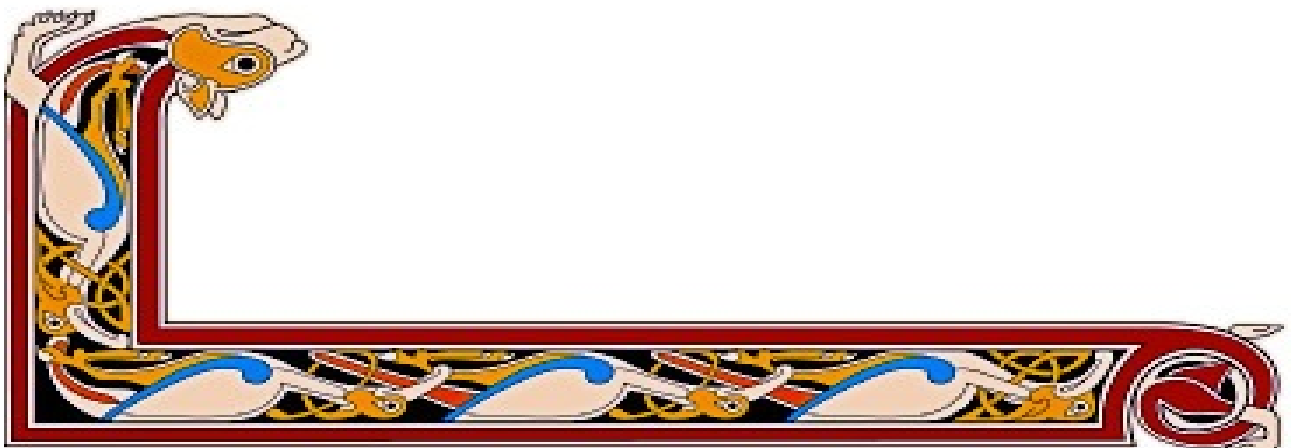


Part 6
BISHOP BOONE
1843-1844



Mrs. Boone's death and burial in Amoy on 31 August 1843, forced Boone to return to America to place his children, (Henry William and Mary Eliza) with their mother's family.¹ While in the United States Boone visited Episcopal parishes, diocesan gatherings and seminaries seeking financial support and missionaries for China. The following letter indicates the anxiety of the Foreign Committee over financial issues, wider concerns over the effectiveness and propriety of a mission in the Orthodox Church context and finally, awareness of the need to find additional men for China

1843, FEBRUARY 10, New York.

**Letter to Right Rev. W. R. Whittingham, D. D. Bp of Maryland.
Rev. J. W. Miles Proposed to assist Rev. William Boone, China.**

New York, February 10, 1843.

Rt. Rev. and Dear Sir,

Yours of the 2d, received on the 4th I find at the Office on my return to N.Y., and as I am just passing thro' on my way to Boston to meet engagements there, I will ... the attached account to subjoin a copy of my letter to Mr. Miles², which will lay the whole subject before you so far as the Committee and the Sec. are concerned and the facts involved will I trust, ... the proceedings to your judgement.

The following is extracted from the minutes of the last meeting of the Foreign Committee of the Board of Missions.

The letter of the Rev. J. W. Miles of S.C. dated 31st Oct. before reported coming under consideration it was on motion: *Resolved*. That in answering the letter of the Rev. Mr. Miles, the Secretary and General Agent be requested to inquire of him whether in the event of the Committee deeming it most eligible that he should become the associate of the Rev. Dr. Boone in China, he will be willing to accept of such an appointment.

In explanation of the above and in order to give you our views etc., I would remark:

1st. At the last meeting of the Committee, the Rev. Mr. Southgate was instructed to remove either to Mardin or Massoul and less men will be needed for that Mission in consequence of discontinuing the station at Constantinople.

2d. The embarrassed condition of our finances, will not permit us to think of enlarging our Mission to the Syrian Church, beyond the addition of two (possibly not more than one Missionary) to labor in connection with Mr. Southgate, and even this effort the Committee feel warranted in making only in view of the promise of funds for this purpose.

3d. Two gentlemen (applicants for the field) had been encouraged to make preparation to go on this Mission before the offer of your services was received, and the Committee consider as having a prior claim. At the best we cannot send but the two and may not be able to send but one.

4th. Very many of the chief contributors to Foreign Mission in the Church are anxious to extend our Missions to the Heathen particularly in Africa and China.

5th. Remarkable providential events call loudly on the Church to improve the present opportunity of enlarging our Mission in the latter country.

6th It is absolutely necessary that the Rev. Dr. Boone should have at least one collaborator as soon

1 *Chinese Repository*, Vol XI, September 1842, p 509; Williamson 1848, 233; Boone 1973, op cit, pp 97-98. Dean op cit, pp 201-202. The foreign cemetery in Amoy [Xiamen] was destroyed in 1957? apparently as a local Communist Party response to the British attack on Suez. No trace of it can now be seen.

2 Miles, Rev. James Warley, b. 24 November 1818, Orangeburg S.C. Dud 14 September 1875, Orangeburg. Educated at Waddle's Academy, Willington SC 1834-5; South Carolina College (now Univ of SC), 1845-37; Studied Law 1837-38. General Theological Seminary 1841, Missionary in Near East 1843-47. Minister in Charleston SC 1847-50. Professor College of Charleston 1850-54, 1866-71' Librarian College of Charleston 1856-63. Minister Diocese of S.C. 1871-75. Hein, David and Gardiner H. Shattuck, *The Episcopalians*, (New York, Church Publishing Inc, 2004). p. 251.

as possible.

7th. Embarrassed as our finances are, such is the interest in the latter Mission that we are assured from a responsible source that the means for the support of an additional Missionary will be provided as soon as an individual suitably qualified shall offer.

8th. We are induced to believe, Rev. Bro., that you are just the person to enter on this work. Your qualifications preeminently fit you for it and should you see your way clear before you, your coming forward at this time will be attended, we trust, with great accession of interest and zeal and liberality in relation to this most important mission.

These facts, Rev. Bro., are commended to your prayerful consideration. May the Divine Spirit direct you. The proposition is probably new to you—perhaps startling, it may not on that account be less providential. ...

A reply as early as you may feel authorized to make it will be gratifying to the Committee, a personal interview still more so. Should you come to the city, your please make my home your home while here (68 Jane St, Abington Square). In the event of your declining we may wish to invite candidates to offer for this field.

Sincerely yours in the best of bonds...

The above my Rt. Rev. friend is a literal copy of my letter to Mr. Miles. I would now add that a confidential communication has just been made to me by Mr. ..., one of the Members of the For. Ctee, to the effect that finances for the support of three additional missionaries to China will be provided to the extent of one half-yearly on condition that the remainder be pledged from other source sso as not to take from the general finance for this purpose. I was not permitted to ask any questions, nor must you as to the source from whence the above proposition comes. Is it not a cheering Providence? Can you aid us in this matter? If one or more could be obtained to pledge the requisite amount...³

By the time this letter was sent to the Bishop of Maryland the Rev. James Miles had been accepted for the Middle East Mission, as the following letter from Boone to Bishop Whittingham indicates.

1843, AUGUST, Alexandria Va.

Rev. William J. Boone.

Rt. Rev. and Dear Sir.

The Rev. Mr. Miles our missionary to Syria and myself, on our way to New York, propose with the divine permission to spend the next Sabbath the 27th inst in Baltimore. We wish to spend our time with the students at the Virginia Seminary until Saturday and proceed to Baltimroe on the evening train or cars.

We are both anxious to preach on the subject of our respective missions whenever opportunity may be afforded us.

I write however more especially to request, if it meets your convenience, that an opportunity may be afforded Mr. Miles for presenting his mission to one or two of our churches in Baltimore on Sunday next, as he expects to sail so soon that he will not probably be again in Baltimore.⁴

The *Spirit of Missions* subsequently published an account of the circumstances a missionary might expect to meet with in China.

3 Rev. James Cooke, Foreign Secretary, Bd of Missions, New York to Rt. Rev. W. R. Whittingham, Bishop of Maryland, Baltimore. Diocese of Maryland Archives.

4 Rev. William J. Hoone, Alexandria Va to Rt. Rev. W. R. Whittingham, Bishop of Maryland, Baltimore. Diocese of Maryland Archives.

1843, SEPTEMBER, New York, Boone and Missionaries in China.

As our mission to China is about to acquire new interest in the eyes of the Church, we condense, from the observations of a recent resident, the following view of the advantages and disadvantages which a missionary may expect to meet with in China.

In regard to the advantages, it may be observed:

1st That the hearts of all men are wrought upon by kind offices; and the Chinese seem to be peculiarly alive to the influence of these.

To present a little child with a tureen, or cash, (about the 40th part of one cent) or to allow a native to examine the texture of one's garments, are favors which never miss a large recognition, not only from parties indulged, but also from all bystanders. Popularity is of very easy purchase in China: a courteous smile, a look of complacency, will seldom fail to ensure a large stock of it. If a stranger enter one of their public assemblies, take a seat, and appear happy in his situation, every eye is directed towards him. "Here is a man from afar," they say, "who is pleased with us, and therefore we will overwhelm him with our admiration." A few acts of kindness would be a passport to the good will of the people. Among educated persons, this native kindness of disposition being ripened into what looks like a principle, prepares them for sympathizing with a foreigner, and, as a consequence, for holding a companionship with him. "As I lay upon my couch one day, suffering from pain and debility," writes Mr. Lay, "I said to a Chinese, who was looking at me with an air of concern, 'When I think of my wife and children, and then of my health, I am unhappy.'" "Fear not," said he, "a good man has nothing to fear." The man put himself upon a parity of condition the moment I asked for his sympathy, and uttered a comfortable truth in very good season. He was a heathen, and, I am sorry to add, died one.

2d. Among the Chinese there is a great readiness to respect literary attainments, and to honour those who possess them.

A knowledge of the written character by a foreigner, with an insight into the antiquarian lore of the country, will always bespeak their good opinion. And, as well instructed missionaries will be able, not only to communicate to them much of which they have heretofore been wholly ignorant, but to explain many things in native books, which are now but imperfectly understood, they will easily gain an ascendancy and a reputation which must be of great service in commending Christianity to their notice. "A native," says the late resident at Canton, Mr. Lay, "who had seen much of us, thought us *too well informed* to be mistaken in a point of faith, and therefore concluded that there must have been such a person as Jesus Christ." A Chinese not only admires whatever bears the stamp of learning, but is inclined, by the force of association, to regard virtuous conduct with a kind of veneration. This respect for whatever is benign and generous in human conduct is prompt and ever ready to show itself. He makes haste, as if to do a piece of justice to his own understanding, to let you see how well he can appreciate what is excellent. The late resident at Canton makes this strong statement: "If there be any country where, by his conversation, a missionary may hold forth and commend the word of life to the understandings of men, more successfully than any other, that country is China.

3d. Priests are common, as all the larger temples are provided with one or more of these functionaries; but they seem to be held in little estimation by the multitude. If the common people are in perplexity, they visit the temple, and induce the priests to ask the will of the gods concerning them, by a stipulated payment. These priests are very ignorant, and for that reason would be disqualified for exercising any influence prejudicial to the interests of Christianity; and, as the most stupid among the Chinese has a lively perception of his own interest, they would, without any reluctance, promote the introduction of the new religion, when they saw that wherever the missionaries were successful, the improvement of the poorer classes in their worldly condition was soon apparent.

4. In China, castes are unknown. Promotion is alien to all. In their dramatic spectacles, the natives are fond of exhibiting the history of some poor youth, who, by his merits, has ascended from the lowest depths of poverty and contempt to a station of honour and affluence. The great obstacle of castes, which thwarts the path of the missionary at every turn in India, has no existence in China.

II. In regard to the chief difficulties in the way of missionary labour in China, it may be observed:

1st. That the Chinese are lovers of pleasure, from the greatest to the least. They study ease and comfort in

a way that leaves them, as a nation, without a rival in the art of ministering to sensual gratification. The man who knows that to-morrow he shall smart under the lash of reproof, and cry like a penitent child for pardon, cannot resist the temptation of to-day, but barter his character, interest, and future peace, for a little present enjoyment.

2d. At a very early age, the love of money is implanted in his nature; indeed, one of the first lessons a mother teaches a child, is to hold out its hand for a bit of coin. Nothing is proof against a valuable consideration in China, if it be offered in due form, and at the right season. Many an officer has gained credit for being an honest man, because the bribe came too late, or he could make more by refusing it.

3d. But the greatest impediment will, perhaps, be found in a peculiar imbecility of mind—the genuine result of implicit obedience to the absolute will of one man. To be a Christian, requires resolution; for a man must take upon himself the hazard of deciding against the voice of the many. This is a practice to which a Chinese has never been accustomed. The authority of his ancestors, and the concurrent voices of his neighbours, are law with him, absolute and incontrovertible.

The missionary will at first have a hard task to persuade him to act upon the decision of his own mind. He will say, perhaps, "Your arguments, enforced by your wise and philanthropic life, I cannot gainsay; for my country's gods, which we sometimes honour, and sometimes despise, with all their childish rites, I will not plead a single apology; but what can a solitary individual do against the united sense of his kindred and friends? I believe that yours is the true religion, but I dare not embrace it.

Still, we may view this very peculiarity in a more encouraging light. This want of independence of thought, the source of so much hindrance at first, may in the sequel turn out to be, under God, a powerful means of success. "Let there be a few shocks, with here and there the hearings of an earthquake in public opinion, and the pulsations will spread far and wide, till the whole nation begins to tremble. Idolatry, which rests upon the entire or partial stagnation of the human intellect, will begin to totter, and Christianity be seen advancing to take its place, as if by some mighty but unseen movement. The Chinese will believe by tribes, by families, and by provinces, and the victory, so far as formal evidence goes, will be now on a sudden. "Eleven Chinese were lately baptized at Malacca," said an intelligent friend, "and this has created so great a sensation among the rest, that they are flocking to the chapel in great numbers. "A sheep, from its natural imbecility, is loth to venture upon a new course, but as soon as the example is set, the whole flock will follow without hesitation. When we look at India, with its one hundred millions, and then at China, with its three hundred and fifty millions, we may for a moment be tempted to say, "Who is sufficient for these things?" But let our missionaries go forward, strong in the Lord and in the power of His might. In the West, we become Christians, one by one; in the East, "a nation will be born in a day. " This has been the case in Polynesia. It is now the case in portions of India. We indulge the belief, that thus it will soon be in China, also.⁵

As the Rev. William Jones Boone travelled around the Eastern and Southern States of the United States, he transferred a stream of information to parishioners and communities about China, the Opium War, the Treaty of Nanking, the Treaty Ports and the sheer immensity of the missionary task. The Foreign Committee, despite years of financial problems and a reluctance of clergy to volunteer for missionary service, again sought to stir up enthusiasm for the work of Boone and attract new missionaries.

1843, OCTOBER, New York. **Foreign Missions Committee.**

The door of entrance into this empire, so long closed to all the efforts of the Christian world, has of late been so widely opened by a gracious Providence, and the encouragements to Missionary enterprise in this field are now so many and great, that the Foreign Committee feel loudly called upon to take prompt and energetic measures for the establishment of our China Mission upon a broad and liberal foundation.

We learn from Dr. Boone the following facts, which will afford to many of our readers perhaps more

5 *Spirit of Missions*, Vol VIII No 9, September 1843, 361-363.

definite ideas of the extent of the field which is now accessible than they have hitherto possessed. The five ports which are by the treaty thrown open to trade, and to the residence of foreigners of all nations, with their families, are Canton, Amoy, Fuh-chow-fu, Ningpo, and Shanghai. Canton is in about the 23^d degree of latitude, and is generally estimated to contain a million of inhabitants. Amoy is distant from Canton to the N. E. about 350 miles, and has a population of 130,000, with two very large cities of perhaps 500,000 inhabitants each in its immediate neighbourhood. Fuh-chow-fu [Fuzhou] is the capital of the Fuh-Keen [Fujian] province, it is situated on the Min river, which runs up into the Black Tea districts, and it is supposed by some that this port will become the great mart for the black teas of China. Its population is estimated by the Chinese at 5 or 600,000. It possesses in many respects great advantages as a Missionary station. It is distant from Amoy about 300 miles, and is higher up the coast. Ning-po, the next port to the northward, is described as one of the finest cities in the Empire. It is in the midst of the rich and populous silk districts, and is not far removed from the great porcelain manufactories. Its population is stated at 600,000. Shang-hai, the fifth and most northerly port, enjoys an easy communication with the Yang-tse-Kiang, (the "Child of the Ocean,") the great river of China, and with the grand canal.

At these several places, and the towns and villages immediately contiguous to them, the missionaries will have access to at least four or five millions of men; which, allowing a parish of 10,000 to each missionary, would afford immediate employment to 400 or 500 missionaries. This field must and will be occupied, and we are anxious that our beloved Church may bear its full share of the self-denials and labour, and of the glorious reward which will crown the cultivation of this field. We regard the events which have recently transpired in China as immensely the most important that have occurred in the generation in which we live, and this, whether we look at them in a political, commercial, or moral point of view. Politically, they have introduced one of the greatest nations of the world—hitherto secluded—into the society of nations. Commercially, they have opened a market for the clothing of millions of men. In the southern provinces of China there must be 150 millions of men who wear a coarse cotton fabric, like our common domestics, all the year round. It would require all New England to be converted into a Lowell to supply such a market, should the spinning jenny succeed "in putting down in China, as it has done every where else, the manufacture by hand. We say, then, that viewed politically and commercially, the recent treaty with China is the most important event which has occurred since the discovery of America, and as respects the moral interests of our race, we must go back to the Reformation for an event of equal interest and importance. When told that the population of China numbers 360 millions of immortal beings, the numbers so far exceed our usual calculations, that, to the minds of most persons, they convey no definite idea.

The following calculation may assist our readers in forming a more definite idea than they have hitherto had of the immensity of the work which devolves upon the Christian Church in bringing this people acquainted with the Gospel:-Should a missionary preach to a congregation of 5,000 hearers, and change this congregation every year, it would require 72,000 years for him to preach the Gospel to every one in China: and should he be so blessed as to become the instrument of the conversion of 1000 individuals annually, it would require 360,000 years for the conversion of the empire. From the shortness of human life, to render the conversion of China possible, the Gospel must be preached from hundreds of thousands of tongues, and the necessity of setting about this great work immediately, and of taking energetic and active measures for rearing, in the shortest space of time, an efficient Native Ministry, is apparent.

In view of these facts, the Committee desire to send out a strong and efficient body of men; and circumstances induce them to believe that their appeal to the Clergy, and to young men preparing for Holy Orders, will not be without a cheerful response. They have reason to hope that another year will find our missionary, who has so long waited with faith and patience for the opportunity of proclaiming the Gospel to China, living peaceably within its borders, received gladly by its people, cherished by its rulers, and accompanied and sustained in his endeavours by many faithful fellow-labourers in the work of the Ministry.

To carry out these plans, unusual demands must be made upon the liberality of the Church; and to bring out this liberality more information must be imparted, more zeal inspired, more—many more—congregations enlisted among the supporters of this noble work. As one of the surest means of effecting this, the Committee are of opinion that the Rev. Dr. Boone should remain for a season in (his country. They are of opinion that his presence is important, to aid in securing the cooperation of a well-qualified

corps of missionaries; to assist in the preparation of those candidates for orders who have offered, but of whose services, before their ordination, the Committee do not feel at liberty to avail themselves; and, by visiting the Churches as far as may be possible, to excite for the Mission an interest which is increased by personal intercourse with missionaries more than by any other means.

They entertain a sanguine expectation that the results of this temporary sojourn of Dr. Boone will be gratifying to all the friends of this most interesting Mission and not the least will be, under God, the re-establishment of the health of our missionary, a matter which, though never alluded to by Dr. Boone himself, the Committee feel bound to consider.

Moved by these considerations, the Foreign Committee, at a special meeting held 5th Sept., unanimously resolved "that it is expedient to defer the return of the Rev. Dr. Boone to China until the next year." At the instance of the Committee, Dr. Boone proposes to visit as many congregations as possible. We anticipate for him a cordial reception from Clergy and Laity, and for this Mission that zealous, energetic, and liberal support which it so richly merits, and which is demanded by the honour of the Church, the claims of perishing heathen, and the obligations of the blessed faith which we profess.⁶

To highlight the opportunities in China, the *Spirit of Missions* reported that the "mother" Church of England, through the Church Missionary Society, had received a grant from an individual of £6000 [close to \$US1 million today] to encourage a renewal of Anglican enthusiasm for a mission in China as a result of what foreign Christians universally saw as the "remarkable providential events of the last year."⁷

The Foreign Committee declared that contributions had been inadequate and that the Committee was "crippled" in its efforts.⁸ The Board recommended substantial reductions (25%) in the salaries of the Domestic and Foreign Secretaries and the Missionary Bishops. The Board expressed concerns that donors might assume that donations were not reaching the missions intended.⁹ By January 1844, the domestic mission was effectively bankrupt and the situation in the overseas missions almost as serious.¹⁰

Boone visited the dioceses of New York, New Jersey, North Carolina, South Carolina, Georgia, Alabama and Louisiana emphasising the educational core of his mission among a people with a long established literary culture and a profound respect for learning.¹¹ It needs to be kept in mind that his journeys, like those of Episcopal bishops and clergy generally, were made by boat and horse-drawn vehicles. It was said of the missionary bishops that they spent most of their time travelling. Wherever he went, Boone attracted good audiences and support for the mission in China.

1844, Rev. William Jones Boone, Sr. Boone in America.

(Boone) found that the people in general had an abysmal ignorance and many wrong ideas concerning China. He had a magnetic personality and spoke with clearness, earnestness, and sincerity. Often

6 *Spirit of Missions*, Vol VIII No 10, October 1843, pp 382-383.

7 *Spirit of Missions*, Vol VIII No 10, October 1843, pp 392.

8 *Spirit of Missions*, Vol VIII No 10, October 1843, pp 396.

9 *Spirit of Missions*, Vol VIII No 11, November 1843, p. 402. Americans can review this issue at <http://www.charitychoices.com/checkout.asp>

10 *Spirit of Missions*, Vol IX No 1, January 1844, p. 8.

11 *Spirit of Missions*, Vol VIII No 11, November 1843, p. 402.

illustrating his points with personal experiences and bits of Chinese wisdom and lore, he caught the interest of his audience and became a speaker much in demand...

I have lived only in south China...and cannot speak from experience of the north, but travelers have told of towering snowcapped mountains and vast plains where wheat and millet are grown, constituting the chief staples of diet for the people there. In the south we eat rice, as all good Southerners do, and the moist, warm, climate makes it possible to grow in addition tobacco, cotton, flax, oranges and many other kinds of fruit strange to us here in the United States. The people of the north are taller and, I am told, more dignified and slow. The Southerners are quick-tempered and venturesome. Since I was mainly engaged in the study of Chinese for the first four years, my contacts were mostly with the scholars who were my teachers. I gained a profound respect for the Chinese classics, for China is possessed with a rich heritage of noble literature. This has been locked away from the West, just as our knowledge has been inaccessible to them. But, my friends, the day of awakening and of exchange of friendship between our two nations has dawned. "God move sin a mysterious way his wonders to perform." **He has used the force of British arms to open the door which has been so tightly bolted against all of us.** I is the duty of the Christian church to carry to China the very best that we know, the knowledge of the love of the one true God and of his Son our Savior, Jesus Christ. Let light, the light of truth, shine in through the crack in Chian's door. God forbid that we of the West add to China's darkness through greed and unfair dealing, to which we are too prone.¹²

1844, MAY 14, Beaufort SC.

Rev. William Jones Boone, Sr.

The following letter received from the Rev. Dr. Boone, will be read with interest and gratification by the Church. We here have evidence that this important Mission is destined to find favor wherever its claims are fairly presented. In four places visited by this missionary, eleven hundred dollars were contributed, and pledges given to the amount of thirty-two hundred and fifty dollars [\$3250], for the education of children in the Mission Schools. May the noble liberality of the parish at Mobile stimulate other and wealthier congregations to similar acts, Dr. Boone writes from **Beaufort, S. C.**, under date of May 15th, 1844:

I embrace a hurried moment at my disposal to give you some account of my Western trip, and to send you the monies collected. I had the pleasure of accompanying Bishop Elliott as far as **Columbus, Ga.**, at which place we spent Good Friday and Easter. This congregation appeared to take a lively interest in the Mission to China, and were raising a liberal contribution when I left them. I have not seen their Rector since; he will forward the amount to the Treasurer. I obtained there a promise for the support of three children in our schools, which is seventy-five dollars a year, for ten years. I next went to **Mobile**, where I met with a cordial welcome from both pastor and people. This parish had recently contributed six hundred and seventy dollars towards the relief of the Domestic Committee, and with a view of making their contributions liberal when Mr. Harris visited them, the Rector had stated that there would be no other collection for Missions in (he church this year. This promise of course must be held sacred, and I proposed that as no collection could be made in the church, we should merely state after sermon, that if any persons felt desirous of aiding the Mission, they might send in their contributions to the Rector. This was done; and on Monday I received a note, of which the following is a copy:'

Please accept the enclosed three hundred and fifty dollars, for the Mission to China, to be used as follows, viz: Two hundred and fifty dollars for the education of a Chinese boy for the ministry, to be named " Henry," and one hundred dollars for the furtherance of the Mission as may seem to you best.

FROM A CHILD OF EPISCOPALIAN PARENTS.

This I regard as a noble instance of doing good in secret. May God grant that the youth to be educated may prove an able minister of the New Testament. Tuesday I went on to **New Orleans**. The Rector of Christ Church did not think it advisable to make a collection in aid of Missions. The voluntary contributions sent in were ninety-one dollars, and I received a promise of the support of two children, which ensures to the Mission five hundred dollars. I have strong hopes that before we sail, this congregation will contribute handsomely towards the passage-money and outfit of the Mission. At St. Paul's, which you know is a small parish, and in debt, a lively interest in the Mission was felt, and I

12 Boone, Muriel, *The Seed of the Church in China*, (Edinburgh, The Saint Andrew Press, 1975), pp 107-108.

received one hundred and sixty-eight dollars and fifty-six cents, which was very liberal under the circumstances of the case. Here, also, I obtained a promise for the support of two children for ten years. Upon my return to Mobile, I found the excellent Rector of Christ Church too sick to officiate, and I was prevailed upon to stay another Sunday in the parish. I received the warmest welcome again, and the most substantial proofs of their interest in the Mission. They gave me in all seven hundred and eighty-two dollars, and a promise for the support of six children for ten years, which is fifteen hundred dollars. When we remember that this parish had, not six weeks before, given the Domestic Secretary six hundred and seventy dollars, it certainly presents a case of Christian liberality which claims the admiration of the whole Church, and which may be held up as a model for imitation. The most gratifying part of it to me was the free and open-hearted liberality with which this very handsome amount was voluntarily contributed by individuals in sums of fifty, thirty, and twenty-five dollars, and I shall ever entertain a grateful and lively recollection of the kind hospitality and hearty God-speed I received from many warm Christian hearts in Mobile.

I am anxious just now to obtain, over and above the annual contribution from each church which may be considered their quota for the permanent support of a bishop and ten presbyters, a sum towards defraying the passage and outfit of our Mission, so that this expense may not leave the Committee in debt on our account after we have left these shores. I wish also to obtain from Sunday schools and individuals pledges for the support of one hundred boys and as many girls, at twenty-five dollars per annum, which will be five thousand dollars. I find that this method of seeking the good of the Chinese meets with favor everywhere.¹³

1843-1844

Foreign Missions Committee—Annual Report 1843-1844

The Annual Report of the Foreign Missions Committee for 1843-1844 praised Boone's deputational work in the first half of 1844 and the great financial success of his presentations.

The visit of the Rev. Dr. Boone to this country has greatly increased the interest felt in behalf of the Mission to China; God has opened the hearts of his people to pledge \$9000 per annum for the sustaining of its enlarged operations. He will soon return to his wide field, accompanied by several fellow-laborers, and our prayer is that both he and they may be long spared to work for Christ among the heathen, and be chosen instruments of Heaven in the diffusion of light and salvation, far and wide, among the perishing millions of that dark empire.¹⁴

Two months later the Foreign Committee was able to express a little more confidence in the China mission.

Active preparations are now in progress for the establishment of the Mission to China. The efforts of the Rev. Dr. Boone have been eminently successful in awakening interest and exciting liberality in its behalf. He is at present at the South. As shewing the reception he has met with, we take the liberty of extracting a few sentences from a private letter.

I have, "writes he," great cause for gratitude to God for the interest manifested in the Mission to China at that place (**Beaufort, S. C**¹⁵), and indeed at every place visited during the tour from which I have just returned.

The good people of Beaufort gave me for the Mission, during the delightful week I was permitted to spend with them, in cash, \$551 25, and pledges for \$750; that is, they promise to support twenty-seven children in our schools for ten years, at the rate of \$25 a year for each child, which is \$675 per annum for that length of time. I received a promise for the support of four children from one family; four persons

13 *Spirit of Missions*, Vol IX no 6, June 1844, pp 197-198.

14 *Spirit of Missions*, Vol IX No 7. July 1844, p. 231.

15 This is the parish in which Boone experienced his religious conversion and led to his decision to become an Episcopal clergyman. See earlier notes. The parish has retained its missionary enthusiasm and in 2011 conducted a parish visit to China in which it sought to encourage Chinese Christians. Online 1 January 2013 at—<http://www.sthelenas1712.org/index.php?page=mision-outreach>

pledge themselves for the support of two children each; the Sunday School supports two,—the boys a boy, and the girls n Chinese girl; and the remaining thirteen are to be supported by persons who pledge themselves for \$5 a year. When the size of this parish is taken into the account, this must be reckoned large-hearted Christian liberality in behalf of the Heathen. May the Lord abundantly reward them, and cause their example to draw forth many other congregations. My hopes for the China Mission were never brighter than at the present moment. I have no fears in respect to funds, our great want is men. May the Lord of the harvest call able and faithful laborers in due numbers into this immense portion of his vineyard.¹⁶

Boone's endless calls for new missionaries—consistently asking for ten ordained men—was never met. Three new men—see **1844, NOVEMBER 14**, New York below—were joined by three women appointed as missionary teachers. The Mission was now staffed by ten people but not the number of ministers needed.

1844, JUNE 14, Alexandria Va, Miss Lydia Mary Fay to Rev. P. P. Irving, Missionary Employment.

Alexandria, June 14th, '44

Rev. Mr. Irving,
Dear Sir,

I am informed that Dr. Boone on his return to China, intends to establish a school for the education of girls, and wishes several ladies to do out with him as Missionary Teachers. Feeling deeply the Church's responsibility to fill this great field with laborers, and knowing this responsibility can only be met by individual Christians consecrating themselves to the work, I am induced to offer myself to the Board of Missions and ask to be appointed as Missionary Teacher to China. If Mr. Irving desires any further expression of my feelings in regard to Missions, the motives which induce me to go, my fitness for the appointment etcetera, I will write again, or refer him to my Pastor, the Rev. C.B. Cana, rector of Christ Church Alexandria to whose care Mr. Irving will also please direct his answer. Very respectfully, L. Mary Fay.¹⁷

1844, JULY 3, Sino-American Treaty of Peace, Amity and Commerce, Wangxia Treaty.¹⁸

Traditional characters: 望厦條約; **Simplified:** 望厦条约; **pinyin:**
Wàngxià tiáoyuē.

The treaty was the basis of Bishop Boone's decision to base the American Episcopal Church Mission at Shanghai.

ART. 17.— Citizens of United States shall have privilege of obtaining sites for houses, places of business, hospitals, churches and cemeteries...

ART.18.— Citizens of the United States may employ teachers and may purchase books.

16 *Spirit of Missions*, Vol IX No 9, September 1844, p. 334.

17 Episcopal Church Archives, Austin, Texas. An overview of Mary Fay's life and work is at Welch, Ian, "Lydia Mary Fay and the American Church Mission in China," *International Bulletin of Missionary Research*, January 2012. Online at — <http://www.internationalbulletin.org/system/files/2012-01-033-welch.pdf>

There is more to this letter than is apparent. Fay and Dana had a deep romantic attachment. Note that Fay requests the response from the Secretary of the Foreign Missions Committee to be sent to Dana. Fay did not leave for China until 1850 following a series of letters to Dana in which it became obvious the romance had ended.

18 The text of the Wanghia Treaty is online — *New York Herald*, 17 November 1845. Prior to Article 18, it was illegal for educated men to teach foreigners Chinese.

**1844, JULY 20, Alexandria Va,
Rev. C. B. Dana to Rev. P. P. Irving,
Missionary Employment-Miss Lydia Mary Fay.**

Alexandria, July 20th 1844

Rev & Dear Sir,

At the request of Miss Lydia Mary Fay, I take this opportunity of expressing, as her pastor, my opinion of her qualifications for a Missionary teacher in China, for which office she has already become a candidate.

Miss Fay has been a member of my congregation for the last five years, and was confirmed here four years ago. She had previously been a communicant in a Presbyterian Church in Albany (from the minister of which she obtained a latter highly commendatory to me, before her confirmation,) three or four years. Her father being a Presbyterian she was educated in that church and that her mother and grandmother were Episcopalians. She has been, and is now, a governess in a highly respectable family here, and has proved herself to be quite a successful teacher. Of her piety I have no doubt. She is also amiable and kind in her deportment, and is much beloved by the family in which she resides. She is, I imagine, about 26 or 27 years of age, and has a more than ordinary facility for the acquisition of languages, of which she reads several. She is, I am told, a tolerably good Latin scholar, and has read the New Testament in Greek. My principal fear is, that she has not sufficient of firm health, to enable her to perform all the duty important to be performed by one who should fill the office to which she desires to be appointed. She is also perhaps, somewhat deficient in the sterner qualities and in decision of character, tho I do not mean that there is such a want of decision, or of stability of character, as would materially affect her usefulness. But, all things considered, her piety, her great interest in the cause of Missions, her attainments, amicable disposition, and experience as a teacher, I have no doubt that she would be a useful member of the China Mission, were she to receive the appointment, though she may not possess every desirable qualification.

Bishop Meade, who saw and conversed with Miss Fay during his recent visit here, and with others in whom he had confidence, who were well acquainted with her, desired me to say that he would have united with me in this communication and expression of opinion, but circumstances prevented him from writing, as he intended. I have thus endeavoured to give you a candid and unbiased opinion of the lady in question; and, praying that the Committee may be guided to make choices of the most fit persons for this interesting and important Mission of the Church.

I am, dear Sir, very sincerely and faithfully

Your friend and brother in Christ,

Rev. P P Irving

C. B. Dana

P.S. I have been requested by some of her friends in this place, where she resided for a number of years, to mention the name of Mrs Margaret A. Jackson, wife of the late Rev. William Jackson of Louisville, Ky, as a person eminently fitted for the duties of a Missionary in China. Her most intimate friends and correspondents here, are confident that she would cheerfully go. I am not well acquainted with her myself, but from what I do know, I have the highest opinion of her character and qualifications. She is said to be under 45 years of age, has a sound constitution, no children, and has always enjoyed good health.

Her age, experience, love of doing good, and great energy of character, promptness, sound judgment and ... the high estimation in which she is held by all who know here, would give to the community great confidence in the Mission Schools, in which I doubt not she would be eminently useful. Some of her friends think it would be of the greatest advantage to the Mission, as well justify the expense, were she to go for only a few years, until the schools were fairly in operation,

Her husband, as you are aware, was formerly Rector of St Stephens, in N.Y., and there are doubtless many in your city who can attest to her worth and qualifications for usefulness.

Her address, until the fall, is

“Mrs Margaret A. Jackson, care of E. Atwood Esq., Garrettsville, Fortage County, Ohio,

Yrs etc., C.B.D.¹⁹

1844, August, U.S.A.

Rev, William Jones Boone.

I have great gratitude to God for the interest manifested in the Mission to China at that place [Beaufort, South Carolina], and indeed at every place visited during the tour from which I have just returned.

The good people of Beaufort gave me for the Mission, during the delightful week I was permitted to spend with them, in cash, \$551.25, and pledges for \$6,750; that is, they promise to support twenty-seven children in our schools for ten years, at the rate of \$25 a year for each child, which is \$675 per annum for that length of time. I received a promise for the support of four children from one family; four persons pledge themselves for the support of two children each; the Sunday School supports two, the boys a boy, and the girls a Chinese girl; and the remaining thirteen are to be supported by persons who pledge themselves for \$25 a year. When the size of this parish is taken into the account, this must be reckoned large-hearted Christian liberality in behalf of the Heathen.

Added to these large outpourings of money from the South and it must be said that no part of the Church responded quite so heartily in proportion to its means as did the South there came a splendid response from the North. In particular from a steadfast friend came what was perhaps the most needed of all promises a promise to furnish one-half of the money needed to maintain three unmarried missionaries in China for three years. ... "We have the means;" they joyfully acclaimed, "and now may God send us the men!"²⁰

1844, OCTOBER 26, Philadelphia.

Consecration of Missionary Bishop in China.

Rt. Rev. William Jones Boone, Sr.

The mission journal contained a notice of that Bishop Boone would soon take up his episcopal functions in China along with new missionaries who had responded to his call during his many deputational visits.

The Rev. W. J. Boone, M. D., missionary to China, has continued his preparations for returning this fall to the field of labor to which he is appointed. He will (D.V.) be accompanied by the Rev. Messrs Syle, Woods, and Graham²¹; and by three ladies, who have received appointments as missionary teachers. The Mission will consist in all of ten persons. The interest of the Church in this Mission has been rapidly increasing with the growing acquaintance of the opportunity which it promises of extensive usefulness. The Committee hope that this Mission may not be permitted to depart without a Bishop at its head.²²

The Foreign Committee has moved beyond an expression of hope. The Board of the Foreign and Domestic Missionary Society has appointed a special committee chaired by the Rt. Rev. O. W. Doane, Bishop of New Jersey was already well advanced in developing an appointment for an American missionary bishop in China. The extensive report follows.

CONSECRATION OF MISSIONARY BISHOPS.

The last hours of the late Triennial Convention were occupied in one of the most important acts in which our Church in this country has ever been engaged,—the election of Foreign Missionary Bishops.

The journal of the Board of Missions, published in the preceding pages, will show the action of that body on this important subject. The recommendation therein adopted was followed by the nomination from the House of Bishops, and by the election of the House of Clerical and Lay Deputies, of the Rev. ALEXANDER GLENNIE, Rector of All Saints', Vaccamaw, South Carolina, to be a Foreign Missionary Bishop, to exercise Episcopal functions in the Missionary Stations of this Church on the Western Coast of Africa; **of the Rev. WILLIAM J. BOONE, M. D., to be a Missionary Bishop, to exercise Episcopal functions in Amoy,²³ and other parts of the Chinese Empire, as the Board of Missions may hereafter**

20 Gray, Arthur R., and Arthur M. Sherman, *The Story of the Church in China*, (New York, The Domestic and Foreign Missionary Society, 1913), pp 34-35.

21 *The Chinese Repository*, Vol XIV No 7, July 1845, p. 352. Woods and Graham and wives embark for Shanghai.

22 *Spirit of Missions*, Vol IX No 11, November 1844, p. 394.

23 *The Argus*, Melbourne, 25 July 1849, p. 2., reported: "The protestant episcopal church of America, has a

designate; of the REV. HORATIO SOUTHGATE, as a Foreign Missionary Bishop to exercise Episcopal functions as a Bishop of the Protestant Episcopal Church to the dominions and dependencies of the Sultan of Turkey.

On Saturday, the 26th October, the action of the Church in two of these cases was consummated by the consecration of the Rev. Dr. Boone for China, and the Rev. Mr. Southgate for Constantinople, the decision of the Rev. Mr. Glennie, owing to the distance of his place of residence, not having been yet received. A Missionary Bishop for the Domestic field of Arkansas was consecrated at the same time.

We extract from the pages of a Philadelphia journal the following account of this most interesting service:

The impressive Consecration Service of the Protestant Episcopal Church was repeated on Saturday morning, on the occasion of investing three of the Bishops elected on Tuesday last with the holy Episcopal office. At the time appointed, the Bishops entered the church from the vestry-room, in their Episcopal robes, and passed along the centre aisle to the chancel at the east end, in the following order:- Right Rev. P. Chase, D. D., of Illinois, Presiding Bishop; Right Rev. Wm. Meade, D. D., of Virginia; Right Rev. O. W. Doane, D. D., of New Jersey; Right Rev. J. H. Oley, D. D., of Tennessee; Right Rev. J. Kemper, D. D., of Indiana; Right Rev. L. Polk, D. D., of Louisiana; Right Rev. W. R. Whittingham, D. D., of Maryland; Right Rev. S. Elliott, D. D., of Georgia; Right Rev. A. Lee, D. D., of Delaware; Right Rev. J. Johns, D. D., Assistant Bishop of Virginia; and the Right Rev. J. P. K. Henshaw, D. D. of Rhode Island.

The Bishops elect followed in their rochets, with Presbyters carrying their Episcopal robes; and a long line of the clergy succeeded, among whom were the Rev. Dr. Wainwright, Secretary; and the Rev. Wm. H. Odenheimer, Assistant Secretary of the House of Bishops. The Bishops took their seat within the chancel, and the Bishops elect, the Secretaries, and the Presbyters, were seated without the chancel.

Morning Prayers were then read by the Rev. Dr. Dorr, of Christ Church, assisted by the Rev. Dr. Clay, of Gloria Dei Church. During the service, the Laudate Dominum, the Jubilate Deo, and the Te Deum Laudamus, were brilliantly executed by the choir. Four verses of the 122d Psalm, and the beautiful hymn of Bishop Heber, "From Greenland's Icy Mountains," were also sung in the same superior style. The Ante-Communion Service was read by Bishop Kemper, the Collect by Bishop Chase, the Epistle by Bishop Lee, the Gospel and the Litany by Bishop Henshaw.

The sermon was a beautiful and most appropriate one, delivered by the Right Rev. Stephen Elliott, D. D., of Georgia, from the following text:

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes;

For thou shall break forth on the right band and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.— Isaiah, liv., 2, 3.

The Bishops-elect were then brought forward. The Rev. Dr. Boone, Bishop to Amoy, and other parts of China, was presented by Bishops Mead and Elliott; the Rev. Dr. Freeman, Bishop to Arkansas, the Indian Territory and Texas, was presented by Bishops Otey and Polk; the Rev. Horatio Southgate, Bishop to the dominions of the Sultan of Turkey, was presented by Bishops Doane and Whittingham.

The proceedings of the House of Bishops, relative to the nomination of the Bishops elect, were then read by the Rev. Dr. Wainwright, and the certificates of election of the House of Clerical and Lay Delegates, by the Rev. Wm. H. Odenheimer.

The solemn form of queries, preparatory to the consecration, was then put by the Presiding Bishop, after which the Bishops elect were clothed in the Episcopal robes, and the consecration or laying on of hands concluded that portion of the service. Bishop Henshaw read a letter of fatherly advice and counsel, addressed to the Bishop to China, signed by all the Bishops present at the consecration. The Holy Communion was then administered, first to the Bishops, then to the Clergy and the congregation, by

missionary bishop (Dr. W, J, Boone) in China, who is styled "Bishop of Amoy," Same item appeared in *Launceston Examiner*, Tasmania, 28 July 1849. The reprinting of items from mainland newspapers in Tasmania was normal practice in the 19th century. The term Protestant Episcopal Church was widely used to describe the United Church of England and Ireland in Australia now known as the Anglican Church of Australia. The Queen of England is the "Supreme Governor" of the Church of England but has no such status in the Anglican Church of Australia.

Bishop Chase, assisted by the other Bishops present. After this, the Benediction was pronounced by the presiding Bishop, and then the assembly dispersed.

**Extracts from the Address of the House of Bishops
to the Right Reverend the Missionary Bishop to China,
delivered after his consecration, on 20th October.**

Philadelphia, U. S. A., October, 1844.

Rt. Rev. W. J. BOONE—Dear Brother, The heathen land which is to be the seat of your Episcopate, comprises one-third or more of the population of the globe. Its inhabitants, though to some good decree enlightened and civilized, are nevertheless, ignorant of the true God, and of the only way of salvation which He has provided and revealed for fallen man. Among those benighted and idolatrous millions, perishing in ignorance and sin, you and your fellow missionaries must *shine as lights in a dark place*. You are the representatives and ambassadors of Christ, epistles of recommendation in the Holy religion which you profess and preach. They will form their opinion of the Gospel from its practical influence upon your characters and lives. Earnestly, then, would we exhort you to live near to God. Cultivate assiduously all the graces and virtues of the Gospel; abound in acts of devotion and benevolence; and so let your light shine before the Heathen, that they, seeing your good works, may glorify your Father who is in heaven

In the performance of your Episcopal and ministerial duties, you will, of course, keep in mind the solemn promise and oath which you made at your consecration: and administer the word, and sacraments, and discipline, as Christ hath commanded and this Church hath received the same. You can have no better guide in the prosecution of your important work, than the example of the Apostles in their early efforts to establish the Church among the Gentiles. They went forth, and the Lord went with them, accompanying their words with signs following. They carried the Gospel from city to city—from province to province—till the banner of the Cross waved in triumph upon the proud palaces of the Ciesars. Your first duty will be to imbibe the spirit, and walk in the footsteps of the blessed Apostles—even as you bear the same commission. And though you may not hope for a success equal to that which crowned their efforts in an age of miracles, yet, by the blessing of God's grace, souls may be saved and churches planted through your instrumentality.

One important means of extending the influence of the Gospel in a Heathen land, is the establishment of schools, in which its hallowed principles may be sowed in infant minds, and generations be trained up in the knowledge of its saving doctrines and hallowed precepts. To this important work we are glad to find your attention has been turned; and we trust that (lie funds which benevolent Christians have pledged for the purpose, will enable you to establish Christian seminaries which will prove radiating points of spiritual illumination in that dark land, and afford many blessed illustrations of that inspired proverb, "train up a child in the way he should go, and when he is old he will not depart from it." Thus may many of the offspring of Heathen parents be brought to Him, who said "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.

But let the words of the original commission be ever impressed upon your mind, as of paramount importance: "Go ye into all the world, and preach the Gospel to every creature; baptizing them in the name of the Father, the Son, and of the Holy Ghost." **The preaching of the word is God's great ordinance for the conversion of men. When they receive the word in the love of it, then are they prepared for union,** [An example of the principle of evangelisation followed by organisation discussed earlier] **through the sacraments, with the Church of Christ, with which the covenant is made, and to whose faithful members all its promises are assured.**

As a Bishop of this Church, all its missionaries who will accompany you to China, and others who may be hereafter sent into that wide field of evangelical labor, will be *subject to your spiritual jurisdiction and control*. We trust that you will exercise affectionate watchfulness, and fatherly government over them. That you will aid and encourage them in their arduous and necessarily protracted efforts to surmount the obstacles connected with acquiring a knowledge of the most difficult language upon earth. Incite them by instruction and example, to high attainments in personal holiness, and to zealous energy and unwearied perseverance in their Master's work.

We may be assured that it is not the purpose of Him who "so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish but have everlasting life," to exclude one third of the human race from the proffered blessings of redemption. For them the Saviour died. To

them he has commanded that the glad tidings of salvation shall be proclaimed. Their hearts, like those of other men, are in the hands of Him who can turn them unto Himself, as the rivers of water are turned. Guilty, idolatrous, polluted as they are, yet, like other heathen, they may be "washed and justified and sanctified in the name of the Lord Jesus, and by the Spirit of our God.

Go then, beloved brother, and, with your faithful hand of associates, claim the perishing millions of China, as a part of the purchased inheritance of the Son of God! Go,—proclaim in their ears the joyful tidings of redeeming love! Exhort them to turn from dumb idols to the service of the living God! Directing their attention to the bleeding victim of the Cross, say, "Behold the Lamb of God which taketh away the sin of the world!" Shrink not from the self-denial and sacrifices connected with your work; but be cheered by the constraining love of him who submitted to "agony and bloody sweat—to the cross and passion," for your sake. Be not discouraged by the power of long established idolatry find the obstinate wickedness of the heathen. For, "greater is He that is in us, than they that are in the world." Go with holy confidence in him who hath said, "My grace shall be sufficient for thee:" and "Lo! I am with you always, even unto the end of the world." Providence hath wonderfully opened that dark land for the reception of the light of truth and the means of grace. It speaks to us in a language not to be misunderstood,—saying, "Go in and possess the land, and subdue its inhabitants to the obedience of faith!" We hope, in your annual reports to the Board of Missions, and in your triennial reports to the General Convention, to receive cheering tidings that you labor with encouragement and success. Thus a reaction will be produced, quickening the faith and increasing the liberality of the Church at home. Our love and our prayers will attend you. Thousands of Christian hearts in this land will remember you and your fellow laborers in their petitions to the Throne of Grace. May the Lord preserve you in your passage over the mighty waters! May He open to you a wide field of usefulness in the dark land whither you go! May He accompany your labors by the blessing of the Holy Ghost! May He make you an instrument of planting and gathering a Church in which He will delight to dwell; where many will be brought to the laver of regeneration, the laying on of hands, and the supper of the Lord! And, in the great day, when all must give an account of their stewardship, may you approach the throne, surrounded by multitudes saved through your instrumentality, and say, "Here am I, Lord, and the children whom thou hast given me.

And now, brother beloved in Christ, we bid you and the youthful ministers of Christ who accompany you in your mission to the heathen, an affectionate farewell! We charge you before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, preach the word—be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine: and, when the chief Shepherd shall appear, may you receive a crown of glory which fadeth not away. Your faithful brethren in Christ Jesus.

TO THE CLERGY AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

The FOREIGN COMMITTEE of the Board of Missions are under (the necessity of inviting the attention of the Church to the wants of this department of our Missions.

A large Mission is about to sail for CHINA; an addition to the Mission in AFRICA is also ready to embark; and a very considerable increase to the expenses of the Mission at CONSTANTINOPLE has also been directed by the Board at its late triennial meeting; while the appointment of three Foreign Missionary Bishops will also call for larger appropriations.

The Committee have now but \$2900 in the treasury; and need \$10,000 to meet the claims which will be made upon it in the course of the next sixty days.

They therefore most respectfully, but earnestly, ask of the members of the Church to come promptly to their aid, lest, at the very moment when the most solemn pledge to the Missionary work has been given to the Christian world by the Church in General Convention assembled, she should be subjected to the painful mortification of a failure in meeting her engagements.

The Foreign Committee, heretofore, have had only to make their wants known to receive the support of the Church; and the increase of their funds during the last three years, (the receipts exceeding by more than \$20,000 the contributions of the previous three years,) encourages them in the belief that their hands will be strengthened, and their wants supplied in this present emergency.

The Church has now solemnly pledged herself to the work of Foreign Missions. May the God of grace animate her members to a zealous, liberal, and per-severing support of that which is so auspiciously

begun! By order of the Foreign Committee,
New-York, Oct. 29, 1844.

Pierre P. Irving, Sec'y.

Extract from the Minutes of the Foreign Committee.

MISSIONARY ROOMS, NEW-YORK, OCT'R 30, 1844.

Present—The Rt. Rev. the Bishop of New-Jersey in the chair; the Rt. Rev. the Bishops of the North-Western diocese, Maryland, Delaware; the Missionary Bishop to China; the Missionary Bishop to Constantinople; the Rev. Dr. Milnor, the Rev. Dr. Turner, the Rev. Mr. Bedell, Mr. De Peyster, Mr. Mintum, Mr. Winston, the Treasurer, and the Secretary.

On motion, it was unanimously—Resolved, That in view of the present emergency, the BISHOPS OF THE CHURCH be earnestly requested to bring before the clergy of their respective dioceses the necessities of the Foreign Committee, and the importance of immediate efforts to replenish their exhausted treasury.

A true extract from the Minutes.

PIERRE P. IRVING, Secretary.

Editors of Church Periodicals will confer a favor by giving the above circular and resolution an early insertion.²⁴

In the next issue of Spirit of Missions, the sermon preached at the consecration service by Boone's close friend, the Bishop of Georgia, the Rt. Rev. Stephen Elliott, Jr., was published in full.

SERMON



Preached in St. Peter's Church, Philadelphia, on Saturday, Oct. 26th, 1844, on occasion of the Consecration of WILLIAM J. BOONE, M. D., Missionary Bishop to China; GEORGE W. FREEMAN, D. D., Missionary Bishop of Arkansas, having provisional charge of Texas; and HORATIO SOUTHGATE, A. M., Missionary Bishop in the Dependencies of the Sultan of Turkey. By the **Right Rev. STEPHEN ELLIOTT, JR.**, D. D., Bishop of the Diocese of Georgia.

ISAIAH, chapter liv. verses 2, 3.

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations:
spare not, lengthen thy cords, and strengthen thy stakes;
For thou shall break forth on the right band and on the left,
and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

THERE are periods in the history of the Church of Christ, when its members are permitted to enjoy an antepast of the rest which remaineth for the people of God, and to cherish within the privacy of their own bosoms the truths and comforts of Christianity. During such seasons, the duties of Christians are few and plain, involving no more responsibility than is circumscribed within a very narrow sphere—demanding no more special effort than is wanting to maintain the worship of God in its heaven-descended purity. — Again are there periods when there seems to be no rest for the Christian—no rest in the sense of a mere quiet, sluggish enjoyment of his religion—when every thing is in agitation, and the heavens, and the earth, and the sea, and the dry land appear to be shaken—when the blasts of the trumpet of the Lord are heard above the tumult, summoning the hosts of his elect to mighty effort and entire devotedness. Amid such holy excitement, Christians cannot be, without sin, the mere passive recipients of grace; they must awake out of sleep; they must cast off the works of darkness, and put upon them the armor of light; they must string their energies to do and to suffer for the Lord's sake—to do, to the utmost limit of the gifts wherewith the Lord has endowed them—to suffer, if needs be, even unto blood.

Upon such a period of agitation have we, my beloved hearers, been cast. At no time in the history of our Church, have more gracious opportunities been afforded her of fulfilling her divine appointment, while the natural means by which the Providence of God has produced those opportunities—the activity of reason—the progress of science—the restlessness of society, have encompassed her with temptations and with dangers. Both these conditions of things involve her ministers and her people in great responsibilities, and sin will lie at the door, unless they are met in the spirit in which Christ's people should meet both duties and dangers. Let us consider such of these as belong to the special occasion upon

which we are assembled, and may the Holy Ghost preside over this solemn scene, and seal with his baptism of fire our obedience to the parting commandment of Christ, "Go ye into all the world, and preach the Gospel to every creature."

In whatever direction we turn the eye of faith, there spreads away an ample and an open field, wherein it is our duty and our privilege to scatter seeds of truth and blessedness. It is not easy to decide whether the call is louder, or the prospect fairer, for the Church in her Foreign or Domestic scenes of labor. If, in *the one*, the ancient Churches of Greece and the lesser Asia' seem ripe for the infusion of a purer spirit into their corrupted state, and for the abscission of superstitions that have crept over, and are crumbling their foundation of rock; in *the other*, the modern heresies which have sprung up in such luxuriance in our New World—rivalling in their rankness and rapidity of growth the vegetation which surrounds them—demand instant opposition, exposure, and destruction. If, in *the one*, the gates of a mighty empire, which have been locked and double-locked for ages, have been thrown wide open for the reception of the truth as it is in Jesus, and hundreds of millions of Heathen are awaiting the feet of those who bring glad tidings of great joy; in *the other*, multitudes of *red men*—the [Greek text] of the land which we have wrested to our own use—the remnants of the nations that once roamed, free and unlicensed as their native air, over our national domain, are stretching forth their hands, if haply they may find the Lord, and receive with him the arts of peace, the comforts of life, and the hopes of immortality. If, in *the one*, Africa, weeping over her wrongs, and mourning her doom of darkness and of desolation, supplicates that light may be poured in upon her barbarism and idolatry; in *the other*, her own children, those that have reaped down our fields, are crying for priests whose lips keep knowledge, at whose mouth they may seek the law, and their cries are entered into the ears of the Lord God of Sabaoth. We are in a strait betwixt two, and how shall we decide our duty? By not deciding between them, but by determining, each for himself, that so far as God will hear his prayer and help his efforts, his voice of cheering to the Church shall be, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

This is the only language that will suit the emergency; for God has manifestly spread forth all this work before the Church, that she may declare his glory to the nations. No part of it must be neglected; and thanks be to God, the Church has just determined, in solemn assembly, that no part of it shall be neglected. This day's work is the exhibition of the measure of her faith—the solemn assumption of the position which, by the help of her covenant God, she intends to maintain before men and angels. And how sublime that position! But yesterday cast forth, a callow, unfledged thing, from her parent nest, today she spreads the wings of faith and hope over four continents. But yesterday, and she herself was struggling for life in a world that frowned upon her, and cast out her name as evil, and today, in the very spirit of her divine Master, is she covering with the mantle of her charity the desolate and the perishing of the earth, and imparting to them the warmth and the vitality of her own life blood. But yesterday that she received the fulness of her divine commission from the compassionate kindness of her Mother Church, and today she more than recompenses all that love by taking her station side by side with that venerable mother, to battle for the faith once delivered to the saints. But yesterday, and none so poor to do her reverence, now—a generation has scarce passed away—thousands of noble hearts will turn to her from isles and continents, and bow before her for having dared, first and foremost in these degenerate times, to send the light and life of Christianity, in the fulness of its power, and in the integrity of its order, to the Heathen nations of the world.

Since our existence as a Church, we have been permitted to witness no such exhibition of faith as that which now engages our attention. And if faith be the principle of the Church's growth, and the measure of the Church's strength, then will this day ever constitute an epoch in the Church's history! What England in the fulness of her power, in the immensity of her resources, in the depth of her piety, has just begun to do for her own children, we are bold to imitate, not for our own children, but for the children of our Heavenly Father, of whatever blood and whatever lineage! Catching from her the noble spirit that has marked her recent efforts, or rather, I should say, drinking with her at the same fountain of divine inspiration, we have hastened to obey the injunction of our Lord and the practice of the apostles, and send forth men, full, as we trust, of faith and of the Holy Ghost, confiding to them all the powers which our Lord has confided to us, that they may lack nothing which we can confer upon them of authority, or grace, or blessing. We lay our hands upon them and separate them for the work whereunto the Holy Ghost has called them, in full confidence that Christ will sustain us in our efforts, and bless them in their

labors—that he will furnish his Church with an abundance of treasure out of the self-denial of his faithful people, and fulfil to the ministry of his word his gracious promise of being with them always to the end of the world! Had reason, with her cold calculating spirit, been permitted to shape our counsels—reason, which narrows everything to the sphere of sense and sight—we might have hesitated about the mighty labors to which we have pledged the Church; but faith was our instrument of vision—faith, which keeps before her eye one single object, the command of her divine Lord, and in obeying that, embraces things not seen, and realizes the visions of hope. Under her guidance, we commission these our brethren to take possession of the kingdoms of this world, assured that they will one day become the kingdoms of Christ. We send them forth armed only with the Cross of Christ and the foolishness of preaching, satisfied that they will vanquish the philosophy, and subdue the feelings of man. We look not at the human strength which is behind us; we reckon not the hosts, nor the might, nor the associations that are before us. Our power depends not on the one, nor is our courage daunted by the other. Our trust is in the arm of the Lord, and we see as the prophet's servant did when his eyes were opened—not chariots and horses of fire—but what is mightier than all chariots and all horses, the fire of the Holy Ghost, ready to go forth with the ministers of the Lord, and with the truth of his Christ.

Nor can I think that we have entered rashly into a position which might have been more advantageously occupied by another branch of the Church of Christ. It seems as if God, in his wise providence, has cast upon England and these United States the conversion of the world. None other of the civilized nations of the earth are in a condition to take any larger part in this glorious enterprise. Some are hindered by position, having but little maritime connection with the rest of the world, and lacking the missionary zeal which would lead them to seek it. Others are disabled by the withering blight of rationalism, from doing more than preserving alive upon their own altars the light of Gospel truth. Others, again, are overlaid by superstition and idolatry, and, in their Missionary ardor, are disseminating falsehood instead of truth,—are dealing out death instead of imparting life. With the English and American Churches alone are found those gifts of nature and of grace, which make them proper, through the grace of God, to enter with hope and confidence upon the evangelizing of the world. Embodying in their Liturgies and formularies, plainly and fully, the truths of the Gospel—preserving almost every thing of primitive practice which was worth preserving, and retaining very little, if any, of its corruptions—organized upon the closest model of the apostolic times—hindered, especially among us, by very few restraints upon religious action, we have been evidently set apart for the Missionary work. And the enterprise of these nations and their commercial connections, and the roving spirit of their people, and the rapid growth of both governments, all indicate that God is preserving them, and building us up for this very end of spreading his Gospel among the nations of the earth. And, besides all this, a common lineage, and a common language, and a common faith, and a common commission, point us to the division of this work without any rivalry, save the generous one of spreading the truth—without any jealousy, save a holy jealousy for Zion and for Jerusalem. Wherever our Missionaries meet, it will be as brother meeting brother—souls, united by the one Lord, one faith, one baptism, one God and Father of all, will go out to each other in sweet communion; and the Church will find that there is in her a stronger bond than that of interest or nature—the bond of a holy faith and a divine charity.

And just as clearly as God has marked out these two nations for the conversion of the world, does he seem to have overruled their policy in such a manner as to give the fullest scope to that particular form of ecclesiastical organization which has grown up in each. An establishment, connected so strictly with its government as is the English Church, could not move, in its integrity as a Church, upon the great Mahometan or Heathen empires, without at once exciting political jealousy. Her bishops and ecclesiastics would be looked upon with a more suspicious eye even than those of Rome, inasmuch as her power is infinitely greater, and the claims of Rome are spiritual rather than temporal. Wonderfully, therefore, has it been arranged of God, that the English Government should have steadily pursued for ages a commercial system which has led her to plant and cherish colonies in many islands and on every continent. Empires have grown up around her emigrants in almost every quarter of the globe, and hundreds of millions of heathen—nearly one-third of the world's population—are linked directly with her, as subjects or dependents. Upon these and over these can her establishment have full dominion, and to feed these growing empires with the bread of life, to pour in light upon the barbarism which surrounds her and belongs to her, will call for all her energies and absorb all her resources. She cannot, for centuries to come, do more—if she can do that, it will be a mighty work—than satisfy the cries of her own children and the necessities of her actual dependents. The Heathen world, so far as it lies 'disconnected from her gigantic embrace, and the great empires of Western Asia, are cast upon us for the knowledge of the Lord.

We must answer their demand for the Gospel, or it will be answered from papal Rome, and Christianity will mourn and perish in the house of its friends. While England has opened China, she cannot fill it—nay, for the reason given just now, she cannot touch it in her ecclesiastical integrity. Besides, her India empire, her African colonies, her island continents, her red and black subjects of British America, would feel that every pound and every missionary that was turned towards the Heathen, was so much taken from them. What are three bishops, with perhaps as many hundred clergymen, among the many, many millions of Hindostan? What is a single bishop for such a world as Australia? or such an island as New Zealand? And see what a boundless field spreads a way north of the Canadas to the Frozen Ocean, covered with her Indian subjects. No, we cannot and we must not hope that England can do and will do every thing. She will do the part which God has allotted to her, evangelize her empire colonies, and rejoice that we are in a condition, from our unshackled ecclesiastical arrangements, from the anti-colonial, and peaceful policy of the government under which we live, to make up what is lacking of her ability. She will rejoice that our bishops can go, simply as heralds of the Cross, representing nothing but the body of Christ, seeking no foothold upon the soil, asking for no privileges save those of scattering the seeds of truth, and preaching the unsearchable riches of Christ.

Having determined this point, it is very striking, and more I think than accidental, that the Church, in this her first full developement [*sic*] of her Missionary work, should have given pledge, as it were, that she intends, God helping her, to plant the truth, to revive the truth, and to preserve the truth. In this relation do the countries to which our brethren are now devoting themselves for life, stand to the truth, and it is difficult to estimate which is the most interesting, which is the most important. While the mystery which has hung forages over China; while the immensity of her domain and the vastness of her population; while the high civilization she has attained, and the ethical institutions under which she has outlived the rise and fall of many empires and many religions, invest her with a greatness which overpowers the mind, and staggers the conception, the feelings of the Christian turn with a deeper yearning to the land hallowed by the presence of his Saviour, and the Churches planted by the zeal and watered with the blood of the Apostles. If faith animates him to lift up Christ as an ensign for the millions of China, and look forward to the time when souls shall have been attracted by its mysterious influence, and nations shall have been born in a day, love turns his heart to the remnants of apostolic glory which still linger with the Churches of the East; and he burns to light once more upon their corrupted altars the fire of apostolic truth, and in its blaze see Islamism crumble to its ruin! With both is the charm of antiquity—both have been the cradles of the world; but while the one has ever cradled error, the other has cradled all the truth which God has sent upon the earth. How glorious, to grapple at the same moment in the faith of Christ, with aged, hoary, deep-rooted error, and tear it from its vast foundations, and build up equally aged truth out of the ruins and corruptions of the present! With the destruction of the one, shall innumerable souls be rescued from the condemnation of the wicked; with the purification of the other, shall come the latter-day glory, the glory of an universal Church, having one Lord, one faith, one baptism, one God and Father of all.

In strong contrast with these fields of foreign labor, yet equally interesting and equally important stands out the scene of labor of our Domestic Missionary bishop. But neither its interest nor its importance belong to the present, nor yet have they any connection with the past; it is in the future that they lie,—it is through a vista of years that they must be viewed and calculated! Could the Churchmen of a generation back, rise from their graves and look upon the country which they scorned and neglected, how bitter would be their sorrow, how deep their repentance! It would be hard for them to recognize in the teeming valley of the Mississippi, with its powerful States, and its swelling population, and its abounding wealth, the far off land which they deemed it visionary to contemplate, and fanaticism to evangelize. It would amaze them to behold eight bishops clustering around that missionary whom they then deemed an enthusiast, for turning his thoughts, and his prayers, and his footsteps westward,—looking up to him as their presiding father, as their pioneer and their guide to the dioceses over which they rule,—dioceses whose very names would strike upon their ears as novel and unnatural! Could they speak to us, how anxiously would they exhort us, how earnestly would they pray us, as we loved our Church,—as we loved our country,—as we loved our homes and firesides,—as we loved the name of Christ,—not to be to that rising world the cruel stepmother which the Church of their day had proved herself. They would tell us to measure the future by the past, and in that virgin valley to behold the mistress of this western world. They would bid us watch the rolling tide of population bearing on its bosom the bold and the enterprising and the reckless of every nation, and commingling them into one mass of vigorous thought and irresistible energy, and calculate its power for good or evil to all futurity.

They would warn us to ponder upon the reflex influence which must flow back from this seat of political dominion upon the institutions of the East, strengthening their moral power and preserving their religious character, or else corrupting, debasing, and overthrowing them. They would bid us meditate upon the relation this ever-swelling mass of thinking, reasoning, moving creatures must have upon the Church of Christ and the condition of his kingdom, and awake to duty, to zeal, to self-denial, to self-devotedness.

Let not, my beloved hearers, these words of warning fall dead upon your ears because they are imaginary,—because our venerable fathers rise not from their graves and speak them in your ears. They are the words of soberness and truth. Imagination cannot conceive, nor can language describe the war of intellect, the conflict of opinion, the struggle of mind with mind, and of soul with soul, which is to be waged upon the battlefield of the West. Already are sown broadcast the seeds of infidelity and mischief, and nothing can control them but the Gospel in its power and in its unity. The strange and ominous cloud of Mormonism, with its religious and political elements, all foreboding mischief, not only to our creeds, but to our liberties—an imposture strangely enough foretold by Southey as most likely to arise just where it has done, and to find fuel for its flame among the roaming and churchless emigrants of the West—is a dark foreshadowing of what we may anticipate, when these elements of Atheism, and unbelief, and vice, and superstition shall have been permitted—if they are permitted, which God forefend—to ferment and corrupt; and they cannot be met with any success, save by the Church, for that is the only faithful body which goes forth in unbroken phalanx, itself freed from the evils of disruption and separation. Strain every nerve then, Churchmen, to multiply bishops, clergy, colleges, seminaries, churches in the West, for upon your present action may depend the future fate of country, church, religion, in this land.

How wonderful is the adaptation of the Gospel to every condition of human nature! How mysterious that the same remedy may be applied to every evil of man's heart, to ignorance, to corruption, to infidelity! And yet so it is! It is the blood of Christ seen by faith through the operation of the Holy Ghost, which is to be powerful to the destruction of the kingdom of Satan, under whatever phase it may appear. This is foolishness to the natural man, but it is the power of God and the wisdom of God unto salvation. It was with this weapon that the apostles of our Lord fought and conquered every form of sin; and Pharisaism and philosophy, wisdom and barbarism, felt alike its subduing influence, and melted into obedience and holiness. It was with this lever that their successors overturned the opposing and persecuting systems of Paganism, and gained the triumph for Jesus over all the external enemies of his dominion. This it is which must ever give its power to the Church of Christ, and her danger is, especially in periods of intellectual movement, lest she be swerved from the simplicity of the truth and the purity of the faith. When all is agitation around her, when the intellect of man is working out new trains of thought, and devising new systems of philosophy, when the sphere of sense is its«lf expanding, and nature seems to be developing her hidden mysteries,—it is hard for the Church, and still harder for the Christian, to be satisfied with the ancient truth of God, and to rest upon revelation as given once and forever in its completeness! The temptation is toward development,—development [*sic*] of doctrine, or development of practice,—the one running into rationalism, the other into superstition. In either case is it the worldly spirit creeping into the Church, and manifesting itself, according to the genius of the country, or the age, or the individual, in bold speculation, or ascetic devotion. Whichever may be the shape it takes, it is alike injurious to the power of the Church, alike fatal to her impression upon the world. Infected with either tendency, she cannot do her errand of mercy; or if she does, mingles so much error with her work of truth, that it soon corrupts and perishes. While, therefore, brethren beloved, we are seizing the opportunities which God, in his providence, is affording us, let us be careful so to maintain the Church which has been entrusted to our keeping, that when we shall send her forth, we may be sure that she will teach the simple truth of God, and impart to the nations whereto she is sent, not merely her-self and her forms, but the spirit of Him who is her head and very life! An awful responsibility rests upon us, the chief shepherds of the flock of Christ, when we contemplate such fields as those in which we are now preparing, through the instrumentality of these our brethren, to make an impression for eternity. It is fearful to calculate the mischief which may be inflicted even for this world—still more fearful to weigh the misery which may ensue in the regions of everlasting woe—by the promulgation of error in the stead of truth,—by the corruption, in however slight a degree, of the Gospel of God's grace, at a moment of such intense interest, under circumstances of such solemn grandeur. As the Lord opens the world before us, and we become more prominently the stewards and dispensers of his mysteries of grace, let us strive and pray that we may be permitted to guard with jealousy his *Holy Ark*, and present her ever to the world under one unchangeable aspect,—CATHOLIC, for every truth of God,—PROTESTANT, against every

error of man!²⁵

1844, NOVEMBER 14, New York. Foreign Missions Committee.

The *Spirit of Missions* announced that the **Rev. Henry W. Woods**, the **Rev. Richardson Graham**, and the **Rev. Edward W. Syle**²⁶, all graduates of **Virginia Theological Seminary**, had been appointed to China. Woods and Graham, in deacon's orders, were ordained priests on 15th November 1844 in New York. The journal announced that, **Eliza Jane Gillett**²⁷, a school principal, of New Haven, Connecticut, who had made a public profession of Christian faith at an evangelistic meeting in 1820, had also been appointed.²⁸ Eliza Gillett was accepted by the Foreign Committee on 14th November 1843 as the first American Episcopal single woman missionary in China.²⁹ She was to be joined by **Miss [Emma C.] Jones** of Mobile, Alabama, and **Miss [Mary J.] Morse** of Boston, Massachusetts. Ten Episcopal missionaries, including those above with Bishop and Mrs. Boone, Mrs. Graham and Mrs. Woods planned to sail for China from New York, on 10 December 1844.³⁰

25 *Spirit of Missions*, Vol IX No 12, December 1844, pp 437-447.

26 Edward W. Syle was born 17 February 1817 in Barnstaple, England. He died 5 October 1890 in London, England. Educated at Kenyon College, Ohio Ab 1840, AM 1843. Virginia Theological Seminary 1844. Hon D.D. Kenyon College 1876. Deaconed by Bp Johns 1844; Priested Bishop Meade 1845. Missionary to China 1845-1861; 1868-1872. Rector: Trinity Church, Washington 1862. Christ Church, Pelham NY, 1864. US Consular and Military Chaplain: Yokohama, Japan, 1874. Professor of Ethics and History, Imperial University, Tokyo, Japan 1874. Connected to CMS England, 1885-1890. Hayden, Horace Edwin, *Virginia Genealogies*, (Baltimore, Genealogical Publishing Co, 2010). Facsimile Reprint. Originally published Wilkes Barre, PA 1891. Many editions listed on Worldcat. "The Rev. Dr. Edward W. Syle, a missionary of this Society in China from 1845 to 1861, died in England on the 5th of October last, in the seventy-fourth year of his age. About a year ago he was stricken with paralysis, but resumed his work. The day before he died he had a second stroke. Mr. Syle, an alumnus of the Theological Seminary of Virginia, was appointed, with several others, at the meeting of the Foreign Committee in November, 1844, Mr. Syle and Ids wife sailed from Boston on the 28th of May, 1845, and arrived at Hong Kong on the 4th of October following, in time to join in the establishment of the mission station at Shanghai. He visited this country in 1853, because of impaired health, and presented the claims of the China mission with great earnestness and much success. For a time he was engaged by the Domestic Committee in work among the Chinese in California. He returned to China in April, 1856, and resumed charge of Christ Church in the native city. Among his plans for benefiting the people to whom he was ministering, Mr. Syle established an industrial school for blind communicants and such other blind persons as chose to attend. This charity was received with much favor in Shanghai. Since his resignation Dr. Syle has been employed in China and Japan, holding chaplaincies for seamen and for foreign residents. He never, however, lost his interest in the Chinese missionary work. For about six years he has been living in or near London, during which time he has been employed with much frequency in representing the Church Missionary Society throughout that country;"(Through the kindness of Rev. Dr. Frank M. Gibson, Librarian of the Maryland Diocesan Library, I have been furnished this information, contained in *The Spirit of Missions*, for September, 1890.) cited in Steiner, Bernard C. *Life of Henry Winter Davis*, (Baltimore MD, John Murphy Co, 1916). P. 17.

27 Eliza Gillett, born 1805, died Shanghai, 1871, was interested in foreign missions from childhood. She was converted during a revival (part of Second Great Awakening) led by Rev. Ashahel Nettleton a Congregational preacher (see online 1 January 2013 at— http://en.wikipedia.org/wiki/Asahel_Nettleton). Gillett arrived in China in 1844 and almost immediately married the Rev. Elijah Bridgman of the American Board of Commissioners of Foreign Missions, an essentially Congregationalist society. See online 1 January 2013 at— <http://www.bdconline.net/en/stories/b/bridgman-eliza-jane-gillett.php> .

28 Robert, Dana L., *American Women in Mission: A Social History of Their Thought and Practices*, (Macon GA, Mercer University Press, 1997), p. 9. See online 1 January 2013 at— <http://www.bdconline.net/en/stories/b/bridgman-eliza-jane-gillett.php>

29 *Spirit of Missions*, Vol VIII No 12, December 1843, p. 484. White, Ann, (1988), 'Counting the Cost of Faith: America's Early Female Missionaries,' *Church History*, Vol 57 No 1, March 1988, p 20.

30 *Spirit of Missions*, Vol IX No 12, December 1844, pp 501-502.

1844, DECEMBER 5, New York, Foreign Missions Committee: Instructions to Bishop Boone.³¹

Following the common practice of 19th century missionary societies the Foreign Committee held a meeting on 5 December, to present Bishop Boone and his colleagues with their “Instructions.” The most important instruction was to make Shanghai the mission centre, a dramatic step considering that in 1842 there were just 23 foreigners at Shanghai, although that had risen to around 100 by the time the Episcopal Mission was established. Next came the importance of providing schools for youth to prepare them for future work as Christian catechists, teachers and above all, clergy. The third point, unusually for Christian missions in the 1840s, was the endorsement of the role of single women as teachers so that clergy could be released to their primary task of evangelism through preaching.³²

Theologically, the instructions identified the mission with the doctrines of Reformed (evangelical) Christianity and within that, the central teaching of “Justification by Faith” sustained by holiness in personal life through Christian grace. Finally, and this was later to be a source of major difficulty within the Episcopal Church, the missionaries were reminded of the importance of identifying, without compromising their own principles, with other Christians who shared their beliefs.

INSTRUCTIONS.³³

Right Rev. Father, Rev. Brethren, and Very Dear Friends, the Missionaries and Missionary Teachers now present. The Foreign Committee of the Board of Missions deem it a part of the duty with which they are charged by the Church, whose representatives they are, to appoint the various fields of Missionary labor and to exercise a general supervision of those who are engaged in her Missionary service.

In discharge of this responsibility, the Foreign Committee, after due deliberation and frequent consultation with the Missionary Bishop to China, have determined that the members of this Mission shall, Providence permitting, embark from this port, as soon as may be, in the ship *Horatio*, for Canton.

After their arrival at that place, the Missionary Bishop is requested to make arrangements for a passage to Amoy; or in case he shall find it practicable and expedient after his arrival in China, **it is recommended to him to make Shanghai, the most northern port in the Empire open to foreigners, the station for present Missionary operations.**

Further directions than these they do not now deem necessary.

The conduct of this Mission is committed to no unknown or untried person; but to one long and

31 “So perturbed and astounded at their own audacity were the fathers in God that they proceeded at once to send along with their commission to Boone a lengthy, and to be honest one must say in parts very prosy, letter of instructions. In it the purpose of the Episcopate was duly laid down, and with great care it was explained exactly why this thing had been done.” Gray, Arthur R., and Arthur M. Sherman, *The Story of the Church in China*, (New York, The Domestic and Foreign Missionary Society, 1913), p 37.

32 The Church Missionary Society did not take this step until the 1880s, but prior to that had a close relationship with the Church of England Zenana Missionary Society and the Female Education Society. In all Protestant societies, males continued to take precedence over females until well into the 20th century. In conservative churches, females continue to be subordinate to males, as in the Roman Catholic Church and numerous evangelical groups that adopt the principle of “headship.”

33 The Instructions were the guiding principles to be observed by missionaries. They are key documents in interpreting the values and views of the managers of church missions.

intimately known to the members of the Foreign Committee: to one whose past agency has afforded them the most entire satisfaction: to one who has commended himself to the hearts of the members of our Church at home—as has been evinced, not only in the liberality and heartiness with which they have come forward to sustain his work, but in his recent advancement to the chief dignity in the sacred Ministry.

The Committee, Right Rev. Sir, glorify God in you, and bless the great head of the Church for all he has done in and by you. You have comforted our hearts; you have given a new impulse to the Missionary exertions of the Church: you have the confidence, the love, the prayers of the Committee and of multitudes whom you leave behind.

Full well do we appreciate the ministerial cares and responsibilities which you are now to meet: heavy enough to those who remain at home, bow much more to one who seeks to plant the standard of the Cross in the very strong holds of the dominion of the Prince of this world. But it is to us an unspeakable consolation that your Saviour is a well tried Saviour. There is to us unaffected joy in the conviction that he who has long been your trust and support, will still be your defender; and, hereafter, your exceeding great reward.

Confiding in your judgment and experience, we leave it for you to make such arrangements with regard to the position for labor, and the employment of those who are now assigned to you as fellow workers, as may seem to you most expedient.

The canon providing for the appointment of Missionary Bishops, requires the transmission of annual reports to the Board of Missions. In addition to these, the Foreign Committee desire to be kept constantly advised of the state of the Mission; and particularly would we solicit the communication of any information which may tend to throw light upon its prospects, and increase the interest already felt by the members of the Church at home.

In the exercise of that general superintendence which is devolved upon them by the Church, the Foreign Committee would proceed to make some observations which seem called for by the unusually interesting circumstances under which this Mission is now undertaken.

The field to which you are destined is certainly one of the most striking which the Christian philanthropist can survey. The immense population of the Chinese Empire, numbering, as is well believed, one third of the whole human race:—the character of the people, so remarkable for its unity, resulting from the unvarying uniformity of their literature and government:—the antiquity of the Empire, reaching back, as authentic records shew, to a period long anterior to the Christian era:—the freedom of its inhabitants from a bigot-ted attachment to idolatry as a system, so different in this respect from other Heathen nations of the earth:—the basis for sound moral instruction afforded by the philosophy of the great teacher Confucius:—the unexampled prevalence of education, and the profound respect for literary attainments exhibited throughout the Empire:—all these, together with recent extraordinary events in its history, give most singular interest to the field which you now propose to occupy.

We consider ourselves most happy, after all the trials to faith and patience which have been encountered, in being the instruments of sending out to this Empire "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."

We feel that our present undertaking will form an important epoch in the Missionary history of the Church of Christ. We are sending out the first completely organized Mission to Heathen lands since the early ages of the Church—a Mission having in itself the means of perpetuation after what we deem the Apostolic pattern—the fruits of which we have faith to believe will be, through the blessing of God, a long line of bishops, presbyters, and deacons, ministering to the Gentiles the word, and sacraments, and discipline, as Christ hath commanded, and this Church hath received the same:—and multitudes of converts who shall be baptized into the Church: who shall ratify their solemn vows in the rite of confirmation and receive the apostolic laying on of hands : who shall strengthen their faith at the table of the Lord :and who, after a career of godly living, shall be gathered unto the assembly of God's departed saints, 'in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with the Lord our God, and in perfect charity with the world.'

The experience of the Missionary Bishop to China has proved that all the means which the pious and benevolent in this country can employ for the benefit of those about us, can be, and at this moment actually are, applied for the conversion and instruction of the Chinese. Into any detailed mention of these we do not now enter. But with regard to the **Christian education of youth**, we may observe, that the great opening for good which is offered in China, and the exceeding interest which has been manifested in this department of your work by the Church at home, leads us to expect much from your devotion to it.

So vast is the population of the Empire: so great the difficulty of acquiring its language: so small the number of Missionaries or teachers that we can send out from this country: and so heavy the expense at which they are to be maintained, that there is an evident and **imperative necessity for taking immediate steps for rearing in the shortest space of time a band of Christian teachers for schools; a body of able translators; and, above all, an efficient native ministry.**

The training of children will, therefore, form a very important part of your labors, and is an object well worthy the attention of all. We rejoice that we have it in our power to send out so many females admirably qualified for this department, and who can relieve the ordained Missionaries from much care of this nature.

But while the business of schools must indeed be a favorite means of usefulness, yet we ought ever to remember that **the instrument ordained of God for the conversion of the world is the preaching of the Gospel.**

The adult generation of the Heathen must not be neglected for the sake of the rising race: (they are nearer to their last account: and deserve, therefore, still greater anxiety; and besides, the conversion of one father of a family will often draw after it the conversion of children and extend to other families likewise. It was to adults almost exclusively that St. Paul addressed himself, and beginning from the very first to testify to them that Jesus was Christ, he found the reward of his labors in that important effect, that at length "the Chief Ruler of the Synagogue believed in the Lord, with *all his house*; and many of the Corinthians hearing, believed and were baptized."

And since the object of this Mission is nothing less than to lay the foundation of a branch of the Church of Christ in the most populous country of the world, of what immense importance is it, that those who are designated to this momentous work, should, at the beginning, preach the Gospel of Christ in its purity as a system, and exemplify its holy precepts in their lives.

There is a consideration which makes this subject one of the deepest solicitude to the Foreign Committee, and will excuse their laying great stress upon the importance of proclaiming, at the outset, in China, the *unadulterated* Gospel of Christ Jesus.

The Chinese here, centuries ago, encountered the zeal and enterprise of Christian Missionaries; but these missionaries were the emissaries of that fallen portion of Christ's Church whose corruptions are so singularly analogous to the superstitions of the Heathen; and which, themselves borrowed from Pagan practices, found an easy entrance among modern idolaters.

In order to avoid the offence of the Cross, the Romish Missionaries have altered every part of Christianity which might give offence to the carnal mind. For a time, they have succeeded, not in doing substantial good, but in making nominal Christians, yet real Heathens, both in sentiment and practice.

But, between the Church of Rome and our Church, there is a doctrinal difference of vital importance. This difference affecting the very fundamentals of the Christian scheme, is the doctrine of Justification; a doctrine, according as it is understood and received, constituting "the article of a standing or a falling Church."³⁴ As original sin is the root, while any particular sin is nothing more than a branch, springing out

34 The evolution of theological thinking in China is demonstrated by the views of the last Anglican bishop of the missionary era, Bishop K.H. Ting [Ding Guangxun]. Ting is a graduate of St. John's Episcopal University. He has questioned the doctrine of justification by faith as a isolated element of Christian belief. "The closing talk at the Fifth Lay Training Class in Theological Reconstruction of the Nanjing Churches, given by Bishop K.H. Ting, was titled "De-Emphasizing Justification by Faith." He said in this talk that if we oversimplify and directly link belief and unbelief, going to heaven and going to hell, we will run into a political issue. He exhorted us: "I think that it would be better for Chinese Christianity, like many churches around the world, to de-emphasize justification by faith somewhat and not link heaven and hell, belief and unbelief so closely together. This is my hope." Bishop Ting also reminded everyone that "it is my feeling that if we still do not de-emphasize this in

of that root; so all the half Pagan theories of intercession of Saints, and prayers for the dead, and ascetic mortifications, and an undue magnifying of outward ordinances, are but the manifestations of aberration from that great doctrine of Justification which would make "Christ alone, in full-orbed glory and undivided meritoriousness, the Saviour of sinful men."

But God forbid that Missionaries of our Protestant Church should copy in any wise such an example, or deliver a mutilated, corrupt, or inefficacious kind of Christianity to the Chinese. **Let the Gospel which you carry them be the pure Gospel, and not what an apostle calls 'another gospel,' which turns God's greatest blessing into a curse. Let the great corner-stone of your system be Justification, "built not upon the ever-shifting sands of man's imperfect and inherent righteousness, but upon the immovable rock and absolute unity of the perfect and finished righteousness of Jesus Christ."**

If you would ensure the presence and blessing of the Holy Spirit on your preaching, or gain any permanence to the Church which you would establish, the *Lord Jesus* must be ever on your lips, and the ground and basis of all your instructions. Jesus Christ, and him crucified, in all the relations of this mighty truth; the dignity of his person; the all-sufficiency of his sacrifice; the merits of his death; his ascended glory and continued exaltation; the efficacy of his perpetual intercession; "the punishment which he can inflict; the blessings which he can bestow; the commands which he has enjoined; the ordinances which he has instituted, Jesus, our judge, our law-giver, our king, our Saviour:" these, and all other the unsearchable riches of Christ, in their 'due season, their just order, and their right proportion,' must be brought forth; nothing held back; but the truth as it is in Jesus, plainly and fully and unequivocally declared.

It is this doctrine of the Cross which has ever been and ever will be, till the Church militant is merged in the Church triumphant, the doctrine which the Holy Spirit honors; the doctrine, the preaching whereof by the living Ministry, is to be the means of the con-version of the world.

How eminently necessary is it that you should have ever before your eyes this great truth of God's holy word: "Other foundation can no man lay than that is laid, which is Jesus Christ." And if we have dwelt at this time upon the theme, it is from no apprehension that you do not appreciate its importance, (for it is our great encouragement in this enterprise, that herein we are truly of one mind.) but that we may place on record the principles by which we are governed, and our solemn conviction of their vast moment.

As to the manner in which these great truths should be made known, instruction may be derived from the observation of a wise servant of God, who says, in reference to a ministry among the Heathen, that "nothing which can be spoken by man, concerning the glory and grace of the Saviour, his power, his truth, and his love; the suitableness, preciousness, and sufficiency of his salvation, will ever bring a sinner to count all things but loss for the excellency of the knowledge of Christ, *until he is convinced of sin*, and *feels* his urgent, his perishing need of his great salvation. By the law is the knowledge of sin, and the Holy Commandments of our God must therefore be explained and enforced on the heart and conscience, for this as well as other purposes.

But as such a measure of acquaintance with the divine law, as opens the instructor a way to the sinner's conscience, cannot be communicated to the Gentiles except by degrees, the best way, perhaps, of proceeding, is to address them as granting that all men have failed in this obedience; that all have refused to do what they in their consciences knew they ought to do, and have done what they knew they ought not to do: that all being thus self-condemned, are also condemned by God, and will be condemned at the day of judgment, if left in their present state; that on this account, all need repentance, forgiveness, and salvation.

Then they should be instructed that God has, in rich mercy, provided salvation; has given his own Son to be the Saviour, and has sent to them the word of salvation. Doctrines and duties should not be discussed separately; but the ministration of truth and condemnation, held in one hand, and that of righteousness and of the Spirit in the other, in every sermon or conversation, so far as may be done."

China, we will distance ourselves from the majority of Chinese, and this would be tragic." See online 1 January 2013 at— <http://lutherantheologystudygroup.blogspot.com.au/2011/04/need-to-de-emphasising-justification-by.html>

With these observations on the importance of a faithful inculcation of the pure gospel, we turn to another subject, of which we only notice a few leading particulars.

Inseparably connected with purity of doctrine must be purity of life,—an exemplification in the conduct of the Missionaries of the holy doctrine which they preach. And here our remarks apply to every member of the Mission. Whatever may be the difference of intellectual endowments bestowed upon you, qualifications of heart are what all can attain. With regard to mental endowments, we are what God has made us; nor have those who deem themselves but indifferently qualified reason to be cast down. Certain it is that "God has seldom accomplished his grand designs by such means as the world, or even the Church, admires and nearly idolizes." The homage almost universally paid to genius and talents in preference to holiness, is displeasing to God, and intercepts his blessing. He has resolved that our faith should not stand in the wisdom of men, but in the power of God; and therefore do we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of men. ' Heavenly wisdom, however, which God has promised to the prayer of faith, will suffice to render us competent to whatever service he may appoint us.

But an exhibition of the Gospel in the life, is what all who follow Christ *must* attain. For this all missionaries should especially labor, as well to promote the welfare of their own souls, as the extension of the Gospel among the Gentiles. Cultivate that firmness of spirit which actuated our blessed Lord, and carried him onward in his labor of love; that which also sustained an apostle, who called his converts to bear witness, that after he had suffered, and was shamefully entreated at Philippi, he was yet bold in his God, to speak unto them the Gospel of God with agonizing earnestness.

Yet with all this, it will be incumbent upon you to cultivate great gentleness of spirit:—and this is the point to which now we chiefly call your attention,—to watch against every tendency to irritability—and to endure the ignorance and unreasonableness and contempt of the Heathen without apparent emotion.

Especially do we pray you to cultivate this spirit of meekness towards one another. No words can express how much your success depends on this union of soul among yourselves. Take care, lest any root of bitterness spring up to trouble you. If concord be necessary to success in enterprises of a merely temporal nature, "love is especially the cement and grand combining principle of a Christian Mission." You may meet with various difficulties, but, after all, your chief difficulties will lie within your own hearts. Neither your character as missionaries, nor another clime, can alter the nature of human circumstances, or the temper of your hearts. You must expect to meet with causes of jealousy and discontent, and other evils of the natural heart. Your situation affords you no exemption from these irritating sins. While, therefore, you look for these things, prepare yourselves to encounter them. Cultivate a spirit of holy watchfulness and prayer, and hesitate not with the greatest readiness to yield your own opinions and designs, so far as you honestly can, for the sake of preserving peace.

Nor is it amiss, in this connexion, to speak of the influence upon your exertions among the *Heathen*, which, either for good or evil, must flow from the relations which you bear to other missionaries.

You will find in China those who, though sent out by Christians bearing other names, do yet **preach our common Christianity**.³⁵ And while we yield to none in attachment to the Church at whose altars we have been reared; and have full confidence that you will ever remember that you are missionaries of the Protestant Episcopal Church,—that you will never violate any of her well-known principles:—that you will always, in your worship, adhere to the order of the Church by which you are sent out:—that you will most carefully train up all committed to your care or subjected to your influence, in an enlightened attachment to her doctrines, discipline, and worship:—yet we also have no hesitation, from warrant of holy writ, to add,—*wherever* you find the fruits of the spirit exhibited in the life, acknowledge them as the result of the operation of the blessed spirit of God,—*wherever* you find those who love the Lord Jesus Christ in sincerity, hesitate not to pray that grace be with them,—*wherever* you find Christ preached, refuse not to rejoice,—*wherever*, through such preaching, you find souls born a-new to God, and the kingdom of his dear Son enlarged, be not too ready to *forbid* the honored instruments of such divine blessings; but

35 This comment demonstrates the "evangelical" as distinct from purely Episcopalian values of the Foreign Missions Committee. The same belief in the essential oneness of the Christian faith and its ministers was demonstrated by Boone and his colleagues in Shanghai where all the Protestant denominations worked closely together and, with some exceptions that were not sectarian in nature, cooperated in their missionary work. There are references to joint worship with the English London Missionary Society and other Protestant missions.

remember, that in a similar case, the Lord hath said, that they who gather with Christ, scatter not abroad.

On this subject we desire to refer you to the pastoral letters of the House of Bishops of 1823, 1832, and 1838, which are the most authoritative declaration of the sentiments of this Church. In the pastoral letter of 1823, while urging the observance of those things which distinguish us from other Christians, we are exhorted to "put the most favorable construction on their acts, to rejoice in any good resulting from them, and scrupulously to avoid whatsoever may have a tendency to excite angry passions, either in them or ourselves."

In the letter of 1832, it is declared that "it ought to be a sufficient motive for a tolerating and conciliating policy of religious denominations to one another, that they may see before them an enemy in that spirit of infidelity which levels its arts at the root of their common faith. In consideration of this common danger," continues the pastoral letter, "there is the more reason to be gratified by the good which may be achieved by our brethren of other denominations."

"Our late venerable brother, Bishop White," observes the letter of 1838, "in his charge on the past and the future, which he then considered as his last advice to the people under his pastoral care, has remarks on the feelings and conduct towards those of other denominations, which merit the regard of all our Churches. Our endeavor should be to win souls to Christ, by showing that his Spirit dwells in us. According as we treat others with forbearance, kindness, and love, will his work prosper among us.

Such, dearly beloved friends, are the wise and charitable counsels of the House of Bishops of our Church, counsels put forth with great deliberation and with all authority. And, if deemed necessary to our Christian household at home, they are especially deserving the attention of missionaries abroad. We ought to remember that it is Satan's grand object to divide those who seek the subversion of his kingdom. Our missionaries should be fully and constantly aware of this, and should resolutely and pertinaciously oppose this his grand object. The Heathen should see that all your things are done in love, and that nothing is done through strife or vain glory.

And, to produce this excellent fruit, the ground must be prepared by deep humility, by the complete mortification of self-wisdom, self-righteousness, and self-will; of ambition, vain glory, love of pre-eminence, or human applause; by genuine poverty of spirit, deep contrition before God, and unaffected modesty before men. It is thus that when you challenge the attention of the Heathen, saying to them, "Arise, shine, for thy light is come," they shall be compelled to exclaim, under the most sensible impression of the blessedness of your character, 'How beautiful upon the mountains are the feet of him that bringeth good tidings—that publisheth PEACE!'

While speaking of the necessity of exemplifying the faith which you profess, in your conduct, it may be permitted to us briefly to allude to the important part which is to be sustained by the female portion of this Mission. It was the honor of the females of the primitive Church, whose names are recorded by the Apostle, that they greatly aided the work of the Gospel. Of one, it is said that she was "a servant of the Church at Cenchrea and a succourer of many" and of the Apostle. Of another, with her husband, that they were "the helpers of the Apostle," and for his sake "laid down their own necks;" and of another, "that she labored much in the Lord." And not only the Apostles, but also the Churches of the Gentiles, gave thanks for them.

We fully believe that you are now going forth actuated by a similar spirit, and resolved, through the help of divine grace, to do all that in you lies, to extend the knowledge of God's dearly beloved Son. You are to exhibit to the Chinese the elevated position and blessed influence upon society which the Gospel of our Lord Jesus gives to woman.

It is yours, too, to soften the asperities of life: to conciliate by your mildness: to engage esteem by your affability :and to exercise those numberless and nameless charities and attractions which mitigate the rudeness of man: which gladden life and bless the domestic circle.

As your facilities for intercourse increase, your means of usefulness will be proportionately great, and gradually, but surely, you will convince the men and women of China, through your influence over their offspring, as well as by such direct efforts as God may enable you to make, that 'it is the religion of Christ alone, which makes the female character a blessing, as it elevates the female heart after the similitude of God.'

But we may not conclude without briefly referring to the encouragements which are abundantly

sufficient to animate you in all your arduous work; and to enable you to meet that inquiry which must suggest itself to every conscientious mind in view of such a service, "Who is sufficient for these things." You are all too well acquainted with the general and precious encouragements of the Gospel to render it needful for us now to enlarge upon them. But there are peculiar encouragements to Missionaries as such, which must not be passed over in this general manner.

The very nature of your office, as being precisely that exercised by the Apostles, is full of encouragement. We doubt whether there be an office filled by men that is higher in the estimation of God than that of a faithful Missionary. And whether we consider the dignity of the glorious Being from whom he is sent—or the nature of the trust reposed in him—or the effects of its faithful fulfilment,—we may well magnify the office of those who are "the messengers of the Churches," and apply to them the Scriptural appellation of "The glory of Christ. " To them belong in a peculiar manner the Divine promises, "Lo! I am with you al way, even unto the end of the world. I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist. I will not leave you comfortless. I will come *unto* you. Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee. " In short, to them belong all the promises made to the Apostles as the Missionaries of Christ to the world at large, except those which related immediately to their high office.

Placed as the Missionary is, where every thing is new to him, and where all his former experience will afford him no solid ground as to his future expectations, he mutt live in an especial manner on God: entreating the Lord to direct every step, and to fulfil in him, in the most literal sense, as it were, the promise, "Thou shall hear a voice behind thee saying, this is the way, walk ye in it," when he would otherwise be turning to the right or to the left. If the Missionary will only honor God in this manner, and acknowledge the Lord truly in all his ways, that Lord will assuredly, either by the directions of his word, or by the special leadings of his providence, so order the Missionary's going that though he shall not be infallible, yet he shall not greatly err!

And still another encouragement may be found in the intercessory prayers offered throughout the world in behalf of Missionaries. While we have reason to lament that professing Christians are so deficient in this precious duty and privilege of intercession, yet we believe that more prayers are offered for Missionaries than for any other class of men. And the recollection of this, to those who remember the high value and the great efficacy which the Scriptures attach to intercession, will often be a cordial in the day of depression and of trial. And such intercession do we now, in conclusion, offer in your behalf. May the Holy Spirit pour out everyday upon you more and yet more of his enlightening and sanctifying influences. May he endue you all with wisdom, patience, humility, holy zeal, and a yearning compassion for perishing souls. May the Lord carry you safely over the mighty waters of the seas. May he open the way for your labors among the Heathen. May your life be a life of faith, working by love; and your death a death of assurance, full of immortality. And thus we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified—humbly praying, that your names may be enrolled among the blessed company of those who, having turned many to righteousness, shall shine as the stars in the firmament for ever and ever!³⁶

1844, DECEMBER 25, At sea.

Letter from a Female Missionary Teacher.

A letter from one of the **Female Missionary Teachers to China**, dated on board ship Horatio, at sea, **Christmas day, 1844:**

I am happy to say that we have all recovered from our sea-sickness, have fine weather, and are beginning to live quite systematically. This is, of course, a holiday that gladdens the heart of every pious Episcopalian. We sailed on the 14th instant, and the 19th commenced the study of Chinese. Dr. Boone gave us a page of familiar phrases to commit to memory, and called us to recitation at 11 o'clock. We commence with reading of scripture, singing and prayer. With the assistance of the Chinese teacher, young Chi, and Dr. Boone, we made out to get a stammering pronunciation in this our first attempt. Could my dear have taken a peep at us the following morning, he would have seen us distributed about the deck, ship rolling, some with downcast looks struggling with sea-sickness, laboring to commit our lesson before the appointed hour. The third day we reviewed, and had a fine recitation, and the class felt

quite happy.

Do you ask what are my views, now that I am actually on my way to China, and have commenced the study of this difficult language? I rejoice to be able to reply, that I fully believe I am just where God has placed me: that so far from feeling any discouragement, I am pleased with my first small acquisition, and believe that we shall be able, with the assistance of God's Holy Spirit, to tell the wonderful things of the Gospel to the benighted heathen, to whom we are sent. Never did a band of Missionaries have greater facilities for being prepared for their work, or go out under more favorable auspices, than ourselves. We have at our head one who appears to enjoy much of the spirit of prayer, and the presence of God, who feels deeply his own responsibility, and endeavors to impress the same on those under his direction. The members of the Mission already recognize a brotherly and sisterly regard for each other. We are provided with every comfort on shipboard. The captain of the *Horatio* is a gentleman, and renders it his constant study to do every thing for the comfort of his passengers. We have every attention that we could desire, and hope we are all grateful. We experienced a gale the Monday after we sailed, and had a heavy sea for several days, but now the weather is fine, and our sunsets and moonlight evenings are splendid.

I have been much interested in **Chi, our young Chinese**, and devote a little time every day to his instruction. He is very desirous to learn: and when he gets a new idea, seems very happy. He is daily reading in the New Testament. May the Lord bless it to his salvation.³⁷ Last Sunday, we had service on deck; the audience, missionaries and seamen. Dr. Boone preached from the words, "Ho! every one that thirsteth, &c." We are now about 1700 miles from our native land, wafted by summer breezes under what I should think was comparable to an Italian sky. I have felt greatly strengthened in the belief that there is a great amount of prayer going up at home for this Mission.³⁸

37 Chi (Wong Kong Chai-and in modern pinyin Huang Cuangci) became a Deacon (1st level of Anglican Holy Orders) 27 September 1851. He was the first Chinese to be ordained a priest in the Episcopal Church.

38 *Spirit of Missions*, Vol X No 1, April 1845, p. 124.

