionary penned the following at Macao:

October 13, 1841. We must not let the China Mission go down, when everything in and around China seems to call upon us to increase it. I think there is every reason for a rational hope, that in less than two years we may reside quietly at Amoy, and with prudence prosecute our labors within the heart of that great emporium of commerce. I have very little doubt that the English will effect their object, and that three or four of the largest of their seaports will be thrown open to the commerce of the world; and shall the missionaries be the only ones to stand back "Is this the time, and are these the prospects under which our Committee should draw back, and our young men refuse to come?"

In reply to the question, why in the present state of our Missions should so distant an effort be continued amidst so many obstacles, your Committee would briefly advert to such facts as the following: Your missionary, previous to his departure, had been led, at his own expense, patiently to pass through not only a full theological course for the ministry, but subsequently a similar preparation for the medical profession, with a special reference to indirect missionary influence in China. So convinced were your Committee that such a mission should be entered by none but those possessed of the most marked adaptedness for the field, that previous to Dr. Boone's departure, they purposely opened the way for his engaging in another Mission. Such, however, was the spirit manifested by Dr. B., —the motives which governed him in so trying a question—and such his manifest fitness for the work, that the Committee, after a correspondence of several months, and with a firm conviction that important results would follow, coincided unanimously, and without hesitation, in an appointment so clearly and providentially marked out, and in this they were emphatically joined by their Rt. Rev. Chairman, then present.

China is now assuming a position of unspeakable interest. Your Committee are credibly informed, that the Scriptures and the book of Common Prayer, and religious tracts, may now be freely circulated among millions, —that steps have already been taken by several benevolent societies, for permanent operations at Hong Kong. The Romanists are already making it their head quarters. Multitudes of the Chinese are voluntarily opening the way for influences from abroad, and the general apprehension prevails on the spot, that within two years, the Tartar dynasty, which has ruled China with such exclusive sway for two centuries, will be supplanted, and a free intercourse with foreigners be permitted, as in the earlier periods of their history. Why then, with increased ability in the missionary, having the same unwavering faith in his work, with the prospect of an opening among the Chinese unspeakably more encouraging than when the Mission commenced, with the steady support given to this missionary by a single parish of his own diocese, a parish contributing, it may be observed, for six years past, about \$2000 annually to Foreign Missions, —why, at such a moment, with such openings, and such peculiar personal fitness, should the

laborer be withdrawn, and no heed given to a country from which, as a people, we are to draw our millions in wealth, but as a Church, to send in return no messengers of the Gospel of Peace?

Your Committee, on the contrary, feel that they cannot be sufficiently thankful for the providential presence, at such an important moment, of a missionary so manifestly adapted to the work already opening in China; and the recent pledge given, it is understood, by a leading congregation in Boston, to support an additional missionary, preferring China as the field of his operations, is some proof that the cause of the Gospel in that country, is gaining friends in our Church at home.⁴⁴

**DEATH OF MRS. BOONE—
CIRCUMSTANCES ATTENDING THIS EVENT—
THE DIVINE SUPPORT VOUCHSAVED
TO OUR AFFLICTED BROTHER.**

Allusion is made in the above "appeal" by the Rev. Dr. Boone, to his severe affliction, in the decease of Mrs. Boone.⁴⁵ Painful rumors of this event had reached us some time before, but we refrained from their public announcement with the hope that there might be some mistake in their origin. The following extracts from the letters of our afflicted Brother, communicating the intelligence, though intended for our private perusal, will best convey to the CHURCH the nature of his bereavement, and the Christian resignation and unwavering faith, which, by the grace of GOD, he is enabled to experience. We will add that, as in the wisdom of the Most High, it was determined to remove our sister from the scene of her earthly labors, to the fruition of the joys of Heaven, it was a gracious Providence to the CHURCH and to the Mission, which so ordered the event that it was delayed until there can be no longer room to doubt, that the Mission to CHINA must be sustained. Had it taken place *before*—weak as then appeared the faith of the CHURCH—indisposed as we seemed to hearken to the oft repeated appeals of our distant Brother for help in his work—discouraged in view of the apparently slow progress of all efforts for christianizing CHINA—and embarrassed at home by pecuniary difficulties; the event might have been far more disastrous to the Mission. But now, while deeply afflicted, we can still rejoice for CHINA: and while sympathizing deeply with our Brother in his sorrow, which none but himself can realize, we can still thank God and take courage, that he is not dismayed. Nay, rather do we behold in this event a Providence, which we have reason to believe, will be greatly sanctified to the cause in which Mrs. B. labored, and for which she died. Not only will there go out, through the CHURCH, the quickening influence of that dying declaration, "if there is a mercy in life, for which I now feel thankful, it is that God condescended to call me to be a MISSIONARY;" but the steadfastness of our solitary Brother—his unshaken confidence—his holy aspirations and his glorious hopes for CHINA, even in the dark night of his soul's affliction; must awaken a sympathetic response from faith, and hope, and zeal, throughout the CHURCH. If even he, who for more than *five* years, has laboured amid many trials, and under repeated discouragements—whose *appeals* to the Committee, to our Theological Seminaries, and to the CHURCH for help, have come across the waters only to carry back the sad response that they have been sent in vain; if he, our solitary Herald of the Cross, labouring often times in weakness, and languishing, and sickness, has never permitted faith to fail—and now that he is bereaved of the companion, who, as wife and mother, has shared his sorrows, sympathized in his trials, soothed him in his sickness, and encouraged his hopes, is still able, in the strength of faith, to say in this very hour of his sorest affliction, "I FEEL MORE DETERMINED THAN EVER THAT, BY GOD'S GRACE, I WILL LIVE AND DIE IN HIS SERVICE IN CHINA. I NEVER HAD MY WHOLE HEART SO DRAWN OUT TO LIVE AND ADORE HIM—NEVER FELT SO UNSHAKEN AND FIRM A CONFIDENCE IN HIS MERCY AND GOODNESS TO ME:" if, under circumstances like these, our beloved Brother appeals to us, "look up and press on. " shall there be an ear deaf to his appeal, a heart insensible to his emotion! Believe it not, thou afflicted, yet not forsaken one—cast down but not destroyed. In GOD'S own time, and in his own way, CHINA shall be made glorious with the rays of the Sun of RIGHTEOUSNESS. Amid her present gloom we behold bright beams of holy light, and tracing one of these to its source at the CROSS of CHRIST, we find its history written there—"THE SANCTIFIED INFLUENCE OF THE FIRST FEMALE MISSIONARY WHO DIED IN THE HEART OF CHINA!

44 *Spirit of Missions*, Vol VII No 7, July 1842, 206-208.

45 *The Chinese Repository*, Vol XI No 9, September 1841, p. 509.

1842, AUGUST 5, Amoy.

Rev. William J. Boone.

Under date of August 5th, Dr. Boone writes—

We are waiting with intense anxiety the termination of this Campaign, which we trust and pray may be the last. For the convenience of future reference, we insert the following summary of particulars, which we have condensed from the circular published by the British Plenipotentiary, announcing the Treaty of Peace. The treaty was concluded with and signed by the Chinese High Commissioners, deputed to negotiate with her Britannic Majesty's Plenipotentiary, &c., in China.

1. Lasting peace between the two Empires.
2. China to pay \$21,000,000 within three years.
3. The ports of Canton, Amoy, Foo-chow-foo, Ningpoo, and Shanghai, to be thrown open to British merchants; consular officers to be appointed to reside at them.
4. The Island of Hong-Kong, to be ceded in perpetuity to her Britannic Majesty, her heirs and successors.
5. All subjects of her Britannic Majesty (whether natives of Europe or India) who may be confined in any part of the Chinese empire, to be unconditionally released.
6. An act of full and entire amnesty to be published by the Emperor, under his Imperial Sign Manual and Seal, to all Chinese subjects, on account of their having held service or intercourse with, or resided under, the British Government or its officers.
7. Correspondence to be conducted on terms of perfect equality among the officers of both Governments.
8. On the Emperor's assent being received to this treaty, and the payment of the first instalment, 6,000,000 dollars, her Britannic Majesty's forces to retire from Nanking and the Grand Canal, and the military posts at Chinhai to be also withdrawn, but the islands of Chusan and Kolangsoo are to be held until the money payments and the arrangements for opening the ports be completed.

Thus does it appear that the closed gates which were opposed to Christianity for centuries, have been thrown open, and an empire is newly knit with the commonwealth of nations. Dr. Boone adds—**My health is better than it has been any summer since I first had the attack in my head on Java.** I think I may reasonably hope that one more mild winter, with God's blessing, will restore me to comfortable health and vigor, but under existing circumstances, I really ought to have some brother with me in this Mission. Pray use your best exertions to effect this most desirable object. I confess, I am utterly unable to understand how China at present fails to present a very inviting field to the minds of our younger brethren who are coming into the ministry. The Lord enable them to understand, and do His will.

The ultimate momentous results of the latest intelligence from China are known only to him, whose watchful Providence bringeth good out of seeming evil. We are glad to perceive that a late movement at Washington indicates that something may be done by our Government, to promote direct intercourse with the authorities of China. Though the motive is political and commercial, the measure, if adopted, may be of great importance indirectly, in its bearing on our missionary operations within the Empire. The President remarks in his communication to Congress:

"Being of opinion, that the commercial interests of the United States, connected with China require at the present moment, a degree of attention and vigilance, such as there is no agent of this Government on the spot to bestow, I recommend to Congress to make an appropriation for the compensation of a Commissioner to reside in China, to exercise a watchful care over the concerns of American citizens, and for the protection of their persons and property; empowered to hold intercourse with the local authorities; and ready, under instructions from his Government, should such instructions become necessary and proper hereafter, to address himself to the High Functionaries of the Empire or through them to the Emperor himself."

This we regard as another in the array of the "Signs of the Times." God grant, that, in this field, now so freely opened to us, the piety and zeal of His Church may not be put to shame by the superior diligence and enterprize of the wisdom of this world. Our Mother Church, we trust, will be among the foremost to

pour a tide of blessing in the track of the tide of war. We rejoice to read in one of the leading Church Periodicals, when speaking of the recent success of "Her Majesty's armies" in China and Afghanistan; language like this—"We mourn indeed while we rejoice for in neither instance had we a righteous quarrel. We were the wrongdoers in both cases; though, as might be expected, our provocations soon gave rise to actions upon the part of our enemies which demanded reparation. We had no right to break the commercial laws of China, and to smuggle our detestable contraband opium into her ports; but in repelling this wrong, she acted unjustly, and we had at least a show of grievance." ...

Who but must hope, and confidently believe, that these pacific inlets now opened to the vast empire of China, will be the means of facilitating the introduction' among an immense body of our fellowmen hitherto segregated from intercourse with Christendom, the arts and the commerce of the most enlightened nations; and with them, both incidentally and directly, the Holy Scriptures and the instructions of Christian teachers. If we have terrified and subdued this populous nation by our bombs and rockets, our steam-vessels and men-of-war, let us now try to benefit them by more blessed enterprises. The merchant and manufacturer are already freighting out their cargoes for speculative ventures; let the Christian and the Philanthropist not linger behind them. We have taught all Asia, if not to love us, at least to dread us; if not to feel any prepossession for our professed, though often abused, religion, at least to acknowledge our power, and to confide in our truthfulness and honor; let us now show that we are a nation of Christians; and that Christians are not what they call us, "devils," but servants of the Prince of Peace, whose duty and privilege it is to endeavor to extend the pacific and beautifying reign of their Divine Lord, over all lands. China is still entrenched in prejudices, and to man's unaided efforts, still impervious to the heart-felt reception of the Gospel; but so is the soul of every man by nature; but in reliance upon the promise, and in performance of the command of the Saviour, we ought to address ourselves to the work, for we know that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever, King of kings, and Lord of lords.⁴⁶

The contradictions are glaringly obvious—the foreigners who forced a war upon the Chinese, chiefly to facilitate the British opium trade, were also the bearers of the “pacific and beautifying” Christian religion. It is hardly surprising that many Chinese distrust Christianity as a foreign artefact introduced at, as the newly enthroned Bishop of Victoria (Hong Kong) put it, “by the blaze of musketry and the cannon’s roar.”⁴⁷

There were just nineteen foreign Protestant missionaries in China at the end of the First Opium War:—thirteen Americans including Boone, five British and one German. The Americans included two Presbyterians, three Baptists, one attached to the Morrison Education Society⁴⁸, one private missionary, and five associated with the American Board of Commissioners of Foreign Missions.⁴⁹

Many religiously minded Americans for most of the 19th century believed that the aim of English imperial policy in the 19th century was “the moral reformation of the world.” The writer of the article saw the British and Americans, “of the same common descent—of the same household of faith” engaged as one in the evangelisation of China.

46 *Spirit of Missions*, Vol VIII No 1, January 1843, pp 26-29.

47 Smith, Rt. Rev. George, “Report of the Bishop of Victoria (Hong Kong) on the Evangelization of the Chinese in the Colony of Victoria, Australia.” *The Church of England Record for the Diocese of Melbourne*, September 1859, Vol 3 No XXXIII, pp 99-101.

48 The Rev. William Boone and Mrs. Boone assisted, in a voluntary capacity, with the school conducted by the Morrison Education Society. *The Chinese Repository*, Vol X No 10, October 1841, pp 563-587.

49 *Spirit of Missions*, Vol VIII No 2, February 1843, pp 113-114.

1842, SEPTEMBER 21, Amoy-Xiamen.

Rev. William J. Boone.

**LETTER OF THE REV. DR. BOONE — PARTICULARS RESPECTING
MRS. BOONE'S DEATH—HER TESTIMONY —
DETERMINATION OF REV. DR. B. TO PERSEVERE IN THE MISSION, ETC.**

The letter from which the following extracts are made is dated Ku-lang-su, Sept. 21, 1842. After speaking of the death of Mrs. Boone, he adds— "The LORD has taken away the delight of my eyes at a stroke, and has left my house unto me desolate. Had she been spared to hear this news, no heart on earth would have rejoiced more at it, but she has heard the seraphic song of the redeemed around the throne, she has awaked in His likeness and is satisfied. GOD has been very gracious to me in my severe affliction, and has supported my mind in a state of calmness and composure that I could not have dared to hope for. He has spared me, an unprofitable worm, and taken the far more excellent one away, I cannot understand the reasons of dealings with us, but with my whole heart I bless and adore his wisdom, goodness and love, to such worms of the dirt. She testified to the efficacy of a faithful CHRIST to support the soul above all fear of death, and said if there was a mercy in life, for which she now felt thankful, that GOD had condescended to call her to be a *Missionary*: a sentiment we may feel well assured that has undergone no change bright world she now inhabits. I propose to take my children home, as I am incapable of attending to my Missionary duties and give that attention to them which they require. Two plans offer themselves, viz, to proceed home immediately, arrive in *February*, and come again in *May* or *June*: to this the age of the youngest child offers some difficulty, and I am afraid I may pass some Brother on his way hither, who, if married, might enable me to make such arrangements for my children, as would render it unnecessary for me to go home until he is pretty well advanced in the language, our numbers much strengthened, and the Mission well established. The other is, to wait until next *June* or *July*. At present, I know not which to prefer, but rather incline to the last. May the LORD direct my every step. I trust the LORD is sanctifying my affliction to me, I FEEL MORE DETERMINED THAN EVER, THAT BY HIS GRACE I WILL LIVE AND DIE IN HIS SERVICE IN CHINA. I never had my whole heart so drawn out to love and adore HIM; never felt so unshaken and firm a confidence in His mercy and goodness to me. Let us then look up and press on; for now is our salvation nearer than when we first believed. God's Providence is calling upon us to awake from sleep and work while it is called day, for night cometh—the time is short. May the LORD grant me grace to follow my dear departed wife as she followed CHRIST—and to spend my whole strength and life in furtherance of the same blessed cause in which it was her privilege to lay down hers. Pray for me, for it is only by the succour of divine grace that I am preserved from being swallowed up of grief in this Heathen land. My dear babes cry for their mama, and there is none to answer. My eye looks around for her who has been my tender, affectionate, constant companion—bosom friend—my counsellor—my earthly all: and the stillness of death that reigns in my house, tells me that I shall see her again no more in this world. The will of the Lord be done. Yours, in the hope of aglorious resurrection, with all the Redeemed of the Lord.

**LETTER FROM REV. DR. B. TO A RELATIVE OF THE DECEASED—
ADDITIONAL PARTICULARS RESPECTING THE DEATH OF MRS B. —
INTENTION OF REV. DR. B. TO RETURN HOME TO LEAVE HIS CHILDREN.**⁵⁰

We give the above remarks just as they are penned in the communication addressed to us, because though intended for our private perusal, they are adapted by their touching simplicity and Christian spirit, to awaken a more prayerful sympathy for our beloved Brother than anything which we could say. For the same reason, and also because many particulars are given respecting the late sickness of Mrs. Boone, we insert the following extracts from a private letter addressed by the Rev. Dr. Boone to a near relative of the deceased.

We truly live in a vale of tears and are but "strangers and sojourners upon earth as all our fathers were"—"We walk in a vain shadow and disquiet ourselves in vain." But two short months since I came to this place with the brightest prospects of happiness and usefulness that I ever enjoyed in my life; but now it has pleased ALMIGHTY GOD in his wise providence to take out of this world my beloved wife. My

50 Pitcher, Rev. Philip W., *Fifty Years in Amoy, The Story of the Amoy Mission*, New York, Board of Publication of the Reformed Church in America, 1893), p. 10. Mrs. Boone's body was later exhumed and reburied in the Shantung Road Cemetery in Shanghai. "I visited the grave of Mrs. Boone. It is in a beautiful quiet garden, a little tree stands at the foot, and an immense banyan spreads its shade over the whole." Lowrie op cit, p. 210.

house is left unto me desolate...Plead for me, with our GOD and SAVIOUR, for I have lost as much as could be lost in the name of wile and mother. ... But it is the Almighty, all-wise GOD, who has done it, and HE doeth all things well. In very love and faithfulness he has afflicted us and we bow submissively to His divine and infinite wisdom.

During the months of July and August, we have been visited at this place with an epidemic, bilious, remittent fever, which prevails so extensively that of 330 European troops stationed here, between 160 and 170 were at one time in the hospital, and I was called upon frequently, to read the funeral service over two or three in a single day; indeed for three weeks we have not been a single day without a funeral. Notwithstanding this state of things we possessed our souls in perfect peace, relying upon the promises of the 91st PSALM. Up to the middle of August none of the officers (with one exception) nor any of the missionaries were attached by the disease; but about the 20th, many officers were taken down, and several died in a few days. My beloved wile was in the enjoyment of very good health, until Saturday the 20th ult. , when she complained of being not well.⁵¹ On Sunday she felt quite well again; but on Monday morning she was attacked with a slight chill, accompanied with pain in the limbs. She immediately took medicine and went to bed, a bed alas! from which she never rose again. Tuesday, Wednesday and Thursday her attack appeared mild. On Friday she became worse, and her nervous system seemed to take upon itself the whole weight of the disease. From this time our whole object was to keep her quiet, and give her sleep; but refreshing sleep never again visited her weary eyelids in this world. Mrs. McBryde who acted a sister's part, and I, watched by her continually, and everything was done to alleviate her distress, which the tenderest love could dictate. On Saturday, her mind wandered a little. On Sunday, though the wandering of mind still continued and increased, there was a favorable turn in the disease, and no apprehensions of death were entertained. On Monday, she was completely delirious, and never afterwards had a lucid interval. She sunk rapidly, and at 5 P. M. on Tuesday, August 30th, her spirit ascended to her God and SAVIOUR. Her bodily sufferings were great, but she bore them without a murmuring word. She was buried in a quiet sequestered spot on this Island on the 31st. The funeral was attended by all the officers of the navy and army stationed here, and the funeral service was read by the Rev. Mr. Abeel.

After Thursday, I had no conversation with her, except what was necessary to enable one to understand her wants; previous to that time we had much conversation, and though I had no particular apprehensions in respect to the issue of her case, yet as the epidemic had proved so fatal to others, we both thought it best to take a sober view of her sickness, and endeavor to prepare for the worst. She said she had no fears of death, though she thought at the time she would die, that she felt that she was a miserable sinner, but that her whole trust and hope was in CHRIST and that her faith in him fully sustained her heart in view of death, but that if it were GOD'S will, on account of her relationships in life, she would much prefer to live, and then fervently added the prayer that God's will might be done and not her own. I asked if she had any wish to express, in reference to anything after she was gone, should it please GOD to take her away. She replied that I knew her views so well, that she had but one, and that was that I would take the children home, and to whomsoever you give them, *charge them,*" said she, "*by their fear of God, to have no object for them in life but to make them true and simple-hearted Christians, and guard them well against the dangers of a fashionable, education.*" She begged me also to say to her friends, that though her missionary course would be short, if she died from her present disease, that she never had, nor did she now regret, coming out as a missionary; "No," she added, "if there is a mercy in life for which I feel thankful to God, it is that he condescended to employ me as a missionary to the HEATHEN." Such was the testimony she afforded on her dying bed of her faith in Christ, of her concern for her children, and of her interest in the advancement of the Redeemer's Kingdom in the conversion of the benighted HEATHEN. She was a single-hearted, upright Christian, and I may say of her without any disparagement to others, that she was the most energetic missionary that I have met within my five years sojourn in the East. But it has pleased GOD in his inscrutable wisdom to remove her, from by far the most promising field of labor upon which she had been permitted to enter, and we dare not impeach his way. I would record it to the praise of the good and merciful GOD whom I serve, that he has seen fit to support me under this bereavement, with a calmness and composure of mind beyond my highest expectations.

At present I think of leaving CHINA next June or July in order to bring my children home, I will be

51 Mrs. Boone ate a piece of watermelon that had been kept cool in a farmyard pond. Boone diagnosed his wife's illness as "Asiatic cholera," Boone, 1965, op cit, p. 97.

with you in the Autumn therefore of 1843, to stay a short time and return. Dr. Cumming was attacked at the same time with my wife, but has recovered. I entreat the prayer of my friends for me and my poor babes, that GOD may be near us, and care for us in our trouble and affliction.

**THE CHINESE AN EDUCATED PEOPLE—
INFLUENCES OF TRACTS—THEIR EXTENSIVE CIRCULATION—
LITERARY TENDENCIES OF THE "TARTARS,"—
PLEASING FACTS— TESTIMONY OF G. F. LAY, ESQ.**

Facts brought to light during the "war" and since its close, in consequence of the more direct intercourse of Europeans with the Chinese, confirm the impression previously received, that the latter are a people educated, as it were, in masses, few of the immense number being found unable to read. As long ago as in 1814, Dr. Morrison maintained that Christian tracts might, like so many "messengers" prepare the way for the spread of the Gospel in CHINA—and we do not doubt, the Christian Missionaries will find that Bibles and Tracts have scattered the good seed in different parts of the Empire. Tracts relating to their idols have been in use for ages among the Chinese, and it is a scholarly fact, that Buddhism spread over CHINA, chiefly by means of books. Since the year 1816, nearly \$30,000 have been expended in tracts for the Chinese, by the Religious Tract Society of London.

That Society has also stereotyped from the Chinese wood blocks, a tract entitled, "A Summary of the Gospel;" and duplicates of the plates have been sent to stations in the Eastern Archipelago. Many tracts have found their way along the coast of CHINA—have reached Formosa and the Pescadores—have gone to Mantchen, Tartary and Corea; and have been established at the great LOO CHOO.

The Committee of the [London Religious Tract Society](#) remarks:

"We are anxious that the Missionaries in the Chinese Archipelago should be enabled to print large editions of many valuable Tracts, which have been, or are, in a course of careful revision; and thus be prepared to enter upon the new scenes of labor providentially opened to them. The great activity of the Church of Rome renders this the more urgent. Priests are proceeding to CHINA in considerable numbers; and Chinese Youths are regularly educated in Europe, that they may return to their native land to spread the errors of Romanism."

The following graphic description of the literary tendencies of the Soldiers, or "Tartars," is extracted from a late letter of an intelligent gentleman who has had ample opportunities for observation.

In all Tartar dwellings occupied by persons a little removed from the common soldiery. introductory treatises, lexicons, and vocabularies, met the eye in every book-case, with specimens of caligraphy unrivalled for their beauty. These things made me feel that I shall have no serious difficulty in finding readers for the ponderous load of Testaments, if, alter this, I am permitted to seek for them apart from the thunders of war. I am delighted to perceive that the Tartars, though warriors by profession, are fond of literary exercises; for to such the Word of God will not come as a gift out of its place. In the house of the Mantchou [Manchu] Tartar at Chapo I found a little Chinese Tract; and in the Custom House at Woosung I met with the Prophecy of Jeremiah. On the same shelf I picked up a list of twenty widows who received ?? coppers (pice) per month as a charitable allowance from that office. Whether the reading of the Prophet suggested this I cannot tell, but the coincidence seemed a little remarkable. The prophecy and the eleemosynary register were gathered up with a heap of works on statistics—a subject to which my attention has been called, as a matter of public duty. I was assured insubordination was travelling through the country; and that the common people, urged by the miseries occasioned by the stoppage of their trade on one hand, and by the germinant feelings of contempt for their superiors, now no longer able to protect them from foreign aggression, on the other, were arraying themselves against the laws, and trampling on the veneration usually paid to persons in office. The Chinese Government has thus been reduced to the necessity of treating. not only from a consciousness of their inability to cope with us in battle, but from the prospect of seeing the country speedily thrown into a state of anarchy and confusion. In this, GOD has wrought for us; not, I trust, without a gracious design of overruling the present sufferings of (lie Chinese to their ultimate advantage, and of making them instrumental in opening the country to their radiation of Christian Light.

Another important fact may be stated in this connection—that, in the distribution of the Scriptures and Tracts, access may now be had to the higher orders, and even to the authorities themselves. The following incident, related by G. F. Lay, Esq., a gentleman in the employ of the British Government, is one of many illustrations of this new condition of things.

Before the arrival of Mr. Morrison, Chinese Secretary to the Mission, I conducted the correspondence between the Commander-in-Chief of Her Majesty's Naval Forces and His Excellency the Governor-General of *Keangsoo* and *Keangse*. I then took an opportunity of telling the Officers who came on board, that I tell a great kindness for the Chinese, and wished with all my heart that the matters might be so adjusted as to render the continuance of hostilities unnecessary. I gave the Officer a copy of the New Testament, neatly wrapped in writing-paper, an article highly valued here; and upon another, packed in the same way, I wrote, near the top of the right hand side, "His Excellency NEW;" and at the bottom of the left hand side, "LAY presents his." The next time I saw the Officer, he said the Governor-General had sent his test thanks by him for the book. On Saturday, while the High Commissioners, Ke-Ying, Elepo, and the Governor-General New, were seated on (he quarter-deck of the H. C. Steam-ship Medusa, which conveyed them to the Flagship, I went up to pay my respects to them. New then asked one of the Natives my name; and, on hearing it, told the High Commissioners that I was a well-disposed person. This shewed, that, though he made no allusion to the book, he was pleased with the gift.

The same gentleman afterwards presented a New Testament to an inferior Chinese Officer, who received the donation very readily, and immediately began to peruse it. Presently he inquired "if it was not the object of the book to leach a man to worship his God?" An answer in the affirmative being returned, he continued his reading. The same gentleman writes—"Today I met an old Chinese Friend from Ningpo; who gives an excellent account of the condition of things at that wasted city under the benevolent administration of the present Chief Magistrate. This man is of the Haulina College, and is, from his enlarged and liberal mind, disposed to encourage every thing that is good. My Chinese friend gave him a New Testament which I had given to himself. In point of scholarship, the book is reckoned equal to the productions of the College. Things are full of promise.

Facts like these are most encouraging for the rapid progress of Christianity, when it has once obtained a strong foothold in CHINA. Bibles, Prayer-Books and Tracts thus distributed, will prepare the way of the Missionary, and in instances not a few, may be found effectual to the spiritual enlightenment of the soul.

**THE LATE RIOTS AT CANTON—NOT UNEXPECTED—
ASPECT IN WHICH THEY SHOULD BE VIEWED—
LATE ARRIVAL—BEST NEWS OF ALL —
PROGRESS OF MISSIONARY EFFORT IN CHINA.**

The attentive observer of events in CHINA, must have been struck with surprise that a revolution in the affairs of the EMPIRE so great as that incident to the progress and termination of the late "WAR," should have been attended with so few excesses, and have been followed by so few outbreaks of popular feeling among the crowded masses of the people. Indeed, we had apprehended from these far more of evil than from the ravages of war; and we think that one of the strongest evidences of the gracious designs of Providence for CHINA is, that peace was concluded just when the continuance of war would have overwhelmed utterly the institutions of the EMPIRE. The millions of CHINA, preparing fast for internal commotion and anarchy, (the consequences of which the imagination cannot portray,) were thus brought again into subjection to the despotic unity of a Government, still strong enough to rule as such a people can alone be ruled. The wisdom of the BRITISH PLENIPOTENTIARY saw this. He aimed not to revolutionize the Government; and the latter was itself brought to yield chiefly in view of the approaching horrors of civil anarchy.

It is not strange then that insubordination should at times break out, until the people became more accustomed to the new state of things introduced among them. The entire absence of all commotion—the settling down of the disturbed waters, without leaving a single ripple on the surface—would be a moral miracle. We should not therefore infer from the late riots at CANTON an evil of serious continuance, even if considered as the inevitable results of the new relations of the Chinese with Europeans. Still less should we apprehend from these riots, in view of all the facts, especially when considered as the fruit of the insolence and excesses of a number of inebriated sailors.

Happily, to dispel fears that some may indulge, in relation to the progress of Christian missions, we have just received from the **Rev. Dr. Boone** the most encouraging and faith-strengthening document that has ever been penned by a Missionary in CHINA. From our hearts we thank God for the wonderful tidings! CHINA IS INDEED OPENED—the RULERS of the people take COUNSEL of the MISSIONARY—THEY OPEN the doors of their HOUSES, that HE may ENTER—they ASSEMBLE their FAMILIES that HE may PREACH—they bring FORWARD their CHILDREN that *these* may hear

and some, more noble than the rest, venture the gratuitous offer of a comfortable residence to the humble representative of HIM, who when on earth, had not where to lay His head! Wonderful event! GOD forbid that when HE is thus turning the hearts of the HEATHEN, even as the rivers of water are turned, any should say, "it is nought." Since we commenced the first of this series of articles in relation to CHINA, fact after fact has come to us from that distant land; and now as we approach the close of our monthly editorial labours, we are privileged to present to our readers the CLIMAX of fact and argument and interest. Let the tidings be heard in every ear—let them be sounded from every pulpit—let them travel amid songs of rejoicing to the furthest borders of our Zion—let them be echoed back again from north and south and east and west—let the children of our families and our Sunday Schools learn the tale from parents and friends and teachers:—and, while the merchant anticipates the probable increase of his merchandize, and the statesman lays out his scheme of national acquisition and aggrandisement; let the CHRISTIAN, and the CHRISTIAN CHDRCH, awaken to INDIVIDUAL and ECCLESIASTICAL responsibility; a RESPONSIBILITY than which, one weightier and more momentous has NEVER devolved upon the "FLOCK" to whom "it is the FATHER'S good pleasure to give the KINGDOM."

**THE HOE-HANG—HIS VISIT TO OUR MISSIONARY—
 GROUNDS OF ENCOURAGEMENT—INVITATION TO VISIT HIM—
 DR. BOONE PREACHES IN HIS HOUSE—
 HE ACCEPTS A COPY OF THE NEW TESTAMENT AND SEVERAL TRACTS.**

Our little island is in a great bustle, from the presence of the Plenipotentiary, Sir Henry Pottinger, and Sir Hugh Gough, Commander in Chief of Her Majesty's land forces. Though living in a very retired and quiet way at present, still I feel the effect of the unusual bustle. The HAE-HONG, at present Chief Civil Magistrate of AMOY, has been over to Ku-lang-su to-day, paying his respects to Colonel Cowper, the Commandant, and did us (the Missionaries) the honor to wait on us also—an honor which is of service, as it gives us consideration among the mass of the Chinese.⁵²

I am happy to say that there seems to be real good feeling at this place among all parties.

I am, indeed, unable to express my sense of the goodness of our Heavenly Father, in having conducted us at so early a period to this field, which is now so widely opened before us; for the encouragements we daily meet with from every quarter, for the numbers who come continually to inquire of the Gospel at our hands; and for the anticipations which we cannot but indulge of his blessing upon our labors, in endeavoring to cultivate this portion of his vineyard, which he seems at present regarding with such especial favor.

It will probably be interesting to you to receive some account of our doings since I last wrote. Not long after my last letter, the Chief Magistrate, of Amoy, (the same who paid us a visit this morning) sent his card over, and invited us to go and see him. Mr. Abeel was unwell; but Mr. McBryde, Dr. Cumming, and I, went. He treated us with great politeness—gave me an opportunity of declaring to himself and his numerous attendants *the Gospel plan of salvation to the full extent, of my ability*, and invited us to come and live at Amoy, where he said we could preach to many more people, and he could have the pleasure of seeing us much oftener. He accepted a copy of the New Testament, and several tracts, with which, he has told us since, he was very much pleased. Thus, you see, we shall take up our residence at Amoy, with the full approbation, nay, by the invitation of the authorities of the place. It would have been thought the wildest vagary of a disordered imagination to have anticipated such a thing when we came here in February last, we may well say, what hath GOD wrought?

**KIND FEELINGS OF THE PEOPLE—IN EVERY HOUSE A WILLING EAR—
 THE SON OF THE GENERALISSIMO INVITES
 THE FEMALE MISSIONARIES TO VISIT HIS LADY—
 THEY ARE INTRODUCED TO THE INNER APARTMENTS—
 THE FIRST CHRISTIAN ADDRESS TO CHINESE LADIES.**

But when I say I am deeply sensible of the goodness of GOD in prospering our way, I lay much more stress upon the feelings of the mass of the people towards us, than upon the favor of the Mandarins, important as it is. I am really afraid to dwell upon this subject, lest I should be suspected of exaggeration. I will, however, say, that we are treated with great kindness, and a very marked respect, by rich and poor,

52 An account of the British administration in Amoy during the First Opium War is given in: Pitcher, Rev. Philip W., *Fifty Years in Amoy, The Story of the Amoy Mission*, New York, Board of Publication of the Reformed Church in America, 1893), particularly Ch. 6-10.

and that in *every house* we enter we find those who lend a *willing ear* to the message of mercy we have to deliver.

Among the friends we have made in Amoy, there is no one who has evinced more zeal in our service than YEW-A-KO, the son of a Generalissimo of one of the Provinces, who goes day after day around the city with us, to assist in selecting houses, and who *has offered to lend us homes without expense*. This offer, for reasons which you will readily understand, we decline. Such kindness from a man in his station in society, well deserves an honorable mention; but I introduced his name rather as an introduction to the account of an event which took place at his house a few days since, and which has greatly cheered us all. He invited Mrs. McBryde to pay a visit to his lady, with which request she complied. My little daughter was sick, and I could not go; but Mr. Abeel and Mr. McBryde accompanied her. Upon their arrival they found more than a *hundred* of the most respectable females in Amoy assembled to meet them, which was the more agreeable surprise from their having had no intimation of it before. The lady of the house came out to the gate to meet Mrs. McB. —conducted her into the *inner apartments*, and treated her with great respect and kindness. Afterwards, our friend YEW-A-KO invited Mr. Abeel and Mr. McBryde to visit the ladies, and of his *own accord*, proposed that Mr. Abeel should address them on the subject of religion, which he did at some length. This is the first occasion, of which I am informed, that such an opportunity has been afforded to a missionary in China. And I would ask in view of such a fact as this, is NOT CHINA NOW INDEED OPENED? The LORD in infinite mercy grant, that the hearts of some of those who were present may be opened, as was Lydia's that they may attend unto the things which were spoken unto them.

SUNDAY WORSHIP—LARGE CONGREGATIONS— THE ATONEMENT EXPLAINED AND UNDERSTOOD— IMPORTANCE OF FEMALE MISSIONARIES.

The Sunday before last, so many came over from Amoy to worship, that Dr. Cumming who was sitting on me outside of the door to usher them in, perceiving the house full, carried a good number to Mr. McBryde's and detained them there until the service was over, when I had a second service for them. The same thing occurred last Sunday when it was Mr. Abeel's turn to preach. I suppose that on the Sunday before the last, I must have preached to more than one hundred men, and I was much gratified to hear one of my audience give a very clear and succinct account of the atonement (which was my subject) to one who came just at the close of my second address.

The visit of Mrs. McBryde shows **the great importance of ladies to co-operate with us in this field**. We had been more than a dozen times to this man's house and never heard any mention made of the ladies, indeed it would not have been polite to have inquired after them, upon *her* appearance however, numbers assemble; we are introduced into the inner apartments and invited to preach to the *mothers of several hundred children*.

THE CONTRAST—DUTY OF THE CHURCH— NEED OF A BISHOP AND SEVERAL PRESBYTERS.

I am sure my Dear Brother, you will rejoice with me and render devout thanks to Almighty God for these things. When I remember the amount of encouragement hitherto vouchsafed to missionaries to China, that DR. MORRISON in all his long course never had a regular congregation averaging ten: that other missionaries who have been laboring ten and twenty years have not had even that small number regularly; and see around us here (who speak the language comparatively so imperfectly) fifty, sixty, and even a hundred, Sunday after Sunday. I cannot doubt that in the dispensations of divine Providence a new era of the China mission has commenced. I HOPE AND TRUST OUR BELOVED CHURCH WILL ENDEAVOR TO KEEP PACE WITH THIS ONWARD MOVEMENT OF PROVIDENCE, AND THAT SHE WILL SEND OUT SPEEDILY A BISHOP AND SEVERAL PRESBYTERS TO THIS EXTENSIVE FIELD, NOW, AS WE MAY BELIEVE, WHITE UNTO THE HARVEST.

I say a Bishop, for I think it is peculiarly necessary to send out one early in the history of this mission, both on account of its great distance from the home Church and the peculiar difficulty of acquiring the Chinese language. The matter presents itself to my mind in this way. We expect, should God bless our labors, to establish an Episcopal Church in CHINA, and therefore a Bishop must be appointed sooner or later—the question is only one of time.

**REMOVAL TO AMOY—HOSPITAL AND CHAPEL—CHEAPNESS OF LIVING—
VISIT OF THE ADMIRAL AND GENERALISSIMO—
DISPOSITION OF THE COMMON PEOPLE.**

We expect to move over to Amoy in a few days, and I am happy in having the prospect of the experience of some six months' residence there, before I leave this port to pay you a visit. It will enable me to form a good idea of the necessary expenses of living at that place, and will afford an opportunity of judging whether the expectations of increased facilities for intercourse and for preaching now entertained, are just or not.

In addition to small houses to dwell in, we expect to hire a large HANG (as the warehouses are here called) to serve as a hospital and chapel, it having a room that will accommodate five or six hundred.

I am satisfied that missionaries can live cheaper at this place, than any other at which I have been; and I trust mere views of economy will not interfere with the appointment of a BISHOP; for there cannot be an *absolute necessity* for giving a BISHOP a larger salary than any other missionary. Since writing the above, we have had a visit from the TEY-TOK, (the Admiral and Generalissimo) of HOK-KEEN, (Mandarin FUH-KEEN.) These visits of these high officers give the common people much boldness in their intercourse with us, and *all apprehensions seem now removed from their minds*, for we have been visited, without the slightest effort on our part to procure such an honor, avowedly to show *respect* to us as *American Missionaries*. It would be a great inconsistency in any of these high officers to punish any of the common people for embracing our doctrines, alter themselves having stepped aside as it were to show us honor as the teachers of those doctrines. The VICEROY of the Province is expected in a few days—should *he* treat us in the same way, we may hope that there would be no serious objection made to prudent efforts to establish missions anywhere in Hok-Fuh-Keen Province. The common people, I am well satisfied, if not afraid of the *Mandarins*, would give us a hearty reception everywhere.

Pray for us that we may enjoy the divine blessing and guidance; and in my views with respect to a Bishop meet your concurrence, do use your influence to have them speedily carried into effect. The Lord afflicts us in very faithfulness and love. May he grant us grace to profit by his fatherly visitations.

DEATH OF MRS. BOONE.

Having adverted at some length to this afflicting dispensation, it is not our design to add any thing more to these remarks; but in this connection would insert the following "tribute," the more gratifying and valuable as sent by one intimately acquainted with Mrs. Boone, and for a time associated with her in the Missionary work in CHINA, though not of our CHURCH. We have taken the liberty to omit several interesting particulars, of which the substance has been already inserted under the head of "Foreign Correspondence.

It is not our design to *eulogise* the dead, nor with unhallowed hands draw aside the veil which covers and invests with peculiar sacredness, the memory of a loved friend—but to pay a feeble tribute to departed worth, and give a brief presentation of what she was, and of that abounding grace which enabled her to fulfil her mission on earth, and leave so bright a record behind.

Mrs. Boone was born in the year 1808. She was at an early age deprived of a mother's care, and on her devolved the responsibilities of her father's establishment, and even at that early age (fourteen) she devoted herself most unreservedly to his comfort and happiness; and passing the common love between parent and child was that which united Chancellor De Sassure to his young motherless daughter. Although she had been religiously instructed, still she continued indifferent to the subjects of personal religion, and entered with great avidity into the amusements of fashionable life. But through the faithful admonitions of a friend, she earnestly turned to seek the Lord, and was found of Him; and the change in her mind and conduct was marked and decided. Possessing many attractions of person, and much beauty of mind, gifted by nature, cultivated by education, she was eminently fitted to adorn society. But these she counted loss for Christ: and in the spring of 1837, she tore herself away from the bosom of an aged and doating father and a polished circle of friends, to accompany one who had secured her early affection on a mission to the Chinese. A more cheerful consecration was never witnessed; those only could appreciate it who know the strong attachments of her affectionate heart. She did not view her sacrifice of personal affections, comfort and ease, as a condescension on her part; but considered it as an unspeakable privilege that she was permitted to enter his service. She had a high sense of its vast importance and responsibilities; and she often remarked, "that the greatest blessing her dear father ever bestowed upon her, was his yielding *so cheerful* a consent to her becoming a Missionary." It was also a matter of

unspeakable gratitude to her, to know that her venerable parent (who died about two years after she left her native land) expressed his firm conviction on his dying bed, that the surrendering his child into God's service, however painful it had been to him, had weaned him more from earth, and enabled him to fix his affections with more steadiness on heavenly things, than anything else. How true it is that we never sacrifice anything in our Master's cause, but he bestows, "manifold more," in return.

On her voyage out to the East, her affability of manners, graces of mind, sympathizing kindness and unaffected piety, won the esteem and respect of all on board, and caused more than one *scoffer* to acknowledge that her religion was not counterfeited, and even to admire *that* devotion which resulted in such sacrifices. Circumstances connected with the earliest mission of the Episcopal Church, rendered it necessary for Dr. Boone to take up a temporary residence at Batavia, on the Island of Java. During their three years sojourn in that city, Mrs. B. applied herself with great assiduity to the acquisition of: the native tongue and with great ability to various missionary labours. Love to her Saviour, and to the precious souls of her fellow-beings, were her inducements to enter upon the work; and her cheerful spirit was by no means discouraged in finding instead of the whitened harvest which had been painted in glowing colours by the "returned Missionary," as ready for the reaper: one *vast wilderness*, where a clearing had not even been gained, and where many a hard day's work, many a period of gloom, and of weariness of hand, and faintness of heart, must be endured ere the good seed could be committed to even a genial soil. Yet her courage failed not, nor was she dismayed by all the humbling details of Missionary life; and she delighted to give herself with self sacrificing devotion to its arduous duties. The Missionary work was her primary business, to which everything was made secondary. Yet nothing was neglected, and a most vigilant superintendence was exercised over her domestic arrangements. The wants of each member of her family were studied, and their comforts attended to, with the minutist and most unobtrusive care. If any were sick, she was the first to be found administering to their wants, and sympathizing with the afflicted. She entered with great avidity into all her husband's plans of usefulness, relieved his mind from care, as much as possible, that he might the more unreservedly devote his energies to the difficult acquisition of the Chinese language.

In 1838, Dr. and Mrs. Boone established a boarding school for Chinese boys; and upon Mrs. Boone devolved the main charge of their English tuition, in which she took the greatest delight, and was amply rewarded by the rapid improvement of her scholars. She attended to their clothing, and with her own hands ministered to their ailments. On one occasion, the writer remembers to have seen her bending over the foot of a poor Chinese lad, which was covered with the most loathsome gores, applying some healing remedies. She was asked why, in her feeble health she did not employ some native hand, and not impose so disagreeable a duty on herself. She replied, although it was very disagreeable, still she feared the servant would not do it well, and she sweetly smiled as she added, "you remember who hath said, '*I was sick, and ye ministered unto me.*' "

The attractions of European society were presented for her enjoyment; but while she returned the civilities extended, she devoted her energies and *entire* time to *home occupations and missionary pursuits*. "We came to these benighted people," she would say, "and we must not let anything draw us off from our work." She was a most faithful and sympathizing friend, and her warm benevolence of heart was ever watchful for opportunities to do good. Very soon after her recovery from a severe illness, during which her friends had watched her with the most anxious solicitude, a friend and Missionary became ill and finally died, committing her children, (one a young infant,) to Mrs. Boone's care. She writes, "I was much with Mrs. T. during her long illness, and closed her eyes when she bid adieu to earth. I promised to take her infant at her death—and she was with me until I left Batavia—she was a sweet little child, very delicate, and many limes extremely ill for weeks together; this increased my duties greatly, Mr. Boone's health being so bad, he could not assist much in the Chinese school; so that with these, and the charge of my own infant, you will easily conceive I was incessantly occupied. Still I was never happier in my life; and the only alloy was, the painful apprehensions exerted by Mr. Boone's continued ill health. He has been greatly sustained under his long term of suffering and sickness. God has never permitted him to be borne down, but he has uniformly been cheerful and resigned.

Dr. Boone's disease in the head, induced at first from intense application to the language in which he has made most rapid progress, became so alarming, that his medical adviser declared a change of climate was absolutely necessary, and in the fall of '39, they embarked for *Macao*, China. Mrs. B. expressed the greatest regret that their school must be left, and mentions as a matter of great rejoicing to her, that a Missionary family had moved into their house, and would take charge of their school during her absence.

The change of climate benefitted Dr. B. 's health; but still it was precarious, and it was finally decided not to return to Batavia to reside, but remain in CHINA, the place of their original destination, and where God seemed about to open a wide door for the gospel of His Son. Mrs. B. took a lively interest in the events then transpiring, while she devoted herself with much ardor to the Chinese language. In Sept. 28, 1841, she writes: "We do trust that ere long the more northern part of this Empire will be open to missionary effort, and if so, we shall hope to enjoy the salubrious and bracing atmosphere of *Amoy*. There would I hope soon to see my dear husband restored to his wonted health, and daily to go forth among the people and teach them and proclaim to them, the mighty truths of the gospel. " In the same letter, in speaking of the measures adopted by the British representation, she says, "Of the wisdom and expediency of the course pursued by these politicians, we can only express our opinion, which at best is unsatisfactory, as all human prognostics ever are, because all are subject to fallibility. But one thing we do know beyond a doubt, that the Lord reigneth and ruleth in the hearts of the great, and can turn them as he pleaseth, that even their folly may be made to magnify His great cause. He permitteth all that does come to pass to this great nation; and if He should see it necessary to punish this idolatrous and proud people', to *prepare* them to receive the humble and lowly doctrines of our blessed Master, surely we must but stand still and see the Lord's will. It appears that the English are fully aware what great advantages will arise to both nations from free trade, and this they are determined on effecting. Thus our Lord is using the worldly-minded man to carry on more important things than they set before themselves.

With such anticipations did she look forward to future years of usefulness. In 1842 Dr. Boone, in company with Rev. Dr. Abeel, visited *Amoy*, and were so favorably impressed that they determined to take up their abode there; and Dr. B. accordingly went down to Macao for his family. In May, 1842, Mrs. B. writes, "**My husband's health was much improved by his residence of a few weeks at *Amoy*.** He found the people very accessible; and many opportunities occurred for them to preach Christ crucified to those who had *never heard so much as the name of the Saviour*. You may readily suppose the ignorance they found added much to their zeal in preaching, which they did in season and out of season. The opportunities for acquiring the colloquial language are far superior to those of any other place, and the native character much more exhibited. To tell you that we long to be there and again to have a school under our own roof, and enter into some systematic course of usefulness for the people, is to tell you what you already know, having seen how happy we were under such circumstances in Batavia. I know there is a vast preparatory work to be done. Yet this preparatory work must *be performed*: and though we may never live to realize the results, we can "*see that day and rejoice.*" Though the beams of hope do not always penetrate impending clouds, the end is not the less certain. Seedtime must be followed by harvest; and the sower and reaper shall rejoice together before the Lord of the harvest.

She whom we mourn has thus gone; her earthly pilgrimage closed; and her works do follow her. She acknowledged and confessed "that she lived for and desired a better country, wherefore God was not ashamed to be called her God." And when she had become matured for this kingdom, He removed her to those heavenly mansions which he hath prepared for those that love Him; fulfilling that precious promise made to those that "*forsake all for his sake and the gospel, manifold more in this life and in that which is to come, life everlasting.*" It would be a vain attempt to present all the excellencies of Mrs. Boone's character. To know her was to love her; and to say that she was sincerely beloved abroad would be but presenting a faint picture of the estimation in which she was held.⁵³

1842, November 3, Ku-lang-su, Xiamen, (Amoy), Rev. William Jones Boone to Rev. William H. W. Barnwell.

My Dear Brother,

It is several months since I have written to you and since my last if has pleased God in his infinite wisdom to visit me with sore affliction. My Dear wife was taken away all in a moment. My serious fears were not excited until within six hours of her end, so inconceivable did it appear to me that God would take her away just when all China was opening to our labors. But his ways are not as our ways. He has supported my heart by the firmest persuasion that all has been done in infinite wisdom and love. Her life and death leave me without a single doubt of her present felicity and tho this whole world cannot fill the blank her loss has created or make up to my children their irreparable loss, yet the Savior's love can and does fill that blank and his care will guard her precious offspring.

53 *Spirit of Missions*, Vol VIII No 5, May 1843, pp 129-161

It has been good for me to be thus afflicted. I have never had such evidence before of being a child of God as I now possess. I have never before been so severely tried and had grace given with the whole heart to acquiesce in and prefer god's will to my own. For her there is nothing to wish. Length of days were not granted to her, but "that life is long, which answered life's great end."⁵⁴ And all I ask for myself is that I may be permitted to follow her as she followed Jesus and lay down my life in the same great cause in which she was permitted to surrender hers. We can meet no more in this world but she is with Jesus and he is with me. This must be our bond of union until we meet in his presence to part no more.

Since Mrs. Boone's death we have all been sick. My children have been a cause of great anxiety, both sick and with no one to take care of them, their nurse being sick also and this at the same time that I was suffering under an attack of fever; but the Lord has in mercy spared life. Henry is quite well again and Mary is improving slowly. **My own health is better; the affliction of my head I trust much better. I have had very little trouble there for six weeks until within the last three or four days, but am now suffering severely probably from lack of sleep in attending upon Mary at night. When she gets well and this cause is removed I hope I shall be quite relieved by the aid of the coming winter.**

In the midst of my personal afflictions, the cheering prospects for China which have been developed have animated me with the most sanguine expectations of the divine blessing upon this portion of the great vineyard. That heart must be singularly cold indeed which does not glow with gratitude for such a termination of the China War and for the wide open door which God has set before the Church which I am fully persuaded no man will ever henceforth be permitted to shut. There are millions now who have direct connection with tens of millions, to whom we can have access and this too of a character the most encouraging. At Amoy we really cannot see that we want anything more for the successful prosecution of our labors, than the spirit to dwell richly in our own hearts, to rest upon our labors to give us a fuller and freer use of the language. A wide door is set open before us. The people of all classes treat us with the greatest respect and give good attention to our conversations and to our instructions on Sunday. **At family worship we have eight servants**, and a few strangers every day. On Sunday a congregation of 50 very steadily. Some time ago there were more who attended, but the neighborhood has been very sickly and I attribute the falling off to that cause. Mr. Abeel and I preach alternately as we have no place as yet for holding two services. Through out the week we see a goodly number. I have frequently had an acquaintance bring into my house some 6 or 7 or even ten strangers to say, "These men live two or three days journey off, but being at Amoy and hearing of you, I have brought them to hear of "Yea -Saw: (Jesus). On such occasions I tell them of the fall and set the atonement before them as the only hope of the sinner, give them a gospel and a few tracts and commend them to God's blessing, In this way multitudes have already herd of the only name under heaven whereby the sinner can be saved.

A few days since the Hao-Hong of Amoy invited us to go over and see him. He is the 2nd civil officer of moy when all the offices are filled but at present the chief. He sent his card and sedan chair. Mr. Abeel was sick but Mr. McBryde, Dr. Cumming and I went. H treated us with great politeness, daid he had heard of our good deeds which made him want to see us and hoped we could come over to Amoy to live that he might see us oftener. Dr. Cumming however appeared to be in his eye much the most benevolent man, as he headed and sick and gave medicines away for nothing, which had a very favorable effect on all the Chinese. When he heard that we did not trade nor make money in any way, he asked very pointedly how we managed to get something to eat, I told him of our missionary societies, laying great stress upon the fact that it was the pity Christians at home felt for idolators who were perishing in their sins that induced them to give their money. He listened attentively to a statement of the doctrine of the atonement and accepted of a copy of the testament and several tracts. The Lord add his blessing. We waiting for Sir Henry Pottinger to come down that we may learn the terms of the treaty in respect to Amoy after which we expect to move over into the city, where we shall have a population of of 1 to 200,000 immediately around us. Don't let our friends at home suppose that China is any longer shut and especially urge upon our young men the need of prompt and vigorous efforts to occupy this new territory the Lord has set before us. None but our very largest cities present so many within the direct influence of a laborer, and they bely no means have such masses as are all around us here. I trust and heartily pray that our church will be aroused to do something. To send out five or six more at once. Help me with your prayers and with your influence to effect this desirable object.

54 Edward Young, *Night Thoughts*, Night v, line 773. Online 1 January 2012, <http://www.gutenberg.org/files/33156/33156-h/33156-h.htm>

I have the melancholy duty before me of returning to America, which I supposed I had left for life. It costs me more than coming out did, but I think my duty to my children requires it. Every day I stay my labors become more interesting. I can make the Gospel plainest to those around me, and it is a trial under such circumstances to be absent for a year instead of progressing retrograde in my absence. My heart shrinks from leaving my children to see them perhaps no more and come out again a solitary man; but God promises strength as our day, this promise has never failed me and never will. In his strength then I shall address myself to this duty and by his permission be with you in the autumn of 1843. I hope my visit to America may not be with our some use so as to compensate in some measure for loss of time from China. Pray that it may prove so. Remember me affectionately to Mrs. Barnwell and to all my friends. May the richest blessings of the divine Redeemer rest upon you and your charge.

If you have not seen my letter to Mr. Du Saussure of September 2, giving an account of Mrs. Boone's illness and death ask him for it as I have no doubt it contains several statements that will interest you.

Affectionately and sincerely, Your Brother in Christ,

Wm. J. Boone.⁵⁵

1843, APRIL 4, New York.

Rev. J. L. Cooke to Rev. William H. Barnwell.

Dear Brother,

On the 1st inst. I wrote Mr. DeSassaure giving information of the receipt of letters from Brother Boone confirming the Sad intelligence of the death of his wife. Our afflicted Brother did not state many particulars but referred us to a letter to Mr. DeSassaure and stated that he had requested him to furnish us a copy . I wish to have a Biographical account of Mrs. B. in the next issue of the Spirit of Missions and would beg of you dear Brother to furnish me with it, if possible and without any delay. Hers was indeed a high example and a useful life. Though dead she may yet speak to the living. Dear Brother Boone is quietly supplicating God his thanks that his faith does not fail He may return to bring his children but not to remain. He says he never felt a stronger desire to live and die in his Master's Service in China.

Your kind communication of the 15 Feb. was duly recd-- many thanks for it and the "sermons." As the materials for the annual report must be collected in May, and as in other accounts I must be much in N.Y during that month, I shall not be able to visit Charleston before the meeting of the Board, though I have a yearning desire towards you. I was elected only for this interval-- I am not yet prepared to say whether, if the Board desire it, I shall be willing to continue in this position. I love pastoral duty-- there is a great deal that is Secular in my present duties-- and nothing but a conviction of the [leadings?] of [Providence?] this way, will keep me here. Of course therefore I cannot say whether it will be in my favor to accept your invitation for October-- but with your permission, I can transfer it to my Successor should one be appointed. The liberal benefactions we have recd from Charleston, & the Spirit manifested among you are most cheering to us-- and now I will add something that will be most cheering to you. A few weeks since we recd from an anonymous Source, but through a responsible Channel, a pledge for the half support, say \$1500, of three additional Missionaries [illegible] to China, on condition that the other half be also pledged from a responsible source. This second pledge was recd a few days Since from Mr. Appleton, Merchant, Boston— so that now it only needs that the right sort of men offer for the work. I intend, (D.V.) to meet the Society for Missy inquiry at the Semy?⁵⁶ this [Evg?] for the purpose of reading Dr Boone's letters and of making known the above pledges. Let our [illegible: page torn] prayers be offered that the right men may be specially found. [illegible: page torn] no other in your neighborhood, like [illegible: page torn] with Boone? Dr B has sent us a long list of [medicine?] which it is very desirable for him to have. It will be in great part forwarded to him by a vessel that sails to day-- But he adds that any quantity of quinine that can be sent (even that which is called [illegible] which answers an excellent purpose) will be most acceptable-- Medical Skill, & the relief the Miss's are able to afford to the sick, add greatly to their influence. I mention this because if you have druggists in your city who feel an interest in the Cause,

55 Rev. William Jones Boone to Rev. William H. W. Barnwell, 3 November 1843, Barnwell Family Papers, Lowcountry Digital Library, Charleston, SC. Barnwell was also a lawyer in Du Saussure's law office when he was converted a few years before the 1831 Beaufort Revival. He left the law and became an Episcopal clergyman.

56 The Virginia Theological Seminary Missionary Society was established in 1835 and still exists. The Seminary states that every member of its community is a member of the Society. See online 1 January 2012 at — <http://www.vts.edu/podium/default.aspx?t=131982>

they might promote it by donations of, especially

Quinine, [Julep?]	Blue Pill, Blue Ointment	Magnesia Rochelle Salts	PowderedRhubarb Senna
Epsom Salts	Sulphur	Tartaric Acid	[illegible] of Lead
Caustic (silver)	Cream of Tartar	Bicarbonate of Soda	Peruvian Bark
	Spanish flies (Cantharides?)		

Extract from Mr. Boone's letter "The Stock of medicines on hand could I fear be exhausted before we can receive help from America & entreat that every dispatch may be used in forwarding those which are enumerated in this list. The ladies in Charleston who have so liberally contributed towards the school for Chinese boys, will I have no doubt, as there is no school at present, rejoice to have the funds they have contributed applied to the relief of the sick & suffering. Whenever, dear Brother, you may visit N.Y. you shall have a hearty welcome at the house of Yours affctly Jas W. Cooke.⁵⁷

1843, APRIL, New York.

Foreign Missions Committee.

APPEAL of DR. BOONE — POSITION OF OUR MISSION — NECESSITY OF IMMEDIATE EFFORT — APPEAL TO CANDIDATES — TO THE YOUNGER CLERGY — MORE MISSIONARIES NEEDED AT ONCE — WHO WILL GO?

We rejoice to perceive signs of a growing interest in the Church in the spiritual condition of CHINA. The appeals of our beloved brother Boone have been too long unheeded. He has been left alone in his work, and yet not alone, for God was with him. But now that the great wall of separation is broken down—now that China is opened to the enterprises of commerce—now that the literature and arts of Europe will be embodied in living representatives in Amoy, and Ningpoo, and Shanghai, and Foo-chow-foo⁵⁸, and perhaps even in Peking;—we do not believe that the Church will longer remain indifferent to the earnest appeal of our beloved Missionary, "when shall I welcome my coadjutors?" The late events in China, while they must strengthen our faith in the gracious designs of an overruling Providence towards more than two hundred and fifty millions of souls, should also be regarded as a signal rebuke upon our former apathy and unbelief.

It is not without painful and humiliating feelings that we contemplate the present position of our mission to China, in comparison with what it might be, had the Church responded to the oft repeated call of our brother, for help in his work. If four years, or even two years since, we had strengthened the mission by the accession of two or more Missionaries—if together, aided by the experience of Dr. Boone, they had succeeded in mastering the chief difficulties in the acquisition of the Chinese language and obtaining facilities for the direct prosecution of their work in publishing the Gospel, what a glorious purpose would now open before them and the Church? But alas! a solitary Missionary of the Cross is our only representative in that immense field so white for the harvest. The facilities for the prosecution of the mighty work which God in his providence has put in our way, are, to us, of little avail, for we are without men to use them. But wherefore these reflections—to what do they tend? Verily, brethren, to this—that if anything is to be done for China by the Church in America, it must be done now. Much has been lost by the apathy of the past—more may be lost by the indifference of the present. Let the China Mission be well sustained, or let it be abandoned. The latter alternative we do not believe the Church will adopt. She entered on the work when, humanly speaking, there was little to encourage—she cannot abandon it, when God, by his providence hath bidden her to go on. But to be indifferent now is practically to oppose the leadings of Providence; and to leave our brother still alone is virtually to abandon the work. Never can there exist stronger reasons for immediate efficient action. Most heartily therefore do we rejoice to observe signs of an increasing attention in the Church to the spiritual condition of China. We are contemplating them with intense interest, and cannot doubt that, if a band of single hearted and well qualified men, devoted to the service of their Lord, should now offer for the work, they would be sustained, and an interest in this Mission, deep and abiding, pervade the whole Church. Let then this idea be prominent in the minds of candidates for orders, and of unmarried youthful Ministers in the Church—that it only needs that men well qualified should offer for this work, to give, with God's blessing, the

57 Rev. James W. Cooke to Rev. William H. W. Barnwell, 4 April 1843, Barnwell Family Papers, Lowcountry Digital Library, Charleston, SC.

58 Foo-chow-foo, or Foochowfu. The suffix "fu" indicates a major administrative centre in the Chinese Imperial Administrative system.

requisite strength and efficiency to this important Mission; and notwithstanding the crisis in our finances through which we are now passing, we venture to predict, *that if three such men, should now offer, for this Mission, the means will be provided for their support.* Where then does the responsibility rest? Let the answer be returned from our Theological Seminaries, and let a sponse also be heard from some younger Brethren, who, without the cares of a family, are not yet satisfied in foro conscientiae, that the sphere of their duty is limited by the Domestic field. In name of the Saviour, and in behalf of his Church, we ask, "whom shall we send, and who will go for us?"—May we soon hear the response from hearts of faith and zeal; "here are we, send us."

**THE LATE WAR IN CHINA—
PRESENT RELATIONS OF ENGLAND WITH THAT EMPIRE—
PROSPECTS OF EPISCOPAL MISSIONS.**

Various are the opinions expressed in relation to the moral character of the causes which have opened the ports of China to European Commerce; and sure we are, that these cannot be contemplated by the Christian without various and conflicting emotions. "Whatever the moral results of the contest now brought to a close, it will, in all probability, be characterized by posterity, with the opprobrious designation of "the Opium War." There are certainly many circumstances connected with it which dim the lustre of the British name, or which, to say the least, take much from the moral influence of England as a mighty Christian nation, whose aim is the moral reformation of the world.

But there are redeeming features, even in the progress and termination of the "Opium War." We speak not now of the grounds of justification confidently assumed in view of the code of national law as recognized by civilized nations;—to us, the question is important chiefly in its moral aspect; and in this view we could join in the language of a respected contemporary of the Church of England, uttered previous to the closing of the contest, and say, "it was afflicting and humiliating to see her Majesty's arms turned against a timid and unaggressive people, whose only offence, till provoked to some excesses, was, that they confiscated and destroyed the contraband poison which was smuggled into their ports. England had far more to loose morally and politically both before God and man, by persevering in the war, than by embracing the first favourable moment for its termination.

But England was victorious—her "fire ships" moved triumphantly on the waters of the Yan-tse-keang—the British fleet was heralded by victory—Nankin fell—Pekin was itself in danger—and China lay humbled at England's feet. And now followed events, which through all time, will be felt in China to the praise and glory of England. In the estimation of the Chinese, she will be considered as having achieved a moral conquest over the natural lust of power and acquisition, which will give her a moral influence that will be felt throughout the vast empire. In the midst of her onward course, and flushed with victory, England paused; and true to her profession that she sought neither revenge nor the subjugation of the Empire, but what she called justice, and the recognition of her rights, she treated her fallen adversary as her equal. The Chinese have seen that England can be humane in the hour of victory, and moderate as resolute. They have seen with what care a negotiation is carried on, and that a Christian nation maintains with undeviating integrity, the treaties which she forms. Whether right or wrong in the principles of the controversy, England has been true to her profession.

Grasping, overreaching, treacherous and overbearing as are the Chinese—ever ready to take advantage, and when opportunity offers, to triumph over an adversary, they must view this conduct of England with astonishment, not unmixed with admiration. No longer vainly supposing the forbearance of the "barbarians" to be the result either of weakness or timidity—assured of the fearful reality of the superior science and physical strength of the nation they had been taught to despise—compelled with all their self conceit and stubborn pride, to sue as the vanquished to the conqueror, and yet regaining freedom by the very act of submission—the people cannot fail to respect and admire, even while they are humbled and chastised. And though much has been said of the secret hostility to England which it is thought will abide in the hearts of the Chinese, we predict that the moral influence of the former will be deeper and more pervading than that of any other nation. The reaction of feeling we believe to have commenced already, in what must appear to the Chinese, the unparalleled magnanimity of England, in the hour of conscious strength and victory. The Emperor's edicts can no longer deceive—bombast and wordy epithets have lost their charm—and the people must feel that, their country is spared only because their adversary is too noble and honorable and just, to reap the greatest advantage of the victory.

If then we are right in our philosophy, there will be a reaction of feeling in favor of England, which

will continue to be more strongly developed as familiar intercourse on terms of perfect equality, shall make the two nations better acquainted As an inevitable result, England will be regarded by the Chinese, as morally and intellectually superior to themselves; and as they are naturally an imitative people, the adoption of the arts and the prosecution of the sciences of England, will be accompanied by an increasing readiness to receive her religion and its institutions. English Bishops and English Presbyters will command attention—will be heard with respect—will carry, wheresoever they go, an important influence continually accumulating; and if, as we trust, they should prove to be men of faith and prayer, and of entire consecration to their work—the power of God and the wisdom of God through the Gospel, will be witnessed in the ingathering of thousands into the Church "built on the foundation of apostles and prophets, Jesus Christ Himself being the chief corner-stone." The scenes of Trichinopoly in 1826, and of Kishnagur and its neighborhood in India, in 1838-9, when whole villages welcomed Christian instructors—when from Hooghly to the Jelingha, through the whole extent, one feeling of religious inquiry pervaded the mass —when the awakened were numbered by thousands, and converts by hundreds—when "there seemed no assignable limits to the flowing tide, the current deepening and widening daily"—when the godly Bishop of Calcutta, astonished and over-whelmed as he declared, with the goodness and grace of God in Christ Jesus, bore testimony; "one day spent as yesterday was in the village of joy, (Annnda Bas) is worth, as my honored predecessor, Bishop Heber, said at Trichinopoly in 1826—years of ordinary life: these scenes maybe again witnessed at Hongkong and Canton, and Amoy, and Shanghai, and on the banks of the Yan-tse-Keang. The triumphs of the cross shall be brighter "gems in Britain's crown, than the triumph of her arm? Nor, God helping, shall she be alone in her glory. American Bishops and American Presbyters, of the same common descent—of the same household of faith, and moved by the same impulse with their brethren, shall go forth with them, side by side, all one in action as in spirit, and in the hope of their calling;—being there no longer English, no longer American—but the *Bishops and Presbyters of the Church of Christ in China*, Who shall limit the work or the glory which the daughter in America, may thus share with her mother in England?⁵⁹

Another major article on the future of Episcopal missionary work in China appeared the following month.

**ATTENTION DIRECTED TO CHINA—TRANSITIVE STATE OF THE EMPIRE—
THE VOICE OF GOD'S PROVIDENCE—
THE CHURCH'S OPPORTUNITY, ABILITY AND DUTY—
THE TWO BONDS OF UNION—INDIA AND CHINA CONTRASTED—
CONCENTRATION OF EFFORT DESIRABLE —
PROPOSITION TO PLANT THE CHURCH IN HER INTEGRITY IN CHINA.**

For several months past, we have sought to direct the attention of the CHURCH to this most inviting field of Missionary effort. As we have contemplated the immense masses of HEATHEN congregated in that vast empire—the extraordinary removal of the hindrances to the free introduction of the Gospel—the comparative facilities which the CHURCH now possesses in the distribution of the Scriptures in the Chinese language, and in the printing and general circulation of tracts at diminished expense, and to an almost indefinite extent—the transitive state of the whole empire, on the eve, as it is, of a great moral revolution, the character of which, for good or evil, most depend essentially on the immediate, energetic effort of the Christian CHURCH; we have felt, deeply felt, that if ever the Providence of GOD marked out to his CHURCH the direction of Missionary effort—if ever the voice of that Providence has been heard in tones not to be misunderstood—if ever transpired a series of events unexpected in themselves, remarkable in their coincidence, and infinitely important in their results upon the temporal and eternal welfare of millions of beings—such a Providence, such events, such results are witnessed in CHINA. If the CHURCH listen not to the voice of her LORD now, when will she hear it? If she perceive not the opening of his Providence now, when will she behold it? O what a time the present for faith, and hope, and energy, and action? When had the CHURCH such an opportunity as this? When was there so much to kindle zeal and encourage effort and strengthen faith? Before the close of the war, it was said of CHINA by a distinguished writer, "her material wall is crumbling to dust, compared with her political; her political all is a mere illusion compared with her moral barriers; her moral wall of prejudice and pride is

59 *Spirit of Missions*, Vol VIII No 4, April 1843, pp 113-117. There are extensive footnotes relating other, mostly English (London Missionary Society) responses to the opening of China to Christian missionaries that have been omitted.

only that by which sin entrenches itself in every country and every heart. The wall which overtops the whole, and which we shall find it most difficult to surmount, is that which our own unbelief and ignorance have erected. Every other has been breached and entered. " Now it would seem that even this mighty barrier is breaking down. "Ignorant" we cannot be, for who does not know that CHINA is now open, to the Christian as to the merchant—to the ambassador for CHRIST as to the ambassadors for earthly monarchs? "Unbelieving," surely we can no longer be, for what Christian mind, receiving the doctrine of a special overruling Providence, can doubt the gracious designs of that Providence in staying the tide of war, and checking the progress of its desolations. Nothing but criminal indifference, and cold hearted selfishness and wilful disobedience to the commands of her LORD, and the leadings of His Providence, can make the universal CHURCH of CHRIST insensible to the duty, the privilege, and the glory, of Christianizing the millions of CHINA.

The obligations of our own portion of the CHURCH CATHOLIC in the present crisis are too evident not to be deeply felt and cheerfully recognized. What was begun in comparative weakness, must now be continued in the day of our greater ability. What we originated in a season of darkness and discouragement, must not be abandoned in this time of light and successful progress. What has been persevered in amid trials and difficulties, various and conflicting, must be prosecuted with ten fold energy, now that these difficulties are removed, and GOD has set before his CHURCH an open door. Let then no time be lost. Let the Mission to CHINA be established at once upon an enlarged, permanent footing. We are not of those who would scatter our strength at many different, distant points of the foreign field. We would rather there should be concentration of effort, and accumulation of strength at a few points, well selected in view of Providential openings, and prosecuted with unwavering faith and untiring energy.

The fields of effort on HEATHEN ground, marked out of GOD to us, appear to be, AFRICA and CHINA. For the first, appeal and argument are scarcely necessary. The oneness of feeling in the Church in relation to that field, and the evidences of Divine approbation vouchsafed to our faithful Missionaries there, are earnest of expanding strength and more enlarged success. We would see the same oneness of feeling in relation to CHINA; and we believe we shall see it. We are assured that the CHURCH will respond to the loud call of Divine Providence; and that, in our missions to AFRICA and CHINA, we shall find two indissoluble bonds of union, uniting all hearts and strengthening all hands in the great work of bringing the heathen into subjection to CHRIST. We believe the day will come in the sight of this generation, when the CHURCH in CHINA, like the CHURCH in INDIA, shall number a goodly array of Bishops, Presbyters and Deacons—when converts to the Christian faith shall be baptized by tens and hundreds—when the recital of the triumphs of the Cross shall cause a thrill of joy through Christian hearts, even as when of old it was recorded, "the LORD added to the CHURCH daily, such as should be saved. " Our heart's desire and prayer to GOD is, that this glorious day may be hastened; and that, as an important advance to such a blessed consummation, we send forth with deliberation and care, and yet without unnecessary delay, *the Church of Christ in her integrity*, to plant herself in CHINA, and to grow and expand with a healthy increase, till in the strength which CHRIST shall give, she shall be able to stand like her sister CHURCH in INDIA, a living illustration of the glorious, abiding results of Missionary zeal.

Obstacles, apparently insurmountable, were met with in INDIA, which do not exist in CHINA. In the latter, there is "no caste enslaving and chaining the minds of men, as in Hindoostan. There is no Priesthood like the Brahmins; for the Bruses [Bonzes-Buddhist priests] of CHINA are as much despised as the Brahmins are revered.

There is no long chain of miracles, lying miracles, it is true, but believed by millions—which have every where met the statements of the Christian Missionary in INDIA, respecting the genuine miracles which establish the GOSPEL of CHRIST. There is no reverence for prescriptive faith, a faith handed down from remote ages. The time at which Buddhism was introduced is well known. It is a comparatively modern faith, and all they can oppose to us from remote antiquity, is the heartless scepticism of Confucius, cold, which cannot retain its hold even upon a small minority of that people.

To this we may add, that the climate generally, is far less relaxing and pestilential. It is said, by one well informed, to be "as salubrious as that of England, and far less changeable. The language once deemed unattainable, has been mastered and "made easy;" and what an inducement should it furnish to the Christian student that, when he has mastered the Chinese symbols, he will be able to make himself

intelligible from the mouth of the Ganges to the Amoor, and so indite a book (for nearly all can read) for more than one third of the human race? The despotic unity of its government, by which the will of one man moves and rules the entire mass, may itself be made the means, under God, of its more easy and effectual re-construction on Christian principles. At all events, the unity of character resulting from this unvarying uniformity of literature and government, is attended with this advantage to the Missionary that, to comprehend the sentiments and reply to the objections of a single mind, is to master the views and objections of three hundred and sixty millions of human beings."

In view then of facts like these, so well established, we repeat, let the CHURCH of CHRIST be established in her integrity in CHINA. Instead of wasting our strength by scattering our Missionaries at many different points on HEATHEN ground, far distant from each other, let us give greater efficiency to the two already occupied in AFRICA and CHINA. To the latter let us send successively, as fast as they shall offer for the work, at least *five*, far better ten, intelligent, thoroughly educated men, (not more than two of whom shall be married;) well approved for their pious zeal, and in the opinion of the Fathers of the CHURCH, well qualified for their work. Let one of these be himself a BISHOP, neither a "novice," nor yet past "middle age." Let them be sent in faith, even as they shall go in faith. Let the alms and prayers of the CHURCH go with them; and let these-also continue to *follow* them, till alms shall be no longer needed and shall be turned to praise.

**THE COMMITTEE, HITHERTO UNABLE TO ENLARGE THE CHINA MISSION—
THE MISSIONARY SPIRIT AS EVINCED ON QUINQUAGESIMA SUNDAY—
BISHOP DOANE'S SERMON—'THE CHURCH UPON HER KNEES.'**

Events at home, as well as abroad, appear to strengthen our obligations as a CHURCH to enlarge the Mission to CHINA. When information was received of the termination of the war, and the negotiation of a treaty of peace with GREAT BRITAIN, which is highly favorable to the establishment of Christian Missions on a permanent basis, the finances of the Foreign Committee were in such a state, that there appeared a necessity of diminishing rather than extending effort in the foreign field. We could not then pledge the support of additional Missionaries to CHINA, even if men the best qualified had offered for the work. We could not appear before the Church, as we were obliged to do, with the sad tale of a debt of ten thousand dollars, without available means to meet our current expenses, and, at the same time incur new responsibilities in the extension of the CHINA Mission. Still we felt and believed that our difficulties would be removed. While we hoped much from the offerings of the Church on Quinquagesima Sunday, we hoped still more from the union of faith and prayer, the influence whereof should pervade the CHURCH long after the occasion had passed away; and we can feelingly appreciate the sentiment and eloquent language of a Rt. Rev. Father in a discourse preached on that day, the whole of which, had we room, we would gladly transfer to our pages.

From the Penobscot to the Missouri, and down the Valley of the Mississippi, and across to Florida, and up along the Atlantic shore, and at every intermediate point in all the land, the tribes to-day are gathered, to bring up to the Lord's house their oblations; the free-will offerings that acknowledge, with devout and fervent gratitude, the mercies of redeeming love. I do not ask what thousands, or what tens of thousands will to-day be heaped upon our altars; the rich man pouring forth his plenty, the widow not withholding her "two mites. I am not careful to be told what new and nobler movements in the field of Missions shall be provided for by this day's alms. I see—I ask no more— THE CHURCH UPON HER KNEES. I hear, from all her myriad worshippers, one prayer. That prayer, the prayer for love; that God would "send" his "Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues." I know that that prayer will be answered. I know that that love will be shed abroad. I know that it will melt all hearts. I know that it will kindle every tongue. I know that it will be in every hand more than a sword of fire. A Church upon her knees can never be overthrown. A Church upon her knees can never be divided. A Church upon her knees has her whole way with God. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." (St. Matthew, xviii. 19). The prayer for love, poured from united hearts, will certainly gain love: love to conform them more and more in righteousness and holiness, to His dear image, who loved, and washed them from their sins; love, to devote themselves anew, as living sacrifices, acceptable to Him; love, to embrace, as brethren, for the Father's sake, whoever was included in the purchase of the suffering Son; love, to submit to inconveniences, and to make the best of disadvantages, and to wait for opportunities, and to count nothing as a hardship that can make for the Redeemer's glory, or the salvation of the souls which He redeemed; love that seeks not her own, but lays all down before the cross; love that is kind, and

envies not, and is not easily provoked, and thinks no evil; love, to bear all things, to believe all things, to hope all things, to endure all things, and never fail; in one word, love, to appropriate and realize the prayer of Jesus Christ, "that they all may be one as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou has sent me.

The "offerings" on Quinquagesima Sunday, in the proportion which falls to the Foreign Committee, have done much to relieve our most pressing necessities, and, in part, to liquidate the debt. We could not, however, venture now on new expenditures, not even for CHINA, without special reasons for believing that these will be met without diminishing our means for carrying on our missions on their present basis. God be thanked, therefore, that, in his kind Providence, we are permitted to present to the CHURCH the cheering facts contained in the article which follows, and which leave no longer room to question the present duty of our ZION in relation to CHINA.

VOLUNTARY PLEDGE FOR THE SUPPORT OF THREE ADDITIONAL MISSIONARIES TO CHINA.

Just at the time most needed—just when this kind of charity could alone meet the case—just when there was wanting to complete the chain of Providence, one more link to bind the CHURCH to the present work of diffusing the Gospel in CHINA, there comes to us, through a responsible source, a voluntary pledge for the adequate support of three unmarried Missionaries, to be associated with the Rev. Dr. Boone in CHINA. If, in the perusal of a preceding article, any of our readers have thought, (as possibly some may think,) that our views then expressed are rather visionary } they will now see that we have firm ground on which to stand. And if our ZION shall still be found, as GOD grant she may, "a CHURCH upon her knees," she will soon behold the glorious reality of a sister CHURCH in CHINA.

We received, some time since, from a steadfast friend of our cause, a communication, from which we make the following extract:

I have been requested, by a communicant of our CHURCH, in his behalf, to pledge to the Foreign Committee, one half the support of three unmarried Missionaries, to labor under its direction in CHINA. It is supposed that the entire sum needed annually, after these Missionaries arrive at the places assigned them, will not vary materially from one thousand dollars each; consequently, the sum contributed by the individual referred to, will be about fifteen hundred dollars a year; and it is his earnest desire that the further sum needed for this object may be so contributed as not to subtract from the ordinary receipts of the committee.

The same spirit which prompts this noble contribution at this important crisis in the affairs of the committee, and in view of the propositions opening for the spread of the Gospel, and the establishment of the CHURCH in the vast Empire of CHINA, has led the donor peremptorily to forbid any information as to the source from whence it is derived. The committee may place entire reliance on the fulfilment of the pledge given.

The subject-matter of this communication was made known to several friends; and we received, a few days since, a second communication from the same gentleman, as follows:

I have great pleasure in informing you that the proposition recently reported to the Foreign Committee by me, from a friend to CHINA, to furnish one half the funds necessary for the support of three unmarried Missionaries to that Empire, has been responded to by a gentleman in Boston, through the RT. REV. Dr. EASTBURN, and that the amount pledged will be at the disposal of the committee when needed for the purpose specified. The gentlemen making this pledge are desirous that those sent under this arrangement should possess such moral, intellectual and physical qualifications as shall warrant the hope that they may prove equal (by the blessing of GOD) to the difficulties they may have to encounter in that very important field of Missionary labor.

While the contributors to this pledge contemplate a like, or a larger gift, for a longer period, yet, from prudential considerations, they limit it to three years, and to three thousand dollars (\$3,000) a year, fifteen hundred dollars from each donor. Trusting that "He, in whose hand are the hearts of the children of men, and who turneth them as the rivers of water are turned," will not only accept this free-will offering from His servants, but make it instrumental in stimulating other Churchmen to zeal and liberality in the great work of Missions,

I remain, &c.

Who can doubt the voice of GOD'S Providence! Scarcely with more distinctness was that voice heard of old, saying, "Speak unto the children of ISRAEL that they go forward;" than it is now heard speaking to this western branch of the CHURCH CATHOLIC, "Go forward in the work upon which ye have already entered, and for which are prepared both the way and the means!"

**PROPOSED ENLARGEMENT of THE CHINA MISSION—
THREE MISSIONARIES NEEDED AT ONCE.**

The Foreign Committee feel fully authorized and impelled to extend the Mission to CHINA, by the addition of at least three Missionaries. In view of the "pledge" so opportunely given, they feel that they can do so without any injustice to existing engagements, though still in debt to a considerable amount, the accumulation of several years. It now only needs that three single hearted, intelligent, thoroughly educated men, devoted to their Master's cause, and willing to spend, and be spent in His service, should offer for the work, in order to be sustained in their pious endeavors for the dissemination of the pure GOSPEL in CHINA. We have the means, but not the men. Neither candidates for the Ministry, nor accredited Heralds of the Cross, have yet responded to the loud calls from CHINA How great then the responsibility resting on those who, constrained by the love of CHRIST, and in the fear of God, have not yet decided on their providentially assigned field of Ministerial labor. Let these, solemnly, deliberately, prayerfully, and with a single eye to GOD'S glory, ponder well the deeply affecting facts and motives presented in the following documents.

**(FROM REV. W. J. BOONE)
TREATY FAVOURABLE TO CHRISTIAN MISSIONS—
KU-LANG-SU A MISSIONARY STATION—
MANY MISSIONARIES NEEDED—SHOULD BE SENT SOON—
DUTY OF THOSE WHO HAVE PRAYED FOR CHINA.**

I embrace a hurried opportunity to send you a few lines. We heard yesterday of the peace which has been concluded with the EMPEROR of CHINA—a matter for which I have not ceased to pray night nor day since the first declaration of war, and which now fills my heart with gratitude to God, who is the author of it.

The terms upon which it has been concluded, are better than I ever dared to hope for. The public prints will have made you acquainted with the particulars before this reaches you. Let me say, however, that the event has justified all I have written of the importance of sending out at least three or four Missionaries from our CHURCH immediately. CHINA is at length opened, and in truth, free access may now be had to hundreds of thousands, nay, millions of its inhabitants.

The arrangements which will take place at Ku-lang-su, if devised with an exclusive view to favor us, could not have furthered our plans better than they now do. This place is to be kept for three years, until the whole of the twenty-one millions of dollars is paid, so that our residence is secured for that time; and a three years precedent will be very hard for any Chinese Mandarin to break through; indeed, there is not the least fear of being obliged to leave the place at that time, as it is to be opened for trade to all nations. Here, then, is a field upon which I trust our CHURCH will enter with faith and energy. A more inviting one the world does not present; and it is one too to which the Providence of GOD has led their Missionary, among the first, who have attempted to enter within the hitherto prescribed limits, under the late existing state of affairs. There is an opening now made in the Providence of God for the immediate entrance of several tens of Missionaries into CHINA; and the whole Christian CHURCH must awake to the new responsibilities cast upon her. The sooner the new laborers can enter upon their work, the better; they will be here, and at all the points opened for trade, long before the English forces are withdrawn; they will have become better acquainted with the language of the people; will have made some friends among them, and will be able to plead their two or three years residence as a proof that, under the treaty, they have a right to a residence, which, in CHINA, is a matter of great importance. Let every Christian who has prayed that CHINA might be opened to the Missionaries of the Cross, regard this as a gracious answer to his prayers; and let him solemnly reflect what duties on his part this answer demands the performance of. None, who have prayed for CHINA to be opened, will venture to deny that it is now their duty to contribute liberally to the support of Missions to this people; but if Missions are to be supported to the Chinese, it is clearly the duty of some of the members of the CHURCH to forsake their homes and come in person to preach the glad tidings of salvation to these myriads, to whom, by a signal act of GOD'S Providence, they now have access. Will not some, then, of those who have besought the LORD to set before his CHURCH an open door, be willing to enter in at the door, now that the LORD has heard

their prayer, and made a wide and open breach for their entrance! I cannot, for a moment, doubt but that many will be con-strained to come. May the LORD send by the hand of whom he will send. May great be the company of the preachers whom this stirring event shall bring forthwith into this portion of the His vineyard, which is white for the harvest.

“WHERE ARE THE MEN?”

In a letter lately received from a Christian friend, the remark is made, "it must be of some interest to know that all the privileges of intercourse at the five open cities, will be also ceded to *Americans*: all that is now wanting, it seems to me, *is the men to go there.* " This is, indeed, 'the only real want of the CHURCH at the present crisis, in relation to CHINA. Where are the men to go? Are there none who are considering the question of personal duty with respect to this field? None who are ready *now* to decide for CHINA?

By the late arrivals from CHINA, we have received documents of the strongest interest from our beloved Missionary (BOONE), and among them the following pointed and affecting "appeal" to candidates for orders, written from **Ku-lang-su. Sept. 23rd**, and addressed to the "Society for Missionary Inquiry in the General Theological Seminary, New York. " We have also sent a copy to a similar Society in the Seminary at Alexandria, D. C.; and we now present it to our general readers, entreating their faithful prayers, that it may speedily induce many faithful men to examine carefully and solemnly their personal duty in relation to this immense field.

1843, JUNE, Charleston SC.

Robert Woodward Barnwell, Extract from p.2.

I have just remitted \$400 on aid of schools in China and hope soon to remit \$200 more the amt of our annual contribution to that object. If you write to Dr Boone, say to him that I wish that he would for the benefit [sic] of this part of his charge, make some specific statement as to the prospects of the school. Some thousands of dollars are contributed in this country specifically for that object and I do not perceive it alluded to in his communications.⁶⁰

1843, JUNE, New York.

Foreign Missions Committee.

Despite Boone's appeal for new missionaries, volunteers were not forthcoming. In June 1843 it told readers of the *Spirit of Missions* that:

ATTENTION DIRECTED TO— WHOSE IS THE RESPONSIBILITY— NEED OF PRAYER.

We hope that the collection of facts in the MAY number, in relation to Providential openings for Missionary efforts in CHINA, will not be overlooked by any friend of Missions in the CHURCH. Such a series of events we have never before witnessed. GOD grant that the CHURCH may be aroused to a just sense of its duty and privilege. THE CALL FOR MISSIONARIES TO CHINA IS YET WITHOUT RESPONSE. Let it not be forgotten that three thousand dollars per annum are pledged for the support of three unmarried Missionaries to CHINA. None have yet offered for this work. The Committee are wailing only for men suitably qualified to offer, in order to send them out. We would not disguise the fact that a high order of talent and energy of character will be expected in candidates for this field—but are there none such ready to devote themselves to the service of CHRIST in CHINA. "Whom shall we send, and who will go for us?" The whole responsibility of delay in this important work, at this most favorable juncture for Missionary effort in CHINA, now rests with the YOUNGER CLERGY and with candidates for HOLY ORDERS. By the thirteenth article of the CONSTITUTION of the BOARD OF MISSIONS, "it is recommended to every member of this Society to pray to ALMIGHTY GOD for His blessing upon its designs, under the full conviction that, unless HE direct us in all our doings with His most gracious favor, and further us with His continual help, we cannot reasonably hope to procure suitable persons to act as Missionaries, or expect that their endeavors will be successful. " Have none forgotten this article of the Constitution or the Divine declaration on which it is founded:

60 Robert Woodward Barnwell to Rev. William H. W. Barnwell, 20 May 1843, Barnwell Family Papers, Lowcountry Digital Library, Charleston, SC.

"PRAY YE THE LORD of the HARVEST that HE would send forth LABORERS into His HARVEST?"

CHINA is a glorious field, ready for the sickle, but where are the REAPERS! BRETHREN are we seeking to supply the need by resorting to the LORD of the HARVEST!⁶¹

The Church of England and its voluntary missionary associations, the **Church Missionary Society** and the older **Society for the Propagation of the Gospel**, continued to attract the interest of the American Church.⁶² In August 1843 the Foreign Committee authorised the Rev. Dr. Cutler, a member of the Foreign Committee, who was visiting England, to visit the CMS Institution at Islington:

For the purpose of ascertaining the plan and practical results of the same, to be communicated to the Committee, who hope to make a full report on this subject at the next annual meeting of the Board.⁶³

The need to strengthen the Episcopal workforce by the appointment of a missionary bishop and to assist Boone pressed hard upon the Foreign Committee. The Committee was emphatic, within the gender-biased culture of the time, that female missionaries, either as wives or teachers, or both, were essential to enable the mission to reach into the homes of the Chinese from which foreign male missionaries were totally excluded.

CHINA. KU-LANG-SU. THE REV. J. W. BOONE, M. D.

The memorable events which have occurred during the past year in this Empire have changed entirely the aspect of our mission. The din of war has ceased—its desolations are at an end—and an amicable adjustment of all differences with England has been made and formally ratified by treaty. Since the peace, fewer outbreaks of popular feeling have occurred, than might reasonably have been anticipated, during a transition so unparalleled and important, as that which is taking place in the civil regulations of that vast Empire. Five ports, four of which have been hitherto inaccessible, are freely opened for purposes of trade and intercourse with other nations. Two islands, Ku-lang-su and Chu-san, will be occupied by the English, according to the treaty, at least for the space of three years. A friendly and sociable disposition is manifested by thousands of Chinese who were never before brought in contact with Europeans. The day has come, when in the opinion of the Committee, we can read gracious designs of Providence for the spiritual enlightenment of more than three hundred millions of now benighted Heathen. It remains only for Christian nations to engage in holy emulation, in spreading the Gospel among a third part of the human race. The Committee are solemnly impressed with the obligation of the Church to follow the leadings of Divine Providence, in more enlarged operations in this field. For eight years our mission has been maintained under most discouraging circumstances, and, at times, almost without hope. The faith of the Church did not respond to the fervent appeals of our missionary, and, except that God was with him to guide, comfort, and sustain, he was left alone in his work. Divine Providence having now opened an effectual door for the entrance of the gospel into China, while, with improved health, and sanguine hopes, and with all the advantage of six years study of the language, our missionary is enabled to preach with fluency, securing the fixed attention of large congregations, receiving unequivocal tokens of regard from the people, and even furnished with facilities in his work by individuals high in official station; surely it is plainly the duty of the Church, to prosecute with zeal and energy, the promising work to which she is thus called by her Lord.

One event alone has occurred to cast a cloud on the clear sunshine of the hopes which have brightened

61 *Spirit of Missions*, Vol VIII No 6. June 1843, pp 199-200.

62 The record of North American Anglicans in supporting the Church was not good. "Previously to the separation of the American colonies from the mother country, in 1783, the Clergy were almost entirely supported by the Society. The first North American Bishop, Dr. Seabury, was one of its Missionaries." *Spirit of Missions*, Vol X No 5, May 1845, p 142.

63 *Spirit of Missions*, Vol VIII No 8, August 1843, p 270.

the prospects of our mission. . By an inscrutable Providence, most afflictive to the Church, (how deeply so to our missionary, we need not say,) Mrs. Boone, the wife and indefatigable fellow helper of our brother, has been called from her earthly mission to an eternal reward. On the 20th of August last, she was attacked with bilious remittent fever, which at that time prevailed extensively as an epidemic. On the 30th she died—and on the 31st was buried in a quiet, sequestered spot, on the Island of Ku-lang-su. There rest her mortal remains, but the moral influence of her character still lives; and her dying declaration, ("if there is a mercy in life for which I feel thankful, it is that God has condescended to call me to be a missionary,") will not be lost upon the Church. It is a delightful reflection that, in meeting, as we trust, in heaven, the venerable parent who died two years after her departure from this country, there must be a joyous remembrance of the sacrifice that was then made for Christ. For the benefit of those parents who would check the pious yearnings of their children for the missionary work, we would record the dying declaration of Chancellor De Saussure—that "the surrendering his child up to God's service, had been to him, a sanctified event, weaning him more from earth, and enabling him to fix his affections with more steadiness on heavenly things.

The decease of Mrs. Boone devolving on our missionary the sole care of his children, led him, in compliance with an expressed wish of Mrs. Boone, in the event of her death, to bring them to the United States. He was also prompted to this, by the pressing necessity of obtaining accessions to the mission, and urging its claims upon the Church. This course, the Committee have fully approved; and they have now the pleasure of informing the Board, that a kind Providence has conducted our brother in safety, after a short voyage of three months, to his native land. May the Lord direct his way, and give him such evidences of the sympathy and support of the Church, as shall cheer his heart, and sustain his hopes for CHINA. Especially do the Committee desire, that when our brother returns to his work, he may carry with him the conviction that suitable measures will be taken by the Board, to secure, if possible, the early appointment of a Bishop for CHINA. The Committee cannot perceive the necessity of separating in the Church that which God has joined. If Episcopacy be an important part of the organization of the Church as constituted by Christ and his Apostles, why reject it in the missionary work among the Heathen? Paul and Barnabas, and Timothy and Titus, were Apostles or Bishops to the Gentiles; why, in the same work among the Gentile sis this principle of missionary action changed?

The Committee will not occupy the time of the Board with a statement of the various considerations which seem to them, to demand of the Church, a Missionary Bishop for CHINA; but as agents, entrusted by the Board, with the oversight and conduct of our Foreign Missionary operations, with the obligation of devising plans for their successful prosecution; they would respectfully recommend for CHINA, as for AFRICA, a measure which they deem of vital importance. They would add that, the possible contingency of the appointment of a Bishop for CHINA by the Church of England, does not, in their opinion, lessen the expediency of the course proposed. Mutual consultation might be had as to the points to be occupied, while no collision of action, and certainly no collision of principle, need interrupt the perfect harmony of the missions. The Committee see not why an English Bishop for the province of Canton, and an American Bishop for the province of Fuh-keen, may not labor in a work of Christian faith and love, with the same quietness and efficiency as the Bishops of the Church in the United States and Canada. In an ecclesiastical sense, they see no difficulty in the fact that the former are separate provinces, and the latter independent stales.

As an evidence of a growing interest in this Mission and an earnest of its more efficient support, the Committee have the pleasure of in-forming the Board, that a pledge for the support of three additional missionaries to this field, has been made by two gentlemen, each to con-tribute for this purpose fifteen hundred dollars per annum for three years. These gentlemen, though assigning this limit from prudential considerations, contemplate a like or larger gift for a longer period. They desire that those sent under this arrangement, should possess such moral, intellectual, and physical qualifications, as shall warrant the hope that they may prove equal, by the blessing of God, to the difficulties they may have to encounter. It is also made a condition of this pledge that those sent shall be unmarried.

The Committee are truly grateful that provision has been thus made for a portion of the missionary force, which it is desirable to send to CHINA immediately, Lest, however any duly qualified for this work, may be discouraged in view of this limitation from offering their services, the Committee would here express the opinion, that an accession to the mission of married, as well as single missionaries, is to be desired. Many considerations render it important that a few families be located at the principal points. Females can be occupied with schools, and with the care of the household, thus enabling the ordained

missionary to give himself wholly to the work of preaching the Gospel. Late occurrences prove that, through the instrumentality of the wives of the missionaries, access may be had to the females of CHINA. An opportunity has thus been already offered for preaching the Gospel to the mothers of several hundred children,

Referring the Board to a collection of important facts in the Spirit of Missions, and especially in the May number, the Committee present the following brief statement of the operations of the mission. The Rev. Dr. Boone having resided at Macao for twelve months, pursuing the study of the Chinese language, felt that an effort should be made to reach the field, to which he had been looking from the time of his arrival in the East. Early in February of last year, he embarked for Amoy, and arrived there the latter part of the same month. Sir Henry Pottinger, her Majesty's Plenipotentiary, so soon as he heard of Dr. Boone's intention to proceed to Amoy, kindly offered, without solicitation, to give him a letter to the Commandant at Ku-lang-su. The time of his arrival appeared peculiarly propitious for gaining the confidence of the people. The tide of war had rolled northward, but its ravages still remained at Ku-lang-su. The people were under a military government, without any one to interpret for them. The Rev. Dr. Boone occasionally assisted the Rev. Dr. Abeel in interpreting for the people; and in this way the acquaintance and friendship of many were gained. In the month of April he returned to Macao, for the purpose of removing his family to Ku-lang-su, a small Island three or four miles in circumference, distant but half a mile from Amoy, the latter containing about one hundred and thirty thousand inhabitants, with many populous towns and villages all around; so that Christian missionaries there, may now have intercourse with hundreds of thousands of Chinese.

Dr. Boone expresses the opinion that, a more favorable place for preaching the Gospel to heathen men, the world does not afford. On his return from Macao with his family, he was accompanied by a physician, Dr. Cumming, of Savannah, Georgia.⁶⁴ The medical skill of this gentleman, has since been found of great advantage in gaining an influence with the Chinese. In many instances, individuals have brought their sick friends two or three days journey, to experience the benefit of his treatment. On these occasions, Dr. Boone has often acted as interpreter, and thus gained an opportunity of directing the attention of patients from the number of thirty, to one hundred and fifty, daily, to the essential truths of the Gospel.

The situation of our missionary at this time, was one of peculiar felicity, being in the very field of labor to which, with earnest desire and fervent prayers, he had anxiously looked for five years—his health completely restored—his family with him in the midst of thousands of Chinese, to many of whom he was daily dispensing the bread of life—he looked forward to the future, with sanguine expectations of extensive usefulness. At this time of greatest promise, occurred the afflictive dispensation to which allusion has been made.

We are informed by Dr. Boone, that he has had frequent opportunities of preaching on Sundays to stated congregations of Chinese, averaging from sixty to seventy, and the service of the English Church has been often read, and a sermon preached for the benefit of the English troops. Family worship in Chinese, is frequently attended by visitors. An encouraging circumstance mentioned with respect to the attendance on public worship, is, that the same faces are seen Sunday after Sunday, and there are a few who have not been absent more than two or three Sundays in the year. On one occasion, he preached to more than one hundred men, and at the close of his discourse, was much gratified to hear one of his audience give a clear and succinct account of the atonement, (which had been his subject) to another not present at the service.

Of other interesting facts, the Committee have time to mention only the following. The chief magistrate of Amoy, interchanged visits with our missionary, and extended to him an invitation to come and live at that place, where he said, an opportunity would be afforded to preach to many more people, and he could have the pleasure of more frequent intercourse with our Missionary. The occasion was improved by Dr. Boone to declare to him and his numerous attendants, the Gospel plan of salvation. He also accepted a copy of the New Testament, and several tracts.

There is an important circumstance in relation to the places now opened for commercial intercourse, which the Committee deem worthy of the notice of the Board. We are informed, that the Mandarin Dialect, or more correctly, the general language of CHINA, is spoken with no material variation by the common people, in all of the provinces of CHINA, with the exception of those of Canton and Fuh-Keen.

64 Dr. W. H. Cummings). Arrived Amoy 7 June 1842 and opened a practice in Abeel's house on Kulangsu Island.

We thus have Canton and Hong-Kong in the Canton province; Amoy and Fuh-Chow-Foo in Fuh-Keen province ; and Ning-po and Shang-hai in the Mandarin districts; so that missionaries may be trained at these places for all parts of the Empire, and be ready to enter at any point where an opening in the providence of God may present itself.⁶⁵

1843, SEPTEMBER 13, Amoy-Xiamen.

Rev. William J. Boone.

LETTER OF THE REV. DR. BOONE TO THE SOCIETY FOR MISSIONARY INQUIRY IN THE GEN. THEOLOGICAL SEMINARY, N. Y.

Effect of the Treaty on the Mission—families resident at Canton, Amoy, Ku lang-su—prospects for the permanency of the Mission—Medical Hospital—favours conferred—kind feeling of the Chinese—they joy at seeing the Missionaries—population—leadings of Providence—religions conversations—distribution of Tracts—Missionaries needed.

MY DEAR BRETHREN:—The treaty recently concluded between the EMPIRES of GREAT BRITAIN and CHINA, is such a striking event in the dispensation of Divine Providence, and affects so materially the field of labor to which I have been sent by the CHURCH of which we are members, that I have thought it my duty on such an occasion to address you.

I shall not occupy my time nor yours by detailing the provisions of this treaty, for the public prints will have made you acquainted with them long before this reaches you, but confine myself to the effect the new state of things is likely to have upon Christian Missions to CHINA. By the treaty, *Hong-kong*—a small island about twenty miles in circumference, and about forty miles east from Macao—is ceded to the English, and will be henceforth under British rule. This will afford an advantageous station for printing to any extent that all the Missions in CHINA may need, at the same lime that direct intercourse may be had with many thousand Chinese on the same footing as with any other British subjects.

Canton is now open to trade on new terms, and I have little doubt that Merchants and Missionaries will immediately take their wives up with them, and the old system of jealousy be completely done away with in two or three years. This city, you know, is estimated to contain a million of inhabitants!

Next up the coast we have *Amoy*, the place at which I now reside. According to the provisions of the treaty, there is to be a garrison on Ku-lung-su, a small island three or four miles in circumference, distant half a mile from Amoy, for three years, or until the whole of the twenty-one millions of dollars is paid. This will give the Missionaries abundant time to make friends in Amoy, and in all the neighboring cities and villages, and give those also, who come out in consequence of these events, time to acquire a good acquaintance with the language. This provision of the treaty, as it respects this place, suggests the propriety of taking steps immediately for entering in at this open door. In the government of CHINA, precedent is everything, and by quietly taking up our abode among the people with our families at this lime, we shall have a three years precedent to plead, from which I have no fear we shall ever be ousted. We expect (D. V.) to obtain a house in Annoy soon, and to open a medical hospital there.

A more favorable place, Brethren, for preaching the GOSPEL to heathen men, the world does not afford. The people of this place have not the prejudice against foreigners that is entertained by the lower classes at Canton. Great numbers have gone from hence to Singapore, Batavia, etc.; and from their intercourse with Europeans in their own settlements, have conceived a favorable idea of them and have learned to appreciate very justly the advantages of trade with them. Our acquaintance with them was so ordered by our Heavenly Father, that we have obtained the good opinion of all classes, and our fame as friends to the Chinese is spread far and near.

Mr. Abeel and I came here during the war; there was no interpreter at this place, and from our knowledge of their language, by interpreting for them to the English, we were able to confer favours on several hundreds. Many, too, have enjoyed the advantage of western skill in surgery from the hands of Dr. Cummings, of Savannah, Georgia; and so highly do they appreciate it, that we have already had men come three days journey to put themselves under treatment, although the hospital has not yet been open three months on Ku-lang-su. We are treated with marked kindness and cordiality by the Chinese in this neighborhood; and when talking with an acquaintance, should a stranger chance to come up, it is very common for them to introduce us, by saying, "these are the teachers, they are good men, who do nothing

65 *Spirit of Missions*, Vol VIII No 8, August 1842, pp 280-284.

wicked," etc.

Yesterday, Mr. Abeel, Mr. McBryde, and I, went all over the town of Amoy, to look out for a house. Everywhere along the street we were recognized and saluted with "there go the teachers, they have come to pay us a visit. " We were treated everywhere with civility, and many expressed their joy that we were coming over to live with them.

This town contains from one to two hundred thousand inhabitants, and there are many, many very populous towns and villages all around. I firmly believe, brethren, that I have been led here in the Providence of GOD, that our CHURCH might be among the very first to have a Missionary in this most promising field, and I trust the CHURCH will regard it as a Divine intimation of what her duty is, and soon have many laborers here. You may be aware that two years ago, I left Java from ill health, and removed to Macao, for the benefit of a colder climate. This, to me at that time, was a grievous trial, but I can now see the design of Providence in having me in CHINA, that I might be ready to advance at the first opening. In *February* last, Mr. Abeel and I came to this place, and have been ever since then (with the exception of a short time when I went down to Macao for my family, during which time he remained) teaching and preaching among the people; and we see abundant cause to be encouraged in our work. We converse with many daily, distribute tracts to the full extent we deem judicious, and have an average congregation, on Sunday, of seventy or eighty. We have no doubt the peace has greatly enlarged the door of usefulness to us, and that among the hundreds of thousands around us, there is room for several tens of Missionaries. With your maps you can learn the situation of the other towns to which access is now granted. They are all populous and surrounded by densely populated regions of country, so that there is no extravagance in saying that *Christian Missionaries may now have intercourse with hundreds of thousands, nay, millions of Chinese.*

Dear Brethren, you cannot, I am persuaded, look upon this wide and open door, which GOD has set before the CHURCH without deep emotion. If the CHURCH does not henceforth be more forward in the CHINA Mission, we may say to her, or rather to her children, as St. Paul did to the Corinthians—"Brethren, we are not straitened (in the Providence of God) but in your own bowels. " God, by one providential movement, has made a breach wide enough for the entrance of at least one hundred Missionaries, and shall none of the sons of the CHURCH be found men, "to stand in the gap before him," at such a time?

You have, dear Brethren, many of you, prayed that CHINA might be opened to the Missionaries of the Cross. Behold your prayer graciously answered. Does it not then become each one who has so prayed, earnestly to inquire what duties this answer imposes on himself?

We cannot suppose that He, who has all power in Heaven and earth committed into His hands, has brought this war to such a conclusion without special designs for the advancement of his CHURCH: and I think I may say no friend of Christ's CHURCH on earth could have ventured to dictate peace on terms more favorable to the advancement of the SAVIOUR'S cause. It calls for expressions of the most devout gratitude from the whole Christian world, and for exertions surpassing any that have yet been made for enlightening three hundred millions of perishing idolaters.

Dear Brethren, the hand of GOD, at this time, is heavy upon me, and I cannot just now say any thing more; but I should feel uneasy for fear I had failed to discharge my duty to you, if I had not written these few lines to call your attention to China, and if I did not now urge you by every solemn consideration to make your duty to this people at this crisis, a matter of earnest prayer and faithful, diligent examination. We belong to no nation or people, but our allegiance is due to the GREAT LORD of the vineyard. HE it is, who has opened CHINA. Who can doubt that it is His design that many should come hither! Let each one, then, with a solemn sense of his responsibilities as a blood-bought subject of the Redeemer's Kingdom draw near and say, "LORD, is it I?"

The path of duty is the path of peace. The missionary need envy no one on earth. The great APOSTLE to the GENTILES speaks on this subject with deep emotion, "Unto me, who am less than the least of all saints, is this grace given. " The dear partner of my bosom, for whom I now mourn, testified on her death-bed that, "if there was a mercy in life for which she felt grateful, it was that GOD had condescended to call her to be a missionary, a sentiment, my Brethren, which she has assuredly not changed in the bright world to which she has preceded us.

I propose (d. v.) to be with you in the autumn of 1843, to come out again early in 1844. Should any propose to come at that time, I could assist them on the voyage, and upon their first arrival, in acquiring the language. Should two or three of the graduating class desire to come in June or July next, and write immediately upon the receipt of this, after communicating with the Committee, their letter would reach me before my departure hence, and I may be able to make some arrangements for my children, so as to postpone my taking them home for twelve or eighteen months, which, without at all over-rating my acquisitions in Chinese, I may be permitted to say, would be a matter of much importance to those who come, until they get some-what at ease in this new world. A thorough theological course, however, is of the highest importance, and six or eight months spent in a careful review of studies, more especially of Hebrew and Greek, and in studying the principles of general grammar, would never be regretted, and four of these months would be repaid by studying Chinese on the voyage out with me. I shall have a China man also with me. And now, dear brethren, I commend you to God and to His Grace, with the fervent prayer that His kingdom may come, and His will be done.

Affectionately yours in the Lord,

W. J. BOONE.

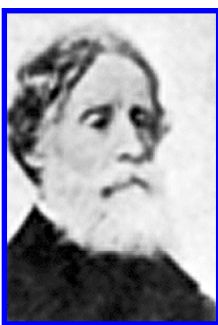
The "*Calcutta Christian Advocate*" contains the following in relation to the impression produced by Rev. Dr. Boone, and other Christian Missionaries in Ku-lang-su and Amoy.

As soon as the people became acquainted with them, and ascertained that they were able to speak in their own language, many were eager to learn what these setters-forth of new doctrines had to say; and often stopped them in the streets, to learn or ask about this Jesus, and who he was. It was a happy means of diffusing an acquaintance with the leading doctrines of the GOSPEL that the Brethren had a supply of Books to give to the first inquirers; and it has shewn how necessary it is that the presence of the Teacher follow the distribution of Tracts and Books, for numbers came to have parts of them more fully explained.

On the whole, their reception among the Chinese, dwelling on *Ku-lang-su* during the time they have remained there, has been abundantly encouraging.

All 19th century European visitors to China had to satisfy the curiosity of the local people. One rumour that Sally Boone had to manage, by practical example, was removing her shoes to prove that she had five toes, rather than the one large one of popular rumour.⁶⁶

One of the most important developments, in the light of subsequent events, was the suggestion by "old" Wong, the caretaker, that his son Wong Kong Chai should be employed to look after the children and generally help Sally Boone with matters around the house. Chai had already mastered the basic Chinese school text, the "Three Character Classic" and William Boone decided that he would encourage Chai to complete his education. It was the quiet beginning to a life-long relationship between the two men.



The first British Colonial Chaplain in Hong Kong was the **Rev. Vincent Stanton**, appointed in 1843 although he had almost no experience as a clergyman.

His name highlights the close working relationship between the English and American Anglicans in China during Boone's era. In April 1842, the Foreign Missions Committee reported:

DONATION FOR THE CHINA MISSION. —The sum of one thousand dollars is this month acknowledged as received from England, principally from Mr. Vincent Stanton. Mr. S., who was three

66 Boone 1973, op cit, p. 94.

years in China, recently visited this country on his way to England, expecting to return to China after taking orders in the English Church. Such a testimony of confidence in the present efforts to introduce the Gospel into that country, from one who has been an eye witness, and for several months a captive⁶⁷ will confirm the urgent appeal of our missionary reiterated in the present number.⁶⁸

Stanton had offered to the CMS in 1836 but was too young for CMS to accept as a missionary and, in any case, was not then an ordained minister. He later wrote:

I was ordained by Bishop Blomfield, June 1842, to a London curacy, which I held for only 8 months, being appointed Colonial Chaplain of Hong Kong, January 1843.⁶⁹

In January 1847 *Spirit of Missions* reported the planning of the first permanent Anglican church in Hong Kong, and the first permanent Anglican cathedral in Asia. St. John's Church is now the



Cathedral of the Diocese of Hong Kong and the oldest Anglican church in East Asia replacing temporary structures. The first service in St. John's was held on 11 March 1849, six years after Stanton's arrival.⁷⁰ **St John's Cathedral, Hong Kong**, opened as an essentially expatriate church in 1849 replacing two temporary structures erected in the very early days of the British occupation.

Another historic and continuing contribution by Stanton to the Anglican Diocese of Victoria, Hong Kong was the opening of **St. Paul's School** in 1849 to teach English to boys who would become Christian teachers, catechists and clergymen. It opened with just nine students under a resident tutor, a Mr. Moncrieff. Stanton was the Principal but by the time of its official opening in 1851, the number of students had grown to 33. The school is closely linked to the Anglican Stewart family through two sons who escaped the massacre of their parents at Huashan on 1 August 1895.⁷¹

67 Vincent John Stanton was a 22 year old divinity student at Cambridge who accepted a position in 1838 as tutor to the family of a Mr. Turner in Macao. He remained in Macao after Turner died and his two sons returned to England. He conducted Anglican worship, although not a clergyman. He was "kidnapped and imprisoned by the Chinese in 1840." Sweeting, Anthony, *Education in Hong Kong: pre-1841 to 1941: Materials for a History of Education in Hong Kong*, (Hong Kong, Hong Kong University Press, 1990), p. 143. Stanton was apparently from a wealthy background and after his return to England in 1851 contributed over £6000 to the Church Missionary Society. He died 16 May 1891 at Nice. Online 1 January 2013 at—<http://if-chnf24.xanga.com/746882129/vincent-john-stanton/>

A full account of Stanton's kidnapping and its context: *The Chinese Recorder*, Vol IX No 4, August 1840, pp 234-240.

68 *Spirit of Missions*, Vol VII No 4, April 1842, pp 127-128. .

69 Endacott, George B. and Dorothy E. She, *The Diocese of Victoria, Hong Kong. A Hundred Years of Church History, 1849-1949*, (Hong Kong, Kelly and Walsh, 1949, for the Dean and Chapter of St. John's Cathedral), p. 20.

70 *Spirit of Missions*, Vol IX No 1, January 1844, p. 30. See online at 1 January 2012— <http://www.stjohnscathedral.org.hk/history.html>

71 Welch, Ian, (2000), The Flower Mountain murders: a "Missionary Case" data-base. Online 1 January 2013 at— <https://digitalcollections.anu.edu.au/handle/1885/7273>

The rest of the story goes a long way back in history, to the founding of S. Paul's College in HongKong, by the joint efforts of the first Colonial Chaplain, the Rev. Vincent Stanton, in 1845. He established an Anglo-Chinese School on the site with a view to securing a Chinese ministry for the conversion of China. When the first Bishop, the Rev. George Smith, was appointed, Vincent Stanton handed over to him the site. The original document ... states that it is his desire that the site should be used for a College "for the training of native clergy and teachers for the propagation of the gospel in China."⁷²

The Rev. George Smith of the Church Missionary Society (later the first Anglican Bishop of the Diocese of Victoria, Hong Kong) had argued against Hong Kong as an Anglican missionary centre. Smith was one of the first two CMS missionaries in China, arriving on 25 November 1844.⁷³ His record of a tour of China became a very influential in shaping British, and to a lesser extent, American views of Anglican missionary work in China.⁷⁴ Smith's argument against Hong Kong is presented in his own words.



The moral and social character of the Chinese population of Hongkong presents a disadvantage of a very different kind. While in the northern cities on the mainland of China daily intercourse may be held without restraint with the more respectable classes of native society, and a foreigner everywhere meets an intelligent and friendly population; at Hongkong, on the other hand, Missionaries may labour for years without being brought into personal communication with any Chinese, except such as are generally speaking, of the lowest character, and unlikely to exert a moral influence on their fellow-countrymen.⁷⁵

The **Rt. Rev. George Smith** was consecrated as **Bishop of Victoria** in London on 24 May 1849 and arrived in Hong Kong 27 March 1850. Bishop Smith preached his first sermon on 29 March, in

St. John's Cathedral.⁷⁶

Boone was the first and Smith the second bishop of the Anglican/Episcopal tradition in China. His consecration took place five years after the Rev. William Jones Boone was consecrated a Missionary Bishop for China on 24 October 1844. The two bishops developed a close personal and episcopal friendship grounded in similar theological and managerial ideas. Both favoured a united Anglican Church in China.

72 Rt. Rev. R. O. Hall's Account of the Confirmation and Ordination of Dr T C Chao, Sunday, 20th July, 1941, Saint Paul's College Chapel, Hong Kong, Compiled by Michael Poon (潘乃昭整理). Online 1 January 2013 at— <http://anglicanhistory.org/asia/skh/hall/ord1941.htm/> See also Stanton, Rev. Vincent, *Report of the Church of England Anglo-Chinese School in Hongkong*, c1850 (copy held in the Colonial Office Library, London), The publication is primarily a listing of subscribers.

73 George Smith, (bishop), online 1 January 2013 at— [http://en.wikipedia.org/wiki/George_Smith_\(bishop\)](http://en.wikipedia.org/wiki/George_Smith_(bishop)) See also — <http://www.bdconline.net/en/stories/s/smith-george.php>

74 Smith, George, *The Consular Cities of China*, London, Seeley, Burnside and Seeley, 1847). See discussion of Bishop Boone (Ch IX) and their visit to Shanghai (Ch X).

75 Endacott, op cit, pp 6-7. The extract was taken from Smith's, *Consular Cities*, noted above.

76 Smith's appointment was under Letters Patent of the British Crown and his ecclesiastical jurisdiction covered all British subjects in China. American Episcopalians were under the care of Bishop Boone, creating a divided Anglican episcopate in China.

