Part 9
SHANGHAI, 1850–1851
The December 1850 issue of *Spirit of Missions* published the second part of the Rev. E. W. Syle’s journal for February 1850 noting the long shipping delay between Shanghai and New York, often via London. The introduction of steam ships and U.S. Government supported mail runs across the Pacific (usually via Japan) reduced the time gap between the writing of letters and reports and publication in the United States. Footnotes to Sir Robert Hart’s Journals1 elaborate on the improved handling of foreign mail.

1850. January 1, Adelaide.

**South Australian Register, Adelaide.**

**OPENING OF CHRIST CHURCH, SHANGHAI.**

The opening of the new American Episcopal mission church in the Chinese city of Shanghai, was reported in the Australian press under an incorrect sub-heading.

*The English Church in China* — The following is an extract from a letter from an episcopal missionary clergyman at Shanghai: — But the great event to us was the opening of our large new church in the very midst of the Chinese city. It was on Sunday last— the first Sunday in 1850 [6 January 1850]. For hours before the appointed time numbers of people were waiting about the gateways, and when the doors were open the crowd was such that there was great difficulty in getting them seated. Many of our English and American friends were there also, and took their places in one of the side galleries. When three o'clock came, the Bishop, Mr. M'Clatchie, and myself, he in his robes and we two in our surplices, went and took our seats in the chancel. The Bishop began with the Consecration Service adapted to the circumstances, and then a young Chinese convert (who is also a candidate for the ministry) came forward and read aloud a Petition, stating that one Mr. Appleton, of America, who honoured God, and had heard that the people of Shanghai worshipped idols, had sent 5000 dollars to build this house, and the house being now built, he begged that the Bishop would set it apart from all common uses, and consecrate it to the service of the true God. The Bishop then offered the prayers of consecration, and handed me the deed, which I read aloud to all the people to let them know that their building was now dedicated for ever to the service of the one true God, whose name is Jehovah. The people seemed to be very much struck with the whole of this service, and if you consider that this was done in the midst of a city of 200,000 inhabitants, all hitherto given to idolatry, and that one of the most frequented shrines or temples was actually within hearing of our voice, you may judge of the striking novelty of the scene. I have no time to dwell at present upon the details of the service — how Mr. M'Clatchie read the Gospels how I preached — how the people crowded round us, and even stood up upon the benches that they might hear and see more completely. We could hardly get the people to disperse — we felt that -our cup was running over, and were truly grateful that God had granted so good a beginning to our glorious under taking.1 — Times. [The Bishop mentioned in the above extract cannot be the English Bishop of Victoria [Hong Kong], who only embarked from England in a sailing vessel in the middle of November last. Probably it is Bishop Boone, of the American Protestant Episcopal Church. — Ed.]

1850, FEBRUARY 9, Shanghai,
Bishop Boone. 5th Annual Report.4

To the Board of Missions of the Protestant Episcopal Church in the United States:

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2 Probably the Rev. Edward W. Syle, by far the most prolific general writer of the Episcopal Mission.

3 *South Australian Register* (Adelaide), Saturday 14 September 1850, p. 4.

4 This report is published under the date of writing, although it was intended to be read at the Fifteenth Annual Meeting of the Foreign Missions Committee. See below at — 1850, JUNE 20, Hartford Ct.Fifteenth Annual Report of the Foreign Committee.
DEAR BRETHREN,—Since my last Report was written, it has pleased God, in his infinite wisdom, greatly to afflict this Mission. The Rev. P. D. Spalding, after having suffered for months from haemorrhage and inflammation of the lungs, left us on the 30th August, with a view of returning to the United States, his recovery at Shanghai being considered hopeless. He embarked on board the Coquette, that ill-fated vessel that has never been heard of since. Our dear brother, and all who sailed with him, no doubt found a watery grave.

In his death this Mission has sustained a very heavy loss. To great spirituality of mind, singleness of purpose, and extraordinary simplicity of character, Mr. Spalding added habits of careful, diligent study, and indomitable perseverance in the pursuit of anything in which he was engaged. He promised to become an eminent servant of Christ—an honoured instrument in his Master's hands for promoting his cause in China; but, alas, we have been called to mourn over these promising hopes all blighted by his early death. He was so conscientious, prayerful, and considerate in his walk and conversation as a Christian, that we are well persuaded the summons, however sudden, found him with "loins girt" and "light burning," waiting his Master's coining.

The Mission has lost the services of another most ardent and indefatigable labourer, by the return of Miss Morse to the United States. I know how much this excellent lady would shrink from being made the subject of special commendation before so grave and venerable a body as yours; yet it appears to me that the example of disinterested, self-sacrificing devotion to the Missionary cause, of one so young, and of the tenderer sex, should not be lost to the Church from any feelings of mistaken delicacy on my part. Miss Morse, without personal solicitation from any one, in 1844 sought and obtained permission to join our Mission. She declined all aid from the Foreign Committee, save that of sending her to the field of her future labours. There, although thus unrequited, I believe I may truly say that, with the exception of the lamented Spalding, she laboured more abundantly than us all. With all her strength, and beyond her strength, night and day—yea; and with many tears, she laboured to instruct her pupils, and toiled at their difficult language that she might acquire greater power of communicating knowledge to them. This one, too, it has pleased God to withdraw from us, and thus make us painfully sensible of the weakness of the remnant that is left, and of their inadequacy to the work assigned them.\(^5\)

But in the midst of these afflictions, God has mercifully cheered our hearts with many tokens of his blessing upon our labours. During the past year we have had the privilege of admitting six adults and one infant, by baptism, into the fold of Christ, and we have now ten candidates for this holy rite, whose earnest desires after salvation, sincere sorrow for past sins, and intelligent hearty renunciation of their former idolatry, give us great encouragement to gird up our loins to renewed efforts. We, for the first time, used the Chinese language in the administration of the Lord's Supper, on the 17th June last, being the second Sunday after Trinity. Both Chai and Choo Kiung, who had previously communed, were sufficiently acquainted with the English language to join in our English service, but on this occasion we had two other Chinese, who were to partake with us, and, as one of them was wholly unacquainted with English, we were constrained to use the Chinese tongue. The Holy Communion has been administered to these Chinese converts, and to those members of the Mission whose avocations permit them to be present, on the third Sunday of every month since, and also on those days for which special prefaces are appointed in the Communion Service.\(^6\) The Communion is not now otherwise administered in the Mission; the ladies join us in the Chinese service; they have, also, an opportunity of communicating on the first Sunday of every month, at Trinity (the English) Church, where we have a pew.\(^7\)

The present number of Chinese communicants is seven. Two have died, having first both of them given us very pleasing evidence of the sincerity of their faith in Christ, and shown bow such faith can sustain the mind in view of death. No one has ever been suspended.

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\(^5\) See footnote Part 8, 1848-1850 for other mentions of the retirement of Miss Morse, and in particular, footnote 118.

\(^6\) In early and mid 19C Episcopal or Anglican churches it was unusual to celebrate the Eucharist as the primary act of worship each Sunday. Communion services were usually conducted monthly, and sometimes as rarely as quarterly. The usual Sunday services were Morning Prayer and Evening Prayer.

\(^7\) It was a common practice to buy a church pew and permanently reserve it for the family or in this case, the American Episcopalians. In the case of Holy Trinity Church Shanghai, the pew rent was the primary device used to fund the building and furnishing of the church.
Whole number baptized—adults, 9; infants, 1;—confirmed, 9; present number of communicants, 7; deceased, 2; catechumens receiving instruction with a view to immediate baptism, 10.

On the 16th March, 1849, we commenced the building of our Chinese church. It was consecrated to the service of Almighty God, by the name of Christ Church, on the 6th January, 1850, being the Epiphany. I design to give some account of the services that were held in this very interesting occasion, to be published in the "Spirit of Missions," as soon as I can find strength and leisure to write it. We had a great concourse of people present, estimated by our Chinese teachers, no doubt, however, largely at from twelve to thirteen hundred. Thanks to our munificent friend who gave us the funds to erect it, we have now the means of proclaiming the Gospel to as many as can sit within the hearing of our voices. Thus far the congregations have been large, hundreds being present at every service.

When Lockwood, Hanson, and I were sent to the East, and settled ourselves on Java, though thousands of miles away from the field our hearts were panting for, we were glad to labour there, and used to rejoice greatly to tell you of a few half-caste [Chinese father, Malay mother] Chinese boys gathered into our schools. It cheered our hearts at that time to look upon these poor lads, as those who, at some future time, might be permitted to come to China, where we could not then, even in hope, attain. How little did either of us, then, expect of what they have lived to hear, and I to see. Those of you, my brethren, who were then connected with the Board, and accustomed to read the letters and reports we sent you from Java, and are now spared, by God's mercy, to contrast that day with this crowded temple, in the heart of a great city, in the most populous of the eighteen provinces of China—you, dear brethren, will be able, in some measure, to enter into my feelings on this Epiphany—this day when I was permitted to consecrate a church for "the manifestation of Christ to the Gentiles," in this great heathen empire.

Oh, how much cause have I to rejoice that I have been spared to see this great change in the prospects of this beloved Mission! and yet, brethren, when I enter this holy house, stand within its consecrated walls, and look up to its lofty pulpit, whence hundreds and thousands of Chinese are to hear the life-giving message of the Gospel, and remember that I am forbidden to enter that pulpit, no words can tell of the pang this reflection carries to my heart. In such an hour there is nought else to be said; it is God's will—his holy will be done. But when I would forget self, and think only of my Blessed Master, and in his work, the heart sinks again to find that I have only one Presbyter to proclaim the unsearchable riches of Christ to the hundreds and thousands who are here within our reach. If when we were feeling our way towards China, in 1835 and 1837, any one had foretold that God would do so much for us as He has done, and that in the day of His great mercy the Church, or rather the Ministry, for the circumstances of the Mission seem to relieve the laity of the reproach, would be found doing so little, could a single individual in your Board have been met with who would have given credit to his prophecy? How can the fact be accounted for, that men could be found, in 1835 and 1837, willing to leave home, and to encounter all the trials by the way, with the mere prospect of labouring among the Chinese emigrants scattered throughout the Indian Archipelago, and that none can be found willing to come out to do the Lord's work among this people now that he has set before them such an open door?

We must look to God; may He have mercy upon us, and upon these poor heathen, and send us efficient help. Dear brethren, we renew, through you, our call upon the young men of the Church to come to our help, that Christ and his Gospel of salvation may be set before this people, to whom He has given such abundant access. We call upon them to come to our aid, that the youth we have collected in our school, and who give so much promise, may be trained up to become efficient co-workers with us in our Master's service. Lastly, we entreat single-hearted, devoted females to come to our aid. We need, in addition to Miss Morse, should she be spared to return, one active, intelligent

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8 Chinese Repository, Vol XIX No 2, February 1850, p. 109. “Three new churches have been erected within the walls of this city during the last twelve months. One of these called Yesu Tang, i.e., “Jesus’ Church” and the property of the English Church Missionary Society, was dedicated on Friday 4th instant, to the service of Almighty God—the Rev. T. McClatchie of that Society, and the Rt. Rev. Bp. Boone and the Rev. Mr. Syle of the American Episcopal Church, officiating on the occasion. Another, called KituhTang, “Christ’s Church,” was dedicated in like manner and by the same reverend gentlemen, on Sunday 6th. The second is the property of the Episcopal Church in the United States and the money for its erection was given by gentleman in Boston, U.S.A.”
female teacher for our boys' school; we want, also, two for a girls' school, the commencement of which we can no longer delay. We entreat the members of the Board, individually, to aid us in this matter.

Commending our work to the protection and grace of God, our Heavenly Father, and to your sympathies and prayers, I am, dear Brethren, faithfully yours,

WILLIAM J. BOONE.
Missionary Bishop of the Protestant Episcopal Church of the U. S. to China.9

1850, FEBRUARY, Shanghai.

Mrs. Eliza Gillett Bridgman.

CHINESE FUNERALS.

In the same month an infant child of the matron, a year old, died; and we took care to have the funeral services performed in a Christian manner.

The babe was laid out in a dress of red flannel. We assembled in the school-room, and Dr. Bridgman addressed the children in a few words suited to the occasion.

We have had several opportunities of witnessing Chinese funerals. The body of the deceased is dressed in the best suit of clothing, the same as in life, from the cap down to the shoes.

Women have their hair attired and adorned with a profusion of ornaments, and in the wealthy class, the body is clothed in embroidered garments of rich material.

On one occasion, in passing through the city in a sedan, we saw at some distance before us what was at first supposed to be a marriage procession, with a richly embroidered bridal chair.

On approaching nearer, it proved to be a hearse. This was followed by a man attired in a white robe, down to the feet. A strip of long white cotton cloth was bandaged about his head. With the assistance of a friend on each side, who held him by the arm, he was dragged along backward after the corpse, which from these emblems of deep mourning was supposed to be that of his father.

Sedans followed, with strips of white cloth wound about them. These often contain female relatives, some of whom at the time of the funeral, and at stated hours every day, are hired to weep and wail.

For a father, mourning is worn three years. White cord is plaited with the cues, white collars are worn about the neck. White shoes are worn by the women and ash color by the men.

A man never wears mourning for his wife, he would be laughed at by his friends. When a person is known to be dying, the relatives gather around the bed, and call upon the spirit to come back; and the utmost confusion and disorder prevails. When the person expires, these cries cease, and they go laughing and talking about their ordinary employments. Daily, at stated hours, women go into the room where the corpse lies, and wail perhaps half an hour. This continues until after the interment, when at the usual periods, they visit the graves, and weep and offer sacrifices.

One day, passing through a burying-ground near us, where a great proportion of the coffins are above ground, a woman was heard weeping and wailing very loud. Attracted by my appearance, she at once ceased crying, without the least difficulty, and she gratified her curiosity by gazing at the foreign lady, while the tears were still standing on her cheeks. She was asked for whom she was mourning? She said her child. "How long since the death?" "Three years." Passing on, she commenced again, her wailings being heard some distance. She was in a sitting posture, and moved her body backwards and forwards, stopping at pleasure if anything attracted her notice.10

1850, FEBRUARY 14, Shanghai.
Rev. Edward W. Syle.

Spalding died just two years after his arrival in Shanghai. He did not die, as expected, from tuberculosis but by drowning. Syle wrote:

9 Spirit of Missions, Vol 15 No 8, August 1850, pp 282-284.
10 Bridgman, Eliza J. Gillett, Daughters of China; Or, Sketches of Domestic Life in the The Celestial Empire, (New York, Robert Carter & Brothers, 1853), pp 175-177.
Since I last wrote, our Mission has suffered a severe bereavement in the loss of a valued brother Minister and fellow Missionary, the Rev. P. D. Spalding. He was first laid aside from active exertion, then ordered by his physicians to return home, and then called suddenly to his final rest—for the ship in which he sailed from this place has been lost at sea; no tidings of her have ever reached us, and the most probably conjecture is, that she went down in a great storm that happened about the time she was expected to reach Hong Kong.\textsuperscript{11}

A history of the China Mission provides the following account of the sad event.

A sad loss befell the Mission this year in the death of the Rev. Phineas D. Spalding. After suffering for several months with consumption, he left Shanghai on the 30th of August, with the intention of returning to the United States. The vessel on which he sailed—the ship "Coquette"—was never heard of afterward; it is supposed that she foundered in the China Sea during a terrible gale in the month of September. Mr. Spalding was a man of fervent piety, sound judgment, steadfastness of purpose, and untiring diligence; qualities which eminently fitted him for the work in which the first fruits of his labors were just being gathered when he was so suddenly called away.\textsuperscript{12}

A longer and more fulsome account of Spalding’s work in China appeared in the \textit{Chinese Repository}:

Mr. Spalding arrived in Shanghai, August 24\textsuperscript{th}, 1847, and embarked for Hongkong, on board the Coquette, August 30\textsuperscript{th}, 1849. His missionary course, therefore, was short. It was only during this and while sojourning in Shanghai, that I had the pleasure of knowing him; and having been my nearest neighbor, I saw him almost every day, and may perhaps be allowed to speak confidently respecting his missionary character and labors. A large share of common sense, sterling piety, and apparently a firm constitution, marked him out as one well fitted for missionary service. Though of humble pretensions, he knew how to choose and act for himself, and how to gain influence with and over others. Before coming to China, he had learned to perform the duties of a Christian pastor, and had, as he believed, been instrumental in leading some of those who attended upon his ministry, to a faith in Christ. On arriving here, he at once marked out his course. One thousand characters of the language, and those in most common use among the people, he selected and committed to memory, having had them arranged into such sentences as were most needed in conversation. In a few weeks he began to go among the people and to converse with those he met. Steadily persevering in this course he daily increased the number of his familiar phrases, and extended the circle of his acquaintances, who soon looked upon him as their friend. He had also a Bible class, composed principally of the poor of different ages, to whom were distributed the alms collected at the sacramental services of the mission to which he belonged [Communion Alms]. His audiences were respectable, both for numbers and character; and a few persons were regular in their attendance, and he constant in visiting them at their homes; he called them his “parishioners.”

In this delightful course, his zeal and love for the people led him to presume too much on his robust constitution. In study and in preaching, he labored too hard, too may hours were daily occupied in poring over the written characters of the language. His public discourses, at this stage of his missionary labors, were too frequent and protracted. The tax on his strength, physical and mental, was too heavy. Though warned of his danger, he still labored on, till he was forbidden by his physician. A slight cold and cough had increased to what, even then, it was feared might be the incipient stages of consumption; medical treatment had little effect, and a voyage was determined on as the only course likely to affect relief. He embarked accordingly, as already stated, expecting on reaching Hongkong,

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Shanghai, China, February 14, 1850.
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to proceed immediately to the United States.

Short as Mr. Spalding’s course was, it resulted in manifest good… In his conduct, the Christian missionary was faithfully exemplified and to good effect. Of the few who formed his Bible class, and constantly listened to his preaching, one has publicly confessed Christ and joined himself to the Church of God. 13

1850, FEBRUARY 12, Shanghai

Bishop Boone.

From the Mission at Shanghai, advices have been received to the 12th February last. Bishop Boone was still struggling with feeble health, yet enabled to accomplish much. The apprehension is, that from paucity of numbers and the greatness of the work upon his hands, he may prostrate himself completely by undertaking too much."

We are now," he observes," through God's bounty, so well off in houses, that the absence of Missionaries to fill our vacant rooms makes itself more severely felt. I trust it is not necessary for me, indeed I cannot see how by anything that could possibly be said, I could increase the sense the Committee must have had, of our need of suitable efficient aid. I say, suitable, for however great may be our pressure, I never wish the Committee to send any one, male or female, against their judgment. But the lay-man for the school, and three very superior single women, send us at once, together with some young men in orders, to preach the Gospel." 14

LETTERS FOR CHINA.

In the May number of this Journal it was stated, that all letters intended for the overland mail for China, should be forwarded to the Foreign Mission office in New-York. It has since been ascertained that letters can be mailed and prepaid all the way through to Shanghai, at any Post-Office in the United States. The postage from New-York, on each letter not exceeding a quarter of an ounce in weight, by Steamer, via Southampton, is forty-five cents. Should letters be sent to this office, attention is called to the weight of the paper used. The lightest kind only should be sought. 15

1850, FEBRUARY 14, Shanghai


Syle corresponded with friends in the Church of England. This letter refers to the debate between the Protestant missionaries in China over the translation of Greek, Hebrew, and related English terms into Chinese.

AMERICAN MISSION AT SHANGHAI.

Shanghai, China, February 14, 1850.

MY DEAR SIR,—Since I last wrote, our Mission has suffered a severe bereavement in the loss of a valued brother Minister and fellow Missionary, the Rev. P. D. Spalding. He was first laid aside from active exertion, then ordered by his physicians to return home, and then called suddenly to his final rest—for the ship in which he sailed from this place has been lost at sea; no tidings of her have ever reached us, and the most probable conjecture is, that she went down in a great storm that happened just about the time she was expected to reach Hong Kong.

Yet more recently, we have sustained another loss. One of the two unmarried ladies, whose services in conducting our School have been invaluable [Miss Morse—see above], has been also recommended by the physicians to try the effect of a voyage home, and is now on her way to the United States; thus leaving those of us who remain, charged with the conduct of operations which, when all were here, were as much as could be carried on with efficiency. But it is "not by few, nor by many," that the good work in which we are permitted to engage is carried on for its highest purposes; and we have accordingly experienced—[20/21] what may be found recorded more than once in Missionary annals—that just at our hour of greatest weakness, did it please Him with whom is the residue of the Spirit, to lead many

14 Spirit of Missions, Vol 15, No 6, June 1850, p. 189.
of those to whom we preach, to come forward and say, "We do truly believe in Jesus; and take Him to be our Lord and Master; and desire to be baptized in His name." Ten have already been admitted in that "Church which is the blessed company of all faithful people," and as many more are anxious--almost to impatience--for the same inestimable privilege. Great care is needed (and we have endeavoured to exercise it,) in regard to the admission to the Church of these, our first converts for the hearts of the Chinese seem to be deceitful, even beyond the common deceitfulness of all human hearts; and the temptations, in the way of those immediately surrounding us, to make an insincere profession, are strong enough to make us feel that great caution is an especial duty in our circumstances. Hitherto, however, we have been much favoured in this respect. Our Mission's "first baptized" is now a promising candidate for Holy Orders; another is an intelligent woman, who has endured reproach and beatings for the faith's sake, and has, within the last few days, of her own accord, brought to her mistress (Miss Jones) a little family idol, which has been a household god for three generations. This woman's youngest daughter is among the baptized, and I feel happy in calling her my god-child. I have yet another cause for Christian joy and thankfulness in the fact that, just at the time when I was beginning to come into close contact with the mind of many who came inquiring what they must do to be saved, it pleased God to convert a man of middle age and steady character, whose services as a Catechist, &c. have become of great help to me. The Bishop's heart also has been greatly cheered and supported under the added amount of labour in connexion with the School which has come upon him, by seeing many of the most promising youths becoming candidates for baptism, and exhibiting such earnestness of spirit as gives us good reason to hope that after they may become most efficient instruments in the propagation of the Gospel among their countrymen.

Thus are we burdened, and thus are our burdens lightened. But the heaviest burden of all, and the one which seems, at least at present, to have fewest alleviations connected with it, has been the necessity and duty of carrying on the tangled controversy about the rendering of Elohim, Θεός, &c. into Chinese, in the revised version of the New Testament, now nearly ready for publication. It is a sorrowful thing that the mistakes, (for there must be mistakes somewhere,) the mistakes of Missionaries, on this one point, should have given other Missionaries more trouble, cost them more labour, driven them to spend more time in writing and publishing controversial pamphlets, &c. &c. than would have sufficed to carry on extensively their more proper work of making known the way of salvation to perishing thousands around them. Yet it has pleased the All-wise Disposer of events to make this a matter of necessity, and to allot a large portion of this arduous and uncongenial task to our Bishop, Dr. Boone, than whom few men in the world have more cordial aversion to strivings among brethren. It is a question, however, of such vital importance to the end that the Gospel shall, in this empire, have "free course and be glorified," that he has felt bound to take his part in the maintenance of what he judges to be the correct principles on which such a matter should be settled; for it is not a mere discussion as to this single term which has been, and yet must be, carried on the right settlement of the question involves most momentous consequences in regard to the whole matter of faithful translation, and faithful declaration to the heathen of the whole counsel of God; it toucheth very closely the edges of those vital errors, the worship of ancestors, the toleration of pantheism or of Di-theism, and the rendering of different degrees and sorts of religious worship to various objects of adoration. It would seem not a little startling to say that views have been broached, in the course of this discussion, which would lead the way, and that by no means indirectly, into these several errors; and yet I seriously assure you that, to my own mind at least, those views do appear in the writings of some who have taken a prominent part in this discussion. Not, I sincerely believe, that the writers themselves are aware of this tendency in their views--nay, I believe that they are lamentably unaware of many things which it behoves the first preachers of the Gospel, in any region, to be especially well informed about,--but that the methods of translation they would adopt, would leave the door open, and invitingly open, to the future errorists among Chinese Christians, whose rising up we must expect, and against whose heresies we must do all that in us lies to be prepared, both for the blessed truth's sake, and for the safety of the little flocks which are, we trust, soon to be gathered together, every here and there, throughout this moral wilderness. Are we not guides as well as heralds? And to what purpose is it that the errors and wanderings from the truth of past generations have been written and read, unless we become, by them, "forewarned and forearmed?"

It is with feelings of this sort, that I have watched the course of this tedious controversy; and when I saw, in one of our American papers, an article, extracted from your "Chronicle," on the pamphlet published by Sir G. Staunton, on this subject, I resolved to delay no longer in writing to you, though,
in order to do so, I might be constrained to lay aside, for a day, my more proper Missionary occupations. I have not hesitated to do this, neither do I hesitate to say, at once, that the views I take of the subject are not those advocated by Sir G. Stanton, and favourably regarded by the writer of the article I refer to. You will not, I trust, think the worse of my views because I tell you, thus plainly, at the outset, what is the position in which I stand. I agree with the reviewer in admiring the reverential tone, and I would also add, the amiable spirit with which Sir G. Staunton has treated the subject; but I cannot refrain from declaring my entire disagreement with the view Sir George expresses in the words, "communicating to the Chinese the full idea of Him whom, in some sort, they ignorantly worship." I do not think that the Chinese—nor even any one class of them—can be said, in any sort, to worship Him; i.e. the true God, whose name is Jehovah; that they cannot worship Him, because they do not know Him. That they have a knowledge and belief in Deity in the abstract—this is a certain fact; and that they do worship this—some after a pantheistic, and others after a polytheistic sort, is also an undoubted fact; but from this to infer that they know and worship Him who is One, Holy and Jealous, appears to me unwarranted.

The people of China have a belief that there is a being who rules over the element of fire; they build him temples, make prayers and offerings before his image, and call him the "Ho Shin," (Fire Shin); but can it be thought that therefore they know or worship Him whose "word the fire fulfilleth," and "who maketh the flaming fire his minister?" The Chinese have also a belief that there is a being who bestows, or deprives of, riches: for him also they build temples, and many and frequent are the offerings made before the shrines of this "Isay Shin" (Wealth Shin); but is this to honour "the Lord of hosts, who with, 'the silver is mine and the gold is mine?'" And the same question might be put with regard to the "Water Shin," the "Shin of the Mountains," and of the Rivers, of the Sun, and of the Stars—until all the regions of nature had been ransacked for objects of comparison; and what other impression would be left on the mind of one who should pursue this inquiry, than that this people could not be supposed or said, in any sort, to worship Him, i.e. Jehovah; though they might be said to have a belief of, and to engage in a worship of a number of objects, among whom they parcelled out the attributes of God, and to whom they gave a common name—that is, Shin. This is the name which we would take from them, and claim as rightly belonging to Jehovah alone, just as we claim that the powers wrongfully attributed to them, are in fact, the attributes of Jehovah only: and we would commit this violent assault upon the existing usage of the Chinese language upon the same grounds, and to the same end, as justifies—nay, necessitates—our saying in English, "who only is God," and in Greek, ἵνα ὁ μόνος ἀληθινὸς ὢς ὁ ὄς.

But it may perhaps be thought, that when we come to the case of that one of the Shin, who is supposed by the Chinese to be a ruler over the rest, and to whom many magnificent titles are given, (though by no means so many nor so magnificent as the Greeks gave to Zeus,) it might be well to avail ourselves of the august ideas which, in the mind of a classically-read Chinese, are associated with the title Shang Te; and hence the suggestion that this is the best term their language furnishes to serve as a medium for communicating to the Chinese a knowledge of Jehovah. In this suggestion my mind cannot concur. I see in this imaginary Deity named Shang Te, nothing more to recommend his title than the first preachers of the Gospel to the Greeks might have seen in Jupiter; less of human passion there may be in the character ascribed to him, but nothing that makes it approach nearer to the unapproachable perfections of Jehovah. I had supposed that the reasons given by Bishop Boone on the sixth page of his Essay, and the remarkable quotations there made from Lactantius and Origen, [23/24] would have settled the mind of any dispassionate reader on this point; and as I am sure I could add nothing to their force, I can do no more than refer to them, and suggest a deliberate reperusal of the statements there made.

One word more before passing to other topics. Suppose I were to be cast away on some barbarous shore, and there meeting with a tribe of savages become domesticated among them, and succeed in learning their rude speech; and then, undertaking to translate the history of creation for their instruction, gather them around me, and open my Bible—how should I set about my task? In translating the first verse of Genesis, I select, we will suppose, the word "heaven" first. Now, as a translator, what have I to do?—Is it to take my idea of what the heavens are—a stupendous aggregate of solar systems, circling for ever through boundless space; their planets, satellites, comets, and nebula all moving on together in one bewildering harmony—too vast to be conceived of in a life-time, and too wonderful almost to be believed in—is this, my idea of what the heavens are, the thing which I am
to take, and by force of a single word, convey to the mind of my savage hearers? Is it not rather my part to take the actual name by which they call this "the starry firmament," and by it to translate the "heaven" of my text? And so with the word "earth." It is not for me to set about the fruitless search after some word which shall express my idea of what this terrestrial globe is, as the researches of travellers and geologists have taught me to understand its dimensions and its structure; the plain name by which my barbarous pupils call the earth on which they tread—that is what I must use, and not permit myself to falter, because, according to their idea of it, the earth may be square in form, and only about forty miles across. And so also must I not cast away and refuse the name by which they call the female of the human species because it does not convey, by its own force, all my idea of the loveliness of the woman Eve; nor discard their common name for man, because it does not bring up to the mind of my poor savage pupils all that a Hebrew conceived in connexion with the word Adam, or a Greek when he uttered an emphatic - - -.

These few illustrations will, I think, sufficiently show how deceptive is that method of expression which is common with many persons who write on this subject of translation; they are too apt to confound the very distinct departments of the author and the translator. It is an author's part to convey his ideas upon a given subject to those whom he would instruct, and to employ for this purpose any language he judges suitable for his purpose; but a translator, if he be a faithful one, will simply transpose the meaning of his author, as expressed in his text, from one form of utterance into another. As teachers, authors, and preachers of the Gospel, we are bound to impart to the heathen the highest conceptions our minds have attained unto of the infinite perfections of Him whom we have learnt to call God; though we never affect to accomplish this by the magic force of any one word; but as translators we are bound to render into plain Chinese, word for word, as near as may be, such passages as these: "God says, Thou shalt have [24/25] no other god but Me"—"gods many and lords many; but to us there is but one God,"—"the god of this world," &c. On what principle of faithful translation can we render the same word in the Greek by a different word in the Chinese? I know of none; and in the whole course of this controversy I have seen none adduced. Scorces of false issues, and side issues, have been made, receded from, advanced again, and again abandoned; until it has become difficult to know where the opponents to the use of Shin are, and what position they wish to be considered as occupying. And if I cared to meddle with the tracts and preaching of the "Nonconformists," as you call them, I might give such a history of changes in the names used for God as would painfully illustrate Sir G. Staunton's remark that "the appearance of vacillation or uncertainty in the choice of the phrase to denote Deity tends to derogate from its sacred authority." Alas, that our experience should have made us feel how true this is! Very truly yours in the Lord, E. W. SYLE.16

Protestant missionaries arriving in China at the beginning of the 19th century were confronted with an indigenous culture in which, despite many centuries of Roman Catholic missionary work, there was little printed material expressing the core ideas and values of Christianity. For Protestants, evangelisation of the Chinese demanded access to the Bible in the national written language and local dialects. There were intense disagreements over the most appropriate Chinese words to use to express the Judaeo-Christian concepts of God.

It was not only the theological issue of the Terms for God that demanded the attention of Protestants. The whole world of Western knowledge was awaiting translation and publication.17 The North China Herald reviewed a an eighty page book in Chinese, the Philosophical Almanac, that explained the workings of the electric telegraph book by a member of the American Baptist Mission

in Ningpo, the Rev. Daniel Jerome Macgowan. The NCH observed:

In every attempt to treat of the physical sciences in Chinese, the difficulty of forming an expressive nomenclature, is met at the very threshold. This and other philological differences have led many into the erroneous belief that this nation can be instructed in the sciences generally, only through the medium of an Alphabetic Language.

1850, FEBRUARY 25—March 5, Shanghai
Rev. Edward W. Syle.

Sunday, Feb. 24th—During the service this morning, which I conducted, the School Chapel was nearly half filled with beggars—famine makes them flock together to any place where parties live who have the least reputation for benevolence. They suffer very greatly. At Christ Church, the morning service was but poorly attended—not a hundred persons present. Many, however, came into my vestry to converse with me privately: a maker of incense, whom I advised to change his occupation, for that the religion of Jesus would soon prevail here to the extirpation of all others; a young Romanist, who asked for a Catechism, his father having urged him to become a believer; another man, who would wait till the magistrates should become Christians, "have any of the rulers." &c.; the blind man, Too-kiung, who drank in the history of our Lord's instituting His Holy Supper, as if it was the sweetest story he had ever listened to in all his life: another blind man, who asked that Soodong might be sent down to the suburb, where he lives, for that several of his neighbours desire instruction, and have got up a plan among themselves for hiring a room and coming together daily; and finally the teacher of my day-school, who gives evidence of having a mind ill at ease as regards his spiritual state. At the afternoon service, a large congregation, to whom I preached with much hopefulness, my heart being enlarged and strengthened by all that had happened in the morning.

Feb. 25th.—The school re-opened. In order to relieve the Bishop, Mrs. Boone takes charge of the principal class in their more advanced studies. He has suffered greatly from distracting occupations.

March 9th.—Some of the boatmen of the neighbouring village came to me this morning and asked, in a mysterious manner, if I wanted to buy any salt beef.—"Let me see it," said I;—they led me to one of their cottages, where I saw cordage, iron hoops, knives, pork, clothing, &c. &c., all huddled together in confusion. I soon learned that these were things got off from the wreck of the whale ship "Formosa;" and without much difficulty I induced them to give up the goods to the consignees of the ship, and be content with their share of the salvage, instead of surreptitiously disposing of their booty. The house of business happened to be an American one, and I felt great satisfaction in being able to promise the man that they would be honorably paid.

March 2d [sic].—My rule is now, to leave home soon after breakfast every morning, and go to my study at the Church, where the day is spent in pursuing my work among the Chinese; I return home to a late dinner, and close the regular duties of the day with conducting evening prayers in the School Chapel. This morning, on reaching the Church, I found old Soodang in animated controversy with a Romanist—s strange character, half pedant, half pedlar, who hovers about the dwellings of us Protestant Missionaries, offering to copy for us old Romish books. The subject of controversy was of course the worship of Mary, and the argument just advanced was the old one that the Son must be approached through the mother. "If Jesus should refuse a request of Mary's, he would be unfilial"—to a Chinese mind, one of the most shocking of all suggestions. I left Soodong [Yang Soo Dong] to find his

18 Rev. Daniel Jerome Macgowan arrived in China in 1843 and settled at Ningpo in September 1843. He married Miss Osborne, an Englishwoman, in Bengal in early 1844. He returned to Ningpo in April 1845. See further details in Wylie, op cit, pp 132-133. After serving in the Union Army during the American Civil War he returned to China in 1865 and worked as a medical practitioner in China, eventually joining the Imperial Customs in Shanghai in 1879. Died 1893. North China Herald, 2 July 1893, p. 110. See also Wright, David, Translating Science: The Transmission of Western Chemistry into Late Imperial China: 1842-1900, (Leiden, Brill, 2000), pp 86-93.

19 North China Herald, 8 March 1851, p. 127.

20 This is an indirect reference to Bishop Boone’s involvement in the Shanghai Delegates Committee and its dispute over the Terms for God.

own answer, which was as follows: "We, Chinamen, honor Confucius; but who ever heard of paying homage to Confucius' mother?" Besides, Jesus' said, "whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother."

Sunday, March 3d.—Weather very wet; hearers very few. In the afternoon the new Church built by the Southern Baptist Board was opened, the congregation drawn together by the occasion being quite large. This building has a tower at the north end, the erection of which would, it was feared at onetime, give rise to some jealous interference on the part of the Chinese; but no difficulties sprang up from this cause. Mr. Shuck and Mr. Tales will preach there.

March 4th.—To relieve the great destitution among the famishing poor, some wealthy men among the Chinese have subscribed together and established public kitchens in various parts of the city, where rice is cooked and sold out in bowls at about two-thirds of the cost price. The foreign community, willing to do something for the poor under the pressure of their present misery, have purchased large quantities of tickets, which are equivalent to orders on the public kitchens for a hot bowl of rice. These tickets have been handed over, almost entirely, to the Missionaries for distribution, so that the Bishop distributes a hundred every morning at the school-house, and I the same number at the Church in the city. The task is not an easy one to perform, for the claimants are hungry and clamorous.

March 5th.—A clerical correspondent of mine in New-Zealand, having written that the Bishop and Clergy there were about to frame something like a "constitution and canons" for themselves, and that they would be glad to be made acquainted with the statistics, &c., of the American Church, I made up a parcel of Journals of Conventions, both General and Diocesan, hoping that they might prove useful in forwarding so admirable an object. My friend shows much interest in our operations here, and has made me feel sometimes "how wonderful are the ways of Providence!" Here is a Christian brother writing to me, with a sympathy quite cheering to my heart, from New-Zealand—that island which, but a few years ago, was the very home of a wild and desperate heathenism. How strange are the channels through which it pleases the Master of us all, to send comfort and encouragement to his servants!

Syle reports the baptism of Stephen Elliott [Boone], the son of Bishop Boone and Phoebe Caroline Elliott Boone.23

He highlights the poor relief provided by the Chinese, perhaps to overcome a widely held view in America that China did nothing to help the disadvantaged. References describe the distribution to the poor, especially widows, of the monetary collections at Episcopal Holy Communion services—usually labelled “alms.”

On the 5th April, Syle addressed a problem that constantly challenged all missionaries in China, and indeed worldwide, i.e., how to decide if a person was really a genuine convert to Christianity and a proper candidate for baptism.24 This comment needs to be linked to his earlier comments on the shortage of food and the inevitable concern that applicants for baptism might, rather than being true believers, be “rice Christians”, i.e., people who sought to identify with the missions because

23 Mrs. Phoebe Boone was the sister of Bishop Stephen Elliott, first Episcopal Bishop of Georgia. Elliott was a close personal friend of Boone, a lawyer in the same law firm and they shared a common spiritual awakening through the Beaufort Revival of 1831. McCordell, Richard, St. Helena Tricentennial Essay, St. Helena Episcopal Church lecture, 14 January 2011.
that might assure them of food and, in many cases, employment. It is notable that many of the earliest Chinese converts were employees of missionaries.

Bishop Boone and his colleagues, Spalding and Syle, incessantly called for more clergy and lay missionaries, particularly single women teachers, to join the mission team in Shanghai. It was a key plank in Bishop Boone’s episcopal platform that the Chinese church should be staffed by indigenous ministers. Only one young man, Huang Guangcai [Wong Kong Chai 黄光彩], the first Chinese to be baptised in the Episcopal Mission, had become a deacon, after three years probation and canonical problems, but it was well over a decade before he was ordained a presbyter [priest].

The next report from the Rev. E. W. Syle covered the early months of 1850 and covered a wide range of matters, from local superstition to the opening of the Anglican expatriate Holy Trinity Church. The core element remained the ongoing debate between Protestant Bible translators over the best Chinese word to convey the meaning of the Hebrew and Greek terms used in the standard European/English versions of the Bible.

1850, MARCH 8 — APRIL 6, Shanghai.
Rev. Edward W. Syle.

MISSIONARY INCIDENTS.
March 8th.—The daily distribution of tickets goes on, though in the midst of much clamour and confusion. A new applicant for baptism came to-day. I had much conversation with the poor blind pensioners, of whom we have now upwards of a dozen.

9th.—Succeeded in avoiding such disorder as has prevailed heretofore, by admitting into the Church only as many as I have tickets for; to them I give a few words of instruction previous to the distribution, which is effected by sending them out of the door one by one; no other method succeeds.
To-morrow being Sunday, this morning a double portion was given to each—even as the manna was given in twofold quantity on the sixth day.

Sunday, 10th.—At the School Chapel, I baptized the Bishop's infant son by the name of Stephen Elliott. At Christ Church, morning congregation small but attentive; that in the afternoon large and animated.

11th.—Visited a temporary "Refuge," which has been provided by the Chinese for taking care of, feeding and clothing the children of the very poor. I think I must have seen nearly a thousand, and these will be maintained till the early harvest affords some relief to the present distress, and then these poor little ones will be returned to their homes or otherwise pro-vided for. Nothing could be more interesting than a history of the various benevolent operations that have been going on here this winter, if I could find time to write it.

I was much gratified this evening at learning that the gentleman to whom I had referred the boatmen about the things saved from the "Formosa," (see under 1st March,) had very handsomely paid them in advance, even more than their full share of the salvage money.

12th.—Two candidates for baptism came asking for frequent regular instruction.

13th.—The poor who receive tickets have been behaving very badly; part of the bamboo fence round our church has been carried off, and they have even stolen the iron grating from the place where the rice for their own benefit is cooked! Filth of all kinds, vermin, ulcers, putrid sores on the bodies and

all over the hands of those to whom I make the daily distribution. Besides this, the confusion and clamour of the hungry claimants is such, that my throat has become very sore in consequence of my daily-given and daily-needed instructions to observe order in their coming and going.

14th.—Last night a thief was caught near the church; he proved to be a poor barber, who lived in the neighbourhood; and his excuse was, that he was destitute: the ceremony of mourning for an Emperor requires that the people shall not shave for a hundred days. Plays are also prohibited for the same period, and musical entertainments, so that the thousands who live by these occupations can earn nothing—must live by their wits. Some say, that by right these classes should receive assistance from the public treasury, but I have not learned of any case in which it has been given.

15th.—The reign of the new Emperor proclaimed to-day as having begun. He is a mere lad, about nineteen, and stories are rife about intrigues, murders and confabulations at the Capitol; but I cannot judge at all as to whether these rumours have any real foundation. It is hard to conceive greater ignorance and unconcern than has been exhibited by the common people about this whole affair.

**RELIGIOUS SERVICES.**

Sunday, 17th.—Assisted the Bishop in administering the Communion at the School Chapel—at the Church preached at about eleven o'clock to a few people, and afterwards had a very interesting conversation with the blind. A new candidate for baptism presented himself—at two o'clock catechised my school children, and discoursed as well as I could with a sore throat—at three Mr. McClatchie came in, and kindly preached for me, to a great number of hearers. This is the choice hour of the day.

18th.—Dr. Bridgman mentioned to me to-day that he had received an unofficial "suggestion" from one of his old acquaintances among the Mandarins, that it might be better to stop distributing rice-tickets, or to gather the people together somewhere outside the city, for that crowds were gathered and shops were plundered. There was a little reason in the suggestion; but we thought there was reason to suspect a great deal more of the love of interference; and consequently no change was made in our arrangements. This might seem perhaps to those unacquainted with China, as showing too little regard to the wishes of the "powers that be;" but a very little experience of the ways of this Empire would satisfy even a disciple of the school of "passive obedience," that one of the greatest public virtues here is that of "passive resistance" to unauthorized encroachments.

22d.—Visited again the temporary asylum for children, near our old station, at Wong-ka Mo-dur. There are said to be now nearly two thousand children there, in very moderate quarters, considering their number, without either employment or amusement. The consequence is, they are beginning to look very sickly. Oh, if our dear brother Spalding were still with us, how it would have delighted him to walk in every morning and make a sort of infant school of the whole establishment! I am sure he would have done something of the sort, nor would he have stopped until he had taught "the Creed, the Lord's Prayer and Ten Commandments in the vulgar tongue," at least. Alas! I am too much occupied otherwise to attempt this!

Sunday, 24th.—Morning congregation at the Church, as usual, not large, but very attentive, especially the blind. In the afternoon, however, the numbers were very great, and gave great attention while I discoursed to them of death. The recent decease of the Queen Mother, and of the Emperor himself; the news (just received) of the Queen Dowager Adelaide's death, and that of the Che Hean not long since, together with the scores of dead bodies lying in the streets, week after week—these facts help to give a painful vividness to the awful subject.

**TRANSLATION OF THE SCRIPTURES.**

**The Terms for God Debate.**

March 26th.—To-day a meeting of all the Protestant Missionaries at this post took place, for the purpose of electing delegates for revising the Old Testament. We elected Dr. Medhurst, Bishop Boone, and Mr. Shuck. It is expected that the revision of the New Testament will be finished, and ready for the press about June next; and it is proposed that the delegates for the Old Testament should assemble here in July, and proceed with their work at once; the anxiety felt by us to have the historical books especially, being very great. Circumstances have changed considerably since 1843, when the plan for revising the New Testament was adopted; then, Canton and Hong Kong were considered jointly as one station, and so Ningpo and Shanghai; but now, each of the five ports, and Hong Kong besides, are to send delegates, as many as they judge fit—each station, however, having but one vote. In the New
Testament, our Baptist friends withheld their co-operation; now, they seem disposed to take part in the work. Yet one point more: in the newly constituted committee of delegates there is not likely to be any trouble about the rendering of Elohim and Theos (Θεὸς); this station, which has been the stronghold of opposition to the use of Shin, will vote in favor of that term, and it is believed that all the other stations (with one exception, perhaps) will do likewise. So there is some prospect of rest from our troubles on this point. It is intended that as each book passes out of the hands of the revisers, a copy of it shall be sent to each of the stations, for the benefit of the suggestions which its perusal by the brethren there may give rise; these suggestions will be attended to by the delegates in their final review. Past experience indicates that this will be the best plan, both for expediting the work, and taking advantage of the services of the absent; to say nothing of the greater confidence with which such a great work can be recommended to the Bible Societies for publication, by those who will thus have the opportunity of forming a judgment on its merits.

**BAPTISM OF CONVERTS.**

March 31st.—EASTER DAY.—The Bishop baptized six persons this morning in the School Chapel. Koo, pay-heay, one of the Teachers of the School, a man about forty; Zaio, yeuh-kway, an elderly woman, who was nurse to my little daughter, and is still in my family; Ng, way-chung, (seventh, on the list of scholars,) a young married man, supported by St. Andrews, Pittsburg; Wong, yeta-zung, (No. 4, Church of the Ascension, N. Y.); Kiung, tuk-siew, (No. 10, Trinity Church, Boston;) and Yang, he-ting, (No. 15, St. George's, N. Y.) I mention them in this manner that the churches on whose beneficiaries our Gracious Master has been pleased to bestow His special grace, may be led to abound in special thanksgiving, and may become sharers of the joy with which our hearts have been filled this day. I had instructed the Teacher of my day school to bring down all the elder boys to witness the service. He did so; but that was not all. After my service at the Church, who should come knocking at the door of my vestry but this very teacher himself, and what should his errand be, but to say that he might be admitted as a candidate for baptism. I had long believed that his mind was ill at ease, and was therefore less surprised than delighted; it would seem that his friend Koo's coming forward had emboldened him, and hence that over which I am rejoicing. In the afternoon, I returned to the School Chapel, that I might administer the Communion, the Bishop being too much exhausted. The blind man, Too keung, approached the Lord's Table for the first time. After the conclusion of the usual evening service, at which most of the newly baptized were present, I felt how well it might be said of this Easter, “that Sabbath day was a high day.” God be praised!

April 2d.—The Mandarins have begun sending off the poor by boats full, to their own districts, chiefly to the westward. These boats are said to have capsized, and the people in them to be drowned; some of the mendicants have become so fond of their vagrant life, that they allow themselves to be sent home, and then find their way back here again; the habits of vice and idleness, learned during such a season as this, by the promiscuous crowding together of all sorts and ages, under circumstances that induce a recklessness of everything but the one absorbing consideration—where shall I get a morsel of food?—who can attempt to portray it?

5th.—The Bishop was kind enough to come to the Church to-day, and give me his judgment on the case of an old woman who has been on the list of candidates for a long time, and who does not give any evidence of spiritual growth—hardly of any life at all—though she insists upon it she believes, and desires to be baptized. Such cases are a source of much anxiety and perplexity; and we have now three or four such. It would seem cruel and unjustifiable to discard them; and yet, giving no satisfactory evidence of repentance and faith, how could we think of baptizing them?

6th.—Returning home this evening, as I passed the Chief Custom House, I observed a little crowd in one corner of the quay, and on mounting up, so that I could overlook the people a little, I saw two men in Chinese dress, but their hair and countenances were foreign: I knew at once they were Romish priests. After a moment or two, they walked away, and I stepped up to see what had been engaging their attention. It was two poor beggars in the last stages of starvation. Some rice balls were placed near them, but they did not seem to have strength to put them to their mouths. So I stooped down and held one so that it could be bitten, and while I was watching the poor famishing creature as he slowly succeeded in getting one little bite after another, I felt my shoulder touched, and looking up saw that the two priests had returned. One of them, in a very pleasant manner, and with a foreign accent, spoke in English—"No' casion; no 'casion; this person," pointing to a Chinaman, "can 'tend to him. No 'casion." I made no reply, and they again went off. The Chinaman, however, remained, and began to
talk to the dying man about believing in Teen Chu; and as he went on he became quite animated, preaching an excellent sermon on the vanity of human life, and the blessedness of heaven. I could have envied him his facility of discourse and command of happy phraseology, and was feeling my heart quite drawn out towards him, when I heard him, bending over the poor dying creature, exhorting him to pray to Mary, trust in Mary, "Queen of Heaven, Holy Mother," &c., &c. There was that "other Gospel" which I had received no commission to declare, and with which I had no heart to sympathize. Most likely this poor dying beggar will be baptized with a little water from a vial tonight, and perhaps will receive extreme unction also. Thousands are thus treated by the Romanists amid such seasons as (he present, and they count them great harvest times.26

The Spirit of Missions reported that Miss Caroline Tenney arrived in Shanghai on the 2nd August after spending three weeks en route in Hong Kong, a five month travelling time. Her arrival encouraged Bishop Boone to press on with his plans for a Girls’ School.27 By 1851, the development of the “tea clippers” and the introduction of steam saw travelling times between Shanghai, Britain and North America reducing by many days, some ships making the California-Shanghai journey in three months. The indefatigable Syle continued to forward his quarterly report to the Bishop and to the Foreign Committee. In his report for 7th April 1850, Syle mentioned a characteristic of Chinese behaviour that was also reported from the Australian colonies, i.e., that the best attendances at Christian services were in the afternoons, when men had completed their weekly ‘housekeeping’ tasks.

1850, April 15, Shanghai.
Rev. Elijah Bridgman.

MRS. BRIDGMAN’S GIRLS’ SCHOOL, Wong Ka Modur.28

A Report for the American Board, drawn up by Dr. Bridgman, dated Shanghai, April 15th, 1851, gives a brief survey of the School during the first year of its existence. From that report, I will here introduce a few short extracts.

As no mission school for Girls, had been established in this city, and as no specific instructions had been given us, for opening such a one, I would premise that, in what has been undertaken and accomplished, on the score of female education, we have had in view two distinct objects. To do all the good we possibly could, to the people immediately around us, with the means at our disposal, was our first and principal object; our second was, to ascertain what, hereafter, might be practicable, in this important department of missionary labor.

The establishment of the school was an experiment,—a simple process, to ascertain from actual trial, what could be done, and what safely anticipated for future enterprise.

The results of the experiment, thus far, are such, I am sure, as will meet your wishes and secure your approbation. The detail shall be given in few words, and under distinct heads.

The Field.—The name of the place where the school is situated, is called in the local dialect, Wongka Moda; in the court dialect, it is called Wang-ki Ma-taw, literally, "King's family's horse's head;" or the "Horse's head of the King family." By the phrase Ma-taw, "horse's head," the Chinese denote a landing-place or jetty; this one was built by the King's family, and is situated in the south-eastern suburbs of Shanghai. This same name, "Wongka Moda, is also given to the street which leads from the landing-place, and on which is situated our residence, where the little school was first collected.29

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27 Spirit of Missions, Vol 16 No 1, January 1851, p. 54.
28 The general principles of Mr. Bridgman’s Report also apply to the Boys’ and Girls’ Schools of the Protestant Episcopal Mission in Shanghai.
29 See Part 02: The China Vision, p. 22 for a map showing location of Wongka Moda/
A better field than this could hardly be desired. Thousands of families are accessible, within a few minutes walk of our door, chiefly of the middling and lower classes—the industrious working people. To the poor the gospel is preached. These are they who so much need its consolations, and it is to such as these, that the joyful sound is most likely to be welcome. In the whole of these suburbs, comprising 60,000 or more inhabitants, there is only one protestant mission family, and that is our own.

Opening of the school. To prepare the way for the long-desired work. Mrs. B. accompanied by her two little Canton pupils, commenced visiting the neighboring families, going from house to house, making known to them the project designed for the benefit of their children, and inviting all who pleased to send their daughters. Sometimes, on entering a house the children would be frightened, and run away and hide themselves; but in most families a kind reception was given; and on one of these visits, a little girl came out from her lowly cottage, as Mrs. B. was passing, and presented to her, a pretty flower. This simple act of the child was performed with such true politeness and kind feeling, that Mrs. B. returned that day, with more than usual buoyancy of hope, as to the success of her work.

In this way some fifty or more families were visited, and the object of the school made known.

The 15th of April, was fixed on, as the day for receiving such children as might desire to come; and notice of the same was posted up at the front door of our house. At the appointed time, a few made their appearance, entering with fear and trembling. So timid were they, that Mrs. B. scarcely dared to speak to them, at first, or to go near to them.

Their number gradually increased, and with their numbers confidence. Some of these first pupils continued in the school about two months, and then left, under the apprehension that we should eventually take them to a foreign country.

During four or five months none but day scholar were admitted; these, coming immediately after their breakfast, (and some of them without any,) remained until after they had eaten the dinner, which was given them. The number of these pupils varied from twelve to twenty.

In September a selection of boarders was commenced, from among the day-scholars; the number of these gradually increased to twelve; all that our accommodations could make comfortable.

Number of Pupils.—The whole number of children, that have entered the school, cannot be less than forty, and they have come from about as large a number of families. The number of individuals in each of these forty families, I suppose may be ten, perhaps more so that some four hundred, or more, have been brought into pretty direct communication with the school and mission family.

In the sequel you will see, how these all have been in the way to be benefited by means of the school.

The number, names and ages of the pupils, now in the two departments, will be seen by the following list; the names are in the local dialects.

**DAY-SCHOLARS.**

<table>
<thead>
<tr>
<th>Names</th>
<th>Ages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ah-do</td>
<td>ten years</td>
</tr>
<tr>
<td>Ah-nee</td>
<td>eight &quot;</td>
</tr>
<tr>
<td>Yah-siu-mek</td>
<td>eight &quot;</td>
</tr>
<tr>
<td>Ah-zung</td>
<td>twelve &quot;</td>
</tr>
<tr>
<td>King-pan</td>
<td>ten &quot;</td>
</tr>
<tr>
<td>Szepau</td>
<td>ten</td>
</tr>
<tr>
<td>Sau-pau</td>
<td>nine &quot;</td>
</tr>
<tr>
<td>Ah-sze</td>
<td>seven &quot;</td>
</tr>
</tbody>
</table>

**BOARDERS.**

<table>
<thead>
<tr>
<th>Names</th>
<th>Ages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ah-yee</td>
<td>eleven years</td>
</tr>
<tr>
<td>A-lan</td>
<td>eleven &quot;</td>
</tr>
<tr>
<td>King-meh</td>
<td>twelve &quot;</td>
</tr>
<tr>
<td>Che-meh</td>
<td>eight &quot;</td>
</tr>
<tr>
<td>Ma-long</td>
<td>twelve &quot;</td>
</tr>
<tr>
<td>Ah-king</td>
<td>twelve &quot;</td>
</tr>
<tr>
<td>King-do</td>
<td>six &quot;</td>
</tr>
<tr>
<td>Tsin-neh</td>
<td>eight &quot;</td>
</tr>
</tbody>
</table>
Terms of Admission.—The first and second on the list of Boarders, were received into our family while in Canton,—the first for an indefinite period, the second with the understanding that she should be under our care as long as we pleased. Although Ah-yee had been betrothed, before coming to us, yet her father and father-in-law, both consented to her coming with us to Shanghai; but our protracted stay, and her long absence, induced her father to come for her, in December, of last year. He came up to Shanghai at his own expense; his passage back, and the child's also, was given by the U. S. Consul at Shanghai.

The proficiency of this child was very satisfactory; the amount of religious knowledge stored up in her mind was such, and her character was so far formed, as to leave us much ground to hope, that through the truth of God, she may be made to be a partaker in the blessed hopes of the gospel.

All those who have been received in Shanghai, have, in each case, been admitted with a written agreement, that they remain, at our discretion, for a period of three years or more; and that they receive all their support from us, and be subject entirely to our control.

Character of the Pupils.—The terms, raw material, are inadequate fully to characterize the condition of these poor children at the time they first appeared under our roof. These degenerate plants from a stock long estranged from all knowledge of the true God—like all the children of the Empire, are not merely uninformed and unaccustomed to what is good, but the wrong bias is set deep and strong in their nature; the stain of evil is fixed; the corruption of sin has darkened reason, and almost annihilated...
conscience. The whole character, physical, intellectual, and moral, you see thus debased.

I feel that I cannot fully describe the appearance, and portray the character, of these children. Their persons were filthy, and their tattered garments and themselves covered with vermin. When, for the first time, they were gathered on the Sabbath-day, into our parlor, for public worship, they seemed like sheep chased and huddled together in some nook or corner, from whence they could not escape. An inane stare of the countenance, indicated the wretched blindness of the mind debased by paganism.

Discipline.—Order, and cleanliness, were the first two things insisted on. To these they were strangers, and from habit very averse. Coming at first as day scholars, it was not our province to supply them with clothes; still so destitute were they, and withal so uncleanly, that it became necessary, in some cases, to furnish them with decent raiment. It was, in every instance, made an essential point that cleanliness of person should be observed; soap, towels, pocket-handkerchiefs, etc., were furnished them accordingly. This gave employment for their hands, in the use of the needle. They were required always to conform strictly to the simple rules, suggested rather as matters of course, than laid down with any show of authority, for the regulation of their conduct. In a word, our object was to transfer them from the low condition and disorder of a pagan family, to the privileges and enjoyments of a christian household.

I have made discipline a separate topic, and introduced it in this place, because it should have so prominent a place in every system of education, among a pagan people. John came to prepare the way for the Lord. Giving instruction, sowing the good seed, would here be almost in vain, unless the fallow ground be first cleared and broken up.

Obedience to a few simple rules of order, was shown them to be necessary for their comfort and happiness, as members of the school.

The penalties inflicted have been, usually, the deprivation of a portion of food; seclusion for a day; and in cases of repeated violations of the same kind, a declaration of expulsion from the house. These means have, in every case, had the effect desired, in subduing the wayward spirit of the heathen child. Corporeal punishment has been almost entirely unnecessary. An instance occurred, a short time since, when one of the older pupils was unwilling to come at Mrs. B.'s call, and receive reproof before the other pupils. The matron was directed to go and call the girl's mother; this brought the child at once to terms, so afraid was she of being sent home.

Course of Instruction.—This has been varied according to the wants of each individual. So far as books have been concerned, everything has been done in their own language. A very limited exception should here be made for the two little Canton girls, but not, however, as members of the school, where every lesson and precept has been in Chinese. No English has been taught.

Learning to read, as in our own schools, was the first object in this department, and for this purpose the assistance of an experienced native master was secured. According to local and immemorial usage, the master prepared his first lessons, by a selection of single words, or characters, each one denoting a single thing, or a single quality, written upon a small piece of square red paper, here called fong-dongs. Of these a child learned four, six, eight, ten or twenty, according to age and capacity.

After making some progress in this course, of learning single and isolated characters, they were put to the study of a child's book, called San Tsz-king, or 'Three characters classic, containing a system of Christian doctrine written in trimeter, or lines of three syllables, in brief and simple language, embodying the cardinal truths of the Bible; and comprised in about the same limits as the Assembly's Catechism. Thirteen of the girls have committed this thoroughly to memory, so that they can rehearse it from beginning to end, without being prompted, or miscalling or omitting a single character. It is with them a favorite book, and they love to rehearse it in concert as a chant. Performed in this manner it is well calculated for public worship, it being easily understood by the audience.

The Ten Commandments, in like manner, have been committed thoroughly to memory, by the same number of pupils.

The Lord's Prayer, also, was early learned, and is daily used by every one in the school.

A part of the pupils have had lessons in a native book, 'Girl's Instructor,' compiled for the use of girls, designed to inculcate rules of decorum in social life.
Those who have mastered the Christian books, named above, have commenced reading the New Testament in the colloquial dialect; and those who have made the best progress, have read and are able to read with fluency, as far as the end of the 16th chapter of the gospel by Matthew.

More than half of the school have learned the multiplication table, in the simple form in which it stands in their own language.

They have all had lessons in singing, and many of them sing well. Their music is limited to Christian hymns, of which they have learned many. A missionary lady has composed a piece of music, to which the trimetrical classic is set, and to which they are becoming familiar.

In domestic duties, cooking, sweeping, scrubbing, washing, sewing, etc., they are all called upon to take part every day, the Sabbath excepted.

A part of each Saturday is allowed them for recreation, and preparation for the Sabbath, so that on the Lord's day nothing may be done except the simplest preparation of food, and making of the beds.

At meals they have been taught by precept and example, never to omit asking a blessing, with the giving of thanks for their Heavenly Father's good providence over them.

The boarders, from the first, have been instructed to observe secret prayer, at stated hours, morning and evening, and also to join in family prayers, where they read and unite in singing.

On the Sabbath, at an early hour, they have their scripture lessons; at 11 A. M., and at 1 P. M. are assembled for public worship; the first service is conducted by a native christian, and the second by myself; in the evening, they form a Bible class. On some few occasions, when from indisposition, Mrs. B. has been unable to join them on Sabbath evening, it has been pleasing to see these little children taking their accustomed seats around the table, and by themselves pursuing the usual course, varying their exercises by singing their hymns of praise, and doing all this with as much regularity as if they had some person to direct them.

Superintendence.—In all their duties, in and out of the school-room, on week days and on the Sabbath, they are constantly under the immediate care and superintendence of Mrs. Bridgman, and she has seldom left them even for a single hour, unless I was at home to supply her place in part—so far as to know that they are all in their places and performing their appointed duties.

In this supervision a matron, a married woman, with two little children of her own, has been engaged—she and her children forming indeed a part of the establishment, the little ones learning by rote and she from the book.

Results. The results of this course of discipline and instruction, can be seen only partially in this life, and but very limitedly even here and by those under whose immediate care the children have been placed. This care has been rendered both easy and pleasant, by the constant observance of the progress which these little girls have made in christian education. We are not yet able to say that even one of them is truly converted, the new principle of christian grace being implanted in the soul. Neither can we say that the Holy Spirit has not commenced His work in them. It is for their conversion that we have labored and prayed. They have been daily taught God's Word, because it is that by which the hearts of the young, as well as the old must be sanctified. When on earth, our Saviour was wont to gather little children around him, and would take them up in his arms and bless them. To his arms and to his blessing, and to the Father and to the Holy Spirit, these little ones have been daily commended; and we doubt not but that some if not all, will be numbered among the first fruits of the great company of true believers that will yet be gathered into the church of God from the land of Sinim.

The results are not limited to these few children; already their parents, brothers, sisters, and other relations, are being taught, through them, the name and doctrines of the true God—even the name of Jesus. Not only do they repeat at home what they have learned, but frequently they ask us for books to give to their kindred and friends, when they go to visit them. They have become colporteurs of christian books among their neighbors, where the voice of the living speaker does not reach. Frequently also their friends come to public worship on the Lord's day. There have been numbers of female visitors on week days, and these have not gone away without some word of instruction.30

30 Bridgman 1853, op cit, pp 179-194.

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1850, April 15-July 4, Shanghai.
Mrs. Eliza Gillett Bridgman.

During the year 1849 ... friends in America were interested in the establishment of a school of Chinese girls, and encouragement was received from them that means would be provided for the support of the pupils.

During the early part of 1850, the preliminary measures were commenced, to enlist the co-operation of parents in the neighborhood.

The plan was one with which I was quite familiar, having had in my native land, considerable experience in obtaining Sunday School scholars. The two little girls and myself commenced a series of visits at Wongka Moda, from door to door. Ah-ye and Alan were the pioneers. I had devoted little or no attention to the Shanghai dialect, but they from hearing it spoken, had acquired a little, and acted as interpreters.

The sight of these two clean looking native children always secured our introduction to the family. The little ones we called to see would sometimes run and hide, lest the foreigners should carry them off, but the mothers were exceedingly pleased with the two Canton girls, and Ah-ye in particular was of great assistance in making known the object of these visits. For some time it was our daily practice to devote the afternoon of each day to this purpose.

The 15th of April was determined upon, for carrying out the plan. At first it was only a day school. We had then no accommodation for boarders, and had only one small lower room that would hold but about twelve pupils.

The plan was simply to teach them to read and write their own language, by a native master. The religious instruction was given on the Sabbath by Chai [Wong Kong Chai, Huang Guangci, Episcopal mission], a native convert, and Dr. Bridgman occasionally rendered such assistance; as his duties in the business of translation would permit.

After their daily lessons were learned, we agreed to allow them at 12 o'clock, one meal consisting of rice and vegetables. The first object was to gain their confidence, and in order to do this, for a few days I exercised only a general oversight, not obtruding myself upon their notice too much; and often making Ah-ye the medium of communication. No English was taught. By this regulation a much better opportunity was afforded me of acquiring the colloquial dialect.

The 15th of April came, but it was a rainy day, and so were the two following. The next day was pleasant, and two Shanghai girls entered the school. One about seven years old, docile, gentle, and confiding, the other twelve years of age, timid, sad, and distrustful.

The next day, several more came to be entered as scholars. Ah-ye and Alan learned to speak the dialect rapidly, and took a great interest in the children. They were enabled daily to give me much information respecting the habits of the pupils and the state of their families.

Two of the most prevalent evils we have to overcome, are the practice of using vile language, and opium smoking. One fine looking girl of fourteen years entered the school, and after studying one day she was reported next morning as being surfeited with opium, and her father, and mother, with their other children, were in the same condition.

Some time afterwards, in visiting the neighborhood, I saw Asan (for that was her name) among a crowd of vagrant women and children, who had gathered around to gaze and make remarks on me. She was pale, haggard, and filthy. Those who are long accustomed to use the drug, exhibit a cadaverous countenance, and an emaciated frame.

During the intermission some amusements were provided, and it was pleasing to see Ahyee's efforts to make her companions enjoy themselves and be happy.

In a month the little room was too small, and we moved into an open court with a tile floor, which formed the entrance to our dwelling. The assistance of a native woman was obtained two afternoons in the week, to teach them to make shoes and sew in native style. Ah-ye and Alan, small though they were, took charge of the knitting department, and made very good assistants.
On the Sabbath we invited the mothers and other relatives to come into the court, and the pious native, Chai, came and examined the children, and in their own dialect explained to them the gospel.

Within the first month we were made grateful and happy, by the receipt of £42 from a lady in Philadelphia. On perusing the letter, the tears fell from my eyes. Ah-ye asked me what was the matter? I told her that I wept for joy, and explained the subject of the letter to her. We set up our Ebenezer, and said, "Hitherto hath the Lord helped us."

During this time, a promising little girl of seven years was suddenly removed by death. Until the last, she was heard prattling about her work, her fong-dongs, and her teachers. The term fong-dongs is applied to square pieces of red paper, on each of which is written one large character. The small children commit to memory four of these daily; when they have learned five or six hundred, a book is put into their hands.

Our visits were continued among the parents, especially if any were sick, or needed medicine. It was very necessary to inspire them with confidence, and the way to do this seemed to be, to look in upon their poor dwellings, which are mere hovels, and show them that we wished to act the part of friends. On these occasions, a crowd was sure to follow, because the foreigner is always a curiosity, and sometimes regarded with suspicion. A few extracts from memoranda kept at that time will illustrate the condition, of the people.

May 31st—On returning home to-day from a weekly missionary meeting, I met a scholar who had been several days absent. I joined her in her walk, and she led me through an obscure street not far from our own door. Presently another pupil accosted us; they both accompanied me through several turns of this lane, till we arrived at a large mound of dirt and filth (of which there are many in Shanghai), and behind this was their home. The mother of the first child accosted me pleasantly at the door, and immediately representatives from a dozen families gathered together to gaze at the spectacle of a foreign lady. Satisfactory reasons being given for the child's absence from school, I turned to thread my way back again. It was nearly dark. The two little girls with all confidence took me by the
hand, begged me to be careful and not soil my dress, and conducted me safely home. Two months ago, these children were afraid of me.

June 11th.—Hearing that some pupils from a distance were ill, I took a Sedan today, and proceeded to the west gate of the city. The morning was bright and fair; the distance in the country outside the walls was two miles. The farmers, men and women, were busy in the fields. The sun came out in all his strength, and the distance was so much farther than we supposed, I was afraid my bearers would give out, and after all feared it was a vain search; but our faithful guide, who threads his way into any place where duty calls, persevered, and at length we arrived at a place where, probably, no foreigner was ever seen before. We had to trample over the half-threshed grain to get inside a mere hovel or shelter, and for a few moments our eyes were so blinded by the external glare, that we could discern no object; but as the family gathered around us, from the grandmother to the child in the lap, they said we would presently see within, and that both the girl and her mother were very ill.

Oh what a comfortless abode! It was a very warm morning; there lay two invalids, on one bed, sick of a fever—near them was a small furnace, with some native medicine in a course of preparation. They were addressed in Chinese, but there was no recognition. Weakness and delirium prevented.

This woman was accustomed to work in the fields, and had brought to our residence several times, beautiful specimens of the Grevel Rose, to show that she appreciated the interest we had taken in her children. Her present sickness was unto death. The daughter in about two months recovered and paid a visit to the school.

June 20th.—The old teacher is absent from sickness. "With the assistance of Ah-pee and Alan, who are in advance of the other pupils, the school has been conducted during his absence of some days.

The seamstress, who instructs the girls in making shoes, and their clothing generally, informs me, that there is a female to be obtained who understands the written character, and is qualified to teach. She has promised an interview, with the hope that her services may be obtained.

This seamstress says, 'The ladies who come from other countries all know how to read and write, but the poor Shanghai women do not. They have to work all the time, and have no opportunity to learn.' As she said this, there was something in the expression of her countenance that told a truth which she seemed to feel: the great difference between the Chinese female and the English or American lady.

July 1st.—More scholars, notwithstanding the continued rain which is daily falling in torrents. The children seem very happy to come to school, and all who have the wooden clogs and overshoes, with heavy nails in the soles, are punctual in their attendance.

4th.—The old teacher is dead. He had learned a little of the doctrines of Jesus, and professed to be an inquirer after truth. Many are daily falling victims to the sickness, a spotted fever. The gods are invoked, and special sacrifices made to stay the pestilence. Some of the little girls were asked whether they went to the temples to worship? The answer was, 'No, father and mother go, but we do not, because we are afraid of the big gods.'

Aug, 3d,—To-day we were much gratified with a visit from a Chinese lady, who knows both how to read and write. She is a widow, about forty years of age, and supports herself by teaching a little school, of twelve or fourteen pupils, near the east gate of the city. She is the first woman we have met who is able to read.

Several christian books were put into her hands by my husband, which she read fluently. She professes the Budhistic faith."
1850, APRIL 11-JULY 8, Shanghai.
Rev. Edward W. Syle.

INCIDENTS OF SERVICES ON THE LORD'S-DAY.

Sunday, April 11th, 1850.—An experience of three months having proved that the forenoon is not the
lime when a large congregation can be assembled, I have resolved to make my first Sunday service
one calculated, chiefly, for the more systematic instruction and training of those who have placed
themselves under instruction—including the five-and-twenty children of my day-school. The interest
exhibited this morning by my "little flock," was an encouraging pledge of the suitableness of this
arrangement; our subject was the Creation and Fall. After the service, held a long conversation with an
old man who applied for instruction.

In the afternoon the congregation was not large, though the galleries (occupied exclusively by women)
were as full as usual. The recent recurrence of the set day of worshipping at the tombs of ancestors,
furnished me with a reason for preaching on the Fifth Commandment. This is a subject always
interesting to Chinese hearers, though our way of treating it startles them not a little. To be told in the
beginning that the command was uttered about a thousand years before Confucius was born; and to be
exhorted, at the end of our discourse, to honor and worship exclusively, that Holy One above, who has
called Himself our "Father," and who has declared that we may become His children by adoption—
this sounds very strange to them.

DEPRAVITY OF THE CHINESE.

An impression prevails among certain classes at home, that the Chinese are very far from being a
debased people. Little do they know of heathenism who indulge such fancies. If I should constrain
myself to write down the half of all the loathsome uncleanness of thought, and word, and act, the
knowledge of which has been forced upon me by my four years' intercourse with the people of this
city, my reader would be likely to feel that I had done him an ill turn, by defiling his memory with
such details. This it is, in a very principal degree, which makes us rejoice that we have houses so
situated that part, at least, of this moral stench may be kept away from our minds, and from our poor
little children; and this it is which makes it so highly desirable that a girls' school should be in
operation, where the future fortunes of our Christian boys may have the benefit of some seclusion
from these defiling associations.

TRANSLATORS.

April 11th.—After reading some chapters in St. Mark's Gospel, which had been translated in the very
concise, "highly-concentrated" style, which is sometimes called "classical," my old man, Soo-dong,
made this remark—"A lad who has been to school two or three years, can read and understand the
Scriptures written in the Too-pah, (common dialect;) if he has read books for six or seven years, he can
understand and explain the meaning of what is written in the style of Mr. Gutzlaff's version, (which
might be called easy Mandarin,) but before he could extract the meaning out of this, (referring to what
he had just perused,) he must have studied the books at least ten years." And yet this last is what he
himself prefers, and would choose to adopt for translating the Word of God, which should be, if
possible, so plain that he who runs may read—so thoroughly is the pride of learning worked and
woven into the Chinese mind. I have not been able to find a Chinese word that would translate
"pedant;" what we should call pedantry would be esteemed by them the highest type of scholarship.

SCHOOL EXAMINATION. ARRIVAL OF MISSIONARIES.

April 12th.—This morning was spent in an examination of all the classes in our school; very much to
my gratification, for I have not had leisure enough to inform myself of their progress as I could have
wished. It was truly refreshing, after what I had heard yesterday, to see these boys put in possession of
that master-key, which will unlock all the doors in the treasure-house of knowledge—as far as English
is concerned; with only his own language, a poor China boy is like one who has to open fifty different
doors with fifty different keys, and no labels on them to tell him which is which. This being the first
ordeal of the kind through which our boys had been called upon to pass, they were agitated

32 "Honor your father and your mother, that your days may be long upon the land which the Lord your God is
giving you." Exodus 20, v. 12.
33 This was a common theme in the correspondence of all foreigners in China. It is a reflection of the cultural
prejudice of people situated outside their “comfort zone” away from their homeland.
accordingly, so that I did not attempt to take precise notes of their performance. On the next occasion I will endeavour to do so.

Sunday, April 14th.—The usual morning and afternoon services at the Church; but nothing to mark the day with especial interest.

April 15th.—Called on the Rev. F. F. Gough34, of the Church Missionary Society, who arrived here safely, a few days ago, from England. His destination is Ningpo, where he proceeds to join Messrs. Cobbold and Russel, all three of them being unmarried. Some of our friends at home will feel an interest in knowing that there is a Mission in China so constituted.

INCIDENTS IN THE MISSION.

Tuesday, April 16th.—Another candidate for baptism to-day; a very old man. Soodong feels the want of some hymns, and suggests that I prepare some.

April 18th.—Every day, for the last few weeks, our Church has been thronged with the poor, coming for their daily rice. This morning I made the final distribution—at least on this large scale. The relief must stop at some time or other. otherwise the vagrancy will become permanent. We cannot expect them to stop asking as long as we continue to give—though it's a hard task to send the famishing away without the few cash that it is so easy to spare for them! Mrs. Bridgman has commenced the experiment of a girls' day-school.

April 20th.—To-day the Committee of Delegates for Revising the New Testament finished the last chapter of the Revelation. They now commence reviewing.

Sunday, April 21st.—Took the Prayers and Sermon at the School Chapel; the Bishop administered the Communion. At the Church, numbers moderate, both morning and afternoon. Yet another applicant, with whose case Chi [Kong Wong Chai; Huang Guangci] dealt in a very judicious manner. His custom is now to come to the Church in the afternoon, and converse with those who may be waiting about, either before or after the usual service. Under the existing impossibility of ordaining him according to the letter of the Canons, this is a method of employing usefully our would-be-Deacon; to which, upon my request, the Bishop has given his sanction.

Tuesday, April 23d.—A very interesting day with the Inquirers and Candidates.

April 25th.—Chiefly for the benefit of my little boy, (who has been feeble and ailing for some weeks past,) I joined some of our friends in a little excursion up the river to the Loong-Swo Pagoda. It was one of the days of annual gathering there, and reminded me of "a fair," such as are held in the country parts of England, more than anything else I can remember. We distributed a large number of the "Sermon on the Mount."

April 27th.—As I stepped from the boat on the quay, this morning, I saw (what has now become a common sight) some old mats spread over the bodies of such as had died of destitution during the night. Being struck with the unusually large appearance of this heap of the dead, I lifted one corner of the matting, and counted nine distinctly; I was told there were eleven—all killed with cold and hunger during one night, in one place!

Sunday, April 28th.—The benefit of our Sunday morning training services (so to call them) begins to show itself already, in the better understanding of worship, as contradistinguished from mere hearing, to which those have attained who are present regularly—i. e., the Day-scholars, Candidates and Inquirers. Between services, after conversing with a very strange old man, 70 years of age, (who told me incredible stories of his having read the classical books almost without an effort, and whose mind was as full of the Buddhist [sic] rubbish as an egg is of meat,) I walked through the neighbourhood on the south and west of our Church, where the character of the population is quite diverse from that on the east and north. In the latter direction shop-keepers and handicraftsmen abound, and the whole scene is one of ceaseless activity; on the south-west, however, it is quite otherwise—quietness and some semblance of cleanliness prevail, and the people are evidently of the stay-at-home sort.

district I hope to have a day-school not many months hence.

April 29th.—Went round to Mr. McClatchie’s Church for the purpose of seeing the company of blind pensioners, to whom he distributes alms and gives instruction, every Monday. Some of those who formerly came to me have gone over to him, because of his Church’s being nearer to their homes. After trying many methods, Mr. McClatchie and myself have come to the conclusion that the best class of recipients for our charities are the blind, we are less liable to imposition in their case, and the suspicion that we are ready to buy people to become believers, has less to foster it when the object of our charities are such a poor, neglected set of people, that their adherence to our faith does not seem to be worth having, even if it could be purchased.

Tuesday, April 30th.—A busy and interesting day with the Catechumens. On the bridge, close by our Church, I witnessed a scene similar to that mentioned on the 6th. A man was stooping down beside a poor beggar-woman, all but dead, bidding her repeat after him, again and again, "Jesus, have mercy on me—Mary, have mercy on me," &c., &c. Not long ago, one of our Missionary friends told us of an attempt, on the part of two Romanists, to interfere with him while he was engaged in giving a poor dying creature some medicine, that he thought would save him from immediately expiring. I am thankful that I have never been brought into such a situation of unseemly conflict with them; but I think it is not hard to foresee that, if we are favoured with much success in our efforts, among the list of our determined adversaries, the native Romanist must by no means be omitted.

May 1st.—Our friend and brother, Mr. Gough [Church Missionary Society], took leave of us this morning for Ningpo. His departure gave occasion to one of those sad and trying exhibitions of unwillingness to be benefited by us, with which the object of our prayers and efforts sometimes disappoint our fondest hopes. It may be worth while to mention the particulars, for the sake of showing the character of our field.

A youth, educated by the Presbyterian Missionaries at Ningpo, had been baptized by them, while still a member of their boarding-school, with every reason to encourage the hope of his being sincere in his profession of conversion. Before he left the school, however, that hope was much impaired, if not entirely destroyed; he behaved so ill, that he was suspended, and soon after that broke away from his home connections and Christian influences, and came here to Shanghai to seek his fortune—money-getting being but too plainly his chief object. Hereupon Mr. Culbertson wrote to me, seeking to enlist my interest in the poor boy, and begging that I would do anything I could for him. I made several attempts to get a sight of him; but without any success until a week or two since, under the following circumstances: Mr. Gough being delayed in getting a passage to Ningpo, wished to make use of the time he was forced to spend here, in acquiring some knowledge of the Ningpo dialect. It occurred to some of us that this youth was just the person for such a purpose, and we felt a hope that this might prove the occasion of recalling him to the good ways from which he had wandered. This hope was confirmed by the readiness with which he acknowledged his faults when Mr. Gough sent for him, and still more by his consent to return to Ningpo, and meet his parents, and his former schoolmaster, Mr. Way. This morning was the time fixed for departure; and this morning he failed to make his appearance. Many stories are current—all to his discredit—that he is involved with a set of gamblers, that he borrows (and sometimes steals) his friends' money and clothes; that he makes sport of his formerly having professed conversion, &c., &c. How much truth there may be in these stories we cannot learn accurately; but we know enough to fill our hearts with apprehension, as to what may be the future course of some of those now under our own care.

May 2d.—Some time ago our good brother Hobson (who has some knowledge of medicine) suffered

37 The first British Chaplain was nominated by the Church Missionary Society, at the request of the Shanghai residents, Rev. John Lowder. He drowned near Puto while swimming on 24 September 1849 and was buried at Ningpo. He was succeeded by the Rev. John Hobson of the CMS. “The widow and family being
a severe loss by the robbery of his medicine chest, which was stolen from the vestry of their new Church: to-day a quantity of glass has been carried off from the same place; and what is more, it is feared that one of the parties implicated in the theft is a man who has been for some time a candidate for baptism. These matters, though not strictly in our "own line of things," are mentioned as showing the kind of people we have to deal with, and the kind of trials we may begin to expect now.

May 3d.—A letter from the Secretary, received to-day, mentions the actual appointment of Miss Tenney; and great was our thankfulness at the news. Let us hope that, the evil spell being thus broken, we may have to rejoice over a long series of such announcements.

May 4th.—Would it sound strange to Christians in America to be informed that the Chinese are not polytheists, but monotheists; that they do know the true God, that Θεός is not a generic word in Greek, nor God in English—the word being expressive of relation, not of nature! Yet all this, and more, has been advanced in a pamphlet by two Protestant Missionaries, who have set themselves to oppose the use of the word Shin, for Elohim.

Sunday, May 5th.—Attentive, but not large congregations, both morning and afternoon.

May 6th.—Rev. S. N. Martin38, of the Presbyterian Board, with his wife and infant son, having come up from Hong-Kong in the steamer, on their way to Ningpo, the Bishop takes care of them in his house until Mrs. Martin's health is somewhat recovered, and an opportunity of getting to Ningpo offers itself. They came off from the steamer this morning, and landed all in safety.

May 7th.—Experienced (for the first time in my life) a slight attack of chills and fever. Being unaccustomed to sickness, and being filled with anxieties as to how, in case I should be laid aside, my lack of service could be supplied, in the present enfeebled state of our Mission, I felt more concerned at this event than the slightness of the ailment at all justified. Hitherto we have been wonderfully helped, and most assisted when most enfeebled; and it may please the Lord to do His work here by means of yet fewer than the very few who are left here at present. His ways, how unlike our ways!

May 10th.—Chi is proving himself quite useful—purchasing to himself a good degree of boldness in the faith. He went up to the Church to-day in my stead, for the purpose of catechising the candidates and others. Besides such occasional duties, he has a regular one every Sunday morning, at Mrs. Bridgman's day-school—which now numbers fifteen, and is flourishing.

May 11th.—Among the hundreds of the poor with whom the recent rice-distribution brought me acquainted, one little boy of about twelve years old attracted my attention, and enlisted my sympathy so much that I resolved to attempt rescuing him from the miserable condition into which he had fallen. He had become such a vagrant, however, that I could not get hold of him till a few days ago, when his mother died on the bridge, near our Church—and then, after she was buried, he came and slept in a place I had provided for him. I thought that better food and lodging than he had been accustomed to, would have brought back the healthy look he had when I first saw him; but this not being the case, I have carried him off to the Hospital—Dr. Lockhart having kindly consented to take charge of him.

INTERCOURSE WITH THE PEOPLE.

Sunday, May 12th.—After the morning service a man came in to converse with me, who told me, among other things, that he had kept the "Goddess of Mercy's" fasts for ten years continuously. This surprised me not a little, for it is seldom that men are found worshipping this idol; she is adored almost exclusively by women and girls. It is true I have met with men before to-day who kept her fasts (that is, abstained from eating animal food on certain days in each month), but, in all these previous cases, it has been done by a son on behalf of his mother, lest she through failure of memory should forget the days, and so lose all the good of the operation; but the man I spoke with to-day assured me it was on his own account, to be preserved from sickness; that he had kept the fasts, and he added, that no sickness had troubled him all the ten years. [Williams, Middle Kingdom, Vol 1 p.75] Here, certainly, thought I, is a devotional mind to work upon, though I could not hope he had much vigour of character, for his

38 Rev. Samuel Newell D. Martin arrived Hong Kong 10 April 1850. At Ningpo to April 1858 when he returned to the United States. Wylie op cit, p 203.
whole conversation (to say nothing of his vacant eye and unmeaning mouth) betokened a mind as much besotted as it well could be without his turning Bonze. If he thought the Kwary Yung Poo-sat (Goddess of Mercy) had protected him so well for so many years, why (I inquired) did he wish now to leave her and betake himself to Jesus? "Oh, it was better to believe in Jesus! Jesus could give happiness in the next life." And this seems to be the ruling, almost the only idea, with which many of our recent applicants have come to us. It must not be supposed that when they say "the next life," they have in their minds anything like our idea of the future state. What they mean is, to seem that their souls shall pass into the body of some fortunate person, and not into that of a dog, or rat, or worm; this is the next life of which they think and speak, and we find great difficulty in forming any brief expression for the "world to come," which shall not be understood to sanction the notion of metempsychosis.39 It has been well said, that "the language of a heathen people must be converted as well as the people themselves."

After the second service (during which the people had given good attention while I preached on "Salvation"), another case occurred which deserves to be mentioned. After entering the vestry, I had hardly closed the door when it was opened again, and a well-dressed blind man was led in by a pale girl of sixteen, who proved to be his daughter. I inquired what his errand was, and learned from the girl that their landlord had told them our Church was the place where people in trouble could get relief. What relief did they want? I inquired. To this no plain answer was given: my impression is that they came hoping the blindness might be cured, but that after what they had heard me say in my sermon about the nature of Christ's salvation, they did not feel free to acknowledge this. How did the blindness commence? was another question, to which they answered, "Some years ago; and nothing will cure it." As she said this, the poor girl's eyes filled with tears; in a voice choking with emotion she added, "I don't know what can be the reason of it! I have given him a piece of my own flesh to eat, and still it is not cured." Seeing my surprise at her words, she drew up the end of her loose sleeve, and showed a deep scar where a piece of her flesh had indeed been bitten out—by herself, as I understood. This is one of those proofs of filial affection which is considered so meritorious as to ensure future happiness to the devoted child whose love thus exhibits itself.

May 13th.—My poor little vagrant that I felt so much interested for, and had hoped to reclaim, is dead! It appears, from his own confession, that he was an opium-smoker, though only thirteen years old! Want and exposure, and most of all, perhaps, deprivation of his accustomed stimulus, proved too much for him. Notwithstanding all Mr. Lockhart's care, he drooped rapidly, and died the victim of that noxious drug which is undermining the constitutions of, I suppose, one third of the people of China— to say nothing of its deadly moral effects.

May, Tuesday 14th.—Inquirers numerous to-day.

May, Saturday 18th.—A ship's bell being for sale, it has been purchased for the purpose of trying whether its sound will not bring into the church at one time the large number of neighbours and others who now (having no clocks and no habits of strict regularity as to time) come straggling in during the whole course of our Sunday services.

May, Sunday 19th.—Confirmation of the six who had been baptized on Easter day, at the School Chapel. At Christ Church, a good congregation: the experiment of the bell seems to answer as well as its small size would warrant us in expecting. No objection to it from the neighbours, which is more than could have been looked for at Canton. At the conclusion of the service, a Soo-chow man of very superior appearance, came in with great haste and made some very eager inquiries about the doctrines of our religion. He seemed to be under some great excitement of mind, though what was its cause I could not discover.

May, Monday 20th.—Accosted on the road by a Romanist, who followed me into the church, and sat conversing in my study for some time. After a while he was joined by another, who proved to be a close neighbour of ours, a member of one of the principal Romish families in the city. This is the first time he has ventured near me, and now he looked as if he feared being required to do penance for it.

June 10th.—A slight bilious attack, a troublesome boil on my right hand, a five days' trip to the group of hills about thirty miles distant to the westward, undertaken chiefly for the benefit of Mrs. Syle's

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39 In Buddhism the transmigration of souls teaches that the same soul inhabits in succession the bodies of different beings, both men and animals.
health and our little boy's—all these things have prevented my doing more in the way of journalizing than to make a few brief notes of each day's occurrences; and these are too meagre and monotonous to make them worth the trouble of transcribing. It has been necessary also for me to render the Bishop some assistance in the way of copying, for it is as much as he can do to prepare the draft of another pamphlet which he is about to publish on the proper rendering of the word God into Chinese. It would seem as if this immensely important point could not be settled without more discussion than was at first anticipated; and settled it must be in some way or other—for it is not one of those things which Christian men (for what they may suppose to be sufficient reasons) can agree to say nothing about for the present. A Missionary cannot preach one sermon without deciding the point practically, and the reasons which make a thorough discussion of the whole matter at this present time so imperative, are, that many young Missionaries have lately entered upon the field and are beginning to preach, and the Bible Societies are about to adopt a revised version of the New Testament, which will be likely to be regarded as a standard for many years, and of which many thousands of copies will be put into the hands of the Chinese.

I, myself, have personally felt the evils of the erroneous renderings against which our Bishop seems providentially called to contend, in a manner and to a degree that would almost terrify any one to whom I should detail them. There is an idol—the chief one among the Tourists—called Neok Wong Shang-te; the common people sometimes call him Neok-te, and sometimes Shang-te; if you say "Shang-te" to them, they understand you to speak of this vile idol. Now, I have been told on boats, and in ships, and in my own study—more times than I can remember—that Jesus is the son of Neok-te; and a man, only a few days ago, made my heart leap up within me by saying, with an air of satisfaction, as if he had learned some excellent truth, that Neok-te was Jehovah! We owe all this to those who have persisted in rendering God by Shang-te.

THE MISSION SCHOOLS.

June 12,1850.—In consequence of the Bishop being otherwise employed, and Mrs. Boone being hindered by sickness in her family, the duty of instructing the first class of our school-boys has devolved upon me for the present. This class is one of so much promise, that to neglect it, or even to pay but a secondary attention to it, would be imprudent in the highest degree, especially in the circumstances of our Mission. It consists of eleven—most of them from sixteen to eighteen years old, though two or three are older, and one is but thirteen. Of these, seven have been baptized, and out of these seven, I have hopes that two at least (perhaps three) will prove suitable candidates for the Ministry. Thanks to the patient diligence of the ladies who taught them, they are now able to study from English books, and I was surprised to find how creditably they could go through a recitation in Geography, Grammar, Spelling, and Arithmetic. The task of teaching them is anything but irksome; yet I must desire to be set at liberty again to pursue my more distinctively Missionary duties.

June 14th.—This is the fifth day of the fifth month—Chinese reckoning; and at mid-day, from eleven to one o'clock, it is believed by the people here that reptiles, lizards, frogs, and such like things, all hide themselves to get out of the way of either men or spirits—I don't know which: it is a superstition that enters into many of their fairy tales, and has some connection' with their notions of metempsychosis. I observed that some of those who had been baptised appeared to be firm believers in this thing, so I thought I would endeavour to disabuse their credulous minds; and it was not difficult to find the means. I announced to the school boys that I would give some "cash" to any one who should produce frogs, worms, &c., which were caught during the "charmed hour." The result made a large draught upon my "cash" box, and set our old nurse wondering very much. The Bishop went up to the Church in the afternoon, and had some conversation with two blind men and others whom I (with the assistance of Chi and the old man Soo-dong [Soolong; Yang Sool Dong]) have been preparing for baptism. It was thought best to wait a while longer, that they might be more fully instructed.

June, Sunday 16th.—Morning congregation at the Church small, as usual; in the afternoon, notwithstanding the weather was wet, a good number came in: it is on such occasions that our little bell proves very serviceable. Nothing of especial interest occurred to-day, except a visit which I paid to an old man—the husband of one of our baptised women. He is quite sick and can hardly hope to live long; but yet he cannot be brought to feel any concern for the safety of his soul—all he says is, "rice to eat; rice to eat."

June 18th.—The non-return of the "Reynard," screw-steamer, which was dispatched from this place
some short time since, has caused great alarm among the Chinese, and all kinds of rumours are afloat as to the cause. "The steamer has been destroyed by the Emperor's troops."—The Tartar soldiers are coming down upon Shanghai like a flood, and are going to exterminate the foreigners."—"The Emperor is so much displeased with the people of Shang-hai for being so fond of the foreigners, that he is resolved to cast them off, to throw away the whole district, and let them shift for themselves."—"There is a man just arrived at Woosung, from England, who is able alone to fight against fifteen hundred enemies." Such are the rumours which are found to have enough of vraisemblance to keep the people in a perfect ferment of alarm and apprehension. The most amusing exhibition of these fears was a visit which I received from a very respectable old silk-man at whose shop we purchase occasionally [next page]. He came down to the school-house and asked, "Did I really, when I was preaching in the Church last Sunday, say that when the people saw a rocket go up, or heard a gun fire, they might know it was the signal for them either to fly to the interior, or shut themselves up in their houses?"

Chinese Silk Shop, Guangzhou (Canton) c 1825.

Massachusetts Institute of Technology,
http://ocw.mit.edu/ans7870/21f/21f.027/rose_fall_canton_04/gallery_commodities/pages/cwSHOP_E80607_19_Silk.htm

June 22d.—Miss Jones quite sick to-day; this makes a little oversight of the school on my part indispensable; and such occasional duties, together with the regular morning instruction of the first class, prevents me of course from having much incidental matter for journalizing. The insight, however, which I am acquiring into the characters of the older boys, and the additions to my vocabulary, which I obtain in the course of my daily teaching of them, are valuable compensations for what I may fail to do, or to learn in other directions.
June, Sunday 23d.—A great mercy has been shown me in the recovery from severe sickness "nigh unto death," of our old disciple, Soo-dung. I call him our "Mnason" sometimes; and now he seems like an "Epaphroditus" also. To-day he was able to attend service for the first time during many weeks, and between the times of the morning and evening preachings, we had a long consultation, and united in prayer together, over the several cases of those who are on the book as candidates for baptism. Out of some fifteen or sixteen, I do not feel any good hope, at present, of more than three or four.

June 25th.—Dr. Medhurst has published 75 pages more of translations and remarks on the rendering of certain words in the S. S. [Sacred Scriptures] about which there is still much controversy. His present subject is Ruach and Pneuma, for the rendering of which he advocates the use of that word (Shin) which most of us think ought to be employed exclusively for God and gods.

The "Reynard" has returned from the north, bringing, it is said, an answer to the letter that was sent up. What is the purport either of the letter or answer, no one but the diplomatic circle are aware of; but it is suspected that a proposal to relinquish some of the ports that do not prove available for commercial purposes, and to ask for Teentsing [Tientsin-Tianjin] to be opened, has been made by Lord Palmerston; how received, no one can tell as yet. However all these things may be, our Chinese friends are wonderfully relieved by the fact of the steamer's getting back in safety; so easily are they both alarmed and pacified!

June 26th.—Dr. [James] Legge, of Hong-Kong, has begun to take an active part in the published discussion of the proper mode of rendering Elohim and Theos. A small pamphlet has already appeared, and he has also commenced a series of letters in the Hong-Kong Register. He adopts the old conclusion (abandoned by Dr. Medhurst and his friends) that Shang-je (the Supreme Ruler) should be used; but his grounds are new: the word "God," he says, is a relative (?) and not an absolute term; it expresses nothing of the nature of Jehovah; it merely expresses a relationship, and can only be rightly translated by a term which also expresses relationship. If diversity of views amongst those who differ from them, could afford any gratification to the adherents of Shin, or anything to the strength of their former convictions, these recent developments would furnish ample material.

June 27th.—Weather so cold that cloth coat and yarn stockings were found comfortable: the season of heavy rains has continued very late this year.

June, Sunday 30th.—Weather very wet; congregations small accordingly. Another specimen of the sort of stories that are believed in by the people. A great stir had taken place in a certain neighbourhood, I was told, in consequence of a woman, who had been dead three days, having come to life. After her revival, the Romanists are said to have come and carried her off to their establishment, near the Cathedral which they are building; and there, after a little while, she died again; and then they wound her up in cotton cloth, and plucked out her eyes and her heart, and then buried her again. Such is the kind of news that is most relished by this "reading and intelligent people" as some would have others believe the Chinese to be.

July 1st.—A letter from Mr. [Andrew] Brandram, Secretary of the B. and F. Bible Society to the Revising Committee here, exhibits a great deal of perplexity about the matters under discussion; indeed, it could hardly be otherwise. The Directors refuse to sanction the transfer of Aloho, to be

42 Epistle to the Philippians, Ch 2, vv 25-30. Carrier of Paul’s letter to the church at Philippi of which Epaphroditus was an elder.

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substituted in the place of Theos, theoi; but they are not yet reconciled to the use of Shin.

July 2d.—Weather still continues quite cold enough for cloth garments. Mrs. Boone has just recovered from a severe attack of fever and ague.

July 5th.—Having settled it in my mind that the minimum of instruction to be given to those who apply for baptism is, first our printed Catechism on the Creed, Lord's Prayer, and Ten Commandments, and then one of the Gospels, I have begun reading and explaining St. Matthew to the three whom I hope to baptise not long hence. In doing this, I am much assisted by the Too-pah (Local Dialect) Version which the Bishop has had published. Three times a week—Sundays, Tuesdays, and Fridays—a chapter is thus read, and we have very interesting conversations and devotional exercises in connection with these every-way-instructive and profitable seasons.

July, Sunday 7th.—I am beginning to find trouble with my "parish," so to express myself. One pensioner, who also wished to be considered a candidate for baptism, is reported to have got into a scuffle with his brother, and to have thrown him down so violently as to cause his death. Another, who had been in the country for some weeks, comes back so ignorant of what he formerly knew quite well, that I feel greatly troubled to know what I shall do in his case. He tells me he is very poor, and must seek his rice where he can get it; which is so true that I have not a word to say, though I often wish we had a "Refuge" for the blind and infirm who show some interest in the things of eternity, that they might be kindly cared for, and regularly instructed.

July 8th.—Mr. Culbertson and his family arrived from Ning-po on a visit, chiefly on the score of health; they are staying at the Bishop's for the present. Rev. Mr. Loomis, the Seamen's chaplain at Whampoa, has also come up on a visit.

CHINA, “DELEGATES VERSION” OF THE BIBLE.

The Terms for God Debate.

Bishop Boone, some years ago, laid before the Church the erroneous views entertained by a number of the Christian Missionaries in regard to the proper Chinese expression for the word "GOD." It was a pamphlet which we read at the time with a full conviction of the complete soundness of the Bishop's views, and with no small admiration of the ability and vigour with which they were maintained. The controversy, it seems, has grown wider, and with not much prospect of the harmonious working of such discrepant materials, not even in regard to "the Bible, without note or comment." We condense the following from the N.Y. Observer.

It will be recollected that a committee of delegates from the several missions among the Chinese, some time ago, were appointed for the purpose of revising the Chinese Version of the Holy Scriptures. We have received a pamphlet by Rev. M. S. [Michael Simpson] Culbertson, printed at Canton, in 1852, from which we learn that a serious division has occurred among the members of the committee. The majority of the committee, consisting of Rev. Dr. Medhurst and Rev. Messrs. Stronach and Milne, of the London Missionary Society, adopted principles of translation to which the other members of the committee could not consent.

Mr. Culbertson says, "I had not been many days sitting with the Committee, before I perceived that the lines were very distinctly drawn in reference to principles of translation. The three members in connection with the L. M Society generally voted together, and against the other members, when the question was between a more free and more liberal rendering. On one occasion I felt it my duty to say, that, in my opinion, other missionaries would not accept a version made on the principles on which they were then acting. On another the occasion the departure from the original seemed to me so serious, that I could not refrain from expressing the opinion that it would be justly regarded as trifling with the Word of God. Bishop Boone takes similar views.

45 Spirit of Missions, Vol 16 No 2, February 1851, pp 73 -82.
In consequence of this disagreement, the delegates of the London Missionary Society, who constituted the majority, have withdrawn from the committee, and a warm controversy has arisen on the subject. Mr. Culbertson enumerates, under the following heads, a large number of passages, to which exceptions were taken, viz.: Instances in which some word or words of the original are unjustifiably omitted in the translation; instances of unwarrantable additions to the text; instances in which unjustifiable liberty is taken in altering the form of expression, and often the sense of the original. We earnestly hope no translation of the Scriptures, with which such freedom is taken, will ever be printed in any language.48

1850, MAY 13, Shanghai
Bishop Boone.

STATISTICS OF THE CHINA MISSION OF THE PROTESTANT EPISCOPAL CHURCH.

With the view of keeping before the Church some details of our Missionary affairs, we shall publish from time to time, in addition to the correspondence of the Missionaries, an abstract of Missionary affairs up to the latest dates. The following was the condition of the China Mission on 1st May last:

Sixteen Chinese have been baptized: viz., 15 adults and one infant; the adults were well instructed, were kept on probation for several months, and at last admitted to the ordinance upon most satisfactory evidence of penitence and faith. Two of these have died in faith; the others are living, and afford the Bishop great comfort. There has not yet occurred one case of satisfactory evidence of penitence and faith. Two of these have died in faith; the others are living.

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The present number of native communicants is seven. The six baptized on last Easter day had not, at the last dates, been admitted to the Holy Communion. It was the Bishop's intention to confirm them on Whitsunday, and to admit them to the Lord's Supper on Trinity Sunday. There are now thirteen Catechumens receiving special instruction, with a view to their baptism. Everything connected with the spiritual state of the Mission manifests decided progression.49

THE EXPECTED ORDINATION AT SHANGHAI.

A most unexpected and painful disappointment, as well to the candidate as to the Missionary Bishop, has occurred. In one of our former numbers, it was stated that the first convert to the Christian faith, under the ministry of Bishop Boone, has been for three years a candidate for Holy Orders [Huang Guangcai]; nine have been young men connected with the school; three are men of mature age; two are married women of middle age; and one infant, the daughter of one of these women.

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FEMALE SCHOOL BUILDING AT SHANGHAI.

We have already stated the determination of the Missionary Bishop to redeem the pledge to those who have so patiently, for the last six years, paid their subscriptions for the education of girls in the China Mission. It can no longer be delayed. It is believed that the requisite female teachers will soon be obtained; the only thing needed is a proper edifice. A single individual erected the spacious and well

48 The Church Journal, 26 March 1853.
50 Spirit of Missions, Vol 15 No 9, September 1850, p. 336.
arranged building occupied by the male school; are there not a few who will unite in doing the same for the female department? The Bishop can have as many pupils permanently secured to him as he desires, and their support is provided for. Shall we not have a place in which to begin the work?\footnote{Spirit of Missions, Vol 15 No 9, September 1850, p. 337.}

**MISSIONARIES FOR CHINA.**

Where in the world can the youthful clergyman find a more encouraging field for labour, than that at Shanghai? Surely, God has there set before us all an open door. Are there none moved by the Bishop's statements to go to his assistance? An excellent opportunity will, probably, occur in November, of which two propose to avail themselves, under appointment from the Foreign Committee. Will not others join them, so that the Bishop may have the happiness of greeting a band of fellow labourers?\footnote{Spirit of Missions, Vol 15 No 9, September 1850, p. 337.}

A small paragraph told Episcopalians that a new single woman had been appointed to teach in the Boys' School in Shanghai. It proved a momentous event in changing the conventional “caring-domestic” model of Episcopalian single women missionaries.

**MISSIONARY APPOINTMENT.**

The Foreign Committee have appointed Miss Lydia M. Fay, of Essex County, Virginia, a teacher in the Mission School at Shanghai, China. Miss Fay will probably sail for Canton or Shanghai, in November next.\footnote{Spirit of Missions, Vol 15 No 9, September 1850, p. 335.}

**1850, MAY 13, Shanghai**

**Bishop Boone.**

CHINA.—Advises from this station to 13th May have been received. The health of the Missionary Bishop was better; all others connected with the Mission are well.\footnote{Old Testament. Book of Judges, Ch 5 v 23. (Judges5:23).}

**1850, JUNE 20, Hartford Ct.**

**Fifteenth Annual Meeting of the Board of Missions.**

The excellent Bishop in China is pursuing his Apostolic work with Apostolic zeal and perseverance. In sickness, in sorrow, almost in solitude, he still rejoices for the consolation; and calls us, with undaunted and undoubting zeal, to come "to the help of the Lord against the mighty."\footnote{Spirit of Missions, Vol 15 No 9, September 1850, p. 337.}

The consecration of the church at Shanghai, is an illustrious trophy of the cross. While the Committee deeply sympathize with the Bishop in the loss of his faithful fellow-helper, at the moment when his usefulness was fullest of promise and of hope, they would affectionately remind him that, of old, the blood of the martyrs was the seed of the Church. A voice will come, they trust, from Spalding's watery grave, to reach the hearts of the young soldiers of the cross, and multiply seven-fold the blessed band of Missionaries in China.\footnote{Spirit of Missions, Vol 15 No 7, July 1850, p. 220.}

**1850, JUNE 20, Hartford Ct.**

**Fifteenth Annual Report of the Foreign Committee.**

Right Rev. Wm. J. Boone, D. D. Missionary Bishop, Shanghai; 
Rev. E. W. Syle, Missionary; 
Miss Jones, Miss Tenney, Teachers.

The reports from the Mission at Shanghai have been of a very varied character: at one time cheering the hearts of the Committee by the intelligence of God's blessing upon the work of their Missionaries; at another saddening them by afflicting news of the death or return of those, who had given the best proof of their thorough adaptation for their work.

The death of the Rev. Mr. Spalding has been a severe loss to the Mission. His indefatigable diligence had given him sufficient command of the language, to enable him to preach to the Chinese in their
own tongue; and once qualified, he never ceased, in public and in private, to "teach and preach Jesus Christ." Over-much exertion, connected with a cold, brought upon him a consumption, that prostrated most rapidly his once vigorous constitution. Assured by his physicians that his recovery at Shanghai was hopeless, he most reluctantly yielded to their advice, and embarked on the 30th August last for his native land. This is the last that is known of him! He took passage on board of the ship Coquette, which, there is little reason to doubt, foundered in the China Sea, during a terrible gale in the month of September.

This dispensation is one which strikingly marks the inscrutability of God's providence. The fervent piety of Mr. Spalding was united to a soundness of judgment, a practical common sense, a steadfastness of purpose, an extraordinary measure of untiring diligence, which, together, gave singular promise of usefulness in the cause of Christ; and just as he had mastered the language, and had become, in other respects, fitted for the work—just as he had begun to see the first fruits of his ministry among the heathen—the voice of the Lord called him away, to enter thus early into his rest.

The departure of Mr. Spalding was followed by another serious deprivation. The health of Miss Morse began to fail, and here again the positive injunctions of physicians made it a matter of duty in her to seek repose from labour and the refreshment of a voyage. In obedience to this advice, she embarked for this country. The Committee feel constrained to express their sense of the value and efficiency of Miss Morse's disinterested labours of five years in the Mission school at Shanghai. Placed by a gracious Providence beyond the necessity of drawing any support from the Church which she served, she has given herself to her toilsome and self-denying task, with a patience and energy which no mere temporal reward could have secured. The Committee hope that the object of her return may be speedily accomplished, and that she may, with renovated health, be enabled once more to engage in the work of teaching the little ones of the heathen people the way of eternal salvation.

These losses, together with the enfeebled state of health and constant physical pain under which the Missionary Bishop himself has continued to suffer, have compelled the Mission to curtail some plans of usefulness, and to assume individually more labour than would otherwise have been done. And yet when the number and condition of the labourers is considered, the Committee may well feel thankful that God has granted to them to accomplish so much as they have.

THE NEW SCHOOL BUILDINGS, without the walls of the city, were completed and taken possession of last summer. These afford admirable accommodations for the pupils and for a portion of the Missionaries. The Bishop's house has also been completed. The Chapel of the Mission, built within the city by an American layman, was so far finished, as to allow of its consecration at the festival of the Epiphany, 1850. Of this interesting service the Rev. Mr. Syle has transmitted the following account:

Sunday 6, Jan., 1850—Epiphany—First Sunday of the year.—A day ever to be remembered in the history of our Mission! Let friends at home rejoice greatly, that they may be sharers of the joy with which our hearts have been filled this day. But the day before yesterday, the Bishop and myself had been invited to take part in the opening of the Church of our English Episcopal Brethren. To-day they assisted us at the consecration of our ' House of Prayer,' for the children of the most numerous nation upon the earth.

We often read accounts of consecration of the Churches in Christian lands, where the crowd of worshippers have a heart for prayer and a voice for praise, and the event is one of general rejoicing.

Let me give a brief account of a consecration under very different circumstances; where the crowd who assembled were not worshippers, but wondering listeners; where the hearts that prayed were few and the voices lifted up in praise were feeble; and the great part of those present knew not wherefore they were gathered together, until they were told by us what all these things meant.

In the morning, the Bishop took his accustomed service at the School Chapel, and I mine at the Wong Ka Mo dur station. At about three in the afternoon we met together, with Mr. McClatchie, (who had also held previous services at his own Church) and with Mr. Hobson, in the Vestry of the new Church. It was not without some difficulty in pressing through the crowd, that we made our way to the little room, and there knelt down to pray for that Divine help and blessing of which we felt in so great and immediate need. On coming out into the Church, and taking our place in the chancel (the pulpit and desk are not yet finished) what a sight met our eyes! In the body of the Church many hundreds of the
people whom we had come to teach, eagerly assembled to "see and hear some new thing." Immediately in front of us, our orderly, clean-looking school of between forty and fifty boys, together with the four other converts, (not of their number,) whom we have been privileged to baptize. In the galleries, on one side, a good number of English and American friends, whose interest in our labours had led them to be present on this occasion; on the other side, a crowd of women, old and young, whose animated countenances showed that they felt an especial concern to understand the meaning of our proceedings; and in the end gallery, right opposite to us, there sat a little group, whose appearance moved my feelings more than anything else—the five little girls who had been gathered together and cared for by the already over-occupied teacher, whose yearning for the welfare of her own sex, will not allow of her living here and doing nothing for them; there they sat around her, looking so bright and animated and promising, that for a moment they made one forget the multitude gathered together in the space between myself and them.

But to proceed—The Bishop's voice was the first heard in the setting up of the worship of Jehovah in that place. He began with the address which first recites the fact and suitableness of consecrating houses for public worship, and then exhorts those present not to doubt but that God will approve of the present purpose of our hearts; and finally calls on them to unite in begging His gracious blessing. Then the succeeding prayers; after which our first convert, and now candidate for the Deaconship, Chai, came forward with a memorial, addressed to the Bishop, reciting that a certain believer in Jesus, who dwelt in America, and who honoured the True God, having heard that the people of Shanghai knew Him not, but worshipped idols and false gods, had therefore given money for building this Church; and the money had been taken and used for that purpose; and the Church was now built; whereupon, in the name of his fellow communicants here, he prayed the Bishop to consecrate this Church. To this the people listened, evidently not knowing what to make of this strange proceeding; and moreover not being able to hear well because of Chai's face being necessarily turned away from them. The Bishop then handed me the sentence of consecration to read, which I endeavoured to do in as distinct a manner as I could, and this document, repeating, as it did the substance of the foregoing memorial, the people seemed to understand, and to be in some degree prepared for the sentence "The Lord is in His holy temple," with which the Bishop began the morning service. The Gospel of the day, Matth., ii.1, 12, was read by Mr. McClatchie as a Lesson; and the sermon, (which it had been made my duty to preach) being ended, the people were dismissed, but not before some of them had come up to us at the chancel rail, saying, "You exhort us to believe in Jesus—but how are we to do so? Make known the way to us." Such inquirings we felt to be the crown of the day's exertions.

I have not time to tell how, besides the seven or eight hundred who remained, crowds came and went again; how many stood up on benches and window-sills that they might see and hear; how the crowd pressed in nearer and nearer round the chancel rail during the prayers and sermon, and yet a good degree of order was preserved throughout.

In connection with this event, it should be remarked, that the ordination of Chai, the first convert to the Mission, to the lowest order of the ministry, was appointed for Easter day last.

The Mission school has continued in successful operation. The number of pupils remains the same as at last report, forty-six—too many, in fact, for the present force of the mission. The care of these devolves almost entirely upon Miss Jones and Bishop Boone. The arrival of Miss Tenney, about August next, will afford some relief to the former; but to the Bishop there is, at present, no prospect of assistance. And when it is remembered that, in addition, he is engaged in the work of translation, and the general duties connected with the public ministry of the Word, it must be evident to all that this cannot last long.

One of the pupils of the school has died during the year, leaving behind a pleasing testimony that the Christian instruction which had been given him, had been blessed by the Spirit of God to the enlightenment of his mind and a preparation of his heart for God's presence and kingdom.

At the date of the last advices, there were five of the older pupils who had been baptized, and six more were candidates for baptism. Two adults, not connected with the Mission, had likewise been baptized.

The whole number baptized—Adults, 9; Infant, 1;—total, 10  Confirmed 9

Communicants—Present number, 7; deceased, 2. 9
Catechumens receiving instruction, with a view to immediate baptism 10

The Missionary Bishop has appealed to the Committee, with great earnestness, for their sanction and assistance in another department of usefulness which he desires to open, viz. a female school. The force of the Bishop's representations no one can help feeling, and there could be no hesitation on the part of the Committee, provided the funds for the erection of a building, and especially suitable agents were forthcoming. Scholarships for female pupils have already been provided to a considerable extent. No serious embarrassment, it is believed, would be experienced on this score. Every considerate mind must instinctively perceive and measure the trials and temptations which may grow out of heathen alliances, for the Christian youth now coming forward in the Mission School; and there is little doubt that, as in the instance of buildings for the male department, sufficient funds might be provided, by private benefaction, for the erection of another building for an independent department for females. The serious obstacle, is the inability to obtain suitably qualified teachers. If these can be induced to volunteer their services and their lives for this noble work of training up Christian wives and mothers for China, the hopes of the Missionary Bishop may soon be accomplished.

The Missionary Bishop and the Rev. Mr. Syle have continued to contribute their share of labour in the work of a revision of the translation of the Scriptures into the Chinese tongue. The disputed point concerning the rendering into Chinese the name of Goo, has not yet been adjusted.

The Missionary Bishop, in connexion with the Rev. Mr. Syle and the Rev. Mr. McClatchie, the latter of the Church Missionary Society, has nearly completed the translation of the whole order for "Morning Prayer," in the local dialect of Shanghai.

The most serious difficulty connected with the China Mission, is the inability of the Committee to procure suitable Missionaries and Teachers. Money has never been wanting. The contributions specifically designated for this Mission, have exceeded what has been expended. Benefactions of private munificence have provided it with a variety of appointments, essential to the convenience and usefulness of the Missionaries. School Buildings, Dwellings, a Chapel—are all there. A growing European and American population, has brought with it nearly, if not quite, all the comforts of a civilized society. The climate is certainly equal to that of at least three-fourths of the United States; and the prospects of usefulness certainly not behind those of any Missionary position in the world. And yet, the earnest and importunate appeals of the Missionary Bishop, reiterated month after month, and now it may be said, year after year, are heard almost without the least effect. It is a matter deserving most serious consideration. Certain it is, that all the admirable arrangements made at Shanghai, and all the spiritual fruits which have begun to appear, and all the prospects of the pupils in the school,—who have been now for five years under Christian instruction—seem, to our eyes, to hang upon the slender thread of one or two most precarious lives!

Contributions for the China Mission $9,088 97
Expenditure 9,755 94
Remittances amounting to $2,000, on account of the next financial year, have gone forward.

CONCLUSION.

The Foreign Committee here close their statement of the operations of the year. They confidently believe that, through the blessing of God, the Foreign Stations of the Church give greater promise of permanency and of usefulness, than they have yet done. They believe that the blessing promised to the preaching of the Gospel in all its purity, is realized at these stations. The voices of our Missionaries have given no uncertain sound. The power of God has accompanied the promulgation of His truth, and is causing it to bring forth fruit to the glory of His name, Thus may it ever be. Then God shall bless us. God, even our own God, shall give us His blessing. For the Foreign Committee:PIERRE P. IRVING, Secretary, &c.

June 15th, 1850. 59

59 Spirit of Missions, Vol 15 no 8, August 1850, 255-260. Bishop Boone’s report is published under the date of writing above, at 1850, FEBRUARY 9, Shanghai, Bishop Boone. 5th Annual Report.
1850, JULY 2, Shanghai
Rev. Edward W. Syle.

A letter from Syle to an American Episcopal Sunday School summarises the issue that confronted Bishop Boone and his colleagues from the outset of their missionary efforts in Shanghai. Particular notice might be taken of the often repeated paragraph—the shortage of missionaries. Syle states that the work of the Episcopal mission was being done by three persons—himself, the Bishop and Miss Jones—rather than the minimum of seven required. Of the two clergyman, the Bishop suffered serious bouts of illness while devoting much of his time to the work of translation.

With the arrival of Miss Tenney and the impending arrival of Miss Fay, the mission would comprise more single female missionaries than male. He repeated the appeal for a layman to undertake the responsibility of principal of the Boys’ School. Neither Syle nor Bishop Boone were able to contemplate appointing a woman to that post.

**LETTER FROM THE CHINA MISSION TO A SUNDAY SCHOOL.**

THE following letter from a Missionary in China, to the Sunday School of one of our parishes, may perhaps interest others besides those to whom it was immediately addressed. It may seem a strong statement, but nevertheless a tolerably intimate acquaintance with the matter enables us to make it confidently—that the hope of our missions is in the Sunday Schools of the church.

Shanghai, 2d July, 1850.

I have great pleasure in acknowledging the receipt of your letter of the 25th of March, conveying to me the information, that your Sunday School had undertaken to provide the sum annually required for the support of one scholar in our Mission school.

The Bishop—and so is every member of our mission—very much worn down with the endeavour, to keep in operation with three persons, a scale of effort which was entered upon with the expectation that there would be at least seven to carry it on. And added to this, there has been laid on him in the course of Providence, the very great burden of sustaining a principal part in the important discussion now pending, as to the proper mode of translating the words 'God, a God, and Gods,' into the Chinese language.60 You are aware, perhaps, that a committee of delegates from all the protest mission stations in China, has been sitting for three years in Shanghai, engaged in the indispensable work of revising the New Testament. A great difference of opinion exists in the committee, of which our bishop is a member—on the point above mentioned; and until it is settled, and the New Testament in print—so that we can put it into the hands of our converts, you can imagine how much our progress is hindered. Conceive for a moment, that in instructing your Sunday school, you had either no Testaments at all, or else, that in those you used, the word 'Jupiter' was printed instead of the word 'God,' wherever it occurs; and you will then be able to form some idea of the embarrassing situation in which we newly-arrived Missionaries find ourselves placed. The question to be decided is one of the utmost importance.—In itself, it is difficult and intricate; and its decision has been embarrassed by those who oppose what we consider the right word; pronounced in the Mandarin, 'Shin;' but in the dialect of this region, 'Zun.'

The prayers of those who long to see the day, when the three hundred millions of China shall be able to read in their own language the word of Him, who is the one true and living God, should be offered fervently, in behalf of all concerned in this matter—Missionaries, translators, and directors of Bible

60 A simple and clear explanation of the issue is given in Boone 1950, op cit, pp 131-132, viz. “The committee met in Shanghai a year later. The most important question…was the proper rendering of the Hebrew word Elohim and the Greek word Theos into a Chinese term which would convey the meaning of one God. Drs. Morrison and Milne had employed the Chinese word Shen; Dr. Medhurst, Shang-ti. Bishop Boone thought the latter word misleading as it meant a chief god among many gods, and advocated the word with the more spiritual meaning, Shen.”
societies. Let me bespeak yours, my dear sir, and those of your associated Sunday school teachers. I know myself, by a long and somewhat varied experience, what it is to be a Sunday school Superintendent, and I look back upon the hours spent in communion with those who were my fellow-workers in that delightful occupation, as among the happiest and best spent of my whole life. Especially I would say this of the preparatory teachers’ meeting. I hope you have one in connection with your school. Excuse me for the freedom with which I write; but since I have learned of your determination to have some share in the work of rearing that spiritual temple, of which the good and wise master-builder is now laying the foundation through our instrumentality, I feel as if I had myself become possessed of a sort of honorary membership in your fraternity of love-labour.

Present my Christian regards to all the teachers, and give my love to the dear children;—tell them for me, if you please, that what they are doing now is like casting stones in the deep water; it may be a long time before anything appears; but, by and by, the solid foundation thus laid will surely lift up itself; and then the grand parts of the structure will begin to rise upon it; and after a while, like a light-house—high above the waves—shall the Church in China show itself, and the light it exhibits shall be the pure light of the Gospel of Christ. In future years, when many storm-ridden souls, like vessels well nigh wrecked, shall have seen that light, and have been guided by it into the heaven of heavenly rest;—many who are now mere children in your midst, may think of that glorious light-house, and exclaim: ‘Ah! when I was a little child, I dropped down a few pebbles that helped to raise the foundation.’

Believe me to be, my dear sir, Very truly yours in the Lord,

E. W. SYLE.

P.S. You could hardly do us a greater service as a Mission, than to find out an energetic true-hearted layman, qualified to be made Principal of our Mission school. If you should know such a one, pray urge him to put himself in communication with the Foreign Secretary.

E.W.S.

1850, JULY 6, Midway Academy, Virginia.

Lydia Mary Fay.

My dear Pastor

Could I see you I would try and express my obligation to you for your letter of June 28, which I received last night. But words it seems to me were never intended to express our deepest emotions for when I feel most I have nothing to say. Yet I believe you will not accuse me of ever being much at a loss for words when with you, or in writing to you. True out of the abundance of the heart the mouth speaketh, but do you not think even then, the words we use seem powerless and tame to express our strongest emotions. Yet I have no leisure to discuss such questions and I suppose you have less, to listen.

Mr. Irving’s 61 letter now appears to me very clear as I suppose it would after you had told me what he means and what to say in reply. I received another from him last evening, both of which I have just answered, and if you were here I would like much to submit it to your approval before I send it.

However as you seemed to approve of the kind of reply I proposed to give the one I sent you of June 17 it gave me some confidence in my own judgment, and as I wrote according to the dictates of my feelings. I hope it may not be unacceptable to him. Yet I have always this advantage in going by your judgment. I never have any doubts while in asking upon my own. I do not feel sure but there might be a better way. Believing that you are interested in my success, I enclose to you Mr. I’s last letter, which surprised me a little, as I thought he would at least wait until I replied to the other, though I am very glad he did not, as I like this letter much better than the other, it has an air of more kindness and less formal politeness than that, do you not think so? From he says of testimonials now before the Com. [committee] I suppose I owe this and also the appointment to your letter to him, for which I will try and express my indebtedness when I see you. Now I feel quite secure that I shall “live to see inherited my very wishes,” though after telling Mr. Irving etc., etc., I said I had no wish to receive the ‘formal’ announcement of the appointment except from his hands in N York, and not even there unless his judgment cordially confirmed the opinion he had already formed. I felt as if this was suspending the hopes of my life upon a hair, as I know not whether he will interpret the remark as placing great confidence in myself or in his indulgent kindness in “being easily pleased”. Yet I feel as if it is all in

61 Rev. Pierre P. Irving, Secretary of the Foreign Missions Committee of the Board of Missions of the Protestant Episcopal Church.
the hands of Him who ‘numbers the hairs of our head, and orders all things according to the counsel of his own will’ and as I consider the official acts of the For Com expressions of His will I have no wish to go against their judgment though if I do not go I feel as if it would be a disappointment from which I could never recover.

I am very glad to hear from you that a trained student proposes to go to China though I fear from the way you speak of it he does not intend going very soon. But I hope he or some clergyman and his wife may be ready to go some time during the ensuing autumn. I would not like to object to any event that Mr. I. might propose, but the only one I would like, and the only one my father would think proper would be some clergyman and his wife. Indeed it seems to me that to send less than this would be but mocking Bishop Boone’s imploring calls for assistance and this would be my principal objection to going alone or with some merchant and his wife. It would be such a disappointment to Bishop Boone after all his earnest pleading for help to send him one lady teacher who does not know a word of Chinese, and who even with the best intentions must give him much more trouble than aid for a long time. Surely he will look for some one to fill the place of the lamented and faithful Spaulding, and does not the Church owe him such assistance. Certainly you clergymen in this country must have too much love and sympathy for him to leave him thus unaided with a work of such magnitude on his hands: you know something of misery and heart sickening discouragement of finding yourself at the head of important plans for the good of others, and yet feeling you have none to aid and understand you, or even if nominal aid be at hand it is still more trying to feel that you require as much training and instruction as those you wish to benefit. You will see Bishops Meade and Johns at the July meeting, cannot you and they persuade some of your brothers in the ministry to go to China this Fall? It seems to me that unless that Mission has immediate efficient aid it must soon be given up which I hope the Church is not yet ready to do. Will please think a great deal about this.

I have just been consulting Anna Howard in regard to our passing a few days in Alexandria on our way to the North. She says certainly if I wish it, and that she would like to visit Washington, and still more to hear Mr. Dana preach. I will not attempt to tell you how glad I am that you will appoint the Sacrament of the Holy Communion for the first Sunday in Aug. Nothing but impossibilities shall prevent me from being present. I do not yet know the day we can be in Alexandria nor if it will be expedient to accept your kind invitation to pass our time with Miss Jenkins at the Rectory. Anna much prefers this and so do I, but I have replied to McIntyre’s letter by saying it was possible I might pass through Alexandria and would pass a day with her if she was in town at that time. She has not yet replied & should she be out of time as you say some of my friends may be at that time, it will give me the greatest pleasure to stay with Miss Jenkins if convenient and agreeable to her. Besides, I would like to see Mr. Hubbard, and to claim as much of your time as you can spare from other duties. I have so much to say to you that I cannot write, So many questions to ask. Therefore you must both prepare yourself to be very weary of listening to me and very tired of talking to me. As I shall go as a Missionary from Christ Church, can you persuade your Sunday School to rectify “Ling Ping Youen(?)” mistake in thinking himself supported by them by ... him to undertake the support of one who shall be placed under my care? I suppose you will think there will be quite time enough for this when I go. You did not tell me when you would go to N York. I told Mr. Irving I would be there between the 7. and 10. of Aug. I suppose you are so much engaged I must not ask you to write again. You can keep Mr. I’s letter until I see you. When I hear from MacIntyre I will let you know and tell you what day I will be in Alexandria and where I will stay with, Till then, Believe me en” (missing word) yours, as ever, yours

Lydia Mary Fay.62

1850, JULY 12-SEPTEMBER 13, Shanghai

Rev. Edward W. Syle.

MISSIONARY INCIDENTS—ARRIVAL OF FRIENDS—
RELIGIOUS INQUIRY—THE ENGLISH CHURCH.

Shanghai, 1850.

July 12th to 20th. —I am sorry that it is no longer possible for me to report the enjoyment, in my own case, of uninterrupted health. An attack of chills, and fever, very slight apparently, has had the effect of pulling down my little stock of strength, so that I have not been able to do more than drag through the

62 Lydia Mary Fay to Rev. Charles Backus Dana, 6 July 1850. University of Texas at Austin, American Studies archives.
merest routine of indispensable duties. On the 16th, the chill was broken, and I am beginning, by the help of tonics, to recover my usual strength, though the heat of the weather just now is such as to try every body. These details are mentioned, not for any other reason so much, as for the sake of making the Committee acquainted with the character of the force they have to count upon, in view of carrying out the operations of this Mission.

From Ningpo several Missionary friends have come over to this place. Mr. Culbertson and his family on a visit to the Bishop, and Mr. [1. K.] Wight and his family, (staying with us at present,) who will be permanently resident here. Mr. W. having been appointed by the Presbyterian Board, to establish a Mission here. Mr. Jarrom, (late of Ningpo,) is also here on his way to England. Yet another of our visitors has been the Seaman's Chaplain at Whampoa, Rev. Mr. Loomis, who has been visiting all the five ports, previous to his making a visit home to the United States.

Sunday 21st. — Went through the services of the day with some comfort; the afternoon congregation was large and still. During the evening, our hearts were all made glad, for the little girl who has been under Miss Jones' charge now for about three years, without showing any symptoms of a care for her soul, came to her kind friend and told her, that she felt a strong desire to be a child of God, and receive baptism in His name. In the morning the Bishop had preached on the Parable of the Ten Virgins, so Miss Jones asked the questions, "Do you feel that you have no oil in your lamp, Sien Yuen?" "I haven't got any lamp at all!" was the child's ingenious answer. If the good work, which we trust has been begun in her young heart, be brought to good effect, this twelve of them will be the first fruits of our efforts in the girl's school, and thus we shall be able to number amongst those who are learning the blessedness of surrounding the table of our common Lord, besides aged disciples, both men and women, "young men and maidens" also. It is a source of much satisfaction to observe, that these first converts are of different ages, and are brought out of different classes.

July 22nd. — A meeting of the British Community was held to-day, to take measures for the repairing of Trinity Church; one of the cross-beams having become rotten at one end, fell down with a great crash, and brought the greater part of the roof with it. About $4,000 were subscribed with much readiness, chiefly through the exertions of our excellent brother, Rev. John Hobson.

July 24th. — Letters received to-day inform us of the arrival at Hong Kong of our long expected friend, Miss Tenney. Letters also, and papers of late dates from New-York, very much to our gratification.

July 26th. — Not feeling strong enough to go up to the Church to catechise the class of poor who come

64 Rev. William Jarrom, English Baptist. Arrived Hong Kong 21 September 1845. In 1846 moved to Ningpo. Mrs. Jarrom died 26 February 1848. "In the year 1850, finding his own views so different from those of his colleagues, as to render cooperation impracticable, he left Ningpo and returned to England," Wylie op cit, p. 154. See also online 1 January 2013 at — http://ricci. rt. usfca. edu/biography/view. aspx?biographyID=1550


... ‘The Six Chinese Companies,’ pp 221-227 in OMFWM, Vol 1 Issue 3, September 1868.
... ‘The Old East in the New West,’ pp 360-367 in OMFWM, Vol 1 Issue 4, October 1868.
... ‘Our Heathen Temples,’ pp 453-461 in OMFWM, Vol 1 Issue 5, November 1868.
... ‘What Our Chinamen Read,’ pp 525-530 in OMFWM, Vol 1 Issue 6, December 1868.
... ‘Holiday in the Chinese Quarter,’ pp 144-153 in OMFWM, Vol 2 Issue 2, February 1869.
... ‘How our Chinamen are Employed,’ pp 231-239 in OMFWM, Vol 2 Issue 3, March 1869.
... ‘Chinese Women in California,’ pp 344-351 in OMFWM, Vol 2 Issue 4, April 1869.
... ‘Medical Art in the Chinese Quarter,’ pp 496-506 in OMFWM, Vol 2 Issue 6, June 1869.
... ‘Funeral Baked Meats,’ pp 21-29 in OMFWM, Vol 3 Issue 1, July 1869.
... ‘Occult Science in the Chinese Quarter,’ pp 160-169 in OMFWM, Vol 3 Issue 2, August 1869.
every Friday, *Chi* went in my stead. During this season of pressure, both from within and without, he had proved very useful in many ways, so that we feel devoutly thankful for his having been raised up and qualified, as he is, for doing essential service in the Redeemer's cause. He has been enabled to resist many temptations to take up with lucrative occupations, which have not been recorded in our Journals; yet they have been matters of greatest moment to him. The Lord preserve him to the end according to this good beginning!

July 27th. —Letters from friends in England show, that those connected with the Bible Societies are beginning to feel deeply, how great is the responsibility which rests upon them in regard to the pending controversy.

A CANDIDATE FOR BAPTISM—ANOTHER INQUIRY—
REVISION OF THE SCRIPTURES.

July, Sunday 28th. —During the morning service, a very poor woman, Neay by name, who is just recovering from a severe attack of fever, came tottering into the Church in a manner which made me think, "that poor soul feels that she has a home here!" She is a candidate for baptism, having been for a long time under Spaulding's teaching; and exhibiting, especially within the last few weeks, many encouraging marks of having been made acquainted with the evil of sin, and the preciousness of salvation.

After the service, I had a long, long conference with an aged woman, 77 she says she is, but I know not how to give credit to her statements, they are so surprising. Her story is, that she had a grandmother who was a Romanist; not so her mother, who was married into a family where they worshipped neither heaven, nor earth, neither images, nor ancestors, nor Teen Tsu [Tienzhu], nor anything else. "How could I believe?" said the poor old soul, when relating this part of her history. But the grandmother had taught her so diligently, that by the time she was ten years old, she could repeat the Romish Creed and Ten Commandments, (the 2nd suppressed, and the 10th divided, as usual,) and Invocation of the Virgin Mary: and with this rock of knowledge, she was taken to the Priest, who refused to baptize her, because not sufficiently instructed. (This I doubt. ) Then her grandmother died, and from that time till now, (more than sixty years,) she declares she has had no intercourse with Christians of any sort; yet she can repeat most of the above formulas, and can cross herself in a most complicated manner, making three small crosses—one on the forehead, one on the mouth, and one on the breast—and then including these in a larger crossing, from forehead to breast, and shoulder to shoulder—using at the same time the words (or sounds, rather, for she could give no account of their meaning.) *Botuk-luk, Fre-le-ok, Sr-pe-le-too, San-too.* In this is what "Pater, Filius and Spiritus Sanctus" became, when pronounced in the patois of this region.

In the afternoon, *Mr. M'Clatchie* was kind enough to take the service at our Church; I preaching at his, which is smaller, and requires less exertion. The weather has become oppressively hot.

July 27th. —The arrival to-day of boxes containing many useful articles sent us by friends who love us "for our work's sake," had quite a cheering effect upon our spirits, conveying, as it did, an assurance that there are not a few whose sympathies are enlisted in the prosperity of our Mission.

July 31st. —The revision of the New Testament is to be considered as formally concluded to-day—just three years and one month after its commencement. As to the word to be used for rendering "God, a god, gods," the Committee of Delegates, as such, cannot come to any decision—their opinions and their votes being equally divided. They have, therefore, unanimously passed a resolution, stating this fact, and devolving the responsibility of the decision upon the individual Missionaries who must preach, and the Bible Societies who must print, the Word of God. This responsibility—immense as it is—must rest somewhere; and in the providence of God, it has been made to fall on the parties just mentioned.
August 2d. — We had heard in the afternoon of Miss Tenney's arrival at Woosung, but she did not reach Shanghai till evening. With how sincere a welcome we received her, can be known only to those who have been for many months in circumstances similar to our own. She appears to have had a very pleasant passage from home, and to have experienced much kind attention at Hong Kong from the Bishop of Victoria and his lady. Her coming up the coast, (which is usually the most difficult and uncomfortable part of the voyage,) was made easy and agreeable by her taking passage in the steamer "Lady Mary Wood." Altogether we have great reason to be thankful, both on our account, and also on behalf of our Christian sister, who had been screened from all harm throughout the whole of her long and perilous way.

Sunday, August 4th. — Between the morning and afternoon services at the Church, (both of which were interesting, after their kind,) I went to visit two sick men: one, the husband of our old nurse, the baptized woman Yeuh-kway; the other, one of the most intelligent and best instructed of our blind candidates for baptism—by name, Wong Yan-Chung. He has been sick now for many weeks, and though somewhat better now, appears wretchedly emaciated. In mind, however, I found him quite cheerful, and in the course of my visit I learned, that though blind and very sick, he had not been idle. One of the women who lived in the house where he is lodging, showed incidentally that she knew something about the Creed, and I learned, on inquiry, that Yan-Chung had been teaching it to her, clause by clause. I feel no doubt that the work of the Spirit has been begun in this poor man's heart; his professions of faith have all the marks of genuineness, and his teachableness, and constant desire for instruction, are truly delightful. I may as well here copy a few notes on his case out of a book which I keep in the Church, in which I make a brief record of the cases of those who come and put themselves under regular instruction.

February, 1850. — Wong Yan-chung. Blind man, aged 38. Comes from a desire to obtain future happiness; has no sins of any consequence to confess; thinks it right to worship Heaven and earth. This was the not-very-promising commencement. Subsequently, when one of his companions was speaking of his three Wan lings (souls,) this man corrected him, saying, that we each had but one; I

asked how he knew this: he replied, that fifteen years ago, he had a relative who was a Romanist, and used to instruct him, and urge him to become a believer; and his not having not done so then, he reckons among his sins. To learn very accurately the names of those about whom we teach him, appears to his mind a matter of great importance; the number of generations also, from Adam to Noah, he seemed much concerned about.

June. —He has been poorly, and looks meagre to the last degree. I had intended baptizing this man, together with his friend and companion, Tsur Yan-paon; but the Bishop (after conversing with them individually) thought they needed more teaching. "It was his regular attendance for four months, and good progress in religious knowledge, connected with the far more important matter of a stronger perception and sense of his own sinfulness, that made me consider him as entitled to baptism, which he earnestly requested; but no doubt the course suggested by the Bishop is the safest one. My next note is:

During the greater part of July, very sick with fever—was in circumstances of great discomfort, and recovered but slowly; but seems to have borne the trial with much patience. His blind companion, (the before-named Tsur Yan-paon) was very attentive; also Sung Yan-ling (another companion, poor but only half blind.)

EXAMINATION OF THE SCHOOL BY THE BISHOP—
DEATH OF A CANDIDATE.

7th.—The Bishop held an examination of the School previous to its being dismissed for the summer vacation. The weather intensely hot; wind from the N. W. bringing flies and insects innumerable; in the evening, the air was filled with a species of dragon-fly, called by them Tsing-ting, and considered to be the fleas on the body of the Celestial Dragon. This notion, together with their proverb—"Even the Emperor has three lice on his person"—may give some idea of the prevalence of vermin amongst this soap-and-water-fearing people.

Sunday, 11th.—My heart has been sorely exercised to-day, for our poor blind brother, of whom I wrote so full an account, under date of last Sunday, has been taken from us! To him, doubtless, an inexpressible gain, but to me a loss—I cannot but feel it so, for though he was blind and helpless, yet he was quite useful. His less intelligent companions would often turn to him for a better explanation than I could give them, of something they did not understand, and his evident growth in religion had quite drawn out my Christian affection towards him. But he is gone, and with a suddenness, too, that has made the loss more keenly painful to me. Assisting the Bishop in the Communion Service at the School Chapel, did not allow of my reaching the Church till about noon. Soon after, Chi came in arid told me Wong Yan-Chung was dying! Immediately I called a sedan, (for the sun was scorching hot,) and went to his poor, comfortless lodging; and there I found him so near his end, that there was no time to summon any one. I called for water, and baptized him in the name of the ever-blessed Trinity, believing confidently that he was one who, by faith, had passed from death unto life. I could not spare time to sit by him till the last struggle should be over, for the hour of service at the Church was at hand. I returned and found a large congregation, the children from both schools being present; and as their full response rose up in the spacious building, it was almost more than I could do to repress the tears that would have flowed to relieve my overburdened heart. When I returned to the vestry, a messenger came to tell me that Yan-Chung had breathed his last not long after I had left him… In the evening, the Bishop was kind enough to take the evening service in my stead.

16th. —A little boy born to me. All the attending circumstances, such as lo make me feel deeply thankful to God; and most grateful for the attentive kindness of friends, neighbors and physicians.

Sunday, 18th. —Conducted my usual services, though not without some feebleness from the oppressive heat of the weather.

19th. —The School vacation is ended, and I resume the teaching of the first class; the Bishop being too much occupied, and Miss Tenney's services required in another department.

20th to 23d. —Occupied with the settled routine. Chi goes into the city to instruct the classes that came to the Church every Tuesday and Friday. His aid at this time is truly valuable.

ILLNESS OF BISHOP BOONE—
TRANSLATION OF THE SCRIPTURES AGAIN.

24th. —Forenoon. As usual, after dinner, went out with the Bishop in a boat, intending to pay a visit of
condolence to our friends, the Culbertsons, who have been bereaved of their youngest child by a most distressing accident. Before we had half-way crossed the river, the Bishop felt so ill that we turned back, and he found it as much as he could do to walk to his own door. This attack is quite an alarming one; both hands and feet are some-what swelled, and the sense of weakness is extreme; much pain in the head also.

Sunday, 25th. — The Bishop very sick to-day; unable to take part in any of the services: he is suffering very much.

27th. — The weather has become much more pleasant; thermometer not more than about 82°. Our dear Bishop seems better, though very weak indeed: he has not had such an attack as this for fifteen months.

28th. — The young married man Chung Chang, who is still reckoned among our scholars, has had a little daughter born to him to-day; he makes known his determination to present it for baptism; and if he does so, this dear little one, (the first who may be considered as "born in the Church" here,) will be welcomed to the holy rite with a warm greeting from many Christian hearts.

31st. — We are informed that the advocates of the use of the term Shang-te, as a translation for Deos, have resolved to publish any edition of the New Testament, (the revision of which is just completed,) with that highly objectionable title inserted in the blanks left by the Committee of Delegates. A most sorrowful event, in my judgment, and one that fills me with forebodings of great trouble in every department of evangelical effort amongst Protestant Christians. May the Lord overrule!

7th. — The Bishop continues very unwell still; he does not rally as he has done on former occasions, which greatly adds to our solicitude on his account. Sad journalizing this!

Sunday, 8th. — The Bishop being too ill to come out, I took the usual School Chapel services. Thirteen communicants. At Mr. M'Clatchie's Church, (where I went in his stead, he being kept at home by sickness in his family,) I met a man of uncommon intelligence. I would I could spare time to write out at full the long conversation I had with him, for it exhibited very strongly the harm that has been done here by preaching about God under a variety of names; some Chinese, and some transferred. But I must defer this whole subject to a future time. About seven in the evening, as I was resting awhile before the evening meeting, Miss Jones came in and said, "I am sorry to disturb you after your day's work; but the Bishop is very ill indeed, and will want you to spend the night with him. " I went over to his house immediately, and found him suffering very great distress in his head. As he lay on the sofa in his study, it was necessary to apply ice to his head constantly. He was in a high fever, supposed to be succeeding a chill; whatever it was, coming in addition to his other numerous ailments, it had brought him into a state of great suffering and danger as we all feared. After getting to his chamber, it was a very long time before he could recover from the exertion of coming up stairs; he called for the ice more frequently than before, and it was not till half-past two in the morning that he could become at all composed — then he slept, with some interruptions, till morning.

9th. — The Bishop complains of great soreness in his head and about his heart. He was obliged, however, to take quinine, at the risk of the excitement it may induce, lest the chill should return again, and reproducing those terribly alarming symptoms that he experienced yesterday.

10th. — Same treatment as yesterday: with marked success, I am most thankful to say. Oh! let not prayer be wanting that our Bishop's invaluable life may be long spared to us, for if this Mission were bereaved of him, then should we be bereaved indeed!

13th. — We are all revived a little. Miss Jones is about again; my own health is restored in a great degree. Miss Tenney's services in the School prove a very essential assistance, and, last and best, the Bishop seems recovering. The swelling of his hands and feet has gone down again, but his spine is very painful, and he hardly ventures to count himself better on the whole. Externally all seems to go on well — the School is in good order; the boys healthy and improving in their studies. In the midst of much depression, we still feel some cheerfulness, for we believe "the hand of the Lord is with us"!

The same issue of *Spirit of Missions* stated that $937.25 had been contributed towards the building of a Female School building in Shanghai. This was a significant step in the employment of single women as missionaries. It was not the first female school as Eliza Gillett Bridgman, formerly of the Episcopal Mission and married to the Rev. Elijah Bridgman of the American Board of Commissioners of Foreign Missions, had opened a school in her home.  

1850, JULY 31, Shanghai  
Rev. Edward W. Syle.  

On July 31st 1850 the Rev. E W. Syle noted that the New Testament revision of what became the “Delegates Bible” was completed without agreement on the term to be used for “God” and the members had passed a resolution placing the matter in the hands of individual missionaries and ultimately, the Bible Societies. On 31 August, he reported that the Delegates Committee (without Boone) had made a decision about the name of God that Syle felt would widen gaps between Protestant missionaries that the Episcopalians, under Boone’s leadership, had been anxious to avoid:  

We are informed that the advocates of the use of the term *Shang-te*, as a translation for *Deos*, have resolved to publish any edition of the New Testament, (the revision of which is just completed,) with that highly objectionable title inserted in the blanks left by the Committee of Delegates. A most sorrowful event, in my judgment, and one that fills me with forebodings of great trouble in every department of evangelical effort amongst Protestant Christians. May the Lord overrule!  

The disagreement within the Shanghai committee spread to all Protestant missionaries in China and to their home societies, largely on the basis of nationality.  


In the summer of 1843 a meeting of the Protestant missionaries to the Chinese was convened at Hongkong, to take preliminary steps in order to secure a Revised Edition of the New Testament in the Chinese Language... As a part and in furtherance of the plan then adopted, five delegates met in Shanghai last June. These were the Revs. Dr. Medhurst and Boone, of Shanghai; the Rev. Mr. Lowrie from Ningpo; the Rev. John Stronach from Amoy; the Rev. Dr. Bridgman from Canton... In due course, the revision of the translation of the original word for God came under consideration. In the versions that had been made by Drs. Morrison, Milne and Marshman, the word [Theos] had been translated by *Shin*; in the revised version before the delegates, instead of the *shin*, the term *Shang-ti* was used. The subject being in due course now brought before the Committee of delegates...it was proposed, by Dr. Bridgman, to adopt the former rendering, and use *Shin* and not *Shang-ti*. This proposition was seconded and supported by both Dr. Boone and Mr. Lowrie, while by the other delegates, Dr. Medhurst and Mr. Stronach, *Shangti or Ti* alone, was preferred. A discussion accordingly ensued, and was continued for two or three days orally, when it was unanimously resolved to enter on a more formal investigation of the subject, by reducing the arguments for the respective

terms in writing.

In these investigations more than four months were occupied, and a large amount of information from the Chinese Classics and other standard writings was brought together. Still the delegates were unable to agree, regarding the word that ought to be used; accordingly they resolved, after having first recorded their votes by stations, to proceed with the work of revision, leaving the word untranslated.\footnote{The \textit{Chinese Repository}, Vol XVII, January 1848, pp 53-54.}

Dr John Lai of Hong Kong has provided an excellent summary of the core issues in the Protestant “Terms Debate” and draws attention to the different assessment by individual foreigners of historical Chinese beliefs between religious knowledge revealed to humans by God [revealed religion] and knowledge common to all human beings, or “natural” religion.

Generally speaking, most British missionaries proposed the use of \textit{shangdi} while their American counterparts supported \textit{shen}. Their controversy was much more than a mere debate of terminology, but a theological one concerning their perspectives towards Chinese religion and civilisation. They argued about whether or not the ancient Chinese were monotheists who had already possessed some revelation and notion of the Christian God. The LMS missionaries, especially Medhurst and James Legge (1815–97), strongly believed so. \textit{Shangdi}, a native term used in the ancient Chinese classics, was regarded as the equivalent of the Judaeo-Christian God. They trusted that the Chinese culture and people were capable of receiving the Christian message with its existing terminology, that monotheism was not totally alien to the Chinese, and that the truth of God had been revealed to them at the same point. The role of missionaries was to “gather up the fragments of original revelation in the old religions and use them as steppingstones to Christ”. On the other hand, missionaries such as Boone\footnote{Lai, John T. P., “Doctrinal Dispute Within Interdenominational Missions: the Shanghai Tract Committee in the 1840s,” pp 307-317 in \textit{Journal of the Royal Asiatic Society of Great Britain and Ireland}, Series 7, Vol 20, No 3, 2010.} and McClatchie maintained that the ancient Chinese culture could never have enjoyed the same quality of divine revelation as that available to Christians. The Chinese had been entirely polytheistic and non-Christian. The only channel for them to receive Christian truth was through a new terminology, for the new wine to be poured into the new bottle of Christianity. In their view, the generic term \textit{shen} would serve the purpose.\footnote{Eber, op cit, pp 207-219, provides an analysis of the ideas underpinning Medhurst’s rendition of \textit{Shangdi} and alternative positions such as those of Bishop Boone. See also Lai, op cit, pp 311-312/}

The “Terms Debate” centred, as Lai observes, on the best way of expressing the English usage for GOD, a debate that remains unsettled one hundred and fifty years later, with both terms in use among Chinese Protestants. Given that either term is used by contemporary Chinese Protestants today the details of this argument are of little relevance to today’s readers. It is enough to say, in this context, that the “Delegates Version” published in 1853 was predominantly the work of the British missionaries, Medhurst, Stronach and Milne. It remained unacceptable to Baptists and most American Protestants for several reasons, not least its use of \textit{Shangdi} as the nearest equivalent to the English GOD, and a number of other translations appeared in following years.\footnote{Eber, op cit, pp 212-214.}

William Boone’s voice was loud and dissenting. Although his research could not compare with that of Medhurst’s, Boone forcefully argued a contrary position...He began his argument with the basic premise that the Chinese are polytheists and cannot therefore know the True God...God, Boone continued, refers to a self-existent spiritual Being of the visible and invisible world, the Creator of heaven and earth. Nowhere is \textit{Shangdi} referred to [in Chinese writings] in this way.\footnote{Eber, op cit, pp 207-219, provides an analysis of the ideas underpinning Medhurst’s rendition of \textit{Shangdi} and alternative positions such as those of Bishop Boone. See also Lai, op cit, pp 311-312/}
used by the Chinese literati. The Committee included Bishop John Burdon of Hong Kong (Anglican); Dr. Henry Blodget (American Board of Commissioners of Foreign Missions); Dr Joseph Edkins of the London Missionary Society, Dr. William A. P. Martin formerly of the American Presbyterian Mission; and Bishop Samuel Schereschewsky of the American Episcopal Mission. The New Testament, primarily the work of Bishop Burdon and Dr. Blodget, was published in 1870, and the old Testament, essentially the work of Bishop Schereschewsky, appeared in 1875. This version used the generally Catholic term Tianzhu (天主) as the name of God although the members were fully aware of the controversy that would result as missionaries in the north increasingly preferred Tianzhu while in the south Shangdi was generally preferred, although others, such as Boone, continued to affirm Shen as the most appropriate term. Wherry stated:

The success of this version is due partly to its inherent excellence as a new and independent rendering of the Bible into Chinese, and partly to the fact that it is in the familiar speech of the people to whom it was given. It was, though to a less degree, to the unlearned of North China what the Bibles of Wycliffe and Luther were to the English and Germans. The style is vigorous, terse, clear. It is free, or nearly so, from localisms, and is sufficiently removed from common-place to be dignified and reverent without being pedantic.

Other versions followed, including the “Union Bible” of 1919 but the reality was, as one report concluded, there was simply no agreement among all the missionaries—including those Chinese now familiar with the issues through their advisory role to the foreigners—about key issues, not least the “Terms Debate,” that continued to divide missionary opinion. Bishop Samuel Schereschewsky of the American Episcopal Mission commented:

A scoffer at Missionaries once asked in my hearing the derisive question, “When will Missionaries be done with translating the Scriptures into Chinese? They have been at it more than half a century and are at it still.”

There was universal agreement that a version in the national written language was essential if the Bible was to achieve acceptance by the Chinese literary elite. This was the position of the Rev. William Muirhead of the London Missionary Society, who told the 1890 General Conference of Protestant missionaries in Shanghai that:

We have come hither to effect one object, and as a chief means of attaining it, translate and circulate the Word of God; and by all means let a common version... be made in the current and approved language of the country, and let it be known and referred to as being what it is, the ultimate standard of appeal, from which all other local versions may easily be made.

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75 Eber, op cit, pp 114-116. This was definitely the view of Bishop Schereschewsky, Schereschewsky, Bishop Samuel, “Translation of the Bible into Chinese,” p. 42 in Records of the General Conference of the Protestant Missionaries of China held at Shanghai, May 7-20, 1890, (Shanghai, American Presbyterian Mission Press, 1890).
78 Eber, op cit, provides the best account of Schereschewsky’s life and his work as a Bible translator.
79 Eber, op cit, p.220-221.
80 Wherry, op cit, p. 56.
82 Muirhead, Rev. William, “Historical Summary of the Different Versions…and the Feasibility of Securing a
There was a further complication that has now largely disappeared in modern China. It is undeniably an issue that the missions were unable to confront given their tiny resources and the disinterest of the Chinese at large. The Rev. John Gibson reminded the 1890 Conference that at best perhaps ten percent of Chinese could read the “Delegates Bible” or any other translation. He cited the Rev. Dr. W.A.P Martin, one of the translators of the “Delegates” version, who believed that the number of people able to freely read that version was half that number. Gibson believed that rather than another translation, the real need was to teach all Chinese to read and argued that Romanisation was the only possible solution.83

Although China had a common written script, the vast majority of the people, apart from the official classes, could not read classical written Chinese. The overwhelming majority of Chinese spoke one of the nine major dialects with further subdivisions into a multitude of local dialects.

The “Terms for God Debate” troubled people in the Protestant missionary movement in China for more than a century. This was a complex issue even when dealing only with the official language of Mandarin to produce a national Chinese standard style, along the lines that missionaries

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Remarks on the Translation of the words God and Spirit, and on the Transferring of Scripture Proper Names into Chinese, in a Letter to the Editor of the Chinese Repository, February 1845, pp 101 ff.


knew from the omnipresence of the King James Bible in English-speaking Protestant Christianity or the 8th century Latin version—The Vulgate. A national version of the Bible, acceptable to all shades of missionary thought and Chinese linguistic diversity was a monumental challenge and educationally only dream in a society in which most people could not read nor comprehend a text containing incomprehensible ideas, images and concepts. Add to that the predominance of an infinite variety of local dialects and the reality is that it was only with the emergence of more or less standard English by the time of Queen Elizabeth I, coupled with mass printing technology that a volume such as the King James Bible could be produced in mass editions and made accessible to the widest possible audience.

In this part the letters of Lydia Mary Fay provide an insight into some of the thinking of the single women who were actively recruited by Bishop Boone to provide the teaching workforce in the Chinese boys and girls schools that were the foundation of the educational outreach of the Episcopal Mission in Shanghai.

Lydia Mary Fay was a major influence on the Shanghai mission. One appraisal states that she was:

Of extraordinary calibre. Miss Jones was a plodder and laid the heavy foundation stones. Miss Fay was a brilliant originator and withal one of the ablest missionaries we have ever sent out. Referring to the Chinese language in his book on “China and the Chinese”; Dr. Giles, professor of Chinese in Cambridge University, says: “Speaking of women as students of Chinese, there have been so far only two who have really placed themselves in the front rank. It gives me great pleasure to add that both these ladies were natives of America, and that I was my privilege while in China to know them both. In my early studies of Chinese I received much advice and assistance from one of them, the late Miss Lydia Fay.”

For twenty-seven years this remarkable woman spent herself in the Master’s service in China. Only one short vacation did she ever take, and that after twenty years of work were behind her. Her faithfulness, her skill as a teacher, her level head and her zeal made of her one of the master builders of the work in and around Shanghai. Her words about prayer have been often quoted: “I went to China praying continually that God would make me instrumental in leading one native youth to the ministry of reconciliation,” and she loved to give it as an evidence of answered prayer that she lived to see four of her pupils laboring as priests among their own people, while, since her death in 1878, six more have been ordained.84

1850, AUGUST, New York.

John T. Points.

MISSION SCHOOL AT SHANGHAE.—Mr. John T. Points, of Staunton, Virginia, has received an appointment from the Foreign Committee to aid the Missionary Bishop in the Mission-school at Shanghai, and will soon sail for that Station.85


85 *Spirit of Missions*, Vol 16 No 5, May 1851, p. 244.
Rev. & Dear Sir,
You will receive from Dr. Bridgman, the Secretary of the Committee of Delegates for the New Testament, copies of Resolutions stating the terms upon which we have agreed to give out the Committee’s Version of the S. S. for publication.

I cannot judge how your mind in New York will be affected by these Resolutions; but I must say for myself tho’ the mover of them, that I look upon them with great sadness. I should not of course have moved them, if I had not supposed that the plan adopted was the best under all the circumstances of the case.

The truth is, circumstances have taken the matter entirely out of the hands of Dr. Bridgman and myself & these Resolutions were designed by use merely to record this fact. I was very anxious to prevail on Dr. Medhurst and his friends to make the B.&F.B.S. & the A.B.S. the guardians of this version and allow them decide authoritatively, as Umpires chosen by us, how the blanks should be filled.

My object was to prevent the endless divisions which are likely to follow from allowing every one to fill in these blanks as he pleases; but I could not induce Dr. M. and his friends to consent; they were too much afraid the ultimate decision would go against them.

This refusal left us only the alternative of putting the translation on the shelf, by an equally divided vote; from which all parties (Dr. M. leading, as he frankly gave us to understand he would) more ready to snatch it down and publish it on their own responsibility, or of uniting as the Committee have done, in handing it over to he various parties interested to prevent such snatching —throwing upon said parties all the responsibility of filling the blanks—the Committee of Delegates deciding in favor of no terms.

We shall now unquestionably have out, very soon, editions of the New Testament in which Θεὸς is rendered by Shin or by Ling and others in which Θεὸς is rendered by Shang Ti or by Shin. Whether Dr. Medhurst and his friends will stand to the position they took on the 30th of January last, and in which they were so “unmistakeably and incontrovertibly” right, as I am not in their confidence, I cannot say. However, two such antagonistic versions are bad enough and to one living at a station where opinion is so much divided as it is at Shanghai, where he cannot but see plainly the injury to the spread of the Gospel that must arise from our divisions, the thought that two such antagonistic versions are being put to press is enough to make him sit down and weep bitterly. But the time to prevent it has now passed. The only questions to be asked now are, How are we to make the evil, while it lasts, as … as we can, and How to cure it as speedily as possible?

Amidst our sad division at this point it is a great comfort to look to Ningpo & Foochow, where all are of one mind, there being no single dissentient to break the uniformity of their testimony that Jehovah is the only true and living Shin, and to insist that Shang Te is to be excepted from the warning against all the Chinese gods. Our present and painful circumstances, the duty of all, it appears to e, is plain; it is to strive the make the lines of party as light as possible: we should religiously abstain from doing anything that will will keep alive party feeling & make this question a party one. We may rest assured neither party can now be put down, the attempt would consolidate the ranks of the party opposed, & deep alive party feeling… We must hope that God will ultimately of His great mercy bring all the Prot. Miss. of China to be of one mind on this important point. We should do everythi… it may be that this uniformity of view will not be obtained until some of us have been taken from the stage; but let us hope it will come in God’s good time, and take care on our part to do nothing to delay its coming.

I have, my dear Sir, given my most prayerful attention, as you may suppose, to this matter, trying to look at it in every point of view and to give due weight to very circumstance, taking into the account the opinions of the Missionaries at all the five Ports, as far as we can learn these opinions by correspondence, and I am thoroughly convinced that matters are now beyond human control; that we must have diverse editions, and that is the duty of all parties to try … rather than irritate our

I will venture again to suggest that your Committee decide upon the editions you will patronize, and divide your funds according to the numbers who are willing to distribute any patronized edition. This course will have, I think, a more happy effect in allaying party feelings.

By the last mail Mr. Williams sent you a list of party names in favour of Shin. These names ought to have been forwarded long before; but communication between the Ports is very slow, & some of the Missionaries who were in favour of Shin entertained some strange objections to signing a petition to the Bible Soc. for funds, so that much time was lost by the return to us of the petition, of which I wrote you in January last. It is to his scruples on this point Mr. Hudson & others at Ningpo refer in their appended notes. The papers to which he refers are very long and we do not think it worth while to send them, as postage is heavy.

A great many of the names to this paper are of individuals who have only been in the country two or three years, but you will remember that although in that time the missionary cannot become acquainted with the Chinese Classics, he can acquire enough of the local dialect of the place where he lives to hold intercourse with the common people & preach to them, & also enough to enable him to make inquiries of the most “intelligent Chinese”, he meets with.

The opinions of persons so circumstanced, who are unbiased, & who are obliged to come to some decision, which obligation forces them to make inquiry of all ranks & classes within their reach, is entitled to much weight. Dr. Medhurst complains that every newcomer to China, within a few months joins the ranks of Shin, and this we claim as a very strong presumption in our favor: but we contend also that quite as decided a preponderance of the experienced men are also in favor of Shin. Take for instance the opinions of all those who have been out ten years—a time surely long enough to qualify parties to form an opinion on this matter, if they can ever become qualified. How do the votes stand among these Seniors? Against all native terms and for Aloho—Medhurst 1817; John Stronach 1838; William Lockhart 1838 & W. C. Milne 1838—Four votes. For Shang-Te— W. Young 1835; E. Doty 1837; A. Stronach 1838; James Legge 1839; B Hobson 1839—Five votes. For Shin—E. C, Bridgman 1829; Dr. Parker; Dr. Williams 1833; Stephen Johnson 1833; W. Dean 1834; I Roberts 1836; J. L. Shuck 1838; W. J. Boone 1837; Dyler Ball 1838; Goddard 1839—Ten votes.

Whether your Society will aid the forty Missionaries who have signed the paper sent to you, in distributing God’s word in a form which they think will glorify Him among the Chinese, will depend upon your judgment of our vexed question; but I do earnestly trust that the intemperate language of Dr. M. and his friends in their letter of the 30th January, will not frighten you from rendering the aid we need. The use of Shin to render Elohim, they tell you, will render their “whole work unclassical & contemptible” and will “provoke the ridicule of every well-informed Chinese!” Did Dr. Morrison never meet with such Chinese? Did Dr. Medhurst himself during the first 20 or 30 years of his missionary life, never meet with any such? Is he now the only missionary in China who is favored with intercourse with such people? Dr. Medhurst has determined to destroy Shin & his own reputation for accuracy. Shin, I am persuaded, is beyond his reach. He has for the last three years denied what he always affirmed before, that Shin ever means a god, gods, and contends, as above, that it would excite ridicule & contempt to call the true God—Jehovah,—Shin.

I send you herewith a copy of a few lines from a work on Geography recently published by Lieut-Governor of Fuh-keen [Fukien-Fujian] Province, one of the most accomplished writers of the present time. You will see he says, the Parsees worship the Shin of fire, and that all west of Judea worship the Shin of heaven, and that this Shin of heaven gave the law to Moses. There can therefore be no doubt who this being is—a God, and no mere Spirit. He further tells us that about A.D. 900 there was a temple to Yaou Shin (Jehovah Shin) and that this Yaou Shin is the Shin of heaven who gave the law to Moses. (See Gesemius sub voce Jehovah for the pronunciation Yao. These temples were most probably erected by the Nestorians, who according to the Syrian monument87 entered China AD 635, and who Marco Polo tells us “had two churches in the neighbourhood of Nankin, built in 1274.” So they were in China in the 10th century, when these temples to Jehovah were built.

I have not time to dilate on this matter, But I consider the testimony of the utmost importance; not—

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understand me—that this heathen writer favors our view; but as rebutting Dr. Medhurst’s assertion of how intelligent Chinese would regard such a use of Shin. We cannot have more direct proof that Shin may be used for the true God, without giving offence to intelligent Chinese, than we have here; unless the intelligence of the Lieut-Governor is to be impeached.

I send you two copies of the portions of the Geography in Chinese, for the use of the readers of Chinese in America. I marked one copy for the Hon. Walter Lowrie; will you have the kindness to forward it for me.

Praying that God will vouchsafe his gracious guidance to all connected with this painful, difficult matter. I am, Rev. and dear Sir, Sincerely Yours in the Lord. Wm J. Boone. 88

1850, SEPTEMBER 6, Shanghai.

Rev. Edward W. Syle.

LETTER FROM THE CHINA MISSION TO A SUNDAY-SCHOOL.

The following letter was addressed by one of our Missionaries to a Sunday-school of the Church. We hope it may be read to other Schools, and animate the members to perseverance in that good work, which finds one of its prominent pillars of support in the offerings of children:

Shanghai, China, September 6, 1850.

I must not conclude my letter without saying a few words about our School, though after writing so lately I need not add much.

This morning I conducted our usual monthly examination, and I am sure, if you could have been present, it would have done your heart good to observe the much higher degree of general intelligence, and the much greater activity of mind, which is exhibited by our boys, than by those in Native Schools of the same age. You would hardly have been able to appreciate this, however; nor could any one who has not the opportunity of learning, by repeated questionings, what is the depth of that inanity which the Chinese system of education induces. Their instruction is such, that it positively amounts to teaching them not to think.

Our hope is, that as a reward of these first years of heavy drudgery and anxious effort, we shall see a generation of praying, thinking, and believing young Chinamen growing up to enlighten their countrymen.

With kindest regards to both children and teachers of your Sunday-school, believe me to be,

My dear friend, very truly yours,

E. W. SYLE. 89

1850, SEPTEMBER 12, Shanghai

Rev. Edward W. Syle.

Although not of very recent date, the following will be read with interest, from its reference to the late and deeply-lamented Missionary, the Rev. Mr. Spalding, of whose subsequent loss at sea mention was made in the Annual Report We deeply regret that no one has yet been found to take his place:—

August 30th.—The brief notes, which are all the record I have found time to make for the last fortnight, make mention of large and interesting congregations at Wong Ka Mo-dur, and also of occasional meetings with the candidates for baptism. I much regret my present want of leisure, because just at this time I am beginning to reach the minds of some of the common people, and to learn what it is that they believe, and also how the knowledge of the truth, "as it is in Jesus," affects them, when it first dawns upon their minds.

But regrets of this kind are swallowed up in the distress of feeling which we all experienced to-day, in bidding farewell to our good brother Spalding. The Bishop, Mr. McClatchie, and myself—Mrs. Syle also went, with the hope of benefit to her health—accompanied him as far as Woosung, in the ship which is to take him down the coast to Hong Kong. We remained together until evening, and then, after praying together, the Bishop gave him his benediction, and, exhorting him to watchfulness,
commended him to the especial keeping of the Lord who keepeth covenant for ever. We took our leave and returned home in a Chinese sailing-boat, endeavoring by the way to cheer our hearts and admonish one another, by the singing of psalms and hymns, and spiritual songs. The Lord, we know, is wise and merciful, and His ways are not as our ways: and but for our certain confidence that "He doeth all things well," our hearts would faint and our minds become perplexed. Three young, strong, promising men—all of them just entering hopefully on their work, after having overcome the chief difficulties of preparation—have now been, in as many years, taken away from the Christian army in China: Lowrie, from Ningpo; Pohlman, from Amoy; and now Spalding, from this place! Just two years and two days ago, I welcomed him, oh, how joyfully! to our house in the Chinese city; to-day I say farewell to him, on ship-board, homeward bound, with a heart saddened by the thought that it is very doubtful whether his earthly or his heavenly home will be the one first reached. To him this trial has been a very, very severe one; and hardly less so to all of us who remain. As regards the welfare of our Mission, my hope has been that he will be spared to return to the Church that sent him forth, and tell its sons and daughters, "We have seen the land, and behold it is very good; and are ye still? Be not slothful to go, and to enter to possess the land."91

**REFLECTIONS OF THE MISSIONARY.**

September 8th.—The history of a Mission, projected on a bold scale and carried out on a feeble one, might, without much difficulty, be written beforehand. Disappointment to those who put their hand fearlessly to the work, relying on the assurances of reinforcements when their own strength should begin to fail; feebleness, and a painful sense of insufficiency in those who find the little effort they have attempted growing so favorably and so fast upon their hands, that their strength falls far short of meeting the calls that come to them unsolicited; distress of mind, because demands upon the time and attention are so numerous and so varied, that no one thing can be cultivated with that care, or brought to that maturity which might produce satisfactory results; the necessity of saying, "Depart unhealed," to the supplicating sick; "Return home, untaught," to the childish applicant for admission to the school; "I cannot come and preach to you," to the villagers who invite us to repeat our visits;—all these are chapters of such a history, the details of which I should find but too abundant means of filling up from our own experience for the last six months. Let us hope, however, that as it is our first, so it may prove our darkest season of distress as a Mission. And now let me turn to those facts that wear a brighter aspect.

**INCIDENTS IN THE MISSION SCHOOL.**

In the school, which, as it was our effort first commenced, may be first mentioned, we are still favored with evidences of the improvement of the little and most interesting flock gathered within its fold. One whom the Saviour had already taken into the bosom of his Church, has been gathered to his abiding home. I speak of the boy Awoo, whose return to the school and subsequent baptism have already been mentioned, under dates of 3d March and 8th April. His sickness wasted him away to a degree of emaciation seldom witnessed; but his mind was cheerful and his heart seemed full of trust, that the Saviour, in whom he believed, would take good care of the soul which he had committed unreservedly into His keeping. Another boy, younger in age, but well instructed in the way of salvation, was called away this morning; and now, while I am writing, his body lies in the adjoining room. His case is a painful contrast to the former one; no tokens of repentance can be recalled, but on the contrary, a monomaniac persistence in the vice of stealing, almost to the very hour before his death. Judge how, added to the toil of teaching, such things must tend to weigh down with sorrow the instructors' heart and mind. The health of the two ladies, on whom the burden of the school chiefly rests, cannot be said to be unimpaired, though it is not yet so much enfeebled as to make it necessary for them to desist from their exertions. Would that we had some reinforcement to hope for. Our public services of prayer and preaching have been maintained as usual, at the school chapel, at Wong Ka Mo-dur, and at the village. No new candidates for baptism have come forward; those who are already on the list have continued to receive instruction according as I have found it practicable to meet with them. The Bishop has a lecture every Friday evening for the Chinese who are communicants, and gives daily instruction in theology to Chi.

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90 New Testament. Gospel of St. Mark Ch 7 v 37. (Mark 7:37). This form of the biblical text is best known from the 1875 hymn by Fanny Crosby, “All the Way My Savior Leads Me…”
EXERCISES ON THE LORD'S DAY.

I seated myself in the preaching place, and entered into conversation with the various little companies of country people who found their way in, and sat down to inquire about the foreign people—their countries, their customs and their religion. At such times I meet with some friends, the inquiries of which are very interesting, and to myself highly instructive, as disclosing the habits of feeling, and the notions of the unseen world, that prevails among the common people. Among those who came in this morning, was a well-dressed man, engaged in distributing tracts for the sick—little sheets giving directions for the treatment of the various kinds of diarrhoea and dysentery, with which the population of all this region are greatly afflicted this season. This is only one of many heavy calamities that have fallen upon the people this year.

At about two o'clock, I held my great service—that at which the scholars of the free school are present, and also as many of the poor old pensioners as come freely of their own accord. To-day the congregation was very large and unusually attentive; and the private conversations I had afterwards with two of my hearers—a blind man and an aged woman, were such as to greatly encourage my heart, because of the evidence they afforded, that not only "the hearing ear," but also, in some degree, "the under-standing heart," was given in connection with the public ministration of the truth.

In the evening, at the village, only one young man showed any interest in what I had to say; but the attention he gave was of the most lively kind. At my request, he explained how, according to Chinese notions, "Heaven and Earth" should be worshipped—incense, candles, prostration, sacrifices of sheep, swine, &c. &c.; and when, in return, I told him how the true God of Heaven should be honored—by praise, prayer, love, faith, obedience, holiness, &c., &c., he exclaimed that it was "altogether very different," and we parted with his voluntarily assuring me he would thank God every morning, and adore him every night.

Sept. 10th.—The continued feebleness of my dear wife's health has made a change of air and scene highly desirable for her recovery. A trip to Ningpo has accordingly been ordered for her, and we are now only waiting for an opportunity, such as would be suitable for our purpose. Portuguese Lorchas pass to and fro not unfrequently, but they are not the places we would choose in which to place an invalid for a week. A "country ship" which agrees to take us was to have sailed to-day; but her departure is deferred.

Sept. 12th.—The little brig which is to take us to Ningpo has just passed our door, and we are busy gathering together our things to get on board. Not without some sinking of heart do I set out on this trip, but my trust in the Lord is that He will bless it to the reinvigoration of health that has been much enfeebled.  

1850, SEPTEMBER-OCTOBER, Shanghai
Bishop Boone-Miss Lydia Mary Fay.

Bishop Boone foresaw the importance of women’s contribution to missionary work in a letter dated 18 October 1850 regarding the appointment of Miss Fay, although the bishop always saw their role within the “cult of domesticity” that still influences the attitudes of many Christians to the position of women in the leadership of the Church:

We were very glad to hear of the appointment of Miss Fay, and trust she may soon arrive in good health and strength, and laden with the blessings of the Gospel of peace. Help is most needful to us. Miss Jones is so unwell that we are obliged to forbid her to enter the school. During the change of the Monsoon my nerves are so much affected by the sudden alterations of temperature that I cannot teach at present, and cannot, judging from past experience, do any thing in that way for five or six weeks to come, so that I have been obliged to call upon Mr. Syle to aid in the school; indeed it is thrown at present entirely upon himself and Miss Tenney. This takes Mr. Syle away from the Church in the city, and wholly deranges our Missionary plans, which I do not wish to get mixed up with the school. Need I say one Layman for the school is wanted; that we want for the Missionary work in the city at least three or four more young men? I know the earnest desire of the Committee to send us this much

needed in-dispensable help; we must therefore look humbly to God for aid. I am very anxious the girl's school should go on now with all dispatch. It seems we can get some aid from the female sex, though entirely deserted by the male; let us thank God for this, and use the instrumentality we can get; it may have a deeper meaning than we are aware of.

Our school, so far, has been more blessed with conversions than any that has been conducted in China. I ascribe it under God to the maternal care of the ladies who have so indefatigably served them in sickness and in health. This is the talent God has given to women—to win the hearts of the young by their kindness and sympathy. They can do here what man cannot do. Among the girls they have a field peculiarly their own; at a small expense we can set a mighty instrumentality in motion. My dear Brother, let us be up and doing, life is short. The Lord Bishop of Victoria is at present on a visit to this place. We are on the most pleasant and friendly terms. While he is here, I will endeavour to make some arrangement about jurisdiction, and will send you a communication for the Board of Missions on the subject. His Lordship enters heartily into my views with respect to a common Chinese Prayer Book for the use of American and English Missionaries. The communion and burial offices are the only ones that present any serious difficulty; these I must refer to the House of Bishops for advices when our translations shall have reached these points. Mr. Syle begs me to say he is so busy in the school he will be unable to send you a line by this mail. We had the pleasure recently to baptize four adults at the Church in the city, two women and two men; the first baptisms we had there. At the school chapel, last Sunday, I baptized Walter Meade, the infant son of Mr. and Mrs. Syle, and Soo-yun, the infant daughter of Chung-Chang, one of our native Christians. This gives evidence of progress, and is perhaps the first occasion on which a Chinese infant and that of Foreigners were ever baptized at the same service. We had the service in English, as Chung-Chang, our eldest scholar, understands English; the sponsors answering in Chinese for the Chinese child, and the baptismal words being also pronounced in Chinese. The Chinese were very much pleased to see that we made no difference between the children, and had only one service for the two. Miss Jones has gone on a visit to the Hills, with Dr. Medhurst's family. They are about thirty miles distant from this place. She will be absent a week or ten days.93

1850, OCTOBER 21, Midway Academy, Virginia,
Lydia Mary Fay to Rev. Charles Dana.

My dear Pastor

Mr. Winston, who has charge of Rev. Mr. Irving’s correspondence during his absence to the Gen. Convention, gave me your letter of the 17th last evening, and was very much pleased to hear from you again. I hope ere this you have received my letter of last week which will give you the reasons I did not sooner write to you and which you will I am sure consider quite satisfactory. I cannot but be pleased to see you have thought of me sufficiently to expect a letter and assign reasons you did not receive on … I would have written to you before had I thought my silence could have given you one moment’s anxiety though I really had no time to do so and as I thought the pleasure of writing was entirely on my side it was of little consequence how long I delayed. I am much indebted to you for the caution you gave me in regard to putting my letters in the P. Office and shall always be under obligation to you if you if you will at all times advise, caution, and reprove me as you may see I require …94

1850, NOVEMBER 3, New York,
Foreign Missions Committee.

We take from the "CHRISTIAN WITNESS" a communication, bearing on the departure of one of these ladies:

MISSIONARY MEETING.

We have seldom attended a Missionary meeting of so interesting a character as that held in St. Paul's Church, on the last Sunday evening, 3d Nov., in view of the departure of Miss Morse for the distant field of China. It is, perhaps, known to the readers of the Witness, that Miss Morse left this country for that field, some six or seven years since, and labored most devotedly and successfully, at her own

94 University of Texas at Austin, American Studies. Papers of Rev. Charles Backus Dana.
expense, in the work of the Mission. She returned to this country, some months since, in impaired health, and now nobly resolves upon renewing her labours, although still an invalid. The meeting of Sunday evening was called by the Bishop, to testify to the Christian sympathy and interest of Churchmen, in her labour of self-sacrificing love; and although called at a short notice, was very fully attended by the Churchmen of the city. The exercises were commenced by prayer by the Bishop of the Diocese, after which addresses were made by the Rev. Messrs. Mason, Randall, Wildes, Vinton, and the Bishop.

Mr. Mason presented in a clear and forcible manner, the history and claims of the Mission, to which Miss Morse has devoted her labours.

Mr. Randall, in a stirring address, showed the identity of an enlarged and constant interest in the Missionary work, with the Christian profession.

Mr. Wildes forcibly advocated the recognition of the Missionary work as God's work, and refuted the objections often urged against Missions, from the debility and death of the labourers in foreign fields.

Dr. Vinton, in eloquent terms, gathered together the points already mentioned, and concentrated the interest of the meeting upon the Missionary about to depart for China. The relations sustained by Dr. V., as the former Rector and friend of the Missionary, added redoubled interest to the feeling remarks uttered by him.

The meeting was closed by the Bishop, in his usual happy and effective manner, counselling constant and devoted interest in this great work, on the part of Christians; and specially directing the attention of parents and Sunday-school teachers to the importance of early directing the minds of children to the momentous duty of devoting themselves to Christ's service, in whatever field of labour they may be called.95

1850, NOVEMBER 11, Shanghai.
Miss Caroline Tenney.

Shanghai, November 11th, 1850.

There are many things I would like to speak of as to the actual state of things here, but there is one subject in which we all feel so much interest at this time, that you will excuse me if I make it the principal theme of my hasty note. Doubtless you remember the manner the Bishop writes in the later numbers of the Spirit of Missions, concerning the Girls' School in China. Now, though so many are interested in the Mission, giving constantly and willingly their sympathies, prayers, and pecuniary aid, and clearly as they may perceive the expediency of a Girls' School, I fear the matter may progress slowly; partly, it may be, from failure to realize individual responsibility and the importance of individual aid, and partly from want of a definite plan and energetic action. I know not what the Committee may have already proposed or effected, but I trust I am not stepping beyond my proper duty in suggesting a thought that has occupied my heart ever since I have been in China — Would it not be most desirable and praiseworthy that the females of the Episcopal Church in America should assume the burden of providing a Girls' School in China? If it can once be got into operation, there can be no doubt that the beneficiaries will be easily provided for. An entirely distinct, and somewhat removed establishment, is necessary for girls in China. Hitherto all the strength of effort has been given to BOYS, and now where are the wives for Christian boys? The boys are of age; the girls have not begun to receive education. Can you wonder that we feel like pressing the matter, so that the labour of years be not lost? All must see the necessity for a Girls' School; I need not stay to make that plain. The call is peculiar, and can hardly wait the slower movement of the general contributions. Could there not be something like this? Suppose the ladies of a few large Churches merely, but all the better if the ladies of many Churches should-say: "We will erect these buildings; we will care for this Girls' School. Christianity has done everything for us as women; we will make this one expression of our gratitude to our Redeemer; we will offer this as one expression of our Christian benevolence and love to the benighted females of China; we will work with our might, while we may, and see that the funds are specially provided.

Suppose a contribution, or rather subscription were raised, in addition to the general contribution, the amount being fixed, and not large, that none may decline—any larger offerings can be added in

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95 Spirit of Missions, Vol 15 No 12, December 1850, p. 436.
another way—and suppose that Sunday schools add a cheerful mite. If this were done in a few Churches, how quickly the amount might be raised? Suppose you should speak of this idea to your Minister, to your mother, and to Dr. —. Will you not do what you can personally, and by your influence? Perhaps some may say to you, 'but we have so many calls on us.' 'Yes; but we are not our own. It is our Lord, who bought us, that calls, To whom did he say, 'Go ye into all the world,' &c. Our blessed Saviour's was a life of self-denial; He pleased not Himself. Let us all, especially us Christian women, study his example, and catch his spirit. 'I would love to add more, but cannot now. Think of what I have said; will you not? Love to friends; and forget not to pray for the dark places of the earth, and for those who in much weakness have ventured thither. "Very truly yours, C. P. TENNEY."

1850, NOVEMBER 13, Shanghai,
Rev. Edward W. Syle.

Syle's next report repeats some of the information given by Bishop Boone.

Shanghai, 13th November, 1850.

I MUST content myself with sending, in the form of a letter, a few extracts from my journal for the last two months. I did not send anything by the last mail, knowing the Bishop was writing, and being pressed by other occupations.

September 14th. —The little daughter of a blind woman—one of our candidates for baptism—was admitted by Mrs. Bridgman to her school.

Sunday, Sept. 15th. —Services at the Church well attended. During the interval many came to converse—a tea merchant from the interior, whose mind was full of Pantheism; a broken-down opium-smoker; a school teacher to read the Scriptures, and three youths from Nankin, who had just set out on their travels. Such visits are now become of constant occurrence, so that I need not repeat the mention of them. In the evening a company of Parsees came to the school-house.

Sept. 18th. —Miss Jones being too sick to teach this morning, I took her place in the school-room.

Sept. 19th, 20th, 21st. —Miss Jones still sick.

Sept. 22d, Sunday. —Usual services. Several Romanists came; among them an intelligent young man from Soo-chow, who told me many strange things about Romish proceedings there.

Sept. 24th. —Chill and fever, so that I could not accompany the Bishop, who went to the Church for the purpose of examining several candidates for baptism; thus is our experience diversified.

Sept. 27th. —During the past week, occupied with the school in the fore-noon. Miss Jones is a little better, but extremely weak. Letter from Mr. Irving received to-day, making mention of Miss Fay's appointment. Another proof of Divine goodness in blending alleviations with our troubles, and truly we were in need of comfort! for now are we realizing the evils of which the premonitions have been given so long ago, and with so great certainty.

Sunday, Sept. 29th. —Both schools and all our Mission company (with one exception) were present in the Church to-day, at the baptism of four from among the candidates who have been receiving regular instruction. I administered the rite, and the Bishop (though feeling very sick) preached; not however venturing to ascend the pulpit, but speaking from the reading-desk. A solemn day to me, for it brought back strongly the memory of our dear Brother Spalding: three of those baptized had received instruction from him.

October 4th —Monthly examination of the school—progress encouraging.

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96 Spirit of Missions, Vol 16 No 4, April 1851, pp 194-195.
Oct. 7th. — Our good Christian friend, Mr. [David] Olyphant, of New-York, being here, I conducted him and Rev. J. K. Wight, of the Presbyterian Board's Mission, to look at a building-lot in the city. The Monthly Missionary Meeting was held at our school-house in the evening—full attendance. 97

Oct. 12th. — The past week occupied with the usual routine, the pressure of which is very burdensome, and but for Miss Tenney's timely arrival and valuable assistance, would prove intolerable. Miss Jones and the Bishop, both of them still very far from well.

Sunday, Oct. 13th. — A dear little Chinese girl, scarcely three months old, daughter of our young man, Chung-chan, was baptized this morning—the first who may be considered as "born in the Church" here. My own little boy, Walter Meade, baptized at the same time.

Oct. 14th—Miss Jones joined a little party consisting of Dr. and Mrs. Medhurst and others, who are going to "the Hills," (so called,) hoping to recruit their strength by change of air and scene for a few days.

Oct. 15th. — The Bishop of Victoria [Rt. Rev. George Smith] arrived yesterday in the "Reynard," a British screw war-steamer. I met his lordship to-day, and found him much altered since the time I had seen him at Chusan in 1845.

Oct. 19th.—Miss Jones has returned, apparently much benefitted.

Sunday, Oct. 20th. — Very few attended the services at the Church to-day.

Oct. 21st. — A young Englishman, who came up with the Bishop of Victoria, (Mr. [James] Summers—the same who gave occasion to that affair at Macao, because he would not take off his hat to a Romish procession,) 99 has been temporarily engaged by our Bishop to instruct in our school during the hours

98 Eliza Bridgman recorded David Olyphant's visit to Shanghai. Bridgman 1853, opcit, pp 167-168.
99 A description of this episode, quoting Hong Register, Extra, cited in Daily Alta California, San Francisco, 30 August 1849, will be found online, 1 January 2013, at —
allotted to the English studies. This will be a great relief.\textsuperscript{100}

Oct. 22nd. — All the Episcopal Missionaries met the Bishop of Victoria at dinner to-day at Bishop Boone's.

Oct. 23d. — Transferred to Mr. Summers my part of the charge of the school-boys, all except the head class, the instruction of which I retain until the Bishop shall be at liberty to take charge of them himself; then I shall be free to return again to my more appropriate duties at the Church, and amongst the people in the city.

Sunday, Oct. 27th. — A very interesting day altogether—good attendance at both services. A most extraordinary case of application for instruction—quite a well-looking young man, who professed to be troubled in his conscience, because, during the famine last year, he had negotiated the purchase and sale of many children! He said he did not want any money or employment from us; in which respect his application was unlike most of those which are made to us. But how was he supported? His mother is the keeper of a house of ill repute, and he acts as a servant to her!

Oct. 30th. — Although I have no time to spare, and no skill in surgery, yet some of the poor people about us suffer so much from sores, which only need a little dressing every day, and come to us with so much confidence in our good will and ability to help them, that I cannot altogether refuse; consequently I have four or five cases on my hands.

Sunday, November 3d. — After my nine o'clock service at Christ Church, I indulged myself by attending service at Trinity [Holy Trinity Anglican Church], where the Bishop of Victoria preached and administered the Communion.\textsuperscript{101} Chinese service at three o'clock, well attended. This is the best hour of the day, though I think a service at night would bring large numbers to listen.

Nov. 4th. — The Monthly Missionary Meeting was held at Mr. Hobson's, and was conducted by the Bishop of Victoria — attendance very general.

Nov. 9th. — The "Reynard," with the Bishop of Victoria on board, left Shanghai for Ningpo.

Sunday, Nov. 10th. — Communion at school chapel in the morning. Afternoon congregation at the Church more than usually large and attentive. Surely we shall see a large in-gathering soon!

Nov. 11th. — Miss Jones continuing to suffer from extreme weakness, has again gone to the Hills in company with Mr. and Mrs. Hobson.

Nov. 12th. — The number of applicants for baptism is increasing. You have above, Reverend and dear Sir, an extremely meagre outline of what has occurred amongst us; and one reason why it is so meagre is, that the cases which come before us, and the occupations in which we are engaged, are so full of interest, that any attempt to write them out fully would be futile; it would take all of one person's time. The compositions of our head-class boys, and the daily conversations I have with them over our history lessons, would make a volume, and that none of the least interesting, I can assure you. Four adult and one infant baptisms to encourage us, and two suspensions to distress our hearts. Miss Jones quite sick, but the Bishop better, and I myself quite recovered from the slight attacks of the fever and ague.\textsuperscript{102}

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**Additional mail** reached the Foreign Committee from Bishop Boone confirming the information above from Mr. Syle, including the appointment of Summers as Superintendent of the Boys’ School.

\textsuperscript{100}http://www.maritimeheritage.org/ports/chinaMacao.html

James Summers life and career, see online — http://en.wikipedia.org/wiki/James_Summers


\textsuperscript{101} *North China Herald*, 3 January 1852 records that Bishop Boone paid a pew rent to reserve a pew in the English Church.

\textsuperscript{102} *Spirit of Missions*, Vol 16 No 4, April 1851, pp 175-177.
Boone is described by the Foreign Secretary as constantly pressing, in every letter, the importance of a Girls’ School. 103

Bishop Boone’s comment on respecting Chinese customs are particularly important in demonstrating that far from seeking to impose American (or European) cultural values [cultural imperialism] on the Chinese he was committed to respecting local values. In the most recent communication from him, after mentioning circumstances which demonstrate the necessity of providing immediately a separate building for the benefit of female pupils, he adds: "The customs of a country which regulate the intercourse of the sexes, must be, to a great extent, respected. They are the best judges of what measure of precaution is necessary in the existing state of morals. They could not bear the free intercourse that exists with us. They can only be introduced to it gradually, and we must therefore have a separate place for our female operations. I am longing to receive a letter, saying that some generous friend has given us the necessary sum.

Upon the arrival of the female teachers now expected, Miss Jones proposes to go back into a Chinese house, and there open a school for girls, while waiting the arrival of funds for the erection of a female school-building. If her health does not improve, however, ‘ad interim,’ I shall not be able to give my consent to the plan. Should she be well enough, nothing can be better, for we cannot afford to lose a single hour. We can only add to this, the expression of our hope that the earnest appeals of the Bishop will not pass unheeded. 104

WILL CHRISTIAN WOMEN HELP?—We have already called attention to the imperative necessity of an immediate provision for the erection of a female school-building at Shanghai. The following letter from a teacher in that Mission to a lady, is so much to the purpose, that we insert it gladly, soliciting for it the attention of mothers and daughters in the Church. Scholarships are now endowed, enough to enable the Bishop to commence; all they need is a school-house:

1850, DECEMBER, New York,
Foreign Committee.

FEMALE SCHOOL BUILDING AT SHANGHAI, CHINA.—The Foreign Committee have resolved to establish immediately a female school at Shanghai. Many scholarships are now sustained by ladies and others in the United States, and teachers, in every respect qualified for the charge, have been selected. All that is now needed is, the proper building. Happily the visit of Miss Morse to her former home has not been without fruit. Already a very considerable sum has been guaranteed, and the Committee confidently believe, that in the course of a few weeks it will be in their power to remit to the Missionary Bishop the full amount desired, viz.: three thousand dollars. They invite contributions for this very essential department in the China Mission.

MALE TEACHERS FOR THE BOY’S SCHOOL AT SHANGHAI.—The Foreign Committee desire to employ a superintendent or head master for the Boys’ Mission School at Shanghai; and likewise an assistant male teacher in the school. Properly qualified persons would find these by no means undesirable positions. The circular to young men desiring to become candidates for orders, published in this number, contains statements which are commended to the consideration of those, who might incline to become teachers in the school at Shanghai. 105

1850, DECEMBER 19, Shanghai
Rev. Edward W. Syle.

This letter reveals the growing fatigue within the Board of Missions and even more the disinterest of Episcopalians. It echoes calls for more missionaries, a matter that the Committee was unable to remedy if candidates did not offer themselves. There is recognition that the mission was not producing conversions to Christianity to justify the funds being expended.

103 Spirit of Missions, Vol 16 No 4, April 1851, pp 194.
104 Spirit of Missions, Vol 16 No 4, April 1851, pp 194.
The last overland mail brought a letter from the Rev. E. W. Syle, which we publish entire in this number. It is matter of regret that a report of the remarks referred to in the opening paragraph, should have reached the ears of any of our Missionaries abroad, as it can only tend to wound their feelings and to discourage them from preparing journals in future. Periodicals of all other Missionary institutions are made up exclusively of communications from Missionaries; and we do not hesitate to express the opinion, that those found in the pages of the Spirit of Missions will bear a most favourable comparison with those presented to the readers of the papers of other institutions. Indeed, we have no manner of doubt, that these very communications have been the chief means, under God, of keeping alive what little interest in Missions now exists in the Church.—These remarks are especially applicable to the communications of the Rev. gentleman whose letter we now publish.


Shanghai, 19th Dec. 1850.

REV. AND DEAR SIR, It is with a feeling of much embarrassment that I sit down to write my usual monthly communication to you. It appears to have been complained of, at the meeting of the Board of Missions at Hartford, that the communications of our Missionaries are "wanting in interest;" and it seems to have been intimated, that much greater condensation is desirable. Now, as far as I may hare any concern in the above remarks, I can only regret that I have succeeded so indifferently in what I have bestowed some pains, and spent many precious hours, in attempting. For the future, brevity may certainly be secured; and as to the "want of interest," all I can do is, to offer to answer fully any number of questions that may be sent to me, by those who are desirous of informing themselves on points which they feel to be interesting, in connection with the Chinese and our Mission to them. I am most sincerely desirous that the character of our field should be much better known than it is; and I can think of no plan better adapted to make it so, than for those who feel the want of information, and its attendant lack of interest, to intimate, by a friendly letter to some one of our little company, how we may best promote the object nearest to our hearts—that object to which we have devoted our lives, and for which we desire to secure the affectionate prayers of all, who love the Lord Jesus in sincerity. We, who are engaged in the Missionary part of the work, greatly feel the need of more sympathy and more fellow-labourers than we have had heretofore; though how to enlist either the one or the other, I, for one, am at a loss to know. My oft-repeated efforts have been so signally unsuccessful, that I feel no heart to make any more of the same kind; if any one will point out a more excellent way, he shall have my warmest and most grateful thanks.

Since I last wrote to you, (under date of 13th Nov.) much has happened, which possesses great interest to us: indeed, there is hardly a single day, the history of which, as noted down briefly in my journal, would not furnish topics of long discussion with those, who could enter feelingly into our circumstances. But as that cannot be reasonably looked for, considering the extreme remoteness of Shanghai from New-York, I will not betake myself to journalizing any more; but will give you instead, a brief sketch of "how we do" in the several departments of labour in which we are engaged. But first let me mention the happy fact, that Miss Jones' health is in a great measure restored, though she has not yet regained all the strength we could wish to see her enjoy. Twice our physician recommended that she should break off from her too-absorbing occupations, and go away to what are called here "the Hills. " The first time she joined a party under Dr. and Mrs. Medhurst's charge; and the second time, she went with Mr. and Mrs. Hobson; the effect of the whole has been, to make her feel a great deal better.

Now for our work: The Bishop, notwithstanding a return for several weeks of some of his most distressing symptoms, has nevertheless been carried through the labour of preparing for the press a pretty long "Defence" of his "Essay," written about four years ago, and which had been, in the mean time, assailed by Dr. Medhurst, Sir George Staunton, Dr. Legge, and others. Of its character, and the necessity for its publication, you will be able to form a better judgment on perusing it than I could well

106 Spirit of Missions, Vol 16 No 4, April 1851, pp 196.
give in this letter; though I ought perhaps to add, that only those who are made to feel (as I am every day) how shocking a thing it is to hear the Holy, Blessed, and Only God, called, by Christian Missionaries, after the name of an odious idol or an atheistic abstraction—only such can know fully how imperative the necessity is, that some one competent to the task should stand up, and stand out in resisting the ill-omened phraseology, which—alas, for our peace and the spread of the Truth of God—has within a few weeks been deliberately printed in a large edition of St. Matthew's Gospel.

But to come to a pleasanter topic—our school. Whilst the Bishop was engaged at his desk, my mornings were occupied in instructing the head class of boys, eleven in number. This duty became so interesting, that it was not without some reluctance I gave back my temporary charge of them, and betook myself once more to my Chinese studies and teachings. The boys (or youths rather, for they are all about 17 or 18 years old) will now enjoy great advantages from the hours they spend in the Bishop's study, where they go over every morning to be taught by him. Mr. Summers is in charge of what was Miss Jones' school-room, and Miss Tenney is exhibiting great efficiency in the instruction of the younger classes. A little company of six or eight, just entered, will enjoy great advantages over any of their predecessors; some of the older scholars are showing a good deal of tact in helping on these newly-admitted ones.

The little day-school at the South-gate was much neglected during my months of occupation with other duties. On revisiting it again, and scrutinizing the progress of the scholars, I found many changes and not much improvement. The former teacher fell sick some two months ago, and went home, sending his younger brother to fill his place. The news of his death reached us soon after, and gave me many hours of sadness, for he was a candidate for baptism; and though I never saw in him such marks of a decided change of mind as alone would make me feel justified in baptizing him, yet it was not a little distressing to think of one, who had applied for the holy rite, and yet had died without receiving it. The younger brother is promising; his regular attendance with his scholars at the early Sunday service, and the eagerness he shows in instruction by frequent visits to my study at the Church, are tokens of some real good, I trust.

This brings me to the Church, and my labours in connection with it. Public services—not always numerously, but now always respectfully attended—are held twice on Sunday, at 9 and 3. When we have another preacher among us, two more services—at noon and at 7 in the evening—would not be too much to hold, in order that the Sabbath-day might be a high day, and strongly distinguished from all the others. Tuesday and Friday afternoons are the regular times for instructing those who come as learners, and for distributing alms to the very poor, and for bringing together, praying with, and building up those, who have been baptized, and are considered as "belonging to this parish." It is at these times, when all five of them are gathered together in my little study, that we feel, how true to His promise is the gracious Lord and Master. We are but "two or three;" but truly, He is "in the midst." Four are looking forward to be confirmed next Sunday, and it is more than refreshing, it is truly exciting, to see the joy and gladness, with which they contemplate this ratification of their baptismal vows. Would that I could say something satisfactory concerning the case of two who have fallen into disgrace; but, alas! they give no reliable proofs of penitence, though they have volunteered more than one so-called confession. Only one more event of interest has happened in connection with the baptized; and that is the death of our old nurse's husband—an aged man whom I, and Chi, and Soo-dong, all tried (but without effect) to convince of his need of salvation. We were quite anxious about the funeral ceremonies, fearing that during the course of them, the widow might be betrayed into the observance of some idolatrous practice; but the people about here seem to expect that a Christian will have nothing to do with burning incense, silver paper, &c. One of the relations, who took charge of the ceremonies, is reported to have said to the widow: "You have received baptism, and, depend upon it, when you die, we will not burn any silver for you; but the old grandfather was never baptised, and there must needs be some burned for his benefit.

Having resumed my custom of going into the city every morning, the first thing after breakfast, I have a great deal of intercourse with people of all kinds (except rich men, scholars, and officials,) who come to the Church, which is now becoming a well-known centre, for all purposes connected with our preaching and tract-distributing efforts. Even children in the school are often brought to me there; and amongst them lately have been several girls. One of these, Miss Jones (though at great inconvenience) took charge of; the rest have been sent to Mrs. Bridgman's, as the best thing we could do for them. A few Sundays since I visited her little establishment, and was much delighted with the appearance of
the clean, cheerful looking group of sixteen little girls—all learning the Creed, Lord's Prayer, &c., out of our books—which fact, you may be sure, did not diminish my satisfaction. Chi goes up regularly every Sunday morning to instruct them. He also renders a good deal of service to me at the Church, in catechising the blind, and aged, and others...

A few words more about the surrounding country. I have no time to go among the villages that cluster around us so thickly on every side; I have tried it, and find it impracticable for the present. But the people come to me at the school-house, asking for medicine, plasters, &c. &c. I found it impossible to repulse every applicant, so I undertook some three or four cases, that required nothing more than a daily visit, for the purpose of dressing some bad sores with ointment Dr. Lockhart gave me. But even these I had to give up, and send the patients at my own charge to the hospital, where they would be so much better treated, and constrained to keep themselves still. A few days ago, paying a visit to our rich acquaintances, the Wongs, I found a Bonze from a neighbouring town acting the part of physician. Could I forbear from wishing that it had been a Christian, and not a Buddhist, that was prescribing for the poor heathen sufferer?

The Bishop of Victoria has gone on from Ningpo to Foochow, and will, I presume, touch at Amoy also. The Missionary band has lost another of its members by & violent death: Mr. Fast, a Swedish Missionary, was murdered by pirates not far from Foochow. Mr. Edkins, of the London Missionary Society, and Mr. Taylor, (American Episcopal Methodist,) have made a visit to the great city of Soochow; they wore Chinese clothes, and met with no molestation: Mr. Edkins caught the small-pox. The Presbyterian Board has resolved on establishing a Mission here. During Mr. Olyphant's visit to Shanghai, I showed him several sites for building that might be procured; but they have not purchased yet.

With these items of intelligence, which, though not immediately connected with our own operations, will not, I suppose, be without some interest to you, I conclude my present communication.

Believe me to be, Rev. and Dear Sir, With much respect and regard, Yours in the Lord,E. W. SYLE.

I am happy to be able to inform you, that my health is much better; quite restored, I hope. I should be glad to know whether you wish me to send any more pictures, &c., illustrating the superstitions of the Chinese. Now that I have more leisure for such matters, and have more access than heretofore to the mind of the common people, I think I could find many things which, with proper explanations, would disclose a good deal of that especial mystery of iniquity, which holds in its thraldom so large a portion of the whole human race.
1850, DECEMBER 20, Shanghai
Bishop Boone.

The last overland mail from Shanghai, brings a letter from Bishop Boone, dated 20th December, from which we are much gratified to learn that his health had improved, and that he was again vigorously employed. He mentions that he had temporarily employed a young gentleman as Superintendent of the Boys’ School, which had afforded him no little relief. He will rejoice to learn that the Foreign Committee have secured the services of one highly qualified for the Station, who proposes to sail for Shanghai in company with Mr. and Mrs. Nelson, recently appointed to the Mission.110 The Bishop, after some remarks on the state of money affairs at Shanghai, and the high rate of exchange, which had caused a serious loss to the Mission, closes with the remark: "God, however, causes us, I trust, to prosper in things much more precious; and I think I may say, every member of the Mission is happy, contented, and diligently engaged in the performance of duty. For myself my constant song is, 'The lines have fallen unto me in pleasant places.'"

FEMALE SCHOOL-BUILDING AT SHANGHAI.—The contributions to this most important object came in quite liberally at first, but during the last three or four weeks they have been few and small. The whole amount received does not exceed twelve hundred dollars. At the same time, every letter from the Missionary Bishop presses, with renewed energy, the essential importance of immediately entering upon this work. In the most recent communication from him, after mentioning circumstances which demonstrate the necessity of providing immediately a separate building for the benefit of female pupils, he adds: "The customs of a country which regulate the intercourse of the sexes, must be, to a great extent, respected. They are the best judges of what measure of precaution is necessary in the existing state of morals. They could not bear the free intercourse that exists with us. They can only be introduced to it gradually, and we must therefore have a separate place for our female operations. I am longing to receive a letter, saying that some generous friend has given us the necessary sum.

Upon the arrival of the female teachers now expected, Miss Jones proposes to go back into a Chinese house, and there open a school for girls, while waiting the arrival of funds for the erection of a female school-building. If her health does not improve, however, 'ad interim,' I shall not be able to give my consent to the plan. Should she be well enough, nothing can be better, for we cannot afford to lose a single hour."

We can only add to this, the expression of our hope that the earnest ap-peals of the Bishop will not pass unheeded.

WILL CHRISTIAN WOMEN HELP?—We have already called attention to the imperative necessity of an immediate provision for the erection of a fe-male school-building at Shanghai. The following letter from a teacher in that Mission to a lady, is so much to the purpose, that we insert it gladly, soliciting for it the attention of mothers and daughters in the Church. Scholarships are now endowed, enough to enable the Bishop to commence; all they need is a school-house.111

In the May 1852 issue of Spirit of Missions it was reported that the Rev. and Mrs. Robert Nelson, the Rev. Cleveland Keith, and Mr. John Points, the person appointed to supervise the Boys’ School, had arrived in Shanghai on 25 December 1850. The Girls’ School building had been completed and arrangements were being made to accept forty girls and the Boys’ School was enlarged to accept sixty boys.

110 MISSIONARIES FOR CHINA.—The Foreign Committee have appointed the Rev. Robert Nelson, of Lexington, to the Mission at Shanghai, China. Mr. and Mrs. Nelson are now preparing for the voyage. Spirit of Missions, Vol 16 No 3, March 1851, pp 151 & 153.

111 Spirit of Missions, Vol 16 No 4, April 1851.
1851, JANUARY 16, Shanghai
Rev. Edward W. Syle.

HEALTH OF THE MISSIONARIES—DISTRIBUTION OF THE SCRIPTURES—
PLAN OF INSTRUCTION—DEMAND UPON THE TIME OF A MISSIONARY—
CONFIRMATION BY THE BISHOP—NEW COMMUNICANTS.

Shanghae, China, 16th January, 1851.

REV. AND DEAR SIR:—My last communication to you was dispatched on the 20th ult., to go by overland mail. I will now endeavour to give you a brief account of our progress during the time that has since elapsed.

The Bishop had suffered somewhat more than usual during the past month; so much so, as to be obliged to refrain from preaching and teaching for several days, and on some occasions when he has exerted himself, being very much injured by the effort. Mrs. Boone's very severe illness, and a good deal of sickness also among the children, has helped to make the few past Weeks peculiarly trying. But we are thankful to be able to say, that at the present time, the health of all in the Mission seems improving; and when we look back upon the sufferings and bereavements of the year '49, our hearts are made grateful on account of the exemptions of the year just past. Miss Jones' health, though recruited, is far from re-established; the Bishop's (as I have intimated) is very precarious, and Mrs. Boone has probably many weeks of suffering before her: Miss Tenney, Mrs. Syle and myself are quite well.

The Gospel of St. Matthew, according to the new revision, having been published, and I being more at liberty than for some months past, to pursue my labors among the people in the city, I have commenced the execution of a plan long projected in my own mind, of visiting every heathen temple, shrine, fane, convent and monastery in this whole district, leaving at each a copy of the Gospel, either in the book style or the vernacular, or perhaps both, as may seem expedient, according to the circumstances of each case. When I shall have completed this undertaking, I may perhaps be able to give some reliable estimate of the lands, buildings and persons devoted to the immediate support of idolatry in this neighbourhood.

In order to make this distribution as efficient as might be, I have had a stamp cut, two or three impressions of which I enclose. The Chinese block-cutter has produced a somewhat rude, but correctly-proportioned out-line of the north end of our Church: this was done for the purpose of drawing attention to the books, (which are entirely Chinese in their appearance,) and of enabling the readers to recognize the building as they pass along the streets. The words underneath are to the following effect:

"Whoever reads this book, and does not understand its meaning, at any hour may come to Christ Church and personally receive explanations. The Church is in Shanghae, at the south side of the Hong Bridge. Every Worship Day, (Sunday,) at 9 and 3 o'clock, The Religion is preached."

I am not without hope that, with the blessing of God, this announcement will have the effect of increasing the number of those who come to make inquiry at the Church. As it now is, a good portion of each day is spent in conversing or reading with those who come professing to be learners. Those who seem to be in earnest, and are willing to attend regularly, are (such of them as cannot read) given over to Chi's care to be instructed orally, and are catechized by him until they are "able to say the Creed, the Lord's Prayer, and the Ten Commandments" in the vulgar tongue. After this I form them into a class, add farther instructions, (and I assure you it is the "line upon line" process, ten times repeated,) and read and explain, with old Soodong's assistance, one of the Gospels: this I consider the minimum of instruction, upon the strength of which a heathen should be baptized.

In the case of those who can read with facility, the Bishop's Catechism furnishes an invaluable help. I am convinced that a learner who has been carefully carried through this and one of the Gospels would be found far better acquainted with the great facts and doctrines of Christianity than he could become in twice the time spent in irregular reading of the Scriptures in a course ranging from Genesis to Revelation. I speak now of what is found necessary to be insisted upon previous to baptism. The instruction of those who have been "admitted to the fellowship of Christ's religion" is not intermitted;

112 Soodong is also written as Sooolong, and the latter becomes the standard form in later letters.
but is carried on with the same frequency and particularity as during the preparatory course. On Sundays, at the public services, and more privately on Tuesdays and Fridays, it is my high privilege to feed with food convenient for them the little congregation whom the Good Shepherd has committed to my charge.

This part of the work is truly interesting and delightful, and is becoming every week less and less difficult: the point of greatest difficulty is that of determining upon the suitableness for baptism of those who apply. Of all the extraordinary gifts of the Spirit, I believe the Bishop and myself would covet most earnestly the "discerning of spirits." Most trying is the exercise of heart and mind to which we are subjected when called upon to admit or discourage a candidate for baptism. The sense of sin, as sinful, appears to be felt in so slight a degree, that in a large number of cases it seems not to be present at all in those who first apply; but our prayer and hope is, that, during the period of instruction, the Spirit will graciously come and bless the Word to the conviction of those who have been made willing to learn.

At present there is one case of peculiar interest among the learners under my charge; a woman who is aunt to one of our school-boys, and at whose house that poor blind man died, whom I baptized when very near his end. She is one of the few who do not look to us in the way of pecuniary dependence, and this circumstance relieves her case of some of the difficulties which attach to those, where the candidate is either supported in the school, or employed by us as a servant or a teacher. Some four or five who were reckoned among the candidates in former months, have ceased to give us any ground for hope as to their sincerity.

I have been thus minute in recounting my occupations at the Church, because since the Bishop has been able to resume the charge of the school, I have given myself more entirely to the work to be carried on there. It would be well worth while, if I could spare the time, to write out a full description of all the visitors that come to my study during one week. Needy persons seeking employment many; now and then a Romanist, sometimes a Priest; about three weeks since, two (Italians) came and had a long conversation; a poor little hunchback, who implores me to "lend" him about 300 cash (say 20 cents) as capital, to set him tip in business; an opium-smoker between whom and his father I had interfered when they were fighting—he comes for an antidote to (he drug, and for some means of earning his food while under medical treatment; a poor man with his little daughter, whom he was about to sell to be brought up as a "singing girl," that is, a prostitute; but Soodong, who heard of it, persuaded him rather to give the child to Miss Jones, (which has been done:) a ci-devant Mandarin who (according to his own account) had just returned from a three-years' exile in the Mohammedan provinces at the North-west—these, and yet more diverse, are the materials upon which, in the course of providence, I am called upon to act in disseminating a knowledge of the truth. Oh, let not prayer be wanting among our Christian friends at home, that some of these may be saved, "as brands plucked from the burning!"

On the Sunday before Christmas Day the Bishop confirmed four—the same whose baptism has been previously mentioned. This Christmas was one of chastened enjoyment to us: several of our little company were sick; but these four were added to the number that met around the Lord's table, and thereat our hearts rejoiced.

Believe me to be, Rev. and dear Sir, Very truly yours in the Lord,

E. W. Syle.

The Treasurer of the Foreign Committee reported that a total of $1,242.25 had been forwarded to Shanghai to finance the building of the Girls’ School, with a further $1,800 still required. The Committee announced that a layman, with strong church connections in Virginia, Mr. John T. Points, had been accepted to superintend the Boys’ School. Mr. Points sister was Mrs. Robert Nelson.

1851, JANUARY 17, Shanghai
Bishop Boone.

The last overland mail brought letters to the 17th January. The Bishop writes that he had found a most efficient assistant in Miss Tenney, and enlarges with feelings of great thankfulness upon her remarkable adaptation to the work to which she is assigned. He speaks of 'matters in the Mission,' as being 'encouraging;' of 'beginning to have great comfort in some of the boys;' of having satisfactory evidence that some of them are being 'built up in the faith;' of the testimony of the Rev. Mr. Syle, 'that some of the poor blind people who have been baptized, are manifestly comforted in their blindness and poverty by the precious promises of the Gospel.' 'The seed,' he observes, 'is here falling into some good ground; it is taking root and springing up around us, and there is promise of abundant harvest. ' "Why is it," he asks, "that none of our young men will come to our aid?" The Bishop renews again his earnest appeal for funds to erect the building for a female school. 115 The Foreign Committee responded to Boone's question about missionary recruits by publishing statistics from the English Church Missionary Society that stated a total of 31, including 11 indigenous men, had been ordained for missionary service. The missions in India had been operating far longer than the Anglican/Episcopal work in China. In China, the English had managed just one ordination so the Americans, about to ordain Huang Guangcai [Wong Kong-chai—name appears as Cai or Chai], as a deacon, were keeping pace with their Anglican colleagues. A far larger number of men, than at any previous season—men of tried evangelical, Protestant principles, have been ordained, or are about to be ordained, either as Priests or Deacons, for Missionary work, in different parts of the world. At Calcutta, 5; at Bombay, 3; in Ceylon, 5; in Tinnevelly, 7; in Northwest America, 2; in China, 1; in London [Islington College], 8; total, 31; of whom eleven are Native Christians. 116

FEMALE SCHOOL-BUILDING, SHANGHAI. The Treasurer remitted by last overland mail the further sum of $305, making a total of $1,242 '25 forwarded for this object. The hope is entertained that the many recent letters from China on this subject which have been published, will speedily bring in contributions from oilier sources so as to make up the desired sum of $3,000. 117

1851, FEBRUARY 9, Shanghai.
Mrs. Phoebe Boone to her sister, Harriet.

[Chai Wong-Chai marries]

The [Chinese] New Year ought to come on the 12th February but it has just been discovered in Peking that there will be an eclipse on that day. A proclamation has gone out throughout the Empire ordering the eleventh to be observed as the first day of the year. Should an eclipse take place on New Year's Day all sorts of calamities might be expected to ensue as a consequence, particularly affecting the Emperor. We intend to make a New Year's call on some of the Chinese ladies, according to custom. I received a clandestine call from unmarried girls of the rich Loo family, in top Chinese society. The girls were too frightened and shy to speak. It was evidently a great adventure for them to see the foreigners.

Wong Kung-chai has just been betrothed. He was getting anxious to make some matrimonial alliance and we were quite as anxious to further his wishes, but the trouble was to know from where to find a suitable wife for our candidate for the ministry. He was ordained as a deacon some months ago. We finally selected a girl of suitable age who is the niece of Toh Chung, our Matron. We went through the usual ceremonies customary for a betrothment and the girl was delivered to us, as Chai's guardians. Our present plan is that she should remain under our care for two years previous to her marriage and be regularly and daily instructed during that time. We must pray that she may become a child of Grace before she assumes her responsibility as a married woman. Miss Jones and Miss Morse now have four girls who are boarders at the school but all are young and are under the care of Toh Chung as far as their food, clothes, etc. are concerned. I mean to consider her niece my charge, even if she does live over at the school house, and quite agree 'twould be better for her to go there, for unless she is kept very secluded with us, she would be liable to meet Chai continually downstairs and thus violate all Chinese custom and propriety. At the other house the girls can have a large airy apartment opening

onto the front verandah where the boys never go and where they can have fresh air and exercise and be far happier. Dr. Boone has advanced the money for the dowry, $40.00, but Chai is to refund it from his monthly allowance. This we all think best as he will value his wife more and will have to learn habits of economy before his marriage.

**Dr. B. has been very unwell lately.** The translation of the scriptures is very difficult work. But he is one of the wonderfully and uniformly cheerful person I ever saw. He thinks it is a positive duty to “rejoice evermore” and is often the liveliest of our circle at times when we know he is suffering most particularly.118

### 1851, FEBRUARY 14, Shanghai.

**Bishop Boone, 6th Annual Report.**

**SIXTH ANNUAL REPORT
OF THE RIGHT REV. WILLIAM JONES BOONE, D.D.,
MISSIONARY BISHOP IN CHINA.**

SHANGHAE, February 14, 1851.

To the Board of Missions of the Protestant Episcopal Church, in the United States:

DEAR BRETHREN,—Through God's mercy I am enabled to report, that the lives of all the members of the Mission have been spared during the past year, and that our work has been prospered. Our numbers are so much reduced, however, and the health of several members of the Mission has been so much impaired, that the labours of the year have been very onerous. Our labours here divide themselves into two departments—the preaching of the Word and the training of the pupils in our schools.

Mr. Syle and myself have divided the duties of the first-named of these departments between us, sustaining as many services at Christ Church, in the city, and at the School-chapel, as our strength has permitted. The School-chapel is my peculiar field of labour; the Church is his; he kindly aids me when I am unable to preach from an unusually sharp attack in spine, head or heart; and I go to the Church for Episcopal services, to give my aid in examining candidates for baptism, and for general advice on all matters going forward there. In the school-chapel we have prayers and exposition of Scripture daily, morning and evening; and on Sunday, preaching at 9, A. M., and a catechetical service at 4, P. M. At Christ Church, Mr. Syle has two services on Sunday; one at 9, A. M., for the special instruction of the baptized, the applicants for baptism, and the children of the day-school; the other at 3, P.M. when the uninstructed heathen are more directly addressed. On the afternoons of Tuesday and Friday he instructs classes in the Bible and the Catechism. In this last work he is assisted by Chae and Soo-dong. The Scriptures and Tracts are distributed at the Church, and also in the ferry-boats and on the streets by Mr. S., as he passes to and fro from the school-house to the Church. As a gracious reward of our labours, we have been privileged to gather within the Christian fold in the last year, twelve of these poor heathen: seven of these connected with the school-chapel, and five with the congregation at Christ Church. Of these, Phe-hien, a man aged about forty, one of the boys' teachers; Yueh-kway, a woman of fifty, a nurse in Mr. Syle's family; Way-kyung, a youth of 21; Yew-zung, 16; Tuk-sew, 16; and He-ting, 15; youths belonging to the first class—six in all—were baptized by me on Easter day at the school-chapel.

August 11, Wong-Ya-chung was baptized in extremis by Mr. Syle, he having been long a candidate for this holy rite. September 29, at Christ Church, Mr. Syle baptized Chu Ya-po, a blind man, aged 48, Cho Kwung-zung, aged 75, Nien Chan-fok, a woman aged 46, and Yang Sew-kyung, the wife of Soo-dong, who was baptized last year, and who resides at Christ Church as sexton, catechist, &. C.

Of infants we have had three baptisms. March the 10th, Stephen Elliott Boone was baptized by the Rev. E. W. Syle. October 13th, I baptized Walter Meade, the infant son of Mr. and Mrs. Syle, and Soo-yun, the infant daughter of Way-kyung (who was baptized at Easter) and of A-te, his wife, who is not yet a member of Christ. This service was peculiarly gratifying to us and to our Chinese congregation at the school-chapel, as both children were brought forward at the same time. It seemed a mark of our progress, having thus to dedicate at the same time children from the old stock of Christians imported from the American Church, and the increase of the indigenous Church of China. The service was all in English, except the covenant and promises, which were repeated by the

118 Boone 1973, op cit p 146-147.
godfather and god-mother in behalf of the Chinese infant in the Chinese tongue.

The number of Chinese baptized during the past year is:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adults</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>“</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infant</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

The whole number that have been baptized in the Mission, is:—

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adults</td>
<td>16</td>
<td>4</td>
</tr>
<tr>
<td>Infant</td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

There are at present nine persons receiving special instruction as candidates for baptism. Since my last Report I have held confirmation services on two occasions, and have confirmed ten persons.

The whole number of persons who have been admitted to the Holy Communion, is 19. Of these, two (as I reported last year) have deceased; and two have been suspended for gross immorality. This has been our first and only case of discipline; the offence was most heinous; the proof clear; the scandal open and notorious. The parties had been much trusted by us, and our grief was great. The communicants not implicated seemed very much affected, when, at the subsequent Communion, the suspension of these offenders, until they gave satisfactory evidence of penitence, was announced. The present number of communicants is 15, which, with the six members of the Mission, give us 21 communicants. The Communion has been regularly administered on the first Sunday of every Chinese month, [That is, the lint Sunday after each new moon. The change from the third Sunday of our month to this day was made to suit the convenience of our Chinese communicants, as they can remember the recurrence of this day much more easily. ] and also on those days for which special prefaces are appointed in the Communion Service.

Our candidate for orders, Chae, is still unordained, but we trust to be able to avail ourselves very soon of his services, as we have heard by the last mail of the canon passed by the General Convention, allowing us to receive aid from our brethren of the English Church. 119

The school has suffered very much during the past year, for the want of a competent male teacher; and we shall feel this evil more sorely each successive year, as our pupils advance in age and in their studies, until, by God's aid, we can obtain the services of a good superintendent. For the information of all the patrons of the school, a list is here given of the scholars, with the names of the parties by whom they are supported:

Miss Jones, after Miss Morse's departure, in addition to teaching English three hours in the school, and her care of her five little girls, had the whole burden of attending to these boys, nursing them in sickness, watching over them in their hours of play, superintending their food and clothing, &c., and all the other numberless cares of so large a school, thrown upon her. The result was just what might have been expected; before many months of such over-tasked effort had been borne, her strength completely failed,—giving another lesson to the Church of the folly of permitting her best Missionaries to be overborne by withholding help too long. A partial relaxation has in some measure restored Miss Jones, though we still feel much anxiety on her account. Her services to the school have been invaluable: to her great judgment, prudence, and affectionate management of the boys in sickness and in health, is owing, more than to any other human instrumentality, the blessing which has attended our instruction of the boys. They all regard her with the greatest affection and reverence; and when she takes charge of the girls' school, I know not how her place can be supplied

The labours in the school were kindly shared with Miss Jones and myself by Miss Parkes, a lady belonging to the English Church, who gratuitously assisted us in teaching for many months, until we obtained help from America. On the 2d of August we had the pleasure of welcoming Miss Tenney: after a very few days of preparatory studies, she was installed in her half of the school. Miss Tenney is a great acquisition to us, and promises to become an excellent teacher.

In the latter part of October, I succeeded in obtaining further help for the school. Mr. James Summers, who was formerly with Mr. Stanton, at Hong Kong, has consented to aid us for a few months. His engagement with us is, however, only temporary, and does not in any way diminish our

119 The old canon on ordination of deacons and priests of the Protestant Episcopal Church required two priests of the Episcopal Church to endorse an application. The General Convention agreed to change the canon to
need of a superintendent in the school. I again repeat my earnest entreaties that a superintendent for the school be sent out.

Miss Jones is all anxiety to commence to redeem our pledge to do something for the Chinese females. Our girls' school will therefore be commenced as soon after the arrival of Miss Morse and Miss Fay as we can obtain a suitable building in which to open such a school. I entertain a strong assurance that the appeal we have made, for funds to build a school-house for girls, will meet with a prompt answer, for the good influence she has exerted be continued.

At its meeting, in 1849, the Board of Missions passed a resolution, recommending the Foreign Committee to communicate with me "respecting the relations which may be expected to subsist between 'myself' and the Bishop consecrated by the Church of England for the Diocese of Victoria." This resolution was forwarded to me by the Foreign Secretary, and I communicated it to the Bishop of Victoria immediately after his arrival at Hong Kong. With a copy of the resolution, I submitted to his lordship, in a letter dated Shanghae-, April 5, 1850, the following suggestions:—

**Boone's Suggestions for Episcopal Cooperation.**

I would suggest that we enter into the following understanding: that you have all speaking the English language under your care, at all the five ports, and shall also perform Episcopal service among the Chinese in any town where there is not a Bishop from either the American or English Churches, or a native Chinese Bishop in connection with either of those Churches; all other Bishops claiming the same right. Those Bishops, on the contrary, shall give up to you the care of all matters connected with services in the English language, or act only at your request on your behalf. For instance: here, in Shanghae, at Trinity Church, and among the English and Americans, let your lordship be the Bishop of Christ's Church in this foreign town, to confirm, ordain, &c. In the Chinese town, however, where I have been for more than four years, let it be understood, in like manner, that I shall perform all Episcopal acts; to which end let your clergy be instructed, that whenever they want a confirmation of Chinese candidates, or an ordination of a Chinese, or a Chinese Church consecrated, they are to look to me to perform those services for them, in consequence of the arrangement made between us, that I am always to act for you in the Chinese town. I should not wish any further connection with the clergy of the English Church labouring in Shanghae than this; not the slightest jurisdiction over them or direction of their movements; but merely that we adhere to the old canonical regulation, not to have two Bishops in one city. This arrangement, I think, will relieve all parties. I should be very sorry, however much the foreign town should increase, to have my time occupied with an American Episcopal Church; and so I should think you will never become sufficiently acquainted with the colloquial dialect of this place to hold a solemn service, such as the consecration of a Church, a confirmation or communion in it. Our General Convention assembles in October: should you favour me with an immediate reply, I may be able to answer their question, so as to let my answer reach them before the end of the session. This letter the Bishop of Victoria submitted to his friends in England, and upon the receipt of their answer, sent me the following reply:

**HONG KONG, August 19th, 1850.**

MY DEAR BISHOP BOONE:—I bad the pleasure of receiving from you in April last a letter, in which there was contained a proposal in reference to a **division of Episcopal functions at Shanghae.** I submitted the letter to His Grace the Archbishop of Canterbury, and also consulted the Church Missionary Society, transmitting, at the same time, a copy of your letter, that the nature of the proposal might be clearly understood. I have now to acquaint you, that by this mail I had the honour of receiving from His Grace a letter, in which the following passage occurs: ' It appears to me that the proposal of Bishop Boone involves a difficulty which makes it impossible for you to accede to his suggestion. ' I have also received a communication from one of the clerical secretaries of the Church Missionary Society, stating the strong objection which they would entertain to such an arrangement as that proposed in your letter. It now only remains for me to state my own view of the matter, which is, that however cordially we may co-operate in our respective Missions in advancing the common cause in which we are each engaged, it is not desirable to enter upon the arrangements proposed by you. If any other than general considerations had influenced the judgments of the several parties, who, on behalf of the Church of England, have arrived at this decision, it may be satisfactory to yourself to know, that there could not be any person filling the important office of Bishop of the American Protestant Episcopal Church, for whom we could entertain, personally, a higher esteem, and to whom we should be, on private grounds, more inclined to have deferred our own independent conclusions,
than yourself. During the past year, the translation of the New Testament has been completed by the Committee of Delegates. It is now being printed—I am sorry to say, with the words God and Spirit rendered differently in two separate editions. In the preparation of this version, though a member of the Committee of Delegates, I have had no hand, being prevented by the state of my health, and the pressure of work within the Mission, from attending the sitting of the Committee. I am anxious to make this statement, as through mistake it has been published that I have been constant in my attention to this work; whereas, it is a matter of interest, both to myself and others, to have it known that I have no connection with either the excellencies or defects of this version. The Lord continues to smile upon our labours; but we get no aid from the young men of the Church. We are almost wearied with calling so long in vain for help; but our necessities are so great, that we cannot cease entreating our brethren to come up to the help of the Lord, that the strongholds of Satan may here be pulled down. I am, dear Brother, Sincerely yours in the Lord,

W. J. BOONE. 120

1851, FEBRUARY 14, Shanghai.

Bishop Boone.

Advices have been received from Shanghai to 14th February. Bishop Boone's health was still feeble, although he was enabled to continue an active supervision of the affairs of the Mission. The school chapel is the Bishop's especial field of labour, aided occasionally by the Rev. Mr. Syle. The Mission Church in the city is under Mr. Syle's care, subject to the supervision and with the frequent attendance and counsel of the Bishop. In the school chapel there are daily morning and evening prayers, with a brief exposition of Scripture; and on Sundays divine service and a sermon in the morning, and a catechetical exercise in the afternoon. At the Mission Church there are two services on Sundays, and on Tuesdays and Fridays the Rev. Mr. Syle instructs classes in the Scriptures and in the Catechism. In the care of the candidates, Mr. Syle has the aid of Chae, probably admitted to Holy Orders ere this, and of one of the converts named Soodong. There is also a regular and frequent distribution of tracts. During the year 1850 twelve converts were baptized, making the whole number baptized twenty-two, two of whom were infants. There are now nine candidates for baptism. Bishop Boone reiterates with affecting earnestness his appeal for Missionaries; and for funds wherewith to erect immediately a building for a female school. The amount for (he latter yet needed is $1,700. 121

120 Spirit of Missions, Vol 16 No 8, August 1851, pp 383-387.
121 Spirit of Missions, Vol 16 No 6, June 1851, pp 278-279.
# American Church Mission, Shanghai. Boys’ School.

**Scholars and Patrons at February 14, 1851.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Supported by</th>
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<tbody>
<tr>
<td>Lok Hoong-chung</td>
<td>St. Helena parish, Beaufort, S. C.</td>
</tr>
<tr>
<td>Wong Yew zung</td>
<td>Church of the Ascension, N. Y.</td>
</tr>
<tr>
<td>Chang Paw chung</td>
<td>Sunday-School, Christ Church, Georgetown, DC.</td>
</tr>
<tr>
<td>Ng Woo zong</td>
<td>St. Michael's, Bristol.</td>
</tr>
<tr>
<td>Ng Way kyung</td>
<td>St. Andrew's, Pittsburg.</td>
</tr>
<tr>
<td>Ng Ta tesh</td>
<td>St. Paul's, New-Orleans.</td>
</tr>
<tr>
<td>Ng Fok sur</td>
<td>Trinity Church, Columbus, Ga.</td>
</tr>
<tr>
<td>Kiung Tuk siew</td>
<td>Trinity Church, Boston.</td>
</tr>
<tr>
<td>Tong Chu kiung</td>
<td>St. Peter's, Charleston.</td>
</tr>
<tr>
<td>Sz Kiung zung</td>
<td>Christ Church, Richmond, Va.</td>
</tr>
<tr>
<td>Keoong Kinng hay</td>
<td>St. Mark's, Bowery, N. Y.</td>
</tr>
<tr>
<td>Yang He ting</td>
<td>St. George's, N. Y.</td>
</tr>
<tr>
<td>Lok A-wur</td>
<td>St. John's, Providence, R. I.</td>
</tr>
<tr>
<td>Ze A-san</td>
<td>St. Thomas's, N. Y.</td>
</tr>
<tr>
<td>Zang A-rooo</td>
<td>St. Paul's, Boston.</td>
</tr>
<tr>
<td>Hwang Kwei long</td>
<td>St. George's, Fredericksburg, Va.</td>
</tr>
<tr>
<td>Sung Chung zien</td>
<td>St. Paul's, Charleston.</td>
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<tr>
<td>Sung Chung kwo</td>
<td>Church of the Ascension, N. Y.</td>
</tr>
<tr>
<td>Wong Kwong Chung</td>
<td>Rob. Elliott and Ehen Habersham</td>
</tr>
<tr>
<td>Ne Hway neun</td>
<td>All Saints, Frederick, Md.</td>
</tr>
<tr>
<td>Sung Sih yoong</td>
<td>Piqua, Ohio</td>
</tr>
<tr>
<td>Le Kong hwo</td>
<td>Charleston, Lad. Soc.</td>
</tr>
<tr>
<td>Ling Ping nuen</td>
<td>Christ Church, Alexandria, Va.</td>
</tr>
<tr>
<td>Hwang San kiung</td>
<td>St. Thomas, Taunton.</td>
</tr>
<tr>
<td>Zung Woo zong</td>
<td>Mr. Ridgley, Georgetown, D. C.</td>
</tr>
<tr>
<td>Ng Hoong neok</td>
<td>Christ Church, Baltimore.</td>
</tr>
<tr>
<td>Mo kiung sung</td>
<td>St. Paul's, Steubenville.</td>
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<tr>
<td>Chu A-chayn</td>
<td>Christ Church, New-Orleans.</td>
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<tr>
<td>Sung A-yoong</td>
<td>St. John's, D. C.</td>
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<tr>
<td>Tong A ling</td>
<td>Christ Church, Brooklyn.</td>
</tr>
<tr>
<td>Hwang Fun long</td>
<td>Mrs. Remsen.</td>
</tr>
<tr>
<td>Zaw Kway zeang</td>
<td>Church on Edisto Island.</td>
</tr>
<tr>
<td>Yih Sz tang</td>
<td>Church of Ascension, N. Y.</td>
</tr>
<tr>
<td>Yih Sew tong</td>
<td>St. John's Ch, St. John's Isld., S. C.</td>
</tr>
<tr>
<td>Chang Sz hway</td>
<td>Supporters of &quot;N. Fish.&quot;</td>
</tr>
<tr>
<td>Lok Mur soong</td>
<td>Children of Mr. Geo. Cleveland.</td>
</tr>
<tr>
<td>Soong Ching fall</td>
<td>St. Bartholomew's pa., S. C.</td>
</tr>
<tr>
<td>Chu Pung neun</td>
<td>Mrs. J. B. Clemson.</td>
</tr>
<tr>
<td>Pay Pih tall</td>
<td>Children of Mrs. Tracy.</td>
</tr>
<tr>
<td>Me Nea-huun</td>
<td>Children of Mr. Dabney.</td>
</tr>
<tr>
<td>Ching Kway fok</td>
<td>Holy Trinity, Brooklyn.</td>
</tr>
<tr>
<td>Wong Hay ling</td>
<td>)</td>
</tr>
<tr>
<td>Yang Tuk fok</td>
<td>) But recently come, and not yet assigned.</td>
</tr>
<tr>
<td>Chang Sz zung</td>
<td>)</td>
</tr>
<tr>
<td>Chang Fok ehung</td>
<td>)</td>
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</tbody>
</table>

An earlier list of students in the Mission School of Shanghai.  

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1851, FEBRUARY 27, Shanghai.
Bishop Boone.

Shanghai, February 27th, 1851.

Revd & Dear Sir,

We have been instructed by the Shanghai Local Committee of the Protestant missionaries interested in the revision of the O. Test to inform you that a change has taken place in the Committee of Delegates for the revision of the O.T. by the resignation of two of four representatives in that body.

Messrs. Medhurst and Milne in consequence of various communications received from the Directors of the London Missionary Society have withdrawn from the Committee of Delegates & at a meeting held on the 20th inst., handed in their resignation to the Shanghai Local Committee. They also intimated their intention to proceed with the work of translation in connection with the missionaries of their own body, under the auspices of the London Missionary Society and independent of any Committee of Delegates who have been, or may be appointed by the agents of any other society, intending however to offer the results of their labors to the Bible Societies in Europe ad America, and to all Protestant missions in China

A meeting of our local Committee was held on the 26th Inst., in order to fill up the vacancy thus caused by the resignation of our Delegates, Medhurst and Milne, and the following resolutions were unanimously adopted.

"Whereas the Revd. Dr. Medhurst and the Revd. W. C. Milne, have resigned their seats as members of the Committee of Delegates for the revision of the O. Test., therefore: Resolved, That we proceed to fill up the vacancy occasioned by their resignation.

That we now proceed to ballot for a Delegate. The Rev. McClatchie was elected.

That a Committee of three be appointed to draft a letter to the Bible Societies of England and America, and to the local committees in China, acquainting them with our action on the premises, and that this letter be sent round to several members of this local committee for their approbation previous to its being forwarded.

That the before mentioned committee be requested to call the attention of the parties, also refer to the resolution paper on the 29th March 1850 with respect to the style of translation this committee instructed their Delegates to advocate.

The following is the Resolution passed March 20th 1850.

Resolved, that our Delegates be instructed to advocate the employment in the revision of the O.T. now contemplated, of a plain and simple style of translation such as can be read and understood by men of moderate education: Ayes 10, Noes 5.

As Messrs Medhurst, Stronach, and Milne have formed themselves into a Committee for translating the O. Test you may probably enquire why the Committee of Delegates should proceed any further in the work assigned to them by the Protestant missionaries in China. We have so much to occupy us in preaching the Gospel and other missionary work, that we should be glad to give up the work of translation into the hands of the missionaries of the London Missionary Society if we could entertain any hope that they would make such a version as is needed. We however, from the version of the New Test they have put forth, and from their opposition (to) the resolution of the Local Committee of Shanghai instructing their Delegates to advocate "a plain and simple style of translation," feel satisfied that they will not.

We do not wish to disparage the version of the New Testment just put forth. It is, we believe, intended by those who have made it, to be in the style of the learned and until it has undergone a more rigid test it is perhaps best not to give any decided opinion on its adaptation to the wants of those whom it was prepared. We, however, come much more into contact with the poor, and the moderately educated, and we therefore feel the necessity of having a plain and simple version such as our Delegates were instructed to advocate. There is no prospect of our obtaining such a version from Messrs. Medhurst, Stronach and Milne as they have signified their intention "so far as practicable", to adopt in the Old Testament the style that they have adopted in the New, and therefore need not wait until their labours terminate in order to ascertain whether we can avail ourselves of the result or not, and as our wants are
pressing we must proceed at once in our endeavours to supply them.

Influenced by these views the Shanghai Local Committee have filled up the vacancy occasioned by the resignation of Dr. Medhurst and Mr. Milne, and desire Delegates to proceed with the work of revision and to prepare and plain and simple version that God's holy word may be made as intelligible to men of moderate education as possible. In this work we trust the Committee of Delegates will enjoy the sympathy and good wishes of the Committee of the American Bible Society.

We commend the other's work to an interest in your prayers, and remain, Revd. and Dear Sir, Yours faithfully, j. Lewis Shuck, Wm. J. Boone, T. McClatchie.

Rev. Dr. Brigham, Secretary, A.B.S. 124

1851, MARCH 15, Shanghai.

Rev. Edward W. Syle.

Portions of this letter are found in the Bishop’s Annual Report and are omitted from this item.

HEALTH OF THE MISSIONARIES—
BISHOP BOONE ON THE TRANSLATION OF THE SCRIPTURES—
MANAGEMENT OF THE PUPILS—INTERCOURSE WITH ROMAN CATHOLICS—
DISTRIBUTION OF SCRIPTURES—MISSIONARY INTELLIGENCE.

Shanghai, 15th March, 1851.

Rev. and Dear Sir,—The letter I sent you by last month's mail was so brief, and written in so much haste, that I feel constrained, in order to keep unbroken the simple chronicles of our affairs, to include the two months, last past, in the account I am about to write. You will readily excuse it, if I should repeat one or two things.

First, as to health. The bishop has suffered much; once or twice the attacks in his heart were such as to alarm us exceedingly, and quite to disable him from preaching or lecturing. Pain in the head and spine is such a constant companion, that it is not allowed to interfere with the chapel service or the teaching of the head class of boys. These duties the bishop has continued to discharge without much interruption; and just at the present time, the prospect of his continuing to do so seems as good as it has been in past months. Miss Jones is still far from strong, though much better than she was in the winter; any extra exertion, however, makes itself felt severely. Mrs. Boone continues quite feeble; thus you see, one half our number are ailing. On the other hand, Miss Tenney, Mrs. Syle, and myself, are quite well, and have continued so, almost uninterruptedly.

The publication of the bishop's "Defence" of his former "Essay on the rendering of the words Elohim and Theos," has been, I am confident, quite a relief to his own mind, while it has proved a very timely contribution towards the right settlement of the controverted points. 125 From more than one quarter, acknowledgments have been received of the indebtedness felt by Missionaries at this and other stations, for the light thrown upon the whole of this important subject by what the bishop has written. Whatever may be thought amongst our friends at home about this discussion, we, who are in the field, know it to be of vital importance to the right teaching of Divine Truth, even the Truth which can "make free" the enslaved souls of the Chinese.

In the management of the older boys, considerable difficulty begins to be felt. They have grown up to be 16, 17, 18 years old; in some cases the time appointed for their confirmation of betrothal draws near—the parents are anxious to keep their engagements; the youths (especially those who have been baptized,) are quite averse to marriage with heathen girls; and a great difficulty makes itself felt, the right solution of which does not yet appear. For the present, it answers the purpose of postponing the evil, that the bishop should insist, (as he does,) that no boy, whilst he continues a member of the school, shall be permitted to marry; which leaves a parent no alternative but that of refunding all the money we have expended on his son, and removing him from the school, or postponing his marriage.

until the expiration of the ten years for which the boy was bound.

There will be more to say of this matter hereafter.

One of our most promising youths, Choo-Kiung, has been sent for from his home, the great city of Soo-Chow, on occasion, it is said, of the death of his father. A letter came for him having one of its corners burned off, at another corner two small feathers stuck on—these being the expressive ways of announcing death, and urging the necessity of speed. It is probably true that the poor old man is dead; for he was known to be addicted to opium smoking; but we are not without our suspicions that they want to get hold of the lad, and reclaim him from our influence, especially by forcing him into a heathen marriage. That he should visit his family, under the circumstances, seemed to be a plain duty; and he is gone accordingly, in the strength of the Lord, we trust: certainly, with many anxious prayers on his behalf.

Of the two suspended communicants there is nothing very satisfactory to be said—the woman shows no signs of contrition: the man comes not unfrequently both to the bishop at his house, and to myself at the Church, but always with the plea of poverty and want of employment uppermost in his mind. The last time I saw him, he told me that the Romanists, (of whom there are great numbers in his neighbourhood,) were constantly urging him to join them; a fact of which I have little doubt, for they have no liking for us, and keep much aloof. Nevertheless, some of them do call on me occasionally. Only yesterday morning, a man in whose house there is a small nunnery, called at the school-house; and some few weeks since I had a visit at the Church from two Italian priests, (one was said to be a bishop—if so, a chorepiscopus, I imagine,) who sat for some time and conversed quite civilly, though we found no better common medium of speech than the local dialect of this place. When going away they looked at the book shelves as if they would like to ask for some of them. I took the hint, but said—"I am afraid, if I give you some of our books, you will burn them. " "Oh, no, no," they assured me they would not; and when I reminded them of the denouncing edict of the former bishop, (Count de Besi, now said to be in California,) they assured me that they did not pursue the methods which he adopted. I gave them each, the gospel of St. Matthew, and these two were, I believe, the very first copies I had given away of the revised edition of the Committee of Delegates.

I have distributed a good number since, however; for I have been prosecuting my plan of visiting the temples in this city. In the course of these visits I have encountered (what I had not met with heretofore,) some Bonzes, (i.e., Buddhist priests,) and Taouist priests, who have intelligence and knowledge enough to give some account of their respective systems. One man who dwells in a "chamber on the wall" in the temple of the God of Thunder, made quite an animated argument—distinguished between the Deity and his image, (a thing seldom done here,) maintained the utility of a visible representation, quoted the use of the crucifix as a proof of it, and altogether made out about as good a case as Milner in his "End of Controversy." Another man told me that the reason why people here did not believe in Jesus was, that they couldn’t; we refused to show them an image of him; if we would do that, no doubt there would be a great number of believers.

Our poor blind brother Too-Keung—our Bartimeus,126 as we call him—has been very sick at his home in the country, distant about twelve miles from Shanghae. Chae and myself went to see him, and passed a day among the country people in a manner which made me almost weep with regret that a large portion of our time could not be so spent. The hamlets are so close together that a large congregation can be gathered in half an hour; the people so ready to be taught; the simple hospitals within their reach so promptly offered; and their readiness to comply with your requirements if only you speak as one "having authority. " These, and many other things, would make itinerating among the villages that thickly overspread all this region, one of the most delightful works a Missionary could desire.

A few words about the proceedings of other Missions will not be out of place. The committee of the English Church Missionary Society have expressed their readiness (in view of some peculiar circumstances) to allow one of their Missionaries—Rev. Mr. Hobson—to accept the Chaplaincy of Trinity Church, which has been pressing!) offered to him by the British community here.127 Whatever

126 Gospel of St. Mark, Ch 10 vv 46-52 describes a blind man named Bartimeus being healed by Jesus.
127 The annual Public Meeting of Subscribers to Holy Trinity Church held in the British Consulate on 13 April 1853 set the British Chaplain’s stipend at £800 a year from which he was to provide his own
amount shall be refunded on account of this change, is to be devoted to Mission Buildings here; a school-house will, most probably be the result. Though very sorry to lose from the Missionary brotherhood one so especially worthy of esteem as Mr. Hobson is, yet I cannot but greatly rejoice, on the other hand, that a chaplain has been secured for this place on whose sympathy and co-operation we can so surely reckon.

The Missionaries of the London Missionary Society have fully and formally withdrawn themselves from all connection with the Committee of Delegates for revising the Sacred Scriptures, and three of them, Messrs. Medhurst, Stronach, and Milne, (with some co-operation from Dr. Legge, of Hong Kong,) have announced their purpose of proceeding by themselves to make a "translation" of the Old Testament. I will only remark, that this proceeding is likely to prove agreeable to all parties with whose views I am acquainted. The Shanghae Local Station has filled up the vacancies occasioned by these resignations: our present chairman is Bishop Boone, and the Rev. T. McClatchie is our new delegate. The Rev. M. S. Culbertson has come up from Ningpo to attend to his duties on the Revision Committee, and others are expected from Foo-choo. The members of the Baptist Mission here have been strengthened by the arrival, from Canton, of Miss Baker. Dr. McCartee, of Ningpo, has put out a very good Christian Almanac for this year. Dr. McGowan, of the same place, has published quite a handsome volume in Chinese, on the Electric Telegraph. Here in Shanghae, a new chapel, built in a sort of Tuscan style, and belonging to the London Missionary Society, was opened on the 2d February; and on the 16th, four Pokie men were baptized there by Mr. Stronach.

1851, APRIL 13, Shanghai.

Rev. Edward W. Syle.

RELIGIOUS SERVICES—STATE OF THE SCHOOL—
TRANSLATION OF THE SCRIPTURES— PURSUIT OF A RUN-AWAY—
IMPORTANCE OF TAKING ADVANTAGE OF PRESENT OPPORTUNITIES.

Shanghae, 13th April, 1851.

Rev. and Dear Sir,—The same cause which prevented my finishing the last communication I sent you, through the Bishop, has well nigh disabled me from writing to you this month. Mr. McClatchie has been very kind in assisting me with the services at Christ Church, so that no Sunday has yet passed since its consecration without public service. The Bishop has also relieved me occasionally of the Sunday evening lecture at the school-house. He has himself commenced a very interesting series of lectures on Thursday evenings at his own house. Their character is such as to make them quite interesting and profitable to ourselves, as well as to the baptized scholars, for whom they are primarily designed. The Bishop's health has been not lower than the usual average, though how he is sustained at all in the ability to exert himself, is a wonder to me and to others.

I have again been called upon to give a portion of each day to the instruction of the head class of boys, in consequence of the Bishop's engagement in the revision of the Old Testament. Being now Chairman of the Shanghae Local Committee, and associated with those whose views coincide with his own, both as to the words to be used for "God" and "Spirit," and as to the style of translation to be adopted, he is imperatively called upon to give much of his time and thoughts to this work. This is incompatible with regular engagement in the routine of school instruction; and the consequence is unavoidable of drawing me off from my labours in the city. I should be an unfaithful chronicler of the state of the Mission, if I failed to reiterate the fact, that the efficiency of our operations is greatly impaired by this necessity of constantly drawing one and another away from his proper work. Our fruit cannot thus be brought to perfection.

At Christ Church, besides the regular Sunday services, the more private meetings on Tuesdays and Fridays for the instruction of the baptized and the learners have been continued, and prove very interesting. Three will, I trust, be ready for baptism at Easter; seven others are on the list as candidates, though about most of these I do not at present entertain much hope. As long, however, as they come regularly to receive instruction, it is my part to teach them; for who can tell what word of truth may drop into the heart, and be made to take root and live?

Almost numberless instances occur, tending to prove that the knowledge of our doctrines is...

accreditation. North China Herald, 23 April 1853.

128 Spirit of Missions, Vol 16 No 9, September 1851, pp 429-432.
spreading widely through this city and the region round about. One striking case came under my own observation a few days ago, I was passing by that much frequented shrine at the foot of the bridge near our Church, when I observed that a sort of concert was being performed for the little idol's amusement. It was near the close of the entertainment, and, as is usual at that time, two of the musicians were engaged in a sort of comic dialogue, consisting partly of extemporaneous sallies thrown in at the will of the performer. Something that was said attracted my attention, and I paused for a moment, just in time to hear the words: "Jesus, True God, Shang-Te; all one!" You may be sure that I walked away, feeling that little thanks were due to those of the Missionary body, whose vacillations and phraseology have rendered turbid the "pure river" of scripture teaching, which ought to flow as "clear as crystal."

Another strange thing happened in the immediate neighbourhood of the Church. One of our second-class boys has absented himself from the school for many months. We had reason to suspect that Romish influence was at the bottom of his concealment, for all our efforts to bring him back or to discover his present dwelling had been for a long time unsuccessful. At last one of the blind converts told us he thought the boy was living in the neighbourhood of his (the blind man's) lodgings. He was discovered there, and his mother promised to bring him to us the next day. This, however, she did not do, but had the art to decoy off old Soo-dong to a house where, as it would seem, she knew the boy was not. She went to the inner apartments, and left him waiting at the door. A long time passed, and no one appeared; whereupon Soo-dong came to me, as I was sitting in my study at the Church, and related the circumstances. I went immediately with him to the house, and without ceremony passed in through several rooms till I came to a small reception hall. I saw a staircase close by, and was much disposed to ascend it, believing that the boy was concealed in the chambers; but knowing this would be quite an outrage upon propriety—especially here in the East—I desisted. "Where is the boy?" I inquired of two men I saw there. "We don't know," they replied, "but his mother is here. " She came, with great trepidation, her cheeks flushed crimson. "Why do you deceive us in this way, and where is the boy?" I demanded again. She answered, "he has gone elsewhere." "Then," I said, "I shall wait here till he comes back. " I told Soo-dong to go to the Church and bring me my cloak, and also a sheet of paper, that I might write to the United States Consul, who had interested himself for the recovery of the boy. The people seemed taken much aback at my determination to stay there; but yet replied civilly to my inquiry, whether I might take my seat in the reception room. While waiting for Soo-dong's return, I walked to and fro for a little time, and then observing some women sitting near the foot of the staircase, reeling silk, I thought I would talk to them, with the hope of making known to them the way of salvation. I began with asking some questions about the silk they were reeling, and we were getting into quite a pleasant, sociable conversation, when I heard a heavy footstep over head, and then a pair of clumsy Chinese shoes stumbling down the stairs, and then I saw a French priest in Chinese dress, very much agitated and quite pale with rage, descending from the upper room. Now the whole thing broke upon me, and I understood how the woman had succeeded, with more than Chinese skill, in baffling our pursuit. I cannot attempt to note down all that this very angry Padre gave, utterance to. "This is a Teen Choo Dong; (Romish Chapel;) why do you come here to disturb us?" "How could any one know that?" said Soo-dong, "seeing it looks just like a common house?" (This was in fact a severe remark, for it is one of the common charges against the Romanists here that they carry on their operations in secret.) "How can you dare to come here without a warrant? There is no such custom as this, either in France or America, nor yet in this country." Happily, I was feeling quite feeble from the effects of recent sickness; so I was not tempted to reply to him angrily. I merely turned to the elder of the men present, and inquired: "Are you in the habit of getting a warrant from the magistrate when you go to visit a friend? Seeing that Taik would not answer, the priest said: "If there is any matter to be settled, why don't you go to the consuls of our nations, and let them arrange it?" I offered him a piece of paper, and said: "Will you give me your name, that I may wait upon Monsieur Montini? Here is my name. "No; he would neither write nor speak it, neither in French nor Chinese. "Are you ashamed to give me your name?" I asked. "I will not write any thing," he replied. "Everyone knows me. There is only one preacher of religion in this city, and that is myself. I will not tell you anything. Everyone knows me. "

After this, though he spoke much, I refused to listen to him, and turned to the owner of the house to explain to him the reason of my coming, &c. &c. I had not said more than a few words before the priest said to the man, in a violent and peremptory manner: "I forbid you to listen to him!" This, surely, thought 1, is the true Romish "End of Controversy"—Semper eadem;—from the Index Expurgatorius in Europe to the intercepting of a conversation in China, the same principle of shutting
out what they fear to encounter. I took my leave immediately, remembering that "the servant of the Lord must not strive;" and being convinced that nothing but altercation was to be expected, after the matter had come to that pass.

It was almost worth while for this thing to have happened, if only for the sake of opening the eyes of Soo-dong and Ching-Chan (who was with us) to the tyranny the Romish priests exercise over their followers: I say "followers," because the great majority of those who are counted Romanists here, are the grand-children and great-grand-children of the first converts, adherents from habit, and not converts from conviction; and their number is so great, that in the "Annales de la Propagation de la Foi," the complaint is made that there are not priests in China enough to attend even to the indispensable rites—such as confession, extreme unction, &c. Anyone who knows the history of modern Missions, is aware how impossible it is to ignore the existence, or despise the aggressions of Romanism upon heathen ground. What is said on this subject on the first page of the January number of the Church Missionary Intelligencer, might be fully illustrated by what I have myself observed in Shanghai; and in forming our estimate of the work to be performed by a Chinese Missionary, the necessity for giving time and attention to the false teachings of Rome, must not be forgotten.

Our two little day-schools are going on; but I am sorry to say, I have had so little time to attend to them, that I have nothing interesting in connection with them to communicate.

There has been a good deal of excited feeling here among the foreign residents, and a guild of Fokien men, about the purchase of ground through which to make a road. At one time it was thought that great trouble would arise from it, but the mutual irritation seems to be allayed.

It would seem that the public peace here is constantly liable to be disturbed by the outbreaks of banded companies of men. I myself witnessed a fray in the open streets between some Fokien men and the crews of two Portuguese lorchas lying here. Guns, swords, shields, spears, &c., were to be seen hurrying to and from the landing-place, and the court of one of the temples; no blood, however, was shed, except from the throwing of a brickbat. These things make me feel, "Now, while we have peace, let us endeavour that the Church may be edified. Alas, that during the past five years of quiet and free opportunity, so little comparatively has been accomplished!"

E. W. SYLE

1851, APRIL 14, Shanghai.  
Bishop Boone.

Shanghai, April 14, 1851.

Rev. & Dear Sir,

The departure of the Horatio for Hong Kong allows me a few minutes to discover your welcome letter of Dec. 20, 1850.

We are all greatly rejoiced at the conclusion to which you have come & feel our position very much strengthened by the able Report with which you have accompanied your resolution. We have received nothing like it from the B.&F.B.S. It is comprehensive yet short multum in parvo. I trust you have sent a copy to every missionary in China.

The growth in steam-powered vessels reduced the time lost in the despatch and receipt of mail and the publication dates of letters and reports.

The extent of change in the propulsion of warships can be seen in an 1859 etching of the China Squadron of the Royal Navy. Each image shows the presence of steam power.

1851, APRIL 14, Shanghai.  
Bishop Boone.

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The Committee for the rendering of the O.T. is progressing to my satisfaction. I have not the slightest doubt that their labours will be preferred to those of Dr. Medhurst and his friends; the liberties they take with the sacred text would shock you all very much. One advantage of having another Committee will no doubt be that they will be constrained to be more careful than their own sense of propriety would induce them to be. In the copy of Genesis that was done before they withdrew from the Committee there are omissions of whole clauses on the ground they are superstitious and will be unpleasant to the Chinese; these things were protested against by Dr. Bridgman & Mr. Shuck but their objections were voted down by Dr. Medhurst & Mr. Stronach & Mr. Milne. It was time they withdrew for we could have gone on no longer & being in the majority, as the friends of Shin are, to have excluded them would have laid us open to a charge of oppression of the minority.

God my Dear Sir, I am persuaded will over-rule all our troubles for his own glory…shoud make us bear them contentedly. Present my Xn [Christian] regards to all the members of the Committee & believe me very sincerely, Yours in the Lord, Wm J. Boone.

Rev. Dr. Brigham, Bible Society House, New York.

1851, APRIL 19, Alexandria Va.

Rev. Dr. William Sparrow to Rev. Edward W Syle.

Susan (afterwards Mrs. D. D. Smith) is in the State of Mississippi, acting as governess to the children of our old friend Bledsoe, and Prof. Waddell, both professors in the University of that State. She is very much respected and beloved, to the great comfort, of course, of her parents. She has been studying mathematics with Prof. Bledsoe, and he solemnly declares to me he has never taught any one, with the same native talent for the subject! Allowing for the partiality of friendship, that is saying a great deal. I know that she has great powers of concentration. She once read Rauch’s Psychology with me, and mastered it far better than any student in the Seminary: but I did not suppose her talent went as far as Bledsoe says.

I Have sometimes thought (this is entirely between us and not to be mentioned in any letter) that in the course of a few years she might turn her thoughts to China. She would make, I feel confident, a first-rate missionary. But I have never hinted it to her, and wish to have her mind entirely self-moving in the matter, if things should take that turn.

1851, MAY 5, Shanghai.

Foreign Committee, General News.

Correspondence from Shanghai, to the 5th May 1851, included a report that Bishop Boone was leaving Shanghai on sick-leave. The same issue of Spirit of Missions reprinted a report on the departure of Rev. Robert Nelson and others, already mentioned earlier, to join the Episcopal Mission in Shanghai. The following account of the departure of Missionaries for China is taken from the Christian Witness.

SAILING OF MISSIONARIES.

A very interesting service was holden on Thursday last, on board the Bark Oriental, Capt. Dale, on the occasion of the departure of four missionaries, to join the mission of our Church at Shanghae, China. This band of laborers, consisting of the Rev. Robert Nelson, Mrs. Nelson, the Rev. Clevealand [Cleveland] Keith, and Mr. John T. Points, will be a very important accession to the Mission under Bishop Boone, and will serve to encourage his heart and strengthen his hands in the prosecution of the great work which has been committed to him in that dark and distant land.

The services on board the ship were commenced by the Rev. Mr. Cooke, Sec'y of the Foreign


131 Susan is Susan Sparrow, daughter of the Rev. Dr. William Sparrow, who taught Edward Syle at Kenyon College, Ohio and later at the Virginia Theological Seminary. The Rev. Dudley D. Smith was an Episcopal missionary at Chefoo (Yantai) in Shandong Province, North China.


Committee, who, after reading a portion of the tenth chapter of St. Paul's Epistle to the Romans, made a short, but highly appropriate address. He was followed by the Rt. Rev. Bishop Eastburn, who addressed the Missionaries, in a few words, most happily suited to the interesting solemnities of the occasion. The Bishop then offered up prayers for the blessing of God upon these brethren in their journeyings upon the mighty deep, and upon their labours in their new and distant home, whither they were going to preach the unsearchable riches of Christ. Bishop Heber's missionary hymn was then sung, after which the benediction was pronounced by Bishop Eastburn. There were present, of the clergy, the Rev. Dr. Vinton, Rev. Messrs. Clinch and Randall, of Boston; Rev. Mr. Horton, of Brookline; and the Rev. Mr. Woods, of the Diocese of Maryland.

**Mr. Points, who is a brother of Mrs. Nelson**, goes out as a Lay-Teacher. We understand that it is expected that two more laborers will sail in the course of the present year to join this Mission. We rejoice at these indications of God's favour, in raising up labourers who are ready and willing to go forth into these missionary fields. Shall not such tokens from above, strengthen the faith and quicken the zeal of all who profess to be the disciples of Jesus, to pray more earnestly, and to offer freer and more liberal sacrifices in aid of the glorious work of spreading the Gospel throughout the world? Our Church has the means of doing a hundred times more than we have ever done for the cause of Missions; all that our people want is the will—God has already given them the means.

We trust that these brethren, now tossed upon the mighty deep, will be remembered in the prayers of our people when they assemble in their sanctuaries upon the Lord's day, in the enjoyment of all the inestimable blessings of God's house, amid the comfort of home and the society of friends.

Boone’s sick-leave at the end of May 1851 was the first break he had taken during six years in Shanghai marked by the pressures of establishing a new mission with inadequate staff numbers; relocating to Hongkou; erecting new mission buildings; overseeing the erection of two churches (school chapel at Hongkou and Christ Church in the old city; translation work; negotiating Anglican episcopal authority in China; engaging in the Terms for God debate; teaching in the Boys’ School; conducting baptisms and confirmations; preparing regular reports to the Foreign Committee and the General Convention of the Episcopal Church in the US; maintaining correspondence with family and friends; and, above all, enduring his constant and extremely debilitating illness affecting head, spine and general mobility. *Spirit of Missions* reported.

**1851, MAY 30 and JUNE 4, Shanghai. Bishop Boone & Rev. Edward W. Syle.**

By the last mail letters were received, dated 30th May and 4th June. Bishop Boone wrote, on the former day, from a Buddhist monastery, on the summit of Chapro-Shan, to which he had made an excursion for health, the first in a period of six years. He was accompanied by Mrs. Boone and their children, and also by Miss Jones. All had been materially benefited by the journey. It was the purpose of the Bishop to visit some lakes in the interior, to proceed thence to Chusan, and thence to Poo-too, the head-quarters of Buddhism, and one of the curiosities of China. After that he would turn his face homeward. Before leaving Shanghae he had completed the purchase of land for the **Female School building**, on the west of his own house. He will be gratified to find that his appeal in behalf of this object has met with so prompt and liberal a response from the Church at home. **The whole amount received exceeds four thousand two hundred dollars, of which more than one-half has been contributed by the Diocese of VIRGINIA.**

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1851, JUNE, Shanghai.
Bishop Boone.
The return of Miss Morse with Caroline Phebe Tenney, Lydia Mary Fay\textsuperscript{136}, and the Rev. Robert Nelson and his wife, made a significant improvement in the staffing of the mission. Bishop Boone wrote to his uncle:

We are in daily expectation of Miss Morse and Miss Fay in the “Horatio.” They will bring very seasonable relief to some members of the Mission, to myself in particular, as I shall be able to give up my class in the school which occupies me now three hours a day. It is a great mercy that we can get self-denying women to come out to join the Mission, deserted as we are by the male sex. I assure you these ladies are doing good and a most important work for the spread of the Gospel here in China. The American Board of Commissioners has tried it in their mission and had come to the conclusion not to send out any more single females unless they went to reside with a brother or sister.

The late lamented Walter Lowrie who was a Presbyterian missionary at Ningpo, after he had been staying in my family a few weeks [in connection with the Bible translation] said to me, “I now see why it is you can employ single female missionaries in your mission with success. It is owing to your having a Bishop and the respect that is felt for that office by these ladies. We could not have them in our Mission in Ningpo. If any number of Presbyters—if nothing short of a Bishop can keep single ladies in order, shall I not have my hands full when the Horatio arrives and we have four of these unmanageable creatures in the mission? Let the matter be accounted for as it may, our school has been remarkably blessed and the success that has been vouchsafed I ascribe, under God, mainly to the excellent influence of the ladies who have charge of the boys. It is a woman’s gift to win upon the hearts of the young as men can never do and it is this faculty which opens for them so wide a field of usefulness in heathen lands.\textsuperscript{137}

\textbf{Rev. Robert Nelson.}

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\caption{Rev. Robert Nelson.}
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\textsuperscript{137} Boone 1973, op cit, p. 169. Approximate date June 1850.
1851, JUNE, Shanghai


The Rev. Robert Nelson reported at length on the reception of the new missionaries and made generous references to other leading Protestant missionaries.

We were introduced to the members of the various other Protestant Missions then living at this port. These together with our own body of missionaries in Shanghai made 46 in all. Of all the missionaries in Shanghai in 1851 Dr. and Mrs. Medhurst were much the oldest. I know he considered the “Delegates Version” of the Scriptures in Chinese the great work of his life. I felt a reverential regard for him, but he was not at all pleased when I said to him in all sincerity, “I suppose we must look on you, Dr. Medhurst, and the grandfather of all missionaries.” But the word “controversy,” over which term should be used in the “Delegates Version” to mean God, was rife at the time and he was not flattered to my allusion to a family likeness! Mrs. Medhurst’s kindly hospitality, however, was a cordial to all newcomers. Dr. Lockhart, there when we arrived, was another ruling spirit of the London Mission. As a medical man I have never known one more prompt in coming or more careful in attending to his patients. And as a surgeon I have never seen one operate with more ease and skill. Dr. Bridgman of the American Board (Congregational Church) was supposed at that time to be far gone with consumption. But soon after our arrival he took a voyage around the world and the year at sea gave him an additional ten years of life in China. Transparent simplicity and godly sincerity marked his life. After his death Mrs. Bridgman named her girls’ school the “Bridgman Memorial School.”

Outside the missionary circle we met many interesting people. Of course, at that time there were no diplomatic ministers resident at Peking, nor in China. The Governor of Hong Kong, Sir George Bonham, was her British Majesty’s Representative at Hong Kong, having communication with Peking only through the Viceroy at Canton. Mr. [later Sir] Rutherford Alcock was the British Consul here. He showed great ability at the time of the outrage done to Dr. Medhurst, Mr. Muirhead and Dr. Lockhart. Mrs. Alcock was a true Dame of Grace and had by nature the refining attractions which titles alone cannot give. Young Mr. Walter Medhurst, afterwards knighted, was interpreter at the Consulate, having for a time acted as Consul, pro tem. Mr. [later Sir] Harry Parkes had not yet won his spurs. As there was no U.S. Consul at Shanghai, Mr. Ed. Cunningham of the house of Russell & Co., did the duty of a Consul, and signed himself “U.S. Acting Vice-Consul”—a man of whom I would say had no superior in capacity, grasp and largeness of view among his contemporaries whom I have met in China. France had a Consul, M. Montigny, who like the British Consul was not connected with any mercantile firm. The consul for Portugal was Mr. T. C. Beale, head of the house of “Dent, Beale and Co.”—a man of ability and also of great good taste as is evident from his residence and surroundings on the Bund, unequalled to this day for simple elegance. It is sad to see its beauty gradually becoming marred for the accommodation of brick and mortar. In proof the esteem in which Mr. Beale was held by the Chinese, I may mention at his funeral, as his body was lowered to the grave, I saw a Chinaman, who had some business connection with him, come up to the grave and pay him just such worship as he would have paid his father.

There are few places in the world, I suppose, which have changed as rapidly as Shanghai. When my wife and I arrived in 1851 all the space from the North Gate of the Walled City and the creek which later marked the foreign settlement boundary line [the Yang-king-pang] was a Chinese suburb in the midst of which M. Montigny, the French Consul, had his residence. Near the present bridge,—there was no bridge then—stood a few foreign houses, chief of which was a jewelry and variety store of Messrs Renni Schmidt and Co. Very few foreigners lived on that side of the creek, only the Yates and Shucks of the American Baptist Mission and the Taylors and Jenkins of the Methodist Mission, all from the Southern States. The American Presbyterians have since 1845 maintained a mission station at Ningpo, manned by Mr. Culbertson and others, but in 1850 he was transferred to Shanghai and appointed to take the place of Mr. Lowrie—killed by pirates—on the Committee for translating the Old Testament. Thus he was closely associated with Bishop Boone. Mr Culbertson was joined in July 1859 by Mr. and Mrs. J. K. Wright, and the Presbyterians first lived in a house outside the Native city, at Yang-king-pang. That is where I first met them, but they were already planning to build a mission house and hopefully a school inside the city at the South Gate. These, together with the men, predominantly British, of the several export and import firms and a few shipping companies and the
Captains and crews of the many ships which came and went, comprised our foreign community in 1851.\textsuperscript{138}

\textbf{1851, JUNE 4, Shanghai.}

\textbf{Rev. Edward W. Syle.}

The Rev. Mr. Syle, on the 4th of June, writes:

In the Bishop's absence it devolves, of course, upon me, to give that minute and hourly oversight to the school, which he extends to it when here. Only those who know what the entire charge of fifty boys means, can understand the anxiety and responsibility of this duty; and none but the head of such a school of heathen boys can tell how difficult is the task of dealing with the older scholars—the eleven who now compose our head class. Now that they are grown up to be eighteen, nineteen, and twenty years old, their relatives and friends are continually troubling them with solicitations to leave their studies and engage in some active business. The school goes on prosperously; so also the two in the city. I baptized one aged man on Sunday, May 11th, in Christ Church. Chae is pursuing his studies regularly; and among the oldest scholars, I have hopes that two or three will become candidates for the ministry.\textsuperscript{139}

The Rev. Mr. Syle writes from Shanghai:

On Sunday, the 11th May, I had the privilege of baptizing an aged man, at Christ Church. An unusually large concourse of people was present, and the service was a very impressive one. The new stone font was used for the first time: if I knew who the donor was, I would write him some account of the old man, and of the circumstances attending his conversion, instruction, and baptism—for his case is an interesting one.

\textbf{1851, JUNE 16, Shanghai}

\textbf{Rev. James W. Cook, Foreign Missions Committee, Correspondence.}

Under date of 18th February last, Mr. Syle writes:

Some four or five are ripening fast for the reception of Baptism, among them a youth of some promise, aged about 19. My little garden there has plants in all stages of advancement; some five or six, besides those just mentioned, begin to look as if they were cared for by the band of the Divine husbandman. I am daily more and more convinced that the interior of China will open to us before long. It may be worthwhile to consider whether we shall be prepared to enter when the gates are unbarred.

The following interesting incident is mentioned by Bishop Boone:

At the School Chapel (last Sunday) I baptized Walter Meade, the infant son of Mr. and Mrs. Syle; and Soo-yun, the infant daughter of Chung-Chang, one of our native Christians. This gives evidence of progress, and is, perhaps, the first occasion on which a Chinese infant and that of foreigners were ever baptized at the same service. We bad the service in English, as Chung-Chang, our eldest scholar, understands English; the sponsors answering in Chinese for the Chinese child, and the baptismal words being also pronounced in Chinese. The Chinese were very much pleased to see that we made no difference between the children, and had only one service for the two.

\textbf{PROBATION OF CANDIDATES.}

The greatest vigilance is exercised by the Missionaries in the instruction and probation of candidates for baptism. It is a source of constant anxiety with them, pressed, as they are, by numerous applicants for baptism, that they err not on the one hand in rejecting sincere believers, nor on the other, in admitting to Christian ordinances those who, like Simon Magus, are seeking money, rather than the spiritual gifts of God.

\textbf{ORDINATION OF CHAE.}

The impracticability of ordaining Chae to the Diaconate, under the Canons of the Church, occasioned great disappointment to the Bishop and the Missionaries. But the obstacles having been removed by

\textsuperscript{138} Boone 1973, op cit, pp 172-174.

\textsuperscript{139} \textit{Spirit of Missions}, Vol 16 No 10, October 1851, p 465.
the action of the late General Convention, of which a late communication from Bishop Boone informs us he has been advised, this promising convert has doubtless ere this been commissioned to preach the Gospel to his countrymen: an event the more memorable, as it is the first instance of the kind in the history of all our Missions, and a most encouraging earnest of the permanency of the work in China. The Committee have noticed with peculiar satisfaction, that Chae has borne his disappointment with much submission, and has made himself diligently and prominently useful in teaching and catechizing, thus rendering important aid to our overtasked brethren. The following may be taken as memorials of his progress and usefulness:

Sunday, April 21st. — Took the prayers and sermon at the School Chapel; the Bishop administered the Communion. At the Church, numbers moderate, both morning and afternoon. Yet another applicant, with whose case Chae dealt in a very judicious manner. His custom is now to come to the Church in the afternoon, and converse with those who may be waiting about, either before or after the usual service. Under the existing impossibility of ordaining him according to the letter of the Canons, this is a method of employing usefully our would-be-Deacon; to which, upon my request, the Bishop has given his sanction.

May 10th. — Chae is proving himself quite useful—purchasing to himself a good degree of boldness in the faith. He went up to the Church to-day in my stead, for the purpose of catechising the candidates and others. Besides such occasional duties, he has a regular one every Sunday morning, at Mrs. Bridgman's day-school—which now numbers fifteen, and is flourishing.

July 26th. — Not feeling strong enough to go up to the Church to catechise the class of poor who come every Friday, Chae went in my stead. During this season of pressure, both from within and without, he had proved very useful in many ways, so that we feel devoutly thankful for his having been raised up and qualified, as he is, for doing essential service in the Redeemer's cause. He has been enabled to resist many temptations to take up with lucrative occupations, which have not been recorded in our journals; yet they have been matters of greatest moment to him. The Lord preserve him to the end according to this good beginning!

Under date of 18th February, the Rev. Mr. Syle writes:—
Arrangements for Chae's ordination, will, I presume, be made soon. We have hardly had time to consult deliberately over the matter since the arrival of the Report of the action of the General Convention.

ROMANISM IN CHINA.140

Among other difficulties it is evident, that the Missionaries will encounter serious obstacles from the open opposition and secret intrigues of Romish Priests, aided by their Chinese converts, who far exceed in number what has been supposed. Every few days brings some new fact to light on this subject. The following extracts from the correspondence of our Missionaries, will serve to show in some degree, the prevalence and character of Romanism in China.

May, Monday 20th. — Accosted on the road by a Romanist, who followed me into the Church, and sat conversing in my study for some time. After awhile he was joined by another, who proved to be a close neighbor of ours, a member of one of the principal Romish families in the city. This is the first time he has ventured near me, and now he looked as if he feared being required to do penance for it.

Sunday, July 28th. — After the service I had a long conference with an aged woman, 77 she says she is, but I know not how to give credit to her statements, they are so surprising. Her story is, that she had a grandmother who was a Romanist; not so her mother, who was married into a family where they worshipped neither heaven nor earth, neither images nor ancestors, nor Teen Tsu nor anything else. "How could I believe?" said the poor old soul, when relating this part of her history. But the grandmother had taught her so diligently, that by the time she was ten years old, she could repeat the Romish Creed and Ten Commandments, (the 2d suppressed, and the 10th divided, as usual,) and Invocation of the Virgin Mary; and with this rock of knowledge, she was taken to the Priest, who refused to baptize her, because not sufficiently instructed. (This I doubt.) Then her grandmother died,

140 Frequent and usually derogatory remarks about the Roman Catholic missions occur repeatedly in Protestant missionary letters and writings. In general, these have been omitted from this collection as they do not bear directly on the daily work of the Episcopal (and Anglican) missionaries in and around Shanghai.
and from that time till now, (more than sixty years,) she declares she has had no intercourse with Christians of any sort; yet she can repeat most of the above formulas, and can cross herself in a most complicated manner, making three small crosses—one on the forehead, one on the mouth, and one on the breast—and then including these in a larger crossing, from forehead to breast, and shoulder to shoulder—using at the same time the words (or sounds, rather, for she could give no account of their meaning.) Bo-tuk-luk, Fre-le-ok, Sr-pe-le-too, San-loo. In this is what "Pater, Filius and Spiritus Sanctus" became, when pronounced in the patois of this region.

In a late communication from the Rev. Mr. Syle, he remarks—speaking of the man on whom discipline had been exercised for immorality:

The last time I saw him, he told me that the Romanists (of whom there are great numbers in his neighborhood) were constantly urging him to join them—a fact of which I have little doubt, for they have no liking for us, and keep much aloof, even more from us than from some of our friends who are Congregationalists. Nevertheless, some of them do call on me occasionally. Only yesterday morning, a man in whose house there is a small nunnery, called at the School-house; and some few weeks since I had a visit at the Church from two Italian Priests, (one was said to be a Bishop; if so, a chorepiscopus141 I imagine,) who sat for some time, and conversed quite civilly, though we found no better common medium of speech than the local dialect of this place. When going away, they looked at the bookshelves, as if they would like to ask for some of them. I took the hint, but said, "I am afraid, if I give you some of our books, you will burn them. " "Oh no, no," they assured me, they would not; and when I reminded them of the denouncing edict of the former Bishop, (Count de Besi, now said to be in California,) they assured me they did not pursue the method which he adopted. I gave them each the Gospel of St. Matthew, and these two were, I believe, the very first copies I had given away of the revised edition of the Committee of Delegates. I have distributed a good number since, however.

The Rev. Mr. Syle has lately visited some of the Chinese Temples in Shanghai. In the course of these visits he encountered some Bowses [Bones], or Budhist Priests, and Taouist Priests, who have considerable knowledge and intelligence. The following may be taken as an illustration of this, and also of the greater facility with which Romanism may be introduced among such a people.

One man, who dwells in a 'chamber in the wall' in the Temple of the God of Thunder, made quite an animated argument. He distinguished between the Deity and his image, (a thing seldom done here,) maintained the utility of a visible representation, quoted the use of the crucifix as a proof of it, and altogether made out about as good a case of it as Milner, in his End of Controversy.142 Another man told me, that the reason why people here did not believe in Jesus, was, that they refused to snow them an image of Him; if we would do that, no doubt there would be a great number of believers.

March 2d. —This morning, on reaching the Church, I found old Soo-dong in animated controversy with a Romanist—a strange character, half pedant, half peddler, who hovers about the dwellings of us Protestant Missionaries, offering to copy for us old Romish books. The subject of controversy was, of course, the worship of Mary, and the argument just advanced was the old one, that the Son must be approached through the mother. "If Jesus should refuse a request of Mary's, he would be unfilial"—to a Chinese mind, one of the most shocking of all suggestions. I left Soo-dong to find his own answer, which was as follows: "We, Chinamen, honor Confucius; but who ever heard of paying homage to Confucius's mother?" Besides, Jesus said, "whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother. "

THE "SHIN" QUESTION.143

In a former Annual Report of the Foreign Committee, the attention of the Board was directed to the difficulties with respect to the proper term by which to render Elohim and θεός into Chinese.

The subject has been deemed by Bishop Boone of such vital importance, that he has continued to give it much attention, and has lately published an extended review of the whole controversy.

141 A bishop in ancient times whose jurisdiction was confined to rural districts.
143 See Chapter 18.
The **Rev. Mr. Syle** writes under date of December 19th:—

The Bishop, notwithstanding a return for several weeks of some of his most distressing symptoms, has nevertheless been carried through the labour of preparing for the press a pretty long "Defence" of his "Essay," written about four years ago, and which had been, in the meantime, assailed by Dr. Medhurst, Sir George Staunton, Dr. Legge, and others. Of its character, and the necessity for its publication, you will be able to form a better judgment on perusing it than I could well give in this letter; though I ought perhaps to add, that only those who are made to feel (as I am every day) how shocking a thing it is to hear the Holy, Blessed, and Only God, called, by Christian Missionaries, after the name of an odious idol or an atheistic abstraction,—only such can know fully how imperative the necessity is, that some one competent to the task should stand up, and stand out in resisting the ill-omened phraseology, which—alas, for our peace and the spread of the Truth of God—has within a few weeks been deliberately printed in a large edition of St. Matthew's Gospel.

In a later communication **Mr. Syle** adds:—

The publication of the Bishop's defence of his former essay on the rendering of the words "Elohim" and "Theos," has been, I am confident, quite a relief to his own mind, while it has proved a very timely contribution towards the right settlement of the controverted points. From more than one quarter acknowledgments have been received of the indebtedness felt by the missionaries at this and other stations for the light thrown upon the whole of this important subject by what the Bishop has written. Whatever may be thought amongst our friends at home about this discussion, we who are in the field know it to be of vital importance to the right teaching of Divine Truth—even the Truth which can "make free" the enslaved of the Chinese.

It is pleasing to know that a large majority of (the Protestant Missionaries in China, agree in the view of Bishop Boone on this important subject. The following is advanced by Bishop Boone as an illustration of the danger of employing the term which he rejects:—At all the different stations, the younger Missionaries, without the least concert with each other, complained of being misunderstood from using the phrase Shangte. A most painful case of misapprehension occurred in our own mission. We were using a catechism on the Creed, and put it into the hands of all who came to inquire of our doctrines. The first article was rendered thus: "I believe in Shang-te, the Father Almighty," &c. A man of some intelligence, who read his own language very well, after hearing us preach, applied to the Rev. Mr. —— for special instruction. He gave him a copy of this catechism, and requested him to come to his study every morning. The man came regularly for ten days, and exhibited great interest. He read over with the Missionary all the attributes of Shang-te which we are accustomed to predicate of God, and appeared to understand thoroughly what he read. It occurred to his instructor to inquire one morning whether he followed the advice he had given him at the commencement, of their inquiries, to pray to Shang-te every morning and evening. The man replied, with great simplicity, that he had not failed to visit his temple twice a day for this purpose. This answer led to inquiry, and the Missionary, to his inexpressible grief, learned that the man had been understanding him for ten days as recommending the worship of this idol. It will not answer to say, as many in England and America have said, no matter what name is used, if only under this name you take care to describe the true God by his attributes; for there has not been put forth in Chinese, I think, in any book, a fuller account of the divine attributes than is given in said catechism, much stress being laid on Shang-te's having no form or image, and on his being a pure Spirit: and yet the name was so perfectly identified with this idol in this man's mind, that as soon as he was told to pray to Shang-te, notwithstanding all he had read in the catechism, he went immediately to this filthy idol. You will not be surprised to learn that we immediately in our mission ceased to teach and to preach Shang-te. No other copy of the catechism was given away until all the Shang-tees were cut out. I will not attempt to describe, but leave it to you to conceive, what my feelings must have been, when Mr. —— communicated these facts to me. If I am thought to speak warmly against Shang-te, my reply is—is there not a cause?

On another occasion **Mr. Syle** writes:—

I, myself, have personally felt the evils of the erroneous renderings against which our Bishop seems providentially called to contend, in a manner and to a degree that would almost terrify any one to whom I should detail them. There is an idol—the chief one among the Tourists—called Neok Wong Shang te; the common people sometimes call him Neok-te, and sometimes Shang-te; if you say "Shang-le" to them, they understand you to speak of this vile idol. Now, I have been told on boats, and
in ships, and in my own study—more times than I can remember—that Jesus is the son of Neok-te; and a man, only a few days ago, made my heart leap up within me by saying, with an air of satisfaction, as if he had learned some excellent truth, that Neok-te was Jehovah! We owe all this to those who have persisted in rendering God by Shang-te.

**VISIT OF THE BISHOP OF VICTORIA.**

The Mission at Shanghae has been visited by the Lord Bishop of Victoria. His intercourse with Bishop Boone and the Missionaries has been most pleasant and friendly. The Board are indebted to him for his kind attentions to Miss Tenney while on her way to Shanghae. Conferences were held with his Lordship by Bishop Boone respecting jurisdiction, and also with reference to a Common Chinese Prayer-Book for the use of American and English Missionaries. The Communion and Burial Offices are the only ones that present any serious difficulty. These Bishop Boone proposes to refer to the House of Bishops for advice, when the translations shall have reached these points. The results of his correspondence and conferences with the Lord Bishop of Victoria, respecting jurisdiction, are communicated by the Bishop in his Annual Report to the Board.

**HEALTH OF THE MISSIONARIES, AND NEED OF HELP.**

The most touching appeals are continually received from the Mission, for additional labourers. During the last year the Bishop and all the members of the Mission have suffered materially from an excess of labor, physical and mental. At one time the illness of Bishop Boone excited the utmost alarm; but, through a kind Providence, he has been partially restored. In the touching words of Mr. Syle—

If the Bishop and Missionaries, being pressed out of measure with incessant and distracting claims on their time and strength—should break down prematurely, and be laid aside, either for a time or permanently, let it be remembered that the friends of our Mission have had repeated warnings that such an event is that which it is *most reasonable to expect*, considering the circumstances in which we are left. Hitherto the Lord hath greatly helped and blessed us all; whereof we are thankful and rejoice.

Being obliged, for want of aid, to give up one of their places of instruction, Mr. Syle adds:

Is it any wonder that my heart feels heavy, for this is the last day of our occupying this station; the attempt to keep it up, in which I have now persevered for many weeks, proves more than I am equal to, and I have been slowly and painfully brought to the conclusion that retrenchment—unwelcome word!—has been unavoidable in our circumstances. The hall where the Bishop and myself and Spalding have successively delivered our first message of salvation to this people, where our school-boys have been first trained to engage in the worship of the true and living God, and where our "Blind Bartimeus" was baptized, surrounded by his neighbours and acquaintance—this hall must be given back into the hands of its heathen owners, to become the scene of, we know not what, idolatrous abominations.

In a late communication he writes—

The Bishop has suffered much: once or twice the attacks in his heart were such as to alarm us exceedingly, and quite to disable him from preaching or lecturing. Pain in the head and spine is such a constant companion that it is not allowed to interfere with the Chapel Service, or the teaching of the hand class of boys. These duties the Bishop has continued to discharge without much interruption; and, just at the present time, the prospect of his continuing to do so seems as good as it has been in past months. Miss Jones is still far from strong, though much better than she was in the winter; any extra exertion, however, makes itself felt severely. Mrs. Boone continues quite feeble. Thus, you see, one half our number are ailing. On the other hand, Miss Tenney, Mrs. Syle and myself, are quite well, and have continued so almost uninterruptedly.

The Bishop writes, under date of the 18th of October last:

We were very glad to hear of the appointment of Miss Fay, and trust she may soon arrive in good health and strength, and laden with the blessings of the Gospel of peace. Help is most needful to us. Miss Jones is so unwell that we are obliged to forbid her to enter the school. During the change of the Monsoon my nerves are so much affected by the sudden alterations of temperature, that I cannot teach at present, and cannot, judging from past experience, do anything in that way for five or six weeks to come, so that I have been obliged to call upon Mr. Syle to aid in the school; indeed it is thrown at present entirely upon himself and Miss Tenney. This takes Mr. Syle away from the Church in the city, and wholly deranges our Missionary plans, which I do not wish to get mixed up
with the school. Need I say one Layman for the school is wanted; that we want for the Missionary work in the city at least three or four more young men? I know the earnest desire of the Committee to send us this much needed indispensable help; we must therefore look humbly to God for aid.

Again the Committee press the strong claims of this most important field. What facts can appear more strongly to the sympathies, and faith, and zeal, of our young men, and especially our younger clergy, whose single motive is the glory of Christ, and the extension of His Kingdom among men. To such we commend the following, from our beloved Missionary Bishop, fainting, as he is, under the cares and anxieties laid upon him by the Church, and yet animated by desires and hopes, inspired by God's presence and blessing, and as wide as the immense field opened before him:

If the simple narrative of our circumstances does not incline the hearts of some of our younger brethren to come to our aid, I should despair of the effect of anything I could say. One thing is certain—GOD has set before us an open door; we have access to great numbers who seem willing to learn; the labours of those who are here have been blessed beyond their expectation. **Without competent teachers and preachers, how can we expect the progress of such a work?**

**LATEST INTELLIGENCE.**

The Committee have received a communication of much interest from the Rev. Mr. Syle, written as late as the 15th of March, from which they make the following extracts, which will inform the Board of the present condition and prospects of the Mission—

**FACILITIES FOR TEACHING**

In conducting the school, Mr. Summers' assistance has been of great use, especially it setting the Bishop and myself free to attend to our more appropriate duties. It may be well perhaps to remind the Committee, that the engagement of this gentleman is only a temporary one. It may be well also to call attention to the fact, though quite unacquainted with the dialect of this place when he came here, he was able to commence instructing our school-boys without delay—one of the advantages of employing English in our teachings. **Miss Tenney's** case, also, ought to be mentioned, as showing how soon, with the advantages we possess, one may get into the full career of useful occupation. On the 5th of August, she began taking lessons in Chinese, and on the 31st of January following, (less than six months), she had, to my certain knowledge, read through the whole of St. Matthew's Gospel in the Chinese character, correctly and understandingly. It need hardly be said, that she used good diligence in order to accomplish this; but it ought to be mentioned, that during all this time she was occupied the whole of every morning in teaching English classes. I trust this fact will have its due effect in mitigating the excessive dread of the language, which seems to keep some from joining us.

**THE KNOWLEDGE OF THE GOSPEL SPEADING AMONG THE HIGHER CLASSES.**

It is evident to me from what I have met of late, and from what has transpired with regard to the writings of such men as Keying and the Lieutenant Governor of Fokien, that the knowledge of the Gospel is making its way amongst some of the upper classes. We began as it was right and fit we should—with preaching the Gospel to the poor; but already it is evident, I think, that there are some who are becoming prepared of the Lord to fill the places of Nicodemus and Joseph of Arimathea.

**HOSPITALITY OF THE COUNTRY PEOPLE, AND THEIR READINESS TO HEAR.**

But let me return to the poor. Our poor blind brother **Too-keung**—our Bartimeus. as we call him, has been very sick at his home in the country, distant about twelve miles from Shanghai. Chae and myself went to see him, and passed a day among the country people, in a manner which almost made me weep with regret that a larger portion of our time could not be so spent. The hamlets are so close together that a large congregation could be gathered in half an hour; the people so ready to be taught; the simple hospitalities within their reach so promptly offered; and their readiness to comply with your requirements if only you speak as one "having authority;" these and many other things, would make itinerating among the villages that thickly overspread all this region, one of the most delightful works a Missionary could desire.

As a specimen of what I mean by speaking “with authority," let me mention what took place on the occasion just mentioned: After arriving and spending a little time in talking with the sick, blind brother, I went out while the women prepared the rice and pork with which we were to be regaled. On inquiry, I learned there was a Romish Chapel about a mile distant, towards which (taking a guide) I walked, and where I was received with no more hesitation than is common to all Romanists—for they seem to live in constant fear of some impending evil. It was a large, well built hall, about two hundred
years old, but repaired within the last ten years. A large gilded cross standing on a pedestal on the tile-paved floor; fourteen smaller crosses, also gilded, hanging against the side-walls; a large and very beautiful French colored engraving of the Saviour—hid as it were in a flame, pierced and crowned with thorns—this was on the high altar; on a shrine on one side a tattered canvass painting, evidently of great age—also a head of Christ; and on the table, in a little box, with a sliding cover, a crucifix with a broken pane of glass, intended for its protection. With many thoughts about the certain rooting up of that which our Heavenly Father has not planted, I returned to the poor disciple's house and found Chae very busy making a copy of the Ten Commandments at the request of one of the neighbors. We took our meal, drank the invariable cup of tea, and then prepared ourselves for an hour of quiet, deliberate prayer, reading and exhortation. The little apartment was filled so as hardly to allow us room for kneeling, but the people were still, and even the thoughtless outbursts of the younger children were repressed. After our simple worship was concluded, and I had added a few words to the bystanders, I enquired "Who among the neighbors can read?" The name of a young man about twenty was called by several at once, and he was made to come forward, which he did with some appearance of alarm. "They say you can read," I began, addressing him, "here are some hooks: these are for yourself, these for your friends who may wish to read them, and this one (St. Matthew's Gospel) for the blind man. Now I cannot come out everyday, for the way is long; and he cannot read, for he is blind; but you can come over every morning or night and read one chapter for him to hear: this is proper for to do, as one who can read books and wishes to be a good neighbour. " He said he would, and I have been told that he has kept his promise ever since.

THE CONTRAST.

A strong contrast to this scene was furnished two days ago, by the ceremonies performed in the Confucian Temple, on occasion of the Vernal Sacrifice made to the great Sage. In that portion of our dear Brother Spalding's Journal, which was printed in the Spirit of Missions for December, 1849, these ceremonies are described. As I had never yet witnessed them, I went with the Rev. John Hobson, at 4 A. M., and spent the time from 4 1/2 till 6, in watching the Mandarins dressed in official robes, very splendid, (after their kind.) go through an almost countless number of prostrations and processions, exemplifying to the full Young's words about, "External homage and a supple knee." The sacrifices were an ox, six or eight swine, besides clothing, incense, food, wine, tea, &c., symbolically presented in much the same manner as we read of things being presented to the Emperor—that is, on both knees and with the hands joined and raised as high as the head. All the appointments connected with this ceremony were mean in the extreme, although this is the great occasion of the whole year. Whether the total absence of that display which is mentioned by DuHalde, and other authors, is to be considered as the decay of the dynasty, or the poverty of this city, we cannot determine; I incline to think the latter; and indeed many things conspire to make us feel that we are as yet only on the very outskirts of this great field: and if here we find so much to engage and encourage us, what shall we look for when a "highway for the nations" shall be opened into the vast interior—filled with large cities, and swarming with untold millions of immortal souls. Truly, our work is before us!

SIGNS OF THE TIMES.

It is plain that great preparation is going on, for the time when there shall be a breaking forth on the right and on the left. First, the translation of the Bible is being improved up to the highest degree within the attainments of this generation of Missionaries; then, the oldest classes in the various schools established at the several stations, are drawing near the time when they will be able to take an active part in the evangelization of their countrymen—some are already so engaged; then again, Christian presses have been established, and are in active operation on the soil of China at several points, and a Christian literature is in process of careful preparation; again, many Churches and Chapels have been built, which will be the centres and the rallying points for future and more extensive operations; above all, converts not a few (considering all the circumstances of the case) have been gathered out from among the heathen—living proofs of the Lord's power and willingness to save those who "look unto him" from the land of Sinim.


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PRESENT STATE OF THE MISSION.

As regards the state of the Mission generally, we are much the same as in past months—our wants and our encouragements about the same. The school prospers. The services at the Church are moderately well attended. We still want more preachers, more teachers, a superintendent in the school, and a physician, in order to make even our present operations efficient.

TRACTS IN CHINESE SENT FROM CHINA TO CALIFORNIA.

It remains only to notice a most pleasing incident, illustrative alike of the spirit of our brethren, and of what the Church may one day hope to see, when China shall send back to the shores of our own land, some blessed returns of the fruits of Christian love.

The Rev. Mr. Syle writes—I have sent to [Rev] Dr. [John Leonard] Vehr [Ver] Mehr145 at San Francisco, Scriptures, Tracts, and Catechisms, for the benefit of the hundreds of Chinese who are known to have emigrated to California. 120 Chinese went in one ship from this port about 18 months since. Trivial as this incident may seem in itself, it cannot be so regarded by Christian faith. Hundreds of Chinese, destined, perhaps, to bear a part, with their children, in American Institutions—are taught their duty to God and man by the Scriptures and tracts sent to them from China. Three years since, who would have dreamed either of the necessity, or of the fact, of such charity, from such a source, for such beneficiaries? And who shall say that, in sending these silent messengers of mercy across the Pacific, God does not speak to the faith of His Church in language as full of meaning, as when He uttered the precept and the blessing, "Cast thy bread upon the waters, for thou shalt find it after many days.

CONCLUSION.

In closing their report, the Foreign Committee would congratulate the Board upon the pleasing prospects of the several Missions under their care. At no former period have they had such strong encouragement for faith, and hope, and gratitude to God; and never was the Church more loudly called to the work by the voice of God's providence, and by the manifestations of His favour and blessing. Can the Foreign Committee doubt that the Church will respond to their appeal for an enlarged liberality, rendered necessary by the additions which are being made to our force in the Foreign field? They will not doubt. As they cannot mistake the indications of Providence, so they will not mistrust that, the same Divine Spirit who moves the hearts of our younger brethren to enter on this work, will also incline the hearts of God's people to prayer, and zeal, and liberality, proportioned to their need. Let them go forth in the strength and love which the Spirit bestows, and God, even our own God, shall give them His blessing. By order and in behalf of the Foreign Committee.

NEW-YORK, June 16, 1851. JAMES W. COOKE, Secretary and General Agent.146

1851, JUNE, New York.

Foreign Missions Committee.

FEMALE SCHOOL-BUILDING AT SHANGHAE.—The acting Treasurer of the Foreign Committee has remitted $937.25 on account of this very important work, being all received in time for the February overland mail. It is very necessary that the amount should be completed without delay, and those who have intimated their intention to contribute, are respectfully solicited to forward the amounts in time for the March mail.

1851, JUNE 24, New York.

16th Annual Meeting of the Board of Missions.

The Committee (of Board to report on Foreign Committee Report) rejoice to say, that the prayers and labours of the indefatigable Bishop in China, are at last encouraged by a favourable return. A valuable

145 “Saint Mary's Hall for Young Ladies was described by one writer one hundred years ago. She wrote, "Dr. Ver Mehr's school was the finest educational establishment north of San Francisco Bay. "After founding Grace Chapel in San Francisco, the Rev. J. L. Ver Mehr moved to Sonoma and opened the school on September 1, 1853." Emanuels, George and Roger, Schools and Scows in Early Sonoma, (Sonoma Valley Historical Society, 1998). See also Rawls, James J. A Glance at the Background and Origins of Trinity Episcopal Church, Sonoma CA, Trinity Episcopal Church, 2003). Ver Mehr, Rev. J. L. Checkered Life: In the Old and New World, (San Francisco, A L Bancroft and Co., 1877). Ch XVIII-St Mary’s Hall, Sonoma; Ch XXII-St Mary’s Hall, San Francisco.

146 Spirit of Missions, Vol 16 No 8, August 1851, pp 332-358.
reinforcement is soon to go “to the help of the Lord against the mighty.”¹⁴⁷ The wonder is, that Christian hearts could have held out so long, when places, like his, were made for such a work as he has taken in hand. The hope is, that these self-devoted servants of the Lord, who will take with them our most earnest prayers, with our most faithful love, are but the drops which just precede the copious and refreshing shower. May it come, graciously, upon the parched and barren land; until even the spiritual wilderness of China shall “rejoice, and blossom as the rose!”¹⁴⁸

1851, JUNE 24, New York.


NOTE: This includes reports by the Rev. Edward Syle at 1851, February 3. These are left in place as an indication of the concern of the Foreign Committee to bring to the attention of Episcopalians the needs of the China Mission. The opening paragraphs clarify the underlying purpose of the Foreign Committee’s report to the Board of Missions.

Re-established, 1845,
Right Rev. William J. Boone, D.D., Missionary Bishop;
Mr. John T. Points, Teacher of the Mission Male School;
Miss Emma G. Jones, Miss Mary J. Morse, Miss Caroline P. Tenney, Miss Lydia M. Fay, Teachers in the Mission School;
Chae, Soodong, Native Catechists.

In reviewing the history of the China Mission, the Committee find occasion both for humiliation and gratitude. Humbled they must feel, because with such wonderful openings of Divine Providence before us in that noble field of Christian enterprise, and with such earnest and touching appeals of the Missionary Bishop, and his only remaining Presbyter, for help in his arduous work; so little has been done in response to these appeals, and to the calls of Providence. They should also feel devoutly grateful, because, notwithstanding the lack of zeal in neglecting to occupy a field so white for the harvest, God has still prospered our mission, and crowned it with a measure of success, far beyond our deserts. In the whole history of our Missionary operations, nothing appears so unaccountable — so derogatory to our faith and zeal as Christians, and so humiliating to the Church, which has so often recognized the Missionary obligation; as the fact that, with every motive to the work, in view of duty, of privilege, and of success, years have been suffered to pass without the addition of a single Presbyter in this immense field of Missionary effort.

Seventeen years since, when China was shut to the Missionary no less than to the merchant, the Church sent forth two Missionaries, who were compelled to reside at a distance from the intended field of their labours, that they might prepare themselves, and be in readiness to enter on their work, whenever the Providence of God should open the way. And yet, now that in a wonderful manner the Providence of God has still prospered our mission, and crowned it with a measure of success, far beyond our expectations.

The Foreign Committee, upon whom has devolved the responsibility of selecting and sending out to this field additional labourers, have felt keenly and deeply this absence of the Missionary spirit in the

young men of the Church, to whom they must look chiefly to supply this service. They have made appeals—have presented facts, and in various forms have, from time to time, sought to meet this pressing need. And now for the first time for several years, they have the satisfaction of informing the Board, that there is a prospect of sending out immediately several well qualified young men for the China Mission. Three have already been appointed: one married clergyman, the Rev. Robert Nelson, who, for six years, has been the efficient Rector of the Church in Lexington, Va.; Mr. John T. Points, who is appointed Teacher in the boys' school, under (he direction of Bishop Boone; and the Rev. Cleveland Keith, son of the late Professor Keith, who, for the last year, has been engaged in parochial duty in Virginia.

The Committee are not without hopes that they shall be able to increase, still further, the coming year, the number of Missionaries in this field.

Cheered by these facts, the Committee would thank God and take courage. They would trust that this is but the beginning of better days. They would entreat the younger clergy, and the young men in the Church, who are preparing for Holy Orders, to look upon the whole field which the Church has recognized as the sphere of her operations, and to decide in the light of personal duty, whither Divine Providence is calling them? At least twenty Presbyters ought to be now engaged in the China Mission; and the Foreign Committee are determined to discourage no well-qualified young man who is disposed to offer for this work. If the Lord sends the men, they will look with faith to the Church for the means to support them; and a brighter day has not dawned upon us, than will be that day when we shall be able to point to the Missionary Bishop in China, with his band of twenty Presbyters gathering a harvest of souls for Christ.

The Committee are happy to state, that the hindrances they have met with in obtaining suitable men for this field, have not been experienced to the same extent, in securing the services of effective Female Helpers in the work. Without these, the China Mission would not be, what by God's blessing, it now is. On this subject Bishop Boone writes:—

It seems we can get some aid from the female sex, though entirely deserted by the male. Let us thank God for this, and use the instrumentality we can get. It may have a deeper meaning than we are aware of.

Our school, so far, has been more blessed with conversions than any that has been conducted in China. I ascribe it, under God, to the maternal care of the ladies, who have so indefatigably served them in sickness and in health.

This is the talent the Lord has given to women—to win the hearts of the young by their kindness and sympathy. They can do here what man cannot do. Among girls they have a field peculiarly their own.

In another communication he writes:

It is a great mercy that we can get self-denying women to come out and join the Mission: and I assure you that these excellent ladies are doing a good work, a most important work, for the spread of the Gospel here in China. Youths who, in God's providence, are to have much influence on their own generation, are receiving an education at our hands. A remarkable success, as far as regards moral results, has been vouchsafed to us;—this success I ascribe, under God, mainly to the excellent influence of the ladies who have had charge of the boys.

If all that was to be cultivated here was the head, the work, great as this work would be, (for the intellect is asleep here,) might be left to men. But the heart, the affections of the poor heathen, are still more in need of cultivation; and for this work God has endowed women with eminent qualifications. Let them rejoice to come to this great field, where their services are so much needed.

For further particulars respecting the importance and happy results of the labors of our Female Missionaries, the Committee would refer to the Annual Report of the Bishop herewith submitted to the Board.

Miss Morse, who arrived in this country in March last, with the view of regaining her health, returned again by the ship Horatio, which sailed from New-York on the 8th of November last. She was accompanied by Miss Lydia M. Fay.

Miss Tenney, who had sailed from New-York previous to the last Annual Meeting of the Board,
arrived safely at Shanghae, on the 2d of August. Respecting her arrival, Bishop Boone writes:—

With how sincere a welcome we received her, can be known only to those who have been for many months in circumstances similar to our own. She appears to have had a very pleasant passage from home, and to have experienced much kind attention at Hong Kong from the Bishop of Victoria and his lady. Her coming up the coast, (which is usually the most difficult and uncomfortable part of the voyage,) was made easy and agreeable by her taking passage in the steamer "Lady Mary Wood."

Altogether we have great reason to be thankful, both on our account, and also on behalf of our Christian sister, who has been screened from all harm throughout the whole of her long and perilous way.

Respecting this lady, Bishop Boone writes:—

Miss Tenney promises to make an excellent missionary. She has found her interest in the work increase upon an experimental knowledge of it. This is all delightful, and as it should be. Woe to the missionary who finds upon experiment that his interest in the heathen was mere romance; that while the ideal creature was one for whom he could live, labour and die, the actual creature he encounters fills him with disgust. When this is the case, the health and spirits are soon gone, and there is no alternative; the party must return home; it is laid to the climate, and others are deterred from coming. In many cases, it is want of adaptation to the work, and not the climate, which is the cause of the missionary's breaking down.

CHRIST CHURCH, SHANGHAE.

The last Annual Report mentioned the consecration of the new Mission Church at Shanghae. The following description of it has been forwarded by the Rev. Mr. Syle:

I have already given you a description of the crowds that were assembled, and of the interest which was excited on the occasion of the consecration of our new church on Epiphany Sunday. Let me now endeavour to give you some idea of the building itself, and of the situation in which it stands, so that you may, if possible, get some impression of the great good that has been accomplished by the building of this church, both in the way of a testimony that we put great honor upon the worship of our God, and that we intend to take possession of the land in His name; and also in having given us a suitable place wherein large congregations can be gathered together to hear the message of salvation, and to be taught how they should behave themselves in the house which is to be called a "house of prayer for all nations."\(^{150}\)

At the risk of seeming somewhat tedious, I will attempt to make you acquainted with that portion of the city through which we most frequently pass in making our way to the church, in order that you may better appreciate the feelings which the sight of it seldom fails to awaken in the hearts whose "toils and cares have been given" to its erection.

The ferry-boats which ply from the village near our school-house across to the city, land us at the stone quay in front of the Queen of Heaven's Temple; from which place, a few minutes' walk, through dirty narrow busy streets, brings one to the South East Gate—the Fish and Water Gate of the city of Shanghae. The gateway is so low that sedan-bearers are obliged to crouch as they pass under the heavy arch of masonry. Here it is often necessary to fight one's way through the crowd of water-carriers, burden-bearers, hucksters and passers-through of all ranks. Once escaped from the press, and left at liberty to choose one of three ways that open before one—right, and left, and straight on—a visitor would be almost sure to take the street before him, because of the more animated appearance of the shops that stretch along on either side, so as to make the line of street look more like the avenue of a bazaar than the thoroughfare of a busy, maritime city; after a while, you pass a Mandarin's dwelling and office—all open courts and side-apartments, straggling and dilapidated; then into the narrow, busy street again for a little distance, and then a turn to the left takes you through the place where furs and china-ware are sold; to the right again, and you pass another and much larger Mandarin's residence—this is the head-quarters of the district magistrate, sometimes called the "Mayor of Shanghae." Straight on yet a little farther, and then, turning to the left, i.e., to the southward, the line of the main street is covered by an elevation of very peculiar appearance, On a nearer approach, this is discovered to be a bridge, over which a heavy shed-roof is thrown, supported on the one side by the walls of a little "joss-
house,” and on the other, by a stage used for musical or dramatic exhibitions intended for the hideous little idols amusement; for such is the professed object of all public stage-playing here. To stand upon this bridge, which you cannot do without being so near to the huge chafing-dish where incense or fragrant wood is burnt, that your face is scorched by the heat—to look up to the stage where the grimaces of a most un-natural stage-playing, or the squealings and clangor of a most detestable music are going on almost incessantly, certainly for four days out of seven—to see (he constant stream of votaries, coming with cash and incense, candles and tinsel-money, bowing, kneeling, casting lots which are to answer questions concerning the recovery of the sick, the welfare of the absent, the success of speculations, or the event of lawsuits; to stand and witness all this, and to realize how the incense and candle makers in the neighbouring streets depend on this shrine in their business, and the apothecaries’ shops are all waiting to make up the prescriptions drawn by chance from this demon-lottery, and the actors and musicians calculate upon frequent engagements at this favorite resort for rich and poor—thus making the interests of many trades to be concerned in the maintenance of a worship which offers at the same time a promise of relief to the sick in body and the anxious in mind; all this put together, works up in the mind of a Christian observer such a feeling of horror at what he sees, and of hopelessness as to what he may look forward to, that he is almost sure to turn away and go down the southern slope of the bridge, saying to himself, over and over again, “Where Satan’s seat is, where Satan’s seat is!

After thus proceeding a few steps, if he should raise his eyes, he would notice a low brick wall, built more neatly than any other to be seen in the neighborhood, for the houses hereabout are all of the poorer sort. Another glance, and what does he see? Some thirty feet back from this low wall, and there stands a Church—a Christian Church! Its solid walls and pointed windows, and tapering pinnacles; its buttressss and parapet; its windows, with their diamond-shaped panes, and doorways with their receding mouldings—all combine to pour in upon his mind that fl

The interior is easily described. A moderate-sized chancel, at the south end, gives distinctiveness to the whole building, and its large window affords light and air in abundance—both matters of much importance in a climate where winter days are lowering, and the summers intensely hot. On either side of the chancel are doors, both above and below—of those below, one leads into the vestry, where the minister can spend his quiet hours of prayer and preparation; and the other, into a tract depository and tract depository and reception-room for inquirers and catechists, with whom personal interviews must very frequently be held. Full-sized galleries extend round the three sides—east, north and west; and here is the place allotted to females, old and young, who attend in good numbers. Simple, substantial benches are arranged throughout the Church, affording room for kneeling when the time shall come that the poor ignorant idolaters shall have learned to worship Him “to whom every knee shall bow.”

The pulpit, with a reading-desk below and in front, stands in the middle of the space before the chancel, and from it the preacher’s eye and voice can reach without difficulty the remotest of his auditors. The ceiling, which is in Chinese style, exhibits height enough to suit the other proportions of the building, eighty feet by forty, while it is not so lofty as to waste the preacher’s voice.

Two staircases in the vestibule, which is walled off at the north end, afford access to the galleries, while the body of the Church is entered chiefly by a large door in the middle of the eastern side; though there are smaller side-doors through which it may be entered from the vestibule.

The wood-work is all varnished of a dark-brown color, except the pulpit and chancel-rails, which are made of Indian teak. The walls are washed stone-color, which makes the pure white of the chancel arch stand out with more conspicuous brilliancy.

Only one other feature of the interior remains to be mentioned, and that is, the little door at the south end of each gallery, opening into two small apartments which stand over the vestry and tract-room

152 It is characteristic of modern Anglican churches to place the altar in the centre of the chancel, with a pulpit usually located outside the chancel at the side. The reading desk, most commonly used for the services of Morning and Evening Prayer, is placed closest to the congregation in churches with choir stalls.
respectively. These apartments are private studies—one for the bishop, and the other for the Missionary who may be his assistant for the time being, in carrying on the services of this—the cathedral—the Mother Church, the visible and most valuable rallying-point of our present and future Missionary operations.

Passing out of the north door, and taking as many steps off from the building as the narrowness of the street will allow, one may obtain the only point of view which brings two sides of the Church before the eye at once, and then the strain to look up is painful. The best view would be from the bridge before mentioned; but a little two-story house, six rooms in all, shuts out from sight everything but some of the pinnacles. Mr. West, the artist who was here some time ago, in taking his sketch, has acted, I believe, on the supposition that these buildings would be removed, and has made his drawing accordingly. I, for one, should be very glad to see this supposition realized; and that not merely because it would render the Church more prominently visible, but also because the danger of fire would be greatly lessened by the removal of these tenements.

The Church is under the special charge of the Rev. Mr. Syle, the Bishop devoting his attention more particularly to the School Chapel. Under date of December 19th, Mr. Syle gives the following account of his labours in connection with the Church:

Public services—not always numerously, but now always respectfully attended—are held twice on Sunday, at 9 and 3. When we have another preacher among us, two more services—at noon and at 7 in the evening—would not be too much to hold, in order that the Sabbath-day might be a high day, and strongly distinguished from all the others. Tuesday and Friday afternoons are the regular times for instructing those who come as learners, and for distributing alms to the very poor, and for bringing together, praying with, and building up those, who have been baptized, and are considered as "belonging to this parish" It is at these times, when all five of them are gathered together in my little study, that we, feel, how true to His promise is the gracious Lord and Master. We are but "two or three," but truly, He is "in the midst." Four are looking forward to be confirmed next Sunday, and it is more than refreshing, it is truly exciting, to see the joy and gladness, with which they contemplate this ratification of their baptismal vows... Having resumed my custom of going into the city every morning, the first thing after breakfast, I have a great deal of intercourse with people of all kinds (except rich men, scholars and officials) who come to the Church, which is now becoming a well known centre, for all purposes connected with our preaching and tract-distributing efforts. Even children in the school are often brought to me there; and amongst, them lately have been several girls. One of these, Miss Jones, (though at great inconvenience) took charge of; the rest have been sent to Mrs. Bridgman's, as the best thing we could do for them. A few Sundays since I visited her little establishment, and was much delighted with the appearance of the clean, cheerful-looking group of sixteen little girls—all learning the Creed, Lord's Prayer, &c., out of our books—which fact, you may be sure, did not diminish my satisfaction. Chae goes up regularly every Sunday morning to instruct them. He also renders a good deal of service to me at the Church, in catechising the blind, and aged, and others, who put themselves in the class of learners.

In addition to the Sunday services, the Church is open on Tuesdays and Fridays, in the afternoon, for the instruction of classes in the Bible and Catechism. In the catechetical exercises, Mr. Syle is assisted by Chae and Soo-dong. The Scriptures and tracts are also distributed at the Church, as well as at the ferry, ferry-boats, and in the streets, by Mr. Syle, as he passes to and fro from the school-house to the church.

The following expedient was adopted by him, in connection with the distribution of the Scriptures and tracts, for the purpose of drawing general attention to the services of the Church:

In order to make this distribution as efficient as might be, I have had a stamp cut, two or three impressions of which I enclose. The Chinese block-cutter has produced a somewhat rude, but correctly-proportioned outline of the north end of our church: this was done for the purpose of drawing attention to the books, (which are entirely Chinese in their appearance,) and of enabling the readers to recognize the building as they pass along the streets. The words underneath are to the following effect:

Whoever reads this book, and does not understand its meaning, at any hour may come to Christ Church and personally receive explanations. The Church is in Shanghae, at the south side of the Hong Bridge. Every Worship Day, (Sunday,) at 9 and 3 o'clock, The Religion is preached.

I am not without hope, that, with the blessing of God, this announcement will have the effect of increasing the number of those who come to make inquiry at the Church. As it now is, a good portion of each day is spent in conversing or reading with those who come professing to be learners.

Those who seem to be in earnest, and are willing to attend regularly, are (such of them as cannot read) given over to Chae's care to be instructed orally, and are catechized by him until they are "able to say the Creed, the Lord's Prayer, and the Ten Commandments," in the vulgar tongue. After this I form them into a class, add further instructions, (and I assure you it is the "line upon line" process, ten times repeated,) and read and explain, with old Soodong's assistance, one of the Gospels.

Divine service is also held regularly at the School Chapel, which is under the special charge of Bishop Boone. Prayers are offered, and the Scriptures expounded daily, morning and evening. On Sunday there is divine worship, at 9 A.M., and a catechetical exercise at 4 P.M.

Of the 12 converts gathered in the past year, seven were connected with the School Chapel, and five with Christ Church.

THE BOYS SCHOOL.

This now numbers fifty pupils. A full list of these beneficiaries, with the names of individuals and parishes by whom they are supported, will be found in the Annual Report of the Bishop to the Board.

Much difficulty has been experienced in the conduct of the school for the want of sufficient aid in the teacher's department. The Committee have not been able, until the present time, to respond to the earnest appeals of the Bishop, for one or more male teachers. They have now appointed to this duty Mr. John T. Points, of Staunton, Va., a young gentleman of high classical attainments, who is only waiting the opportunity to embark.

Notwithstanding the risk of health incurred by overtasking both mind and body, the boys' school has received incessant attention, and in several instances we trust that by the power of the Holy Spirit, the pupils have been made "wise unto salvation." 154

Under date of April 12, 1850, the Rev. Mr. Syle writes:

This morning was spent in an examination of all the classes in our school; very much to my gratification, for I have not had leisure enough to inform myself of their progress as I could have wished. It was truly refreshing, after what I had heard yesterday, to see these boys put in possession of that master-key, which will unlock all the doors in the treasure-house of knowledge, as far as English is concerned: with only his own language, a poor China boy is like one who has to open fifty different doors with fifty different keys, and no labels on them to tell him which is which. This being the first ordeal of the kind through which our boys had been called upon to pass, they were agitated accordingly, so that I did not attempt to take precise notes of their performance. On the next occasion I will endeavour to do so.

Again, under date of June 12, he adds:

In consequence of the Bishop being otherwise employed, and Mrs. Boone being hindered by sickness in her family, the duty of instructing the first class of our school-boys has devolved upon me for the present. This class is one of so much promise, that to neglect it, or even to pay but a secondary attention to it, would be imprudent in the highest degree, especially in the circumstances of our Mission. It consists of eleven—most of them from sixteen to eighteen years old, though two or three are older, and one is but thirteen. Of these, seven have been baptized, and out of these seven, I have hopes that two at least (perhaps three) will prove suitable candidates for the Ministry. Thanks to the patient diligence of the ladies who taught them, they are now able to study from English books, and I was surprised to find how creditably they could go through a recitation in Geography, Grammar, Spelling, and Arithmetic. The task of teaching them is anything but irksome; yet I must desire to be set at liberty again to pursue my more distinctively Missionary duties.

The pressing need of aid in the boys' school, induced the Bishop to employ temporarily, the services of

Mr. James Summers, who, for about two years, had been engaged as teacher in the Rev. Mr. Staunton's school at Hong Kong. Under date of 19th December last, the Rev. Mr. Syle writes:

Whilst the Bishop was engaged at his desk, my mornings were occupied in instructing the head class of boys, eleven in number. This duty became so interesting, that it was not without some reluctance I gave back my temporary charge of them, and betook myself once more to my Chinese studies and teachings. The boys (or youths rather, for they are all about 17 or 18 years old) will now enjoy great advantages from the hours they spend in the Bishop's study, where they go over every morning to be taught by him. Mr. Summers is in charge of what was Miss Jones' school-room, and Miss Tenney is exhibiting great efficiency in the instruction of the younger classes. A little company of six or eight, just entered, will enjoy great advantages over any of their predecessors; some of the older scholars are showing a good deal of tact in helping on these newly-admitted ones.

The little day-school at the South-gate was much neglected during my months of occupation with other duties. On revisiting it again, and scrutinizing the progress of the scholars, I found many changes and not much improvement. The former teacher fell sick some two months ago, and went home, sending his younger brother to fill his place. The news of his death reached us soon after, and gave me many hours of sadness, for he was a candidate for baptism; and though I never saw in him such marks of a decided change of mind as alone would make me feel justified in baptizing him, yet it was not a little distressing to think of one, who had applied for the holy rite, and yet had died without receiving it. The younger brother is promising; his regular attendance with his scholars at the early Sunday service, and the eagerness he shows in instruction by frequent visits to my study at the Church, are tokens of some real good, I trust.

It should also be added, that the Bishop and Miss Jones were assisted in their labors in the school, for several months, by the gratuitous services of Miss Parkes, a lady belonging to the Church of England.

On Easter of last year, the Bishop baptized six persons, several of whom were connected with the hoy's school. In reference to this interesting occasion, the Rev. Mr. Syle writes:

The Bishop baptized six persons this morning in the School Chapel. Koo pay-heay, one of the teachers of the school, a man about forty; Zaw, yeuh-kway, an elderly woman, who was nurse to my little daughter, and is still in my family; Ng, way-chung, (seventh on the list of scholars,) a young married man, supported by St. Andrews, Pittsburg; Wong, yew-zung, (No. 4, Church of the Ascension, N. Y.:) Kiung, tuk-siew, (No. 10. Trinity Church, Boston:) and Yang, heiting, (No. 15, St. George's, N. Y.) I mention them in this manner, that the churches on whose beneficiaries our Gracious Master has been pleased to bestow His special grace, may be led to abound in special thanksgiving, and may become sharers of the joy with which our hearts have been filled this day. I had instructed the teacher of my day school to bring down all the elder boys to witness the service. He did so; but that was not all. After my service at the Church, who should come knocking at the door of my vestry but this very teacher himself, and what should his errand be, but to say that he might be admitted as a candidate for baptism. I had long believed that his mind was ill at ease, and was therefore less surprised than delighted; it would seem that his friend Koo's coming forward had emboldened him, and hence that over which I am rejoicing. In the afternoon, I returned to the School Chapel, that I might administer the Communion, the Bishop being too much exhausted. The blind man, Too keung, approached the Lord's table for the first time. After the conclusion of the usual evening service, at which most of the newly baptized were present, I felt how well it might be said of this Easter, "that Sabbath day was a high day." God be praised!

FEMALE SCHOOL.

It has long been the anxious desire of Bishop Boone and the Missionaries to establish a permanent female school, for which already several scholarships have been founded. The expediency, or rather the necessity of this, has daily become more and more apparent. Apart from the happy results on the female pupils, which, with God's blessing, may be looked for with moral certainty; and independent of the Christian influence which they may hereafter exert on the female mind in China, objects in themselves worthy of a large expenditure of time and means; the attainment of this object has become indispensable, in order to prevent the alliance of the young men we are educating with heathen wives.

Under date of 20th December [1850] last, Bishop Boone writes:—

Upon the arrival of the ladies, (Miss Morse and Miss Fay,) Miss Jones proposes to go back into a Chinese house, and open a girls' school, and there wait the arrival of funds to build the girls' school-house. If her health does not improve, however, ad interim, I shall not be able to give my consent to the plan. If she is well enough, nothing can be better, for we cannot afford to lose a single hour.

Again he writes:—I am anxious to commence the girls' school with all despatch. At a small expense, we can set a mighty instrumentality in motion.

In a. letter from the Rev. Mr. Syle, which was written under date of 15th of March last, the following significant facts on this subject are mentioned:—

In the management of the older boys, considerable difficulty begins to be felt. They have grown up to be sixteen, seventeen, and eighteen years old. In some cases the time appointed for their confirmation of betrothal draws near; the parents are anxious to keep their engagements; the youths (especially those who have been baptized) are quite averse to marriage with heathen girls; and a great difficulty makes itself felt, the right solution of which does not yet appear. For the present it answers the purpose of postponing the evil, that the Bishop should insist (as he does) that no boy, whilst he continues a member of the school, shall be permitted to marry; which leaves a parent no alternative but that of refunding all the money we have expended on his son, and removing him from the school; or postponing his marriage until the expiration of the ten years for which the boy was bound. There will be more to say of this matter hereafter. One of our most promising youths, Choo-kiung, has been sent for from his home, the great city of Soo-Chow, on occasion, it is said, of the death of his father. A letter came for him having one of its corners burned off, and at another corner two small feathers stuck on—these being the expressive ways of death, and urging the necessity of speed. It is probably true that the poor old man is dead, for he was known to be addicted to opium-smoking; but we are not without our suspicions that they want to get hold of the lad, and reclaim him from our influence, especially by forcing him into a heathen marriage. That he should visit his family, under the circumstances, seems to be a plain duty; and he is gone accordingly, in the strength of the Lord, we trust, ; certainly, with many anxious prayers on his behalf.

The Committee would also direct the attention of the Board to the following extract from the report of Bishop Boone to the late General Convention:

The time has come when we must redeem our pledge to those who have so patiently, for the last six years, paid their subscription for the education of girls. The blessing which our exertions in behalf of the young men has met with, should encourage us to do something for the gentler sex. A wise forecast calls on us to do this at once, for the benefit of those very young men. The opinion that every man should marry, and marry young, is so strongly and universally felt in China, that a voluntary choice of a state of celibacy on the part of our young men is not to be looked for; indeed, many of them are already betrothed when they come to us, at the age of ten or twelve. We cannot teach them that Christian morality sets them free from such engagements; and we know how great a snare a heathen wife would prove to them.

We must, therefore, educate both parties, and many girls also, that those boys, who are not betrothed by their parents, may be able to make suitable matches. To commence a girls' school we need the aid of more single ladies, and funds to build a house for their accommodation.

The necessity of a separate building for the Female School is evident, both from the importance of affording every facility for a large number of pupils, and also in view of the peculiar customs existing in China, in relation to the sexes. On this subject, Bishop Boone, after referring to an unpleasant case of discipline, writes:

This event has greatly increased our conviction of the necessity there is for the immediate erection of a separate building, in which to conduct our operations for the benefit of girls, and females generally. The customs of a country, which regulate the intercourse of the sexes, must be, to a great extent, respected. We may depend upon it, they are the best judges of what measure of precaution is necessary in the existing state of morals. They could not bear the free intercourse that exists with us. They can be
introduced to it only gradually; therefore we must have a separate place for our efforts in behalf of females. "I AM LONGING TO RECEIVE A LETTER SAYING, SOME GENEROUS BROTHER HAS GIVEN US THIS SUM."

In a communication as late as the 18th March, Bishop Boone writes;—

Our female department is now so strong, that I am very sanguine in the expectation that some one or more of the many friends who have been so long giving funds for female scholarships—who have been so earnestly urging us to do something for the females of China, will soon send us the money to build a school-house for girls. Miss Jones' heart is fully set upon the project, and its long delay has coat her many a tear. Such tears are not lost. Those that are shed in compassion for the woes, especially the spiritual woes, of our fellow creatures, are the most effectual prayers with God. "He that goeth forth weeping, bearing precious seed, shall, doubtless, come again rejoicing, bringing his sheaves with him."—

Let us pray that it may be so in this instance.

The expediency and necessity of the plan suggested was so evident, that the Foreign Committee gave their cordial sanction to the effort of Miss Morse, who, during a portion of the last year, endeavoured to raise a specific fund for this purpose among her friends, as opportunity presented. The amount received from all sources for this purpose, is $2,051 61. About $2,000 more are yet needed.

MISSIONARY LABORS.

From the subjects already noticed, much may be gathered incidentally respecting the progress of the Missionary work in this most interesting field. The following extracts, selected from various portions of the journal of the Rev. Mr. Syle, will give some idea of the labors of our Missionaries, and the character of the people.

Sunday, February 3d, 1850.—I took the Chapel service in the morning; preached at Wong Ka Modur in the forenoon, and had a large congregation at the new Church in the afternoon. During the day, distributed many copies of our Lord's sermon on the Mount, written out in the local dialect, and printed for us at the press of the Presbyterian Mission at Ningpo. In the evening, conducted the usual service, which is held for our own refreshment, and the benefit of such of the scholars as have been, or are about to be baptized.

Sunday, February 10th.—At Wang Ka Modur, I had a strange succession of services. Passing along the streets, I saw a crowd of poor famishing country people collected round a shop, from the owner of which they had expected to get some relief. Seeing me stop to inquire the occasion of such a concourse, the people got the idea that I was the right sort of person to appeal to, and accordingly they insisted upon my relieving them, and followed me through street after street, until I reached the preaching hall, and then in they came and filled the whole space. So I bid them sit down, while I told them of the bread of heaven, which "gives life unto the world." They all listened with some good degree of attention; and when I had done, I dismissed them one by one out of a back door, giving each a few cash to go and buy food with. By the time this company had gone, another had collected outside the front door; they also were admitted, instructed, and dismissed as before. Thus I had immediately, one after another, two such congregations as has not been gathered in there since the day of Too-king's baptism.

February 16th.—In consequence of the Bishop's continued illness, the meeting for the baptized Chinese, preparatory to the Communion, which he is accustomed to conduct, devolved on me. It proved a season of much interest, and gave me an opportunity of observing the good progress in spiritual things which had been made by our first convert, Chae. We hope much from him.

Sunday, February 17th.—Conducted morning service, preached and administered the Communion in the School Chapel. Afternoon, at the Church, I was minded to try whether I could not devise some method of conducting the service there, which would bring a greater number of hearers within the sound of the Gospel on one occasion, than could be reached by a single thirty minutes' discourse. So I stood up, and resolved to continue preaching until the people should grow weary or my own strength should fail; after thus continuing a long time, I found myself, in spite of the very wet weather, surrounded by a numerous and attentive company of hearers; some professed to believe, and said they would visit me to-morrow.

Sunday, March 10th.—At the School Chapel, I baptized the Bishop's infant son by the name of Stephen Elliott. At Christ Church, morning congregation small but attentive; that in the afternoon large and animated.

12th.—Two candidates for baptism came asking for frequent regular instruction.

15th.—The reign of the new Emperor proclaimed to-day as having begun. He is a mere lad, about nineteen, and stories are rife about intrigues, murders, and conflagrations at the Capitol; but I cannot judge at all as to whether these rumors have any real foundation. It is hard to conceive greater ignorance and unconcern than has been exhibited by the common people about this whole affair.

Sunday, 17th—Assisted the Bishop in administering the Communion at the School Chapel; at the Church, preached at about eleven o'clock to a few people, and afterwards had a very interesting conversation with the blind. A new candidate for baptism presented himself; at two o'clock catechised my school children, and discoursed as well as I could with a sore throat; at three Mr. McClatchie came in, and kindly preached for me, to a great number of hearers. This is the choice hour of the day.

5th—The Bishop was kind enough to come to the Church to-day, and give me his judgment on the case of an old woman who has been on the list of candidates for a long time, and who does not give any evidence of spiritual growth; hardly of any life at all; though she insists upon it she believes, and desires to be baptized. Such cases are a source of much anxiety and perplexity; and we have now three or four such. It would seem cruel and unjustifiable to discard them; and yet, giving no satisfactory evidence of repentance and faith, how could we think of baptizing them?

Sunday, 24th.—Morning congregation at the Church, as usual, not large, but very attentive, especially the blind. In the afternoon, however, the numbers were very great, and gave great attention while I discoursed to them of death. The recent decease of the Queen Mother, and of the Emperor himself; the news (just received) of the Queen Dowager Adelaide's death, and that of the Che Hean not long since, together with the scores of dead bodies lying in the streets, week after week; these facts help to give a painful vividness to the awful subject.

Sunday, April 7th, 1850.—In the afternoon the congregation was not large, though the galleries (occupied exclusively by women) were as full as usual. The recent recurrence of the set day of worshipping at the tombs of ancestors, furnished me with a reason for preaching on the Fifth Commandment. This is a subject always interesting to Chinese hearers, though our way of treating it startles them not a little. To be told in the beginning that the command was uttered about a thousand years before Confucius was born; and to be exhaled, at the end of our discourse, to honor and worship exclusively, that Holy One above, who has called Himself our "Father," and who has declared that we may become His children by adoption—this sounds very strange to them.

Tuesday, April 16th.—Another candidate for baptism to-day; a very old man. Soo-dong feels the want of some hymns, and suggests that I prepare some.

Tuesday, April 23d.—Interesting day with the Inquirers and Candidates.

May 11th.—After reading some chapters in St. Mark's Gospel, which had been translated in the very concise, "highly-concentrated" style, which is sometimes called "classical," my old man, Soo-dong, made this remark—"A lad who has been to school two or three years, can read and understand the Scriptures written in the Too-pah, (common dialect;) if he has read books for six or seven years, he can understand and explain the meaning of what is written in the style of Mr. Gutzlaff's version, (which might be called easy Mandarin,) but before he could extract the meaning out of this, (referring to what he had just perused,) he must have studied the books at least ten years." And yet this last is what he himself prefers, and would choose to adopt for translating the Word of God, which should be, if possible, so plain that he who runs may read—so thoroughly is the pride of learning worked and woven into the Chinese mind. I have not been able to find a Chinese word that would translate "pedant;" what we should call pedantry would be esteemed by them the highest type of scholarship.

April 27th.—As I stepped from the boat on the quay, this morning, I saw (what has now become a common sight) some old mats spread over the bodies of such as had died of destitution during the night. Being struck with the unusually large appearance of this heap of the dead, I lifted one corner of the matting, and counted nine distinctly; I was told there were eleven—all killed with cold and hunger during one night, in one place!
Sunday, April 28th.—The benefit of our Sunday morning training services (so to call them) begins to show itself already, in the better understanding of worship, as contradistincted from mere hearing, to which those have attained who are present regularly—i.e., the Day-scholars, Candidates and Inquirers. Between services, after conversing with a very strange old man, 70 years of age, (who told me incredible stories of his having read the classical books almost without an effort, and whose mind was fall of Buddhist [sic] rubbish,) I walked through the neighborhood on the south and west of our Church, where the character of the population is quite diverse from that on the east and north. In the latter direction shop-keepers and handcraftsmen abound, and the whole scene is one of ceaseless activity; on the south-west, however, it is quite otherwise—quietness and some semblance of cleanliness prevail, and the people are evidently of the stay-at-home sort. In this district I hope to have a day-school not many months hence.

Sunday, May 12th.—After the morning service a man came in to converse with me, who told me, among other things, that he had kept the "Goddess of Mercy's" fasts for ten years continuously. This surprised me not a little, for it is seldom that men are found worshipping this idol; she is adored almost exclusively by women and girls. It is true, I have met with men before to-day who kept her fasts, (that is, abstained from eating animal food on certain days in each month,) but, in all these previous cases, it has been done by a son on behalf of his mother, lest she through failure of memory should forget the days, and so lose all the good of the operation; but the man I spoke with to-day assured me it was on his own account, to be preserved from sickness; that he had kept the fasts, and he added, that no sickness had troubled him all the ten years. Here, certainly, thought I, is a devotional mind to work upon, though I could not hope he had much vigor of character, for his whole conversation (to say nothing of his vacant eye and un-meaning mouth) betokened a mind as much besotted as it well could be without his turning Bonze. If he thought the Kway Yung Poosal (Goddess of Mercy) had protected him so well for so many years, why (I inquired) did he wish now to leave her and betake himself to Jesus?" Oh, it was better to believe in Jesus! Jesus could give happiness in the next life." And this seems to be the ruling, almost the only idea, with which many of our recent applicants have come to us. It must not be supposed that when they say "the next life," they have in their minds anything like our idea of the future state. What they mean is, to seem that their souls shall pass into the body of some fortunate person, and not into that of a dog, or rat, or worm; this is the next Life of which they think and speak, and we find great difficulty in forming any brief expression for the "world to come," which shall not be understood to sanction the notion of metempsychosis. It has been well said, that "the language of a heathen people must be converted as well as the people themselves."

After the second service, (during which the people had given good attention while I preached on "Salvation," ) another case occurred which deserves to be mentioned. After entering the vestry, I had hardly closed the door when it was opened again, and a well-dressed blind man was led in by a pale girl of sixteen, who proved to be his daughter. I inquired what his errand was, and learned from the girl that their landlord had told them our Church was the place where people in trouble could get relief. What relief did they want? I inquired. To this no plain answer was given: my impression is, that they came hoping the blindness might be cured, but that after what they had heard me say in my sermon about the nature of Christ's salvation, they did not feel free to acknowledge this. How did the blindness commence? was another question, to which they answered, "Some years ago; and nothing will cure it." As she said this, the poor girl's eyes filled with tears; in a voice choking with emotion, she added, "I don't know what can be the reason of it! I have given him a piece of my own flesh to eat, and still it is not cured." Seeing my surprise at her words, she drew up the end of her loose sleeve, and showed a deep scar where a piece of her flesh had indeed been bitten out—by herself, as I understood. This is one of those proofs of filial affection which is considered so meritorious as to insure future happiness to the devoted child whose love thus exhibits itself.

May 13th.—My poor little vagrant that I felt so much interested for, and had hoped to reclaim, is dead! It appears, from his own confession, that he was an opium-smoker, though only thirteen years old! Want and exposure, and most of all, perhaps, deprivation of his accustomed stimulus, proved too much for him. Notwithstanding all Mr. Lockhart's care, he drooped rapidly, and died the victim of that noxious drug which is undermining; the constitutions of, I suppose, one-third of the people of China—to say nothing of its deadly moral effects.

May, Tuesday 14th.—Inquirers numerous to day.
May, Sunday 19th.—Confirmation of the six who had been baptized on Easter day, at the School Chapel. At Christ Church, a good congregation; the experiment of the bell seems to answer as well as its small size would warrant us in expecting. No objection to it from the neighbors, which is more than could have been looked for at Canton. At the conclusion of the service, a Soo-chowman, of very superior appearance, came in with great haste, and made some very eager inquiries about the doctrines of our religion. He seemed to be under some great excitement of mind, though what was its cause I could not discover.

June 12. 1850.—To consequence of the Bishop being otherwise employed, and Mrs. Boone being hindered by sickness in her family, the duty of instructing the first class of our school-boys has devolved upon me for the present. This class is one of so much promise, that to neglect it, or even to pay but a secondary attention to it, would be imprudent in the highest degree, especially in the circumstances of our Mission. It consists of eleven—most of them from sixteen to eighteen years old, though two or three are older, and one is but thirteen. Of these, seven have been baptized, and out of these seven, I have hopes that two at least (perhaps three) will prove suitable candidates for the ministry. Thanks to the patient diligence of the ladies who taught them, they are now able to study from English books, and I was surprised to find how creditably they could get through a recitation in Geography, Grammar, Spelling, and Arithmetic. The task of teaching them is anything but irksome; yet I must desire to be set at liberty again to pursue my more distinctively Missionary duties.

June 14th.—This is the fifth day of the fifth month—Chinese reckoning; and at mid-day, from eleven to one o'clock, it is believed by the people here, that reptiles, lizards, frogs, and such like things, all hide themselves to get out of the way of either men or spirits—I don't know which: it is a superstition that enters into many of their fairy tales, and has some connection with their notions of metempsychoysis. I observed that some of those who had been baptized appeared to be firm believers in this thing, so I thought I would endeavor to disabuse their credulous minds; and it was not difficult to find the means. I announced to the school-boys that I would give some "cash" to any one who should produce frogs, worms, &c., which were caught during the "charmed hour." The result made a large draught upon my "cash" box, and set our old nurse wondering very much.

The Bishop went up to the Church in the afternoon, and had some conversation with two blind men and others whom I (with the assistance of Chae and the old man Soo-long) have been preparing for baptism. It was thought best to wait a while longer, that they might be more fully instructed.

June, Sunday 23d.—A great mercy has been shown me in the recovery from severe sickness, "nigh unto death," of our old disciple, Soo-long. I call him our "Mcason" sometimes; and now he seems like an "Epaphroditus" also. To-day he was able to attend service for the first time during many weeks, and between the times of the morning and evening preachings, we had a long consultation, and united in prayer together, over the several cases of those who are on the book as candidates for baptism. Out of some fifteen or sixteen, I do not feel any good hope, at present, of more than three or four.

Sunday, July 21st.—Went through the services of the day with some comfort; the afternoon congregation was large and still. During the evening, our hearts were all made glad, for the little girl who has been under Miss Jones' charge now for about three years, without showing any symptoms of a care for her soul, came to her kind friend and told her, that she felt a strong desire to be a child of God, and receive baptism in His name. In the morning the bishop had preached on the Parable of the Ten Virgins, so Miss Jones asked the questions, "Do you feel that you have no oil in your lamp, Sien Yuen?" "I haven't got any lamp at all!" was the child's ingenious answer. If the good work, which we trust has been begun in her young heart, be brought to good effect, this will be the first fruits of our efforts in the girls' school, and thus we shall be able to number amongst those who are learning the blessedness of surrounding the table of our common Lord, besides aged disciples, both men and women, "young men and maidens" also. It is a source of much satisfaction to observe, that these first converts are of different ages, and are brought out of different classes.

July, Sunday 28th.—During the morning service, a very poor woman, Neay by name, who is just recovering from a severe attack of fever, came tottering into the Church in a manner which made me think, "that poor soul feels that she has a home here!" She is a candidate for baptism, having been for a long time under Spalding's teaching; and exhibiting, especially within the last few weeks, many encouraging marks of having been made acquainted with the evil of sin, and the preciousness of salvation.
Sunday, August 11th.—My heart has been sorely exercised to-day, for our poor blind brother, of whom I wrote so full an account, under date of last Sunday, has been taken from us! To him, doubtless, an inexpressible gain, but to me a loss—I cannot but feel it so, for though he was blind and helpless, yet he was quite useful. His less intelligent companions would often turn to him for a better explanation than I could give them, of something they did not understand, and his evident growth in religion had quite drawn out my Christian affection towards him. But he is gone, and with a suddenness, too, that has made the loss more keenly painful to me. Assisting the Bishop in the Communion Service at the School Chapel, did not allow of my reaching the Church till about noon. Soon after, Chae came in and told me Wong Yan-Chung was dying! Immediately I called a sedan, (for the sun was scorching hot,) and went to his poor, comfortless lodging; and there I found him so near his end, that there was no time to summon any one. I called for water, and baptized him in the name of the ever-blessed Trinity, believing confidently that he was one who, by faith, had passed from death unto life. I could not spare time to sit by him till the last struggle should be over, for the hour of service at the Church was at hand. I returned and found a large congregation, the children from both schools being present; and as their full response rose up in the spacious building, it was almost more than I could do to repress the tears that would have flowed to relieve my overburdened heart. When I returned to the vestry, a messenger came to tell me that Yan-Chung had breathed his last not long after I had left him.

One more event of interest has happened in connection with the baptized; and that is the death of our old nurse's husband—an aged man whom I, and Chi, and Soo-long, all tried (but without effect) to convince of his need of salvation. We were quite anxious about the funeral ceremonies, fearing that during the course of them, the widow might be betrayed into the observance of some idolatrous practice; but the people about here seem to expect that a Christian will have nothing to do with burning incense, silver paper. &c. One of the relations, who took charge of the ceremonies, is reported to have said to the widow: "You have received baptism, and depend upon it, when you die, we will not burn any silver for you; but the old grandfather was never baptised, and there must needs be some burned for his benefit.

It would be well worth while, if I could spare the time, to write out n full description of all the visitors that come to my study during one week. Needy persons seeking employment many; now and then a Romanist, sometimes a Priest; about three weeks since, two (Italians) came and had a long conversation; a poor little hunchback, who implores me to "lend" him about 300 cash (say 20 cents) as capital, to get him up in business; an opium-smoker, between whom and his father I had interfered when they were fighting—he comes for an antidote to the drug, and for some means of earning his food while under medical treatment; a poor mn with his little daughter, whom he was about to sell to be brought up as a "singing girl," that is, a prostitute; but Soo-long, who heard of it, persuaded him rather to give the child to Miss Jones, (which has been done :) a ci-devant Mandarin who (according to his own account) had just returned from a three-years' exile in the Mohammedan provinces at the North-west—these, and yet more diverse, are the materials upon which, in the course of providence, I am called upon to act in disseminating n knowledge of the truth. Oh, let not prayer be wanting among our Christian friends at home, that some of these may be saved, "as brands plucked from the burning!"

On the Sunday before Christmas Day the Bishop confirmed four—the same whose baptism had been previously mentioned. This Christmas was one of chastened enjoyment to us; several of our little company were sick; but these four were added to the number that met around the Lord's table, and thereat our hearts rejoiced.

Under date of 18th February last, Mr. Syle writes:

Some four or five are ripening fast for the reception of Baptism, among them a youth of some promise, aged about 19. My little garden there has plants in all stages of advancement; some five or six, besides those just mentioned, begin to look as if they were cared for by the band of the Divine husbandman. I am daily more and more convinced that the interior of China will open to us before long. It may be worth while to consider whether we shall be prepared to enter when the gates are unbarred.

The following interesting incident is mentioned by Bishop Boone:

At the School Chapel (last Sunday) I baptized Walter Meade, the infant son of Mr. and Mrs. Syle; and Soo-yun, the infant daughter of Chung-Chang, one of our native Christians. This gives evidence of
progress, and is, perhaps, the first occasion on which a Chinese infant and that of foreigners were ever baptized at the same service. We bad the service in English, as Chung-Chang, our eldest scholar, understands English; the sponsors answering in Chinese for the Chinese child, and the baptismal words being also pronounced in Chinese. The Chinese were very much pleased to see that we made no difference between the children, and had only one service for the two.

**PROBATION OF CANDIDATES.**

The greatest vigilance is exercised by the Missionaries in the instruction and probation of candidates for baptism. It is a source of constant anxiety with them, as they are, by numerous applicants for baptism, that they err not on the one hand in rejecting sincere believers, nor on the other, in admitting to Christian ordinances those who, like Simon Magus, are seeking money, rather than the spiritual gifts of God.

On this subject the **Rev. Mr. Syle** remarks:

In the case of those who can read with facility, the Bishop's Catechism furnishes an invaluable help. I am convinced that a learner who has been carefully carried through this and one of the Gospels, would be found far better acquainted with the great facts and doctrines of Christianity, than he could become in twice the time spent in irregular reading of the Scriptures, in a course ranging from Genesis to Revelation. I speak now of what is found necessary to be insisted upon previous to baptism. The instruction of those who have been "admitted to the fellowship of Christ's religion," is not intermitted; but is carried on with the same frequency and particularity as during the preparatory course. On Sundays, at the public services, and more privately on Tuesdays and Fridays, it is my high privilege to feed, with food convenient for them, the little congregation whom the Good Shepherd has committed to my charge.

This part of the work is truly interesting and delightful, and is becoming every week less and less difficult; the point of greatest difficulty is that of determining upon the suitableness for baptism of those who apply; Of all the extraordinary gifts of the Spirit, I believe the Bishop and myself would covet most earnestly the "discerning of spirits." Most trying is the exercise of heart and mind to which we are subjected, when called upon to admit or discourage a candidate for baptism. The sense of sin, as sinful, appears to be felt in so slight a degree, that in a large number of cases it seems not to be present at all in those who first apply; but our prayer and hope is, that, during the period of instruction, the Spirit will graciously come and bless the Word to the conviction of those who have been made willing to learn.

In another communication he remarks:

Having settled it in my mind that the minimum of instruction to be given to those who apply for baptism is, first our printed Catechism on the Creed, Lord's Prayer, and Ten Commandments, and then one of the Gospels, I have begun reading and explaining St. Matthew to the three whom I hope to baptize not long hence. In doing this, I am much assisted by the Too-poll (local dialect) Version, which the Bishop has had published. Three times a week—Sundays, Tuesdays, and Fridays—a chapter is thus read, and we have very interesting conversations and devotional exercises, in connection with these every-way instructive and profitable seasons.

**ORDINATION OF CHAE.**

The impracticability of ordaining Chae to the Diaconate, under the Canons of the Church, occasioned great disappointment to the Bishop and the Missionaries. But the obstacles having been removed by the action of the late General Convention, of which a late communication from Bishop Boone informs us he has been advised, this promising convert has doubtless ere this been commissioned to preach the Gospel to his countrymen: an event the more memorable, as it is the first instance of the kind in the history of all our Missions, and a most encouraging earnest of the permanency of the work in China. The Committee have noticed with peculiar satisfaction, that Chae has borne his disappointment with much submission, and has made himself diligently and prominently useful in teaching and catechizing, thus rendering im-portant aid to our overtasked brethren. The following may be taken as memorials of his progress and usefulness:

Sunday, April 21st.—Took the prayers and sermon at the School Chapel; the Bishop administered the Communion. At the Church, numbers moderate, both morning and afternoon. Yet another applicant, with whose case Chae dealt in a very judicious manner. His custom is now to come to the Church in
the afternoon, and converse with those who may be waiting about, either before or after the usual service. Under the existing impossibility of ordaining him according to the letter of the Canons, this is a method of employing usefully our would-be-Deacon; to which, upon my request, the Bishop has given his sanction.

May 10th.—Chae is proving himself quite useful—purchasing to himself a good degree of boldness in the faith. He went up to the Church to-day in my stead, for the purpose of catechising the candidates and others. Besides such occasional duties, he has a regular one every Sunday morning, at Mrs. Bridgraan's day-school—which now numbers fifteen, and is flourishing.

July 26th.—Not feeling strong enough to go up to the Church to catechise the class of poor who come every Friday, Chae went in my stead. During this season of pressure, both from within and without, he had proved very useful in many ways, so that we feel devoutly thankful for his having been raised up and qualified, as he is, for doing essential service in the Redeemer's cause. He has been enabled to resist many temptations to take up with lucrative occupations, which have not been recorded in our journals; yet they have been matters of greatest moment to him. The Lord preserve him to the end according to this good be-ginning!

Under date of 18th February, the Rev. Mr. Syle writes:—

Arrangements for Chae's ordination, will, I presume, be made soon. We have hardly had time to consult deliberately over the matter since the arrival of the Report of the action of the General Convention.

**ROMANISM IN CHINA.**

Among other difficulties it is evident, that the Missionaries will encounter serious obstacles from the open opposition and secret intrigues of Romish Priests, aided by their Chinese converts, who far exceed in number what has been supposed. Every few days brings some new fact to light on this subject. The following extracts from the correspondence of our Missionaries, will serve to show in some degree, the prevalence and character of Romanism in China.

May, Monday 20th.—Accosted on the road by a Romanist, who followed me into the Church, and sat conversing in my study for some time. After awhile he was joined by another, who proved to be a close neighbor of ours, a member of one of the principal Romish families in the city. This is the first time he has ventured near me, and now he looked as if he feared being required to do penance for it.

Sunday, July 28th. —After the service I had a long conference with an aged woman, 77 she says she is, but I know not how to give credit to her statements, they are so surprising. Her story is, that she had a grandmother who was a Romanist; not so her mother, who was married into a family where they worshipped neither heaven nor earth, neither images nor ancestors, nor Teen Tsu nor anything else. "How could I believe?" said the poor old soul, when relating this part of her history. But the grandmother had taught her so diligently, that by the time she was ten years old, she could repeat the Romish Creed and Ten Commandments, (the 2d suppressed, and the 10th divided, as usual,) and Invocation of the Virgin Mary; and with this rock of knowledge, she was taken to the Priest, who refused to baptize her, because not sufficiently instructed. (This I doubt.) Then her grandmother died, and from that time till now, (more than sixty years,) she declares she has had no intercourse with Christians of any sort; yet she can repeat most of the above formulas, and can cross herself in a most complicated manner, making three small crosses—one on the forehead, one on the mouth, and one on the breast—and then including these in a larger crossing, from forehead to breast, and shoulder to shoulder—using at the same time the words (or sounds, rather, for she could give no account of their meaning.) Bo-tuk-luk, Fré-le-ok, Sr-pe-le-too, San-loo. In this is what "Pater, Filius and Spiritus Sanctus" became, when pronounced in the patois of this region.

In a late communication from the Rev. Mr. Syle, he remarks—speaking of the man on whom discipline had been exercised for immorality:

The last time I saw him, he told me that the Romanists (of whom there are great numbers in his neighborhood) were constantly urging him to join them—a fact of which I have little doubt, for they have no liking for us, and keep much aloof, *even more from us than from some of our friends who are Congregationalists.* Nevertheless, some of them do call on me occasionally. Only yesterday morning, a man in whose house there is a small nunnery, called at the School-house; and some few weeks since I had a visit at the Church from two Italian Priests, (one was said to be a Bishop; if so, a chorepiscopus
I imagine,) who sat for some time, and conversed quite civilly, though we found no better common medium of speech than the local dialect of this place. When going away, they looked at the bookshelves, as if they would like to ask for some of them. I took the hint, but said,"I am afraid, if I give you some of our books, you will burn them." "Oh no, no," they assured me, they would not; and when I reminded them of the denouncing edict of the former Bishop, (Count de Besi, now said to be in California,) they assured me they did not pursue the method which he adopted. I gave them each the Gospel of St. Matthew, and these two were, I believe, the very first copies I had given away of the revised edition of the Committee of Delegates. I have distributed a good number since, however.

The Rev. Mr. Syle has lately visited some of the Chinese Temples in Shang-hae. In the course of these visits he encountered some Bonses, or Budhist Priests, and Taoist Priests, who have considerable knowledge and intelligence. The following may be taken as an illustration of this, and also of the greater facility with which Romanism may be introduced among such a people.

One man, who dwells in a “chamber in the wall” in the Temple of the God of Thunder, made quite an animated argument. He distinguished between the Deity and his image, (a thing seldom done here,) maintained the utility of a visible representation, quoted the use of the crucifix as a proof of it, and altogether made out about as good a case of it as Milner, in his End of Controversy. Another man told me, that the reason why people here did not believe in Jesus, was, that they could not. We refused to show them an image of Him; if we would do that, no doubt there would be a great number of believers.

March 2d.—This morning, on reaching the Church, I found old Soo-dong in animated controversy with a Romanist—a strange character, half pedant, half peddler, who hovers about the dwellings of us Protestant Missionaries, offering to copy for us old Romish books. The subject of controversy was, of course, the worship of Mary, and the argument just advanced was the old one, that the Son must be approached through the mother. "If Jesus should refuse a request of Mary's, he would be unfilial"—to a Chinese mind, one of the most shocking of all suggestions. I left Soo-dong to find his own answer, which was as follows: "We, Chinamen, honor Confucius; but who ever heard of paying homage to Confucius's mother?" Besides, Jesus said, "whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother."

March 6th.—Returning home this evening, as I passed the Chief Custom House, I observed a little crowd in one corner of the quay, and on mounting up, so that I could overlook the people a little, I saw two men in Chinese dress, but their hair and countenances were foreign: I knew at once they were Romish priests. After a moment or two, they walked away, and I stepped up to see what had been engaging their attention. It was two poor beggars in the last stages of starvation. Some rice balls were placed near them, but they did not seem to have strength to put them to their mouths. So I stooped down and held one so that it could be bitten; and while I was watching the poor famishing creature, as he slowly succeeded in getting one little bite after another, I felt my shoulder touched, and looking up saw that the two priests had returned. One of them, in a very pleasant manner, and with a foreign accent, spoke in English—" No 'casion; no 'casion; this person," pointing to a Chinaman, "can tend to him. No 'casion." I made no reply, and they again went off. The Chinaman, however, remained, and began to talk to the dying man about believing in Teen Chu; and as he went on, he became quite animated, preaching an excellent sermon on the vanity of human life, and the blessedness of heaven. I could have envied him his facility of discourse, and command of happy phraseology, and was feeling my heart quite drawn out towards him, when I heard him, bending over the poor dying creature, exhorting him to pray to Mary, trust in Mary, honor Mary, "Queen of Heaven, Holy Mother," &c., &c. There was that "other Gospel" which I had received no commission to declare, and with which I had no heart to sympathize. Most likely this poor dying beggar will be baptized with a little water from a vial tonight, and perhaps will receive extreme unction also. Thousands are thus treated by the Romanists amid such seasons as the present, and they count them great harvest times.

Tuesday, April 30th.—A busy and interesting day with the Catechumens. On the bridge, close by our Church, I witnessed a scene similar to that mentioned on the 6th. A man was stooping down beside a poor beggar-woman, all butdead, biding her repeat after him, again and again, "Jesus, have mercy on me—Mary, have mercy on me," &c., &c. Not long ago, one of our Missionary friends told us of an attempt, on the part of two Romanists, to interfere with him while he was engaged in giving a poor dying creature some medicine that he thought would save him from immediately expiring. I am
thankful that I have never been brought into such a situation of unseemly conflict with them, but I think it is not hard to foresee that, if we are favored with much success in our efforts, among the list of our determined adversaries, the native Romanist must by no means be omitted.

**THE “SHIN” QUESTION.**

In a former Annual Report of the Foreign Committee, the attention of the Board was directed to the difficulties with respect to the proper term by which to render Elohim and θεός into Chinese.

The subject has been deemed by Bishop Boone of such vital importance, that he has continued to give it much attention, and has lately published an extended review of the whole controversy. The Rev. Mr. Syle writes under date of December 19th:—

The Bishop, notwithstanding a return for several weeks of some of his most distressing symptoms, has nevertheless been carried through the labour of preparing for the press a pretty long "Defence" of his "Essay," written about four years ago, and which had been, in the meantime, assailed by Dr. Medhurst, Sir George Staunton, Dr. Legge, and others. Of its character, and the necessity for its publication, you will be able to form a better judgment on perusing it than I could well give in this letter; though I ought perhaps to add, that only those who are made to feel (as I am every day) how shocking a thing it is to hear the Holy, Blessed, and Only God, called, by Christian Missionaries, after the name of an odious idol or an atheistic abstraction—only such can know fully how imperative the necessity is, that some one competent to the task should stand up, and stand out in resisting the ill-omened phraseology, which—alas, for our peace and the spread of the Truth of God—has within a few weeks been deliberately printed in a large edition of St. Matthew's Gospel.

In a later communication Mr. Syle adds:—

The publication of the Bishop's defence of his former essay on the rendering of the words "Elohim" and "θεός," has been, I am confident, quite a relief to his own mind, while it has proved a very timely contribution towards the right settlement of the controverted points. From more than one quarter acknowledgments have been received of the indebtedness felt by the missionaries at this and other stations for the light thrown upon the whole of this important subject by what the Bishop has written. Whatever may be thought amongst our friends at home about this discussion, we who are in the field know it to be of vital importance to the right teaching of Divine Truth—even the Truth which can "make free" the enslaved of the Chinese.

It is pleasing to know that a large majority of (he Protestant Missionaries in China, agree in the view of Bishop Boone on this important subject. The following is advanced by Bishop Boone as an illustration of the danger of employing the term which he rejects:—

At all the different stations, the younger Missionaries, without the least concert with each other, complained of being misunderstood from using the phrase Shang-te. A most painful case of misapprehension occurred in our own mission. We were using a catechism on the Creed, and put it into the hands of all who came to inquire of our doctrines. The first article was rendered thus: "I believe in Shang-le, the Father Almighty," &c. A man of some intelligence, who read his own language very well, after hearing us preach, applied to the Rev. Mr.——for special instruction. He gave him a copy of this catechism, and requested him to come to his study every morning. The man came regularly for ten days, and exhibited great interest. He read over with the Missionary all the attributes of Shang-te which we are accustomed to predicate of God, and appeared to understand thoroughly what he read. It occurred to his instructor to inquire one morning whether he followed the advice he had given him at the commencement, of their inquiries, to pray to Shang-te every morning and evening. The man replied, with great simplicity, that he had not failed to visit his temple twice a day for this purpose. This answer led to inquiry, and the Missionary, to his inexpressible grief, learned that the man had been understanding him for ten days as recommending the worship of this idol. It will not answer to say, as many in England and America have said, no matter what name is used, if only under this name you take care to describe the true God by his attributes; for there has not been put forth in Chinese, I think, in any book, a fuller account of the divine attributes than is given in said catechism, much stress being laid on Shang-te's having no form or image, and on his being a pure Spirit: and yet the name was so perfectly identified with this idol in this man's mind, that as soon as he was told to pray to Shang-te, notwithstanding all he had read in the catechism, he went immediately to
On another occasion Mr. Syle writes:—

I, myself, have personally felt the evils of the erroneous renderings against which our Bishop seems providentially called to contend, in a manner and to a degree that would almost terrify any one to whom I should detail them. There is an idol—the chief one among the Tourists—called Neok Wong Shang te; the common people sometimes call him Neok-te, and sometimes Shang-te; if you say "Shang-le" to them, they understand you to speak of this vile idol. Now, I have been told on boats, and in ships, and in my own study—more times than I can remember—that Jesus is the son of Neok-te; and a man, only a few days ago, made my heart leap up within me by saying, with an air of satisfaction, as if he had learned some excellent truth, that Neok-le was Jehovah!

We owe all this to those who have persisted in rendering God by Shang-te.

VISIT OF THE BISHOP OF VICTORIA.
The Mission at Shanghae has been visited by the Lord Bishop of Victoria. His intercourse with Bishop Boone and the Missionaries has been most pleasant and friendly. The Board are indebted to him for his kind attentions to Miss Tenney while on her way to Shanghae. Conferences were held with his Lordship by Bishop Boone respecting jurisdiction, and also with reference to a Common Chinese Prayer-Book for the use of American and English Missionaries. The Communion and Burial Offices are the only ones that present any serious difficulty. These Bishop Boone proposes to refer to the House of Bishops for advice, when the translations shall have reached these points. The results of his correspondence and conferences with the Lord Bishop of Victoria, respecting jurisdiction, are communicated by the Bishop in his Annual Report to the Board.

HEALTH OF THE MISSIONARIES, AND NEED OF HELP.
The most touching appeals are continually received from the Mission, for additional labourers. During the last year the Bishop and all the members of the Mission have suffered materially from an excess of labor, physical and mental. At one time the illness of Bishop Boone excited the utmost alarm; but, through a kind Providence, he has been partially restored. In the touching words of Mr. Syle—

If the Bishop and Missionaries, being pressed out of measure with incessant and distracting claims on their time and strength—should break down prematurely, and be laid aside, either for a time or permanently, let it be remembered that the friends of our Mission have had repeated warnings that such an event is that which it is most reasonable to expect, considering the circumstances in which we are left. Hitherto the Lord hath greatly helped and blessed us all; whereof we are thankful and rejoice.

Being obliged, for want of aid, to give up one of their places of instruction, Mr. Syle adds:

Is it any wonder that my heart feels heavy, for this is the last day of our occupying this station; the attempt to keep it up, in which I have now persevered for many weeks, proves more than I am equal to, and I have been slowly and painfully brought to the conclusion that retrenchment—unwelcome word!—has been unavoidable in our circumstances. The hall where the Bishop and myself and Spalding have successively delivered our first message of salvation to this people, where our school-boys have been first trained to engage in the worship of the true and living God, and where our "Blind Bartimeus" was baptized, surrounded by his neighbours and acquaintance—this hall must be given brick into the hands of its heathen owners, to become the scene of, we know not what, idolatrous abominations.

In a late communication he writes—

The Bishop has suffered much: once or twice the attacks in his heart were such as to alarm us exceedingly, and quite to disable him from preaching or lecturing. Pain in the head and spine is such a constant companion that it is not allowed to interfere with the Chapel Service, or the teaching of the head class of boys. These duties the Bishop has continued to discharge without much interruption; and, just at the present time, the prospect of his continuing to do so seems as good as it has been in past months. Miss Jones is still far from strong, though much better than she was in the winter; any
extra exertion, however, makes itself felt severely. Mrs. Boone continues quite feeble. Thus, you see, one half our number are ailing. On the other hand, Miss Tenney, Mrs. Syle and myself, are quite well, and have continued so almost uninterruptedly.

The Bishop writes, under date of the 18th of October last:

We were very glad to hear of the appointment of Miss Fay, and trust she may soon arrive in good health and strength, and laden with the blessings of the Gospel of peace. Help is most needful to us. Miss Jones is so unwell that we are obliged to forbid her to enter the school. During the change of the Monsoon my nerves are so much affected by the sudden alterations of temperature, that I cannot teach at present, and cannot, judging from past experience, do any thing in that way for five or six weeks to come, so that I have been obliged to call upon Mr. Syle to aid in the school; indeed it is thrown at present entirely upon himself and Miss Tenney. This takes Mr. Syle away from the Church in the city, and wholly deranges our Missionary plans, which I do not wish to get mixed up with the school. Need I say one Layman for the school is wanted; that we want for the Missionary work in the city at least three or four more young men? I know the earnest desire of the Committee to send us this much needed indispensable help; we must therefore look humbly to God for aid.

Again the Committee press the strong claims of this most important field. What facts can appeal more strongly to the sympathies, and faith, and zeal, of our young men, and especially our younger clergy, whose single motive is the glory of Christ, and the extension of His Kingdom among men. To such we commend the following, from our beloved Missionary Bishop, fainting, as he is, under the cares and anxieties laid upon him by the Church, and yet animated by desires and hopes, inspired by God's presence and blessing, and as wide as the immense field opened before him:

If the simple narrative of our circumstances does not incline the hearts of some of our younger brethren to come to our aid, I should despair of the effect of anything I could say. One thing is certain—GOD has set before us an open door; we have access to great numbers who seem willing to learn; the labours of those who are here have been blessed beyond their expectation. Without competent teachers and preachers, how can we expect the progress of such a work!

LATEST INTELLIGENCE.

The Committee have received a communication of much interest from the Rev. Mr. Syle, written as late as the 15th of March, from which they make the following extracts, which will inform the Board of the present condition and prospects of the Mission—

Facilities for Teaching.

In conducting the school, Mr. Summers' assistance has been of great use, especially it setting the Bishop and myself free to attend to our more appropriate duties. It may be well perhaps to remind the Committee, that the engagement of this gentleman is only a temporary one. It may be well also to call attention to the fact, though quite unacquainted with the dialect of this place when he came here, he was able to commence instructing our school-boys without delay—one of the advantages of employing English in our teachings. Miss Tenney's case, also, ought to be mentioned, as showing how soon, with the advantages we now possess, one may get into the full career of useful occupation. On the 5th of August, she began taking lessons in Chinese, and on the 31st of January following, (less than six months), she had, to my certain knowledge, read through the whole of St. Matthew's Gospel in the Chinese character, correctly and understandingly. It need hardly be said, that she used good diligence in order to accomplish this; but it ought to be mentioned, that during all this time she was occupied the whole of every morning in teaching English classes. I trust this fact will have its due effect in mitigating the excessive dread of the language, which seems to keep some from joining us.

The knowledge of the Gospel spreading among the Higher Classes.

It is evident to me from what I have met of late, and from what has transpired with regard to the writings of such men as Keying and the Lieutenant Governor of Fokien, that the knowledge of the Gospel is making its way amongst some of the upper classes. We began as it was right and fit we should—with preaching the Gospel to the poor; but already it is evident, I think, that there are some who are becoming prepared of the Lord to fill the places of Nicodemus and Joseph of Arimathea.

Hospitality of the country people, and their readiness to hear.

But let me return to the poor. Our poor blind brother Too-keung—our Bartiimeus, as we call him, has been very sick at his home in the country, distant about twelve miles from Shanghae. Chae and myself
went to see him, and passed a day among the country people, in a manner which almost made me weep with regret that a larger portion of our time could not be so spent. The hamlets are so close together that a large congregation could be gathered in half an hour; the people so ready to be taught; the simple hospitalities within their reach so promptly offered; and their readiness to comply with your requirements if only you speak as one "having authority;" these and many other things, would make itinerating among the villages that thickly overspread all this region, one of the most delightful works a Missionary could desire.

As a specimen of what I mean by speaking "with authority," let me mention what took place on the occasion just mentioned: After arriving and spending a little time in talking with the sick, blind brother, I went out while the women prepared the rice and pork with which we were to be regaled. On inquiry, I learned there was a Romish Chapel about a mile distant, towards which (taking a guide) I walked, and where I was received with no more hesitation than is common to all Romanists—for they seem to live in constant fear of some impending evil. It was a large, well built hall, about two hundred years old, but repaired within the last ten years. A large gilded cross standing on a pedestal on the tile-paved floor; fourteen smaller crosses, also gilded, hanging against the side-walls; a large and very beautiful French colored engraving of the Saviour—hid as it were in a flame, pierced and crowned with thorns—this was on the high altar; on a shrine on one side a tattered canvass painting, evidently of great age—also a head of Christ; and on the table, in a little box, with a sliding cover, a crucifix with a broken pane of glass, intended for its protection. With many thoughts about the certain rooting up of that which our Heavenly Father has not planted, I returned to the poor disciple's house and found Chae very busy making a copy of the Ten Commandments at the request of one of the neighbors. We took our meal, drank the invariable cup of tea, and then prepared ourselves for an hour of quiet, deliberate prayer, reading and exhortation. The little apartment was filled so as hardly to allow us room for kneeling, but the people were still, and even the thoughtless outbursts of the younger children were repressed. After our simple worship was concluded, and I had added a few words to the bystanders, I enquired "Who among the neighbors can read?" The name of a young man about twenty was called by several at once, and he was made to come forward, which he did with some appearance of alarm. "They say you can read," I began, addressing him, "here are some books: these are for you; these for yourself, these for your friends who may wish to read them, and this one (St. Matthew's Gospel) for the blind man. Now I cannot come out everyday, for the way is long; and he cannot read, for he is blind; but you can come over every morning or night and read one chapter for him to hear: this is proper for to do, as one who can read books and wishes to be a good neighbour." He said he would, and I have been told that he has kept his promise ever since.

The Contrast.

A strong contrast to this scene was furnished two days ago, by the ceremonies performed in the Confucian Temple, on occasion of the Vernal Sacrifice made to the great Sage. In that portion of our dear Brother Spalding's Journal, which was printed in the Spirit of Missions for December, 1849, these ceremonies are described. As I had never yet witnessed them, I went with the Rev. John Hobson, at 4 A.M., and spent the time from 4½ till 6, in watching the Mandarins dressed in official robes, very splendid, (after their kind.) go through an almost countless number of prostrations and processions, [exemplifying to the full Young's words about, "External homage and a supple knee."

The sacrifices were an ox, six or eight swine, besides clothing, incense, food, wine, tea, &c., symbolically presented in much the same manner as we read of things being presented to the Emperor—that is, on both knees and with the hands joined and raised as high as the head. All the appointments connected with this ceremony were mean in the extreme, although this is the great occasion of the whole year. Whether the total absence of that display which is mentioned by DuHalde, and other authors, is to be considered as the decay of the dynasty, or the poverty of this city, we cannot determine; I incline to think the latter; and indeed many things conspire to make us feel that we are as yet only on the very outskirts of this great field: and if here we find so much to engage and encourage us, what shall we look for when a "highway for the nations" shall be opened into the vast interior—filled with large cities, and swarming with untold millions of immortal souls. Truly, our work is before us!
**Signs of the Times.**

It is plain that great preparation is going on, for the time when there shall be a breaking forth on the right and on the left. First, the translation of the Bible is being improved up to the highest degree within the attainments of this generation of Missionaries; then, the oldest classes in the various schools established at the several stations, are drawing near the time when they will be able to take an active part in the evangelization of their countrymen—some are already so engaged; then again, Christian presses have been established, and are in active operation on the soil of China at several points, and a Christian literature is in process of careful preparation; again, many Churches and Chapels have been built, which will be the centres and the rallying points for future and more extensive operations; above all, converts not a few (considering all the circumstances of the case) have been gathered out from among the heathen—living proofs of the Lord's power and willingness to save those who "look unto him" from the land of Sinim.

**Present state of the Mission.**

As regards the state of the Mission generally, we are much the same as in past months—our wants and our encouragements about the same. The school pros pers. The services at the Church are moderately well attended. We still want more preachers, more teachers, a superintendent in the school, and a physician, in order to make even our present operations efficient.

**Tracts in Chinese sent from China to California.**

It remains only to notice a most pleasing incident, illustrative alike of the spirit of our brethren, and of what the Church may one day hope to see, when China shall send back to the shores of our own land, some blessed returns of the fruits of Christian love. The Rev. Mr. Syle writes—

I have sent to Dr. Vehr Mehr, at San Francisco, Scriptures, Tracts, and Catechisms, for the benefit of the hundreds of Chinese who are known to have emigrated to California. 120 Chinese went in one ship from this port about 18 months since.

Trivial as this incident may seem in itself, it cannot be so regarded by Christian faith. Hundreds of Chinese, destined, perhaps, to bear a part, with their children, in American Institutions—are taught their duty to God and man by the Scriptures and tracts sent to them from China. Three years since, who would have dreamed either of the necessity, or of the fact, of such charity, from such a source, for such beneficiaries? And who shall say that, in sending these silent messengers of mercy across the Pacific, God does not speak to the faith of His Church in language as full of meaning, as when He uttered the precept and the blessing, "Cast thy bread upon the waters, for thou shall find it after many days."

**CONCLUSION.**

In closing their report, the Foreign Committee would congratulate the Board upon the pleasing prospects of the several Missions under their care,. At no former period have they had such strong encouragement for faith, and hope, and gratitude to God; and never was the Church more loudly called to the work by the voice of God's providence, and by the manifestations of His favour and blessing.

Can the Foreign Committee doubt that the Church will respond to their appeal for an enlarged liberality, rendered necessary by the additions which are being made to our force in the Foreign field? They will not doubt. As they cannot mistake the indications of Providence, so they will not mistrust that, the same Divine Spirit who moves the hearts of our younger brethren to enter on this work, will also incline the hearts of God's people to prayer, and zeal, and liberality, proportioned to their need. Let them go forth in the strength and love which the Spirit bestows, and God, even our own God, shall give them His blessing.

By order and in behalf of the Foreign Committee,

NEW-YORK, June 16, 1851.

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158 Spirit of Missions, Vol 16 No 8, August 1851, pp 332 -369.
1851, JULY 1, Shanghai.
Rev. Edward W. Syle.
On the 1st July, Mr. Syle writes further:

The school has been visited with sickness; ten of the scholars, and both Miss Tenney and Miss Fay were attacked with a low fever. Under these circumstances, it was about as much as myself and Mrs. Syle could do to look after affairs at home. Out-door duties, with the exception of regular classes, and Sunday services, were of necessity given up, except so far as Chi (whose assistance proved very valuable) could attend to them.

The number of candidates for baptism in the city is seven: and besides these, three aged men, who are candidates of Mr. McClatchie's, came to the Friday meeting. The two small day-schools are doing well. I am truly thankful, both that this season of sickness has ended without any death amongst us, and also that Miss Jones was absent during its continuance. Had she been here, I know she would have exerted herself beyond her strength, and in all probability, retarded her own recovery, if not become entirely prostrated. As it is, she returns from Ningpo a good deal perhaps, with more alacrity than she has exhibited for many months. The Bishop's health has also, I think, been much benefited. 159

1851, JULY 2, Shanghai.
Rev. Edward W. Syle.

We would call the attention of our readers to the following interesting extracts from the Journal of the Rev. Mr. Syle. They show the nature and progress of his work, and the kind of people with whom he has to do. We have frequently heard his "Journal" spoken of as eminently adapted to increase the interest felt in the China Mission, and have no doubt it has been an important instrumentality to this end. Though it may cost the writer much painstaking, after the fatigue incident to his labors, to record them in part, and then again to copy portions of them for our perusal, we are convinced that he is thus most essentially promoting his work, and creating a stronger interest in the Church at home.

LEARners AND INQUIRERS.

July 2d, 1851.—The Bishop having returned from Ningpo, and I being in consequence set free once more to return to my duties in the city, I have resolved to devote one day more each week to meeting with inquirers and learners. At the conclusion of the service on Sundays, it is my custom to mention the day of the moon on which the next Sunday will occur, and also invite any present who may wish to acquaint themselves more particularly with "the doctrine," to meet me at such and such times—naming them. Most commonly two or three persons follow me into the vestry at once, and with them I converse, giving them books, and inviting them to come again for explanations of any thing in those books which is not clear to them. A large proportion of such visitors never come again. The sermon they have heard, the personal appeal I have added, and the book which has been given—these are, perhaps, the one sermon, the one appeal, the one book which brings Christ before them. The seed is sown, and the harvest must be waited for—to be reaped most probably by other hands than those which have sowed the seed. There are others of such visitors, however, who come repeatedly, and learn a good deal of Scriptural truth. Out of these, a yet smaller number ask for baptism, and are put under regular instruction accordingly. Ten such are now on my list, of whom I entertain some good hopes. It would nearly double the number if I included all who have been recognized as candidates in times past, but who seem not to be in earnest. From time to time I go and visit such, reminding them of their former professions, and urging them to bestir themselves, or I must strike their names off the list. They beg me not to do this, give a score of reasons—old age, sickness, distance, &c., why they cannot come to the house of God; promise improvement, and do, perhaps, attend more regularly for a time; but this yields one small satisfaction.

EXAMINATION OF CLASSES.

July 4th.—Mr. Summers' engagement having terminated, an examination of his class was held this morning. They were questioned in Geometry, History and Grammar, but did not acquit themselves well, partly, I believe, became of feeling embarrassed, but chiefly, I think, because of their having been checked in their progress by being transferred from one teacher to another, so that no one person's

159 Spirit of Missions, Vol 16 No 11, November 1851, p 498-499.
method of instruction could be brought to bear upon them for any sufficient length of time. This evil (unavoidable in the circumstances in which we have been placed) will, I trust, be remedied on Mr. Point's arrival. Meanwhile an arrangement is contemplated by the Bishop which will relieve both him and myself from all but the religious instruction of the school.

To return to the examination—Miss Tenney's and Miss Fay’s classes were also questioned, and acquitted themselves in a manner quite creditable both to themselves and their instructors. I think we are justified in entertaining great hopes of the young boys, if the Lord continues to smile upon our school efforts as He has done hitherto.

**CHI [HUANG GUANGCI] AND SOOLOG [YANG SOO DONG].**

Sunday 6th.—Went up to the church early and held the first service myself. During the Bishop’s absence Chi has done what he could there, while I conducted the service in the school chapel. Now he resumes his teachings at Mrs. Bridgman's school, and I my regular ministrations in the sanctuary. During the interval between the services, Soolong and myself consulted, and prayed over the cases of those who are, or who have been, applicants for baptism; and then the old man confided to me his desire, (which he states to be of some months' standing,) that he might be employed in imparting to others some knowledge of the Gospel. I was truly glad to hear this from him, and promised to mention the matter to the Bishop.

**NEW ARRANGEMENT.**

7th.—The new arrangement for the school goes into effect to-day. Miss Tenney is put in charge of the first class—a difficult and onerous duty—but one to which I think she will prove herself equal. Miss Fay teaches the second set, about twenty in number; and the little ones are committed to Chung Chan, the young married man who has been heretofore in statu pupillari.

**SOOLOG [SOODONG] RECEIVED AS A CANDIDATE FOR HOLY ORDERS.**

Wednesday, 9th.—Usual classes at the church. The Bishop having received Soolong’s [Yang Soo Dong] application favorably, and appointed the Gospel of St. Matthew (both in the Revised Version and in the Local Dialect) and the catechism on the Creed as the subjects of his first examination, I informed him of it, and wished him "God speed" in the work of his preparation. Twice since his conversion has this old man been brought back, as it were, from the brink of the grave—once when sick of a fever, and again when the ferry-boat he was in upset in the river. I trust he has been thus spared to do an important (though it may be unobtrusive) work in laying the foundations of the Church in this place. In a great building, the first laid stones are buried altogether under ground—seldom thought of, and never gazed upon; even the second and third courses lie so near the ground that the falling rain splashes and discolors them; yet are not these less important (but more so, rather) than the moldings and pinnacles which catch most prominently an observer's eye? Oh, let prayer be made, that the first foundations of our work here may be laid truly and solidly, and with no admixture of wood, hay, or stubble.

**ENCOURAGEMENT—ILLNESS.**

11th.—I felt some encouragement after the usual instructions of the day were over, at a revival of interest in the work of salvation, manifested (as I thought) by two of the women who had formerly been much in earnest, but had fallen off. They both live at some distance from the Church, and are both afflicted with bodily infirmity. So that it seems desirable to procure a room somewhere in their neighborhood to serve as a place for catechetical meetings during the week.

12th.—Rev. Mr. Lord and his wife have arrived from Ningpo, on their way homeward. Mrs. L.’s health seems to have completely failed, though, when she arrived here four years ago, no one could have given greater promise of continuance in health than she appeared to do.160

Sunday, 13th.—Just able to get through the usual services.

11th.—Chill and fever again. A severe attack.

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ALARM AND SUPERSTITION OF THE PEOPLE.

16th.—Chi attended to my duties for me at the Church. When he came in the evening to give an account of the day's occupations; he mentioned that the people in the city had been thrown into great alarm by a quantity of blood having been seen—some say, spouted up; others, sprinkled about—in a street near the Fokien Quarter. Crowds of people had flocked there. The mandarins had been requested to investigate the prodigy; and altogether quite a consternation had been produced. Then it was suggested that there had been a constant firing of guns in the harbor for the last few days, and that boded no good; indeed, some people confidently expect, that on the 22d of the moon (next Sunday) a great naval engagement is to take place, there being about twenty lorchia-built war-boats collected here, belonging to the Chinese.

These, with the [HMS] "Contest," brig of war; the [HMS] "Salamander," war steamer; the French frigate "Capricieuse," (whose incessant salutings have caused part of the alarm) and a Portuguese war vessel of small size—all these, somehow or other, were to get fighting with one another, though with what object does not appear. No doubt a good deal of this excitement has been got up among a company of Fokien men, who have set themselves to hinder the completion of a road which the foreigners are anxious to make for the purpose of taking horse-exercise. This road is laid off in a nearly circular form, and is about the length and breadth suitable for a city wall; and they have got the notion that the British want to build a fortification. Hence, in a great degree, this alarm, though I have no doubt the mind of the people is also affected by rumors of the really serious rebellion going on in Kwang-Se.

HISTORY OF THE MISSION.

July 18th.—Finding myself so frequently invalided, for days together, as I have been since my first attack of chills and fever, now nearly a twelvemonth ago, and not knowing what may be the end of it, my thoughts have naturally turned to the history of our Mission. I have occupied myself in tracing its progress from the first, and have prepared a brief sketch of the difficulties it has struggled through since 1834, when Lyde was summoned away by death, from the work which "it was in his heart" to perform. To-day I made a copy of this sketch (having first read it to the Bishop) into a book which is intended to contain the "Annals of Christ Church, Shanghai." It will serve as an introduction to the "Annals" proper, which will commence with an account of the Consecration of the Church, on January 6th, 1850, (The Epiphany.) I intend to employ a few more of the hours when I may be kept at home on the sick list, in doing the same with regard to our school efforts. The two very nice books which we have devoted to this purpose were sent out some time since through the kindness of our friends of the Church of the Ascension, Philadelphia.

CONVERSATION WITH A NATIVE ROMANIST.

Sunday, 20th.—Felt greatly assisted in going through both services to-day. Visitors as usual; among them a sensible-looking countryman, who proved to be a Romanist, and who set himself to catechize me on so many points, that, at last, I asked him plainly what his object was; and he told me (as I think, ingenuously) that he wanted to find out whether the "Jesus whom we preach" was the same Jesus as the Romanists believe in. Sometime ago, he said, his bishop (whom I judge to be the young Suffragan I mentioned as having called on me) asked him "was it indeed the same Jesus that he and I both preached?" The man seemed to be satisfied with the attempt to certify himself on this point, and went on talking quite freely about what he had read in the "Holy Books." This phrase is one which always requires to be discussed with a Romanist, for by this name they call those compilations of Scriptural truth and legendary error which misinform their followers, whilst we use the expression only for the Sacred Scriptures. I cannot recount all he said, but I remember that we "brought up" by his telling me that it was written in his "Holy Books" that Eve, after having received the promise of a Saviour, inquired how long it would be before He should be born, and was told by some one in a vision, "Somewhat more than 5,000 years." Here I interrupted him, and explained the difference between the Romanists and ourselves about permitting the people to read the Scriptures for themselves. After his promising that he would not allow it to be burned, I gave him a copy of St. Matthew's Gospel. "Oh no," he said, "The Priests shall not so much as know that I have it!" On hearing this, I told him that it

161 This episode is discussed in Cranston, Earl, "Shanghai in the Taiping Period," pp 147-160 in Pacific Historical Review, Vol 5 No 2, June 1836.
was not according to our custom to conceal what we did; and then he changed his tone, and said he would not be ashamed to let any one know he had come to see me, and had one of our books in his possession. Such cases as these are always a puzzle to me: the first suspicion is that the people come as spies, and if so, they are heartily welcome, for it is one of the glories of Protestantism, that what we do is “all fair and above board.”

**JEWISH MSS.**

July 21st.—Calling to-day on some of the Agents of the London Missionary Society. I saw two or three of the Rolls of the Law, of which six had been purchased at Kae-fung-foo, and brought down here. Two Chinese Jews accompanied on their return the parties who had been sent to procure these MSS. One of the Rolls is a good deal damaged by wet; the other five are in a very good state—clean, the skins very substantial, and the writing quite clean and legible. I am sending a copy of the first MSS, procured to our Domestic Committee, together with an account of the first expedition. Further accounts will, no doubt, be published soon, and I trust this opening will be followed up by the London Jews’ Society, who have supplied the funds for doing what has been already accomplished.  

**ENCOURAGED BY NEWS AND REMEMBRANCES FROM HOME. LETTERS RECEIVED TO-DAY BEARING DATE, “NEW YORK, 7th MAY.”**

July 23d.—By the Howqua, recently arrived, so many papers, letters and boxes have been received from friends at home, who “esteem us very highly in love, for our work’s sake,” that we begin to feel a strong confidence that our Mission is receiving, in greater degree than heretofore, the attention which its importance demands. Of course private acknowledgments will be made to those parties whose names we know, and whose thoughtful kindness we most fully appreciate; but I could not refrain from this general mention of what brought so freshly to my mind, Phil. V., 15-8. I thought also of Mal. iii., 16.

**EXAMINATION OF SCHOLARS.**

July 25th.—The Bishop held an examination this morning, or rather he made an investigation as to the amount of progress in Chinese books made by the scholars since his last scrutiny. The method of learning Chinese is so peculiar, that what we understand by “an examination” is very hard to conduct; though it was not difficult to perceive, by what was elicited to-day, that the educational methods of China must undergo great changes before what we consider satisfactory results can be hoped for. This is a great subject, and one that calls for the undivided attention of more than one mind devoted to the cause of Education.

**PERSONAL.**

Sunday, July 27th, (Sixth after Trinity.)—The anniversary (according to the Church Calendar) of my ordination. Seven years have now passed since I received the ministry, which it has been my especial privilege to exercise almost exclusively among the heathen. Can it be true that unto me “is this Grace given?” Yes, beyond doubt it is so. For part of my occupation, this very day, has been to listen to the story of differences that have arisen between some of the little company who have received Instruction and Baptism at my hands; who have been confirmed and admitted to the Communion; and now, they are beginning to learn that Baptism and Communion are no charms, but only means and pledges of Grace: they are requiring to be taught that they must—“Their faith by holy tempers prove.”

**AN EXCURSION.**

July 28th.—On Mr. Lockhart’s recommendation, tried the effect of an excursion down to Woosung, and with some benefit, I think. We are very poorly off, however, for the sanatorium here; the discomfort and confinement of living in a boat, greatly counter acting the benefit arising from change of air and scene. To-day, for instance, after a favorable run down the river fourteen miles, there was nothing left for me to do but to turn around and come back again. The little town of Puon San is a low, dirty place, offering no accommodation for spending even a few hours in comfort, much less a night. On board one of the opium receiving ships, anchored off the town in the middle of the river, I might, no doubt, have got a bed for the asking; but the concomitants are too painful to make such a lodging-place acceptable, in spite of the comfortable arrangement of the cabins, and the almost luxurious provision for the table to be found there. The anomalous combination of gentlemanly manners, and, in some

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162 See Appendix 8B—Jews in China. The largest collection manuscripts of the Chinese Jewish community of Kaifeng are in the HUC Cincinnati library. Other collections are libraries in the U.S.A. Canada and the U.K.
cases, of cultivated intellect also, with so injurious a traffic as that of opium, is very painful to contemplate.

Opium Receiving Ships (Hulks), Shanghai, c.1860

Inflamatory Placard—Action of the Chinese Authorities.
July 30, 1851.—On arriving at the church, Soolong told me had been taking down inflammatory placards which had, during the night, been posted up at our gate, as well as in various other places, by some parties unknown. No names are affixed to the paper, but it is quite in the style common in and about Canton some years ago. It is a matter of discussion how such masked fulminations should be dealt with by the foreign authorities; whether they should be treated with disregard, or whether the mandarins should be called upon to seek out and punish the authors. In this instance, it is pretty well known that the vituperative paper originates from a company of Fokien men, between whom and the foreigners there has been a quarrel about the purchase of some land.s

31st.—On the joint remonstrance of, I believe, all the foreign consuls here, the Che Heen (Mayor of Shanghai, as he is sometimes called) has ordered all the placards mentioned yesterday to be torn down or defaced. It was thought no tolerance ought to be shown to a system of anonymous abuse which had wrought such deplorable results as the murder of six Englishmen, two years ago, in the neighborhood of Canton; besides which, it is strongly suspected that some, at least, of the mandarins are trying the old game of secretly instigating what they publicly profess to discountenance.

Imperial Manifesto.
There is another paper, which I saw myself posted up at one of the examination halls, which, I think, exhibits more of the interior mind and settled way of thinking among the Chinese. It is a republication of one of those imperial rebukes which seem to be constantly emanating from Pekin on some subject

163 Copies of the most widely distributed anti-foreign cartoons that originated in Hunan Province but were found throughout China see Welch, Ian, Flower Mountain Murders, Pt 10 - pp.1083-1150, Anti-Christian Cartoons. Online 1 January 2013 at —
http://hdl.handle.net/1885/7273
or another. This one complains that the mandarins, both great and small, are remiss in their duty of instructing those immediately below them; so, also, are parents, and elder brothers, and teachers, and men of letters generally. Hence the rapid spread of evil teachings, and the waste of the people's money in burning incense and other unprofitable customs. These things must be put down, and persons of rank must be diligent in instructing their inferiors, etc., etc.

What first strikes a foreigner in such productions is their exceeding flatness and entire want of force; yet they seem to exert and important influence over the people to whom they are addressed.

SICKNESS.

Sunday, August 3d.—Communion season at the school chapel, and the Bishop feeling very unwell, I took the prayers and sermon. Afternoon and evening duties as usual; service at the church and lectures at the school-house. Nothing of unusual interest occurred.

4th, 5th, 6th.—Chills and fever each day.

7th, 8th.—Heavy doses of quinine and laudanum, distracting my head, but proving effectual in checking the return of ague. Unable to do anything but read and write a little. My correspondents, I fear, will hardly thank me for what I have sent them by this mail; that is, if the reading of my letters prove as heavy work as the writing was.

Sunday, 10th.—At home all day; not strong enough to attempt anything but the lecture in the evening. Chi went up to the church and did what he could there. Oh! The burden of being feeble in such circumstances as those which surround us.

DEATH OF THE INFANT SON OF THE BISHOP.

A sad and heavy day for us all, but especially to the Bishop and Mrs. Boone. Their youngest child, Elliott, a very fine little boy of about twenty months old, was poorly yesterday, but did not exhibit any alarming symptoms till early this morning. Near noon he died. Inflammation of the brain seems to have been his disease, and the violent heat of the weather the immediate cause of its occurrence. The hearts of parents begin to yearn with anxious solicitude over their little ones when the months of July and August draw near. There is no place in the neighborhood to which they can fly for a cooler climate; sometimes, as is the case this year, the supply of ice fails; the physicians are almost brought down to a sick bed themselves, because of the incessant calls made upon their strength; and the poor little sufferers, in a few hours, perhaps, require no more at their parent's hands than grave-clothes and a coffin. Such, in truth, has been the brief history of the little darling whose liberated spirit is now experiencing the blessedness of being absent from the body and present with the Lord. Whoever is a parent, and reads these lines, will understand what feelings fill our hearts.

12th.—By the Bishop's advice, and according to my own judgment, but sorely against my inclination, I refrained from performing the funeral service for the child of our nearest friends—the infant who had received baptism at my hands. To be one of the bearers of his little coffin was as much as the measure of strength I possessed would allow me to venture upon. It was evening when we laid him in his little grave, close beside my own little Bessie. Mr. McClatchie performed the service, and many of our missionary friends were present.

Stephen Elliott Boone's death on 31 August 1851 appears in his mother's letter to her sister, Hetty.

1851, July 2, Shanghai.

Syle's letter resumes.

SOOLONG AND THE ROMANISTS.

Sunday, 17th.—Though I had been ailing (and I fear somewhat querulous) all the week, to-day I felt uncommonly bright, and was able to attend to my duties at the church with much satisfaction.

164 Ague is often used for malaria for which quinine was the standard treatment. Laudanum was a liquid form of opium and widely used for headache and other pains in the 19th century.

165 Stephen Elliott, named after Phoebe's brother and Boone's close friend, Bishop Stephen Elliott of the Diocese of Georgia. B. 19 December 1849. Died 11 August 1851. Buried in Shantung Road Cemetery 12 August 1895 in the plot in which his father was later buried on 17 July 1864. Elliston, E.S., Shantung Road Cemetery, Shanghai, 1846-1868. (Shanghai, Millington, December 1946).
Between services, Soolong came with two books in his hand, inquiring what was to be done with the case of two Romish children who had been brought to the day-school, with the request, that they might be received and taught to read those books. The teacher wanted to know would I approve of this being done.

‘You may teach any books in the school,’ I told him, ‘the doctrine of which is according to the Holy Bible.’

‘Well, bow about these, then?’ Soo-long inquired.

'Look into them, and see what is there,' was my answer. He did so, turning to several places, and finding the old burden—'Worship of the Virgin, and adoration of Saints and Angels, beautifully translated, and made to sound very musical.'

‘Now turn,’ said I to the Scriptures, the true ‘Holy Books,’ and not those to which the Romanists have given this name. [Such, for instance, as “Legends of the Saints,”, etc., I have seen, in one of their “Lives of the Apostles,” an undistinguished mixing up of the facts of Scripture, with the uncertain stories of tradition. Such works, as well as devotional ones, they call “Holy Books.”] See what is said at Rev. 22, 9, and at 1 Tim., 2-5. These passages seemed to be a sufficient answer, without my saying any more.

18th.—The monthly mail, which has been coming into our hands in detached portions during last evening and this morning, brings intelligence of two deaths that will be felt in the Christian world. One is that of Mr. Gutzlaff, at Hong Kong; and the other, of our esteemed Christian friend, Mr. Olyphant, of New York. He died at Cairo on his way home by the overland route,

**FEMALE SCHOOL BUILDING.**

20th.—Much to the delight of all our members, but especially of Miss Jones, the contract for building the girls' school-house was made to-day; and in the cool of the evening I assisted the Bishop in marking off the ground. When this shall be finished and in operation, and when there shall be a hospital connected with our mission, there will be a completeness about our operations from which we may well hope for the happiest results.

**DIFFICULTIES IN MAKING TRANSLATIONS FROM THE PRAYER BOOK.**

23d.—Finished the first draft of a translation of the office for the Ordination of Deacons. This the Bishop will revise and amend previous to Chi's ordination. The difficulty of adhering closely to the phraseology of the Prayer Book is immense, and arises, in a great degree, from the length and complexity of the sentences, as well as from the frequent employment of the relative pronoun. This is a part of speech which the Chinese very seldom use—at least in speaking—and what we aim at employing is the language which is 'understood of the people.'

**VISITORS AND INQUIRERS.**

Sunday, 24th.—Between the services at the Church I had the following visitors:—A young schoolmaster, candidate for baptism, who came to read the Catechism, or the Ten Commandments, (he is also reading Genesis.) Another candidate, who exhibits great interest and intelligence—a sort of doctor by profession, of middle age, and not in needy circumstances, (he asked me, among other questions, whether our souls were derived down from Adam;) a woman, aunt of one of our schoolboys, who shows a much-enduring patience and cheerfulness under a very afflictive sickness, and desires Christian instruction, offering an upper room in her own house for the purpose of holding meetings for catechizing; one young man from a neighboring province—I gave him a book; one older one ruined by opium smoking—I sent him to Mr. Lockhart; one youth for ague medicine—promised to give it him to-morrow; and one poor old soul, half blind, who had walked in from the country a long distance, in the hope of 'receiving an alms.'

Happily I felt quite able to sit in my chair and converse with all comers; to do this was much easier than to go up into the pulpit and preach; though I was able to go through both services to-day without breaking down, I have great confidence in the good effected by these quiet personal conversations; and I feel truly thankful that so constant a succession of these my poor fellow-creatures who are

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‘without God, and without hope in this world,’ feel drawn thus to come and inquire concerning the way of salvation.

**STORM AND FLOOD.**

27th.—A heavy storm which, from its taking place at this season, coupled with its violence, will prove, we fear, to be the commencement of a typhoon. The prospect of another year of damaged crops, with the attendant distress, is quite appalling to those who have witnessed such scenes of sickness and famine as pass before our eyes during the winters following an autumnal overflow.

28th.—All the low grounds, including our garden, flooded. Storm still continues.

29th.—Storm subsided, but the tides rise higher and higher. Some of the out-houses flooded.

30th.—The weather bright and beautiful. The extreme heat of the summer seems to have been broken by the recent tempest. But the aspect of the field is very saddening: banks broken down, bridges loosened so as to be unsafe, plants and vegetables prostrate, and the night soil washed away from their roots; the cotton crop ruined, and the rice much injured. Surely the Lord hath a controversy with this people!

**CHI’S EXAMINATION—HIS FIDELITY AND QUALIFICATIONS.**

Still we, in our spiritual vineyard, have, thank God, an auspicious event to record to-day. Chi’s examination for deacons’ orders, (in accordance with Canon 1 of 1860,) took place this morning, and occupied the Bishop, Mr. McClatchie, and myself, about three hours. He was questioned quite fully on the books of Scripture, and on the 39 Articles, and answered so satisfactorily as to enable Mr. McClatchie and myself to sign his testimonials with much confidence and pleasure. He also read two sermons, written out in the dialect of his region, which is to him, being a Fokien man by birth, about the same as it would be for an Italian to compose in French.

Chi’s whole course of candidateship has been a trying one. I know that for some time after his arrival here, he was much importuned by his friends and acquaintances to throw aside his books and engage in business, which I have no doubt he might, from his knowledge of English, have done so as to make money fast. But this he resisted, as also he has been enabled to do with all the allurements that spread themselves out before a young man in his somewhat isolated position. Not being a mere schoolboy, and having no companion in his studies, and moreover enjoying (as it was proper that he should) a greater degree of liberty than most of those about him, it redounds—to speak after the manner of men—very much to his credit that he has not once given occasion for anything like serious reproof on account of conduct unbecoming his standing as a candidate for orders. On the contrary, he has conciliated the good will, and gained the respect of, I think I may say, all the teachers and servants connected with our establishments; and this, considering how eagerly they who believe not, "watch for the halting" of new converts, is no small proof of his having "a good report of them which are without." One thing more I must add, as of my own knowledge. I find in my old Journal for 1848, the following brief notes:

Sunday, Dec. 10th.—Chi was directed to visit the school, and catechize. This was the then recently-established day-school outside the Great South Gate.

Again,

31st—“Visited the South Gate school. Boys much improved since Chi’s going to catechize them." And so I think the day-school, now under his own entire charge, would furnish evidence of his "aptness to teach."

Mrs. Bridgman (whose school of about twenty little girls Chi has taught on Sunday mornings, now for some months past) says that he is quite successful both in securing the children's attention and that of the mothers, who sometimes come in. To which Dr. Bridgman adds, that Chi has "uniformly conducted himself with great propriety, and has taught as if he himself understood what he was endeavoring to impart to others." The interest of this occasion—the examination and recommending for Deacons’ orders of the first native Chinese Candidate, who is at once Protestant and Episcopal—will excuse the length of my remarks. The Ordination is appointed to take place in Christ Church, Sunday week.

**ILLNESS—RELIGIOUS SERVICES—NEED OF HELP.**

Sunday, July 31st.—Communion at the School Chapel. The Bishop being very unwell indeed, I took
the Prayers and Sermon: it was quite as much as he could do to perform the Communion Service. In the afternoon, at the Church, I myself felt quite unequal to giving the people a discourse of ordinary length. I read, however, in the vestry with two learners, and conversed with two others who came for that purpose. After our usual evening service at home, there was no lecture. Neither the Bishop nor myself were in a condition to undertake it. Surely the time is come for help to reach us from some quarter. We would fain hope it is nigh, even at our doors. Let the words with which our brother abruptly closes his journal, be written in our memories and our hearts: "Surely the time is come for help to reach us from some quarter. We would fain hope it is nigh, even at our doors."  

1851, August.  
Mrs Phoebe Boone to sister, Hetty.  

My bright and merry and beautiful little Elliott has been called away to join the other happy spirits around the throne of god, cut down oh so suddenly. We could hardly realize he was sick before he was gone. He was nineteen months and twenty-three days old. From his birth he had developed rapidly in all physical qualities. I never saw a happier, prettier specimen of rosy childhood. He never had any sickness worth mentioning and so never was fretful. I have been able to say and to feel throughout this tril, "Thy will be done." Before my darling babe had breathed his last, grace was given to me to feel that God’s decision would be my choice.

People at a distance in Christian lands where the blessings of Christianity and civilization are enjoyed are apt to think that there must be so many trials incident to life in a heathen land and consequent upon it, that missionaries must of necessity feel more weaned from earth than other Christians and that they must certainly realize, if any do, the fact that they are pilgrims and strangers there. This is not the experience of those who are living in China. We are beset with the same temptations, exposed to more evil influences and have the same sinful natures than those we have left behind are subject to. We need the lessons to be learned from affliction quite as much as those do who seem to have more of earth born pleasures and cares to bind their hearts to the passing world than we have. I feel that is the case with me. I often feel I am too much like Martha, careful and troubled about household matters when it would be more profitable to be sitting like Mary at my Saviour’s feet. May God grant this trial He has lately sent upon me may prove a blessing to my soul, and while I mourn for my precious boy, oh pray that I may seek more earnestly than I have ever done the things which are at God’s right hand.

Willie has an excellent understanding and a simple faith. He came in one day when I was feeling very much distressed and without asking any questions came up to me and said, “Mamma, you ought not to cry so much. I don’t cry—and ‘tisn’t that I did not love Ellie. I loved him very much, and I think about him a great deal, but God took him and he has gone to such a nice place that I don’t cry about it, and you ought not to cry either.”

Tomorrow will be the seventh anniversary of my marriage and leaving home. Since the 6th anniversary I have had two dear little infants [she had recently lost a stillborn] committed to their graves. They lie side by side in a strange land far from the dwelling place of their forefathers. But God has promised to gather his own out of every land.

1851, August 15.  
Mrs. Eliza Gillett Bridgman.  

My dear Mrs. Whittelsey,

In order to keep before my own mind a deep interest for this people, and to awaken corresponding sympathies in my native land, I make short monthly memorandums of my observations among the Chinese. They are indeed a singular people, with manners and customs peculiar to themselves; and it would seem that, in domestic life, every practice was the opposite of our own; but in the kindly feelings of our nature, those whom I have seen brought under the influence of Christian cultivation, are as susceptible as those of any nation on earth. At first they are exceedingly suspicious of you,—they do not, they cannot understand your motives in your efforts to do them good; and it is not until by making one's actions consistent with our words, and by close observation on their part, that you enjoy their confidence.

Chânhái, [Shanghai] Aug. 15th, 1851.:  

Since I last wrote I have been quite indisposed. During my husband's absence in committee my nurses were Chinese girls, one eleven, the other thirteen years of age. No mother who had bestowed the greatest care and cultivation upon her daughters, could have had more affectionate attention than I had from these late heathen girls,—they were indeed unto me as daughters,—every want was anticipated, and every thing that young, affectionate hearts could suggest, was done to alleviate my pain. One has been four years, the other a year and a-half, under instruction. Christianity softens, subdues, and renders docile the human mind, before the dark folds of heathenism have deepened and thickened with increasing years.

One of these pupils, after reading in the New Testament the narrative of Christ's sufferings, one day asks—"Why did Jesus come and suffer and be crucified?" I then explained to her as well as I could in her own tongue. She always seems thoughtful when she reads the Scriptures. Will some maternal association remember in prayer these Chinese girls?

During the current month a vile placard has been published against foreigners, and some of the pupils have been railed at by their acquaintances for being under our instruction. One, on returning from a visit to her friends, told me the bitter and wicked things that were said and written; I asked her if she had found them true? she said "No." I asked her if foreigners, such as she had seen, spoke true or false? She said "always true." Did they wish to kill and destroy the Chinese as the placard stated? She replied, "No; but they helped the poor Chinese when their own people would not." The mothers were somewhat alarmed lest we were all to be destroyed. We told them there was nothing to fear, and their confidence remained unshaken.

The school has enjoyed a recess of a week from study, but they do not go to their own homes, except to return the same day. Our house is just like a bee-hive, with their activity at their several employments; and usually some deprivation is a sufficient punishment for a dereliction from any duty.

Who will pray for these daughters? Who will sympathize with the low-estate of the female sex in China? I appeal to the happy mothers and daughters of America, our[Pg 20] dear native land. Though severed from thee voluntarily, willingly, cheerfully, yet do we love thee still; thy Sabbaths hallowed by the voice of prayer and praise; thy Christian ordinances blessed with the Spirit's power. Oh, when will China, the home of our adoption, be thus enlightened, and her idol temples turned into sanctuaries for the living God?

**1851, AUGUST-SEPTEMBER, Shanghai.**

**Rev. Edward W. Syle.**

Syle, now carrying almost all the communication responsibilities of the mission, continued in what the editors of *Spirit of Missions* called “labours abundant.”

WE have the pleasure of laying before our readers, interesting intelligence just received from the China Mission. The journal of the Rev. Mr. Syle reaches down to the 31st of August, and his letter was written as late as the 9th of September, At this time Bishop Boone was suffering much from his former complaints, aggravated by the anxiety of mind and fatigue of body incident to labors to which he felt compelled, for want of help in his arduous work. The Rev. Mr. Syle has had repeated attacks of chills and fever, yet continues in labors abundant. From a communication written by Bishop Boone, under date of August 6th, it appears that Mrs. Boone and Miss Jones had greatly improved in health, in consequence of their late trip to Ningpo. Miss Tenney and Miss Fay had recovered from their attack of fever. But all the members of the Mission are overtaken for want of additional help. This arrival brings the intelligence of the death of the infant son of Bishop Boone.

**DEDICATION OF CHI, THE CANDIDATE FOR THE DIACONATE.**

To relieve the sadness caused by tidings of feeble health and providential afflictions, we have the pleasing information, that the Chinese candidate for the Ministry, the faithful Chi, has been admitted to the holy office of a Deacon in the Church of God. Henceforth, he is to be a preacher of the Gospel to his own benighted countrymen. Our Missionaries, who have labored and toiled patiently, are now permitted to see the first fruits, in a Native Christian Ministry. A long probation, first as a Christian,

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and then as a candidate for holy orders, evinced the steadfastness of his faith, and his ability and aptness for the work of an Ambassador for Christ. And now, that he has been solemnly set apart to this holy office in the midst of his idolatrous countrymen, surrounded by dangers, and exposed to temptations and influences so unlike those which attend the Gospel Ministry in a Christian land, let him not be forgotten in the sympathies and prayers of the Church. He will need them.—Earnest, faithful, continued prayer and intercession should be made to God for him, that he may hold the beginning of his confidence steadfast unto the end. What, if he should fall? What if, like some on whom even Apostolic hands were laid, he should "make shipwreck of his faith?" God forbid. We have strong confidence that he has been raised up to be a burning and shining light to those who sit in darkness around him. His careful training, his long probation, his tried fidelity, and his uniform Christian character, are pledges, that with God's blessing, he will be a useful and faithful Minister of Christ. But we confess to a feeling of deep anxiety, in view of the perils to which he will be exposed.

If the great spiritual adversary of Christ and His Church is ever active, seeking whom he may devour: if, where success would inflict the deepest wound on Christ's body, there his efforts are the more earnestly directed; we may be sure, that this first Ambassador for Christ, gathered from among the idolaters of China, will be a prominent mark for the adversary. Buffetings, and temptations, and sore trials, await him in the conflict on which he has now entered. God alone can make him stand. And for this, we would that all Christians among us should entreat God in his behalf. It is a mysterious doctrine, but a plain fact, in the economy of Divine Grace, that the prayers of Christians in behalf of others, prevail with God for the bestowal of blessings which, without these prayers, might be withheld.

Do we at all times realize this great truth in its application to our Missionaries and their converts? We have wealth enough in the Church, and organizations and appliances in abundance; but, have we prayer enough? Do we realize that our Missionaries, in their weakness, and dangers, and trials, will thus be comforted, and strengthened, and prospered in a measure far beyond that which might attend them without this sanctified agency? As Christians, however, we cannot doubt that it is so ordered of God. Even the inspired Apostles of Christ, faithful praying men as they were, felt their dependence on this agency, and earnestly sought it. The first Apostolic Missionary to the Gentiles entreated the members of Christ's Church, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." And if Paul thus felt, and thus entreated, how much greater the need of this agency in behalf of our Missionaries and their converts, whose lot is cast in the very midst of Satan's empire!

While, therefore, we thank God and take courage in view of this evidence of His blessing on our work, in calling and setting apart to the Christian Ministry in China, one who, a few years since, was himself an idolater; let us remember also our bounden duty to seek for him those gifts and graces of God's Holy Spirit, which will enable him to purchase to himself a good degree and great boldness in the faith. And not only so, but as we look over the immense field spread before us in the one empire of China, the scores of millions of immortal beings there, shrouded in the densest moral darkness, with no knowledge of God and of the one Mediator Christ,—and, as we contemplate the feeble band striving to reap in such a field so white for the harvest; let us remember who it was that said to his Disciples, and through them to us, "Pray ye the Lord of the Harvest, that He would send forth laborers into His harvest."

**ANOTHER NATIVE CANDIDATE FOR THE MINISTRY.**

Our readers are familiar with the name of Soolong, who, though advanced in years, has been for some time engaged as a faithful catechist. Notwithstanding his age, he is desirous of admission to holy orders, and has been received as a candidate for the Diaconate.

**THE BUILDING OF THE FEMALE SCHOOL.**

The friends of the Mission will be glad to learn, that the building for the girls' school has been commenced. Its plan contemplates a division into two parts; the main building in front, and a smaller addition in the rear. The latter will contain the school-rooms, and a number of dormitories. It is this which has been already placed under contract, and into which Miss Jones will remove with her pupils as soon as it shall be habitable. She has now but seven girls under her charge, but several more are waiting to be received; and as soon as the whole building is finished, the number can be greatly increased. The information already sent to Bishop Boone, of the contributions for this purpose, will doubtless encourage him to proceed at once with the main building. The whole amount received for this object is four thousand two hundred dollars, of which one half has been contributed by the
Diocese of Virginia in response to a resolution passed at the last annual convention of that Diocese. It is supposed that no farther contributions will be needed for this purpose.

In this connection we would request special attention to the following extract from the last Annual Report of the Foreign Committee: "In some instances, the Committee find it necessary to appeal to the liberality of the Church, for contributions to special objects in the several Missions, which are not included in the current expenditure of the year. Such has been the case with respect to the Church in the colony at Cape Palmas; the Church at Cavalla, and the proposed Female School Building at Shangbae. It is important, however, that contributions for specific objects should not diminish the receipts for the general purposes of the Missions. The stated expenses remain the same as if these specific objects had not been met; while in the instance of some individual, and some parochial contributions, it has happened that donations to specific objects have been regarded as meeting all the claims of the Foreign field for the whole year. It is evident, that instead of being benefited by such contributions to the extent desired, the Committee, if this system be generally adopted, must suffer serious embarrassment. They take not for these specific objects from the general fund, because the whole is needed for general purposes; but if the donors withhold from the general purposes of the Missions, what is thus contributed by them to specific objects, it amounts to the same in the end. The Committee, therefore, wish it distinctly understood, that when they present to the liberality of the Church the claims of some specific objects, they are asking aid over and above the stated contributions for the purposes of the Foreign field.

PROSPECTS OF THE MISSION.

It is impossible to read the communications of our Missionaries, written at different periods, without being deeply impressed with the sad reflection, that much, very much more might have been accomplished in this most important mission, had the Church responded to the calls so affectingly and repeatedly made from China, for a large increase to the strength of the mission. One married, and one unmarried mission-ary, together with a lay teacher, are now on their way, and by the blessing of Divine Providence, may soon arrive to cheer the hearts of our fainting brethren. But these should be the forerunners of others soon to follow. Now is our great need of men and means for this glorious work!

Advices have been received from Shanghai to 13th September. Miss Tenney, who sailed from the United States in March last, in the ship Tartar, arrived safely at Shanghai, on the 2d August. She was very hospitably entertained by the Bishop of Victoria, during a stay of three weeks at Hong Kong, and having found an excellent opportunity of proceeding up the coast by a British steamer, she was most cordially welcomed by Bishop Boone and the Missionaries. The summer had been very warm, and the Missionary Bishop severely indisposed. The need of assistance in the duties of the Mission is most keenly felt, and unless soon afforded, the health of the Bishop will, in all probability, fail a sacrifice.

FEMALE SCHOOL AT SHANGHAI. — In our last we mentioned that the Foreign Committee had resolved to found a female school at Shanghai, without delay. Several liberal contributions to the Building Fund have been received, and others have been promised. We beg to say to all interested in this most important movement, that an early payment of subscriptions will enable the Bishop to proceed without interruption in the work. The Committee will remit, as fast as funds shall come in. 170

1851, SEPTEMBER 1, Shanghai,

Rev. Edward W. Syle.


The number for January brought down the journal of the Rev. E. W. Syle to the last day of August, (there stated by mistake, 31st July.) Another overland mail brings the continuation of this communication. It will be found to contain many statements of interest connected with the mission, and which show how steadily onward is the course of the labourers there engaged.

HOW UNPROMISING STUDENTS ARE DISPOSED OF.

Monday, Sept. 1st. — A happy settlement of a perplexing case was made this morning. Two of the boys, who were amongst our first scholars, had given such unmistakable evidence of being designed to make their living rather by their hands than their head, that they had been placed out in good

170 Spirit of Missions, Vol 16 No 1, January 1851, p. 54.
situations—one in the family of the [British] chaplain, Mr. Hobson, and the other under Mr. Lockhart at his hospital. But neither so did they succeed well; after a few months trial, they came back on Miss Jones's hands, just as any other thriftless lads might find their way back to their mother's side. The building for the girls' school having been just commenced, the two proteges were handed over impromptu to the builder—one to be made a carpenter of, and the other a bricklayer. Thus they will be kept under their former teacher's eye, and at the same time be furnished with suitable employment. One other such boy has been apprenticed to a tailor, and these three, I think, are all that will need to be so disposed of. Considering how difficult it was to get scholars at all, on the bishop's terms, at first, it is not surprising that such cases have occurred. That we are not likely to have many such in future, is probable from the very different circumstances in which we now are, compared with six years ago. A boy is not now received as a scholar until he has spent some time as a probationer; by which means it is made easier to ascertain who has, and who has not, a capacity for "book-learning."

MEETINGS WITH BRETHREN.

Wednesday, 3d.—This afternoon Mrs. Syle accompanied me to the Church, where we enjoyed a very pleasant meeting with our Chinese brethren and sisters in the faith. The simplicity and animation with which some of them enter into the subjects brought before their minds by the Scriptures read, is truly refreshing; and the very strange, heathenish answers which are given sometimes by the children of the day-schools, excite a very great, though painful, interest in the work of unteaching them the errors they have already learned, and training them up in the ways of truth and holiness.

TRANSLATION OF "PRAYER BOOK."

Thursday, 4th.—Spent good part of the day with the Bishop, engaged in translating the Ordination Service. Thus is the important work of translating the Prayer Book going on, quietly and naturally, each part being rendered into the local dialect as our wants call for it. In this manner, I think, the very best version will be obtained, and all in due time; first, in the dialects, then in the middle style, and then, perhaps, (if the want of it shall become felt,) in the high, concentrated, so-called classical style. But oh! what wisdom will be needed to enable those who are called to this work, to perform it at once with fidelity and acceptance! Whoever supposes that a Missionary to the Chinese can dispense with those literary and theological attainments which make a minister at home respected and influential, is not well acquainted with the character of the field to be cultivated here.

COMMERCIAL GROWTH OF SHANGHAI.

[Expansion of ‘American’ Settlement]

Friday, 5th.—As an indication of the growing importance of this place, it may be worth while to mention here that a lot of ground on the river bank to the eastward of our houses, was purchased today by a young American, who intends to construct a dry-dock for the repair of shipping. The number of vessels in port this year is said to be as many again as there were last season.

THE ORDINATION.

[Wong Kong Chai—Huang Cuangei]

Sunday, 7th.—There was great fear this morning, lest the Bishop should be under the necessity of deferring the ordination, on account of the recurrence of one of the severest of his attacks. The crisis seems to have taken place two or three days since, and now he was suffering a more than usual degree of distress. He determined to proceed, however, keeping himself as quiet as the circumstances would permit.

At about half-past nine, all things were ready in the Church, the Communion Table "having a fair white linen cloth upon it" for the first time, the Bishop's chair placed "near to the holy table," and a moderate, but very orderly congregation sitting in their places, "keeping silence" in God's "holy temple." There were the baptized, and near to them the learners, occupying their accustomed seats: the fifty youths and children of our High School immediately in front of the reading desk; the thirty children of our two little day-schools on the sides. Above, in the gallery, the ladies of the mission and the female scholars, were seated in the midst of a considerable number of Chinese women. In the vestry, the Bishop, Mr. McClatchie [Anglican Church Missionary Society], myself, and the candidate, were

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173 The placing of “fair white linen cloth” on an Anglican altar or “Holy Table” is a traditional indication to the congregation of the impending celebration of the Eucharist or Holy Communion.
engaged in prayer for an especial blessing upon the work in which we were about to engage.

After the morning prayers had been read by myself, the ordination sermon was preached by Mr. McClatchie. I then presented the candidate, and the Bishop, in the midst (I know) of great bodily suffering, but I am sure also with great rejoicing of heart, ordained his first deacon, who afterwards assisted in distributing the elements. Shortly before the afternoon service, two others of our brethren of the English Church came in: Mr. Hobson, the British chaplain, and Mr. Cobbold from Ningpo. They joined us in the vestry, and united with us in our renewed supplications to the throne of grace. Beyond question our prayers were heard. In the afternoon, a large and very attentive congregation assembled, and the newly-ordained deacon preached to them, with a freedom and earnestness which made us feel that "the Lord was with him," and that our gracious Master had had mercy upon us also, in thus raising up a fellow-helper in the ministry to carry on the great and promising work which had been begun in this place. I cannot attempt to give expression to all the thoughts and feelings which were excited on the occasion of this first ordination. All those whose hearts sympathize with us, will not fail to make it the subject of abundant thanks-giving, for the blessing is a great and signal one, that in the space of less than seven years after the commencement of this mission, as at present organized, the Bishop should be privileged to admit to holy orders one from among the people of the land of Sinim; this surely is cause enough to make us thank God, and take courage.

**LETTERS HOME—DUTIES ASSIGNED THE NEW DEACON—SCHOOL ANNALS—COMMITTEE OF DELEGATES.**

Tuesday, 9th.—The Bishop's health not permitting him to write, the duty of making the usual monthly communication to the local secretary devolved on me. A welcome office, considering the intelligence I had to send, but a very sad one in view of the cause which prevented its being discharged by the Bishop's own hand. This attack has been one of uncommonly severe distress.

Wednesday, 10th.—In anticipation of my going to Ningpo, I gave the young deacon, Wong, a list of all the learners, thirteen in number, who are now reckoned as candidates for baptism, entrusting him with the care of them till my return.

Thursday, 11th.—During my frequent hours of lassitude, I have been doing something towards an introduction to the projected "Annals" of our school operations; but finding other duties in the way of writing press rather heavily upon me, I have handed over this to another member of the mission, (more immediately connected with the schools than myself,) who has kindly consented to bring the scattered materials into form. I feel confident that, in years to come, these simple records will be of great interest and profit to those whose happy privilege it shall be to preside over the future College and Theological Seminary of Shanghai.

Friday, 12th.—The committee of delegates for revising the Old Testament, having invited their constituents at the several ports, to unite with them in the observance of a day for fasting and prayer in connection with their work, the Shanghai local committee met to-day for the purpose of making arrangements for observing Thursday next, the 18th, in conjunction with the delegates themselves.

This local committee now consists of all the Protestant Missionaries in Shanghai, with the exception of the agents of the London Missionary Society—these last mentioned having formally withdrawn, and published the following resolution, among others:

"That we shall not consider ourselves as represented in any committee of delegates, for the work of translating the Old Testament into Chinese, who have been, or may be, appointed by the agents of any other society."

Dated 19th Feb. 1851.

Sunday, 14th.—Went through the morning duties at the Church, with great effort. As our young deacon, Wong, was preaching for the Bishop, at the school-chapel, and was about to preach for me in the afternoon, at the Church, I went to Mrs. Bridgman's school, and took his accustomed duties there, very much to my own refreshment; for a better ordered, and better instructed set of little girls, I have seldom addressed.

Monday, 15th.—Having occasion to pass through our old quarters, at Wong-ka-Modur, I stepped into the house which the Bishop had formerly occupied; and oh, how was it changed! Where the study had been, a cook-house; close by the open court, where we had passed many pleasant hours, and held many prayer meetings, they were preparing opium, to be smoked by tea and silk merchants who come down from the interior, and some of whom were now occupying rooms where, but a few years before,
Christian worship had been held, and the Sacraments administered.

This sight revived in my heart those feelings of regret and distress with which I had taken leave of our former preaching-place in this neighbourhood; and when I recall our dear brother Spalding's attachment to this locality, and his strong persuasion of its present and prospective importance, I long inexpressibly for the time when our brother Nelson shall have his tongue unloosed, and we be strengthened to reoccupy a position, so painfully relinquished for a season. Some old letters of Spalding's, which he wrote when his sickness first troubled him, have lately come into our hands; and it is impossible to read without emotion, the expression of his enjoyment and hopes in connection with the work which he was carrying on here.

MEETING OF THE COMMITTEE ON THE TRANSLATION OF THE SCRIPTURES.

Thursday, 18th.—The meeting this morning (held at Mr. Culbertson's house) proved very interesting and profitable. Our Bishop had been requested to conduct the religious exercises, which he did. Mr. Wight delivered a discourse suitable to the occasion. Dr. Bridgman and Mr. Shuck made some appropriate remarks, and the Bishop added a concluding address.

It was a season of unfeigned union both of heart and mind, as regards the great common work of translating the holy Scriptures with fidelity and clearness. The blessings which, I trust, were sought earnestly, will doubtless be bestowed abundantly.

LEARNING THE LANGUAGE.

In the afternoon, Miss Fay had the satisfaction of finishing her self-imposed task of reading through, with me, St. Mark's Gospel, in the local dialect. Another fact this, illustrating the facilities now at command for acquiring this dreaded language. Miss F. has been here hardly six months, and has, for the greater part of that time, been engaged in her school-room the whole of every morning; part of her afternoons also being spent in acquiring Chinese vocabulary for the next day's lessons. The same was the case with Miss Tenney, and with the same satisfactory result. Surely this is encouraging.

PROPOSED ABSENCE FROM THE STATION.

Friday 19th.—My departure for Ningpo is delayed day after day, in consequence of the schooner in which I wish to take passage, being under repair. I might go by the Chapoo route, which, though not strictly allowable according to the treaty, has been allowed to foreigners so quietly, and for so long a time, that it is considered safe and proper to travel it. My object, however, being re-invigoration of health, I prefer waiting for an opportunity of going by sea, if one offers in reasonable time; and I feel in no great hurry, for the weather has become cooler, and, as a consequence, my health better; moreover, the building that is going on requires much overlooking; and besides all this, I am anxious to receive my letters by the mail, which is now expected daily. Indeed, though I have long wished to visit our neighboring port, I would gladly stay where I am, at present, if it were not considered best for me to go.

SUNDAY SERVICES.

Sunday, 21st.—Attended to the morning services myself, and without exhaustion, but with comfort, rather. Long and exceedingly interesting conversation with a young man who came in afterwards, and sat with Soolong and myself for an hour and a half. Wong Way-le (i. e. the Deacon) preached for me in the afternoon, and I conducted, though with much effort, the usual evening service.

I feel that this is very poor journalizing, and might better be called the diary of an invalid than the journal of a missionary. It has, however, the merit of being the simple and unstudied account of how things happen, and how I feel about them.

REVISION—SCHOOL EXAMINATION.

Monday, 22d.—Spent the morning in the committee room of the delegates for revising the Old Testament—the portion before them being Exod. xx. I trust the version they are preparing will be one which will bear the closest scrutiny as to its fidelity to the original; and, as to style, I know the aim of the delegates is to make it intelligible to the largest classes of Chinese readers, i. e., those who are but moderately educated. This is a work to be borne on the hearts, and made mention of in the prayers, of all who pray, "Thy kingdom come."

Tuesday, 23d.—As yesterday—Ten commandments revised.

Friday, 26th—Examination of the school in English studies. A marked improvement over preceding
ones; evidencing the advantages of regular instruction, instead of the scholars being passed from the hands of one teacher to another; also, giving very gratifying proof of the efficiency of the method pursued by the present instructors.

Saturday, 27th—By the schooner "Lydia," bound to San Francisco, dispatched some letters to the United States. On a former occasion this route has been more speedy than the overland, via England.

**AN INTERESTING DAY.**

Sunday, 28th.—A day of great interest both to ourselves and our friends of the Church Missionary Society. The Bishop being still very unwell, he devolved on me the services at the school chapel. It was communion day, being the first Sunday in the Chinese month, and the season was (according to my own feelings, at least) one of more than usual solemnity. Indeed, the Bishop thinks that an especial seriousness is observable in the minds of those who attend here. At one o'clock, almost all our mission and baptized members attended the baptism of one of Mr. McClatchie's blind class. This is the first he has admitted, though several are anxious applicants. I was one of the witnesses; Sooolong and his wife the others. Our young deacon, Wong, preached on the occasion; thus realizing the happy union of feeling and uniformity of procedure which exists between our mission and that of the English Church, a matter over which I greatly rejoice. At three in the afternoon, I baptized at Christ Church an aged woman; and Mr. McClatchie preached to a very attentive congregation.

At the beginning of October 1851 Syle was finally able to take a break, although without his wife, whose health prevented her taking the journey with Syle and his son to Ningpo. He provided a detailed account of the journey and described the situation of the various Protestant missions and missionaries.

**1851, SEPTEMBER, Shanghai.**

**Mrs. Eliza Jane Gillett Bridgman.**

The first Sabbath in September, 1851, was a highly privileged day. In the midst of this pagan city a Temple for native worshippers was dedicated to the service of Jehovah, in strange, but delightful contrast to the many idol temples, by which this holy sanctuary is surrounded.

A number of missionaries of different denominations were seen that morning wending their way thither. What do they here on this Sabbath more than usual? In imagination follow us to these courts. Though Jehovah is not acknowledged, nor known as the nation's God, for they worship "idols many, and gods many," yet here is a congregation of native worshippers assembled. Females in China sit in the gallery, and men below, because it is in accordance with ancient usage, for the sexes to sit apart.

In the chancel is the Missionary Bishop, and two presbyters. Immediately in front of the pulpit may be seen a school of boys, who, with cheerful countenances, and cleanly apparel seem prepared reverently to unite in the services; on the left is a class of blind men, whose serious deportment indicates, that if all be dark to the natural vision, the gospel has illumined their souls, with the light of heavenly truth.

On the right, seated in a chair, is a young man, a native convert, about to be admitted to the gospel-ministry, by prayer and the "laying on of hands." And who is this individual? A Chinese christian brother; a valued helper in time of need. For eighteen months, has he come Sabbath after Sabbath, to examine these pupils, and speak to the women that resorted to the school-room to hear the gospel.

The first interview with this Chinese brother was on a Sabbath in our own native land, in the Sunday-school. Subsequently he was a fellow passenger to China. He was faithfully instructed by those under whose immediate supervision he was placed. Many pleasant little seasons did we pass upon the deck of the ship, speaking of the truths of the Bible; he trying to learn a little chant in the language of the Prodigal Son— "I will arise and go to my Father."

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After the services of the ordination, all the members of the mission, eleven native converts, and some from other missions, partook of the Lord's Supper. Jehovah was present with us, and the prayer ascended, that this Christian brother might prove himself worthy to be a minister at Christ's altar.

To witness such a scene, to see the transforming power of divine truth upon the pagan mind, to unite with them in celebrating the dying love of Jesus, to give the hand of Christian fellowship, and welcome a Chinese brother to the gospel ministry; to bear a part in such an enterprise, is worth crossing oceans, encountering storms, yea, even traversing deserts. It is indeed a great privilege, to aid in fulfilling Christ's great commission, "Go ye into all the world, and preach the gospel to every creature." 176

1851, SEPTEMBER 7, Shanghai/New York.
Foreign Committee Annual Report.

Much has occurred since the last meeting of the Board to encourage our hopes in the progress of this Mission.

The four missionaries who sailed from Boston last year were enabled, soon after their arrival, to enter on active duty, and to furnish important relief to their over-tasked brethren.

The interesting event of the ordination of Chi-Wong [Huang Guangci], the first Chinese Deacon, took place in Christ Church, Shanghai, on the 7th of September, A.D. 1851.

The preliminary canonical examination was duly held and proved entirely satisfactory. It is thus described by the Rev. Mr. Syle:

Chi's examination for deacon's orders (in accordance with Canon I. of 1850) took place this morning, and occupied the Bishop, Mr. McClatchie, and myself, about three hours. He was questioned quite fully on the books of Scripture, and on the thirty-nine articles, and answered so satisfactorily as to enable Mr. McClatchie and myself to sign his testimonials with much confidence and pleasure. He also read two sermons, written out in the dialect of his region, which is to him, being a Fokien man by birth, about the same as it would be for an Italian to compose in French.

Chi's whole course of candidateship has been a trying one. I know that for some time after his arrival here, he was much importuned by his friends and acquaintances to throw aside his books and engage in business, which I have no doubt he might, from his knowledge of English, have done so as to make money fast. But this he resisted, as also he has been enabled to do with all the allurements that spread themselves out before a young man in his somewhat isolated position. Not being a mere schoolboy, and having no companion in his studies, and moreover, enjoying (as it is proper he should) a greater degree of liberty than most of those about him, it redounds—to speak after the manner of men—very much to his credit that he has not once given occasion for anything like serious reproof on account of conduct unbecoming his standing as a candidate for orders. On the contrary, he has conciliated the good-will and gained the respect of, I think I may say, all the teachers and servants connected with our establishments; and this, considering how eagerly they who believe not, 'watch for the halting' 177 of new converts, is no small proof of his having 'a good report of them which are without.'

One thing more I must add, as of my own knowledge. I find in my old journal for 1848, the following brief notes:

"Sunday, Dec. 10th.—Chi was directed to visit the school, and catechise." This was the then recently-established day-school outside the Great South Gate. Again,

31st.—Visited the South Gate School. Boys much improved since Chi's going to catechise them.' And so I think the day-school, now under his own entire charge, would furnish evidence of his 'aptness to teach.'

Mrs. Bridgman (whose school of about twenty little girls Chi has taught on Sunday mornings, now for some months past) says that he is quite successful both in securing the children's attention and that of the mothers, who sometimes come in. To which Dr. Bridgman adds, that Chi has 'uniformly

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176 Bridgman, Eliza J. Gillett, Daughters of China; Or, Sketches of Domestic Life in the The Celestial Empire, (New York, Robert Carter & Brothers, 1853), pp 201–204.
conducted himself with great propriety, and has taught as if he himself understood what he was endeavoring to impart to others.

The ordination of Chi-Wong to the Diaconate took place the Sunday following in Christ Church, Shanghai. The details are thus given by the Rev. Mr. Syle:” [See entry under 1851, September 9].

Subsequent communications from the Mission unite in testimony to the fidelity of Chi, and his usefulness in teaching, catechising, preaching, and in the performance of the various duties of the Diaconate.

**CANDIDATES FOR HOLY ORDERS.**

There are now three candidates for Holy Orders in the Mission, viz.: Mr. John T. Points, of Virginia; and Soodong and Chu-Kiung, both native Chinese,

The Committee have learned with much gratification the determination of Mr. Points to prepare for Holy Orders. They would express the hope that other pious and well educated young men in the Church, whose hearts are moved to labor for the salvation of the Heathen, may be induced to imitate his example, and pursue the theological studies in immediate contact with the scenes of missionary life. On this subject the Rev. Mr. Syle remarks:

It is the most natural thing in the world that a young Christian man, who sees what a field spreads out before us, should feel his heart moved to desire the ministry of the gospel among the Heathen. Oh, that a score of those well-educated young men at home, who betake themselves to the counting-house or the bar, could get one realising view of a nation without the gospel! Then I feel confident there would be no more conferences with parents and friends over the choice of a profession, or favourable openings for business. Their names would soon be made known to Standing Committees; then they would be printed on the cover of the Spirit of Missions; and then they would be transferred into Grebo, or Chinese, or Japanese, to be remembered by future generations of these people as belonging to men whose feet were beautiful upon the mountains, for that they brought a great light to the people that walked in darkness.

I could wish that Mr. Points had two or three fellow candidates here, from the United States I mean. The advantages of pursuing the study of Chinese while college habits are fresh upon one, and in the steady deliberate manner which might be pursued during a three years' candidature, are very many. In view of the immense difficulty (now fully proved, one would think) of finding men whose theological education is completed, ready to come out to this field, is not a trial of this other method of supplying our wants one well worth making?

The name of Soodong, the elder Chinese candidate for the Diaconate, is familiar to the readers of the Spirit of Missions. The affecting manner in which he modestly intimated his desire to become a Deacon in the Church of God, is thus described by the Rev. Mr. Syle:—

Sunday, 18th.—Mr. Keith accompanied me to the Church this morning. The old man, Soodong, came in to pay his respects, and I had the pleasure of interpreting between him and our newly-arrived brother. In giving some account of Mr. Keith's history, I was led to speak of his father, and of the theological seminary at Alexandria, of the studies he had gone through before taking deacon's orders, and of the way in which Christian boys are trained by their parents and in schools. "Ah," sighed the old man, "happy are they who have known the gospel in their childhood!" Mr. Keith replied: "Happy also are they who receive it without delay when once it is brought to their knowledge!" Soodong's heart seemed to be moved, and he found courage to tell me that he had often thought about himself applying to be made a deacon, but that he supposed his age (now about fifty) would be an insuperable obstacle. So far from that, I told him it was rather a reason for making his application as promptly as possible, and recommended him to see the Bishop immediately on the subject. He left the vestry room with a bright countenance.

The Bishop received Soodong's application favorably, and appointed the Gospel of St. Matthew (both in the Revised Version and in the Local Dialect) and the catechism on the Creed as the subjects of his first examination. The Kev. Mr. Syle adds:

Twice since his conversion has this old man been brought back, as it were, from the brink of the grave—once when sick of a fever and again when the ferry-boat he was in upset in the river. I trust he
has been thus spared to do an important (though it may be unobtrusive) work in laying the foundations of the Church in this place. In a great building, the first-laid stones are buried altogether—seldom thought of and never gazed upon; even the second and third courses lie so near the ground that the falling rain splashes and discolors them; yet are not these less important (but more so, rather,) than the moldings and pinnacles which catch most prominently an observer's eye? Oh, let prayer be made, that the first foundations of our work here may be laid truly and solidly, and with no admixture of wood, hay or stubble."

In reference to the candidateship of Chu-Kiung, Mr. Syle remarks:

I accomplished (Feb. 21st) the rendering into Chinese of the certificate of those to be recommended as candidates for orders required by Canon I. of 1850.

Procured the signatures of four of the male communicants (all Chinese) and laid them before Mr. Nelson, to enable him, according to the requisitions of the Canons, to join with me in recommending Chu Kiung as a candidate.

I would fain hope that, in future years, I may always have equal satisfaction in signing such testimonials as I had on this occasion. I feel deeply that the Lord has dealt very graciously with us in this matter.

**FEMALE SCHOOL.**

The building for the female school is now finished so far as to accommodate the pupils under the instruction of Miss Jones. The original plan contemplates a division into two parts: the main building in front and an addition in the rear, the latter to contain the schoolrooms and dormitories. The whole amount contributed for this purpose is $4,793.37, of which $2,653.86 have been contributed by the Diocese of Virginia.

In the absence of the Annual Report of this Mission, which hitherto has been punctually rendered by Bishop Boone, it is due to him to state that the Report of last year was forwarded by him in the spring as usual, but was returned by direction of the Committee with the request that it should embrace a longer period to accord with the new arrangement, by which the annual session of the Board is held in October. It has not yet been received.

The Committee cannot withhold the expression of their gratitude to God that, notwithstanding the serious and alarming illness to which the Bishop has been so repeatedly subjected, he has been enabled, amid all his infirmities, to render most efficient service, not only in the supervision, but also in the practical conduct of the Mission.

The Committee have cheerfully assented to his return to the United States for a season, with the view of recruiting his exhausted energies, and can only regret that he should have deemed it necessary to await their action before taking a step which, in the opinion of his physicians and missionary brethren, is imperatively necessary to prolong his valuable life.

**CONCLUSION.**

In reviewing the operations of our Missions in Heathen lands, the Committee are strengthened in their confidence both in the practicability of the work, and in the wise, faithful, and efficient manner in which it is conducted. God in His providence has opened for us an effectual door of entrance among a multitude of Heathens; and it remains for us, in dependence on His guidance and blessing, to enter in and gather the glorious harvest which He has placed before us.

By order and in behalf of the Foreign Committee,
NEW-YORK, Sept. 15th, 1852. 178

JAMES W. COOKE,
Secretary and General Agent.

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1851, SEPTEMBER 9, Shanghai.

Rev. Edward W. Syle.

The following extracts are from a communication of the Rev. Mr. Syle, written under date of Sept. 9th, 1851:

**THE BISHOP'S HEALTH.**

You will be sorry to learn that our dear Bishop's severe indisposition is once more the reason why you see my handwriting instead of his. He had intended to write himself, and give you the intelligence of Chi's ordination; but on my going round to his study this morning, I found him suffering a great deal, and at his request took down a few notes of what he wished to have communicated to you by this month's mail.

You will be anxious to know the nature of this recent attack from which the Bishop has suffered so much. I ought, perhaps, rather to say the circumstances which occasioned it, for the nature of his disease appears to baffle the investigation of the medical men. The experience, now, of several seasons, has shown that he suffers most severely at the times when the monsoons change. The variations of temperature are then very great, and often very sudden; and the Bishop's sufferings seem to be, generally speaking, in proportion to the unsettled state of the weather. Yet not always: for some weeks past he has felt the exertion of the Sunday services at the school chapel to be almost more than he could sustain; the exhaustion following the delivery of a discourse, neither long nor exciting, being such as to alarm those who watched its effect upon him.

Notwithstanding these distressing symptoms, he resolved to proceed with the ordination, which had already been so long delayed, and about which so much, that is interesting (to us, at least) had clustered. Of the examination I have spoken in my journal; of the ordination itself, the following brief account must suffice for the present.

**ORDINATION OF CHI.**

On Sunday morning, 7th September, as soon after nine o'clock, (which is the regular time for morning service,) as the members of the mission and the children of the schools could reach the church without hurry and confusion, we all assembled; the congregation of occasional bearers not being so large as it would have been an hour or two later, but this made it easier to maintain quietness and good order, and prevented any irrepressible interruption to the solemnity of the occasion.

The Rev. Kong Wong-chai (Rev. Huang Guangei).
The Bishop occupied his chair in the chancel, where, also, Mr. McClatchie (who was to preach the ordination sermon) took his seat; the candidate, “decently habited” in a surplice, occupying one of the benches outside. I proceeded to the desk, and commenced Morning Prayer; some who were present during service in the Church for the first time, remarked that it sent a thrill through the heart to hear the responses rising full and clear from the lips of this "people of a strange speech and of an hard language." The sermon was from that most appropriate text, 1 Tim., iii. 8-10, and was listened to with good attention.

Then came the moment when, for the first time in China, since the distinctions between Romish and Protestant, between Episcopal and non-Episcopal, have been known among the Churches, a candidate was presented to be admitted to the fellowship of a ministry which is both Protestant and Episcopal. What I felt in thus presenting him, and what the Bishop felt when he saw standing before him the first Chinese convert he had baptized, the well-esteemned inmate of his family, the painfully-instructed pupil of the last four years, the first-fruits of a native ministry—a messenger of salvation, who should be able to declare in his own tongue to his man people the wonderful works of God—all this, who would attempt to describe?

The ordination proceeded, and was accomplished without any interruption; though more than one of us were kept in constant anxiety lest the fulness of heart which he must have felt, and the sickness under which we knew he was labouring, should prove too much for the Bishop to bear up under. The passage, 2 Cor., iv., 7-12, especially the last verse, could hardly find a more complete exemplification than was to be seen that morning, and, especially, at that moment when the pain-worn Bishop's hands were laid upon the head of the young man "of the land of Sinim," and there was given to him "authority to execute the office of a Deacon in the Church of God."

The Communion had never been administered in the Church before; and this was a worthy occasion for its first celebration. The people who were present looked on with wondering interest as they saw the rail filled once and again with devout recipients, and beheld one of their own nation ministering the cup to the professing followers of a crucified Redeemer. Oh let there be many prayers ascending up continually from the hearts of those who yearn over the souls of the Chinese, that this may be but as the "little cloud no bigger than a man's hand," to be followed by an abundant rain of blessings!

During the interval between the services, the quiet retirement of the vestry-room, and the comfort of a refreshing breeze which mercifully tempered the heat of the weather, proved very grateful and enabled the Bishop to wait till afternoon without much distress. At three o'clock, we were cheered by seeing our brethren of the Church Missionary Society coming in and had the comfort of joining with them and the young Deacon in prayer for a blessing on all the services of the day. In addition to Mr. McClatchie and Mr. Hobson, Mr. Cobbold from Ningpo, was present.

Of the afternoon service, which was conducted altogether by the newly-ordained young minister, I have not left time or space to write. The congregation was large and very attentive, and the interest of the occasion quite equal to that of the morning services.  

ANOTHER ACCOUNT OF CHAI’S ORDINATION WAS GIVEN BY CAROLINE TENNEY, OF THE EPISCOPAL MISSION.

I must tell you what a joyful day we had yesterday. Twas the ordination of a deacon—the first Episcopal ordination (Protestant) that has ever taken place in China. … We all left Shanghai early in the morning, accompanied by our fifty boys and eight girls. The first part of our way was in boats, and we passed through hundreds of junks, each containing many souls. … Arrived at the landing, we foreigners took the sedans which met us there, while the boys found their way on foot through the city to the church…There are now so many churches in the city (four in a population of two hundred and fifty thousand), that many can know when it is our worship day; and we heard them call to each other, "Le pa meek"—that is, ceremony day…Arrived at the church, we find groups of Chinese men and women. We ladies ascend to the galleries—for us the most convenient and quiet place. The church is very neat, and not expensive (considering the rate of things in China), the chancel pretty and neat, and the pulpit in front elevated, and of a goblet

179 Spirit of Missions, Vol 17 No 1, January 1852, pp 29-33.
Soon the Bishop, in his robes, entered, with two presbyters in their surplices; and near by sat Chai, the candidate for deaconship, in his surplice. To see a Chinese in a surplice, once a heathen, now a Christian, and his excellent character well known to us all—it was indeed a happy sight! In front of the pulpit sat our scholars, and those of some other schools ... On either side, the various Chinese, and here and there a foreigner. How strange the services and the quiet must have been to a Chinese! for, though we imagine the Chinese reverential, they know little what reverence of the heart means; and it is the most difficult undertaking, at first, to make them understand they must be quiet. Those we meet are from the lowest class, and may be more boisterous than others.

The ordination of Huang Guangei to the diaconate was a high-water mark of the mission and was to be followed by the deaconing of Soolong [Yang Soo Dong]. The key difference was that Huang became a presbyter but Soolong remained a permanent deacon.

Syle’s next report, probably received at the same time as Bishop Boone’s report above, covered the month of October 1851 and commented that, for the first time, the translating of the Episcopal Book of Common Prayer now required attention to the Ordination Service.

1851, OCTOBER 1, Shanghai
Rev. Edward W. Syle.

JOURNAL OF THE REV. E. W. SYLE.

THE last overland mail has brought an interesting communication from one of our missionaries in China, which is subjoined. It is entirely devoted to the details of a visit to the city of Ningpo, and will be found well worthy of the attention of all who would know more of this singular people, and of the efforts which Christian men are making for their salvation.

A VOYAGE OFF THE COAST BETWEEN SHANGHAI AND NINGPO.
1st October, 1851.—Late in the after-noon of the day before yesterday I bade farewell, for a few weeks, to family, Bishop, and fellow-labourers, for the purpose of trying to recruit my wasted strength by change of scene and cessation from accustomed labours.

The kindness of one of the mercantile gentlemen of our acquaintance furnished me with the opportunity of running down Lookong in a large sea-boat belonging to his firm. Our friend, Mr. Culbertson, (of the Presbyterian Mission at Ningpo,) is a fellow-voyager, and I have brought my little boy, Henry, with me, for the same reasons that make me come myself.

We anchored the first night just outside the mouth of the river Woe-sung yesterday evening, about half-past 9, we made Gutzlaff’s island—a land-mark so valuable to vessels about to enter the Yang-tsz-Reang, that the “chief mate,” who was in command of our boat declared it “was put there on purpose.” Mr. Culbertson replied, that "he had no doubt it was;" and I took occasion from this and from the novelty of the scene to my little boy, to teach him both to repeat and to chant the words—

"The sea is His, and He made it:
And His hands prepared the dry land."

Henry seemed to understand both the lesson and its application. He undertook, (after his own fashion,) to write a note to his mamma, the purport of which was, that "she musn’t cry like Hannah; but make him a little coat like Samuel's." I was brought in as Elkanah, in some way or other; but the chronology and arrangement of the epistle were not very lucid; nevertheless, the child's heart was in it, and his earnestness in this and in our frequent readings together, and in the innumerable questions he
asked when we got among the islands, was no little enlivenment of the hours which physical weakness and the discomfort of tossing about and constantly tacking against a contrary wind, made to puss painfully. If it be true, as Topper writes, that “A babe in a house is a well-spring of pleasure,” it is not less true that a child on board ship effectually counteracts the monotony that makes one mopish.

After having suffered a good deal of discomfort from the heat and glare, we arrived about four in the afternoon at a sheltered bay on Silver Island, which lies about twenty miles off from the river that leads up to Ningpo. In this bay, and close to the village of Lookong, are two receiving ships engaged in the opium trade; they lie at anchor here in perfect security, and supply the Chinese, who come off in their own boats and make purchases: this is the way all along the coast in which “the drug,” as it is called, finds it way into China, and it is only one of the many anomalies connected with this traffic that the persons in charge of these receiving ships and of the clipper-built brigs and schooners which bring them their supplies from India, are often found to be men of good intelligence and gentlemanly manners—in some cases having their families on board ship with them. When, as in our own case, persons going up and down the coast are brought in contact with these gentlemen, they may confidently reckon upon receiving every civility the circumstances call for, and tendered in the most obliging manner.

After staying in this place a few hours, waiting for the turn of tide, we had a rapid run over by moonlight to Chin hai, at the mouth of the Ningpo river. Here being obliged to change our boat, we were forced to anchor for the night.

2d.—The operation of hiring a boat, in this part of the world, and getting it started, is a very provoking one to those who are accustomed to the facilities for travelling the western world. My “companion du voyage” having urgent business at Ningpo, hired a sedan and got to the end of his journey in a couple of hours. I, being for once in my life not pressed for time, took the more leisurely way by boat. There was little in the aspect of the country to strike one as strange. After leaving the hills at the entrance of the river, the banks became quite level, an extensive plain stretches some thirty miles into the interior—the width being from fifteen to twenty—and the hills are found again on every side.

I was puzzled at first to know that could be the meaning of there being a number of ruinous-looking mud houses all along the river bank; but I was told they were for ice to be used by fishermen during the summer. When emptied of their contents, the roofing is taken off these houses, and they are left all the autumn very forlorn-looking objects, till the time comes for re-filling and re-roofing them. These, and the little boats sculling about among the larger junks, selling fresh water, were the only things that seemed strange to me. The land was evidently less fertile than at Shanghai; but the general appearance of the buildings was quite superior.

NINGPO—APPROACH—MISSION SCHOOL—MISS ALDERSEY—CHURCH MISSIONARY SOCIETY—DWELLING-HOUSES—CHURCH BUILDING.

On approaching Ningpo, I perceived that the river up which we had been sailing was formed by the junction of two less considerable streams, at the confluence of which stands the city—one which impressed me as being quite a superior kind of place to Shanghai, as far as what is called "an air of respectability" is concerned; though it was evidently as inferior in the amount of business going on: indeed, I find it hard to account for the existence of so large a city where the amount of trade (as indicated by the number of junkers) is so small, and the surrounding plain so limited in extent, as to forbid the supposition of its having grown up as a market town for country produce. Early in the afternoon I reached the house of my friend, the Rev. Mr. Way [US Presbyterian], and in the evening I had the enjoyment of attending a prayer-meeting held in the neat little chapel belonging to the Mission of the Presbyterian Board. It was a very delightful termination to a tedious passage of three days over a distance of only about 120 miles. But that is not considered bad travelling here; and to have been preserved entirely from sudden sickness, and all molestation at a time when pirates are said to be abroad, and cholera known to be prevalent, is cause for great thankfulness to our Heavenly Father.

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184 North China Herald, 25 January 1851, p. 102 has an extensive description of Silver Island [Kintang].
3d.—The Mission School being attached to Mr. Way’s premises, I attended the early morning prayers, which are conducted by Mr. Quarterman, and was struck with the read replies of the boys, who were questioned on their Scripture lessons. The elder boys study with the help of written questions, which are translated for them out of (I believe) the Question Books of the American Sunday School Union. This method certainly seems to answer well here.

Among the many Missionary friends whose acquaintance I made to-day, it is not at all invidious to particularize Miss Aldersey, an English lady, who has devoted herself to the cause of female education in China with a simplicity and energy which is truly admirable. She has recently rented quite an extensive house in the very heart of the city, and has now about forty scholars under her charge; and if some of our friends at home could see how happy she is in the midst of this large family, they would understand that Missionary labours here are not all made up of privations.

Our brethren of the Church Missionary Society, Rev. Messrs. Russell and Gough, I had known before; Mr. Cobbold is at present absent on a visit to England. I found it pleasant to renew my acquaintance with one lady, Mrs. Samuel Martin, who had made a short stay at our Bishop's, in Shanghai, and who has a right to some prominence in my regard from the fact of her being the daughter of one of our own Church's presbyters—Dr. Wylie, of Indiana. A link even so remote as this is not unfelt in China.

The Missionaries here have followed the same plan as those at Shanghai, as to dwelling-places. Each family bus its own house, but the houses are all near together, so as to render it easy to maintain frequent intercourse, especially in times of sickness. Here, too, (as is the case with our own Mission premises at Shanghai,) the bank of the river on the other side from the city has been chosen as the best situation for families to occupy. Both the male and female schools are thus placed; though the large Church and the smaller preaching places are all in the city or the populous suburbs.

The "large Church" just mentioned, was finished only a short time since: Mr. Way took me over to see it this afternoon. Being avowedly partial to the Gothic style, I could not profess to admire it much as a Church building; though its appearance from the street, having a very handsome, well-proportioned portico, (Doric,) is quite good. But I do not care to go into architectural details: the point of view in which it most concerns me is, as bearing on the questions, is it well to build a large Church for preaching in? And, is it best to employ the Chinese or a foreign style of building? Both these are practical questions, and well worth considering. As to the last mentioned, I may as well note here that it is believed the building of this Grecian Church, with a large and pretty lofty bell-tower, has been made the occasion of degrading the Mandarin, whose residence is close by, and who ought (they say) to have prevented its erection. If you ask why? some will say, because it interferes with the "good luck" of the neighbourhood; others will answer, because it overlooks the open courts of the Mandarin's office, where they transact their business. Both these are, most likely, pretexts used by the personal enemies of this Mandarin for the purpose of getting him disgraced; though some, who are watching "the signs of the times," regard this incident as symptomatic of the anti-foreign policy attributed to the new emperor, which (as they think) is beginning to show itself in a variety of ways at each of the Five Ports.

THE CITY SCHOOLS—PLANS OF USEFULNESS.

4th.—Spent a good part of the morning in viewing the walls, and gates, and streets, and buildings of this large, quiet, well-looking city. The walls are about six miles in circuit, and their appearance is quite imposing. The lofty gateways betoken the rank of the city; and the streets—broader and cleaner than any at Shanghai—may be passed through without annoyance from crowds of noisy coolies. Altogether, one feels that, he is in a superior place, and the people seem to have more leisure than those we are accustomed to meet; though, by the same token, they appear to be less in earnest, and have an easy, sans souci air, which shows them to be more ready for a pleasantry, or a show-off of formal politeness, than for a serious conversation. This was my impression. Nevertheless, it struck me that, as a Missionary field, there were many things about this place to make it one of great importance.

186 A note, unsourced, states that it was the practice of all the Protestant missionaries to dine, once a week, with Miss Aldersey. Her wards, Burella and Maria Dyer, married Bishop John Burden and the Rev. James Hudson Taylor, respectively. Miss Aldersey deeply disapproved of Taylor and forbade a wedding until Maria attained 21 years of age, i.e., legally adult. Online 1 January 2013 at — www.biblesnet.com
After dinner, I called on an excellent and earnest-minded brother. Mr. Russell, and went with him to his day-school, which is held in a convenient upper room attached to his small chapel. All the appointments of the school were very good, and the appearance of the boys (about twenty in number) bright and orderly. Here I saw the first practical application of a method of writing with the Roman characters the dialects of China, about which there is a good deal of discussion going on [Romanization]. Fire or six of the Missionaries here have constructed what might be called the initial and final method of writing the Chinese sounds, using the Roman letters instead of the Chinese characters. I cannot attempt to explain it now, though it may be worthwhile, perhaps, to do so in a separate paper. It must suffice to say, that this method affords great facilities to those who acquire it, for learning such books as may be prepared for them, without being dependent on the living teacher for the sound of every word, as is the case with the Chinese character even when adapted to the dialects.

Leaving the merits of the discussion, I cannot but regard its occurrence as a token for good, inasmuch as it shows that many (I may say, most) of the newly-arrived Missionaries are resolved, first, to make themselves masters of the language in which the people converse; this once accomplished, it is evident that whoever of them may afterwards resolve to go on and become book-scholars, will be able to make much better and surer progress than if they should devote their first years to becoming acquainted with books rather than with living people.

I returned and took tea with Mr. Russell, and his associate, Mr. Gough [Church Missionary Society]. They are both unmarried, and live within the city walls. It is their custom to hold every evening a kind of Bible class meeting of their servants and school teachers, and any others who choose to attend. Three have been baptized in connection with this Mission; and they have some few cases of inquirers. I should anticipate the best results from the methods of proceeding which characterize the labours of these our brethren, whom I have been led to esteem very highly in love, both for their own and their works' sake. Going out of the city after nightfall, I found the found locked, and the key-hole pasted (over with a label from the mandarin's office, cash is required for opening the gate: in Shanghai, foreigners are exempt from this demand.

**RELIGIOUS SERVICES AT NINGPO; PRINTING ESTABLISHMENT.**

Sunday, 5th.—At the early English Service, which is held in the Mission Chapel of our Presbyterian friends, one of the elder school-girls was baptized by Mr. Way, who is their pastor. This is, I believe, the first-fruit of their female school efforts. As such, I am sure it must have affected the hearts of Mr. and Mrs. Rankin, under whose charge this school is at present. In Mrs. R, I was gratified to recognize one of the teachers of a coloured school, with which I had been connected when at the Theological Seminary, Alexandria. In the forenoon, I was present at the preaching in the large Church before mentioned. That nonchalance of the Ningpo people, to which I have referred, showed itself very distressingly on this occasion. A more restless, inattentive collection of people I have seldom seen; one which it must have been quite impossible for the speaker to address with any satisfaction: number about a hundred and fifty.

At noon, I united with our Brethren, Russell and Gough, in partaking of the Holy Communion. In the afternoon, accompanied by Mr. Russell to his Chapel, where he had quite a good congregation, considering the small size of the building, though the people showed the same restless inattention I had noticed in the morning. This would trouble me exceedingly if I were stationed here, and I can hardly account for the difference in this respect between the congregations here and those at Shanghai. It is plain that we have some influences in our favour, to compensate for the drawbacks which accompany the presence of such a heterogeneous collection of persons from all quarters, as crowd the streets of our busier port.

Monday, 6th.—Visited the handsome printing establishment of the Presbyterian Mission. It is here that Chinese printing is done in the neatest manner, by means of the divisible types cast in Paris. To describe this fully, would lead me into a subject which has given rise to no little discussion; namely,—whether the method of Chinese wooden-blockprinting, executed by native workmen, is preferable to that of using moveable metallic types; and if the latter is preferred, whether it is best to use the

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187 An excellent short video, explaining the process of Chinese woodblock printing, is online 1 July 2012 at — http://www.youtube.com/watch?v=y5TtUeCHoXg The book shown is the Bible in Chinese, translated by Robert Morrison, and printed in Malacca. Probably cut by Leang A Fa
entire character, such as is cast in London, (now, also at Hong Kong, and, I believe, in Berlin likewise,) or the French divisible types, in which the component parts of characters are employed. The books issued from the press here, in which this method is used, are very neat in appearance, and quite reasonable in cost. In the afternoon, the usual Missionary Prayer Meeting was held, it being the first Monday in the month, according to our reckoning. By invitation, I delivered an address to those present. All the Missionaries are in the habit of attending.

Map of Kulangsu Island, Ningpo, Showing Missionary Establishments.
Further Examination of Ningpo.

Tuesday. 7th.—Under the guidance of my friend, Mr. Quarterman [US Presbyterian] 188, went into the city again, to learn what I could about the place and people. Visited the Native Foundling Hospital, which was in a very dirty and dilapidated condition. 189 Number of children said to be one hundred and fifteen. Nurses upwards of sixty! Then, to a very pretty specimen of the artificial rock and garden work, of which the Chinese are so fond. Report says, that in the upper apartment of the central building there is a library containing some wonderful books, to which it is very difficult to gain access. Dr. Bowring 190 succeeded, however, on his recent visit, but I do not know the result.

The next place we saw was the Mohammedan Mosque, where the Mufti (a Chinaman) said some things which surprised me. When I asked him how it was possible for Mohammedans to hold office, seeing it was required of all Mandarins to worship Kwan Te; he replied, that they did not worship. To be sure, they knelt, which was only a civil ceremony; but when they bowed, they took pains to throw their head on one side, as if in derision! He said, also, (if I understood him aright,) that they did not practice circumcision. At the top of the chief flight of steps, in the place of greatest prominence, was set up the Imperial Tablet, with the usual inscription; he denied that any reverence was paid to it, and said that it was used partly as a screen, and partly for the purpose of discountenancing any rumours of their being disloyal, which their enemies might spread abroad. He showed me his MS. Koran, which he could read by rote, but not explain. Two or three hundred adherents were, he said, connected with that Mosque.

The seven-storied Pagoda was our next object of interest. I observed that it was, like all I have seen, out of the perpendicular, though but slightly so. Not very long ago, all the verandah work, which encircled it to the very top, was burnt away, thus greatly impairing the beauty of its appearance, though it is still an imposing structure. We went to the top, and were rewarded for the trouble of getting up, by the magnificent and unobstructed view which its height afforded us. The large clean-looking city with its unbroken wall; the eastern branch of the river, crossed by a well-constructed bridge of boats, which connects the city proper with a large and busy suburb; the northern branch stretching up to the foot of the hill country, while the windings of the larger stream, formed by the two tributaries, led the eye off towards the sea, where the many islands of the Chusan Archipelago spread out from the shore in greater numbers than I had previously any idea of. Here again, I felt us I had done nearly six years before, when looking down from the Pagoda at Chingpoo—

"Every prospect pleases, And only man is vile."

But here there was something to look at which was calculated to cheer the Christian heart: one Church building, prominent before the eye, and I knew there were several other smaller ones, where the message of salvation was delivered—across the river, northward from the city, seven or eight missionary dwellings, and another, (Mr. Cobbold's) going up within the walls. From among the multitudes that dwell in the two or three myriads of houses lying outspread below and around me, a few, though but a few—some eight or ten—had been baptized in the name of Jesus. The beginning has been made; the work has commenced; and doubtless it shall be carried on to a very great and glorious completion!

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189 Mission literature contains innumerable references to Christian orphanages. The implication could be taken that China did not provide for orphan and abandoned children. The reality was that there were officially sponsored homes but these were considered ineffective by contemporary opinion. Children were often neglected, and were sold off for marriage or worse. Lockhart, William, The Medical Missionary in China: A Narrative of Twenty Years' Experience, (London, Hurst and Blackkett, 1861), Ch II.

190 Sir John Bowring, 1792-1872. Online, 1 January 2013 at — http://www.historyhome.co.uk/people/bowring.htm
Having descended from the Pagoda, and got into the streets again, we passed by the extensive premises where the Romanists have established themselves. I did not think that the fact of being a stranger, on a visit of observation, was enough to justify me in sending in my card; the conviction is growing on me, that the less the Chinese are led to look upon us and the Romanists as connected in any way, the better for our reputation as lovers of peace and truth. If what I have heard of their proceedings here be at all correct, they have been most unscrupulous as to the means they employ for gaining possession of such lands and buildings as they claim under the agreement made with the French ambassador, Lagrene. The last visit I made was to a native free-school in the neighbourhood of Mr. Quarterman's preaching place, (where also I went,) not connected with the Missionaries, but a Chinese foundation, similar to some in Shanghai. The old teacher was remarkably wanting in civility, which may perhaps be attributed to the fact, that the Literary Examiner of the Province, on a recent visit, took occasion to reprove the supineness of the Ningpo scholars and gentry, saying that it was not creditable to them, that they should allow the children of the poor to be educated in the schools of foreigners. Whereupon, it is said, they bestirred themselves a little, and are giving more attention to their neglected free-schools; at the same time feeling, I imagine, that they owed small thanks to the officious foreigners, who have furnished the Examiner with a text for his unwelcome homily. This, I have little doubt, was the feeling which made the old pedagogue so gruff, that I could get out of him no more information than that there were four such schools as his in the city—north, south, east and west.

MORE OF MISSIONARY AFFAIRS AT NINGPO.

Wednesday, 8th.—Was very much interested to-day in looking over the minutes of a "Missionary Association," as the society is called which has been established here, for the purpose of discussing and conferring together over topics of common interest in the Missionary work. Happily for our brethren here, they are all (seventeen in number) agreed as to the necessity of translating Theos and Elohim by Shin; so that they are able to unite together with some good degree of cordiality for any object which they deem promotive of the common work. This association meets once in two months, and proceeds to consider some question previously proposed; a list of the subjects they have already discussed, with a few words of explanation on each, would furnish a tolerably complete history of the peculiar difficulties to be encountered in the propagation of the Gospel in this Empire. This society has now been in operation between two and three years, without any breach of good feeling, though some of the members are Presbyterians, some Baptists, and some Episcopalians; besides, that some are English, and some Americans. In the evening I went with Mr. Russell to another day-school attached to the other chapel belonging to the Christian [Church] Missionary Society. Here I was again much interested in the appearance of the boys, and the satisfactory manner in which they went through the very thorough catechizing they received. These two schools appear (and very justly, I think) to furnish good ground of encouragement to the brethren who labour in them; though they are beginning to feel the want of a boarding school, something like ours, which I suppose they will establish before very long. Every Mission in this country, without such a school, works at a great disadvantage.

Thursday, 9th.—Having passed the night at Mr. Russell's [Anglican], he and I rose early, and sallied forth to witness the mid-monthly worshipping performed by the Mandarins. I was curious to know if the ceremonies were the same as those observed at Shanghai, and if the Lecture to the people was read. I found it was not, though the other observances were very similar to those of Shanghai.

In the forenoon I had the opportunity of attending an examination of Mr. Way's school. Here English is taught only to a few boys, (and that rather as an experiment,) so that I was not able to do full justice to what was going on, because of the difference of dialects. I was able, however, to understand the greater part of what I heard, and found no difficulty in perceiving that remarkable pains had been taken, (and very successfully,) to ground the scholars very thoroughly in Scriptural knowledge. Of their attainments in Chinese I could form no opinion, though I observed they were required to explain whatever they read—a method which, if it were generally adopted, would revolutionize the whole system of education in China. And oh, that such a revolution might take place. Then might we hope to see the Chinese mind rise from the dead-level of a self-satisfied mediocrity. The advocates of an alphabetic mode of writing Chinese think that its use would be a great step towards getting rid of the evil of mere learning by rote; and if so, who would not wish success to the experiment?

Friday, 10th.—Taking advantage of Miss Aldersay's [Aldersey] kind invitation, I went to see her school this morning; and found about half of the girls learning some hymns which have been written and printed in the before-mentioned alphabetic dialect style; the other half were at work. As I had no intention of acting as an examiner, but only as an observer; and, as Chinese girls are very bashful, and averse to anything like "exhibition," I did not gather much as to their attainments. But one thing I did become certified of, from my own observation: namely, that here, in the centre of a large city, which suffered very severely during the war, was an English lady living securely in a large establishment of her own, with about forty girls under her charge, "spending and being spent" literally, both as to wealth and health; cheerful and active as the day is long; (nay, more than that, for she rises long before daylight";} looking for and desiring nothing better than thus to live, and so to die.\(^\text{192}\) If this is not heroic, let our own beloved Church furnish us with a few specimens of what is!

During a walk, which I afterwards took with Mr. Russell, to the small lakes which lie inside the city, he stood on one of the bridges and gathered round him a very attentive congregation, to whom he preached and gave tracts. Such a thing could hardly have been done in Shanghai, without gathering a mob; but here the excitement of the scene appeared to be just enough to fix the people's attention. I saw one well-dressed man pull away his little boy very angrily, as if he was being contaminated by the preacher's words; the child went away quite reluctantly. May be he will not forget the few words of truth and kindness he heard on that crowded bridge.

\(^{192}\) CMS Missisionary Register 1855, p 85."There are 50 girls in her establishment, of whom 7 have entered during the year. Nine are now consistent Christians and these, with the Chrisitan embroiderer and the two young ladies who assist Miss Aldersey, go forth two by two, each day in the week, to six different houses in the city, teaching the first principles of the Gospel to a few women who assemble to hear them."
Returning homeward, I passed by one of the Chapels of the American Baptists, where I heard their Chinese "Assistant" discoursing in a very pleasing manner to his countrymen. I learned from Mr. Goddard, as we walked on together, that this old man gave them much satisfaction by his steady walk and conversation. He is the first—indeed the only native preacher here.

11th.—Health and spirits both at too low an ebb to allow of my undertaking anything to-day. I have been resolutely endeavouring to forget my ailments, and to enjoy the relaxation which this visit has afforded; and I have reason to be thankful for the fact of not experiencing any return of ague, though I have suffered no little discomfort. I had hoped to find some one here who would have been ready to accompany me to the islands outside, for the benefit of the sea air; but no one was sufficiently disengaged. It is the custom of all of them, I believe, to leave the city during the extremest heat, for a few weeks, having found by experience that this is the best way of husbanding their strength; and in having so near to them and so accessible, the beautiful islands of the Chusan group, they possess a great advantage over their friends, whose "lines have fallen to them" in the almost interminable alluvial plains which surround Shanghai. I trust, however, that before many years pass away, someplace will be found for a sanitarium, which will be accessible to us also.

**COMPARATIVE VIEW OF RELIGIOUS SERVICES AT SHANGHAI AND NINGPO.**

12th, Sunday.—Took, breakfast with my Church Missionary brethren, and united with them in the religious service which they hold for their own benefit before going forth to their Sunday labours. Accompanied Mr. Gough to his school and chapel: after catechizing the boys very thoroughly, he took them into the chapel, and proceeded with the regular prayers and reading of Scripture, which mark the morning of the Holy Day. Then the chapel doors were open, and the people came in to listen to the sermon. Our custom at Shanghai differs from this in that, we admit the people to the whole of the regular service, and we suffer no interruption from doing so.

In the afternoon I attended the preaching at the large Presbyterian Church, where there was a good number of hearers, though still exhibiting the same heedless unconcern which I observed last Sunday. Mr. Gough’s hearers were the same, so that I feel sure it results from the character of the people, and not from any peculiarity in those who address them. It is very notable.

At the same time it struck me, that the proportion of persons, well-dressed and of intelligent appearance, is much larger than we are accustomed to see. Perhaps these two things put together may explain the phenomenon. The educated Chinaman, (of which Ningpo, being a Foo city, has a larger proportion than Shanghai,) is a good deal of a Pyrrhonist, and has not much idea that we can know anything about the invisible world that deserves to be believed in; hence he treats all religious subjects with an incredulous contempt which he takes little pains to disguise. Whatever this explanation may be worth, the want of reverence exhibited by those who listen to the preaching of the Gospel, is very much like what we must suppose to have been that of the Greeks, who thought it "foolishness," and inquired, "What will this babbler say?"

Nevertheless, we will confidently hope that not only some "Dionysius," and "Damaris," but many "others with them," will "cleave unto" the strange teachers, and "believe unto salvation."

**MAILS IN CHINA — CHINESE WAREHOUSES.**

13th.—Two weeks since I left home, and not a line has yet reached me in answer to the letters which I sent back by a special messenger the day after my arrival here. This is a specimen of the facilities for communicating between these neighbouring posts. There is a Chinese post which goes and returns in about a fortnight, (distance 120 miles;) but they sometimes make a difficulty about taking foreigners’ letters, besides asking exorbitant postage, about five times what the native merchants give. So I

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193 This image is also identified as being associated with the American Board of Commissioners of Foreign Missions.


195 The termination FOO, more commonly Fu in the 19th century English usage, is a termination used to describe a city that is a Chinese administrative centre. It usually comprises several administrative districts or hien (hsien).

196 Acts of the Apostles, Ch. 17 v. 18.
thought to secure both speed and certainty by sending a man on purpose — I giving him three dollars, and he engaging to be back in ten days; but it has turned out after the usual fashion of this tardy and unreliable generation. One who lives in China must makeup his mind to the constant recurrence of this kind of trial to his patience. A Chinaman seldom counts time as a valuable element in his estimate of services rendered.

In the afternoon I visited some of those large and handsome establishment* where may be seen the beautiful inlaid furniture for the manufacture of which this city is famous. A great deal goes to other parts of the empire, and this, no doubt, helps to enrich the place; but that is not enough to account for the disparity between the size and wealth of the city and the paucity of its apparent resources. I have been told, however, that the grandeur is that of by-gone days; that some two or three hundred years ago it was a place of much greater commercial importance than at present; and that the greater part of the resident families are either in decayed circumstances, or are supported by the profits of trade carried on elsewhere. This seems a reasonable account of the matter; for I know, from common report, that a great number of the moneyed men, bankers, silversmiths, &c., whom we have at Shanghai, are natives of Ningpo, and have branch establishments in both places.

Further Visits to Sights of Note.

14th.—In the course of my perambulations to-day, I saw the Temple where Lowrie [US Presbyterian] (as also some other Missionaries) had temporarily occupied a set of apartments on his first arrival. The house he afterwards dwelt in was pointed out to me, and many another sad memento of his brief but useful sojourn here. His loss is very, very deeply felt.

In this Temple there is a remarkable collection of sixty images, each one standing for a certain year in the Chinese cycle. They say, that at the new year the old image is put back upon the ledge from which he had been taken, and the new one taken down and carried with great ceremony by the city authorities to a prominent place in the central building, where he is installed, and receives the adoration of these strangely-besotted idolaters.

Again: I saw passing along the streets a religious procession of Taouist priests—the chief of them seated in a large chair and carried on the shoulders of four men. I was told they were going to the City Defender's Temple, there to perform some incantations for mitigating the scourge of the cholera, which now prevails to a somewhat alarming extent.

I passed over the Bridge of Boats to the River-East suburb, which I found to be full of activity, and the scene of a thriving business. I should anticipate more immediate and tangible results from Missionary labours expended here than from efforts made in the more dignified but less energetic city. This is one of those general impressions, the reasons of which it is not always easy to express; yet my anticipation is very confident one.

15th.—Immediately after breakfast, set off, accompanied by my kind host, Mr. Way, to visit the nearest of those Buddhist monasteries which are to be found in the most beautiful passes of the surrounding hills. They have taken possession of the "groves and high places" for their temples and pagodas; so that there is hardly any spot of especial beauty to be seen but what is desecrated by their idolatries. How long, O Lord, how long!

The scenery was truly charming. Hedge-rows, such as I had not seen for many a long year; the tea plant growing abundantl; clear water from the rock trickling down the hill side; wide-spreading groves of bamboo, and a winding shady road — all these made me to forget for a little while everything else than that "the earth is the Lord's and the fullness thereof." But I was soon recalled to the dreadful reality of the land's being defiled with abominations of the Evil one. We came in sight of a large temple very substantially and handsomely built, and as we passed through the outer court we saw two men kneeling down, while an ill-looking Bonze allowed them to look at some sacred relic which he held in his hands. We did not wait, but went on through the establishment, which included rooms for the resident monks, refectory, kitchen, &c.; and a set of apartments (now empty) intended for the accommodation of visitors, who come in great numbers at certain seasons, for pleasure or for worship — the latter being the pretext.

Without much appetite, for what we saw was a grief of heart to us, we took our luncheon in a beautiful grove of bamboos that clothed the side of the hill behind the monastery. Then we clambered up till we reached the summit, on which stood a Pagoda. Not without some difficulty did we get up to the top,
for the stairway was narrow, and in some parts encumbered with rubbish. But the view from the highest story well repaid us for our trouble, though our enjoyment in looking at each separate valley was marred by finding everywhere some trace or other of the existence of idol worship. Reassuring ourselves, however, with the knowledge that "the Lord reigneth." And that we were certainly doing His work, in labouring to reclaim this land from the usurped dominion of Satan, we descended and passed through the temple again. Being curious about the relic before mentioned, I asked the Bonze who was in attendance to let us examine it. He agreed, and proceeded to put on the yellow robe in which they officiate; then he went to a washstand that stood by, and washed his hands; then he made several prostrations before he went up on the platform before the shrine. A little cupboard (reminded me of the Romish pyx) was unlocked, and the precious thing taken out. It proved to be a little Pagoda-shaped box, quite cut through with carving, so that the interior was visible. Suspended at the top inside, was a bell-shaped piece of wood, and a little bead was in the place of a clapper. This bead, the wretched old hypocrite assured us, changed its colour according to the good or ill luck of the person who looked upon it! It became yellow, white, red or black, through the influence of a spirit who dwelt in it, and who could discern the character of the beholder.

This relic, the possession of which gives fame to the Temple, the Bonze protested was not made with hands, but sprang from a rock; and nothing that we could say would make him admit that it was anything else than what he at first declared it to be.197

A letter from Bishop Boone, covering events to 4 October 1851, including the deaconing of Wong, was the next report in Spirit of Missions.

1851, OCTOBER 5, Shanghai.

Bishop Boone.

Another mail has arrived, bringing advices from Shanghai to 4th October. The following are extracts from Bishop Boone's letter:

Mr. Syle is away, having gone to Ningpo with his son Henry, hoping to recruit the health of both.

FEMALE SCHOOL BUILDING.

I was very much gratified by the remittance in your letter of June 14-25. I was so much encouraged by this, and by the promise of the collection in Virginia, that I have commenced the front part of our girls' school house. I am induced to set to work in advance of the funds, because winter is at hand, and we shall want all the accommodation we can get when all our friends arrive.

THE ORDINATION.

I have been much comforted in the ordination of Chai. All was ordered for us in much mercy: I had a severe attack two days before the appointed day, but was somewhat recruited when Sunday arrived. The service appeared to impress all present: and in the afternoon I listened with great pleasure to the first sermon from our new deacon, from that noble text, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.' May God, in his infinite mercy, grant him a long and abundantly fruitful ministry

The school is in a good state at present, our only want being to get the girls away from the boys, and then a thoroughly qualified female teacher to aid Miss Jones in the girls' school.

Miss Morse having resigned her station in the China Mission, has returned home in the ship Ariel, which arrived on the 11th January.198

1851, OCTOBER 16, Shanghai.

Rev. Edward W. Syle.

JOURNAL OF THE REV. E. W. SYLE. VISIT TO NINGPO.

FEMALE EDUCATION.

Thursday, October 16th, 1851.— Visited the girl's school of the Presbyterian Mission, at present under

197 Spirit of Missions, Vol 17 o 3, March 1852, pp 81-89.
the charge of Mr. and Mrs. Rankin, and received a similar impression to that which I had at Miss Aldersey's—that the importance of the work of female education in China cannot be estimated by casual observations made in the school-room. Nay, one must even know something more than what appears on the surface of Chinese social life, before the imperative necessity of girls' schools can be appreciated. The inanity of mind—not to mention familiarity with, immodest thoughts and conversations, which is said, (I believe truly,) to be an almost invariable characteristic of the Chinese females, in their intercourse with one another; while it makes their need of Christian education the greater, at the same time makes it a slow process to cultivate them up to any noticeable point of improvement.

**A CHINESE RESTAURANT.**

Early in the afternoon, for the purpose of learning more intimately the habits of the people, I accompanied two of our Missionary brethren to a Chinese eating-house, where we took dinner,—more Sinico. It is not worth while to go into the details of the repast, except, perhaps, to mention one particular—namely, that when anything like an entertainment is given, either at home or at a place of public resort, hot wine holds a prominent place; so much so, as to give a name to the whole affair. An invitation to a wedding, is given by asking friends to come “drink the joyful wine;” to an ordinary feast, “come and drink wine;” &c. To-day, while our company was sitting quietly in an apartment at one corner, I heard at the extreme opposite corner a brawling noise, which induced me to step across and see what was the matter. A young man, inflamed with the fiery liquor he had been sipping, was railing at another man much older than himself. A simple allusion to this fact, (which was all the interference I attempted,) was enough to make the youth desist immediately and apologize—so accessible are they to influence on this point of the respect due to age.

**A VISIT TO A BUDDHIST MONASTERY, AND OTHER PLACES.**

Friday, 17th.—Last evening got into a canal boat, which, by going all night, brought us quite early in the morning to the foot of the hills south of the plain. Our object was to visit a monastery of great fame [Xuedou Temple], both on account of its size and the beauty of the scenery in the midst of which it is situated. It would be easy to fill a volume with an account of what I saw, and of the thoughts to which the sight gave rise. Beautiful avenues of trees; deep, cold, somber ravines; range after range of halls and apartments—all occupied by idols and those who worshiped them; a refectory of enormous size; quite a hamlet, inhabited by the retainers of the establishment; and high above all, in the rocky side of one of the deepest hills, a cell, the occupant of which is reported to have attained to such high degrees of (Buddhist) perfection, that he can, at will, dismiss his spirit from the body and recall it again! In the very living trees there were niches filled with little images,—and on a high-raised platform, in one of the dreariest of the halls, was a seat, where the chief Bonze sits once a year, to administer the ordinance of burning wine-pots on the shaven head of neophytes.

The whole scene is past description; but it leaves an impression of the horribleness of idolatry, which can hardly be effaced. In the afternoon, our party crossed over to another spot at the margin of the plain, from which a short walk brought us in view of several small but beautiful lakes, of which there are said to be great numbers in the hill country round about. Truly, the land is lovely; but the dwellers therein are vile exceedingly.

Saturday, 18th.—Our messenger from Shanghai came back to-day—having been absent fifteen days! Distance between the two cities, 120 miles.

Sunday, 19th.—Visited several of the preaching places to-day, and observed in all of them more seriousness and attention than I had seen heretofore. Mr. Way's congregation of about one hundred in the large building were quite attentive; and it struck me that the reason was, because the preacher spoke to them affectionately. At the chapel of the Baptist Mission, Mr. Goddard was assisted by a middle-aged and very well-looking native assistant. Mr. G. tells me they have much satisfaction in observing his sober walk and conversation. He is the only native preacher in the place at present.

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Personal papers online 1 January 2013 at —
http://www.history.pcus.org/collections/findingaids/fa.cfm?record_id=176
Monday, 20th—Spent the day in visiting a small city, very "lovely in situation," amongst the hills, to the north of the plain. The order and cleanliness of the streets made it a remarkable place; and my companion, Mr. Gough, had the opportunity of preaching to a large concourse of people. I myself am almost tongue-tied here; for though I can make myself understood to some degree, the difference between the dialect here and that of Shanghai, is such as to make it impossible to sustain an intelligible discourse on religion.

It was night when we got back to the city, and as we entered through the western water-gate, I remarked an intolerable stench, and asked the cause. One of the men answered me, that this was the place where they dropped in the bodies of infants, and that when the water was low, the smell became very offensive.

**USE OF ROMAN CHARACTERS FOR CHINESE DIALECT.**

Tuesday, 21st.—Rev. William A. P. Martin [US Presbyterian], one of the Missionaries, who has ardently pursued the plan of teaching the Chinese to write their dialect in Roman Characters, invited me to hear some of them read; and I must say, that the facility they had acquired was very remarkable, quite great enough to justify the enthusiasm of the advocates of this method of endeavouring to benefit the Chinese. It is an interesting experiment they are trying, and one, the result of which I shall watch with much sympathy; for, after all the facilities which the labours of others have furnished in its acquisition, still the Chinese is an intractable language, and the written method cumbersome and wasteful of time.

**TRIP TO LOOKONG.**

Wednesday, 22d.—Hearing of a good opportunity of running down to Lookong in the same boat which had brought us from Shanghai, I persuaded Mr. Way to accompany me, thinking that possibly I might manage to get out as far as the Sacred Island of Pootoo [Buddhist Monastery]. As far as Chin-hai, we had as a compagnon du voyage a Chinese Romanist, who did not become communicative until a short time before his leaving the boat. Then he showed us his Missal, and told us he was a "Sacerdos," pronouncing the word so as to convince me that he had enjoyed foreign training—French probably; perhaps Italian. I took the book, and noticed on a blank leaf in the beginning, a few lines of devout aspiration, beautifully expressed in Latin. Before I had time to question him, and ascertain whether in spite of all the hindrances of the Romish system, this man may not have learned something of the love of God, and the true way of salvation, he was obliged to hurry on shore. None but those who have experienced it can tell the yearning of heart which a Missionary feels over the case of such a man as this—one who knows and seems to love the name of Jesus; but knows Him only as He has been half disclosed by the teachings of the emissaries of Rome. "The Lord knoweth them that are His." Let us not be wanting in prayer for those who know the light only through a discoloured medium.

Thursday, 23d.—Reached Lookong about 10 in the forenoon, but found no likelihood of a good opportunity to Poo-too. Pirates are said to be hovering about these islands, so that to go out alone would be counted foolhardy; and none of my Missionary friends were at liberty to offer me their company. I must forego, therefore, the gratification of my desire to visit that stronghold of Satan; though, I think, if a good opportunity should offer, next summer will find me here again.

We found there was a ship in sight, and on boarding it, were delighted to find our friend Dr. McCartee [US Presbyterian]200 there, just come from

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Shanghai, and on his way back to Ningpo. We therefore joined forces, and all returned together.

**THE ROMANISTS.**

Friday, 24th.—Went to the Tract Depository connected with the Mission Press, and selected a good number of such publications as I can distribute with satisfaction. In the afternoon, in company with Dr. McCartee and Mr. Russell, called on the French Consul, who has just come down here, and who is lodging at the large establishment the Romanists possess within the city. I observed that they were making extensive additions to their buildings, and we were told it was for an Orphan Asylum and Hospital, as well as for the accommodation of twelve Sisters of Charity, who are waiting at Macao until the premises are ready for them.

Four Romish Bishops are here at the present time; three for the purpose of consecrating the fourth, as I understand. I saw and exchanged salutations with two—the Bishops of Pekin and of Honan; but we bad no conversation: they are familiar with none but the Mandarin dialect, and I have cultivated nothing but the Shanghai vernacular.

**SUNDAY SERVICES.**

Sunday, 26th.—After the English service at the Mission Chapel, I spent the day, as on previous occasions, in visiting the various places of preaching. In the evening, I preached myself at the British Consulate—the service there, which was discontinued during the summer, having just now been resumed. The maintenance of this service taxes the strength of English Church Missionaries, yet they do not like to neglect it altogether, although the number of British resident is very small. They have, therefore, resolved to try the plan of holding it in the evening.

**RETURN TO SHANGHAI.**

Monday, 27th.—Bade farewell to my many kind and hospitable friends at Ningpo, and, resuming charge of my little boy, engaged a boat as far as Chinhai, which we reached by nightfall.

Tuesday, 28th.—Finding no boat willing to cross Chapoo Bay but one already laden with goods, and having thirteen passengers on board, hired a compartment and bestowed my luggage, my servant, my little boy, and myself, in a very small compass, room enough; however, for we tacked constantly all day long, and came to an anchor, because of the tide, early in the evening. Then all betook themselves to sleep, and I was the only person awake when the stars came out. There we lay, heaving up and down on the waters, beneath which lie whatever remains of the mortal part of our lamented brother, Walter Lowrie.

Wednesday, 29th.—Arrived at Chapoo; great difficulty in getting ashore; at low water one vast mud-flat surrounds the landing-places. Succeeded, however, at last; and succeeded also, after much delay and bargaining, in engaging a boat to take us to Shanghai. Once in possession of a river-boat, which is a Chinaman’s castle, and all becomes comfortable and monotonous again—the country flat; the water smooth; the villages innumerable; the larger towns or cities not unfrequent; the people quiet, civil, even jocose; the boatmen slow, and troubled with an incessantly-recurring tendency to drop anchor, or moor the boat, which it behoves you as pertinaciously to resist—this is the history of river-boating in these parts. Passed the pretty town of Ping-Voo at 2 o’clock.

Thursday, 30th.—Wrote letters quietly during the forenoon, and reached home early in the afternoon. All well and cheerful. The Bishop gave us a delightful lecture in the evening.

Friday, 31st.—It was a suitable conclusion to a month so marked by mercies, as this past one has been, that the news should reach us, as it did, this evening, of the actual embarkation of our long-looked-for fellow-laborers. Letters from New-York (latest post-mark Aug. 6) came in this evening, telling us that Mr. and Mrs. Nelson, Mr. Keith and Mr. Points had actually sailed. So our long night of watching seems drawing to a close! The Lord be praised: “He doeth all things well,” and what we “know not now, doubtless we shall know hereafter.”

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201 The absence of the boy from previous reports suggests that he was placed with a missionary family for the duration of Syle’s visit to Ningpo.


203 Chapoo at the time Syle visited.

204 *Spirit of Missions*, Vol 17 No 4, April 1852, pp 127-128.
JOURNAL OF THE REV. E. W. SYLE.

1851, NOVEMBER 1, Shanghai,
Rev. Edward W. Syle.

THE last overland mail brings the following extracts from the Rev. Mr. Syle's journal for November [1851] last. His short absence from the station had been of much service to him, and he was enabled to assume that additional share of duty which the illness of the Bishop had necessarily devolved upon him. The newly-ordained native deacon, Chi, was rendering good service, and the two native candidates for holy orders were also affording much relief as catechists. The perusal of these daily memoranda will afford much insight into the affairs of the Mission.

SIN AND SUPERSTITION. [INFANTICIDE]

Shanghai, Nov. 1st, 1851. — This afternoon, walking with Mrs. Syle through some of the hamlets to the east-ward of the school-house, we stopped at a house, with the inmates of which she was acquainted. One of these was a woman about thirty, the second wife of a man who had died recently. Mrs. Syle, knowing she had a young infant, inquired how it was. The woman smiled, and replied—"Is not." On our expressing some surprise and sympathy, one of the widow's companions explained to us, with a revolting laugh on her countenance, that the mother had made away with it at its birth—adding, that "it was a thousand pities, for it was a boy; and besides that, a very fine child. But there was no rice for it to eat, and moreover the two children of the former wife were living, and had to be provided for." All we could say seemed to have no effect in making them feel the guilt of their conduct; many children were standing round us while we were talking, some of them well grown up boys and girls, who no doubt thought that we foreigners were making a great stir about a very unimportant affair. Such is the state of feeling among the females in this region; it is upon such blunted feelings and perceptions that the work is to be begun (and we trust not without good effect) through the girl's school: that will be our grand avenue to the hearts and minds of the wives and mothers around us.

I cannot leave this subject without referring to the anomalousness of sin and superstition. This very woman who (as well as those who assisted her) could, with no compunction, take the life of her first-born, would most likely consider it sacrilege to eat beef, and would be very apt to keep the fasts of the Buddhist "Goddess of Mercy," who, among the many aspects under which she is worshipped, is very commonly invoked as the "bestower of offspring." It is when so worshipped that her image holds an infant in its arms, and this makes the resemblance to the Virgin Mary, as the Romanists represent her, so very striking.

A SUNDAY'S DUTIES.

Sunday, 2d.—An interesting conversation in the ferry-boat; a pleasant service in the Church at 9 o'clock ; a new applicant for instruction conversed with; a visit to Mrs. Bridgman's little scholars, whom I instructed; this was my morning's work. In the afternoon, our young deacon took the service and Mr. McClatchie preached for me. Being thus left unexhausted, I remained in the city, and held another service at 5 o'clock. At this hour the streets are much crowded, and I suppose that what I have been accustomed in the West to hear called an "early candle-light" service, would be very fully attended.

Conducted the usual English service at night, and felt that I had derived great benefit from my recent visit to Ningpo, inasmuch as I still had some pithiness left at the end of the day, when "the priests in the temple profane the Sabbath and are blameless." Oh, for the safe arrival of those much longed-for fellow-labourers, of whose sailing we have had intelligence!

A WEEK'S ROUTINE.

Monday, 3d.—The Missionary meeting for prayer was held this evening in the room which in former years had been Mr. Graham's, at Wong-Ka-Mo-Dur. I seldom revisit this scene of our first labours without longing for the time when we shall be able to reoccupy the field which our diminished strength obliged us to neglect. As yet no other Missionaries have commenced operations there, and the piece of ground which we have been accustomed to call "Spalding's Lot." because he had set his mind upon getting it for a chapel, is still vacant.

Wednesday, 5th.—After the catechising and preaching this afternoon, many persons came into my study for conversation or books.

Thursday, 6th.—Bishop quite sick: I conducted the meeting, of which he always takes charge himself.
when well enough. We always feel regret when he is disabled from doing this, for these Thursday evenings are the times when the members of the Mission look to receive their portion from their pastor.

Friday, 7th.—Miss Jones went up with me to the Church this afternoon for the purpose of seeing a young girl who would, it was supposed, make a suitable wife for one of the baptized youths—Chi's younger brother. But it was evident that the objects of the girl's father were merely mercenary: and although the girl herself was a very nice looking and teachable little person, it was impossible to come to any arrangement, for the father insisted upon receiving forty dollars before he would let her come under Miss Jones' charge. The pretext of this demand for dollars is to reimburse the family for what has been spent on a girl from her infancy; and the settlement of the amount of this "reimbursement" (the common people call it purchase) is a chief part of all marriage negotiations. How far this resembles the ancient paraphernalia or the modern trousseau, would be a curious question, and one worth investigating.

Saturday, 8th.—With the view of affording all the assistance in our power to our expected fellow-labourers, the Bishop has set about making a selection (out of the 40,000 characters which are said to be comprised in the Chinese language) of about four thousand which are most common in their use, most needed for religious teaching, and most current in this part of the country. In making this selection, I am assisting him as much as, considering my slight acquaintance with the book language, I can venture to attempt.

LABOURS—A DEATH IN THE MISSION—SADDENING SIGHT.

Sunday, 9th.—The Bishop still quite sick. Conducted the Chapel service myself, while Chi went to the Church. In the afternoon I also went up, and read and exhorted from the desk; after which Chi preached. Then the evening English service: and then, I am sorry to add, the old feelings of lassitude and exhaustion came back upon me; indeed, I had felt quite unwell and weary all day.

Tuesday, 11th.—The sixth anniversary of my arrival here. A day more full of thoughts and reminiscences than I can afford time to describe.

Sunday, 16th.—The Bishop still quite sick. Myself at the School Chapel, Chi at the Church. In the afternoon service we both took part—this proving on experiment to be a most convenient method, and apostolical withal, according to my judgment. See 1 Cor. 14:27.

Saturday, 22nd.—Death has visited once more the Missionary circle here, and taken from our midst one of the sweetest spirits amongst us.205 This afternoon we saw laid in their narrow resting-place the frail and mortal earthly tenement of the Rev. Mr. Shuck's lovely and devoted wife. We all loved her with a most sincere and Christian affection; and she claimed our esteem in an especial manner, as one who endeavoured, with much love and faithfulness to their souls, to do good to the females in her immediate neighbourhood.206

Sunday, 23d.—Chi and myself divided between us the services at the Church, the School Chapel, and at Mrs. Bridgman's school. As I passed through the graveyard near the latter place, I saw bodies half-decomposed lying on the ground, and was told that they had been tossed out of their coffins by the perishing poor, who took the wood thereof for fuel. As I passed by the Romish Cathedral I saw many men at work, roofing and plastering the building. Coming home, I encountered one of the great idol processions, which seemed to be much fuller and more costly than usual.

These things are enough to make one's heart turn sick and feint within one; but our work is such that we have divine sanctions for its prosecution, and divine promises for our support. But for these, verily we had fainted long ago. Our dear Bishop still suffers very much. The afternoon catechising in the School Chapel is as much as he can attend to; and even that is sometimes too much for his strength.

205 Mrs. Henrietta Shuck, American Southern Baptist Mission, Shanghai. Mr. and Mrs. Shuck were the first American Baptist missionaries in China. Mrs. Shuck died in Hong Kong on 27 October 1844. See online 1 January 2013 at —http://www.bdcconline.net/en/stories/s/shuck-jehu-lewis.php

1851, DECEMBER 1, Shanghai.
Rev. Edward W. Syle.


Extracts from Mr. Syle's journal, received by last mail, are subjoined. The joy with which the Missionaries greeted their friends who arrived on Christmas-day, can perhaps be imagined by those who have perceived in their journals too certain evidence of a burthen greater than men were able to bear.

JOURNAL OF THE REV. E. W. SYLE, FOR DECEMBER, 1851.
Monday, 1st.—Spent last part of the day in a syllabic classification of the words of this dialect, finding no little difficulty arising from the variety of pronunciation found among the people here. This place is an emporium, where the people from many districts, and even provinces, come together, and where different sets get together in sufficient numbers to keep up among themselves their provincialisms; so that it requires some little skill and practice to find out what is the true vernacular. This, however, the Bishop, with Mr. McClatchie and myself, are doing our best to ascertain; hoping that, in addition to the benefit derived to ourselves in the investigation itself, the results may prove useful in smoothing the way for our expected fellow-labourers. The usual monthly Missionary meeting, for prayer, was held this evening at the house of the Rev. Mr. Muirhead208, of the London Society. Death had removed one from our circle since the last meeting—our much-esteemed sister, Mrs. Shuck.

Wednesday, 3d.—On my way home from the city, the master of an umbrella-shop where I have often made purchases beckoned me to come in, and then introduced me to a friend of his who is engaged in the Japan trade. This new acquaintance offered (more in complaisance than in earnest, I suspect) to take me over to Japan when he went. I have little doubt that one who would consent to disguise himself might do so, and return in safety.

EPISCOPAL JURISDICTION IN CHINA — A ROMANIST — A PURCHASE.
Thursday, 4th.—I see that the correspondence between Bishop Boone and Bishop Smith, of Victoria, has got into the English papers. The English journalists, as well as some of our friends here, seem much puzzled about the whole affair; not seeing on what principles an adjustment of the respective jurisdictions of the two Bishops can be effected. The subject is one that claims a prompt and careful consideration from those who have any responsibilities connected with it.

Friday, 5th.—At the Church, a young Romanist from the interior came to me, pleading great destitution, and asking for assistance. I could not help being moved by his appeal to me "as a fellow-christian," though at the same time I was not without my suspicions either that he was a worthless character—a matter-of-course adherent to the religion of his parents, or that he had been sent as a spy upon our movements. I resolved to let him have the benefit of the best supposition, however, and gave him employment in making me a copy of that valuable Harmony of the Gospels, which Dr. Morrison made the basis of his first translations. This work was found in MS. in the British Museum, and is remarkable, among other other things, for using the word Shin to translate Tlieos.

Saturday, 6th.—After a great deal of difficulty, we finally succeeded this morning in purchasing an old

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207 Spirit of Missions, Vol 17 No 5, May 1852, pp 157-159. North China Herald, 22 November, 1851, p.66. Mrs. Shuck gave birth to a daughter at midnight on 20 November. She died at 3.30 am the following morning, 21 November. Eliza Shuck was 27 years of age.

tumble-down tenement, which cumbered and disfigured one corner of our Church lot. Our difficulties arose partly from the much greater vigilance exercised now than heretofore over the purchase of ground in the city by foreigners, on the part of the Mandarin. This is said to be one of the symptoms that the spirit of the new regime is one of non-intercourse with foreigners. However that may be, (and I think it probable,) it is pretty certain that it would be almost impossible now for us to obtain such a building-lot as that on which our Church stands. In the course of time, I think we shall be able to purchase and remove two or three of the wretched houses (opium-shops, and such like) which now "hem us in on every side." To-day was a good beginning—the money for the purchase of the old hovel having been subscribed privately by some friends, who wrote, asking, "what can we do for you and the Mission? " Whereupon, I suggested what has been to-day accomplished; and now we have room to build a little dwelling, close to the Church, for our good old catechist, Soodong, and his wife, who has the care of the building.

SUNDAY SERVICE—NEW ZEALAND—AMERICAN SEAMEN.

Sunday, 7th.—The Bishop has been suffering very severely. To-day he was quite unable to take any services, and consequently Wong Seen Sang [xiānxīnshēng] (for so we must now call him who heretofore has been "Chi") stayed at the School Chapel, while I went first to the Church, and then to Mrs. Bridgman's school. In the afternoon, we both took part in the afternoon service at the Church, having found on trial that, in our present circumstances, this is a better arrangement than to attempt a third service at twilight. Usual English lecture in the evening for the members of the Mission and the elders.

8th, 9th, 10th.—Occupied with overseeing the building of the Girls' School-house, and in assisting the Bishop at the syllabic arrangement before mentioned. This large proportion of pioneer work would be very burdensome, but for the knowledge that the rule of our service is, "one soweth, and another reapeth.

Thursday, 11th.—Several of the ships that have been engaged in carrying out colonists to the Canterbury Settlement in New Zealand, have come up here for freights home to England. On board one of these ships, the "Duke of Portland," are three clergymen, the Rev. Messrs. Bertie, Thomas, and Butterworth.

I was only fortunate enough to see one of them to-day; but from him I received a very interesting account of the rapid progress of Christian civilization in that important group of islands—the future centre, I am convinced, of a great Anglo-Australian empire.

New Zealand produce has already found its way to Shanghai; and the "Glencoe" of Auckland (an American-built barque, purchased in California) is now loading here on a return voyage. The fact that the Australian Bishops have established a Board of Missions, and that a project for Church government, very closely resembling our own own having a general convention, &c. has been brought forward in New Zealand, makes me look with great interest, on all the tokens that seem to promise a closer intercourse between ourselves and a branch of the Church which bears such noble fruit so soon after being transplanted.

Just as I landed from my visit to the "Duke of Portland," another proof met my eyes of our intimate connection with other lands. I saw several American seamen in custody of a company of Chinese soldiers. On inquiring what was the history of so strange (and, I must confess, so unwelcome) a sight, I was told that they were sailors who had come over from California in some of the many ships that

209 An honorific term used for men of learning in 19th century China.
210 Canterbury Region (Canterbury Province 1841-1876) is in the South Island of New Zealand. The principal city is Christchurch. The city was almost destroyed in the 2010 earthquake. The famous Anglican Cathedral in the centre of the city is to be pulled down due to damage.
212 The Australasian Board of Missions was established in 1850, by the bishops of the Church of England in Australia and New Zealand. The motivation was a plea from the Bishop of New Zealand, Bishop Selwyn, for funds to buy a boat from which the Church could take the Gospel to the islands of Melanesia. The fruits of this became the Melanesian Mission, and later the independent Anglican Church of Melanesia, which continues to partner with ABM today.
find their way here from San Francisco; that they had got on shore flash of money, and determined to be their own masters as long as they liked. Not so, thought the U. S. consul, Mr. [Henry] Griswold, who required them to return on board ship by a given day; which requisition they did not seem to feel at all disposed to mind; whereupon the consul requested from the Chinese commandant the loan of a company of his men, and with these, succeeded in getting hold of the runagates, who, no doubt, were a good deal surprised at being dealt with in such a summary and spirited manner. It was a real kindness, however, in the consul; for these poor fellows fall into the hands of abandoned characters, both Chinese and foreign, who get their money from them, and furnish them with liquors which seem to have the effect of infuriating them beyond the common frenzy of drunkenness. In this state they are sometimes seen in the Chinese streets, and the more sober heathen asks the Missionary, "Are these your country-men?" "Do these men believe in Jesus?" "Are there many such in the places where the religion of Jesus prevails?" In what way, that is not full of shame and sorrow, can we frame answers to such questions?

**ANOTHER LORD'S-DAY—OPPORTUNITIES OF USEFULNESS.**

Sunday, 14th.—The Bishop was again unable to officiate to-day; I therefore took the service at the School Chapel, while Wong Way-le (that is, "the Deacon") went up to the Church. At the close of the afternoon service, (in which we both took part,) an old woman from Voo-sih, a place beyond Soochow. Came in, and we had a very long conversation. I am glad to observe that the number of our female hearers does not diminish, as is very apt to be the case here.

Wednesday, 17th.—Dispatched a packet of bonks, &c, on China, to New Zealand by the "Glencoe." In the afternoon, took two of the clerical brethren lately arrived from Canterbury, and led them into the city, that they might see the Church buildings of the several Missions, and also the benevolent institutions of the Chinese—such as the Foundling Hospital, the Hall of United Benevolence, &c. I spent a day in this manner occasionally, without counting it time wasted; for I am convinced, that as the real state of China becomes better known, Christians will be less slow to avail themselves of the wonderful openings which now present themselves for making known to this people the way of life. How long those openings will be enjoyed none can possibly surmise. Another war, a proscription, a pestilence—these and many other not improbable events might cut off our opportunities for an indefinite time. Can we not attain to a little more vigorous prosecution of the great work than is exhibited by our present very humble scale of effort? I know it is "not by might nor by power" that our results are to be accomplished: but surely if one man, "full of the Holy Ghost and wisdom," may be expected to do much in the name of the Lord, much more may be expected from ten or twenty who are like minded. I often call to mind that good saying of some old writer, "Live as though thou wert to live in ages, and yet as though. thou wert to die on the morrow," and I paraphrase it thus: "Let us labor as though we were to possess this land for ages, and yet as though we might be cast out in a month"—with deliberation, that the work itself may endure—with diligence, lest the time be shortened.

**AN OLD INQUIRER—PUPILS.**

Friday, 19th.—There is among the learners a very earnest old man from Voo-sih. He has shown himself quite diligent in his attendance on my classes, which are held on Wednesdays and Fridays, besides spending a good deal of time with Soodong, both before and after service, on Sundays. He is quite urgent to be baptized, and assures us that when he goes home, he will bring all his family down to Shanghai, and declares that they shall come and live near the Church; all which I have little doubt he would perform if we should encourage him, especially if our encouragement took the form of travelling expenses; but, by the same token, there is much reason to distrust the sincerity of his professions. Shanghai is a thriving place of business just now, and money may be made here more easily than in the interior. Nevertheless, I am not without some hope of better things concerning the old man.

Sunday, 21st.—In consequence of severe suffering, especially for the last two day's, the Bishop was obliged to defer the confirmation he had appointed for to-day. Our young Deacon and myself took charge, between us, of the several services at the Church, the School Chapel, and Mrs. Bridgman's school. All much as usual. The earnest old man was at hand, to "give attention to reading." In the course of our conversation, he insisted upon it that he truly believed in Shang Te, who was, he supposed, the same as Neok Te, (Neok Wong Ta Te,) the chief idol of the Taouists. This Neok Te he considers to be the master or instructor of Shin, which last word is the one we use for God. This is a specimen of the evil and confusion which arises from the much-to-be-lamented fact, that the
Missionaries use different words for translating Theos; (God;) consequently, the poor, unenlightened heathen, when they hear a different name, naturally suppose that we mean a different Being.

Wednesday, 24th.—Two poor boys have been, after fair trial, sent away from our High School for invincible dullness. The decision is just and wise, yet I cannot bear to cast off the poor children; so Soodong and I have put our heads together, and agreed that he shall look after the lads, while I furnish their rice money. They are to go to the day-school close by the Church, and to sleep on the floor of the old house just purchased, as soon as it shall have been repaired a little. This seems like a very natural beginning of an orphan asylum.

Applications for warm clothing were made to-day in abundance; and after dinner, the oldest of our school teachers came in to ask me to act as sponsor for him at his baptism to-morrow! He had been sick some time ago, and, at the height of his suffering had made a vow, that if Jesus would recover him of his sickness, he would be baptized on Christmas-day. I recommended him to wait until he had first consulted with the Bishop.

**ARRIVAL OF MISSIONARIES.**

Christmas-day.—In spite of a good deal of bodily discomfort and some depression of spirits, I could not help feeling cheered by the pleasure exhibited by the school children on receiving their little presents from the Bishop; neither could I witness unmoved the confirmation of two aged candidates whom I had baptized some months since. Our communion service was attended by all the members of the Mission. Of the Chinese communicants several were absent—some from sickness, and some from other causes: all told, they number seventeen at present. A little after noon, as I was setting off to go into the city, a ship swept along before our door, coming in, with full sail and flood tide, in such gallant style, that we all were drawn to look at it, and some of our company exclaimed. "Suppose it should be the 'Oriental'? " I thought she was too high out of the water to have come from home, and that it must be some vessel come over in ballast from California. I promised, however, that as I sailed along the beach which lies between our houses and the city, I would make the boatmen go near enough to read the name of the new arrival, "just to make sure." As we neared the ship, I could not make out the letters readily, because of some ropes that were hanging over the bows. I at last saw the first letter plainly, "O," the "O-R," and the final "L:" and then, as our boat flew past, so as to make it almost impossible to fetch up alongside, I made out the full name, "ORIENTAL," and saw my old classmate, brother Nelson, standing, with little Jemmy beside him, looking over the rail at the ship's side. I hardly know how I clambered up on deck, nor would I answer for how many incoherent things I said in the midst of the overflowing joy and thankfulness which this most timely arrival made me feel. The reinforcement had been so long and so greatly needed, that we felt a daily craving for their presence; and the time which had elapsed since the sailing of our dear friends (147 days) had made their passage so unusually long, that fears for their safe arrival at all had not been absent from my mind. All this, together with their most opportune appearance on this happiest day of all the year, caused a kind and an amount of emotion, which it is not given us to feel many times in the course of our lives.

With what feelings of sincere enjoyment and heartfelt gratitude we assembled at dinner round our Bishop's table, and afterwards spent the evening in friendly converse and united prayer, it would not be easy to explain, except to those who, like ourselves, had been waiting in hope so long deferred, and so often disappointed, that it had become a question (with myself, at least) whether we ought not to begin looking elsewhere, than to the Church which sent us out, for any accession of fellow-labourers.

**THE CLOSE OF THE YEAR.**

Sunday, 28th. — After the School Chapel service in Chinese, (which I conducted.) the Bishop administered the communion in English, and we all had the comfort of surrounding the table of the Lord on this the last Sunday of the year, and the first spent on heathen ground by our newly-come associates. We are now eleven in number, counting the wives of the married missionaries, and the ladies who teach in the schools; thus, after six years of actual labor, attaining to the numerical force, which I remember to have stated, in one of the religious papers, as "a Bishop and ten presbyters," reported, in 1845, to have actually sailed for the shores of China. This was a mistake of the editor, no doubt—he mistaking what was projected for what was performed. That' performances should fall short of purposes is natural to expect; but why our's have fallen so very far short, I have never been able to conjecture satisfactorily.

In the afternoon, Mr. Keith and Mr. Points accompanied me into the city, where they heard our young
deacon preach; and in the evening we were refreshed by hearing the full evening service in English, with a sermon from Mr. Nelson. This will be the settled arrangement in future, and will take the place of the brief, familiar lecture, which was all that my strength allowed me to undertake.

Wednesday, 31st.—The last day of the year is signalized by Miss Jones' moving into the new Girls' School with her eight scholars. They are to occupy the rear of the building for the present, the front part not being finished.

The new arrivals affect our circumstances so as to call for new arrangements. One of these will be to devolve on Mr. Keith the charge of the daily evening prayers and the School Chapel, which duty heretofore has fallen to my share.

1851, DECEMBER 18, Shanghai,
Bishop Boone.

Letters from the China Mission have been received, dated at Shanghai, December 18th, 1851, from Bishop Boone. The following is extracted:

Many of our first-class boys have now attained the age of manhood, and though they have not completed their term of ten years, I propose releasing them at the Chinese new year. This has led to my having a serious talk with each one, to learn what his desire is as to his future profession. I send you a written answer to such a conversation, by one of the most excellent of the youths who have been baptized. I trust it will gratify the members of the Committee, to see such fruits of our school labours. I have great confidence in Chu Kiung's sincerity and piety.213

The following is a copy of the letter referred to by the Bishop. It is written in an exceedingly neat hand.

Shanghai, November 22d, 1851.

MY DEAR BISHOP: That evening after I returned from your study, I felt it was by the perfect goodness of God that I was introduced to this school, to be united with the spiritual teachers, that I might learn good things from them. Now it is six years that I have been here, what good have I received! I have received many which cannot be counted. Before I came, I was ignorant of this blessed Gospel, and was a child of wrath, not a child of God; but afterwards, the gracious God opened the eyes of my mind, and showed me his light. Then I was no more so ignorant; I began to feel my sins, and to know the wickedness of my heart, and desired to seek for pardon and purity, until I approached to ask for the Holy Baptism. Thence-forward I was made a child of God, through faith in the righteousness of JESUS CHRIST, OUR LORD.

Indeed, dear Bishop, I am blessed with unspeakable blessings from God in spiritual things, such as, the remission of sins, the sanctification of the Holy Spirit, the hope of life eternal, and the support of God's grace in serving him. I do feel I am a child of God in Christ, and I do desire to study for the ministry, that in time to come I may proclaim this blessed Gospel to my fellow countrymen, and bring many and many of them into the fold of Christ, that they may become believers of the religion of the Cross; that they may cast off their Idols, and away with their superstitions and heterodox opinions, and learn the simple worship of the Supreme God, and acknowledge Jesus Christ their Saviour, and be saved from everlasting destruction by God's grace.

But, dear Bishop, I do not think it is a small matter to undertake the office of a minister of the Church of Christ; it is the greatest, highest, and holiest work of man, even the work of God. Moreover, it is not my own will; it is the will, and divine power only can call: and, also, it is not for any gain; it is the whole effort of my love. As God so loved the world, that He gave His only begotten Son, so I, by God's grace and help, would sacrifice all my cares and weights, which often hinder me in running the race that God has set before me, and with my heart full of tears, give myself to the Cross of Christ. O Bishop, pray for me alway, that I may be taught of God, and be his true workman in future. This is my answer, dear Bishop:—I, by the grace of God, the help of the Holy Spirit, and the blood of Jesus Christ my Lord, give up myself to the service of God all the day sof my life, from this day.

Your true and sincere Christian scholar,

CHU KIUNG214

213 Tong Chu Kiung was financially supported by St. Peter's Episcopal Church, Charleston.
214 Spirit of Missions, Vol 17 No 4, April 1852, p. 136.