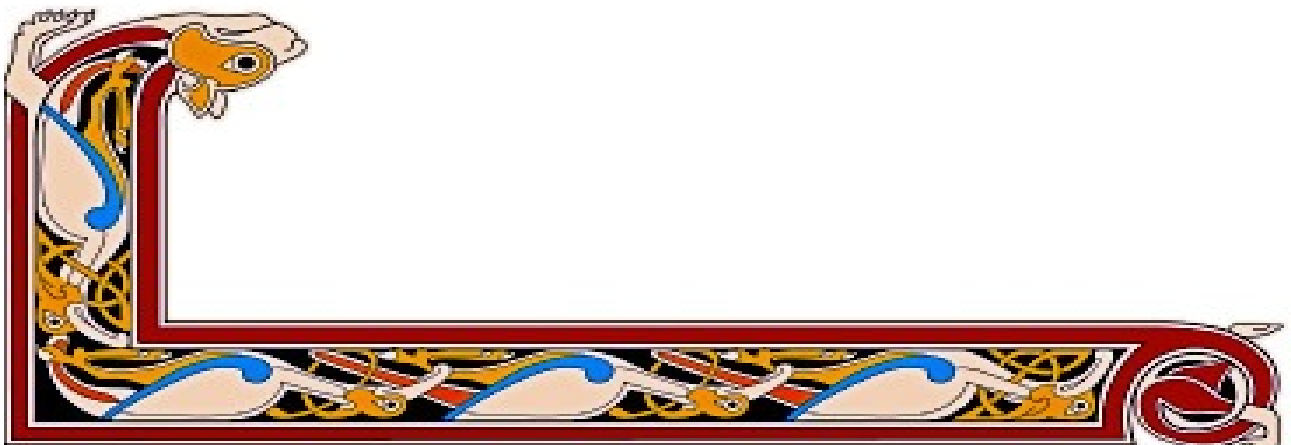


**Part 21**  
**SHANGHAI &**  
**JAPAN, 1865-1866**



**FROM 1865 ONWARDS REFERENCES  
ARE TO PEOPLE AND EVENTS  
DIRECTLY LINKED TO  
BISHOP BOONE Sr.**

**1865, JANUARY, New York.**

## **Epiphany Appeal of the Board of Missions.**

### **OUR MISSION TO CHINA.**

Our Mission to China is brought very low. The noble and devoted Bishop, who, for twenty years past, has done and spoken so much to rouse and maintain the enthusiasm of the Church in her efforts to plant the Gospel in that swarming empire, has gone to his rest. He was not only an earnest man, but a thoughtful and judicious one. He never faltered in his confidence that our Church had done nothing more than her duty in attempting to cooperate in the conversion of a people who constitute one third of the human race. There are missionaries of the English Church as well as of other Christian bodies in China. Still, counting all these laborers, who together form but a comparatively small number, the question might fitly be asked: "What are they among so many?" Is not the whole land before us? Proper appliances for the successful conduct of our mission are now, after immense labor, provided. Large investments in land and buildings have been made. The people, especially in the parts which were over-run by the late rebellion, (now completely quelled,) are unusually humbled and docile. The whole empire is now opened to the missionaries of the Cross. Two natives, one of them a man of eminent qualifications of mind and heart, are about to go forth in holy orders to preach the Gospel among their own countrymen. Two clergymen from this country, well trained for missionary life, have offered themselves for the work, one of whom is now under appointment. At such a juncture, shall we abandon the field? or, enter upon it with fresh force and more earnest zeal? Having sown in tears, shall we now reap in joy? or turn away in despondency, and leave the harvest to perish?

Hopeful preparations are being made by our solitary missionary in Japan for a glorious work at that fast advancing day when it may be prosecuted without let or hindrance.<sup>1</sup>

**1865, JANUARY, New York.**

## **Foreign Missions Committee—Death of Bishop Boone.**

### **MEMORIAL PAPER.**

*Bishop William Jones Boone, Sr.*

Though the following memorial paper has been already extensively published and circulated, it is thought well to place it on permanent record in the columns of *The Spirit of Mission's* :

It is fit, in the judgment of the Foreign Committee, that the death of the Missionary Bishop to China should be marked by more than an ordinary record. This is due to the memory of this good man and eminent Christian Bishop, and is becoming as an expression of the high appreciation with which he was regarded by those whose privilege it has been to hold toward him intimate official relations. And moreover, such notice, it is hoped, will prove timely and profitable in begetting increased devotion to the cause to which his life was consecrated.

The limits within which it is thought best to confine this paper, will not allow the presentation of any extended biographical notice of the Bishop. It is purposed soon to take another opportunity in which to fill up that which is here lacking in this regard.

Bishop Boone was a godly man from his youth. His piety was deep and earnest, and to Christ he gave himself, with all the rich and varied ability with which God had endowed him.

He was a man of strong intellectual power; this gave him honor at the University at which his collegiate course was completed, and shone out in after years, and particularly when, as one of a committee, he was called to decide a vital question in the translation of the Holy Scriptures.

He was possessed of a large measure of practical good sense and sound judgment, and these most valuable gifts were often exhibited in circumstances of the greatest delicacy and difficulty.

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1 *Spirit of Missions*, Vol 30 No 1, January 1865, pp 19-20.

He was thoroughly acquainted with matters of business, and in the varied transactions which called this talent into exercise, ever manifested the wisest forethought and prudence and skill. So conspicuous was his ability in such relations, that one of the leading commercial men of Shanghai, in a recent letter, says: Had the Bishop given himself to mercantile pursuits, his talents would have placed him among merchant-princes.

He was, moreover, a man of fixed purpose, unyielding to difficulties, and undeterred by obstacles lying in the way, made clear to him as the path of duty.

He was an affectionate, loving man, holding close to his heart those who were united to him by the tender ties of kindred—a man of ready and abiding sympathy, seeking opportunity to do good to others and with open hand ministering to their necessities.

Bishop Boone was born in South-Carolina, July first, 1811. He graduated at the University of that State, and then studied law under the distinguished Chancellor De Saussure. After taking his degree, he entered the Seminary at Alexandria, Va., where he pursued his theological course, which being completed, he gave attention to the study of medicine, to prepare himself more fully for his expected labors in the mission-field.

Thus thoroughly furnished, this faithful man, in the twenty-sixth year of his age, offered himself to the Foreign Committee for the work in China, believing without doubt that God called him to that work. He was appointed January seventeenth, 1837, and having married a daughter of Chancellor De Saussure, he sailed from Boston in July of the same year. It was the dying testimony of Mrs. Boone's father that the surrendering his child up to God's service had been to him a sanctified event, weaning him more from earth, and enabling him to fix his affections more steadily on heavenly things. The following record is found connected with this appointment:

January, 1837: The Committee having, on the eighteenth of October last, passed a vote implying in their view the inexpediency of increasing at present the number of missionaries to China, are now induced to make an exception in favor of the Rev. Mr. Boone, whose qualifications for that field are of a peculiar character, and whose long and devoted self-consecration to the spread of the Gospel in China give him a high claim to such an appointment.

Dr. Boone and his wife arrived at Batavia, on the island of Java, on the twenty-second October, 1837. Here they found the Rev. Messrs. Lockwood and Hanson, who had been sent out about a year previously. These brethren, after a short residence in Canton, and subsequently in Singapore, determined that Batavia offered at that time the best opening for a mission addressed to the Chinese, forty thousand of that people being residents of that city. Dr. Boone gave himself at once, with great zeal and devotion, to the study of the Chinese language, and in one of his communications at that period says: "I feel, if I can acquire the Chinese language, I would exchange stations with no one whatever."

Shortly after Dr. Boone's arrival in Batavia, Mr. Hanson, to whom the climate was very unfavorable, retired from the mission, and in April, 1839, Mr. Lockwood also left the mission, with health prostrated. Then Dr. Boone wrote, saying: "With sorrowing hearts we witnessed the departure of the last one of the two brothers who came out as the first little band from our Church to the heathen." He sent an urgent appeal for other laborers.

His incessant toil in the study of the language, the acquisition of which was then a far more formidable undertaking than it now is, told upon his health, and his perseverance in this study, often under severe physical suffering, induced disease, from which he never entirely recovered. His strength at length gave way, and in 1840 he went to Macao, in China.

The Foreign Committee now invited him to visit the United States for the benefit of his health. Under date of June eleventh, 1841, Dr. Boone wrote:

"I still think it much better to try another winter at Macao before I venture to conclude that the Lord is calling me away, though it be but for a season, from this field to which I firmly believe now as ever I did, that he sent me."

He left Macao for Amoy in February, 1842, and settled with his family on the Island of Kulangsu, near the city, which contained one hundred thousand inhabitants, rejoicing that they had got out of the torrid zone. Here, for the first time within the Chinese Empire, missionaries of the Cross were enabled to preach the Gospel to the natives. From this point he sent an earnest appeal for additional laborers.

In August, 1842, Mrs. Boone died, and was buried on the Island of Kulangsu. The decease of Mrs. Boone, devolving upon Dr. Boone the sole care of his children, led him, in compliance with the expressed wish of Mrs. Boone, in the event of her death, to bring them to the United States. He was prompted to this, moreover, by the pressing necessity of obtaining accessions to the mission, and urging its claims upon the Church.

His visit was most opportune, for the Church had suffered itself to be depressed by the trials which had attended the work in China, and interest therein was abated. Dr. Boone was not at all disheartened, his faith was as firm as ever, and the voice which called him to this work had lost nothing of its distinctness. His abiding confidence and zeal stimulated anew the flagging interest of the Church, which was manifested by liberal contributions to the mission, and by the offer of personal service on the part of several individuals, and, moreover, by a determination to give to the work the character of permanence, by the setting apart of Dr. Boone to be Missionary Bishop to China. His consecration to this office took place in October, 1844.

During his stay in the United States he married Miss Elliott, of Georgia; and on the fourteenth of December, 1844, the Bishop and Mrs. Boone, with two other married missionaries and their wives, and three female missionary teachers, sailed from New-York for Canton.

In 1845, the city of Shanghai was selected as the seat of the mission. In 1846, the Bishop began the translation of the Prayer-Book and engaged in a revision of the New Testament, and in 1847 was chosen one of the Committee of Delegates, from the several missions, to review the translation of the Bible. It was in this work and in the discussions which grew out of it, that, as has been already intimated, his eminent ability as a scholar was displayed—so eminent indeed as to challenge the admiration of those most competent to judge in such matters.

Space cannot be taken here to tell of his manifold labors, of his teaching and preaching, of the establishment of boarding-schools and day-schools, the erection of churches and mission buildings, growing into a largo establishment, and affording the completest testimony of his untiring zeal and energy.

In 1853 the Bishop visited the United States, returning to the mission toward the close of the same year, accompanied by two additional female teachers.

In August, 1857, he arrived in New York, prostrated in health. He remained in this country until the summer of 1859. During this period important changes occurred in the condition of China—the whole Empire was open to missionary effort. With strength somewhat recruited, the Bishop, with the consent of the Foreign Committee, labored to obtain a large reenforcement of the mission, and with such success that a company of twelve was added to the list of missionaries and missionary teachers, and a large sum of money was secured to pay the outfit, passage-money, and salaries for the first year.

With this party the Bishop and Mrs. Boone sailed from New York on the thirteenth July, 1859. The Bishop and Mrs. Boone took with them their youngestson; their other children were left behind. The parting scene was one not to be forgotten; in the state-room of the ship the mother clasped in fond embrace her precious boys, and on the deck, when the word farewell was spoken, the strong man was bowed, and his falling tears told of the agony of being sundered from those as dear to him as life itself. It was their last embrace, their last farewell; and the ship, as it bounded on its outward course, bore them from the shore to which they should never more return.

During the period here briefly reviewed, and especially during the few years which have passed since the Bishop's last visit to the United States, the changes in the mission have been very great. Many, for various reasons, have retired from the field, and affliction has followed affliction in quick succession, rapidly reducing the missionary force. But, amid all these trials, the Bishop faltered not; his confidence in his call to this work was unshaken, and his apprehension of its claims upon the Church was as decided as ever.

Of the weariness, and painfulness, and suffering of the past year, the Committee need not speak; these things are fresh in the recollection of all; his lonely voyage to Egypt, with his wife fast declining to the grave; her death there; his sickness which soon followed, and the awful perils and distress encountered by him in his return to Shanghai, which place he reached in June last, wasted almost to the last degree. He has entered into rest; in perfect peace, and with the full assurance of attaining the promises, he fell asleep on the seventeenth of July, in the fifty-third year of his life, and twenty-seventh of his missionary labors.

Of the high esteem in which Bishop Boone was held by the foreign residents in Shanghai, proof was furnished by a gift of three thousand pounds sterling, presented by them just before he and Mrs. Boone left for Egypt, and further proof is found in the following extract taken from the *North China Herald*, published in Shanghai:

"During the past week the foreign community in China, and more especially the residents in Shanghai, have experienced a loss which will be long and severely felt. The inexorable hand of death has snatched from amongst us one to whom all classes and all sects looked as the impersonation of what is most lovable in the character of a Christian gentleman and most admirable in the walk and practice of a Bishop and Pastor. After a life of zeal spent in the most arduous duties connected with mission work, the Rt. Rev. William J. Boone has at length been gathered to his rest. The crowds of friends who, on Monday last, stood bareheaded around the tomb, and with no feigned demonstrations of sorrow listened to the solemn words which consigned the body of our deeply loved and respected friend to the earth, attested the universal feeling of grief which his removal has caused. No lengthened notice of the late Bishop's life is demanded of us. For the past twenty-five years, he lived in the sight of the foreign residents in China. His high position in the Church kept him prominently in the foreground whenever affairs of importance were being transacted in the neighborhood of his see, and when his kindly nature became well known, his active participation in every scheme for the spiritual or secular advantage of the native or foreign residents, was in all cases counted on as a matter of course. Although, doubtless, for him it is far better to have been removed from the cares and wearing anxieties of this life, yet his friends and fellow-countrymen have in his death sustained a loss which cannot soon be supplied. We feel that a description of the late Bishop's life and character, while it would fail to give those who did not enjoy the privilege of his friendship an adequate idea of his excellencies, would, on the other hand, strike those who did know him, as a bald and disjointed account of what in truth would defy any powers of description. We must content ourselves with saying that those in whose circle of valued friends a vacancy is made by Bishop Boone's death, well know that their loss is irreparable, while those whose knowledge of him was confined to mere report will join in regretting the general loss sustained by the foreign communities."

The Foreign Committee feel that a work so precious as the mission in China, in its rich endowment of prayers, and labors, and suffering, and tears, and death, must not be suffered to languish or decay. The memory of those who have devoted their lives to it, would forever rebuke the slowness of heart and lack of faith which should suffer it to fail. They, therefore, in concluding this record, call upon the Church to come up to the help of the Lord in giving the Gospel to these perishing heathen. Souls converted there to Christ bear witness that God's grace has accompanied the labors of his faithful servants. God tries our faith—if it be genuine, it will bear trials, and under these pursue its allotted work,

The Committee ask God to bless this imperfect record of the departed Bishop, and to make it effectual in awakening new interest and in enlisting renewed zeal in the cause of Christ in China.<sup>2</sup>

## 1865, JANUARY, New York.

### Rev. Elliott Thomson—Funeral of Bishop Boone.

Our last number contained the letter from Rev. Mr. Thomson on the death of Bishop Boone. In a subsequent letter the following account of the funeral is given:

The funeral of our dear Bishop took place on the eighteenth of July. Both the Chinese and the foreigners joined in it. The Chinese, the friends of the dead, bore the coffin. We had the first part of the service at the chapel here. The elder scholars and members of our Chinese church took the body from the house into the chapel, and there, at the door, Rev. Mr. Michel and myself met it. I read the service, and Mr. Michel the lesson; the psalm was chanted by the choir. I gave out the hymn: "There is a land of pure delight."

There is a land of pure delight,  
Where saints immortal reign,  
Infinite day excludes the night,  
And pleasures banish pain.

Sweet fields beyond the swelling flood  
Stand dressed in living green:  
So to the Jews old Canaan stood,

There everlasting spring abides,  
And never withering flowers:  
Death, like a narrow sea, divides  
This heav'nly land from ours.

But timorous mortals start and shrink  
To cross this narrow sea;  
And linger, shivering on the brink,

While Jordan rolled between.

And fear to launch away.

O could we make our doubts remove,  
Those gloomy thoughts that rise,  
And see the Canaan that we love  
With unbeckoned eyes!

Could we but climb where Moses stood,  
And view the landscape o'er,  
Not Jordan's stream, nor death's cold flood,  
Should fright us from the shore.<sup>3</sup>

After this, the Chinese again bore the body from their church out to the hearse, when the foreigners came forward and took it in charge. The whole procession then moved on toward the cemetery, nearly a mile. It was a very large procession; I have never seen so large a one in China. At the grave, I took the whole of the service. It was a great trial to me; I could scarcely get through the service without weeping most bitterly over our loss, and yet I never read a service in which I felt the fulness of the triumphant language of our sublime liturgy more. The grave is near those of Miss Jones, Mrs. Syle, and others of the missionary band who have fallen asleep at Shanghai. There are many noble ones there, but none more noble, more earnest, than him whom we last laid there to rest.

I cannot tell you how much I miss the Bishop. He was my friend and adviser in all matters. Continually the thought on seeing something comes up, "I will mention that to the Bishop." Then the thought of his absence comes back. A mere bodily absence did not matter, for then my letters were my resource; now there is none.

We are looking anxiously for the news of some one coming out.<sup>4</sup>

## 1865, JANUARY, New York.

### Mr. A. A. Hays, Jr.—Funeral of Bishop Boone.

Mr. A. A. Hays, Jr., a lay member of our Church, now resident at Shanghai, writes:

It was my privilege to have known the Bishop intimately for years, and when near his end, he sent for me to confer with him regarding his affairs. I shall most carefully carry out his instructions in reference to all matters intrusted to me, and I shall give Mr. Thomson such aid as he may need in making up his mission accounts. You are of course aware, that in the Bishop we have lost not only the missionary and the divine, but a business man of recognized ability, and one whose place in this respect it will be most difficult to fill.<sup>5</sup>

## 1865, JANUARY, New York.

### Rev. Wong Kong Chai—Funeral of Bishop Boone.

Few persons have felt Bishop Boone's death more keenly than our Chinese Presbyterian, the Rev. Wong Kong Chai. He has been intimately acquainted with the Bishop for twenty-two years; and his reverence for his character, and affection toward him as his friend and spiritual father, have been very great. He was successively baptized, confirmed, and ordained by the Bishop, and in the letter we give below, he thus testifies as to the estimation in which his departed friend is held by the Chinese Christians:—

He will be for ever remembered among us Chinese, as a faithful shepherd of Christ's sheep, and a consistent Missionary Bishop. He had will to labor for souls; and even to die for the Chinese he looked upon as gain.

"Though I am in great grief and sorrow at the death of our most dear Bishop, I feel it is my duty to write a few lines concerning him.

I first became acquainted with him in my native town, Amoy, in 1842, three months before the first Mrs. Boone died. Soon after this event, I went with him to the United States, and saw him consecrated Bishop in Philadelphia.

He returned with two Presbyters and their wives, and three single ladies for the girls' school.

Bishop Boone was the first American missionary to Shanghai, in 1845. He dwelt in a Chinese house for three or four years, then the boys' school-house was built, and after that the girls' school-house, the

3 Isaac Watts, *Hymns and Spiritual Songs*, 1707, based on Deuteronomy, Ch 34 v 1. "Then Moses climbed Mount Nebo from the plains of Moab to the top of Pisgah, across from Jericho. There the Lord showed him the whole land—from Gilead to Dan." (New International Version).

4 *Spirit of Missions*, Vol 30 No 1, January 1865, pp 29-30.

5 *Spirit of Missions*, Vol 30 No 1, January 1865, p. 30.

church at Hong-ku, and the church in the city. This I consider the root of our Church in China, and if God will not suffer us to be rooted out, we shall see many more souls saved through faith in Christ. Our dear Bishop has finished his work here, and has been called to his eternal rest; where there is no more pain, no more sickness, nor suffering to affect his body, as when he was in this evil world.

In November last he went to Europe, on account of Mrs. Boone's health, but she died on the way, and the Bishop took his youngest son, Robbie, to the care of Miss E. G. Jones, who was a most dear teacher in the girls' school at Shanghai.

The Bishop returned to Shanghai on the thirteenth of June, and departed to his better home on Sunday, July seventeenth, at two p.m., in the fifty-third year of his age. He will be for ever remembered among us Chinese, as a faithful shepherd of Christ's sheep, and a consistent Missionary Bishop. He had a will to labor for souls; and even to die for the Chinese he looked upon as gain.

I have been with the Bishop twenty-two years. I have been a deacon fourteen years, and a presbyter ten months.

O dear friends! try to strengthen this mission, and our hands. Send us another Bishop, and more clergymen, for the harvest truly is plenteous, and the laborers are few. Pray the Lord to send more laborers into his harvest.<sup>6</sup>

## **1865, JANUARY 7, Shanghai.**

### **Rev. Elliott H. Thomson.**

Following the death of Bishop Boone the Rev. Elliott Thompson was effectively the Vicar-General of the Missionary Diocese.

Under the date of January 7th, 1865, the Rev. Mr. Thomson writes the following statement of the condition of the Mission at Shanghai during the preceding six months.

Rev. and Dear Sir : The close of another half year calls for a few words as to the state of the Mission at this station.

Although we cannot say we have cause for great joy, yet we have cause to be much encouraged by the general feeling among the people. There is evidently a growing acquaintance with the good intention of the missionary, and with the truth he declares; and also that there is a wide distinction to be made between him and the traders with whom they chiefly come in contact.

Besides our regular churches in the city and the Bishop's chapel, I have opened two stations for preaching, with one of which there is a day school connected. The first is near us, in one of the country villages. Here I have had full audiences, and the attention has generally been very good. I have been surprised how well they have retained, from one appointment to the other, what had been taught.

#### **THE LOO-TEUN STATION.**

The second station is called Loo-teun. This is a large market-town, some twenty miles west of Shanghai. At this place we have rented a good-sized house on one of the great thoroughfares, and opened a day-school, the teacher of which will also act as a sort of colporteur and catechist. He has long been a church-member, and I trust is a truly sincere Christian.

I have been out myself several times, and have been well received by the people; it is my hope to make this a kind of centre from which to reach the surrounding country. It is just at the head of tide-water, and I hope may prove a healthy place. I have included it in the number of our schools, though the number of scholars is small; the school being open just before the close of the year, the children all wish to wait till after the New Year season. I have taken the house for six months only, that I might give the place a trial before committing ourselves for a long lease.

Our city church seems to be doing well under Mr. Wong's management. He is a faithful and kind-hearted pastor, and I trust the Lord will yet further bless him in his work.

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6 *Spirit of Missions*, Vol 30 No 1, January 1865, p. 30.



## **OUR MISSIONARY IN PEKIN.**

I trust you have reports from the Pekin and Japan stations. I have no word from Mr. Schereschewsky, but I am told by a gentleman, who is just down from Pekin, that Mr. Schereschewsky is the finest Chinese speaker at Pekin, and that he is very much liked by the Chinese. His school, I am sorry to hear, was broken up for a time from the reports which some ill-disposed Chinese raised, that the foreigners were going to kidnap all the children.

Without, then, any thing particularly to discourage us, we look forward to the results of the new year with prayer and hope. The last year has been a sad one. When our head and stay was taken from us, it was a sad day. We had leaned upon him, it may be, even too much. But he had been a kind and steady friend, a father to us all; a genial, cheering friend, one whose watchword was, "Trust in the Lord and be strong," to brace up our hearts, and his word was ever, the "duties of life are more than life," to urge us on in our daily trials. But he has been called unto his rest. May we be faithful, and join him at the last.

We have lost two of our older church-members also, as you will see by the tables below.

The statistics of the Mission for the last six months are as follows:  
Baptized, adults, 10; child, 1;  
Died, adults, 2; child, 1;  
Children in all schools under our charge, 173;  
Marriages (Chinese,) 2;  
Members suspended from communion, 1;  
Alms from the Chinese, \$71 77;

With an earnest request for the continual prayers of the Church for our work, the laborers, and the flock, I remain, yours sincerely,  
Elliot H. Thomson.<sup>7</sup>

**1865, JANUARY 29, New York.**

**Bishop William Bacon Stevens.<sup>8</sup>**

### **A MAN OF GOD APPROVED IN CHRIST!**

**A Sermon Commemorative of the Life of the  
Rt. Rev. William Jones Boone, D.D.,  
Missionary Bishop to China.**

**Preached in Calvary Church, New York,  
January 29, 1865**

**by  
William Bacon Stevens,  
Assistant Bishop of the Diocese of Pennsylvania.**

From: Project Canterbury

### **A WORD TO THE READER.**

THE following Sermon was prepared at the request of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church, and was delivered before them in Calvary Church, New York. At their request, it has been since repeated in Trinity Church, New Haven; St. Paul's, Boston; Grace Church, Providence; and St. Luke's, Philadelphia; in the latter Church, on two successive Sunday evenings.

In no one place was all that had been written delivered, and, in each place, portions were omitted or introduced as the circumstances of each seemed to require. While no one, therefore, will read exactly the same sermon which he heard preached, all will have the whole sermon as it was originally prepared.

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<sup>7</sup> *Spirit of Missions*, Vol 30 No 5, May 1865, pp 191-192.

<sup>8</sup> *Spirit of Missions*, Vol 30 No 5, May 1865, pp 181-184. See full text at Project Canterbury, online 1 January 2012 at —[http://anglicanhistory.org/asia/china/stevens\\_boone1865.html](http://anglicanhistory.org/asia/china/stevens_boone1865.html)

The interest which this discourse has already awakened has been deeply gratifying, and the author earnestly prays that God, for Christ's sake, may so stir up the hearts and wills of His faithful people, that they may devise great things for the building up of the China Mission.

**SERMON**  
**"APPROVED IN CHRIST."**  
**ROMANS 16 10.**

SUCH was the praise which St. Paul bestowed upon Apelles. High praise this, if it had come simply from a fellow Christian; higher, coming from an Apostle; highest, as the utterance of the Holy Ghost. Who Apelles was, we know not. The old Church traditions say that he was a Bishop; but whatever his rank, he was a Roman Christian, whose life was so in harmony with the Gospel as to warrant an Apostle to give him that praise which condenses in three words the highest eulogy that can be passed on man.

As applied to Apelles, the phrase meant that he had been tried and found trustworthy; and it is in this sense that I design to apply it to him whose life and services this sermon is designed to commemorate. I stand before you, at the request of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church, to deliver a memorial discourse on the Right Rev. Dr. Boone, the first Missionary Bishop to China.

The man, and his work, are both remarkable,—the [5/6] man, as possessing qualities of heart and mind which would have given him eminence in any field; and the work, as being the nearest in character to that of Him who left the abodes of Heaven that he might seek and save the lost on earth.

I come, therefore, to present, for your consideration, the character of one who may well be designated as

**A MAN OF GOD, APPROVED IN CHRIST.**

Many years ago, in the city of Charleston, South Carolina, two medical students were drawn together by peculiar circumstances, which caused each to feel a strong interest in the other. One, and the younger, was attending his first course of medical lectures in that city, having recently returned from an absence of over two years, travelling in foreign lands and seas in search of health, in the course of which he had spent some months in China. The other had recently been ordained to the ministry, and was then preparing himself, by medical studies, to go as a missionary to China. This fact drew together these students; and though one was a layman and the other a clergyman, yet both loved the same Saviour, both had hearts that went out in sympathy for the heathen, and hence they loved to walk together, and talk of that strange land from which one had recently come, and to which the other was speedily to go. Little did that younger medical student then think that he would ever be a minister of the same Church of his elder companion; little did either of them imagine that each would be a Bishop in the Church of God; or that, twenty-seven years after they left those [6/7] college halls, the younger student would be called upon to preach the sermon that should commemorate the life and labors of his brother student and brother Bishop, William Jones Boone. This youthful acquaintance with Bishop Boone ripened into a life-long friendship, and enables me now to speak of him with the eye of a careful observer, with the heart of a devoted friend.

He was born in South Carolina, on the 1st July, 1813, and was descended from an old and respectable family, some of his ancestors having held high places of trust in the civil and military government of that colony.

After graduating with the honors of his class, at the College of South Carolina, at Columbia, he began the study of law in the office of Chancellor De Saussure, and in due time was admitted to the South Carolina bar.

His talents marked him out as one who would take high rank in his profession, and his friends expected of him great things. But God had other thoughts concerning him. He was brought under the power of the preached word, and the Holy Ghost made it effectual to the renewing of his soul. As soon as he had found peace in believing, he sought to impart the truth to others. He now yearned to preach the Gospel; and amidst remonstrances, and through hindrances, and over obstacles which would have held in check an ordinary mind, he resolved to give up the law and study for the ministry. He accordingly repaired to the Theological Seminary at Alexandria, Virginia, and, passing through the course of studies, graduated there in 1835, one year in advance of the Right Rev. Dr. Payne, the first Missionary Bishop [7/8] to Africa. On his return to South Carolina, it was the desire of his Diocesan (Bishop Bowen) that he should settle in Charleston, and a prominent position was offered to him. His mind, however, had been

deeply exercised as to his duty to the heathen; and, after prayer and due consideration, he declined the tempting offers of a home parish, and decided to go "far hence, to the Gentiles."

The opposition which this decision excited was very great, and scarcely any of his friends sustained his missionary views. But having reached a conscientious conviction of duty, he suffered none of these oppositions to move him, but set his face steadfastly towards China. To one of his loving and sensitive nature, this was no common trial; and the laceration which he felt in thus tearing away the tendrils of his affection from home and friends, around which they had clasped themselves so closely, was never wholly healed. To prepare himself more fully for this work, he studied medicine, and graduated M.D., at the Medical College of the State of South Carolina, in 1837. He had now honorably enrolled himself as a member of each of the learned professions,--law, divinity, and medicine. These professional studies, based, as they were, on a thorough collegiate course, and pursued with the high aim of a Christian, consecrating his whole mind to Christ, gave breadth and solidity to his acquirements, and that intellectual force and drill which enabled him to grasp and solve the great questions and complex problems of mission-work among the heathen. No missionary ever left our shores better furnished in mind, with a higher intellectual culture, or with a more [8/9] consecrated heart. He was appointed a missionary to China, by the Foreign Committee, on the 17th January, 1837. The sub-Committee on China, to whom the request of Dr. Boone for an appointment had been referred, reported to the Committee, "that though a resolution had passed that body, on the 18th October last, implying, in their view, the inexpediency of increasing, at present, the number of missionaries to China, they are now induced to make an exception in favor of the Rev. Dr. Boone, whose qualifications for the field are of a peculiar character, and whose long and devoted self-consecration to the spread of the Gospel in China give him a high claim to such an appointment."

During the spring, at the request of the Foreign Committee, he visited many of the churches, in order to awaken an interest in his work, and diffuse information in relation to his field of labor.

It was in this spring, also, that he was married to Sarah De Saussure, daughter of the Hon. Henry De Saussure, then Chancellor of South Carolina,--a lady elegant in her person, refined in her manners, cultivated in mind, and, like her husband, ready to sacrifice all for Christ. In forming this alliance, he again passed through intense trials of faith and patience, through the opposition of friends and kindred. The inner history of this period, with its mental conflicts and perplexing questions of duty, and, at times, almost despair, is one of the most touching episodes in the Bishop's life. Often did we talk of these trials; and I was a witness of the struggles which so agitated his heart. The resulting [9/10] spiritual blessings he ever gratefully acknowledged. It was the rocking to and fro, by fierce winds, of the missionary sapling, only to make the roots of it strike deeper and spread wider; so that, in the end, it put forth stronger branches, and bore richer fruit.

On the 8th July, 1837, Dr. and Mrs. Boone sailed from Boston for Batavia, Java, to begin the work in which both of them laid down their lives.

Before we follow their personal history any further, let us consider, for a few moments, the nation to which they were going, and what had hitherto been done for its Christianization.

China, called, by the natives, the "Middle Kingdom," and often termed "The Celestial Empire," has long been the social, political, and moral enigma of the world. Geographically it is one of the largest, and numerically it is the most populous of the nations of the world. Ethnologically, the Chinese form a distinct branch of the human race. Historically, their records go back farther than any other people, except the Jews. Politically, its government presents the most marvellous complexity and minuteness of detail, with the most wondrous centralization and unity, under a dynasty that, in its general principles, goes back twenty-five centuries. Socially, China was civilized when all Europe was barbarous. Its literature, purely indigenous, covers the whole domain of art, science, and letters, as they existed before the discoveries of modern research; while its language, unique in its symbols, its structure, and its antiquity, was long [10/11] the unsolved linguistic riddle of the world. Walled in on the north by a cordon of stone and brick of gigantic size, of fabulous extent, more than two thousand years old; and fending off all other people by edicts which proved more exclusive than its great wall, this strange people,--this great hive, buzzing with the hum of labor, and working with mechanical regularity and civilized intelligence,--has existed as a single empire, under one ruler, flourishing in all industrial and commercial pursuits, long before the beginning of any European kingdom.

Yet, with so many elements of political, and social, and literary greatness, the Chinese were debased; and, with so much to elevate and refine, they were "without hope and without God in the world."

In the efforts of the early Christians to spread abroad the Gospel of Christ, such a people, even stranger then than now, could not be, and was not overlooked. Syriac tradition tells us that St. Thomas himself was the first to preach to the Chinese. Certain it is, as Mosheim remarks, that "the Christian faith was carried to China, if not by the Apostle Thomas, by the first teachers of Christianity."

As early as the beginning of the sixth century the Nestorians had introduced the Christian religion into China. The celebrated Memorial Monument which they erected in Shensi in the eighth century, and only discovered by Europeans in 1625, fully evidence the existence, toleration, and even spread of the religion of Jesus.

[12] But the truth which these Nestorians preached was so mixed with error that the vital power of it was not sufficient to leaven the surrounding mass; and hence, opposed by Buddhism, and crowded upon by Mohammedanism, its churches soon decayed, its ministry died out, and its faith became almost extinct.

The Romish Church was not unmindful of the demands of China, and has made long, continued, and powerful efforts to bring it under the Papal yoke.

In the thirteenth century Nicholas IV sent Corvino as missionary to China. This earnest priest was by Clement V, made Archbishop, in 1307; and seven bishops, together with priests, were sent to his aid. Two centuries after, but little remained to tell of the effects of Corvino's mission.

A more successful effort was made in the sixteenth century, under Ricci, a Jesuit, who, using all the arts and finesse which Jesuitism sanctions, that it may triumph (processes, however, unworthy a Christian, and derogatory to Christ), laid the foundation of that Church in some of the important places in the empire. Yet the faith he preached was but Buddhized Christianity,--a bastard religion in articles of belief, and a mongrel worship in the blended ceremonial of the Heathen temples and the Romish Church.

The success of the Jesuits stimulated the Franciscans and Dominicans to similar efforts; and though edicts of banishment were now and then proclaimed, though persecution often raged, though defection and treachery often prevailed, yet, despite of punishment, and [12/13] expulsion, and torture, the missionaries of the Church of Rome have held on, now in favor with the imperial court, now in disgrace; now baptizing thousands, now compelled to hide away in secret; now working alleged miracles, and now enduring the tortures of officials; laying great stress on baptism, and little on a holy life, turning Chinese idols and pictures into Romish saints and images; and more solicitous to hold outward relations with the Papal See, than to build up the Spiritual kingdom of God's dear Son.

At the latest accounts which I have seen, the working force of the Romish Church in China was twelve bishops, seven or eight coadjutors, about two hundred foreign and native priests, and over four hundred thousand converts.

From so many hundred years of labor, by so many hundred bishops and priests, and so many thousand professed converts, we should expect to see remarkable fruits. But it is all barrenness. No life-giving power has gone out from its missions; no soul-elevating power has raised up its disciples to a higher level; no breaking down of heathenism has been effected; and the pure and glorious Gospel of the Son of God, setting men free from the bondage of sin, and the fetters of superstition, and the thralldom of error, has scarcely been heard, even by the professed converts to the Romish faith.

It was not until the beginning of this century that Protestant Christians bestirred themselves for the conversion of China. For a hundred and fifty years Protestant England, through its great mercantile companies, [13/14] had traded with China, and drawn thence much of the riches which had built up England's commerce and marine. Multitudes of Protestants had made long and perilous voyages thither, and spent years there in buying, and selling, and getting gain; but they had never sent the Bible there, never taught the truth there, never built a church there.

And when, at last, at the beginning of this century, a man was found ready to go there on this noble mission, the honorable East India Company would not permit him to go out in one of their ships; and this young man, the subsequently world-honored Dr. Robert Morrison, had to come to this country, and, under protection of a letter from President Madison to the American Consul at Canton, he took passage in an American ship, and reached Macao in 1807. Some years after, when he had, through untold obstacles,

mastered the language and evinced his rare linguistic powers, the same East India Company were willing enough to receive him into their employ, and appoint him their official translator. With the exception of a domestic service with his servants, Dr. Morrison's missionary work was confined to preparing his great Dictionary of the Chinese language, to translating the Bible in connection with Dr. Milne, to translating the Prayer-Book, and the preparation of a Chinese Grammar. These were herculean tasks, for he had to be a pioneer, and cut his own way through unexplored regions, and mark out paths where scarcely a footstep had gone before him. The work was worthy of the man, and will ever receive the praise which its [14/15] untold value, in connection with all subsequent efforts, deserves.

Other missionaries were sent out; but such was the jealousy of the Chinese, and the worldly policy of the East India Company, that they never got a foothold beyond Canton or Macao, and were mostly kept at a distance, in border countries.

The first American missionary, the Rev. Elijah C. Bridgman, was sent out by the American Board of Commissioners for Foreign Missions, in 1829, and a few others followed. In 1835, the Rev. Dr. Peter Parker, subsequently the American Commissioner to China, arrived in Canton, and proceeded to establish a hospital for diseases of the eye, so prevalent in China. This inaugurated the great system of medical missions, which, in judicious hands, has proved one of the most mighty agents for breaking down prejudices, imparting truth, and opening China to missionary effort. About this period the Rev. Charles Gutzlaff having previously labored as a missionary in Java and Siam, went to China; and first in the disguise of a Chinaman, and then as interpreter and surgeon in an English ship, he made several voyages along the coast, distributing books, gaining information, and seeking out the vulnerable points whence China could be most successfully assailed by the Gospel of Christ. Mr. Gutzlaff labored with a zeal that often went beyond the bounds of prudence, and with a heroism that had in it a dash of knightly daring, but with an earnestness that quickened into activity every power of his mercurial body; and [15/16] his letters, and journals, and voyages, had an immense influence in awakening the Christian mind to its duty to the long-neglected sons of Ham.

All these, and other efforts, were, however, preparatory. Yet, just as ordnance stores must be gathered in given places before you can make a successful war, and just as a reconnoissance of engineers is important to learn the position and feel the strength of the enemy before you attack him, so, in this Lord's war, waged by missionary forces against the powers of darkness in China, these preliminary efforts were of incalculable value in guiding future operations. It was while these efforts were being made by Bridgman, and Parker, and Gutzlaff, and Medhurst, and others, that the attention of our branch of the Church was drawn towards China as a mission field; and very touching are the circumstances connected with its origin.

In the churchyard of St. Peter's, Philadelphia, is a plain marble slab, with this inscription "Sacred to the memory of the Rev. Augustus Foster Lyde, a Deacon of the P. E. C. in the U. S., who was born in Wilmington, N. C., Feb. 4, 1813, and died in the city of Philadelphia, Nov. 19, 1834. It was in his heart to preach the Gospel to the Chinese, and for this service he had offered himself to God and the Church; but it pleased his Heavenly Father to call him early home, and he died aged 21. Patient, cheerful, victorious through the faith of the Lord Jesus Christ." Under that marble slab lies the real founder of the Chinese mission!

This young man, whose early life and precocious [16/17] powers were baptized with the dew of the Holy Ghost, became a student in the General Theological Seminary in New York, in 1831. In that institution a Missionary Society had been organized, and with it he became intimately connected. In his last seminary year, 1833, the wants of the heathen pressed deeply upon his mind; and amidst struggles between sense and faith, and with wrestlings in prayer for strength and light, he believed he saw the index finger of God pointing to China; and he pledged himself, if God gave him health, to convey those glad tidings to China which his Saviour brought to earth. In the spring of 1834, while travelling to Philadelphia, he met the Rev. Dr. Milnor and the Hon. E. A. Newton, then on their way to Philadelphia to attend a meeting of "The Domestic and Foreign Missionary Society" of our Church; and so earnestly did this young but even then almost death-struck man, present to the minds of these gentlemen his views as to the importance of establishing a mission to China, that at the meeting of the Society, on the 13th of May, the subject was formally brought before it by the Hon. Mr. Newton; and the next day, on motion of Dr. Milnor, China was designated as a missionary station of the Board. The enthusiastic Lyde was not, however, permitted to enter upon the field for which he had willingly offered himself. He had the high

honor of inaugurating the movement, and setting in motion the machinery, and then was called to die, just after he had received his commission as a minister of Christ; and, by his death, he made [17/18] sacred to the Church the object so near his dying heart, the evangelizing of China.

As a scholar, he was far in advance of his years and his companions. As a poet, he has been well termed the Henry Kirke White of America. As a Christian, he was deeply spiritual and fervent. In the touching lines which Mrs. Sigourney, who knew and loved him, wrote in honor of his memory, we can say,

"Thy wakened lyre, Sweet son of song! won thee warm brotherhood, With many a loving heart. Yet not the realm Of ancient learning, thronged with classic shapes, Nor rose-wreathed Poesy's delightful bowers, Contented thee. Thy soul had holier aims. And from Castalian waters meekly turned To the pure brook that kissed thy Saviour's feet, What time to dark-browed Olivet he went For lowly prayer. And ever o'er thine hour Of deep devotion China's millions stole, Blind, wandering, lost! And then thou didst dismiss The host of pleasant fancies that so long Hath made thy pilgrimage a music strain, And for the outcast heathen pledge thy life, A diamond to the treasury of thy Lord. Heaven took the pledge; yet not for weary years Of toil, and pain, and age; there was a flush On thy young cheek, a fire within thine eye, A wasting of the half ethereal clay; Heaven took the pledge, and thou art all its own!"

The example of Lyde stirred the heart of his classmate, Henry Lockwood; and in July, 1834, he offered himself, and was appointed missionary to China. In [18/19] September he went to Philadelphia to study some of the more general principles of medicine with Dr. Caspar Morris, and thus fit himself for greater usefulness abroad.

In March, 1835, the Rev. Samuel R. Hanson, a graduate of the Virginia Theological Seminary, and Rector of Christ Church, Prince George County, Maryland, was also appointed to China, and the two missionaries sailed in June for their distant field. On reaching Canton they were kindly received by the other missionaries, but were soon convinced that their best plan was to go down to Batavia, in Java, and there learn the language, while at the same time they could have access to the 40,000 Chinese residing there, and begin with them their sacred work. They accordingly removed thither, and commenced the mission with earnest and hopeful minds.

There they were joined, in October, 1837, by Dr. and Mrs. Boone, who reached Batavia after a pleasant passage of one hundred and six days from Boston. Here for the present they determined to remain, that Dr. Boone might learn the Malay and Chinese languages, and wait for the Providence of God to open to them a door of entrance into the long walled-up "Middle Kingdom."

The health of Messrs. Lockwood and Hanson having broken down under the climate, causing them to return to America, Dr. Boone and wife were, in April, 1839, left alone,--the only representatives of our Church east of the Cape of Good Hope.

By great diligence, and amidst many drawbacks, he acquired the Chinese and Malay languages, and soon [19/20] began to use them for the diffusion of the truth. "I feel," he writes at this time, "that if I can acquire the Chinese language, I would exchange station with no one whatever. I have never been happier in my life than I have been since I came here; and I believe I can say with truth, that, when night comes, it affords me as much pleasure to count my Chinese gains as a miser ever enjoyed in telling over his gold." As soon as he had mastered the speech of the country he established schools for the Chinese children, and gathered about forty, to whom he imparted much religious truth in connection with secular instruction. He also gratuitously practised medicine among the poor, and thus, through his patients, sought to give medicine for the sick soul, as well as for the sick body. These labors were subsidiary to his great purpose of thoroughly acquiring the Chinese tongue; for, as he well wrote, "A missionary's career as a missionary--a publisher of the Gospel grace to those who have never heard it--cannot be said to commence until he can with some fluency speak the language of the people of his adoption. This thought is a great stimulus to me. I long to be a missionary in the true and highest sense, and at present all my powers are concentrated in the effort to acquire this most difficult language. I spend, every day, my whole strength upon it." Well might he call it a most difficult language; for there is not one so peculiar in its characters, its sounds, its dialects, and its grammar. Its characters number fifty thousand; its sounds almost mock the ability of the foreign ear to catch, or of the [20/21] tongue to use; its dialects are as various and as diverse as the many branching languages of Southern Europe growing out of the old Latin root; and its grammar, except in syntax and prosody, has no analogy to any other. It is the oldest living language, and is spoken by more people, through a greater extent of territory, than any in the world; and with its mystic

characters, diverse from all other media of thought, it has walled in the mind of the Chinese with a mental barrier, which only a few foreign scholars have had the courage or the patience to surmount.

The strain to which Dr. Boone subjected his mind, in the intense effort to master it, told, alas! too soon, upon his health; and these studies, together with teaching school, and feeling the whole responsibility of the mission resting upon him, almost broke him down before he had reached the threshold of China; and, in his first annual report to the Board of Missions, forcibly but plaintively he appealed for help.

It was not until his physician insisted upon it, that Dr. Boone consented to remit his studies for a time and make a voyage to Macao. He did so with decided advantage to his health. His visit there was followed by another important result. He found that Macao presented greater facilities for carrying on his preparatory work than Batavia, and he decided to remove the mission thither as soon as practicable. This semi-Portuguese town, situated on a peninsula at the southeast part of China, and famous in the eyes of European scholars as containing the cave in which Camoens, the [21/22] greatest of Portuguese poets, mostly wrote the "Os Lusíadas," the greatest of Portuguese epics, offered many advantages as a *point d'appui* for missionary operations. It was in China; it was healthy; it was better fitted to carry on the work of studying and translating the language; it enabled the missionaries to watch more closely the processes then going on for the opening of China, and gave them great vantage ground when such opening should take place.

The residence at Macao did not as fully reinstate his health as he had anticipated, and the Foreign Committee invited him to visit the United States. To this request he replied, "I still think it much better to try another winter at Macao before I venture to conclude that the Lord is calling me away from a field, even though it be but for a season, to which I as firmly believe now, as ever I did, that He sent me."

While at Macao he was diligent in studying the Fokien dialect, and also in perfecting his knowledge of the Chinese classics, in which he obtained, according to the testimony of those best competent to judge, marked superiority. These and other studies necessary to make him thoroughly furnished as a Chinese missionary, he pursued amidst many embarrassments caused by ill health, and greater discouragement occasioned by want of sympathy for his work by the Church at home. Yet amidst it all he could say, "I have never been so encouraged in the work personally, or so sanguine in regard to the China mission generally, as at present. Do send us help." Ah! had he known, when he wrote these [22/23] buoyant words of hope, that at the very time they were penned there were those at home who wished to disband the mission and recall the missionary, how would his heart have sunk within him at this attempt to strangle the mission in its infancy! Thanks to God, when the subject came before the Annual Meeting of the Board, the counsels of faith and hope triumphed over those of doubt and faintheartedness. The discussion did good; it showed the falsity of a missionary policy that was based on seeing immediate and visible results, making it a work of sense rather than of faith, and it strengthened the mind of the Church in its resolve to do its duty to the heathen of sending the Gospel, leaving it for God to give the increase.

For this increase God was preparing the ground, but by a dark and mysterious way.

On Sunday morning, July 5th, 1841, the first gun was fired from the English Commodore's ship at the tower of Tinghai, which opened what has been called "The Opium War" with China. The deed desecrating this holy day was worthy of the war which dishonored English justice, and humanity, and religion. For more than two years this war was waged, until counsels of peace were heard, and a treaty indemnifying England for loss of opium, and opening to commerce *five* ports, instead of one, closed the opium tragedy of fire, and blood, and desolation. God thus "made the wrath of man to praise Him," and out of the untold evils of war created advantages never before possessed for preaching the Gospel of the Prince of Peace.

[24] In February, 1842, Dr. Boone made a voyage to Amoy, a city which had been captured by the English in 1841, and which was, by treaty, one of the five ports open to foreign residents. Impressed with its superior advantages as a missionary station, he removed thither in June, 1842, and settled himself on the island of Ku-lang-su, half a mile from the great city of Amoy. He now felt that he had at last gotten into the empire; and here, for the first time, Protestant missionaries could preach and teach the doctrine of Jesus without let or hindrance. His prayers had been answered; his hopes had been realized; and, as he saw the Chinese gather daily to his religious services, the toils and sufferings of five years seemed but as the small dust of the balance against the preponderating joy which then filled his soul. Standing now upon the threshold of China, with five doors open, he sent across the waters most fervid appeals to the Foreign

Committee to reinforce him, as he stood alone with three hundred millions of heathen before him, and he asked that "a band of co-workers should be sent out, that with them he might go in and possess the land for Christ and the Church." How was this Macedonian cry responded to? How were the trumpet-calls of this lone and feeble missionary answered? The Church heard them and was DUMB! The merchant's call for clerks, for supercargoes, for traders, was quickly replied to by hundreds of aspirants for Chinese goods and gold. Mammon's voice was obeyed; the voice of God, speaking through the lips of his servant, and resounding through the Church of America, was heard in [24/25] silence, and not a man replied, "Here am I, send me." God then took another method of awaking the sleeping Church. He called Mrs. Boone to himself, and on the 30th August, 1842, took away from Dr. Boone the desire of his eyes at a stroke, and left his house desolate. For more than five years she had been to him not only a sweet companion and comforter, but a most faithful co-worker in all his missionary plans. "I may say of her," writes Dr. Boone, that "she was the most energetic missionary that I have ever met in my five years' sojourn in the East."

She was the first female missionary who died in China, and her body was laid to rest in a grave in the island of Ku-lang-su, amidst the very people whom she came to serve and save.

In her last sickness she begged her husband to say to her friends that though her missionary course would be short if she died from her present disease, that she never had, nor did she now, regret coming out as a missionary. "No," she added; "if there is a mercy in life for which I feel thankful to God, it is that He has condescended to employ me as a missionary to the heathen."

Though cast down by this affliction, he was not destroyed. "I trust the Lord is sanctifying my afflictions to me; I feel more determined than ever that by His grace I will live and die in His service in China."

This breach in his household made it necessary that he should return to the United States with his young children; and he was also urged to take the step by the [25/26] desire of the Foreign Committee, that he should come back, and seek to do, by his presence, what he had failed to do by his pen,—rouse up the Church to a sense of its duty to over three hundred millions of heathen in China. He reached New York in the summer of 1843, after a short passage of three months. Having placed his children under proper care, he set about the work of creating an interest in his mission, and of securing additional missionaries.

How different was the position which Dr. Boone occupied now, and that in which he stood when he first went out.

The unsolved problems of 1837 were all solved now. He stood before the Church in this land as one who had mastered the language, and could, and had, preached in it concerning Jesus and the resurrection. He could tell of crowds who attended his services; of schools to which Chinese children freely resorted; of the unsealing of the long sealed up empire; and the opening of five gateways along the coast to Western commerce and true religion; and, to meet the marvellous developings of God's Providence, he called upon the Church for men and means, to secure the conquests already won, and to make them the base of wider and stronger operations in the future. He had purposed spending but a few months in America, so anxious was he to be on the spot; but, at the request of the Foreign Committee, he remained here, visiting the churches from Boston to New Orleans. His addresses were simple but effective; eloquent, without oratory; powerful, without pretension; [26/27] telling the story of his work and of his field with an unction that showed his heart was in it, and communicating to others the deep emotions which so often stirred the depths of his own soul. It was a great blessing to our whole Church to be brought into contact with this good man; you became insensibly interested, first in him, then in his work. He was a noble embodiment of missionary zeal, guided by knowledge, and tempered with discretion; and fitly illustrated the Church's ideal of a single-hearted, single-eyed missionary of the Cross.

It was at this juncture that the subject of sending out our foreign missions with an Episcopal head was discussed in the Board of Missions and in the General Convention. In June, 1843, the Committee, in their annual report, write, that they hope "that suitable measures will be taken by the Board to secure, if possible, the early appointment of a Bishop for China. The Committee cannot perceive the necessity of separating in the Church that which God has joined. If Episcopacy be an important part of the organization of the Church, as constituted by Christ and his Apostles, why reject it in the missionary work among the heathen? Paul, and Barnabas, and Timothy, and Titus, were Apostles or Bishops to the Gentiles; why, in the same work among the Gentiles, is this principle of missionary work changed?" The



idea thus suggested was warmly responded to by the Committee of the Board to whom the report was submitted; and Bishop Doane, the Chairman, earnestly urged the duty of "furnishing the China mission with an Apostolic head. China," he adds, "is ours, [27/28] for duty and devotion, by the right of pre-occupation." Among the resolutions appended to Bishop Doane's report, was one stating that it was "necessary not only to increase the number of laborers in that field, but to send a Bishop at their head." This resolution was adopted by the Board, and thus fixed its policy on a right basis.

At the next meeting of the Board of Missions, in June, 1844, the subject again came up, and the Committee to whom the Foreign Report was referred, reported, through their Chairman, Bishop Henshaw, "that they believe that it is presumptuous to hope for any very extensive blessings upon the missions of the Church in a land where the Episcopacy has no existence, without sending the ministry of the Church in its integrity." Canonical difficulties were, however, in the way, which could only be removed by the action of the General Convention, which was to meet in October, and hence no definite action could be had until these obstacles were overcome.

In the meanwhile, Dr. Boone was assiduously at work cultivating the missionary spirit and diffusing missionary knowledge. Ten thousand dollars had been pledged for missionaries and schools; and the Committee determined, if the General Convention agreed, to send out a bishop, and several presbyters and teachers.

The General Convention having, in October, 1844, passed canons for the election and consecration of Foreign Missionary Bishops, the Board of Missions, meeting at the same time, resolved, that such bishops should at once be appointed for Africa, China, and Constantinople.

[29] On Tuesday, the 22d of October, 1844, the House of Bishops, having, on motion of Bishop Meade, passed a brief space in silent prayer, proceeded to the election of a Bishop for Amoy, China, when it was found that the Rev. William Jones Boone, M.D., was elected to be nominated to House of Clerical and Lay Deputies as Missionary Bishop for said station. The nomination was sent to the lower House, and acted upon that evening, the last of the session, by electing Dr. Boone, and signing his testimonials; the Rev. Mr. Glennie, of South Carolina, being at the same time elected Bishop of Africa, and the Rev. H. Southgate, of Maine, Bishop of Constantinople. Thus, at the close of a session of the General Convention of unusual excitement and interest, growing out of personal, theological, and ecclesiastical questions, that touched vital spots, and made the whole Church quiver under the touch, there was inaugurated a measure designed to carry on the work of missions in a more thorough, wise, and systematic way than ever before.

The consecration of Dr. Boone took place in St. Peter's Church, Philadelphia, on Saturday, the 26th October, 1844. Bishop Chase, of Illinois, the Presiding Bishop, officiated as the consecrator, assisted by ten other Bishops of the Church. Dr. Boone was presented for consecration by Bishop Meade, of Virginia, and Bishop Elliott, of Georgia, and Bishop Elliott preached the consecration sermon from the words, "Enlarge the place of thy tent., and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the [29/30] right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." (Isaiah, 54: 2, 3.)

Dr. Southgate was, at the same time, consecrated Missionary Bishop for Turkey; and Dr. Freeman, of Delaware, Missionary Bishop to Arkansas, the Indian Territories, and Texas.

The whole scene was exceedingly impressive; and the event itself,--the consecration of three Missionary Bishops, one for this country and two for foreign lands,--was the most stirring one which had yet occurred in the history of the American Church. It electrified our whole communion, and sent a thrill of joy to every heart that longed and prayed for the advent of the Redeemer's kingdom. Truly did Bishop Elliott say, in his consecration sermon, "This day's work is the exhibition of the measure of her faith; the solemn assumption of the position which, by the help of her covenant God, she intends to maintain before men and angels. And how sublime that position! But yesterday, cast forth a callow, unfledged thing, from her parent nest; to-day she spreads the wings of faith and hope over four continents. But yesterday, and she, herself, was struggling for life in a world that frowned upon her, and cast out her name as evil; and to-day, in the very spirit of her Divine Master, is she covering, with the mantle of her charity, the desolate and the perishing of the earth, and imparting to them the warmth and vitality of her own life-blood. But yesterday, that she received the fulness of her divine commission from the compassionate [30/31] kindness of her mother Church; and to-day she more than recompenses all that love, by taking her station

side by side with that venerable mother, to battle for the faith once delivered to the Saints. But yesterday, and none so poor to do her reverence; now, a generation has scarce passed away, thousands of noble hearts will turn to her, from isles and continents, and bow before her for having dared first and foremost, in these degenerate times, to send the light and life of Christianity, in the fulness of its power, and in the integrity of its order, to the heathen nations of the world."

After the delivery of the consecration sermon, and the solemn investing of the Bishop elect with the robes and authority of the Episcopal office, Bishop Henshaw presented to Bishop Boone an address from the House of Bishops, containing their fatherly counsel and advice. It was affectionate, judicious, and suggestive, and greatly strengthened the hands and nerved the heart of the newly-made Bishop. And now Bishop Boone stands before us as Missionary Bishop to Amoy, and parts adjacent, ready to depart to his distant jurisdiction. He had come home sad, almost discouraged, and alone,--a single presbyter, battling with an empire of idolatry. His appeals had been so successful, and the spirit which he had called out had been so earnest, that he was now to return with a band of co-workers, men and women, to organize a new mission in a more eligible field. He had also married Miss Phoebe Elliott, the sister of Bishop Elliott, of Georgia; and, with a reconstructed household, he went forth with a joyous heart.

[32] Previous to his sailing, Bishop Meade delivered to him and his associate missionaries a paper of instructions, indicating the desires of the Foreign Committee, and planning out, to a certain extent, the work of the mission.

The Bishop was to remove from Amoy to Shanghai, the most northern portion of the empire open to foreigners. This change was made from the fact that this city was near to the great heart of the Empire of Peking, from its greater salubrity, and from its being the port of greatest probable commerce; and hence where they could receive, on the one hand, foreign protection, and, on the other, easiest access to the people whom they came to save.

In referring to Bishop Boone, the instructions thus speak: "The conduct of this mission is committed to no unknown or untried person, but to one long and intimately known to the members of the Foreign Committee; to one whose past agency has afforded them the most entire satisfaction; to one who has commended himself to the hearts of the members of our Church at home.

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

On Saturday, December 14, 1844, Bishop Boone and [32/33] wife, and the Rev. Messrs. Henry W. Woods and Richardson Graham, and Mrs. Woods, Mrs. Graham, and Miss Gillette, Miss Jones, and Miss Morse, sailed from New York for China in the ship Horatio. A large number of the friends of the missionaries accompanied them to the ship and down the bay; and, after religious services, conducted by the Rev. Dr. Milnor, the farewell word was spoken, and the devoted hand proceeded on their voyage.

Well might the Foreign Committee say, of this event, "It will form an important epoch in the missionary history of the Church of Christ; for then went forth the first completely organized mission to heathen lands since the early ages of the Church,--a mission having within itself the means of perpetuation after what we deem the Apostolic pattern."

On the third day of the voyage the Bishop began the formation of a class in Chinese; and, with the assistance of a native Chinese on board, named Chae, studies in the language were kept up during the voyage of one hundred and thirty-one days. And thus a foundation was laid in the language before the missionaries reached China.

The party reached Hong Kong on the 24th April, 1845, and arrangements were at once made to go to Shanghai, and establish the mission on a permanent basis.

In the two years' absence of the Bishop, great and favorable changes had taken place in the missionary aspect of the empire; especially in the promulgation of an imperial edict, granting "to foreigner the privilege [33/34] of teaching the Christian religion in any of the five ports, and to the natives of China to profess it in any part of the empire."

Under this new answer to prayer, that God would open China to Christian efforts, Bishop Boone writes, "I stand prepared to throw my whole heart, and life, and soul, into the effort to make known the precious Redeemer to these perishing millions, whose chains have been thus unexpectedly knocked off."

The Bishop reached Shanghai on the 17th of June, and soon the whole mission family were comfortably settled and at work in their new Chinese home.

Schools were soon established. Translations of the Catechism, Prayer-Book, and other simple religious works, were prepared by the Bishop. Preaching and distributing of tracts were kept up in the surrounding villages. Nor was he unmindful of the spiritual needs of the foreign community. He was active in getting up Trinity Church for the English and American residents, and in procuring a Colonial Chaplain from England. He early planned, and soon saw built, a large schoolhouse, which, for some years, served as a boarding-school for boys, and a home for the missionaries. Also, a house for the girls' school. He built a church, the first Protestant church in China, in the very centre of the city of Shanghai, and another smaller one near the residence of the missionaries. His active mind and warm heart kept him ever at work. Nothing connected with mission work was too minute to escape his care. Nothing so great as to prevent his grappling with it [34/35] and mastering it for Christ. He had the whole machinery of the mission under his eye, and regulated it with a wise mind and a judicious hand. Hence, harmony prevailed in the mission families, and cordial co-operation in all his varied plans.

An important step was at this time taken by the several representatives of the Christian world in China!, and Bishop Boone was called upon to occupy a foremost part in the movement. The translation of the Scriptures into Chinese, by Drs. Morrison and Mime, needed revision. The increased knowledge of the language possessed by the present missionaries, made it important to bring out, if possible, a standard edition. To secure accuracy and mutual confidence, a committee of delegates from the several missions in China was appointed, in 1847, to the work of revising the three translations of Morrison, Medhurst, and Gutzlaff, and bringing their united labors into one volume. The committee consisted of the most eminent Chinese scholars in China: Dr. Bridgman, of the A. B. C. F. M.; Rev. Mr. Stronach, from Amoy; Rev. Mr. Lowrie, of the Presbyterian Board for Ning-po; the Rev. Dr. Medhurst, of the London Missionary Society, and Bishop Boone.

The most important question which this committee was to settle was the proper rendering of the Hebrew Elohim and Greek Theos into Chinese. Drs. Morrison and Milne had employed the Chinese word "Shin;" Dr. Medhurst, "Shangte."

Bishop Boone opposed the use of the word "Shangte," as simply meaning emperor who is above,--a chief god [35/36] among many gods; the Jupiter of the Chinese,--and strenuously advocated the term "Shin" as the genuine term for God in Chinese.

"In my opinion," says Bishop Boone, "this is the most important emergency in which I have been placed for advancing the true interests of the Christian cause in China. An error on this point will do more to retard this peoples' coming to a knowledge of the true God than on almost anything which could be mentioned. It is in vain to fight against Polytheism in the name of a heathen deity; we must use the generic term for this reason, if for no other, namely, that Jehovah does not propose Himself to a Polytheistic nation to take the place of their Jupiter or Neptune, but in place of the whole class. We must therefore give Him the name of the class, and affirm that He alone is entitled to the name."

Notwithstanding the Bishop's feeble health,--for he had been, some months before, threatened with paralysis, and had been compelled to stop preaching, as being too exciting to his shattered nervous system,--he yet roused himself up to the height of this great argument, and, when the Committee on Revision split upon this question, he prepared an address to the Christian public, ably showing the truth of his position, and proving, to the satisfaction of every unbiassed mind, that he was right.

Having done this, he told the Foreign Committee, "I indulge strong hopes that this question will be settled soon with a good degree of unanimity, so that the [36/37] Chinese may at least regard all Protestant missionaries in China as worshippers of the same God."

It was a little word that the Bishop thus earnestly contended for, but it involved the whole theology of the Chinese Bible. Just as, around a single word, omoousion (Homoousion), aye, and around a single letter of that word, an o, raged the great Arian controversy of the fourth century.

For the Bishop to have given up the word "Shin" for "Shangte," would have been, in his view of the subject, to place an idol god as the corner-stone of the Christian Church in China.

To the work of translation and revision, Bishop Boone gave much and careful study. In addition to his labors on the Revision Committee, the object of which was to render the holy Bible into the written or "book-language" of China,--a language which never has been, nor can be, a spoken language, and which is addressed solely to the eye, and is understood, when thus written, by all the educated Chinese,--he also, in connection with Mr. Keith, translated the New Testament, and part of the Old, into the spoken language of the province of Kiang-su, in which Shanghai is situated. In the vast empire of China there are at least six provincial dialects, which differ as much from each other as French, Spanish, and Italian. These dialects have never been reduced to writing, the "book-language," as it is called, being the medium of written and printed communication; but this book-language, like the Latin in the middle and later ages in Europe, was known [37/38] only to Chinese scholars, and hence a large proportion of people could not use the Bible thus translated. To meet this difficulty, and to introduce the Bible into the colloquial language of the thirty-six millions of the province of Kiang-su, Bishop Boone undertook the difficult task of adapting the characters used in the book-style to the hitherto unwritten vernacular of that province. He succeeded most admirably, and thus was the first to render the Word of God into the mother tongue of a population larger than is contained in all the United States. The amount of literary labor and critical knowledge required for this work cannot be fully known or appreciated by us. And the benefit of such work, not to the present generation alone, but through all coming time, in thus giving to them, in their own tongue wherein they were born, the Word of God, is beyond computation.

Had ten times the money which the whole Chinese mission cost, been spent in this one work of translating the Bible into the vernacular of Kiang-su, it would have been a blessing cheaply bought, and for which the Church would have been richly repaid.

Permit me, at this point, to call your attention for a moment to a department of missionary labor too often overlooked, but which equals any other in present and future influence, and is, indeed, the basis of all Christian work in a heathen land. I refer to the translation of the Bible into the mother tongue of heathen nations. There are two points from which to look at this work,--the one literary, the other religious. Looking upon the [38/39] Bible as a literary book, containing the oldest history, the oldest laws, the oldest ritual, the oldest biographies, the oldest poetry, the oldest philosophy; written by forty different persons,--kings, priests, prophets, rulers, poets,--during a period of fifteen hundred years, let me ask, What would be the effect of introducing such a book into a language which never before possessed it? Or, that you may comprehend more fully this blessing, let me put the question in another form. What would be the effect on English literature, if the Bible, and all the literature to which it has given birth, and all the richness which it has imparted to our tongue, and all the shape and coloring which it has given to the English mind, could be suddenly withdrawn from the field of letters? It would produce a mental collapse,--a void which no production of any one, or of all human minds combined, could fill.

To give the Bible to the language of a nation, is to enrich it with a body of poetry, history, law, and morality, beyond anything else; infusing into the veins of that language the noblest and holiest streams of pure and purifying thought. Not only so, but such a translation fixes the language of the nation. The master-singers of the sixteenth century, with all their wealth of song, did not do as much to fix the German language as was done by Luther's translation of the Bible; and the stability of the English language is more due to the King James version of the Bible, than to the poetry of Milton or the dramas of Shakspeare. It cannot be translated into a heathen tongue without refining, [39/40] beautifying, enriching, and solidifying that tongue; and when you make a language the repository of the soul's deepest emotions, and the vehicle of its intercourse with God, and the organ of its public worship, then have you anchored that language, and given it fixedness and nationality. Thus, even in a literary point of view, the missionary who translates the Bible into the vernacular of the heathen, has done the noblest literary work that the human mind can do for that nation. But if, waiving this mere literary view, you look upon this work of translation as bringing to the heathen the knowledge of the true God, and Jesus Christ, and the Holy Spirit,--the Church, and its sacraments, and its ministry; as giving to the heathen a book which will be his soul's guide-book to God and Heaven; as introducing into his nation a silent power, which is to revolutionize and overturn existing systems of irreligion, and build up the pure and holy principles of the Gospel of Christ,--if you look at the work of the translator in this light, then must you rank the missionary with the highest benefactors of the human race, and his work with the grandest achievements of the human mind. Through the labors of Protestant missionaries the Bible has been translated into a hundred

different languages within the past seventy years. What a mighty work! To make a hundred living languages vocal with Divine truth, to as many tribes and nations, numbering four hundred millions of people! Who can estimate the literary or the moral value of such a work, conceived by Christian love, wrought out by Christian toil, and [40/41] done to Christianize man and glorifying God! Yet this is but one department of missionary work.

On the 7th September, 1851, Bishop Boone had the happiness of admitting the first native Chinese to the order of Deacons in the Protestant Episcopal Church. This young man, whose name was Chae, had accompanied Bishop Boone to America, had learned the English language, and on his return voyage, in 1844, had been deeply impressed with religious truth, chiefly through the personal instruction of Mrs. Boone. Subsequent events placed him again under the Bishop's care, by whom he was carefully instructed, and, after due probation, baptized and admitted a candidate for holy orders. The ordination of this man was looked forward to by the whole mission with deep interest. Two days before it was to take place, the Bishop had a severe attack of disease, and it was feared that the service could not take place. But by Sunday morning he was so much recruited, that he determined, though amidst pain and weakness, to proceed. The morning service was duly read; the sermon was delivered by the Rev. Mr. McClachie, of the English mission; the candidate, vested in a surplice, was presented by the Rev. Mr. Syle; and the hands of the first Protestant Missionary Bishop to China were laid upon the head of the first native candidate for orders, and he arose "a Deacon in the Church of God." The scene was touching in each of its particulars. The humble Chinaman, wearing, for the first time, the white surplice over his native dress; the uniting of the two great Protestant [41/42] nations of the earth, England and America, in the ordination service; the singular situation of the Church, the only one in a city wholly given to idolatry; the motley crowd of natives and foreigners, Christian and idolaters, attracted by the strange ceremonial; the first celebration in the church, and in the city, of the Lord's Supper; and the feeble aspect of the Bishop, scarcely able to get through the service, and yet with a face glowing with delight; all these things conspired to make that ordination one of the most noted events in the history of the Chinese mission. Thus began the native ministry of the Episcopal Church in China. God grant that it may prove to be but the first in a line of holy orders, embracing deacons, presbyters and bishops, which shall eventually cover the empire with the churches and dioceses of this Apostolic Communion.

Soon after the opening of the five ports to foreign trade, Victoria, the chief city of the Island of Hong Kong, was, through the influence of the mission societies in England, erected into an Episcopal See, under the title of "Victoria," and the Rev. George Smith, who had been a faithful missionary in China for several years, was nominated as its first Bishop, and his jurisdiction was extended, by the Queen's letters patent, over the five consular ports. In 1850 Bishop Boone had the pleasure of welcoming Bishop Smith to China. The question of jurisdiction was somewhat complicated, and at times perplexing. There was, however, no friction or jar in the practical working of the two episcopates, because of the good sense and Christian spirit [42/43] which animated the two Bishops, who sought union rather than division, and harmony rather than discord. They entertained for each other great respect; and it was peculiarly grateful to me to hear the Lord Bishop of Victoria, when in this country some years since, speak in terms of such high regard concerning the zeal and ability of Bishop Boone. Both have since left the field, one by death, the other by resignation, and China is now without a Protestant Bishop to oversee the work of American and English missionaries.

In 1852 the Bishop was again compelled, by loss of health, to revisit the United States. Since he left its shores, he had established the mission at Shanghai; had built up the mission school-houses for boys and girls, and had organized the schools; had erected a church for worship in the native language; had supervised the translation of the Bible and Prayer-Book; had gathered native congregations, had baptized over a score of adults; had confirmed nearly as many Chinese, and had ordained to the ministry a native candidate; and, in various other ways, had lengthened the cords and strengthened the stakes of the mission. All this time he was suffering with his head and nerves, which, at times, seriously crippled his powers, and made him do all his work under great disadvantage. After such a campaign, conducted under such physical disability, the Bishop needed rest, and the Foreign Committee urged him to return. While in this country, the insurrection which had begun some years before, in one of the distant provinces, had gathered such head, as [43/44] resulted in the capture of Shanghai, in 1853, by the rebel troops.

This rebellion, the history of which is not yet fully known, was one of the most wonderful movements in the annals of China. It was a political faction, incorporating in itself several great religious truths, seeking to overthrow the Manchou dynasty, and to establish on its ruins a sort of paganzed Christianity.

The edicts and books which were at first circulated by the insurgents, in which, with many errors, were many precious truths, gave, at first, great hopes to the friends of true religion. Their denunciation of idols, their engrafting the ten commandments in their code of laws, their professed reverence for the Lord Jesus, and their published respect for the missionaries, seemed to be so many precursors of good, preparing the way for the spread of more and purer truth.

At such a time, when the stagnant mind of China was stirred to its depths by this rebellion, the Bishop felt anxious to be on the spot, to observe more closely the signs of the times, and act as the shifting scenes should demand; and, hence, he sailed from New York in November, taking back with him three assistants. On reaching Shanghai, after a passage of one hundred and fifty days, he found the city of Shanghai in a deplorable state. War, with its moral, and social, and civil desolation, ruled the scene. The missionaries and their premises had been mercifully preserved; the services, except in the city, had been continued, and the number of attendants had even greatly increased. Two great [44/45] facts met Bishop Boone on his arrival there,—the anarchy in which China was plunged by the rebellion, and the remarkable opening of Japan. Each of these had important bearings on mission work,—the former, by presenting avenues of access to the interior of China, and opportunities of distributing books hitherto unknown; and the latter, by opening those long-closed "Isles of the Rising Sun," not by the sword of war, but by the diplomacy of peace, so that the missionaries of the very Cross on which the Japanese had annually trampled with disdain, could visit and settle there. "I believe," says Bishop Boone, "that our generation has never before seen any crisis so much calling for prayer, and energy, and prudence, in the conduct of missions in this field. It is not a time to draw back when God is making bare his arm." In the meantime, the development of the insurgents' plans, and the character of those who directed the rebellion, were such as to shock all minds by their blasphemous claims and their insane attempts to establish a sort of theocracy, a celestial dynasty, in which Hung Siu-tseun pretended to be a natural, and not a spiritual Son of God, and claimed, in right thereof dominion over the whole earth. Hence, when commissioners and officers from England and America visited him, he objected to their giving specific names to their countries, or pretending to offices independent of him, declaring there was but one country, "the Celestial Kingdom;" but one dynasty, the Tai-ping, or that of the Prince of Peace; while he styled his prime minister "the Holy Ghost."

[46] For a long time the mission suffered from the Imperial army, sent to put down this rebellion; and it was not until April, 1853, that the Bishop could write, "Peace has returned to our neighborhood, and it is a great blessing. We are now preaching daily at our church in the city, and that to good congregations."

It was, however, not a permanent, but an intermittent peace. The insurgents, checked in their advance by the Imperialists, in a few years broke up into factions among themselves, and more fearful scenes of anarchy and carnage convulsed the empire.

Early in 1857 the Bishop's health again gave way so seriously, that he was compelled to lay aside his duties for a season, and return to the United States. He reached New York in August, 1857, benefited by the voyage, but in a condition which demanded "as much rest as possible, and freedom from labor." He accordingly settled himself; for a while, with his family, at Orange, New Jersey, there to recruit his strength. For the last four years he had been working where most men would have been resting; and amidst all his suffering and debility, he kept in active operation the full power of the mission in its schools, its preaching, and its translations.

The quiet and seclusion of Orange could not make Bishop Boone inactive. The antennae of his mind were ever stretching themselves out to feel and take hold of something that could advance the China Mission. In February, 1858, he brought before the Foreign Committee the expediency of occupying Japan as a missionary [46/47] station. The ports of that insular empire had been marvellously opened, and he was anxious that the missionary should keep pace with the merchant in gaining a foothold in that strange land. From his retreat at Orange he also watched with intense interest the negotiations in progress, in 1858, between the Commissioners of the four great powers (America, England, France, and Russia), and the Chinese Government. This was one of the most striking scenes in diplomatic history. It was the civilized world, through its ambassadors, knocking at the gate of Peking to obtain an audience of the Emperor, and to secure the rights of nations, and the world waited and listened for his reply. At length his Imperial Majesty was brought to feel that this was no paltry ceremonial of nations, bringing him tribute and reverence, but the just demand of the greatest nations on earth for recognition, with all the rights and privileges of equals, as regulated by the principles of international law, to which he was solemnly bound

to reply. The treaties of July, 1858, made severally with the ministers of the great Powers, were his reply; and they contained grants and privileges, which, while they were favorable to trade and intercourse, were yet destined to be more favorable to the Chinese than even to the nations which secured them. The American treaty, negotiated by the Hon. William B. Reed, in July, 1858, was the first ever made with the Emperor of China which opened it to the Gospel, and secured protection to missionaries and native converts throughout the empire. The Lord Bishop of Victoria, writing to the [47/48] Archbishop of Canterbury, says, "The American Minister, the Hon. William B. Reed, has been the first, in his treaty with China, to obtain an honorable mention and direct recognition of the Christian religion, and a voluntary offer of protection to Christian converts in the country. It is right that Christians on both sides of the Atlantic should know the advantages that have been procured for missionary labor, and the impediments which have been removed from the path of the Gospel, by the noble work of the American Minister, the Hon. William B. Reed." This is one of the greatest moral triumphs which diplomacy has ever gained. It opened an empire to Christ, not by the sword of war, but by the pen of the diplomatist.

When the text of the Reed-Treaty reached America, it made the soul of the Bishop glow with unusual enthusiasm; and, commenting on it in his annual report to the Board of Missions, he says, "Can you imagine a stronger call? It is not merely a man of Macedonia, but a whole phalanx of Chinese mandarins are standing and beckoning to you to send to them these good men, the missionaries of the Cross. The whole eighteen provinces are now thrown open to the men whom you shall send."

His appeals were not in vain. In February 1859, Japan was made a mission station, and placed under his jurisdiction. Messrs. Williams and Liggins, two missionaries, were taken from China and sent there. In March the Foreign Committee resolved to send out large reinforcements to meet the new emergencies, and [48/49] requested Bishop Boone "to solicit from the churches, as a special contribution, means to accomplish this end." To this work the Bishop sprang as one whose energies had long been held in the leash, and he bounded forward to the duty with a faith that was an earnest of success, and with a zeal that triumphed for a time over disease and pain. He was successful. Men and means seemed to come at his call as if by magic; and young men and women willingly offered themselves for the work. Some who are here present will remember the thrilling scene which took place in St. George's Church, New York, when, on the morning of the 7th July, 1859, Bishop Boone ordained four candidates for holy orders as missionaries to China; and, on the Sunday following, ordained another in the Church of the Ascension, New York.

On the 13th of July, the Bishop, with his family and twelve new missionaries, male and female, set sail from New York for China. They reached Shanghai in December, and were saddened at finding China again at war with England and France. Shortly after his arrival, he held two confirmations, at which thirty-five persons renewed their baptismal vows.

The next year, 1860, nominal peace was again restored,--internal by defeating the rebels,--external by a treaty with France and England.

Missionary trials of a peculiar sort now began to develop themselves, and gave the Bishop great distress. The first was the necessity of degrading from the ministry, which he had received at the Bishop's hands, Tong, [49/50] the young Chinese, whose ordination, as the second native Deacon, gave so much pleasure to us all. Then followed the gradual dismemberment of the mission, by death, and removal of many of its members; then the disbanding, for lack of funds, of the boys' school; then the giving up of the Northern Mission to Chee-foo; and then the declining health of Mrs. Boone. All these sad things fell like trip-hammer blows upon the Bishop's heart, and almost crushed out its hope and life. But he still hoped against hope, feeling that the cause was God's, and that He would not forsake the vine of His own planting.

The Bishop was now left with only three missionaries, and the native Deacon, Chae, whom the Bishop advanced to the Priesthood on the 8th November, 1863. Unwilling to return to the United States, and yet compelled to make some change on account of Mrs. Boone, the Bishop resolved to try the climate of Singapore. This failing to produce the desired effect, he took Mrs. Boone, by the advice of physicians, to Egypt, to try the effect of its dry atmosphere. The patient sufferer reached Arabia in a sinking condition; and at the Isthmus of Suez, in a hotel, with only the Bishop, and her son, and servant, by her side, Mrs. Boone fell asleep in Jesus. She was buried on an island in the Red Sea, her body being fitly borne to the grave by the boat's crew of four Chinese sailors, while the sorrowing husband read over her coffin the service which committed to earth all that was earthy of one of the loveliest missionaries of the Cross.

[51] The Bishop now took his youngest son to Germany, and, at his mother's request, placed him in charge of Miss Jones, long the friend and co-missionary of Mrs. Boone, then residing there. Having done this, he declined the invitation of the Foreign Committee to visit the United States, because he had left the burden of the mission on the shoulders of one brother, and he felt that Shanghai must now be his post for work or for death. He accordingly took the Overland Mail back, but amidst dangers and trials of the most fearful kind. The steamer in which he set sail from Aden for Ceylon, was, on the 29th April last, caught in one of those cyclones which at times so terribly ravage the Eastern seas. In this gale the ship, with her fires put out, lay helpless, drifting on a lee shore, almost water-logged by the immense waves which combed over on her decks, filling the engine-room to the depth of seven feet, and for two hours it was the expectation of all on board that the vessel must founder, for it seemed as if no human fabric could contend successfully with such wind and waves. When this danger was over, new ones arose. The ship-fever, in pestilential form, and small-pox, broke out among the native crew and passengers. In the midst of all this danger and alarm the Bishop bore up as a Christian hero, calming the excited, comforting the despairing, lending himself to every effort that could encourage hope or impart consolation; and, when the storm abated, and the dangers were over, he held a thanksgiving service on board, and made an address to all the passengers, [51/52] the good fruit of which will doubtless be seen at the last day.

"You will be anxious to know," writes the Bishop, "how my health has fared during all these troubles. Strange to say, I have been better ever since the day of the storm."

A month later, when he had reached Singapore, he was obliged to write that he "had been seriously ill, but hoped to be able to get on to Shanghai." Through the mercy of God, and amidst great suffering, he reached his post on the 13th June, "very ill from the effects of his long journey." Yet, though weak, he was cheerful and resigned, ready for service or for sacrifice. The sacrifice was called for, rather than the service; and on Sunday, the 17th July, he entered into the rest of his Lord. Every funeral honor was paid to his memory; and the body of the first Protestant Bishop buried in Chinese soil, should be the Church's pledge that China shall not be given up until a native ministry shall be reared to carry on the work, which a foreign ministry began.

The private life of the Bishop, as seen in the home and mission circle, offers a tempting subject on which to speak; for it would show that, in all his relations to his own and to his mission family, he manifested that unselfishness, simplicity, charity, godliness, and wisdom, which surrounded his character as with a halo of grace and beauty.

His love of his missionary work was intense. From the time that he gave himself to Christ for service in [52/53] heathen lands, to his death, he never faltered in his zeal and perseverance,--never tired of the work; but, with an ever-growing consciousness of the importance of it, he gloried in spending and being spent in the holy service. He wandered off into no side-paths. He had no by-ends to serve. His eye was single; his aim was single; and, guided by faith, nerved by hope, impelled by love, he pressed toward the mark for the prize of his high calling, ever looking unto Jesus. He no more doubted that the Sun of Righteousness would, through missionary instrumentality, shine on China, than that the next day's sun would rise in the east.

Unquestioning belief in God's word, unfaltering obedience to God's command, unwavering hope in God's promises, and unfailing love to God, were the controlling elements of his life, and made him an eminently faithful missionary, and an eminently godly man. So intensely active was he, even when, by reason of sickness and debility, he might well claim repose, that it seemed as if his motto was, "Wist ye not that I must be about my Father's business?" To such an extent did he carry this, that, when unable to preach, he would place one of the missionaries, or the native Deacon, Chae, in the pulpit, while he would stand at the street gate, and ask the people, as they passed by, to "turn in and hear the doctrine of Jesus," declaring that "he had rather be a door-keeper in the house of God than be altogether laid aside."

With all his zeal and ceaseless activity, he yet had the most humble idea of his own labors. He often [53/54] spoke of himself as being a useless member of the mission, a mere *locum tenens*, holding on to a place which another could more easily fill; and this greatly distressed him. In his last letter to the Foreign Secretary, dated July 4th, he speaks of his poor and imperfect life; and on one occasion, when told that he was doing all that a man, under his state of health, could do, yet, because he could not come up to his own standard, he replied, "Poor business, brother, poor business,--next door to vegetation." There was about his character no sloth nor self-indulgence. He was easy only when active; contented only when all his



powers were tasked; happy only when he was laboring or suffering in the cause of missions, which was, with him, a synonym for the cause of Christ.

His whole official life was spent as a missionary to China. To it he had consecrated the morning of his days, in it he had labored through the noontide heat; and, when the shadows of the evening began to be stretched out, he went back to China to die, and his sun of life went down there, sinking beyond the horizon of earth, but leaving a broad band of golden light behind to mark the glory of his setting, and to tell of the brightness of the departing orb, which shines on still, though unseen by us.

Has his life been spent in vain? Has his been a thwarted effort and a worthless work? I answer, No! emphatically, No! He first effected a lodgment for our mission at Macao, at Amoy, at Shanghai. He first brought our Church face to face with the philosophy and [54/55] the idolatry of China. He baptized the first native convert, married the first Christian couple, buried the first Christian dead, according to the ceremonies of our Church. He laid the corner-stone and consecrated the first Protestant Episcopal Church in China, celebrated the first holy communion, administered the first rite of confirmation, admitted the first native as a candidate for holy orders, ordained the first native to the Diaconate and Presbyterate, in accordance with the rubrics and canons of our Church. He established the first school for boys, and the first for girls, in connection with our Church. He aided in revising the first translation of the Holy Scriptures into the book-language of China and the vernacular of Kiang-su; prepared the first! translation of the Prayer-Book into the colloquial tongue, and was the first to introduce our Liturgy into the native Church; and for nearly twenty years he was our first and only Missionary Bishop east of the Euphrates.

Thus was he pre-eminently A FOUNDER. But how much had he to bear, and to learn, and to do, before he could be even a founder!

He had scarcely anything prepared for him, neither did he build on another man's foundation. He began at the beginning, and by years of toilsome study, through months of tropic heat and burning fever, amidst intense physical suffering and family afflictions, during periods of war, and rapine, and anarchy, he faithfully laid his foundations, and piled up one course of Christian masonry on another, until the great Master-builder called him from toil to rest, and from suffering on earth to [55/56] the bliss of Paradise. So far, then, from Bishop Boone's work being either worthless or a failure, it was great and successful; and he will ever take his place, in the annals of the Church, as the noble founder of the Reformed Catholic Church in China.

It is impossible for any human mind to judge of the results of missions this side of eternity; and the reason is, that we have not all the elements of the equation, or all the factors necessary for the right calculation of the product. We can see only the human side of the results; there is also a divine side, because it is a divine work.

We can see only its temporal aspect; there is also an eternal aspect, because the work done is for eternity. We can see only the physical and material products; there are also spiritual products, which are known only to the Father of Spirits; and where we are ignorant, therefore, of so much that is needful to be known before we can correctly judge, let us not dare, in our short-sightedness and narrow-mindedness, to call that a failure which, could we compute all its elements, would prove to be a glorious success.

Nothing is a failure which is done at God's command, and in God's way. It is not for the Church *to make results*, but *to do her appointed work*. It is for her to sow the seed, for God to give the increase; for her to send forth laborers, for God to furnish the harvest; for her to preach, for God to make men "willing in the day of his power."

It was in this spirit that Bishop Boone labored. [56/57] When, in the early years of his mission, his brother said to him, "I suppose you must be discouraged, for you have been laboring nine years, and have made but one convert, Chae," the Bishop replied, that "his chief object was not to make converts, but to glorify his Master. If he could only do that, though he should not make one convert, yet he should not fail." Success is not always to be measured by immediate results. That work is successful, no matter how men may regard it, which seeks to do God's will in God's way. It is a faithless policy which graduates success by *visible* results, and which labors only *to be seen of men*. The Church must measure its duty by the breadth and force of God's command to preach the Gospel to every creature, and persist in obeying that command, though no visible results appear to reward patient toil and fervent prayer.

Faith tells us that results will come, and that they "who go forth weeping, bearing precious seed, shall doubtless come again with joy, and bring their sheaves with them." The carping spirit that pronounces the

Chinese Mission a failure, because of small apparent results, and temporary declension,--that judges of the whole work done and to be done by present appearances,--such a spirit would have pronounced our blessed Lord's mission to earth a failure, when all his disciples forsook him and fled, and he himself gave up the ghost upon the cross. The whole history of the Church is a history of triumphs after apparent defeats; and its greatest conquests have ever been preceded by its greatest humiliations.

[58] The conversion of three thousand, on the day of Pentecost, was shortly after "the eleven" had returned from the Mount of Olives, bereaved of their head, and as a sect, to all human appearance, dead. It was just at the close of the ten persecutions of the Christians, extending through the first three centuries, and when Diocletian, Maximian, and Galerius raised pillars "to commemorate their complete extirpation of Christianity," that Constantine placed the once despised cross on the Labarum of the Empire, and became the first Christian Emperor of the Roman world. It was immediately after Queen Mary had lighted up the darkness of Papal England with the flames of burning martyrs, and was, as she thought, successful in restoring England to the authority of the Pope, that God placed Elizabeth on the throne, and so established the true Church that the gates of hell have never since prevailed against it.

The history of our own Church testifies to the same truth. Was the Protestant Episcopal Church a failure, because, twenty years after it was organized by two Bishops and seventeen Presbyters, it could only gather two Bishops and seventeen Presbyters to its General Convention in 1811? meeting, as Bishop White stated, "under serious and well-founded apprehensions that we should again have to appeal to England to secure the canonical number of Bishops to carry on the American Succession." Yet, during that very Convention, when the axe seemed laid at the root of this tree of God's planting, Griswold and Hobart were consecrated Bishops; and since that day of doubt and gloom, the Church has [58/59] steadily gone on to her present magnitude and power. Such is the teaching of all ecclesiastical history,--through prostration to strength; through reverses to success; through darkness to light; through apparent death to newness of life.

God deals thus with his Church, because it is a militant Church. Continued successes would flush it unduly with self-confidence; continued peace would make it relax its watchfulness; and under a sky always clear, and with a wind always fair, the tackling of the Church's ship would stiffen in its blocks, and its iron sinews rust with disuse. hence, the Church needs this varied discipline, to teach her that it is not by her priestly might, nor her episcopal power, but by God's Spirit, that success is won and the world redeemed.

No, brethren, temporary reverse is not ultimate ruin; and often what seems to be reverse is only a seeming going back, not a real one. Just like that astronomical phenomenon, where the planets, seen from one point of the earth's orbit, seem to be rolling backward, instead of forward, while yet an observer in the sun would mark only the regular progression of the planet, without any looping or retrocession, so we must learn to look at missions, not from a mutable earth-point, but from the central, immovable sun-point, the cross of Christ, looking at the work with the eye of him who hung there, before whose view the whole grand scheme unrolled itself as one steady progression of his Church, from the upper room at Jerusalem until the kingdoms of this world [59/60] shall have become the kingdoms of our Lord and of his Christ.

Since our mission to China began, in 1835, some thirty-four persons have been appointed missionaries. Of this number eleven have died, twelve have returned sick or disabled, and six are still in service. The cost of the mission to the Church, from the beginning, has been, deducting the present value of the mission premises, about \$250,000, or about what it costs our country to carry on the present war every three hours!

That is to say, a mission of our Church to China, covering thirty years of labor, and occupying thirty-four laborers, and resulting in establishing boys' and girls' schools; in founding churches; in revisions and translations of the Bible, and Prayer-Book, and religious tracts; in gathering several score into the communion of the Church; in originating a native ministry, and in scattering abroad millions of pages of Divine truth, like leaves from the tree of life, for the healing of the nations,--all this work, and all these blessed results, the full worth of which will not be known until the day of judgment, has been done by the Church at what it costs to keep up this war just one-eighth of a day!

Yet men talk of waste, and failure, and abandonment! Tell me, ye men of faith, and hope, and prayer, as ye survey the promises on the one hand, and the work done on the other, is it a failure? Tell me, ye ransomed Chinese, who have fallen asleep in Jesus, in full and joyful hope of a glorious resurrection, is it a failure? [60/61] Tell me, ye departed missionaries, who are now in the Paradise of God, as you survey

your work from the stand-point of eternity, is it a failure? And thou, O holy Saviour! thou first great missionary, who gavest the commission to preach and the spirit to go,--thou who didst give thy blood in atonement for China, as for Judea,--O, tell us, from thy throne of glory, is this mission a failure? Has it brought in no revenue of praise to thee?

And hark! I seem to hear the response of the mission-loving men of the Church on earth,--"There is no failure where souls are saved and Christ is preached." I catch the words of the departed Chinese,--"That is not a failure which plucked us from the miry pit of heathenism and planted us in the Paradise of God." I hear the reply of the sainted missionaries,--"Christ has owned our work. Press on; falter not, for Jesus will give you victory." And that blessed Jesus answers our appeal with the assurance,--"Fear not, little flock; it is your Father's good pleasure to give you the kingdom. China shall yet be redeemed through the mission work of the Church of God."

Thus have I sketched, in rapid outline, the Missionary Bishop of China,--the man and his work. Can we not say of both what St. Paul said of Apelles, "APPROVED IN CHRIST?"

I pray you, brethren, in God's name, do not recede in the work which you have begun.

By the little band of missionaries still in China, and by the noble band of those who have labored there, and [61/62] are now in the Paradise of God, I beseech you, go not back! By the schools and scholars, the churches and communicants, the press, and its pages of truth and light, I pray you, falter not in your onward course!

The honor of our Church, sacredly pledged to sustain and carry on to final success the work inaugurated in China and Japan, forbids hesitation or delay. The claims of the millions in China who have never yet had the Gospel preached, forbid your withdrawal. The Glory of Christ, who has honored you by using you as instruments for the spread of his truth, forbids retreat. If it was heroism to begin when nothing had been done, it would be cowardice to hesitate now, after thirty years of toil expended on the field.

The moral forces of the Protestant world, represented by over twenty societies, and over one hundred and ten missionaries, distributed in forty mission stations, are gathering along the sea-coasts and the rivers' banks, and pushing out their pickets six hundred miles into the interior; and when the battle is thus being set in array, and the stores and munitions of this spiritual war are a thousand fold increased beyond what they were when the mission of our Church first planted itself at Amoy, shall we beat a retreat? To draw off our force now,--to abandon our schools, our churches, our catechists, and our pupils now,--would be to exhibit a lack of faith in God's word, a lack of love to Christ, a lack of courage to dare, and a lack of self-denial to endure, such as would disgrace us in the forefront of the world; and, as the friends of the great missionary [62/63] societies pointed to us in scorn, might they not say, "This great American Apostolical Church began to build the Church of Christ in China, but was not able to finish?"

Let it not be said, that we who went forth to plant in China the tree of life, have only left behind us a tombstone, to record the death of the noblest mission work in which the Church has engaged.

Let the call go out for more men to fill up the ranks of the mission hosts; let the means be freely given, to carry on this warfare with idolatry and sin; let another leader, clothed with Episcopal power and with apostolic zeal, be commissioned as the standard-bearer on this distant field; let new points be occupied, new forces be set in action; and, above all, remembering that it is "not by might, not by strength, but by my Spirit," let us address ourselves more earnestly to God, to go forth with our hosts; to endow them with a Pentecostal baptism; to inspire them with the fire of Christian love; and then, with a new Missionary Bishop, standing, as on the hill-top of China, with the rod of God in his hand, and with hands uplifted, and held up by the Aarons and Hurs of the Church, the clergy and the laity, the forces of Christ shall prevail against the Amalekites of China, and the Church shall again set up a memorial pillar to commemorate its triumph, and inscribe on it the talismanic words,--JEHOVAH NISSI. (Project Canterbury).

**1865, JANUARY.**

**Rev. Dudley D. Smith.**

**The Story of One Poor Heathen.**

**By the Rev. Dudley D. Smith.**

**ACCOUNT OF MR. SMITH'S TEACHER.**

In the spring of 1861, I went to a northern province of China, there to begin my work among the natives. It is impossible to preach at once, because there are no interpreters used, and as I was not sufficiently acquainted with the dialect of these people, my first inquiry was for a teacher with whom I should study the language. After much difficulty, such a person was sent to me, whom I at once employed. He was a man of very unattractive appearance, heavy cast of countenance, with a considerable share, apparently, of the national lymphatic temperament. He informed me that he was a scholar, and could read all the books, that he had passed several of the examinations, that he was a Mandarin by rank, having successfully stood his trial for his office, but being a poor man, he was unable to purchase the good will of those who could have assisted him to promotion. Thus he was compelled to seek his livelihood by writing or teaching, and by the scanty pittance thus received to support his large family.

Siau Sheen Sung, for this was his name, came regularly every morning to his task of teaching, and from the first hour of his day's instruction to the last, scarcely ever exhibited the least interest in the subjects of my study. The book which was used as a means of understanding the language was a copy of the New Testament in Chinese. This was chosen for two reasons, first, because being familiar with the gospel story and idiom, I could more easily catch the Chinese translation, and rapidly increase in knowledge of the vocabulary—next, because I trusted, under the blessing of God, he would be led to inquire more fully concerning the truths and doctrines which were laid before his mind. Often did I purposely cease reading and call his attention to some fact or miracle recorded of our Lord, or enter into a comparison between the morality of his own native books and that of the book in his hands. But all these efforts seemed unavailing. Once or twice only, during a period of six months did he ever seem to manifest the slightest curiosity, and this was so brief, exhausting itself in a single question, that I began to despair of ever seeing any effect produced upon him.

**SPECIAL PRAYER OFFERED FOR THE TEACHER.**

At the beginning of our acquaintance I resolved to pray for him, and daily, as I offered my intercessions to God for his blessing upon the heathen around me, was this man specially brought before him, that he might be given to me as a first fruit in that land.

What an apparently hopeless task, that a self-satisfied phlegmatic Chinese, a man who belonged to a class which counts itself without sin, to be brought to seek salvation by Christ!

**TWO MISSIONARIES KILLED BY MARAUDERS.**

At the close of six months, a large marauding party passed through the country. For days before, we had heard of their approach, and by night could see the light from burning villages. Soon they came so near us, that two missionaries went out to meet them, hoping by entreaty and kind words to persuade them to pass us by, or at least, not to murder or carry away any of the people of our village. These two brethren were grievously mistaken, and paid with their lives for their boldness. They were instantly killed.

The same night after this distressing occurrence—for we had not yet heard what had befallen them—we judged it prudent, without waiting for their return, to make our escape to a place of safety. A few hours after we had left the village the scouts of this large marauding army entered it, and drove the people in terror from their houses. They plundered the houses, burned many, murdered some of the inhabitants, and some they carried into captivity. Our house seemed to receive especial attention at their hands. They plundered it of all that was useful to them, and afterward seemed to have amused themselves in destroying what they could not carry away.

**WHAT THE TEACHER AND OTHERS SUFFER.**

Siau Sheen Sung also suffered greatly. In attempting to fly from the terror which was at hand, he had been hindered, had been caught by the marauders, and stripped of all that he had, escaping with himself and family alive. He came to me in his fright, and begged for safety on board a foreign ship which was in the harbor, and here he staid with me until the danger was past. Two days after, the terrible tidings of the death of our two brethren were brought us, and now we were plunged into the depths of sorrow—our homes plundered, and the enemy hovering around threatening destruction. Added to this, we could see

swarms of the poor Chinese who had fared worse than we. They had no place of safety, but moved before the fierce insurgents as a wave is swept by the tide. Thousands were slain and many were terribly wounded. Some of these poor suffering creatures came into the town where we were protected by some foreign troops, gashed and mutilated in a fearful manner.

#### **ENDEAVORS TO RELIEVE THE SUFFERERS.**

Notwithstanding our own sorrows, we hastened to relieve them. We took a few into our own house and cared for them, but the news of this kind treatment spread, and many others came to us, so that we were compelled to find a larger building in which to bestow them.

We obtained the help of German and French physicians who were on the ships, and under their treatment the poor sufferers were all relieved and sent back to their homes cured.

I observed during these days that none of the Chinese themselves, not even our servants, appeared willing to lend a helping hand in dressing the wounds of the poor sufferers. They all shrank from contact with them.<sup>9</sup>

#### **SURPRISE AND THE EXPLANATION OF IT.**

I was surprised, therefore, to see this teacher and gentleman volunteering to aid in this benevolent work. Without being asked, or even expected to do so, he took hold and washed the clothes which were used in binding up the terrible gashes.

It was not many days before I had an explanation of his conduct.

One night, while sitting in my room, down-hearted and sad at the scenes of the past few weeks, and doubting what course was best to adopt for the future, whether to abandon this new field and return to Shanghai, or remain and labor in so apparently unpropitious a field, this man came in. He sat down with an air of determination, and from his manner I expected something important. "Teacher," said he, "I want to become a professor of your religion." My heart leaped up with joy. He went on: "I see that your hearts are different from those of the Chinese. We do not care for each other. Our own people are slaughtering us, and we do not like to help one another, even in our afflictions. But with you, though you have been plundered, your friends slain, and yourselves driven from your homes, do not hesitate to do all you can to relieve us in our times of trouble. All this kindness you have given us in return for our ruthless treatment of you, and I am sure that nothing but a religion such as you profess can so change the heart of any man. I want to 'enter this religion.'"

#### **AN ANSWER TO HIS PRAYERS.**

Here then was an answer to all my prayers for him. The reading of the Gospel, the explanations of it from time to time, had not been lost. The seed of God's word had found a spot in his heart, and now, in this time of apparent hopelessness, was beginning to show its power. I need only say that I welcomed gladly this seeker after good. He became from that day a faithful student of the Bible. He gave me proofs of his sincerity. He surrendered his custom of worshipping the spirits of his ancestors, a practice which is dear to a Chinese heart, one which is universal, and most sacred to every filial soul in that nation.

He made strenuous efforts to free himself from the bondage of opium-smoking, a slavery most pernicious and tremendous, and in every way gave evidence that his heart was set upon the attainment of "eternal life." The hope which he had always hitherto cherished of one day being able to obtain the rank for which he was fitted as Mandarin he now abandoned, knowing that this earthly honor would involve him in practices inimical to Christianity.

#### **THE TEACHER DIES TRUSTING IN JESUS.**

Nine months after his application for instruction, he was seized by the disease which proved fatal, and as he lay upon this bed of mortal agony he whispered in weak tones his firm belief in Jesus as his Saviour. Have we not hope that this man is now in the enjoyment of those blissful realities which are the portion of those who die in the Lord ?

And what an inestimable privilege is ours, both at home and in the land of heathenism, *to pray without ceasing* that these poor perishing souls may be saved! that the Gospel may be sent to them ! that *many*

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9 The cultural reality was that becoming involved carried with it lifelong responsibility for the sufferers and, if the sufferer died, responsibility for the cost of their burial. Foreigners, obviously, were not part of the cultural practices of the Chinese and assumed no such responsibilities for those they helped.

*laborers* may be sent into the fields already white unto harvest; that the heathen may be given to Christ "as His inheritance, and the uttermost parts of the earth for His possession."<sup>10</sup>

## 1865, FEBRUARY.

### Rev. Elliott H. Thomson.

#### NOTES OF A JOURNEY TO SOO-CHOW.

Now that peace was somewhat restored, I determined to take our native Presbyterian, Mr. Wong K. Chai, with me, and go on a journey to the interior. After a considerable amount of searching, we were enabled to get a small boat suitable for our purpose.

We engaged it to be in readiness near our house on Thursday afternoon, September twenty-first, and about two p.m. we took our supply of books, and some three or four dollars in copper cash, and set off with the rising tide to make our first stage.

We reached the first village about four p.m.; it is called Kong-Wan, and is a market-town of some six or eight thousand people. As it was near our place of departure, being only four miles from our mission, I did not stop; wishing to press on with the tide as far as possible the first night, I saw, near the end of the village, the ruins caused by the Tai-ping rebels—this being the last place they reached, in their advance toward Shanghai. Passing on, the country begins to rise a little, and does not appear so fertile. The fields are almost entirely covered with the cotton crop, grown for the European markets. This shows how wonderfully the world is being linked together into one great family.

Distress and war in far-off America cause the Chinaman to step forward to furnish the needed supply. When will the day come that we shall be bound in one great *Christian* brotherhood? This depends upon the Church itself, in a great measure.

#### THE TOWN OF DA-ZANG.

We reached our destination for the night rather late, it being quite dark. The place is called Da-Zang. The London Missionary Society have a native teacher here, a catechist. As we entered the place, we therefore asked for the Christian teacher's house. Some one soon pointed out the way; so, after mooring our boat for the night, Mr. Wong went on shore to call on him. After finding him, he came down to the boat with Mr. Wong, and invited me up to his house. I went up and sat some time. They have a little membership, some fifteen in number. He instructs them, and teaches all who come to inquire, the foreign missionary coming out at times to preach, and administer the sacraments.

Here also, as well as near Kong-Wan, the Romanists have a church, and are visited frequently by the priests from Shanghai. The number of Romanists is quite large.

We were told by the boatmen, after the visitor had gone, that we had better move on that night some three miles, else it would be difficult to get on, from the state of the tide in the morning; so we started for the custom-house station, and reached it about ten o'clock. We were hailed by the officers in charge, and called up alongside to give an account of ourselves, which we did, by saying we were preachers and book-distributors, and gave them a book to read. After a little talking and smoking with our men, they passed us on, so we pushed off a little and cast anchor, but we would have done better to have gone on, for it seemed to be one of their duties to beat a drum and a gong all night, and whenever any boat was slow in coming up, they fired off an old blunderbuss to frighten them. So with the drum and gong, and the old gun, we got but little sleep.

#### BEGIN THEIR LABORS AT LOO-TEU.

We started again, at two a.m., for the next town, called Loo-teu, distant about five miles. We arrived about sunrise. While our breakfast was under way, I went ashore to look around; the town has been much injured by the rebels, and a large number of houses are still empty.

It being early, but few people were to be seen; we also were some distance from the more populous part of the town. Those whom I saw seemed to be highly diverted at finding a foreigner who could understand and speak to them in Chinese.

As this was the point from which our work was to begin, I returned to the boat, and as soon as our breakfast was over, Mr. Wong and myself sallied forth with our books.

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10 *Spirit of Missions*, Vol 30 No 1, January 1865, p. 30-33.

The best plan to distribute them, and the one we followed, is to pass along the street and give to any one whom we judge can read. This is very readily perceived by a man's dress and general appearance. If there is no crowd, a few words of explanation and instruction can accompany the book. It is a very rare thing that the book is not received with thanks, and at once examined. We passed down the chief streets of the place, and found it quite a large town. After distributing nearly all the books we had, I stepped into a teashop and preached to the crowd that soon gathered around. Mr. Wong followed, after which we gave out a few more books and passed on. Hearing the chanting of the boys in a school nearby, I went in and presented the master with a book, and asked Mr. Wong to make a few remarks that the boys might hear.

I was much pleased with this place, and would be glad if we could open one of the day-schools here, and have a place for preaching, which could be visited from Shanghai. It is distant by land only about half a day's journey. There are some Romanists here, but they have no church. It is said that the population has been greatly decreased by the rebel invasion. It is now about twenty thousand.

#### **APPROACHING THE CITY OF KIA-DING.**

Our next point was Kia-ding. It is six or eight miles from Loo-ten, and is the first walled city after leaving Shanghai. As we approached, the devastations of the rebels could be seen on every hand, all the houses and temples utterly destroyed. As we passed where one of these temples had once stood, I noticed a small straw hut near by, with a large flag from a tree above, on which was an inscription asking for alms to rebuild the sacred edifice. As we came opposite the cabin, a little ragged urchin ran out to the edge of the stream, and took up a long pole, on the end of which was attached a bag. This he reached toward us for alms; but as we did not desire to give any aid to the idolatrous edifice, we declined the opportunity, at which he seemed much surprised; but no doubt was fully satisfied of the cause of such conduct when he saw a foreign *Kwe-ts* on the boat. A *Kwe-ts* is a ghost, a phantom, a demon. I am sorry to say that the presence of a foreigner does, only too often, account for real wicked deeds done by the boats' companies which often visit these creeks.

It is to be feared that some day the innocent will be made to suffer for outrages committed by this class of bad men, who are allowed to pass into the country. The only way in which we can counteract this evil impression, is to go more frequently, and show the people that there is another class of foreigners, who wish them well; and thus they will learn to distinguish the different classes of foreigners, as they have already learned to do at Shanghai.

At Shanghai, to say that one is a Christian teacher, is a sufficient passport to a pleasant and kind reception.[*to be continued.*]<sup>11</sup> ...

As we drew near the gates of Kai-ding, we perceived that every kind of house had been utterly destroyed. Where there was once a densely populated suburb, there were now only heaps of rubbish, over-grown with rank weeds. We passed just beneath the high point from which the foreign guns had battered down the walls and driven out the rebels.

We found the gate open and went in, no one asking any questions; having sent the boat across to the opposite gate. Mr. Wong and myself went up to the look-out over the gate, to get a full view of the city and surrounding country.

The city has a wall some two and a half miles in circumference, and about thirty feet in height. The houses seemed to be all in ruins, which, together with the deplorable condition of the country without, gave to the whole a most dreary aspect. It was the most desolate scene I ever beheld.

We came down and walked across the city, along the same street which I passed through a little over four years ago; it was then in the most prosperous state. Where now a few sad-looking people were working away among the debris, there were then dense crowds, engaged in every kind of business. We went into the same temple, in which the Rev. Mr. John, with whom I travelled on the first occasion, preached to a crowd, and I remember well one asking him: "If he had an image of Jesus at Shanghai?"

We found a few shops as we passed on, and gave out some books. I was accosted by name, while passing along, by one of the people; he said he had met me at Shanghai. I suppose he was among the thousands who fled to Shanghai. It is to be regretted that we had not then more men and means to make friends with those who thus came down; they would always have been a ready help, whenever we wished to establish a station in one of these places.

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11 *Spirit of Missions*, Vol 30 No 2, February 1865, pp 71-72.

The Romanists did an immense amount of work of this kind, and are now reaping the benefit. They have just bought a large building here, which seems to have escaped destruction; in this, I suppose, they will have a school, chapel, and some foreign missionaries.

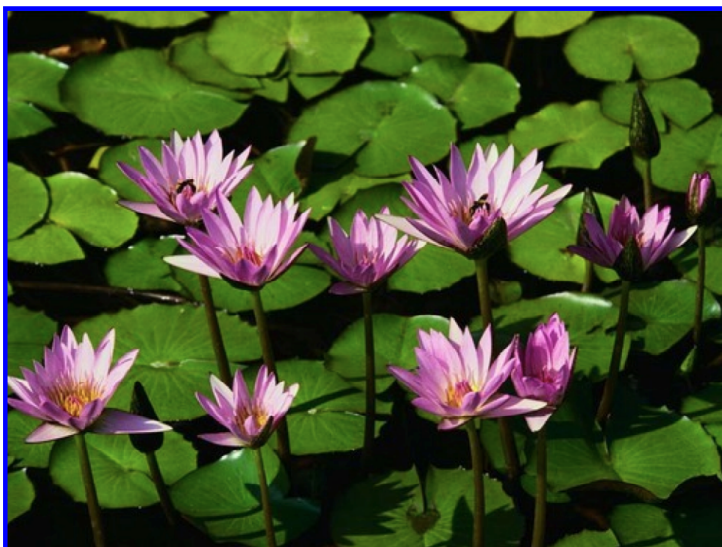
We found a few people gathered at a bridge near the centre of the city. Mr. Wong addressed them in a few words, and gave them some books, which they received very kindly.

#### **A CHRISTIAN BOOK A PASSPORT.**

Our next point was Nga-Kong, a customs-station about six miles distant from Kai-ding. We reached it about three p.m. On being stopped, we handed in our passport in the shape of a Christian book, which was all-sufficient; no further words were asked.

We reached the next point where there had been a town, but found only one straw hut. At the upper end of this town there had once been a large temple, but it was utterly destroyed; nothing to tell of it or mark its site, but some fine old trees. I often feel, when I see these ruined temples, shall no efforts be made to raise up temples to the living God, in the places of the idol temples; or shall all go on as ever, and Satan still hold his own? For the people are coming back; and now that peace is really established, we shall soon see all this country again alive with its industrious, simple-hearted population. It is a day of great opening; oh! that men and means could be had to put a teacher or preacher in every district. Are there none who are willing to offer themselves or their means to this work, so that the old heathenism may never again rise and flourish as it has done?

#### **THEIR COURSE OBSTRUCTED BY WATER-LILIES.**



We were anxious to reach a place, where Mr. Wong had some friends, by this day's journey if we could; so we pushed on, but found the stream so filled with floating water-lilies, that it was very difficult to get our boat through. When the country is in a prosperous state, the constant passing of boats, and also by the industry of the farmers gathering this lily to fertilize their fields, the streams are kept open.

We came to one point where a bridge crossed the stream, thus stopping the lily as it floated along; the wind had driven it against the bridge for some time, till it had become so dense we were forced to stop. After a good deal of pulling and hauling we got through. But after having gone some six or eight miles, we found we had missed our way, and there was nothing left for us but to remain in the open country all night.

As it began to grow dark, we drew up near a little hamlet, hid away in a bamboo grove. We cast anchor, and made all preparation for a very early start next day.

We came in sight of the wall of the town of Bang-Loong about sunrise. We saw no people or any gate; so I jumped ashore and went over the wall of the town. On reaching the top I found a gate almost at my feet, being just around an angle from where we were. The people were just beginning to stir; they seemed a little surprised to see a foreigner come down in their midst, and, what was stranger still, one who could



speak to them. We soon explained who we were. Then calling our boat up to the landing near the gate, we took our bundle of books and tracts each, and started to go through the place. It is not a large town, having been much injured by the mandarin soldiers, during the struggle with the rebels. We were very kindly received; we preached and gave out our books. I found they knew me here also, as in Kai-ding. We found more people here than I had seen since leaving the town of Loo-Ten. Mr. Wong met some old friends, and we went to call on them. They were much pleased to see us, but seemed very sad with the troubles of the war; their large homestead had been burned, and their friends carried off.

#### **A STATION AT BANG LOONG.**

I was much pleased with this place, and think it would be an excellent place for one of our country stations. I hope to go out soon and try to make some arrangement to open a school and preaching place there. We found the temples all in ruins and the idols in the dust.

How I long to have some one to help to go out and preach and teach in all these towns! I was the first Protestant missionary that had ever been in the place, I was told. We found a temple to Shang-te, which was also in ruins; there was one old battered idol which some one had set up in a nook and there burned incense before it. We left this place about twelve o'clock, and started for Kwung-san, a walled city, which has been made famous lately, by being the headquarters of the English commander of the Chinese disciplined forces, and by whose aid, it may be said, only, that peace has been restored to this part of the country.

We found the country much devastated, all the towns burnt, but the people are returning very rapidly. The land is very cheap, and is being bought up by speculators in large quantities. The price in times of peace is from twenty to thirty silver dollars; is now only three or four dollars per Chinese acre.

We reached Kwung-san at sunset, and had only time to go in and distribute a few books. We found the houses very little destroyed, but nearly all empty; the people having been driven off, and have either died, or are unwilling to return.

We determined not to remain here, but press on to a town called E-ding; we arrived about ten p.m.

The next day we both preached and distributed a number of books. The country around is well cultivated, and the villages back in the country very little injured; the people seem to be quite happy. Wherever I went I was kindly treated and listened to respectfully. I called to see the officer of the district and had a little talk with him and gave him a book. He seemed a quiet sort of man—very polite, as most Chinese are when they choose to be.

This place, which was entirely destroyed, is rapidly rising to its former state of prosperity. Having a fair wind, we left to go on as far toward Soo-Chow, as would enable us to go in easily on the next day.

#### **DRAWING NEAR TO SOO-CHOW.**

We reached within a few *le* of Soo-Chow and stopped for the night, going ashore now and then to talk and give out a few books.

In this region the war has left its mark. All was bare; not a tree nor a house left. I took a little stroll through the paths among the ruins. I saw the white bleached bones of those who had been slain or starved to death among the heaps of bricks and rubbish of the destroyed houses. Here the rebels had held possession for several years, and their rule only seemed to make that which the war had desolated, more desolate.

The next morning early, we went on toward the eastern gate of the city of Soo-Chow. This city is one of the most famous cities in China. The Chinese have a saying: "Heaven above, and Soo-Chow, Han-chow, and Kwong-Chow (that is, Canton) beneath." Soo-Chow is about twelve miles in circumference, but it had also immense suburbs; much of these has been destroyed. The population was said to be near two millions of souls, though now it is not over one third of that.

It is famous for its literary men, and for its silk manufactures. The ladies of Soo-Chow are also famous for their beauty. The dialect of Soo-Chow is peculiarly soft and polished.

Mr. Wong and myself took our books to go into the city; but on passing the inner gate, I was called on to show my passport, which I had forgotten. The officer very politely asked me in, and commenced talking. I took the opportunity to give them several books of the kind I thought most suitable to them. I

sent one man back to the boat for my passport; the officer, having looked it over, pronounced all correct, and so passed us. (*to be continued*).<sup>12</sup>

After leaving the polite officers at the gate, we passed directly into the heart of the city. Soo-Chow has long been one of the most famous cities of China, but it is now in a sad state from the effects of the late rebellion. Many of the houses are utterly destroyed, and others are in a very dilapidated condition. But as we drew near the centre of the city, the appearance of things began to improve. We passed the residence of the Governor of the province—a large, low building, with a wide court-yard in front. We went in to take a glance at the interior, it having been generally reported that, during the residence of the rebel kings in this town, this building had been fitted up and decorated in the most gorgeous manner. We could not go into the innermost courts, but as far as we could see, there was nothing of special note about it

#### **PREACH AT A LARGE TEMPLE.**

We spent the rest of the day in passing about the different streets, distributing books. We both preached at a very large temple, one of the largest in China—the frame of a temple, I should rather say; for the rebels have destroyed every idol and altar, and torn up the floors of the three stories, leaving only the bare timbers and the roof. We had a very large crowd to hear us, who listened most attentively. I stopped in speaking, and asked if they understood, when they replied: "We understand, we understand." They behaved very well; but we did not try to distribute our books here, for the crowd was so great that, in the rush which would have been made for the books, we should have been overborne in the press, and they would have quarrelled among themselves.

We found the aspect of the city very different in this part. The streets were crowded, and business of all kinds seemed to be actively engaged in.

We returned to our boat, which had gone up to the south-eastern gate.

As we stopped to rest a little in a kind of bamboo and straw house just out of the city, Mr. Wong began to talk with the owner about the ruined state of things. Speaking of the temples and the priests, he said that he had to pay a certain tax per month for the temples, or, as he put it, "to the gods of the earth." We made a little calculation of the amount, putting the rate per head very low, say one cent per man. The sum in China spent in idol-worship and the worship of ancestors would, at this rate, reach the enormous sum of one hundred million dollars per annum. This I judge, to be a very low estimate.

When will this immense waste be turned into its proper use, to glorify God and do good to man? Not till more than ten-fold more effort, ten-fold more men and means are sent out by the Christian Church. The day will come, we know, when China shall turn unto Christ; but whether we shall be in part the instruments in that work depends, in a measure, upon ourselves.

#### **SET OUT ON THEIR RETURN.**

The next morning we set out on our return to Shanghai. Long ere the sun was rising up from the east, we were on our way. The country here is dotted over with little lakes, from two to three or four miles wide, all linked together by canals. There was none of that desolate, deserted appearance which we saw on the other route to Soo-Chow. I asked why it was so, and was told that in this part of the country nearly every family has a boat; for without a boat it is difficult to pass to and fro; so when the rebels appeared, the people fled to their boats and escaped, leaving no way for the rebels to pass from place to place. We passed several large unwallled places, distributing books and speaking occasionally.

We reached the neighborhood of Tsing-poo, the first walled town on our route, near nightfall. This place was one of great importance in the late struggle, and the country around shows the effect of the war as much as that of Kia-ding. The people are, however, more numerous, and the country beyond the immediate limits of the city is well cultivated. There is great need of mission-stations all through this region. At present, there is nothing done but the occasional preaching of a passing missionary.

Immediately after passing through the city, we started for Soong-kong [Songjiang], the foo or chief city of the district in which Shang-hai is situated. We reached it about two p.m., and went at once to work with our books, Mr. Wong going in one direction, I in another. We were well received, and all wanted books.

### GENERAL WARD.



The city, within the wall, has suffered but very little from the war, it having been held as the headquarters of the famous **General [Frederick Townsend] Ward**, the foreigner who first undertook to head the Chinese forces, and to discipline them; and under him they began to beat back the rebels.

In passing through one of the courts of a Confucian temple, I stumbled on the grave of this General Ward. He was killed at Ning-po, and brought here to be buried, as a mark of respect by the Chinese authorities.<sup>13</sup> We could not remain long here, and started for Shanghai, which we reached early the following morning, having been absent from home not quite seven days.

It was the first time that I had had an opportunity of visiting the interior since I learned the language.

### CONCLUDING REFLECTIONS.

So far as our work is concerned, there seemed not the least obstacle of any kind. The people seem humbled under their great calamity, and to have laid aside that contempt for all foreigners which they once felt, and most gladly take our books and listen attentively to what is told them.

What seems needed is to have native teachers, stationed at various points, to teach and preach, and then one or two missionaries to go continually from station to station, teaching and guiding them in their work.<sup>14</sup> There is a great need of the frequent presence of the missionary, to show the people also that there are other than the men who come to trade and cheat, and even rob them, as some foreigners do. The vagabonds from all quarters of the world who collect at Shanghai, give the poor people, who scarcely ever see any other foreigners, a most injurious impression of what foreigners are.

I trust the day will soon come when such a plan as I have mentioned may be adopted. I believe it will prove both cheaper and more effective than any thing we have tried.

I have been obliged, from the want of time, to curtail much of the account of our returning journey.

But I hope, at some future day, to go again, and to give then a full account of the prospect in this part of country for mission work.<sup>15</sup>

## 1865, FEBRUARY 12, Cuxhaven, Germany.

### Rev. Augustus E. Hohing.

We have received the following letter from the Rev. Mr. Hohing, who is en route to China. It is dated February 12th, and was written on board the ship *Manilla*, in the harbor of Cuxhaven, at the mouth of the Elbe. This ship encountered the terrific storm in the English Channel, which destroyed nearly four hundred vessels, the particulars of which have appeared in the papers. Our missionaries on the *Manilla*, together with those of the London Society, who were on board the "*John Williams*," were mercifully preserved, we hope, for labors of great usefulness among the heathen. Mr. Hohing writes in a spirit of Christian heroism and trust, though other trials await him and his family through the misconduct of the Captain of the *Manilla*.

Since I sent you my last letter we have had to pass through some trials, and have been in great dangers on the sea. We sailed from Hamburg on the 10th of January. When near Gluckstadt, on the Elbe, we had to cast anchor, the wind being contrary. On the 26th we reached Cuxhaven, and again cast anchor until the 4th February, when we entered the North or German Sea. On the 6th, just when entering the English Channel, a terrible and furious storm arose, which drove our vessel to and fro, and at length compelled us to put back again. After a great many difficulties, surrounded on all sides by the noted sand-banks, near which a great many vessels were lost, we again reached Cuxhaven.

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13 Ward's grave was destroyed during the Cultural Revolution.

14 The process described here is labelled "Itineration" in missionary literature. It is described at length in: Welch, Ian, *The Flower Mountain Murders: a "Missionary Case" data-base*. The collection describes the work of British and Australian Anglican missionaries in Fujian Province in the 1890s. See online 1 January 2102 at — <http://hdl.handle.net/1885/7273>

15 *Spirit of Missions*, Vol 50 No 5, May 1865, pp 192-194.

Nearly four hundred vessels were lost in this storm, mostly English. The steam-ship *Excelsior* a few minutes after it had passed us, went down into the deep with all on board. Fourteen steamers and a great many sailing vessels reached Cuxhaven, all in a more or less damaged condition. Since that time the stormy weather has continued until to day, and consequently we are still here, waiting for a favorable wind. But though sorely tried, we are not discouraged, and are thankful to the Lord that He has thus far preserved our lives. I cannot express what feelings pervade me ! I am confident however that we shall reach China safely, for I know the Lord is with us, and has been with us in the storm, and given us new evidences of his grace and protection, so that I have cause to trust the more fully in his promises.

I am sorry to state, that my expectations concerning our Captain, have not been realized. He is a good sailor, but a bad Christian; he is greedy and selfish, and furnishes neither his crew nor his passengers with sufficient food. We live on coarse and common food; mostly bad soup, dry beans, pork, and potatoes, which with the exception of the last-named, do not agree with us. The worst of all was that I had nothing for our children; I have however now ordered various articles for them to be sent on board. So much we have learned, that our journey will not be a pleasant one. Yesterday was Sunday, but no bell invited us to give thanks to the Lord, and to argue with the Captain is useless; he is a scoffer at religion, though he is cunning enough to have the motto "Deus nobiscum" hung up in his cabin to please the owner of the vessel.

P. S.—Feb. 17th: To-day we depart again for the North Sea. Wind favorable, all well.<sup>16</sup>

## **1865, FEBRUARY 24, Shanghai.**

### **Rev. Elliott H. Thomson.**

#### **JOURNAL OF A VISIT TO HAN-KOW BY THE REV. ELLIOTT H. THOMSON.**

SHANGHAI, 24th Feb., '65.—

Rev. and Dear Brother,—In my last letter I mentioned the fact of my having had an opportunity to see a little of the interior of China. I have had a trip up the Yang-tse-Kiang as far as Han-Kow, which is about six hundred miles west of Shanghai.

R. R. Dyers, Esq., of the liberal house of Messrs. Olyphant and Co., kindly offered myself and Mrs. Thomson a passage up the river in one of their fine steamers. We felt deeply indebted for the favor, and gladly availed ourselves of it as a rare opportunity to see something of the interior of the Empire, upon the borders of which we had both so long lived.

On WEDNESDAY at half-past twelve p.m. we went on board the steamer, but we did not get off till two p.m.

We had as fellow passengers Wm. Byers, Esq., and his wife, and also Dr. Legge, of Hong-Kong, who, if I am not mistaken, is the oldest missionary in China. He looks very hale, and as if he was good for many years of hard work yet. There were some others, and a young Chinese lady, one of our old scholars, who was going up, under our charge, to be married to a native Christian preacher in Han-Kow. She seemed to enjoy the whole trip very much; she stayed in the same cabin with Mrs. Thomson, who was her old teacher, which was pleasant to both, and far more comfortable than for her to have gone up with any Chinese friend.

About night-fall we reached a part of the river called the Lang-Shan Crossing, noted as one of the most difficult places of navigation on the river. We cast anchor here for the night. The Lang-Shan, which probably means the wolf hill, or mountains, are a few high hills on the left bank of the river. It may be in days long gone by these hills were famous for their wolves.

Early on THURSDAY we were again under way. The weather continued fine, and we enjoyed the change in the scenery as we passed from the low plains into hilly country which surrounds the city of Foo-Shan.



Just below Ching-Kiang we passed a beautiful island called "**Silver Island.**" It is indeed a lovely spot. Ching Kiang, at which we stopped, is the first open port after leaving Shanghai. It is here the grand canal enters the Yang-Tse. It is a great salt mart, but, on the whole, a place of very little interest. We found no missionaries here, and no Christian religious services of any kind.

### **THE CITY OF NANKING.**

We passed the famous city of Nanking at early dawn. Nothing could be seen but one long line of wall stretching away as far as the eye could reach. We saw no houses inside of the wall, near the river. The city is some miles back in the country. The walls are said to be about thirty miles in circumference, but the city is now quite small. It is said there is a piece of land set apart for foreigners here also. If so, there will be settlements here very soon, and no doubt it will soon be occupied as a mission station. The country around seems all waste, and no inhabitants are to be seen at all.

We reached King-Kiang, the first open port, at twelve. It is a mere city of ruins. We met there a Rev. Mr. Cox<sup>17</sup>, of the English Wesleyan Mission, who was very kind. Mrs. Thomson was so much better already, that she was able to take a walk on the city walls. The scenery is very fine, the mountains back of the city rise to an elevation of four thousand feet.

In the city itself, there are only two streets and these short and most of the houses very poor ones. Mr. Cox has just fixed on this place as a station. He is doing double duty teaching both native and foreigners. The Romanists have a chapel and some other buildings here, but I did not learn the extent of their work. The Foreign settlement is handsome but quite small. The river here is about a mile wide. The place is a little under five hundred miles from Shanghai.

### **ARRIVAL AT HAN-KOW.**

We arrived at Han-Kow early on Sunday morning and went immediately ashore with a kind friend who took us to his house—a Mr. R. W. Halket acting Commissioner of Customs at this port.

At 11 a.m., we went to Church and had the English Church service by Mr. John, an independent minister, and an excellent sermon from Dr. Legge.

Han-Kow is by far the handsomest foreign settlement I have seen in the East. The Bund or water street is one long row of palatial residences, which are beautifully built after the improved Eastern style. The Bund of the English Concession is about three quarters of a mile in length. I was told that none but British subjects are allowed to build on the Concession. The French have also a piece of land set apart for their use, but so far there have been no houses built on it except the French Consulate. The Americans have no Concession, but have built along the edge of the Chinese city.

Han-Kow is a place of immense trade. Enormous junks come down the Yang-tse and Han rivers laden with all kinds of Chinese merchandise.<sup>18</sup> (To be continued).

### **JOURNAL OF A VISIT TO HAN-KOW. BY THE REV. ELLIOT H. THOMSON. (Concluded.)**

On the right bank of the Han, about two miles from its junction with the Yang-Tse, is the hospital &c., of the English Wesleyan Mission, which is doing an excellent work for the mission cause. It is under the charge of Dr. F. Porter Smith.<sup>19</sup> He has with him two young Wesleyan missionaries, who have but recently come out to the field. This is all their force at this place at present, The hospital has been well attended by all classes of Chinese; during the last year they have had more than 18,000 patients.

17 Rev. Josiah Cox. Wesleyan Methodist Missionary Society. Arrived China 1853. Worked initially in Canton. On leave in UK March 1860–October 1861. Moved to Hankow February 1862. Wylie op cit, p. 220. Cox visited Australia in 1872. See *Wesleyan Missionary Notices*, London, August 1872. He made a number of comments on missions to the Chinese in the Colony of Victoria.

18 *Spirit of Missions*, Vol 31 No 4, April 1866, pp 211-212.

19 Dr. Frederick Porter Smith, Wesleyan Methodist Missionary Society. Arrived Shanghai April 1864; Hankow, 16 May 1864. Wylie op cit, p. 270.

Half way between the hospital and the Foreign Settlement are the chapel and schools of the London Missionary Society. These are under the charge of the Rev. Mr. [Griffith] John. He has been quite successful with his schools; they are well attended and seem well managed. They are all day schools, the scholars returning to their homes at night. Mr. John has a native assistant with him, who seems to be a good man, and who is very earnest in his work. He was preaching in the chapel at the time we called. The audience was quite large and very attentive. I found he was an old acquaintance; he had been my teacher in the Mandarin dialect when he lived at Shanghai.

### VISIT TO THE CAPITAL OF THE PROVINCE.

After going about to the few place of interest in Han-Kow I went over to the Provincial city of Woo-Chang. It is just above Han-Kow, on the opposite side of the river. It is also the residence of the Viceroy. There was but little of special interest. The public offices here, as everywhere else in China, were in a very dilapidated condition.

I visited Mr. John's schools here also. He has here a neat Chinese chapel, one of the best I have seen in China. It is to be regretted that the situation is not a good one, being in a secluded part of the city. He has some converts here, but not so many as in Han-Kow. There is here a much stronger feeling against foreigners than in Han-Kow, and the Mission work consequently makes less progress.

There is not much of particular interest in the place. I visited an old Budhistic monument, which has Sanscrit inscriptions engraved on it, a thing very rarely seen, and which showed that the monument must be of somewhat older date than any seen about Shanghai.

### TWO IRON BUDHAS.

I saw also two iron Budhas, which were very large and also quite ancient.<sup>20</sup> The temple in which they once stood had been burned, but still the huge idols stood looking as placid and contemplative as when the temple stood of old; for you are aware that Budha is always represented with a most placid aspect, the idea being that he has reached the state of perfect tranquillity, and freedom from all passion or feeling. It seems rather natural for the Chinese to have theoretically a partiality for Budhism, they are so prone to become apathetic. It would seem just to suit them to think that to fear nothing and to love nothing is the highest state of bliss.



**Mr. [Griffith] John** seems to be the leading man in the work up here. He has laid out for himself large plans for the extension of his work in all the surrounding towns and villages. **His plan is to work as much as possible through native agency.** He will establish numerous stations in the cities and towns, and visit them and examine how the work goes on—be a Bishop in all but the name one might almost say. His plans are good, and I wish him all success.

### HAN-KOW AS A MISSION STATION.

Han-Kow as a mission field is quite a promising one. Still as it has been already occupied by two active societies it would hardly be advisable for others to enter into the field. They are both looking for more laborers to join them in the work.

It is more healthy than Shanghai, but not so healthy as the northern parts of China. Large fires are very frequent here, and much valuable property is destroyed. Two occurred during our stay. Some even attribute them to the native priests, who are said to fire the houses that the people may have processions and give more to propitiate the gods. Whether this be so is of course very difficult to tell. I have not much doubt but that they are villainous enough to do so, but it would be a dangerous game to play.

After more than a week's stay here we prepared to return to Shanghai; but I should say not till after we had attended the marriage of the young lady who came up with us. Her name was Miss Ah-Wung. She married a Mr. Choo, who is the native assistant in the Wesleyan mission. He seems to be a good man, and he is a good preacher. The marriage was celebrated by Mr. John using our American form, with a few changes to adapt it to the Chinese. They had a feast, to which we were all invited and which we partook in Chinese style, chop sticks, etc.

I called on the bride at her own house, and the next day we started for Shanghai.

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20 It was the normal practice for iron Buddhas to be gilded. The gilding would have melted when the surrounding temple was destroyed, presumably during the Taiping Rebellion.

### **ARRIVAL AT SHANGHAI.**

We arrived on Monday—found all well in the mission. But our good brother, Mr. Wong Chai, had lost one of his daughters while we were away, making the third child he has lost in eighteen months. Poor fellow! he seems to feel the loss, but bears it like a Christian should. After our return to the field of our labors the greatness of the work before me seemed as if it might well stir one up, or depress one, as the case may be. We see thousands and tens of thousands wherever we go in China who have not yet heard the sound of the Gospel, and know nothing of God and Christ.

Oh, that we had more zeal, that we and all the Church might awake and feel for these people. May the Lord grant the day will soon come when a thousand fold greater efforts shall be made; when men and means may be sent to urge these multitudes to come and take of the waters of life freely.<sup>21</sup>

**1865, APRIL.**

**Rev. Dudley D. Smith.**

#### **THE DESIRE OF ALL NATIONS WELCOMED.**

There is in the book of the prophet Haggai a promise that "the desire of all nations shall come," and there is no Christian heart that does not yearn for the fulfilment of this prediction. What a glorious day will it be when upon this sin-sick earth the light of millennial splendor shall dawn, and He "who shall come to be admired of all his saints" shall appear.

Christ truly is the desire of all nations; He only is able to satisfy the desires of the souls of men. I once heard of a girl in India who, for ten long years, was conscious of a craving for something which the heathenism about her could not supply. At last she heard the preaching of the missionaries, and her soul at once drank in the precious truth that the Saviour of sinners had come into the world. Here all her longings were satisfied.

Facts similar to this, have been recorded of other missionary fields. Let me give one which occurred under my own eyes.

In the month of January or February, 1861, two missionaries were journeying through the northern part of the province of Shantung, in China. They visited many towns, and among them the city of Hwang-Hien. On the wall of this city they stood, and preached in their imperfect manner the great truths of man's sinfulness, and that a Saviour had come into the world.

#### **A STRANGE SIGHT TO THE HEATHEN.**

The sight was a strange one to the heathen people, and the doctrine was new. Thousands came to hear and gaze at the two foreigners. The great multitude came and listened, and went away. The seed was sown, and there was no sign that a single heart had been affected by the precious truth spoken to them.

About four months after this, a ship arrived in the harbor of Chefoo, on board of which were several missionaries, who had come to live in this province. Their first care, upon reaching land, was to find houses, and next, to obtain servants. They were soon supplied with the latter, and among the first who came was a man named **Leoo [Liu] Shin Koong**. Ungainly in his appearance, stammering in his speech, he was not one who would have been chosen as a very efficient helper. The multitude of errands to be performed, the endless inquiries to be answered, one could scarcely expect so unpromising a specimen as this to fulfil our desires. He attached himself in some way to our household, and by his exceeding promptness to help, and obliging disposition, came to be a favorite. Gradually, as he learned to understand our customs, he would anticipate our wants, and as we became acquainted with his character, we learned to place great confidence in him.

#### **CHARACTER OF LEOO.**

We found him possessed of most pleasing characteristics. Faithful in all trusts committed to him, honest above thousands of his countrymen that we had met, kind and obliging to all, even to the point of submitting to imposition, we became warmly attached to him. His practical acquaintance, too, with many things very necessary to be known in a heathen land, made him a very indispensable acquaintance.

As time wore on, and we became somewhat familiar with the dialect, we began to speak to the people concerning the great subject that had brought us among them. We preached as well as we could, and distributed books among them.

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21 *Spirit of Missions*, Vol 31 No 6, June 1866, pp 330-331.

### **HE DESIRES TO BECOME A CHRISTIAN.**

I then began to have morning worship with the servants, and inquired of this man whether he would not like to become a Christian.<sup>22</sup> His answer was a prompt and eager affirmative. Soon a class of four or five was formed of those who wished to come for two or three evenings in the week, for more intimate instruction in the Bible.

Leoo Shin Koong was the readiest scholar of all. His interest never failed, and whenever the call for "*Too shoo*" was given, he was almost boyish in his eagerness to take his place at the table. My heart often thrilled with pleasure as I saw his hungering for the truth. When not engaged in his daily duties, I have often seen him busy poring over his Testament or Catechism. It seemed as if he could not study too much. One day I asked him why he had desired this new doctrine, for which so many of his countrymen cared nothing. And then I heard his story. Said he: "One day, some months ago, two of your countrymen came up to the town where I was living, and stood upon the walls and preached this religion which you believe. I heard it, and as soon as I had heard it, I said to myself: 'This is the doctrine that I want.' The religion in which I have been taught—the worship of these idols, does not satisfy my soul. I have always longed for something better; this is the religion which meets my desire, and I will, if possible, learn more of it"

He soon after left his employment in this place, and travelled sixty miles on foot to the town of Chefoo, that he might get near foreigners, from whom he might hear more of this new doctrine. He hung about this town, busying himself as he could until the ship which brought us arrived in the port. Hearing that we were missionaries, he came and sought employment, and thus began the intercourse so precious to him and to us.

### **HIS LOVE FOR THE TRUTH.**

What more need I say of this man? He continued steadily increasing in knowledge, his avidity for Divine truth did not slacken, and he was forward to carry the same blessed word to others.

His faithfulness to me was so great, that on one occasion he risked his life in my service. About a month before the time at which I had intended to baptize him, the dreadful scourge, cholera, swept through the land. He was most active in assisting us and others during that awful season, and his faithfulness and devotion caused him so to exert himself, that when the disease touched him, his strength was so exhausted that no efforts could avail to save him.

### **HIS CHRISTIAN DEATH.**

But it was an unspeakable delight, even while I grieved for him as for a brother going from me, to hear him affirm his trust, in this dying hour, in the Saviour who had died for him.

Can there be joy on earth greater than thus to have been the instrument of bringing the Gospel to such souls? and is it strange that the missionary loves his work, when such souls as these are to be sought for and gathered out of the great mass of perishing heathen?

And what an incentive to greater diligence in praying for laborers in the Lord's harvest is this instance,—that there are doubtless many among the heathen, who, if they could only hear the Gospel, would lay hold on it as the one thing long desired! Dear brother, dear sister in the Gospel, what have you done—what can you yet do to give the knowledge of Christ to the heathen? Oh I pray that the "desire of all nations may come" to them quickly.

Dudley D. Smith.

**1865, APRIL, Shanghai.**

**Mr. Ngan Yoong Kiung, Catechist.**

A member of our China mission, temporarily absent from the field, has received the following letter from Mr. Ngan Yoong Kiung, one of the native catechists, and a candidate for Orders.

Yoong Kiung, as many of our readers are aware, spent several years in this country, and obtained a collegiate education, at Kenyon College, Gambier, Ohio. The letter evidences that he has profited by the advantages which he has received.

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22 A characteristic pattern of missionary work in China was that many of the early converts came from among the employees of missionaries, as in this instance. This resulted in the obvious criticism that their conversion was more about keeping their employment as much as a genuine expression of a new religious faith.



Since you left us, important events have taken place politically. Soo-Chow and Nankin have been recaptured, together with several other cities and villages in their vicinity. In the capture of the latter, all the Wangs were caught in their flight out of the city, and at once dispatched, with the exception of Tien Wang, who had committed suicide by swallowing gold leaf before the Imperialists gained entrance, while his wives and concubines were seen suspended from the trees in the palatial garden, like so many doll-babies from a Christmas-tree. With the downfall of those two cities fell the power of rebellion in this province, and peace is once more restored to us. All the successes were achieved, either directly or indirectly, through General Gordon and his disciplined troops. But though Imperial sway is restored, it will be a long while before the country can recover from the effects of the Taeping insurrection. She has been stripped of half her inhabitants in the central provinces, from famine, slaughter, and disease; while many of the villages and hamlets have been literally rubbed out, so that one can pass without knowing that they ever existed. Those who sought refuge in Shanghai have returned to their homes, but they must suffer a season of privation and inconvenience before they can regain their position. Only a very small proportion of the country has been tilled; the neighborhood of Soo-Chow, once a rich and highly cultivated garden, has been reduced to a howling wilderness.

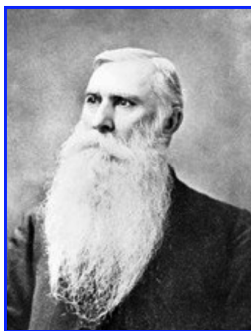
The only large city now in the possession of the rebels is Hoo-Chow, in the silk district, against which the Franco-Chinese troops are operating, and it is to be hoped they may succeed in taking it. There yet exist, in the western part of China, scattering bands of rebels, who seem to come and go like locusts, destroying and burning every thing in their way. But the main army being defeated, it will be comparatively easy to subdue these.

#### SHANGHAI AND THE ANGLO-CHINESE COLLEGE.

Shanghai has sustained a gradual decrease of population from the exodus of families to their own homes. The Chinese part of the English settlement has been much deserted. Hundreds of houses have been vacated, real estate has been depreciated, and rents have gone down.

The Shanghai Gas Company has commenced operations. Pipes have been laid in the principal streets, and before long lamps will be laid on the shelf.

A laudable project has been set on foot by the Chinese government, in the establishment of an Anglo-Chinese College in Shanghai, where native youths are admitted and educated in English and Chinese. It has been in operation for ten months. It has for its idea the education of a body of young men, with a view to fit them for interpreters, or agents in foreign countries, or ambassadors [sic] to foreign courts. The scholars are required to pass a rigid examination in Chinese before being admitted. They are obliged to live in the College, (which, by the way, is situated near the little east gate, and consists of several rows of Chinese two-story buildings, and the whole being surrounded by a wall,) and are given three taels per month to pay personal expenses. Half a day is devoted to English, and the other half to Chinese. **Mr. [Young John] Allen**<sup>23</sup> had the charge of the school until this month, when a Canton man, **Wang Shing**, (Rev. Mr. Brown's former scholar,) was appointed to succeed him. Did I not expect to be an ordained missionary, I would certainly have applied for the post; for I think a Christian man can exert a healthy influence there.



The Bible doctrine is not allowed to be introduced into the Institution, lest it should conflict with prejudices of the Chinese government, but I am sure a teacher indirectly, and in the private walks of social life, can accomplish a great deal. Mr. Thomson and I have visited the Institution, and were exceedingly pleased with the whole arrangements. It needs one thing—the "Book of books." Schools similar to this have been ordered to be established in the other open ports, as soon as practicable.

#### ALTERATIONS IN THE MISSION-CHAPEL.

The chapel in Hanque [Hongku] recently underwent a thorough overhauling. The tile roof was taken away and a shingle one put up, costing some eight hundred taels. The walls were rewashed and the windows painted. The platform outside of the chancel railing was extended seven or eight feet into the body of the church. The organ obtained through your exertions, was taken down from the gallery, and placed on the new platform near the vestry-room. It is in contemplation to adorn the arch of the chancel

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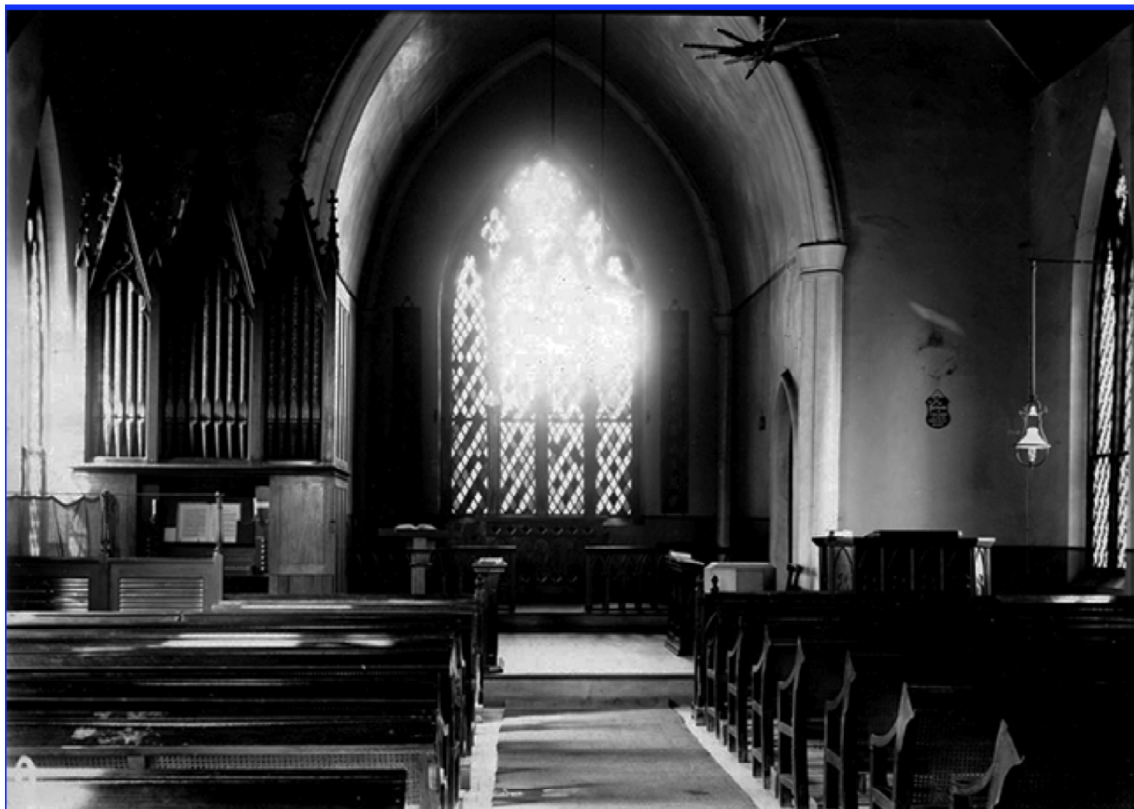
23 Rev. Young John Allen. See online 1 January 2012 at — [http://en.wikipedia.org/wiki/Young\\_John\\_Allen](http://en.wikipedia.org/wiki/Young_John_Allen). Although the Wikipedia and other articles date the Anglo-Chinese College as a missionary institution established c 1883 the letter indicates an earlier origin.

with some text, in gilt. The expenses of these repairs and alterations are to be partly borne by the foreign congregation, which has been worshipping there during a part of each Sunday.

Our Mission has been severely tried. The loss of Bishop Boone is very much felt. A friend, an adviser, and spiritual father is lost to us, and how can his place be filled? He led a life of self-denial and benevolence, and has now gone to his reward. Our Mission-boys are trying to subscribe a sum for his monument, as an expression of their respect and gratitude.

Sunday and week-day services are held as usual in the city church and Hanque chapel, and preaching is also carried on in two or three places in the suburbs. One boys' and one girls' school are maintained in Shanghai and Hanque; a third one was started last year.

**Interior of the Episcopal Church of Our Saviour, Hongkou,  
showing organ and extended chancel platform.**



University of Southern California.  
Mission Photographs from the Yale Divinity School Library, New Haven, Connecticut.

**HIS TESTIMONIALS SIGNED.**

I must not close this letter without saying something about myself. My purpose is not changed as to taking orders. I entered my name as a candidate on the twenty-first of June, the testimonials being signed by Rev. Messrs. Thomson and Wong-Chai. I had always wished to connect myself with the Mission, as soon as I returned from the United States, and that I did not do so, was owing to neither want of love for the work nor fondness for earthly things. I am glad I am settled now, and I pray that God will keep me steadfast and firm. The more I see of the Chinese, and the more I perceive the disadvantages under which the foreign missionaries labor, the more I feel that I ought to enter the field. Being a native, I trust, in some respects, I am on a vantage-ground, and I hope the Lord will bless my efforts. As a layman, I assist Mr. Thomson in reading services, and superintending a day-school. I have a sister and brother, who were baptized by Mr. Thomson in August, together with two others. The subject of their conversion was a matter of great solicitude on my part, and I felt exceedingly glad that God blessed my endeavors and heard my prayers.<sup>24</sup>

**1865, APRIL 9.**

**CIVIL WAR ENDS.**

This Mission has not yet recovered from the embarrassments arising out of the recent state of our country, during which time our Foreign Missions suffered so greatly, and especially the China Mission. There having been no funds sent to that Mission for three years, during the war. Five thousand dollars, which the lamented Bishop Boone had collected in this country for the purpose of establishing an Interior Station, had to be expended under pressing necessity in meeting the current expenses of the Mission, with the hope and expectation, that the Church would restore them in the future. Also, more than ten thousand dollars from the sale of the Boys' School was unavoidably absorbed in the same way. It is due to the original contributors of these funds—it is due to the faithful laborers who were obliged thus to use them or abandon the field—it is due to the memory of the sainted Boone who gave his valued life to that Mission, that these funds should be restored to the objects for which they were originally given.<sup>25</sup>

**1865, APRIL 13, Lyme Regis, England.**

**Rt. Rev. George Smith,**

**Retired Anglican Bishop of Victoria, Hong Kong.**

Bishop Stevens has furnished us with the following letter which he has received from the retired Bishop of Victoria. In it Bishop Smith gives expression to his feelings on receiving the tidings of the death of Bishop Boone, and dwells upon the questions of jurisdiction and the appointment of a successor to our late Bishop in China. Owing to the recent sweeping decision of the Judicial Committee of the Privy Council, Dr. Smith seems to have no hope of the appointment of a successor to himself, at least for some time to come.

Lyme Regis, Dorset,) April 13th, 1865.

My Dear Brother: I have been long intending to write to you respecting our lamented and beloved brother, Bishop Boone. I can sincerely say that few events have filled me with sorrow equal to that caused by receiving the tidings of the rapidly succeeding deaths of Mrs. Boone, and her bereaved husband. They spent a few days with us in our house at Hong Kong at the close of 1863, before embarking for Europe. I first received the sad intelligence of Mrs. Boone's death on my arrival in Egypt a year ago, on my way to England. During a short trip to Jerusalem, I missed seeing Bishop Boone, who passed through Alexandria in the interval of my three weeks' absence. His death, on his arrival at Shanghai, was an unexpected and severe affliction to me, for it seemed to break one of the few remaining links of my old friendships which bound me to China.

His last evening at Hong Kong was spent with me in assisting to examine our native candidate for deacons' orders, Lo Sam Yuen, who was ordained by me in the cathedral at Hong Kong a few days after his departure. My visits to Shanghai derived much of their delight from my intercourse with him—a man of no ordinary devotedness to his Master's work, and possessing rare qualities of sound judgment.

My feelings toward him would he feebly described by the term "friendship." I esteemed and loved him as a brother bound by the closest affection to my heart. As I write now, I can scarcely restrain the flow of tears; and can almost envy him at times his having been taken from the actual scene of his lengthened labors, and having passed from thence direct to his rest and reward.

**THE QUESTIONS OF JURISDICTION.**

You know well that undefined questions of jurisdiction sometimes occupied the minds of Churchmen at home. Such matters formed no difficulty or ground of division to us on the spot. We felt that practically there were few actual occurrences that brought such theoretical abstract questions to any serious issue between friends and brethren so intimately united together. I felt especially that they rested more with Church Societies in England than with myself. I felt happy, however, in doing all in my power to prevent the veriest semblance of collision between our respective spheres of ministerial and Episcopal usefulness, by abstaining from any official public acts in the native Chinese city, and by my ordaining the only native deacon in the British consular church in the English settlement at Shanghai. I also formally and publicly requested all the Church missionaries to present their native candidates for confirmation to Bishop Boone. On the last occasion of my leaving Shanghai, the native deacon met me by appointment in Bishop

Boone's study, and it was there explained to him in our presence that, although supported by an English Society, he was, at my special wish and request, to look up to the American Bishop as his counsellor and ecclesiastical head. In the same way my dear departed friend wished to delegate to me all opportunities of usefulness among the English-speaking portion of the foreign community. It was gratifying and satisfactory to myself that in the last year or two of his life he occupied more fully than before a prominent pastoral position among the English residents, and helped, by his wise counsel and powerful preaching, to counteract in some degree the heavy loss sustained by the death of Rev. John Hobson, the devoted consular chaplain at Shanghai.

#### **ON THEIR SUCCESSORS.**

You may easily conceive the anxious suspense with which I contemplate the appointment of Bishop Boone's successor, and also the nomination of my own successor. In regard to the latter point, I find that the Secretary of State for the Colonies states that it is unlikely that any new appointment to my late See will be made. Twenty anxious and trying years of my life have been given to China; and in retiring from the scene of my foreign labors, I should have been comforted in seeing a devoted and efficient English bishop supplying my post, and carrying on the work. But we will hope that the American sister Church will send a bishop worthy to tread in the apostolic footsteps of Bishop Boone, and supplying (if need be) to both branches of our common Church a ready and ever-available means of Episcopal oversight. I remain, my dear sir, your very sincere friend and faithful brother in Christ,

George Smith.<sup>26</sup>

#### **THE BISHOPRIC OF VICTORIA, (HONG KONG,)**

Bishop Smith inclosed with the above letter the following article from the *London and China Telegraph*. The Bishop says of the article: "It is an opportune and, I believe, accurate account of the present position of the Victoria Bishopric."

No appointment has yet been made to this vacant colonial see. The recent judgment of the Judicial Committee of Privy Council on the Colenso case<sup>27</sup>, has brought into prominent notice the legal error under which the Sovereign had been led by her advisers to issue Letters Patent, constituting colonial dioceses, and conferring on the colonial Bishops so appointed, ecclesiastical jurisdiction, beyond the powers of the Royal prerogative. Although this excess of the Royal prerogative applies only to colonies possessing self-government and an independent local Legislature, and the case of Crown colonies is on this account reserved, as but partially affected by the recent judgment—it is nevertheless understood that there is a reluctance on the part of the Colonial Office authorities to make any new nominations in the present uncertainty, and that the whole subject is under review by the Home Government.

In small colonial communities like Hong Kong it is obvious that the institution of an Episcopate was intended by its promoters for far wider and more general objects than merely the local pastoral superintendence of a limited European community, in one of the smallest of British settlements. Superintendence of the Anglican missionaries on the continent of China itself, and visitations of the Government chaplains stationed in the various consular ports, formed a part of the arrangements originally contemplated by the founders of the see, and expressly mentioned in Her Majesty's Letters Patent. The unwillingness of the Foreign Office to part with its own direct and exclusive authority over the consular chaplains; the anomalous ecclesiastical position of the various military and naval chaplains in China; and the omnipotence of Home Committees in all the details of missionary societies' acts and proceedings in reference to the missionary clergy abroad, have been among those various causes which were calculated to dwarf the influence and usefulness of a bishop within the dimensions of a colonial chaplain-in-chief at Hong Kong. The late Bishop in some measure counteracted this disadvantage by active itinerant labors, and periodical visits along the Chinese coast. But the voluntary relations of the clergy toward a bishop, grounded on friendly intercourse and mutual respect, fell far short of that diocesan jurisdiction usually attached to the idea of an episcopate, and were insufficient to meet the exigencies of an effective oversight of the clergy. It was a state of things satisfactory in some respects, but also unsatisfactory in many others. Unity of missionary plans for the extension of Christianity in China

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26 *Spirit of Missions*, Vol 30 No 7, July 1865, pp 268-269.

27 There are numerous Google references to the Colenso case. A biographical entry is online 1 January 2012 at – <http://www-history.mcs.st-and.ac.uk/Biographies/Colenso.html> There are two Anglican denominations in South Africa. The “official” Church of the Province of Southern Africa—a recognized province of the Anglican Communion, and the “unofficial” Church of England in South Africa — not a member of the Anglican Communion. See the CESA view of the situation at — <http://cesa.org.za/about-us/our-history/>

could but partially be secured. Sustained by the fraternal sympathies of the clergy as a body of personal friends, a bishop in such circumstances was at the same time powerless in point of legal jurisdiction for checking and removing scandals on the part of exceptional and unworthy members of the clerical order. The colonial community at Hong Kong may reasonably regret the result which appears likely to take place in the termination of an Anglican episcopate in China. It could hardly be expected, however, that amid existing complications of ecclesiastical law and Royal prerogative, any body of Churchmen at home should be able to interpose to preserve a colonial see which labors under the peculiar disadvantages which have been enumerated, and to which the colony itself has contributed no portion of the endowment or stipend. An American bishop at Shanghai, of the sister Protestant Episcopal Church of the United States, will probably supply to the Protestant Episcopal missions in the neighborhood of the northern ports of China, a ready and available means of confirmation and ordination of native Christians. An English bishop of Labuan, who, on the transference of the Straits' Settlements from the Indian Government to the Colonial Office, is likely to be placed in charge of the English congregations at Singapore and its vicinity, may also, possibly under new arrangements, be requested to pay occasional visits to Hong Kong for the performance of any required episcopal functions in the colony. For the present, we believe that nothing has been finally decided upon. While we desire care fully to guard the preceding statements as only falling at present under the category of probabilities, we beg leave at the same time to convey to our readers the impression that we receive our information from credible authority, in saying that it is in the highest degree doubtful whether there will be any second appointment of a Bishop of Victoria.<sup>28</sup>

## **1865, APRIL 17, Shanghai, Ngan Toong Kiung, Catechist.**

In the following letter, our Chinese Catechist and Candidate for Orders, Mr. Ngan Yoong Kiung, gives an account of the Easter services in Christ Church, Shanghai, and mentions that eleven persons were baptized on that occasion: -

Shanghai, China, April 17th, 1865.

My Dear Sir: Easter Sunday is a joyful anniversary of our ecclesiastical year. The transactions, whether we regard them as those which took place on the day of our Lord's resurrection, or as those which each recurrent commemorative festival witnesses, are subjects of interesting news to all. I have therefore ventured to record what took place on that day in our Shanghai Mission, and of which I was an eye-witness.

It has been a custom, for many years past, for the city and country congregations of Christ Church and the Chapel of Our Saviour, to unite in worship and partaking of the communion on Christmas and Easter. These being joyful festivals of our Church, opportunity is given for the scattered converts to meet and greet each other, and to interchange such sentiments and experiences as may be encouraging to the Christian heart. Scattered as many of the native Christians are, and often prevented from joining in the communion, opportunities like these are pleasant to themselves, and imposing to the outsiders—pleasant to themselves, as they renew to them the pledge of a Saviour's dying love, and imposing to outsiders, as they present to their eye the goodly band, who have forsaken the religion of their forefathers for that of the living Jehovah.

On former occasions, Bishop Boone was accustomed to celebrate the festival at the Chapel in the country, about two miles from the city; but on this Easter Sunday, its celebration was transferred to the city church, and was one of more than ordinary interest. The service began at half-past ten a.m. There were assembled in the sanctuary our own two congregations, with their mission-schools; that of the Church Missionary Society, which, being under the pastorate of a native deacon, has been committed to the charge of our Mission; besides four other native Christians, among whom, one from Ningpo, who was lately transferred to our jurisdiction, and specially recommended by his minister to our Christian fellowship; who, though speaking different dialects, and possessing different manners, felt themselves to be one in Christian brotherhood.

### **MORNING SERVICE.**

The morning prayers and ante-communion service were read by **Rev. Mr. Thomson**. After the Nicene Creed, eleven candidates were presented for Baptism, among whom nine were of our Church, and two of the Church Missionary Society. It was an affecting sight. There was the gray-headed man devoting the

eleventh hour of his life to the Lord's service, side by side with the babe, whose parents, like Hannah of old, have determined to "lend" their first and only child to the Lord; there, also, was the mother with her little son, like Christiana and her children, starting together in the pilgrim's journey, whither her husband, like Christian, has gone before; there, also, was the maiden, the foster-child of our mission girls' school, who, before seemingly indifferent, has now shown fruits of the good seed sown by such persons as **Misses E. [Emma] G. Jones, Catherine Jones, and J[Jennifer]. R. Conover**; there, too, was the school-teacher, who has been connected with our mission for some time, and now brought to the saving knowledge of Christ, probably, through the instrumentality of the very books and tracts appointed to be studied by the mission scholars under his charge.

The old and young, male and female, bent their knees side by side. If it were true that there is "joy among angels over one sinner that repenteth," surely there must have been greater joy on this occasion, when eleven were brought to the kingdom to Christ from the dominion of idolatry and Satan.

The baptism being ended, the service was continued by a sermon by Rev. Mr. Thomson, from: "Even so in Christ shall all be made alive."<sup>29</sup> The communion followed. The offertory was read by Rev. Wong Kong Chai, during which, collection was taken, amounting to ten dollars and thirty-seven cents, (Mexican). The same Presbyterian continued the service to the end, assisted in the distribution of elements by Rev. Mr. Thomson. Sixty-eight partook of the sacrament, among whom forty-eight were of our mission.

The whole service lasted three whole hours, and although it is not a habitual thing for the Chinese to remain quiet and listening for so long a time, there were great decorum and reverence among the congregation. Not the same behavior, however, was exhibited by the outsiders, who came in as gazers at, rather than hearers, of the proceedings, and passed audible remarks on the ministers, hearers, and things in general, which attracted their attention.

After the service, a dinner was given to all, and all parted for the afternoon.

#### **UNION PRAYER-MEETING.**

This meeting has been organized for many years, and has for its object, as the name implies, the union of native Christians of all denominations for prayer and mutual exhortation, as well as the cultivation of a kind, brotherly feeling and Christian fellowship between the different branches of the Church militant.

The union meeting takes place on the third Sunday of each Chinese moon, and alternates in different churches. On this Easter Sunday, being also the third Sunday of the Chinese moon, it was held in the American Baptist Church, and over three hundred were gathered together under its roof.

This closed the Easter day, and indeed it proved a refreshing season to all. I have given but an inadequate idea of the festival: the barren trunk and naked limbs, stripped of waving foliage, give but a vague idea of the living tree; so the description I have written, cannot be expected to convey fully the interest which this commemoration of our Lord's resurrection created in the hearts of all eye-witnesses. But this is all I can do.

After spending such a day, who can take upon himself to say that work in China is discouraging? Although converts are not many, yet, if the difficulties which a missionary has to encounter are weighed, they are not few. In Christian countries, a man is to be converted from his sins; in heathen, there is the additional and delicate process of exploding his faith in idolatry and ancestral worship)—a faith, because planted in him since the day he was able to know his wants, hard to be supplanted. A farmer, in a fertile, arable country, apparently accomplishes more, and gathers his fruit sooner, than one who has to clear the woods and contend with the thickly-matted roots yet lurking underneath the soil; but as surely as he who patiently prepares and improves wastelands, will, in time, reap the harvest, so sure will the missionary, who is moulding and preparing the minds of the Chinese for the reception of the Gospel, see the ingathering in due time.<sup>30</sup>

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29 1 Corinthians, Ch 15. v 22.

30 *Spirit of Missions*, Vol 30 No 9, September 1865, pp 353-354.

**1865, JUNE, New York.**

**Rev. John Liggins.**

**THE BIBLE IN THREE LANGUAGES OF CHINA.**

In most of the southern provinces of China, including the one in which Shanghai is, there are three separate and distinct languages in constant use among the people. These are the *Wang Li*, or "Literary Language;" the *Kwan Hwa*, or "Mandarin Language;" and the *Tu Bah*, or "Colloquial of the Province." Though these three languages are in constant use in every city of the same province, yet they are so separate and distinct that it is necessary to translate the Bible and prepare a Christian literature in each of them.

The *Wang Li*, or Literary Language, is, to all intents and purposes, a dead language; in fact, it never was a living language; it never was the mother tongue of any portion of the Chinese people. It is too monosyllabic, terse, and inflexible to be used in conversation or public addresses. It is a language addressed to the eye rather than to the ear. If read aloud, nobody beside the reader can understand anything. And yet in it the Chinese write most of their books, and pamphlets, and letters. It contains a literature which, in point of bulk, cannot be surpassed by any other in the world. It contains the earliest records of the nation, and incloses the greater part of all which this singular people have, thought for four thousand years. It is the language in which Confucius, Mencius, and Chu Hi wrote, and on which the literati of China dote, and it was therefore necessary that the Bible should be translated into it, notwithstanding that it is the most cumbersome and indefinite vehicle of thought ever devised, and contains a greater number of what Bishop Boone called "*idiotisms*" than any other language. For it should be remembered that the literary class in every one of the sixteen provinces of China, and also in Japan, Corea, Manchuria, Mongolia, Thibet, and Cochin China, understand books in this language, when *read personally*.

In each one of these countries, and in each of the provinces of China, a different sound is given to the characters, but the meaning is the same; just as the Arabic numerals are understood the same, though sounded differently all over Europe.

**TRANSLATIONS OF THE BIBLE INTO THE "LITERARY LANGUAGE."**

The first translation of the Bible into this language was made by the Rev. Dr. Morrison, but, like almost all first translations, it was found to be imperfect. Subsequent translations, by the Rev. Mr. Gutzlaff and the Rev. Dr. Medhurst, were also found to be inaccurate and unidiomatic; and in the year 1847, it was resolved to appoint a Committee to re-translate the whole Bible, and make, if possible, a standard version. The Committee consisted of the best Chinese scholar from each of the Protestant Missions in China. As our readers are aware, Bishop Boone was a member of this Committee, to serve on which he was eminently qualified, not only by his scholarly attainments in general, but also by his familiarity with this "Literary Language" of China, in particular. Drs. Medhurst and Stronach, the two English missionaries, soon withdrew from the Committee, because they advocated the term Shangti for God, to which the others could by no means consent, as they believed the term to be nearly equivalent to the word Jupiter among the Latins, and Zeus among the Greeks! No one more strenuously, or so ably opposed the views of the seceders as Bishop Boone, and no one continued more to deplore the existence of a rival, and what he believed to be an unsound version, than he did. After a year or two, the Rev. Mr. Lowrie, another member of the Committee, was murdered, off the coast of China, by pirates; and then Bishop Boone's health necessitated his abstaining from active labors of translation, and the concluding part of the work devolved upon the Rev. Dr. Bridgman and the Rev. Mr. Culbertson. As both these missionaries resided near to Bishop Boone, he continued to give them his aid and counsel until the work was completed, about two years since; which aid and counsel, as Dr. S. Wells Williams says, "were fully appreciated by them." This is now, and is destined to be for a long time to come, the standard version of the "Word of God" in the ancient literary language of China to all those who accept the term *Shin* for God, and *Ling* for Spirit, and it is now being extensively printed and widely circulated among the educated Chinese.

**THE MANDARIN LANGUAGE.**

In the northern, and in one or two of the central provinces of China, there is but one spoken language, the *Kwan hwa*, or Mandarin Language. It is so called, because, in addition to its being the spoken language of all the people in the above-mentioned provinces, it is also the language used by Mandarins, and spoken in all the offices of Government throughout the whole empire. It is used, too, more or less, by

merchants and literary men all over the empire, and therefore some persons call it the "General Colloquial Language of China." It is, however, very far from being the general colloquial in the southern and one or two of the middle provinces of China, each of which has a spoken language of its own, widely different from the Mandarin; which latter is understood, in these provinces, only by officials, the literati, and a portion of the merchants. Even these three classes of persons use the *Tu Bah*, or Language of the Province, in their intercourse with those who are not in the same position in society, or as learned as themselves; so that the general colloquial, the mother-tongue, the living language of each of these provinces, is its own peculiar language. Nearly as many persons are able to speak French among us, as are able in the southern provinces of China to speak Mandarin.

#### **THE BIBLE IN THE LANGUAGES OF THE SOUTHERN PROVINCES.**

It therefore became absolutely necessary for the missionaries at Canton to translate the Bible into the Kwantung language; those at Amoy, into the Fokien language; those at Ningpo, into the Chehkiang language; and those at Shanghai, into the Kiangsu language: these being the names of the provinces in which those cities are situated. These languages differ as much from each other as do the languages of Western Europe, and each of them is spoken by from twenty to thirty millions of people. Though spoken, however, by such multitudes of people, the Chinese had never reduced them to writing, the missionaries being the first to do this. When the question first came up, *How* shall we reduce the sounds of these languages to writing? three different views were advocated. The American Baptist missionaries maintained that new, simple, and purely phonetic characters should be invented, and the complex and difficult characters used in the Literary Language of China, not brought at all into books in the Colloquial Languages. They accordingly went to work and formed such characters, and they have published books in them; which are, to a limited extent, useful.

The Church of England and the American Presbyterian missionaries advocated the use of English (Roman) letters for expressing the Chinese sounds, and the rejection of the native characters used in the Literary Language. Bishop Boone and the other missionaries of our own Church took a different course. They decided to prepare books in the Shanghai, (Kiangsu) Colloquial, both in the Roman letters and in the native character. The Romanized books would be useful to female missionaries who did not learn the native character, and the adult native converts who had never been to school could be taught to read the Scriptures in these simple Roman letters, when from their age it would be impossible to teach them- to read books in their own native, complex, and numerous characters. In the Romanized books there are but twenty-six letters or characters to be learned; but to read the Bible in the native characters, several thousand different letters must be learned. Romanized Chinese books, and also those prepared in the new and simple characters invented by the Baptists, are useful, then, to these classes of persons, *but to no others*. They can be used only by the few Chinese who have been under the instruction of the missionaries, while to the myriads of natives in each province who have been only to native schools, and can read books only in the native characters, they are perfectly useless. And shall not these myriads have the Bible in their mother-tongue, and written in letters with which they are familiar? It seems amazing that men of intelligence should have said No to this question, and should have opposed Bishop Boone and the Rev. Mr. Keith in their laborious work of adapting the ancient but still extensively used characters to the modern spoken languages.

#### **VIEWS OF THOSE WHO OPPOSED BISHOP BOONE.**

Some of the missionaries wished to see the ancient character confined to books in the ancient or dead language; and they expressed the hope that all the Chinese would yet be educated sufficiently to read books in that language, and that therefore the living languages of these provinces need not be reduced to writing. Other missionaries, on the contrary, had such a dislike to the native character, that they hoped eventually to see it driven from use entirely, either by the new characters invented by the Baptists, or by the Roman letters—which was a hope equally unfounded. Bishop Boone and Mr. Keith avoided both these extremes, and adapted the characters of the monosyllabic Literary Language to the polysyllabic spoken Language, and translated the New Testament, a portion of the Old Testament, the Prayer-Book, and various other books into the Shanghai, (Kiangsu) Colloquial by means of these characters. They also prepared books in Romanized Chinese for those who could not use the above. Ours has been the only Mission in that province to do this work, for the benefit of the thirty-six millions who live in it; but the missionaries of other Societies are now applying to our Mission for these useful and necessary books. And if the labors of Bishop Boone and the Rev. Mr. Keith in this department are now appreciated by but comparatively few of the Kiangsu Chinese, yet in the future, great multitudes of them will rise up and call



them blessed, who, notwithstanding discouragement from others, devoted a great portion of their missionary life to giving them the Word of God in their mother-tongue, and in their native and much admired characters.

It remains for us to notice the translation of the Scriptures into the Mandarin language, which is now going on in Peking, and the chief part of which has been devolved upon our missionary, the Rev. Mr. Schereschewsky. But our remarks upon this version must be deferred to another occasion, as this paper is already of undue length. J. L.<sup>31</sup>

**(concluded.)**

A translation of the New Testament into the Mandarin language of China was made about fifteen years ago, by the Rev. Dr. Medhurst; and though it was a very imperfect version, and greatly needed revision, yet no revision or new translation was attempted by other missionaries, until within the last two years. The reason of this was, that in the provinces in which, until the last treaties were made, the missionaries had been laboring, not more than one in one hundred of the people understood this-language, and the missionaries had their hands full in making translations into the two languages, (the written and the spoken,) which the people did understand.

But as soon as the northern provinces of China were opened, the case was different. There the Mandarin is the general spoken language, and the versions of the Bible and the Prayer-Book, which Bishop Boone and the Rev. Mr. Keith had made into the spoken language of Shanghai, were entirely useless to our missionaries who went to Chefoo and Peking. Our missionary in the latter city, the Rev. Mr. Schereschewsky, being familiar with this language, associated himself with the Rev. Mr. Burdon, of the English Church Missionary Society, in making a Mandarin version of the Prayer-Book, and this version is now used in the services held by Episcopal missionaries in the capital city of China. Some of the least used parts of the Prayer-Book are not, however, translated as yet, but they will be in due time.

**A TRANSLATING COMMITTEE APPOINTED IN PEKING.**

As all the people in Peking, learned and illiterate, official and unofficial, spoke this Mandarin language, the missionaries who went there soon felt the want of a satisfactory translation of the Scriptures into this vernacular. The Rev. Mr. Schereschewsky gives the following account of what is being done to meet this want:

Several missionaries residing in this city, both English and American, have formed themselves into a committee to translate, as soon as possible, the New Testament into the Mandarin. Of this Committee I have the honor of being a member. The other members of the Committee are, the Rev. T. McClatchie, of the English Church Missionary Society; the Rev. J. Edkins, of the London Missionary Society; the Rev. Dr. Martin, of the American Presbyterian Board; and the Rev. Mr. Blodgett, of the A.B.C.F.M. The Gospels and the Acts are nearly ready for publication.

The Old Testament has chiefly been assigned to me, owing to my familiarity with the Hebrew. I have nearly finished Genesis and the Psalms, and I hope to be able to publish those portions within a year. The missionaries here are urging me to devote myself almost entirely to the translation of the whole of the Old Testament. They tell me that the rendering of the Old Testament into the living language of this most populous empire is a duty especially devolving on me, and that I ought to regard it as my special call in this country until this work is done; and that if, with the assistance of God, I should be enabled to accomplish it, I shall have contributed a great share toward the evangelization of China.

Without priding myself upon the fact, or claiming any special merit from it, and without the least idea of self-laudation, I may be allowed to state that my knowledge of the Hebrew qualifies me, perhaps, more than any other missionary now in China, to undertake such a work. Being a Jew by birth, and having enjoyed in my earlier years a good Jewish education, I know Hebrew better than any other language. As to my knowledge of the Chinese, I hope I possess the average knowledge of it of most missionaries.

**VAST IMPORTANCE OF THESE LABORS.**

Now, when it is considered that this language is spoken by half of the inhabitants of China, that it is the mother tongue of two hundred millions of people, the vast importance of the labors undertaken by this committee will be apparent. It is perhaps the most important work of Biblical translation ever undertaken, as no other language is spoken by so many people. It even surpasses in importance the translation into the

literary language of China, in which Bishop Boone engaged, as this was a translation into a dead language, while the Mandarin is the most extensively used of the various living languages of China. The vast importance of the work now going on at Peking demands peculiar qualifications on the part of those engaged in it, and calls for earnest prayer, not only on their part, but also on the part of all who love the revealed truth of God. May the Holy Spirit, who moved holy men of old to write the sacred oracles, direct and assist the translators in their responsible work. J. L.<sup>32</sup>

**1865, JUNE, New York.**

**Rev. John Liggins.**

#### **HEALTH STATISTICS IN CHINA.**

From a missionary in the Canton province, China, we learn that the total number of missionaries sent to that province from the United States, England, and Germany, from 1807 to 1864, is sixty-one. Thirty-six of this number have died or retired. The total period of labor of the thirty-six is about two hundred and forty-four years, or an average of a little less than six and three fourths. Of this total, seven had visited their homes once or more; but deducting the total of Dr. Morrison, twenty-seven years; Dr. Williams, twenty-four years; Dr. Hobson, twenty years; Dr. Parker, thirteen years; Mr. W. Bonney, nineteen years; Mr. Genaehr, sixteen years; or one hundred and nineteen years, an average of nineteen years and ten months—five of the six had been home once or more—the remaining thirty have an aggregate of one hundred and twenty-five years only, or an average of four years and two months.

Of the twenty-five missionaries now in the province, (two have very recently arrived, and are not counted,) the aggregate of two hundred and thirteen years of service has been given, or an average of about six and one half years. But Dr. Legg's [Legge's] twenty-five years, Mr. Lechler's seventeen years, Dr. Ball's twenty-two years, Dr. Happer's fifteen years, give a total of seventy-nine years, or an average of nineteen years and nine months. Each of the four has been home once or more. The remaining one hundred and thirty-four years, divided among the other twenty-one, gives an average of about six years and four months. Remarking upon the above, this missionary says:

"The above statistics show that most of the missionaries in China are comparatively young men, some two years having been spent in learning how to wield the sword of the Spirit, which considerably reduces the average of full service. How can this be remedied? How can a greater number of experienced men be retained in China—men who can wield the idiom and pure intonation of the Chinese language as a sceptre of respect over any large audience in our preaching-rooms—men who can lead upward, and get upward, the infant Church in scriptural and experimental knowledge—men who can leave a Christian literature behind them as one legacy of their love? We ask, how can such men be multiplied? The mortality will continue, in all probability, in the same ratio; retirement, from failure of health and other causes, the same, too; so that the only means Evangelical Christendom has of bringing about so desirable an end, is the rapid and continuous multiplication of men of energy and power."

#### **A DIFFERENT VIEW OF THE SUBJECT.**

We feel constrained to dissent from this view of the subject, and to say that instead of multiplying the number of "men of energy and power" in such unhealthy provinces as that of Canton, such men should be sent to the salubrious northern provinces of China, and the southern provinces be evangelized, as much as possible, by native agents, raised up in the north, or taken from the south and educated in the north. How imprudent to encourage men to go to provinces where their "energy and power" can be available, on an average, but four years after they have somewhat learned the language, when equally populous provinces are opened, where, as statistics show, (see *Spirit of Missions*, September 1864, p. 237) they may hope to labor from twenty to twenty-five years! The sixteen provinces of China are situated in almost exactly the same latitudes, and occupy very nearly the same extent of territory, as the States of our Union east of the Mississippi. Suppose, then, that there were four hundred millions of people in these States instead of thirty millions, that they were equally divided among the various States, and were all alike heathen. Suppose, further, that missionaries from northern Europe were sent to evangelize them; should they be encouraged to begin that evangelization from the pestilential Southern States rather than from the healthy Northern ones? Should they be told to found their educational establishments, and have their strong mission stations, in South-Carolina, Alabama, and Louisiana, and not in Connecticut, New York, and Pennsylvania? Should they be advised to work from the South northward, and not from the

North southward? And yet this is just what some few injudicious missionaries in China are now advocating. The province in which Shanghai is situated, is in the latitude of South Carolina, while Ningpo, Amoy, Canton, and Hong Kong are still further to the south. Some few of the missionaries at these places still advocate making them the principal mission stations, even when the cities of Peking, Tientsin, and Tung-chau (whose latitudes are much the same as New York, Philadelphia, and Baltimore) are opened.

It is natural for missionaries who are surrounded by a dense heathen population to dwell upon the importance of missionary labors in their locality, and it is Christian for them not to be discouraged by climatic or other hindrances; but it is, at the same time, both wise and Christian to remember that "the field is the world," and that the souls of the Chinese in one province are as precious as those in another; and that of two provinces equally populous, and equally opened to missionary labors, the healthier one should be chosen. This conviction is forcing itself upon the minds of the great majority of the missionaries, and the number who advocate continuing the principal mission stations at the old "Five Ports," is constantly becoming less. Bishop Boone was in favor of going northward, and our two missionaries now in China, the Rev. Messrs. Thomson and Schereschewsky, are in favor of making Peking the headquarters of our mission, and the see of the successor to Bishop Boone.

#### **THE NUMERICAL RESULTS OF MISSIONS.**

The missionary in the Canton province, quoted above, says: "The *numerical results* of missionary enterprise in China are not striking." To this we may say: Could we expect them to be, when, added to the other peculiar difficulties of the work in China, the average term of missionary service, according to this writer's own showing, has been only six years? By the time the missionary has become *fully* efficient, by having *well* mastered the language, and become familiar with the superstitions and the mental and moral characteristics of the people, he is either cut down by death, or returns home entirely disabled. And even during these six years of service, owing to the enervating character of the climate, the intense heat by day, and the malaria by night, *he could not do more than half the amount of work that he could have done in the salubrious northern provinces in the same period of time.*

The writer had been but nine months in Shanghai, when he was struck down by the malarious fever, which confined him to his room for six weeks, and of which he had frequent subsequent attacks during the remaining four years which he spent in the East; and short as was his term of service there, he saw others come after him, and go home before him, disabled in the same way.

The writer already quoted from, further says, "At present, the removals by death, failure of health, and other causes, allow but few to give the lengthened service so desirable;" and then he asks: "Is it reasonable that the spiritual subjugation of four hundred millions should be left to some one hundred men, who can only show an average of about six years' service?" To which we reply, that it is not reasonable that the Christian Church should send so few men, *and it is also very unreasonable that the few who are sent should be encouraged to labor in provinces where the term of service is so brief when, for the last four years, provinces have been opened where the term of service may, so far as the climate it concerned, be as long as it is in New York or Pennsylvania.* J. L.<sup>33</sup>

### **1865, JUNE 21, Shanghai.**

#### **Rev. Elliot H. Thomson.**

In May last, the Rev. Mr. Thomson made a visit to the province of Shantoong, where the Rev. Messrs. Parker and Smith formerly labored. In the following letter he mentions the incidents of his voyage thither, and records his impressions of the city of Che-foo.

Shanghai, China, June 21, 1865.

Rev. and Dear Brother: In my last I mentioned to you that I would send you a few lines on my journey to the Province of Shantoong.

Our steamer left Shanghai on the 26th of April, having in tow a large steam barge, which considerably retarded our progress. However, we had fine weather, and made a very fair passage, reaching Che-foo on the 29th, at ten a.m.

I found a large number of Chinese passengers, merchants and others, going north to the various points on the coast.

As I had taken what is called a Chinese passage, I was thrown with the Chinese entirely. They were very polite and kind, and especially when I was sea-sick, giving me fruit which some of them had brought from the south, and offering me many little kind attentions. There was one, a Romanist, who, immediately on hearing that I was a Christian teacher, (Sen Sang,) came up and said he was a Christian also. We were afterward much together. I found him a very pleasant person, and quite well acquainted with the leading truths of Christianity.

I had taken some books along with me, such as the New Translation of the Gospel according to St. John, in Mandarin, by the Rev. Mr. Schereschewsky and others. This is beautifully done, so I gave one of these to my Romanist friend, and he read it with much attention. When I offered him other books of an introductory character, he said he did not care for those, he "knew all about them," meaning he was already familiar with the rudimentary truths of Christianity; those were intended for the heathen, to explain our meaning when we use the terms "God," "Jesus," "Sin," "Salvation," and the like. In regard to the difference of the Protestants, he said he knew we differed, but "in our terms we meant the same."

I gave out all the books I had, and found most of the passengers glad of something to read during the voyage. Some of them, I am sorry to say, were great opium-smokers, and I found it rather unpleasant at times, especially after I had been sea-sick.

It is a very rare thing for a foreigner to take a Chinese passage; but I took it for two reasons: one, that as a Chinese missionary, I could be with the Chinese; and as a matter of economy. The difference is very great, the one being 20 taels, the other 70 taels.

#### **ARRIVAL AT CHE-FOO (YANTAI).**

On my arrival at Che-foo, I went to the house of Dr. McCartee, of the Presbyterian Mission, where I received a very hearty welcome, and there remained until Monday morning.

Che-foo is the port of all this region, and the only place at which foreigners carry on trade in this Province. The town is not large, and presents but few advantages for missionary work. There are very few permanent residents—only merchants without their families. As a place for the distribution of books, and for general dissemination of Christian truth, it would be well if there was a station near, that the missionary make this one of his points at which to preach. But it is no place to build up a church. There are no families, as I have said; and further, the reputation of the place is so bad, that it is difficult to get a respectable Chinese woman to live there, even as a help to the missionaries.

The villages around are numerous, and present very promising openings; and if it was the wish of our Foreign Committee to establish a station in Shantoong, probably no better plan could be pursued than that already adopted by Messrs. Smith and Parker, with Bishop Boone's approval—which was to establish a station some four or five, or even ten, miles from Che-foo. For such a station there are many excellent situations. I will mention some of them more particularly in my next.<sup>34</sup>

#### **(conclusion)**

#### **A VISIT TO SHANTOONG. BY THE REV. ELLIOT H. THOMSON.**

We give the concluding portions of the Rev. Mr. Thomson's Journal of his visit to the province of Shantoong:

On Monday morning I started for the city of Tung-Chow. It is a departmental city about fifty miles north of Chefoo. The traveling here is done on mules and donkeys. The second village through which I passed was Choo-kie, where we formerly had a mission established.

The country around is very beautiful, but I was not favorably impressed with the place, it is too low and rather in a damp marshy situation. The house formerly occupied by Messrs. Smith and Parker, is now the residence of the Rev. Mr. Corbett of the Presbyterian Board.

Passing through the village of Choo-kie, we entered a large plain. The whole country as we passed along, was in the most beautiful state of cultivation.

The road a great part of the way is only a mule path. Though not dangerous it is very rough. Much of the scenery through which the road passes is very picturesque. The road winds along the sea coast; at times the loud roar of the waves rolling in on the one hand, and the high rugged mountains on the other, with the green valleys between, are dotted over with villages, and these valleys, running back far into the blue depths of the mountain range, altogether give a beauty and variety to the scenery difficult to be described.

#### **APPEARANCE OF THE VILLAGES AND PEOPLE.**

I should note here, also, the villages have not that squalid appearance of the villages of the south with their narrow dirty streets; here the houses are well built of stone or brick and the streets wide and quite clean. The people were all very civil but more reserved than those of Kiaug-soo. The women are scarcely ever seen but at a distance, or as they peer out of the doors and windows at the foreigner.

These women, however, ride out on horseback, or rather on mules, which the women would not do at Shanghai under any circumstances; and they not only ride, but ride astride the horse, after our masculine style. In going out to ride many of the more wealthy, dress in the most gaudy and grotesque manner, and to make the contrast greater, they wear a short thick black veil over the face which reaches to the chin.

I noticed on many mountain tops as we passed, fortified citidals (*sic*) built as places of refuge in the time of the robber incursions from the west. To these many of the people fled at the time of the invasion in which Messrs. Parker and Holmes were killed. They retire to these strongholds with their families, and horses, and cattle, and everything they can carry. I was reminded strongly of those passages in the Psalms, on which I had been working at a translation in Chinese, where the Psalmists peaks of the Lord as his "high rock," his "fortress," "place of refuge," &c. Would that these poor heathen knew him as such in their times of trouble.

We stopped for the night at a Chinese inn. They gave us a very good Chinese supper, at which we had to use our chopsticks; and they were rather surprised to see a foreigner who could eat with their "kwan," as they call them.

We were off very early the next morning, and pushed on for Tung-Chow, which we reached aliout two o'clock in the afternoon.

#### **THE CITY OF TUNG-CHOW.**

It is one of the oldest cities of China; there are two distinct cities separated from each other by high walls. The smaller one was once the harbor, into this the vessels trading at the place were brought and safely moored, for it was rather the robbers that they seemed to have feared; or, as I was told, the Japanese pirates. This harbor is now filled up arid the trade of the place has died away. The wall of the main city is in fine order, having been repaired very recently during the inroads of the "Tai-Ping" rebels.

I find here two missionary families, forming two missions, those of the Presbyterian and Baptist Boards. They live entirely among the Chinese in Chinese houses, a little westernized and fitted to our mode of life.

The native population consists, to a great extent, of the families of merchants who are trading at a distance, or of those who have retired from business. They are very exclusive and are not at all favorable to foreigners coming among them.

There seems to be but little religious feeling of any kind; very little regard is paid to the temples. Those who have become Christians, however, seem to be of a very sturdy character, which promises well for the Church when once fairly established.

As in other parts of Shan-toong the houses are well built, and the streets wide and clean.

I only remained a short time at Tung-Chow, and then went on to a place called Hwong-hien, some twenty miles west of Tung-Chow. It is a very stirring, busy town, and the people seem more alive than at the latter place. It is situated in a plain, and has an inner and outer wall. The people are less exclusive, but still not at all favorable to foreigners.

But this has ever been the case at all the places where foreigners have newly come; they are powerful strangers, and the natives have a national fear and dread of them. This town is on the great thoroughfare to the western parts of the province, and I look upon the place as offering many advantages over any other

place that I saw in Shan-toong for a new station. Its great drawback is, that it is so cut off from intercourse with the coast.

There were many things said and done, and many incidents with which we met, that I should like to narrate, but my time is so limited that I must curtail my letter.

We returned to Tung-Chow and I visited the different churches, and the school under the charge of Mrs. Mateer. This at the present time is small but it promises well.

#### **RESULT OF TEACHING ENGLISH.**

In my humble judgment, if we had never taught English in our school, it would have been a nursery to the Church, and not a training school for the ware-house and the custom-house, and this I believe was the conclusion of our good Bishop at the last. Yet it is only by experience it has been learned, and it is thus from our dearly bought experience that I judge.

On my return from Tung-Chow I stopped at Choo-kie, and while there visited the place where Mrs. Smith lies buried. It is a lovely spot overlooking a beautiful valley on the left; on the right and back are the mountains, and in front, the deep blue sea of the Gulf of Pe-che-le. There is a neat white marble tombstone over the grave, and it has an inscription both in English and Chinese.

I remained longer at Che-foo than I intended from having missed the steamer for Shanghai.

But I took advantage of the delay to visit the country around, to look at it as a field for our work. I was at the district town, or city as it is called. The town is a poor place but the outside villages are many of them well adapted for a new station. In fact, for some reasons I think that the neighborhood bevond Choo-kee, say five or six miles, may be considered to have some advantages even over Hwong-Hien.

I think the day will soon come when there will be Christian congregations through all this beautiful region. May the Lord send the laborers into the harvest, for the fields are white.

The steamer having arrived from Tien Tsing, I went on board, and we had a pleasant passage to Shanghai.

I felt much benefited by the change, after nearly two years of care and sorrow at our old post. I found all well.<sup>35</sup>

## **1865, OCTOBER, Philadelphia.**

### **Tenth Triennial and Thirtieth Annual Meeting of the Board of Missions.**

#### **CHINA AND JAPAN.**

##### **Principal Stations : Shanghai and Nagasaki.—**

CHINA.—Rev. Robert Nelson, Rev. Elliott H. Thomson, Rev. Dudley D. Smith, Rev. Samuel I. J. Schereschewsky, Rev. A. C. Hohing, Rev. Wong Kong-Chai, Native Deacon; Mr. Wong Voong Fee, Catechist and Candidate for Orders; Mr. Ngan Young Kiung, do.;

Mrs. Nelson, Mrs. Hohing,

Miss Lydia M. Fay,

NAGASAKI.—Rev. John Liggins, Rev. Channing Moore Williams.

The condition of the Mission in China and Japan does not materially differ from that existing at the date of the last year's Report.

It was on the reading of that report to the Board that the sad fact was mentioned, that, after the long series of afflictions which through a course of a very few years has reduced the Mission in China from a position of strength in missionary force to one of comparative weakness, there had been added to all the other sorrows the removal of its head.

The Report, together with the other published statements respecting this event, which subsequently appeared, make it unnecessary to add any thing here, except it be mention of the fact, that at the request of the Foreign Committee, a sermon commemorative of Bishop Boone, was prepared by the Right Rev. William .Bacon Stevens, D.D., and preached, in the first instance,, before the Foreign Committee, and a large congregation of people, in Calvary Church, New York, on the twenty-ninth of January last, which

sermon was subsequently repeated in several cities. It was then printed, and widely circulated under the assured conviction that it would greatly serve the cause of the Mission in China. The expectation of such result has not been disappointed. The sermon has not only gratified the personal friends of Bishop Boone, in the affectionate and appreciative delineation there exhibited, but it has also created interest in the mission work in China, where none was previously felt, and increased it where it already existed. And among the many gratifying testimonials which followed the delivery and publication of this sermon none, we confidently believe, were so acceptable to Bishop Stevens as those which gave assurance of the result just mentioned.

The Committee have looked for a joint report from the missionaries concerning the whole field, which report it was the purpose of the missionaries to send, but it has not as yet come to hand. It will be published as an Appendix to this Report.

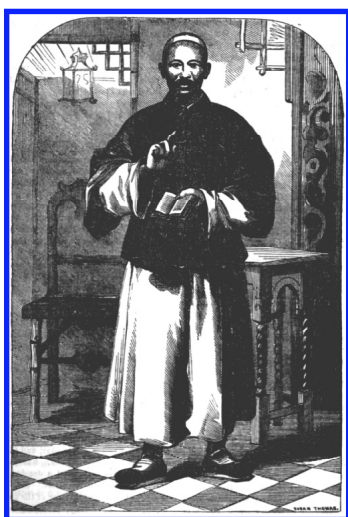
The following letter, from the Rev. Mr. Thomson, dated July fourth, 1865, gives particulars of the more immediate scene of his own labors, and those of his coadjutors in Shanghai:

Our Presbyterian, Mr. Wong-Chai, has carried on his work at the city church with great regularity, and has had several additions to the number of members. I was requested by him to come and baptize for him a number on Easter-Sunday, (on which occasion eleven persons were baptized,) an account of which Mr. Yoong Kiung has sent you already. Mr. Wong has also the charge of the two boys' schools at the church in the city, and has also gone to the station in the country, to preach for me. He has also his three week-day services in the city, besides taking a part in our Wednesday evening meeting at Hong-Ku.

He had a very sore trial in the loss of his only son, but he has borne it very well, with proper Christian feeling on the subject.

Yoong Kiung has charge of one of the boys' schools, and also assists me in the service, and speaks to the outsiders, for whom we open the door on Sunday afternoon. He also assists in our Wednesday evening meeting, taking his turn to speak; he also aids in the support of the school, of which he has the charge.

I have also the aid of a native, named Ting, who reads and talks to the people on Wednesdays and Fridays, at our Hong-Ku church.



Sung-ma-ce, a convert of Mr. Liggins, from Zang-zok, also aids in teaching and speaking. The **deacon Dzon**<sup>36</sup>, of the English Church Mission, has also assisted us, both at the city church and in the country.

We have not had much to encourage us particularly; still we have made some additions, among them those, who, I hope, will be useful in the work ere long. I have kept up the services at the church Hong-Ku, and also my appointments in the city, with the oversight of the school, at the Yo-soo-dong, and one large school at the west of the foreign settlement, and the girls' school in the city. We have finished the printing of the Romans, and First and Second Corinthians in the Roman, and I am now working at the Psalms, and at a revision of the Pilgrim's Progress.

I have from time to time visited our country station; there we have had no success. The person whom I had in charge, has fallen into bad habits, and I have recalled him and will place another in charge. The great difficulty with the stations is this, of leaving a man alone. I shall try a married man, if I can get a suitable one. A lady, formerly attached to the Methodist Mission, has kindly offered to aid in one of the girls' schools till we have some one in the mission who can do so. I was very glad to accept her offer.

Ting is studying with me as well as Mr. Yoong Kiung; the former that he may be able to speak and talk with those who wish to learn; and the latter in preparing himself for the ministry.

The following is a list of the number baptized, etc.:

Baptized, adults, 11 children, 3; 14

Died, child, 1

Suspended from communion, 1

Alms, contributed by Chinese, \$36.17  
Children in schools under our charge, 145

The statistics of the mission for the previous six months were as follows:

Baptized, adults, 10; child, 1;  
Died, adults, 2 child, 1  
Children in all schools under our charge; 173  
Marriages (Chinese,) 2  
Members suspended from communion, 1  
Alms from the Chinese, \$71.77

The station at Ye-Hong-Ku has been discontinued, also one of the boys' schools at the city church, and one of the day-schools for girls, at Hong-Ku, I did this partly for the economy of the thing, and chiefly because we have about as much as we can do, if not much more than can be well done.

I hope soon to hear of new laborers being sent out.

With this brief statement of our work, I beg to remain, yours sincerely, Elliott H. Thomson.

The **Rev. Mr. Schereschewsky** was still, at last dates from him, resident in Peking. Accounts have recently reached this country of serious political disturbances in the north of China, occasioned by rebellion there against the Imperial Government, and Peking is reported to have been captured. The insurgents, it would seem, are chiefly Mohammedans, and not connected, so far as the published account mentions, with the Tai-Ping-Wong rebels. The above accounts awaken solicitude respecting the mission in that part of China. It is to be hoped that letters now looked for will remove all occasion for anxiety.

The Rev. Mr. Schereschewsky, in the absence of the Rev. Mr. Burdon, of the English Church Missionary Society, had, at the date of his last letter, been preaching for some time in a chapel belonging to that Society. It is in a populous part of the town, "where," he says, "a considerable number of people come to hear.

Mr. Schereschewsky and the Rev. Mr. Burdon have jointly translated the most important portions of the Prayer-Book into the Mandarin dialect, which is used every Sunday in the chapel.

Mr. Schereschewsky is now, as he has been for some time, engaged in translating the Scriptures into the same dialect, which is the general spoken language of the Chinese Empire. "This dialect," he remarks, "is really the living language of China.

For the work of translating the Scriptures a Committee has been formed, consisting of Missionaries of several Boards, of which Committee Mr. Schereschewsky is a member. Speaking of his labors in this department, your missionary says: "The Old Testament has chiefly been assigned to me, owing to my familiarity with the Hebrew. I have nearly finished Genesis and the Psalms, and I hope to be able to publish those portions within a year. The missionaries here are urging me to devote myself almost entirely to the translation of the whole of the Old Testament. They tell me that the rendering of the Old Testament into the living language of this most populous empire is a duty especially devolving on me, and that I ought to regard it as my special call in this country until this work is done; and that if, with the assistance of God, I should be enabled to accomplish it, I shall have contributed a great share toward the evangelization of China.

Without priding myself upon the fact, or claiming any special merit from it, and without the least idea of self-laudation, I may be allowed to state that my knowledge of the Hebrew qualifies me, perhaps, more than any other missionary now in China, to undertake such a work. Being a Jew by birth, and having enjoyed in my earlier years a good Jewish education, I know Hebrew better than any other language. As to my knowledge of the Chinese, I hope I possess the average knowledge of it of most missionaries.

It is understood that the American Bible Society stands ready to print the version of the Scriptures which is thus being prepared, as fast as the translation shall be approved.

The Foreign Committee have by no means lost sight of the important subject of removing the chief seat of the mission in China from Shanghai to some other more eligible station. The desirableness of such removal was fully concurred in by Bishop Boone. This matter is still a subject of correspondence with the missionaries. In the reduced state of the mission, there has been no particular necessity for decision on this point. When the mission shall have promise of proper enlargement and supervision, which it is to be hoped will not long be delayed, then, if not before, the question will be determined.



The **Rev. Mr. Williams**, at Nagasaki, in Japan, is still engaged, as in years past, in the study of the language, and in missionary work, so far as this may now be done, waiting the opportunity for more direct and open preaching of the Word of Life.

The death penalty still, by the law of the land attached to a profession of Christianity by any native Japanese, seems to be effectual in staying any open confession of Christ among that people. It is to be hoped that God in His providence may speedily open the way for the abrogation of this law.

Mr. Williams still supplies the services at the foreign chapel in Nagasaki, and the income derived from this connection has relieved in part the missionary treasury in the matter of his support.<sup>37</sup>

## **1866. JANUARY, Philadelphia.** **The Bishop Elect to China and Japan.**

**Rt. Rev. Channing Moore Williams,**  
**2<sup>nd</sup> Episcopal Missionary Bishop in China (and Japan)**



The Rev. Channing Moore Williams, the Bishop elect to China and Japan, was born in the city of Richmond, Va., on the 18th of July, 1829. He is an A.M. graduate of William and Mary College, Virginia, which he attended in the sessions of 1851-2 and 1852-3. He pursued his theological studies at the seminary in that diocese [Virginia Theological Seminary], and was ordained by Bishop Meade, in Christ Church, Alexandria, in June, 1855. In November of that year he sailed, in company with the Rev. J. Liggins, for China, and continued his labors in that country until he was appointed by the Foreign Committee as a missionary to Japan. He reached Nagasaki in July, 1859, and has there pursued his zealous labors ever since.<sup>38,39</sup>

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37 *Spirit of Missions*, Vol 30 Nos 11-12, November-December 1865, pp 475-479.

38 *Spirit of Missions*, Vol 31 No 1, January 1866, p. 25.

39 "Channing Moore Williams ... never was a statesman, and as an executive he did not shine. In fact the material side of things went rather to rust under his administration in Japan. He was, however, a great lover of humanity, one of those gentle, humble souls whose very gentleness commands attention. Some men are so aggressive as to be quite insignificant. Williams lacked official aggressiveness altogether." Gray, Arthur R., and Arthur M. Sherman, *The Story of the Church in China*, (New York, The Domestic and Foreign Missionary Society, 1913), p 75.

## 1866. JANUARY, Philadelphia.

### Tenth Triennial Meeting of the Board of Missions.

1. All future meetings of the Board to be held in New York.
2. **The Rev. CHANNING MOORE WILLIAMS was elected Missionary Bishop to China and Japan**, by a unanimous vote of both Houses [of the General Convention], and subsequently, after remarks of great interest concerning the Bishop elect by various members of the Board of Missions, the following resolution, offered by Bishop Potter, was unanimously adopted:—

*Resolved*, That this Board, having heard of the unanimous nomination of the Rev. Channing Moore Williams, missionary in Japan, to be Missionary Bishop to China, having jurisdiction of the Missions in that country and in Japan, and of the unanimous confirmation of the nomination by the House of Clerical and Lay Deputies, desire to express their great satisfaction with the choice, and to assure him of their earnest sympathy and steadfast support.

The following Resolutions concerning the Missions in China, Japan ..., were adopted by the Board:—

*Resolved*, That the Mission in China should be speedily strengthened and vigorously prosecuted, under an Episcopal head, as heretofore.

*Resolved*, That the labors of the Rev. S. I. J. Schereschewsky, in translating the Holy Scriptures into the Mandarin dialect, are viewed with the deepest interest by this Board; and that the Rev. gentleman is hereby instructed, while pressing his work, to prepare a complete list and explanation of every instance in which he may have preferred to depart from the English translation, as a guide to the true sense of the original, such list and explanation to be duly reported to this Board.<sup>40</sup>

*Resolved*, That the Mission in Japan is worthy of all encouragement, and that its prospects are, on the whole, viewed as very favorable, in spite of the difficulties with which our single missionary at Nagasaki [Rev. Channing Moore Williams] is surrounded, and in which he has the hearty sympathy of this Board.<sup>41</sup>

## 1866. JANUARY, New York.

### 2<sup>nd</sup> Missionary Bishop for China—Rt. Rev. Channing Moore Williams.

CHINA. — From the state of depression consequent upon the repeated afflictions and trials to which the Mission in China has, within the past few years, been subjected, there is prospect of relief. Missionaries once connected with that field, but who, by force of circumstances, have for a time been separated from it, are now preparing to return, and additions have been made by new appointments.

One who was formerly connected with this Mission, but who for the last six years has been faithfully at work in Japan, has been chosen (by the recent General Convention) as Missionary Bishop to China, with jurisdiction also in Japan. With the consecration of the new Bishop, things will renewedly be set in order, for the vigorous prosecution of the work as heretofore. To this Mission there should be an enlargement of gifts to meet its present and increasing wants.<sup>42</sup>

## 1866, JANUARY, Shanghai.

### Rev. Elliott H. Thomson.

#### SEMI-ANNUAL REPORT OF THE MISSION AT SHANGHAI.

REV. AND DEAR BROTHER:—It again becomes my duty to send in a semi-annual report of the China Mission. I have no events of special importance to recount; yet a resume of the occurrences of the six months just past will not be barren of interest. All of our Stations have been kept up. The attendance has not been so large as in former years, when preaching was a novelty; still the congregations are often very good, and what is of far more importance—always respectful, attentive, and often inquiring.

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40 This reflects concern, notably by the Rev. Robert Nelson, that Schereschewsky was questioning decisions made by Bishop Boone in relation to the best translation of the various terms for God into Chinese. In particular, it will be seen in Schereschewsky's letter-below-that he preferred the Roman Catholic use of Tien chu over the Boone preference for Shin and the British Protestant preference for Shangti or Shangdi.

41 *Spirit of Missions*, Vol 31 No 1, January 1866, pp 22-23.

42 *Spirit of Missions*, Vol 31 No 1, January 1866, p. 20.

### PREACHING AT ANOTHER OF THE SCHOOL-ROOMS.

We have opened another preaching place at one of our schools in the western part of the foreign settlement. The Chinese population in that region is very large, and there is need of some place at which they may have the Gospel preached. Mr. Wong, the teacher in charge, also assists in speaking to the people, and exhorting those who come in to hear. He is quite a good scholar, and it is hoped he may become a useful man. He has already written a very good short tract, to which we attach a calendar. We distribute great quantities at the beginning of the Chinese year.

Another catechist has been placed in charge of the Loo-tien Station and school. He seems to be a good man, but the field is peculiarly bad. The station will be closed, and a more promising one chosen for our operations in that direction.

### THE CHAPEL AT HONG-QUE AND THE CHURCH IN THE CITY.

**Tyng Sen Sang** and myself still keep up the weekly preaching here, at our mission chapel in Hong-que. The Sunday services are continued as heretofore. **Mr. Yoong Kiung** aids me in the afternoon, and at times in the morning service also. **Messrs. Wong and Yoong Kiung** both take a part in conducting the Wednesday evening services.

Rev. Wong Chai continues in full charge of the city church and congregation, assisted by **Deacon Dzau, of the English Church Mission**. I take part in the weekly preaching only.

### THE NATIVE AGENTS.

There is no need of any special remark on these services, they being the same we have had in times past. It may only be added that one point has been more particularly kept in view,—that of introducing as much as possible the native Presbyterian—Deacon Dzau—reader, and catechists into all parts of the work according to their degrees. In the management of the congregations—in preaching, prayer meetings, schools, examinations—we, as far as possible, let these native agents stand up alone, to speak and act for themselves.

### THE SCHOOLS.

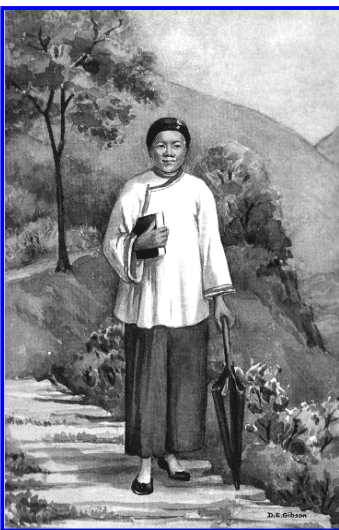
Our schools have gone on very well. The numbers may be somewhat smaller, the population of Shanghai having decreased one-third or more since the restoration of peace. Those who had fled to Shanghai as a place of safety have now returned to their homes. This reduction of the population is naturally felt in our congregations and schools. And further, with the return of peace and prosperity, many native schools have been opened; these draw away some of the best of our scholars. Miss Fay having returned to the field and to the work, the English Church Mission schools have been again taken under her charge. She has requested me to continue the charge of the instruction of the boys in their boarding-school. Mr. Wong has charge of the two day schools for boys in the city. Mr. Yoong-Kiung has the day school for boys here at Hong-que. The other schools are under the charge of Mrs. Thomson and myself.

### A CHINESE BIBLE WOMAN.

I am very glad to report that we have obtained the services of a suitable Chinese female as bible reader and visitor among the Chinese families. This is an elderly lady, who has not long since been baptized. She is now going through a series of bible lessons, under Mrs. Thomson's instructions, to fit her more thoroughly for her work. She has already begun her work, the results of which she reports to her instructress. Mrs. Thomson has also opened a bible class for all the female members of the congregation here at Hong-que. This is a work which has long been especially needed; and now that it is begun again, it is hoped that soon one or two of those who have had peculiar advantages will be able to take a class each for themselves, our great aim being to induce the females as well as the males to take on themselves the work of setting forth the religion by which they are called.

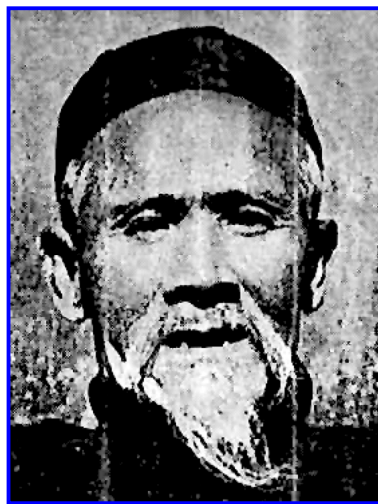
### THE REV. MR. SCHERESCHEWSKY.

Rev. Mr. Schereschewsky has kindly remained here during the Fall, and taken the foreign preaching at our chapel. He has also in hand the instruction of one of the catechists, who hopes to become a minister in time. This catechist speaks the northern dialect quite well, and may some day be made useful in that field. Mr. S. has also been working on his new translation of the Old Testament into Mandarin; he has again reviewed Genesis, but it is now ready for the press. It gives me pleasure to inform you that Mr. Hoong-Neok will



join the mission on the 1st of March next. He gives up a good situation which he holds under Messrs. Russell & Co. He already gives us some aid in the work. I regard him as a valuable addition to our force here, being a native, and an earnest man. The country has been visited and the Gospel preached. A large number of books and Testaments in Chinese have been distributed. Thus the seed of truth is sown, and we doubt not that the day will come when the fruit thereof will be seen.

**Woo Hoong Neok—We Hongyu.**  
**(Naturalized U.S. Citizen, Lancaster Co, Pennsylvania, 22 September 1860).**  
**Union Soldier, c1863. Retired, c1918.**



#### **STATISTICS.**

Baptisms during the six months:  
 Adults (Chinese), 9; Children (Chinese), 4; Chil-dren (Foreign), 2; Total, 15.  
 Marriages, 1;  
 Deaths (Chinese), 3.  
 Scholars—Day Schools for boys—80; English Church Mission, for Boys, 17; Total, 97.  
 Day Schools for Girls, 38.  
 Alms given by the Chinese, \$30 94.

#### **CHEERED BY THE ACTION OF THE GENERAL CONVENTION.**

We are much rejoiced at the action of the General Convention in regard to the Mission here in the East, for we were beginning to fear that the Church was growing cold and careless to the great work which lies before her here. But the election of a new Bishop, and the general tone of confidence, has cheered us in our work. We hear also of reinforcements on the march. May the Lord hasten the day when the little stations which are now being planted may send out forces into the fields yet held by the enemy.<sup>43</sup>

### **1866. MARCH, New York.**

#### **Rev. Robert Nelson.**

##### **AN APPEAL FOR CHINA.**

The Rev. Robert Nelson purposes to return to China with his family shortly, to resume his work in connection with our Mission. He sends us for insertion in the SPIRIT OF MISSIONS the following appeal in behalf of an increase of laborers in that land:—

Thirty years ago, an earnest desire was felt throughout the Christian Church for the opening of the Empire of China to the work of the Gospel. There were locked up within its limits hundreds of millions of human beings in the gross darkness of heathenism. It was reasonable and right—the simple logic of Christianity—that Christians should desire earnestly to save the heathen. This desire took form and body; missionary societies were formed and fostered—missionary concerts of prayer for the spread of the Gospel were extensively held. Men were called for to go to the heathen. The Church, in its great

corporate capacity, declared itself a Missionary Church, and sent out laborers who should occupy the nearest practicable point to the Chinese territory, prepare as they might for the work before them, and take advantage of the first opening to effect an entrance. In the wonder-working providence of God, the desired opening was ere long made. He who makes the wrath of man to praise Him, and restrains it at His will, made use of this wrath to breach the hitherto impenetrable wall of ignorance, pride, and prejudice, which excluded "outside barbarians" from the "middle kingdom" of the world. "The great heart of the Church" then beat high, as well it might, with joy and hope. The earnest voice of a man of God, who, after long waiting and watching there for the morning, had been permitted to see the dawn of the better day, was heard calling upon Christians to come up to the help of the Lord in China [Francis Lyde]. The Church was aroused. Offerings were put into her treasury, and some were found, both men and women, to enter this harvest-field. A mission was established at Shanghai in 1845, and for many subsequent years systematic and thorough missionary work was daily done, consisting of teaching, preaching, translating, and circulating the Holy Scriptures and other books deemed most essential to the instruction of the heathen. The Prayer-Book also was gradually translated; and some poor Chinese having been brought, by God's blessing on His word, to the marvellous light of the Gospel, the various services of the Church came soon to be regularly held. Churches, school-houses, and residences were built with funds sent by Christians in America, aided in no small degree by gifts from foreigners resident there. The field open to any direct influence upon the people, was for some years very small comparatively, and great were the hindrances thrown in the way of the missionary by government and people. Only a short distance from the port was allowed to be traversed—at most, not further than one could go and return in a day. But, notwithstanding all obstacles, the work progressed, the mission prospered, difficulties lessened, the people were conciliated, the Government ceased to oppose, the field was enlarged, and we cannot doubt that "the Gospel of Christ was the power of God unto salvation" to many of those who heard it. The mission then, by the good work it was accomplishing, commended itself to natives and foreigners, to Mandarins and people, and to the prayers and alms of Christians at home.

#### **HOW THE FULLY OPENED FIELD IS OCCUPIED.**

But look again. With a mighty hand and outstretched arm, God by His providence has, at one blow, broken down every outward barrier to the free admission of the Christian missionary through the whole empire. And suddenly there has been opened to the Church for its holy work of winning souls a population of (400,000,000) four hundred millions, among all of whom the same books, in the same character, are read by the learned and taught in the schools, where there are native printers to print, (who have printed and are printing), and native colporteurs to distribute (who have distributed and are distributing) the Christian Scriptures. Amazing spectacle! Such as no Prophet or Apostle was ever privileged to see,—such as it is reasonable to think, would stir the heart and nerve the energies and open the hands of all who call themselves Christians. And yet what do we see? In all this mighty host of dying men, in all this vast empire so wonderfully opened, in all this immense field so white to the harvest, the Protestant Episcopal Church of the United States has, at this time, two of her own clergy and one other, a native, to tell to these millions of heathen the way of salvation. The natural feeling is "tell it not, publish it not, lest the enemies of the Lord rejoice and blaspheme and say there, there, so would we have it." Well may we blush for shame to think how little interest is taken by the Church in her mission to the Chinese. The good Bishop Boone, whose faithful call was so often heard in behalf of the perishing heathen, has laid down his staff at the Master's feet. Other faithful men and women have there finished their course and left their places vacant. The Bishop's earnest voice can be heard no more, and his faithful fellow laborers can do no more. But does this concern nobody? Ought there not to be recruits to fill up these broken ranks? Ought not Christians to bring their offerings to repair the fallen house of the Lord, and to continue and enlarge the work he has made ready to their hand? Now that God has graciously answered prayer, and so wonderfully opened China to missionary effort, there surely ought to be some suitable acknowledgment and response on the part of the Church. If we believe, as we must believe, that the heathen need the gospel for their salvation, if we acknowledge, as we must, the obligation of our Lord's command, "go ye into all the world and preach the gospel," why are we so laggard in embracing this great and glorious opportunity.

#### **ROMISH AND NON-EPISCOPAL MISSIONARIES.**

The priests of Rome, with zeal worthy of a purer faith than Mariolatry (*sic*), and of a better master than the Pope, are diligently at work spreading their tents, lengthening the cords, and strengthening the stakes of the Church of Rome. We have the purer faith, but where is our zeal in making it known? We have the better Master: where are our efforts to preach him to the heathen? The non-Episcopal Protestant bodies

are vigorously laboring amongst these benighted ones. Why should we, claiming such advantages over them in Apostolic order, be so far behind them in following Apostolic example? St. Paul counted it his special honor to preach among the Gentiles. "As I am the Apostle to the Gentiles I magnify mine office." The Church's Mission to China, now thirty years old, and consecrated by the lives and deaths of many devoted laborers, has dwindled away most sadly, and the worst feature of the case is, that this sad truth makes so little impression. No one seems to be shocked to find the Mission so reduced, when with the great and effectual door opened, it should be proportionately enlarged. That schools, which for years had accomplished so much, should be broken up for want of means and teachers; that buildings once full of missionaries should have become empty, and then have been rented to defray the expenses of the remaining few. These things seem hardly known to the Church, or if known, to be quietly acquiesced in, as all very well, or as quietly rolled off upon the Board of Missions or Foreign Committee, "for why with all this machinery for missionary enterprise should there be any failure to carry it on well?" But Boards and Committees are not all powerful, they can neither make men go to the field, nor fill the treasury with needed funds. They can inform the people of all important facts, and furnish them with full intelligence of the missionary field and work, to stimulate and keep up their interest in them, take advantage of openings and opportunities for enlarging the sphere of their operations, and make drafts upon the Church for men and money to carry on the work. It is not just to expect of them, without straw, to make full tale of brick.

#### **EVERY MEMBER OF THE CHURCH RESPONSIBLE.**

The opening now before the Church in China, calls upon every member of it to shoulder his and her own responsibility, and each in his vocation and ministry, high or low, to do his part. And if the call of the dying heathen now made accessible to missionary effort there, does not move the members of our Communion to come to their rescue, how will they clear their skirts of the blood of these souls, and how will they endure to hear their cry as they go away into everlasting punishment. If souls are worth the counting, it is manifest there is no such field on earth for the victories of Him who goes on conquering and to conquer, as is now found in China. The only question is who will join in this service, and share in this glorious triumph of the Prince of peace. If the Church we love and honor, will not be moved to take her part heartily in this work, then let her take back her action of 1835, and haul down the colors she then, apparently with such fixed resolution, and firm hand, nailed to the mast. God grant she may now come up to her duty, arm and go forward! O, that she may know, in this her day, the things that belong to her glory and her peace.<sup>44</sup>

### **1866. MARCH 24, SHANGHAI.**

#### **Rev. Channing Moore Williams.**

The Rev. C. M. Williams.—The Rev. Mr. Williams has left Japan, and was at Shanghai on March 24<sup>th</sup>, waiting to take passage in the first vessel for the United States. Considerations of health have induced him to make this visit. He has not yet decided whether to accept the Bishopric or not.<sup>45</sup>

### **1866. APRIL, Japan.**

#### **Rev. Channing M. Williams.**

#### **GOOD NEWS FROM JAPAN.**

The Mikado, or real emperor of Japan, never gave his consent to the treaties with foreign powers which the Tycoon at Yedo consented to, and this is the main cause of the conflicts which have taken place in that country between the natives and foreigners. Seeing the uselessness of making treaties which were not ratified by the Emperor, and believing that these conflicts would never end until he did ratify the last treaty, the representatives of England, France, and the United States determined to proceed with a strong naval force to Hiogo, the nearest port to the capital, and endeavor, if possible, to obtain the required ratification. The Tycoon also marched from Yedo with thirty thousand men, and encamped within a few miles of Miaco, the capital. Yielding to this outside and inside pressure, and to the solicitations of some of his chief ministers, the Emperor has, at length, signed the treaty, consented to the opening of Hiogo in 1868, and to the payment of the indemnity money demanded by the foreign powers for the ill-treatment some of their subjects have received at the instigation of some of the native princes. After twelve years of most persistent effort, made first by this country, and afterwards by England and France, this most exclusive of monarchs has been induced to set his seal to a treaty with foreign nations. Let us hope that all

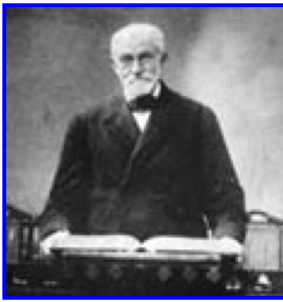
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44 *Spirit of Missions*, Vol 31 No 3, March 1866, pp 140-143.

45 *Spirit of Missions*, Vol 31 No 6, June 1866, p. 399.

the provisions of the treaty may be faithfully observed by all the contracting parties, and that an era of peace and good-will between natives and foreigners may be inaugurated in Japan.

**REV. JAMES H. BALLAGH, REFORMED CHURCH—FIRST BAPTISM OF A JAPANESE.**



Simultaneously with the above intelligence, comes an account of the first baptism of a Japanese by a Protestant missionary. It took place in Yokohama, near Yedo, on the fifth of November last, and was performed by the **Rev. James H. Ballagh**<sup>46</sup>, of the Dutch Reformed Church, of this country. Concerning this event, Mr. Ballagh writes as follows:—

One more special item, in which I know you will be interested, is the hope that my dear old teacher is at length a Christian. He is now very sick, and rapidly failing. He has been confined to his home in Kanagawa for the past six weeks. I fear he will not live this week out. Before his sickness he expressed himself a believer in the true God and his Son Jesus. I had prayer a few times with him in a little back-room behind my study. Since his sickness he has been an object of great solicitude, and has given satisfactory evidence of his trust in the Saviour. Fearing to rely on my own judgment of his case, and wishing advice as to duty in respect to baptizing him, I requested Dr. Hepburn (the Presbyterian missionary) to go over with me the first Sabbath of the month (5th). The Dr. expressed his satisfaction with his confession, and advised to baptize him. His son, wife, and daughter were present, and after consulting them, and obtaining their consent, we administered the ordinance. Dr. H. offered a prayer in Japanese, and I performed the ceremony, closing with a prayer. We had explained previously the nature of the ordinance and its obligations; these were all heartily received. I raised the difficulty of his country's laws. He said, he considered that 'a very little matter.' Truly, that Sabbath was a happy day, not only in rejoicing with my teacher in his profession of faith, but also in his strong faith, and in the way God led me in all this matter. His son's presence was also providential. The son and daughter both say they believe in the true God as their father does. My wife, as well as myself, is much interested in his two daughters and his wife, their step-mother. Kamie, the elder, is about fourteen. She was once a pupil of Miss Adriance, is very smart, and an object of deep interest to Mrs. Ballagh. She is at present living out at the home of a wealthy Japanese farmer, to acquire accomplishments so as to become the wife of some suitable person. His son, a promising young man, is in one of the houses here, and may do well. The younger daughter is a very bright little girl of seven or eight years. The wife is a very neat and interesting woman. I think she is the Mary of Bethany. I am affected by the simplicity of her faith, as she sits listening at my feet to hear of that Saviour who loved Martha, and her sister, and Lazarus."

Our own missionary, the Rev. C. M. Williams, says, in a recent letter :—

"If the frequency of visits from educated Japanese, the readiness with which they enter into conversation on the subject of religion compared with their former hesitancy, the apparent earnestness with which they listen to the truth, and the manifest desire to receive religious books, maybe taken as evidence on which a judgment may be formed, our quiet work in Japan is silently bearing fruit, which, in good time, will ripen into an abundant harvest. Heretofore it has been felt that great caution was necessary, in order that the authorities might not be alarmed and put difficulties in the way of our intercourse with the people. But my position is now thoroughly known. All classes recognize me as a

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46 Rev. James Hamilton Ballagh of the American Dutch Reformed Church, was a pioneer missionary in Japan (1861). He opened the first Protestant Church (Nihon Kirisuto Kyoku) in Yokohama 19 March 1872. "Yano Riuzan, a shaven-headed Buddhist, a yabu-isha or quack doctor, who held an inferior position, was selected by the Shogun's Council of State for a language teacher for Dr. S. R. Brown. On my arrival on November 9th, 1861, he became my teacher. With him I undertook the translation of St John, more to translate the Gospel into him than for the use of others. In the summer of 1864 he became quite weak. I was impressed with a failure of duty and asked him if he would be willing for me to seek a blessing upon our translation. On his consenting, I made my first impromptu Japanese prayer, which seemed to impress him much and which made a remarkable impression on me. One day, while explaining a picture of the baptism of the Ethiopian eunuch, he suddenly said to me : ' I want to be baptized ; I want to be baptized because Christ commanded it ' I warned him of the law against Christianity and the fact that, even should he escape, his son might not The son, being consulted, said that whatever would please his father should be done On the first Sabbath in November his baptism took place in the presence of his wife, son, and daughter." Online 1 January 2012 at — <http://historyofchristianityinjapan.wordpress.com/tag/rev-j-h-ballagh/> See also Ballagh, Margaret T; K., "Letters Home from Japan," pp 81-96 in Kwantes, Anne C., *She Has Done a Beautiful Thing for Me: Portraits of Christian Women in Asia*, (Manila, Philippines, OMF Literature, 2005). Ion, A. Hamish, *American Missionaries, Christian Oyatoi and Japan, 1859-73*, (Vancouver, BC, UBC Press, 2009).

religious teacher, and are convinced, I trust, that they have nothing to fear. I have consequently thrown aside much of my reserve, and for some time past have made it a practice to go out nearly every afternoon to read and talk in a quiet way with the people. There are several houses to which I go regularly once a week, and hope my visits may grow into cottage lectures.<sup>47</sup>

### **1866, APRIL 5, Shanghai.**

#### **Miss Lydia Mary Fay to Rev. Henry Venn, Church Missionary Society, London.**

After remarking that she was irritated by the dominance imposed by young and inexperienced male missionaries Miss Fay wrote:

To consent to it, my influence would be weakened, my spirits so harassed and usefulness so impaired it would be much better for me to leave the mission field entirely... The life of a single lady is a constant sacrifice to nursing the sick and watching the wives and children of the missionaries. Year after year every moment of my leisure (aside from the care and teaching of sixty boys) has been passed in sickrooms—besides more or less nursing among the Chinese and I always volunteered to take my place at a sick bed of the wife or child . . . so that the husband might be free to attend to his public duties...

Refers to “long, sad, weary, sleepless nights: and the weary, hard-working days.”

### **1866, MAY 22, Shanghai.**

#### **Miss Lydia Mary Fay to Rt. Rev. John Burdon, 2nd Bishop of Victoria, Hong Kong.**

Mary Fay seems to have experienced similar gender issues with the English Anglicans to those experienced with the American Episcopalians. The tone of her note to Bishop Burdon suggests that their relationship was strained. She commented on the feelings of superiority of foreign missionaries that impeded efforts for the conversion of the Chinese.

It is so easy to fancy that we have some merit of our own in comparison with the wretched heathen among whom we serve.<sup>48</sup>

### **1866, JUNE, Peking.**

#### **Rev. S. I. J. Schereschewsky.**

##### **TERMS FOR GOD PRINCIPLES.**

The Rev. Mr. Schereschewsky being one of a committee of missionaries at Peking engaged in rendering the Bible into the Mandarin dialect, (the most extensively used of all the spoken languages of China,) writes the following letter in reply to certain questions proposed by the Foreign Committee concerning the nature and importance of the work, and the principles which he proposed to adopt in making the translation. Concerning the perplexing subject of the proper term for God in Chinese, it will be seen that he proposes to use the same term in this spoken dialect which Bishop Boone, Dr. Williams, and Dr. Bridgman used in the written, (unspoken), language:

You have my hearty thanks for your very kind letter. Conscious as I am that my poor abilities fall far short of the estimation you seem to have formed of them, I still feel myself much encouraged by your kind words to proceed with the work which, in reliance upon Divine assistance, I have undertaken, and which I pray and hope that I may be permitted to carry out. I am also very much gratified at the interest which the Committee seem to take in it, and at their willingness to allow me to devote myself to it. Allow me to proceed at once to the questions proposed with reference to this work.

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47 *Spirit of Missions*, Vol 31 No 4, April 1866, pp 206-207.

48 CMS East Asia Archives, C CH 033. Original Letters and Papers of Missionaries, Miss Lydia Mary Fay, 1833-1866.



### **IMPORTANCE OF THE WORK.**

1. What is the nature of my work, and its importance in view of former translations into other dialects? To this I answer,—I propose to translate the Old Testament into the so called mandarin dialect. This dialect is, in fact, the general language of China. In three-fourths of the empire it is, with more or less modification, the common speech of both mandarins and people. And in those regions where peculiar dialects are spoken, it is generally understood by the educated classes, and is, moreover, the official language throughout the whole empire. Almost all the light literature is embodied in this idiom. Yea, even works in profound metaphysical questions, and dated as far back as the Sung Dynasty, are found composed in this dialect. From this it will be easily perceived that a version of the Scriptures into this dialect is almost beyond comparison in point of importance and usefulness to versions into other dialects. Whilst the latter can only be of a local value, sometimes not extending beyond the limits of a small district or province, a mandarin version will be of use all over the vast empire of China; it will really be the Scripture in the living, spoken language of the country.

### **REJECTS SHANGTI.**

2. What are the principles I propose to adopt in the rendering the word God by Shin or Shangti? In answer to this question, I emphatically declare that Shangti is positively wrong. The more I have examined native authorities as to the meaning of this term, the more I am convinced that to render God by Shangti, is simply to play into the hands of materialism or gross idolatry, to obscure, if not wholly to obliterate the cardinal doctrine of Revelation; namely, the existence of an absolute personal living God, independent of and above nature. Those that advocate the use of Shangti may be divided into two parties; one party, whilst admitting that the Shangti, whom the Chinese worship, is, indeed, a false god, still maintain that, since the term Shangti is unobjectionable in itself, (it means Supreme Ruler,) we may designate the true God by it. But the truth is, Shangti is not a designation; it is the proper name of a certain being, or beings, in Chinese mythology. However unobjectionable the term in itself may be, it is inseparably connected with the being, or beings, thus designated. It is impossible for any native to read the phrase that Shangti created heaven and earth, and not to think of the Shangti with whom he is familiar, and who, according to their notion, is not the creator of heaven and earth, but rather is heaven and earth himself.

### **DESIGNATIONS OF OTHER PAGAN NATIONS.**

All pagan nations designated their chief divinities by equally lofty terms, without rendering them thereby anything else than mere eidola, figments of the imagination, without actual existence, or, at best, the principal objects of visible nature, as the sky or the sun, or oftentimes the human ancestors or founders of their respective nationalities. Thus, Jupiter means godfather, a lofty designation enough; but, in reality, nothing but the air and sky is the divinity thus designated. Baal, or with the definite article Habbaal, the Lord *katexochen*, a term certainly as unobjectionable in itself as the word Shangti, is nevertheless nothing but the sun, not even the God of the sun, but the visible planet—a mere fetich (sic). And this is also the case with Indra of the Vedas, and Hormusd of the Zend-Avesta. It would be downright idolatry to call the true God of the Bible, the God blessed forever, by any of these names. And it is equally so to call God Shangti. Jehovah is His name, but not Jupiter, nor Baal, nor Shangti. God cannot be called by the name of an idol, high-sounding as that name may be. But there is another party of the advocates of Shangti, who boldly assert that the Shang-ti whom the Chinese worship is the true God, is God blessed for ever, as one of that party blasphemously asserts. It is positive blasphemy to say that God, who says, "I am Jehovah, and besides me there is no other God," is identical with and the same as an idol or a fetich. For whom do the Chinese imagine this Shangti to be? or, in other words, what being or beings do they designate by the term Shangti? The most ancient mention of Shangti is found in the so called "classics." Now these classics are said to have been compiled by Confucius; Confucius, therefore, ought to be a great authority on the question.

### **VIEWS OF CONFUCIUS.**

Now, Confucius in his own writings always identifies Shangti with Tien, i.e., the sky, the same as Jupiter, or with the five Ti. Who these five Ti are we shall see in the sequel. Whenever Confucius speaks of a power governing this lower world, he always uses the word Tien, heaven or sky. We have not the least reason to suppose that he means anything different from the visible sky or air. The ancient Greeks and Romans certainly ascribe personal attributes to Jupiter in a greater degree than Confucius ascribes to Tien, or Shangti; and yet Jupiter was only the visible sky, and not God figuratively called heaven. We find, indeed, that God is meant by heaven in some passages of Scripture. But this is always in the way of

metonymy, but never in the way of identity, as it is done by the heathen. All the ancient commentators upon the classics invariably identify Shangti with heaven or the five Ti. The classics, as we have them now, underwent their final revision and reduction during the early part of the reign of the Han dynasty. It is also the opinion of some that the greater part of these classics are fabrications of that period; and it is very likely that those very passages where Shaugti occurs, are not of a later date than those works avowedly composed during that dynasty.

#### **VIEWES DURING THE HAN DYNASTY.**

Now, it must be admitted by every one that the Shangti mentioned in works of the Han dynasty is either Tien or the five Ti, mostly the latter. Ma-tsiun, one of the most famous authors of that dynasty, the first who has given us a succinct history of China, who may be called the Herodotus of China, has composed a whole work upon the ancient belief and worship of China. It must be remembered that he was almost contemporaneous with the final reduction of the classics. In this work he positively identifies the Shangti of the ancient Chinese with the five Ti. And who are the five Ti? They are the five fabulous emperors of Chinese tradition, namely: Fu-hi, Shin-ming, Hwang-ti, Yan, and Shwun. In later times these five Ti have been identified with the five elements, the four quarters and the centre, and symbolized by the five colors, white, black, red, yellow and blue. The Shangti of the classics, then, is not even one being, but five beings, who are either conceived to be the ancestors or founders of the Chinese race, or the principal elements of nature; that is, pure fetiches. And these thoroughly pagan gods are declared by some missionaries to be the same as He who (Says, "I will not give my honor to another." In the philosophical writings, Shangti is always identified with the whole of nature, and never conceived as existing separate from it.

#### **SHANGTI IN THE POPULAR MIND.**

The Shangti in the popular mind is always Yu hwang, who has got a whole progeny in heaven, and to whom temples are dedicated in many places, and waited upon by the bonzes of the Fan sect. He is, in short, a vulgar idol. To recapitulate, Shangti in the classical books always refers to one or to all of the five Ti, who are either deified men or mere fetiches. Shangti in the commentaries and philosophical writings always means the aggregate of nature; and Shangti of the common people is Yu hwang, who is ever acknowledged by the Shangti partisans as an idol. From all this it may be seen that Shangti ought never to be used in the rendering of the word God. [Concluded in our next].<sup>49</sup>

**1866, JUNE, Pekin.**

**Rev. S. I. J. Schereschewsky.**

WE give the concluding part of the Rev. Mr. Schereschewsky's letter on the proposed Mandarin version of the Holy Scriptures, in which he gives his own personal views of the proper rendering of the word God, and refers to some other subjects of inquiry:

As to the term Shin, it is undoubtedly the equivalent of God, Theos and Theoi. But it must be confessed that there are some difficulties connected with it. To mention only one, and to my mind a principal one, the term is too indefinite to be the exact equivalent of Theos. The Chinese language, as is well known, having no sign to designate number and gender, nor anything like a definite article, nor any grammatical meaning by which to distinguish between an abstract and a concrete noun, between a noun and an adjective, Shin may equally mean God, gods, goddess, goddesses, deity and divine. In philosophical writings it often designates the pantheistical notion of deity pervading all things, the principle of being by which all things subsist. When we say that Shin created heaven and earth, it is very difficult to individualize the idea, and to convey the notion to the native mind that the one true God is meant by it. To say that Shangti created heaven and earth would be a positive untruth; my preference would be to use Shin for God and gods, Godhead and Divine—that is, for Elohim, and Theos in general, but to use some other terms for 0 Theos. I believe that Tien chu, the term Roman Catholics use, is the best. In fact, in conversation and public preaching, I use the term constantly. This term is of established usage, and has never been used in an idolatrous sense. The natives know more or less what is meant by it; at any rate they know that none of their own gods is meant by this term. It has, moreover, become naturalized in the language, for the Roman Catholic literature in this country is of considerable extent. And I do not see the least reason why we should differ from the Romanists on this point. We are certainly united as to the doctrine of the Trinity. Why then should we Protestants speak another language with

reference to the Being whom we adore in common? The Russian missionaries in Peking have adopted the Roman Catholic term in their religious books, in their translation of the New Testament, although they believe as little in the Pope as any sound Protestant does. This opinion is not entertained by one alone; there are a number of Protestant missionaries in China who hold the same view. They are ready to adopt the Roman Catholic term at once, provided all those who oppose the use of Shangti would follow the same example, so that no third party be formed. I hope that, in the course of time, all those who do not believe in Shangti will come to an understanding on this point. In the meantime, I shall conform to the usage of the literary version of Messrs. Bridgman and Culbertson.

#### **ELOHIM CANNOT BE USED.**

Why is it impossible to use the original word Elohim, etc.? To this I answer it is indeed not impossible, but very impracticable. In the first place, there are no sounds in the Chinese language by which the original words could be exactly transcribed. All proper names of persons and places of the west, translated into the Chinese, are hardly recognizable. At best, they appear in a very mutilated shape, sometimes exhibiting a very ugly look. In the second place, it will appear very unnatural to the native mind that such a sublime idea as that of God should be represented by characters meaningless in this connection, and not indicating some notion, at least, of the Being they are used to designate. You are, of course, aware that in the Chinese language every idea is represented by a separate character, and every character expresses a separate idea; that the idea and the character representing it are inseparably connected, not as is the case with alphabetic writing, where the mind may separate the word from the idea intended to be conveyed by it. This may also serve as an answer to the fourth question.

#### **MODERN CRITICISM.**

How far do I propose to respect modern criticism, and what critics would I be willing to follow in differing from the English version? I answer that I propose to follow modern criticism only so far as it throws light upon the grammatical meaning of the text—only so far as it concerns itself with pure philological questions. In all points where dogmatical questions are involved I propose to follow the orthodox received interpretation, or, in other words, to adhere strictly to the interpretation of the Church. To illustrate this point by a single example: in Ps. [Psalm] 22:17, last line of the verse, the received rendering is: "They pierced my hands and my feet." Modern criticism is here at issue with this rendering of the Church, and proposes that the original word rendered, "they pierced," should be rendered, "as a lion." In this case I should follow the ancient rendering, "they pierced," which makes this passage to have a direct reference to Christ.

#### **THE ENGLISH VERSION.**

Would I adopt the English version as a base or standard of translation generally? I propose to follow, in general, the English version, which I regard as one of the best translations of the Scriptures extant, although I am not ready to say that I would make it as a base or standard of translation. In all points involving grammatical and philological questions, I believe De Wette's<sup>50</sup> version to be the best guide, whom, therefore, I intend to consult in places where, according to the English version, the sense of the original is not satisfactorily given. Eichorn, Rosenmuller and Gesenius can also be followed to advantage in all such cases where no doctrinal point is at issue. On the whole, I am resolved not to compromise one single point of doctrine in making use of modern criticism.

#### **THE SEPTUAGINT AND THE VULGATE.**

What respect would I pay to the Septuagint and to the Vulgate? Speaking in the abstract, the Septuagint being the oldest version of the Scriptures in existence, it ought to be respected; but it is a known fact, whatever the cause of it may be, that, as it is now, it differs materially from the present received Hebrew text. All modern versions, the English included, follow the latter in all places where the Septuagint differs from it. This I believe the safest way. Only in such places where there is no palpable departure from the Hebrew text, and where the rendering of the Septuagint is as likely to be the correct one as that of the modern versions, I should feel myself inclined to follow the Septuagint. It is a recognized canon of criticism, and perfectly orthodox, too; I believe that the Hebrew text is to be preferred to any version, old as it may be. These remarks are applicable, with more or less force, also to the Vulgate.

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50 de Wette, Wilhelm Martin Librecht (1780-1849). See Rogerson, John, *W. M. L. de Wette, Founder of Biblical Criticism: An Intellectual Biography*, (Sheffield, JSOT Press, 1992).

## BISHOP LOWTH AND ARCHBISHOP NEWCOMBE.

What respect would I pay to such works as those of Bishop Lowth<sup>51</sup> and Archbishop Newcombe<sup>52</sup>? I believe Bishop Lowth to be a valuable guide, and can be consulted to great advantage. I am in possession of his works, and intend to make use of them. Archbishop Newcombe, from what specimens of his criticism I have seen, appears to me to be rather an unsafe guide. He belongs to the anti-Masoretic and anti-historical, text-emending and conjectural school of criticism, which flourished in some quarters, especially in France, in the first part of the last century. The same school which rejected the vowel points of the Hebrew Bible, and which took great liberties with the text, changing and emending it wherever there appeared to be a difficulty. In my mind, one of the most indisputable merits of modern criticism consists in the fact that it has restored confidence to the text of the Scripture, and exploded that reckless theory which made the original language of the Old Testament like a text of hieroglyphics, to be read according to each one's conjectural fancy. In conclusion, I must state that I am resolved to adhere to the Hebrew original as much as the nature of the Chinese language, into which it is to [be] rendered, will possibly admit.<sup>53</sup>

**1866. JUNE, Shanghai.**

**Rev. Wong Kong Chai [Rev Huang Guangci].**

My letter is on visiting the interior from Shanghai, for the purpose of distributing the Bible to the Chinese, to whom I am called to make known the gospel. May God the Saviour be God in China, and not idols.

Myself and one of my fellow Christians, **Sung Ma-che** by name, started for a city called Zang-Zok, [Dzang Zok] where Messrs. Liggins and Williams labored in times past. This place is eighty miles from Shanghai. We took a boat, and put on fifteen hundred religious works. We got to Loo-tien Chapel at midnight. The next day I opened the chapel, and preached there, with full confidence, and then departed for Zang-Zok. We went through Ka-ding city. gave away some books, and preached. The people listened with respect, but the children made a good deal of noise for the books. We passed through two villages. We then stopped for the night at a place that had been destroyed by the rebels. But they are building up again many of the shops there.

We reached Tai-tsong next day, but didnot go into the city, it being Saturday, and we were anxious to reach Zang-Zok before nightfall. We passed several large villages, at which we gave out books and spoke to the people, with much pleasure. We reached Zang-Zok that night. We went inside the city walls, for there were but few houses outside, and no other boats there. At the south gate there is some boat-building going on; they are for the rice trade, for which Zang-Zok is famous.

On Sunday Ma-che and myself distributed seven hundred works here, and preached to the people at Sung-Hong-Miaou, about an hour. I rejoiced at their good conduct. In all the cities, towns, and villages, where we went, we found them much better acquainted with the religious works than they used to be. But we need some native agents to place at all these towns for the inquirers, because the Romanists have chapels at every place where we were; and if we don't have some place to which inquirers can come, perhaps we are doing the Romanists service instead of our own Church, i. e. where we distribute books, &c.

At twelve o'clock at night the wind was fair, so we started for home. We stopped at a place called Tsih-Tong, about twenty-four miles from Zang-Zok, and the next day we reached Tai-tsong city. I went through the city, and gave many books, and preached. They all seemed desirous for the books. We also stopped at Loo-tien Chapel on our way home. We reached home at seven o'clock on Wednesday, just at prayer-meeting time.

The interior work requires to be done, and it is to circulate the gospel printed in good Chinese style, and to have stations with native agents, and have them visited often. The people then become familiar. But we want means to go on. Some may think the north is better than the south—the east better than the

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51 [http://en.wikipedia.org/wiki/Robert\\_Lowth](http://en.wikipedia.org/wiki/Robert_Lowth)

52 [http://en.wikipedia.org/wiki/William\\_Newcome](http://en.wikipedia.org/wiki/William_Newcome)

53 *Spirit of Missions*, Vol 31 No 6, June 1866, pp 326-328.

west. But from north and south, east and west, all need to be brought to the kingdom of Christ, and to be made children of faithful Abraham.<sup>54</sup>

## 1866. JUNE 4, Yokohama.

### Rev. Samuel Robbins Brown (Dutch Reformed Church USA).

The language is very difficult to foreigners, quite as much so as that of the Chinese, perhaps even more so; but in some respects there will be fewer difficulties in translating the Holy Scriptures into it. This is specially the case in regard to the use of the Divine name, as that question is settled already by the use of Shin or Kami as interchangeable words, so that all we have to do is to Christianize their own terms.



The **Rev. S. R. Browne**, of Yokohama, in a letter dated **June 4th**, gives the following pleasing intelligence:

You will be glad to hear that the Taikan has publicly notified the Japanese that they will henceforth be permitted to go abroad to foreign countries for the purposes of trade or study under certain by no means burdensome conditions. The proclamation was issued at Yeddo on the 23d of May. It applies to all classes of people, whether the Taikun's subjects or those of princes, whether farmers or town's people. I regard this as one of the most positive indications of advance in the policy of this government that we have yet seen. It is even more commendable than the reluctantly yielded assent of the Mikado to the treaties with foreigners. That was extorted from him by great pressure. This has been done at the suggestion of the British Minister, but only through moral suasion. And when we consider that only a dozen years ago it was a crime punishable with decapitation for a native of Japan to leave the country, or even to return to it in a foreign vessel, it is plain that Japan has fallen upon new times in her history, when from the highest authority here permission is granted on so easy terms to go abroad. You observe, also, that express allusion is made in the proclamation to those who wish to visit other lands for the purpose of study.<sup>55</sup>

## 1866. JUNE 29, Shanghai.

### Rev. Elliott H. Thomson.

SHANGHAI, JUNE 29TH, 1866,

DEAR BROTHER: With the restoration of peace in the eastern provinces of China, the prospects for mission work have brightened. But it is of the work in our own mission that I would speak more particularly. Since the beginning of the year we have had a good deal to encourage and cheer us. Our schools have all a sufficient number of scholars, each for the work of one teacher. The Chinese written character, and their mode of teaching, makes it far more laborious than a school of the same number of scholars would be at home. They teach each boy singly. It seems almost in vain to try to get them to adopt the plan of teaching by classes.

We have kept up all of our stations with the exception of Loo-teen, which did not seem to thrive. It seems to have been blighted by the unfaithfulness of the teacher and catechist who had it first in charge. It has been thought best to withdraw the second teacher, and place him at a new station nearer home. We have a good many additions, and some whom I hope may become useful.

#### AN INTERESTING CASE.

One case in particular of a young man who has left his home to come some eighty miles to find a missionary, is of special interest. He met with a Romanist teacher, and was impressed with what he heard. He lost his faith in the idols, and would not join in the family worship and sacrifices. His father became very angry with him, and made his home so uncomfortable, that he could not remain. He had heard the missionary say he was from Shanghai, he therefore came thither to seek him out. The first place of worship he came into was our city church, where Mr. Wong, our native presbyter, was preaching. He began to talk with him, and was so much pleased, that he determined to receive regular instruction, and in due time was baptized. Mr. Wong is very hopeful of him, and thinks, with further instruction, he may be made a useful man; he is ready to learn, and to teach what he has learned to others. May the Lord grant that he may prove an earnest worker. We need greatly native helpers in the field.

54 *Spirit of Missions*, Vol 31 No 6, June 1866, pp 393-394.

55 *Spirit of Missions*, Vol 32 No 1, January 1867, pp 74-75.

### **THE NATIVE CATECHISTS.**

**Our catechist Ting** seems to promise well; he is teaching and studying at the same time. He speaks well, and has a good command of the literary language. Since my last report Hoong-Niok has left his secular employment, where he received a larger salary than we could allow him, and has joined us. I am much pleased with him. He is ever ready and willing to work. He is now studying with me, and uses the same Chinese teacher that I do to prosecute his Chinese studies. He needs this from having been in America so long. Yung-Kiung is helping me still. I find him of great assistance in business matters, he having so much experience out here. He will join us in due time, and I feel that, as a help in the mission, he will be a very valuable addition to our force.

### **THE NATIVE PRESBYTER.**

**Mr. Wong** has been going on with his regular work, being the charge of the city church and the school there. He is growing in experience and self-reliance; he now preaches from five to six times a week. The visiting of the church members and looking after the poor and sick also occupy his time. Dzau Sen Sang, long the deacon of the Church of England Mission, helps at our city church, and the members of Dzau's church all commune with ours on the first Sunday of the Chinese month. Dzau is an elderly man, not very active, but he seems very honest and sincere, desirous of doing good.

### **MRS. THOMSON'S LABORS.**

I have already mentioned that Mrs. Thomson has been enabled to get a very suitable person for a female Bible-reader. She studies with Mrs. Thomson in the forenoon, and then goes out in the afternoon to visit the families. We have been very fortunate to get one so well suited to the work. She is zealous and can read, which are such qualifications rather difficult to find in those of the proper age for the duties required of her. The younger females, such as those from our boarding-school, could not undertake to visit the families. Mrs. Thomson has also a good Bible-class on Sunday, of the female members of the Church; they attend well. She has also begun a female missionary society, the members of which each contribute a little work, which is to be sold and the proceeds go toward the support of a girl's school. This school has already begun, and they have as many scholars as they want to begin with. Her day-school for girls is also well attended. She examines them once each week on the lesson they have gone over with the teacher. Miss Fay has kindly taken the examination of a day-school for girls in the city for us, as I examine the boys of the English Church Missionary School for her. She seems in good health and in good spirits.

### **VISIT OF BISHOP WILLIAMS.<sup>56</sup>**

The visit of our Bishop elect was of great benefit to us. So good a man coming in among us could but do us good. His stay was prolonged by the want of a vessel homeward bound. During that time he went around and stirred up the old scholars, and organized a missionary society. This society meets once a month, and an address is delivered, and a report on some mission field is read. Each member subscribes a small amount, which goes to the support of "The Chinese Native Missionary Society's" day-school for boys. The meetings have been thus far well supported, and I trust will be a means of a great deal of good, in keeping up their interest and in bringing the old scholars together.

### **MR. THOMSON'S OWN LABORS.**

As to my own work, I preach from four to five times during the week, and four times on Sunday during the day, and read the service in the evening. I have to look after the various schools, and to attend to the business of the mission, of which there is generally a good deal of one kind or another. There are also a number of calls on my time, being the only American Episcopal minister at Shanghai. I desire to spend a good part of my time at my Chinese studies, but I must candidly say that I cannot get the time while there are so many other calls pressing upon me. There have been for the six months just past: —

Baptisms : Adult Chinese, 12 ; adult foreign, 1; infant Chinese, 4; infant foreign, 1; total, 18.

Death, adult 1.

Received back to communion after discipline, 1.

Scholars in day-school about 160.

Communion alms of Chinese, \$24.45.

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56 The Rev. Channing Moore Williams was not yet a bishop but it seems Mr. Thomson was anticipating that by the time this letter was published Mr. Williams would have accepted the appointment as Bishop in China and Japan and been consecrated as a bishop.

Three of the baptisms were by Mr. Wong, of the additions to Deacon Dzau's congregation. The one foreign adult baptism was of an officer of the United States steamer Wyoming, one of the heroes of the Kearsarge<sup>57</sup>, he was baptized by me at our chapel.<sup>58</sup>

## **1866. cJUNE 30, Shanghai.**

### **Rev. Augustus C. Hohing.**

My hope of reaching China safely has been realized, thanks be to God. We arrived here last Wednesday (the 27th of June), having been on board ship no less than one hundred and sixty-five days. How glad we are now you may imagine. I am sorry to state that our voyage, in many respects, -has been a very unpleasant one.

While on sea we encountered some very severe gales. In steering eastward, in south latitude forty degrees, we experienced stormy weather for about four weeks, and lost two men, who were swept away by the rolling sea. I saw them both sink. A very sad spectacle to see these young men struggle in vain to reach the ship! While in Java sea we escaped also a great danger, which, however, by the prudence. and courage of the Captain, was timely averted. An English ship drove so closely upon us one night that both vessels touched each other. Every one was called on deck; the tumult I shall not forget very soon. Thus, you see, we have every reason to be thankful. Since our arrival here I have been busily engaged in repacking boxes and trunks. Great many of our articles we took along have been damaged. While at Cuxhaven, I took about one hundred and fifty dollars worth of furniture aboard ship, but all of it is broken in pieces and ruined. As soon as I have things somewhat in order again I shall go off, which will be perhaps next week. I shall have no rest until I am settled in Pekin. There is at present no sailing vessel in the harbor for Tientsin. The passage in one of them would certainly be much less than going in a steamer, and I would like to save the Committee all unnecessary expense. A. A. Hayes, Esq., one of the Trustees here, has invited me to consult with him on this matter tomorrow.

A few days ago I visited the Chinese city in company with another Missionary. While there, I often thought if the members of the Church in the United States could behold with their own eyes what a hold Satan has on this poor deluded people, they would all say, if they indeed loved their Master, "Do not give up the work in China.

A few hours spent in this city will make one at once acquainted with the work to which I, with God's help, have determined to devote the remainder of my life. The work of our brethren I dare say has not been in vain. And what can any one desire more? We can see the pleasant fruit of their labor, and even if we could see none, it would still be a question whether we would dare to leave these people to themselves; and it would still be true what a pious old minister told me before I left Germany: " If you faithfully labor, doing all you can, and yet see no fruit at once of your labor, hold out, be not discouraged, and thank God. He often wills it so in order to keep us in humility, and try us whether we can work in faith and patient continuance. He hides the fruit, but the seed once sown will spring up and you shall see the fruit of your labor when they rest from their labor and their works do follow them.

May this beautiful sentence, the best commendation for a missionary, never be said in vain over the earthly dust of any of them.

The mail closes this afternoon, so I must break off for this time. It is the only letter I am able to write, on account of being always engaged in something. I pray, therefore, to be excused, begging a kind remembrance to the members of the Committee, Rev. Dr. Muhlenberg, Rev. .J. Liggins, and all the friends in the Bible and Mission House. Mrs. Hohing sends her best regards to you.<sup>59</sup>

## **1866. JULY, New York.**

### **Rev. Robert Nelson.**

#### **CHARACTER OF THE LATE BISHOP BOONE.**

#### **BY THE REV. ROBERT NELSON, OF THE CHINA MISSION.**

In making a faithful exhibition of the father of the American Episcopal Mission in China, and holding him up as an example to be followed, it would not, perhaps, be in accordance with the strict use of

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57 USS Kearsage sank the Confederate commerce raider CSS Alabama.

58 *Spirit of Missions*, Vol 31 No 12, December 1866, pp 706-708.

59 *Spirit of Missions*, Vol 31 No 10. October 1866, pp 568-569.

language to speak of him as *great*, except so far as the intense devotion of one's whole powers, with high and holy purpose, to the Saviour of the world and the lost He came to save, constitute true greatness. He was not a great scholar, nor a great theologian, nor of wonderful mental endowments—that is to say, there were no doubt many of his day more extensively learned and read than he, many who made to the world more glittering displays of intellectual gifts. He did, however, possess fine abilities, much force of thought and great power of expression, talents for acquisition far above the average, and a clear, quick and discerning mind, to make ready use of what was acquired and turn it to the best account. His scholarship was good and accurate, though not extensive, as he had enjoyed in early life the advantages of exact training and severe mental discipline (which were always apparent in the Translation Committee), though he had spent but little of his later life in scholastic studies. Of learning, properly so called, he had gathered only some of the cream, his health never admitting of long continuous application, and whatever ability he had for mental labor being necessarily given to the Chinese language and pressing missionary duties. But while there was nothing very extraordinary in his intellectual endowments, or mental store, there were elements in his Christian manhood which, in combination and effect, constituted him the man of his day for the first Episcopal head of the mission to China.

### **SINGLENES OF PURPOSE OF BISHOP BOONE.**

He was a man of singleness of purpose. From the first of his engaging in this work of missions he felt it to be the cause of God, and he entered upon it with a devotion and determination which, from that hour to the end of his life, was unflinching, unflinching, unchanging. Repeatedly, in the course of his missionary term, he was obliged to return home to get relief from the influence of the climate, and to recruit his broken health. On one of those visits some of his friends expressed their great anxiety that he should give up the idea of returning, as his health could never be such in China as to enable him to work with efficiency; and the Episcopate of South being then vacant, many were desirous that he should remain and accept it. But nothing could induce him to abandon the field to which he had devoted his life. His characteristic reply to their offers was, that "if they could ensure him ninety-and-nine-fold here, he was so certain of the hundred-fold there, he could not think of remaining.

Meeting, providentially, at a hotel in Baltimore, with **Dr. Marshall Hall**<sup>60</sup>, the English physician, so celebrated for his skill in the treatment of nervous diseases, and whom he had long desired to consult, he put himself under his care. But when the doctor, after thorough examination of his case, prescribed what he must do, and what he must not do, he replied, "But, sir, that is equivalent to saying I must not be missionary Bishop." He could not agree to follow any prescription which involved the surrender of his post of duty. And when in Paris, just before his last sad voyage to China, he was urged not to return, as his health was so utterly broken, his answer was, "Shanghai is as near heaven as Paris." He had put his hand to the plough, fully purposed never to look back. There was sickness and suffering and sorrow and death awaiting him in China. But none of these things moved him from his purpose. Like St. Paul going from Cesarea to Jerusalem, he could not be persuaded to give over his journey, but was "ready to die," in the place of his proper labor, "for the name of the Lord Jesus."—Acts xxi. 13.

### **HIS EARNESTNESS.**

Bishop Boone was a man of earnestness. His religion was his life. His heart and soul were in the work he undertook. The doctrine he preached to others was the truth he believed and lived by. It was no theory, nor system, nor ritualistic form, nor orthodoxy of creed. The Church, the Sacraments, the faith, he loved and appreciated, but constantly sought and found and rejoiced in Him who is above them all." "Jesus, Saviour of my soul, Let me to thy bosom fly," was the fervent aspiration of his earnest heart. And his effort was to bring the heathen to the same blessed Saviour whom he found so precious. He felt "the Word of God in his heart as a burning fire shut up in his bones," and, in preaching, would sometimes exhibit such intensity of earnestness, such "vehement desire, yea, such zeal," in behalf of those before him, as to startle his hearers, and remind one of the Apostle's saying, "Whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause." After administering the Communion to the Chinese—poor and blind, and wretched as many of them were in this world—he was often deeply affected, and, with strong emotion, he would speak of the blessedness of being an instrument of God in leading these poor souls to Christ, and of sharing with them the glory of heaven. His earnestness in prayer was very impressive. A lady who once heard him at family worship in her father's house wrote long after, "How I should like to hear his earnest voice in prayer again." And another lady, at whose house he was visiting, after hearing him pray that God would incline her children to go and teach the heathen,

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<sup>60</sup> See online 1 January 2012 at — [http://en.wikipedia.org/wiki/Marshall\\_Hall\\_\(physiologist\)](http://en.wikipedia.org/wiki/Marshall_Hall_(physiologist))



apprehending that such prayers were likely to be answered, told him she did not wish him to pray that way for her children any more. In prayer he seemed to have nearness and freeness of access to the throne of grace, and there to be at home. He passed the approaches and went up into the mount and held communion with God. The same earnestness was apparent in all he did. What his hands found to do he did with his might, knowing that there was no work to be done in the grave, whither he was rapidly going, and that to work while it was day was the surety for rest when the night should come. When he was last in the United States he passed through various parts of the country, setting the cause of his mission before the Church, and so did he impress his hearers wherever he went that his success in obtaining both laborers and money was unprecedented in the history of our missions: and one of the Bishops who heard him at that time remarked, "If they will send that man around he will get all the money they want for that mission."

### **HIS SPIRITUAL-MINDEDNESS.**

Bishop Boone was a spiritually-minded man. He had a taste for and delight in holy things such as few Christians exhibit. Out of the abundance of his heart he spoke often, and with surpassing eloquence, of the things so freely given him of God. To sit with him at his fireside in the evening hours, when the labors of the day were over and all was quiet around, and hear him discourse of holy things, was indeed to sit in heavenly places. Wonderfully gifted in conversation, (as who that ever heard him can forget?) when he opened his mouth upon spiritual subjects utterance truly seemed to be given him, and it was a privilege to hear him. On one occasion, after an evening service in Providence, R. I., several of the brethren accompanied him to the house of a venerable clergyman there, and Dr. Boone having enchained them all with his rich discourse until two o'clock, his host astonished above measure at such a gushing stream of "thoughts that breathed and words that burned," said to him, "Well, how you do talk! and how well you talk!" Great was his enjoyment of all religious exercises; in prayer and praise, in psalms and hymns and spiritual songs he had a most elevated delight. No one could associate with him, and know anything of his inner man, without being convinced that he had a sanctified heart, a spiritual mind.

### **HIS FAITH.**

He was a man of faith. He lived "as seeing Him who is invisible," and as if always conscious of the presence and love of God his Saviour. His daily walk and conversation seemed based upon that as its ruling principle. He used to say that from the time of his conversion the passage of Scripture that took firmest hold of his mind was, "We know that all things work together for good to them that love God." He had the enjoyment, and such it truly was to him, of an abiding sense of his acceptance with God abounding over the deep conviction he felt of his guilt as a sinner. **The complication of bodily infirmities under which he labored, in the opinion of physicians; and in his own consciousness, rendered him ever liable to sudden death.** Thus forewarned he looked upon death as but the Lord's message, daily at his elbow, yet only to do his Master's bidding. He kept his lamp trimmed and his light burning, ready at any hour for the coming of his Lord. One of the many attacks which threatened him with instant death, and which proved to be **partial paralysis of the heart**, occurred on the night of the 5th of March, 1852, of which the following note was made at the time:

The Bishop, having been more than usually unwell for two or three days and nights, on getting into his room felt exhausted and sat down to rest. After he got into bed Mr. Keith read and prayed with him. at the end of which he immediately called us to remove the covering, saying that he was faint and felt as if he would sink away. It was evident he was extremely ill. He thought himself in danger of paralysis, from which he had suffered before, and that he might suddenly lose consciousness, and probably pass away. In the hearing of some persons present he called me and said, that if he should be taken, his account book, which he had shown me a few days before, contained a full statement of all his accounts, and would show how his affairs stood here, as he had arranged them to a dollar to the close of February. After a direction about his will, he added. "I have nothing more to do to set my house in order as to my affairs here. As for my soul I trust entirely to Jesus Christ, who died to save me, without a flutter or a fear, but, owing to the oppression at my heart, without any joy. I am unable to realize anything of eternal joy, but I just lie like a little child in the arms of Jesus. That is all I want to say to you."

All this while he was perfectly calm and self-possessed, and then directed what should be done if he should faint away. It pleased God graciously to restore him then, yet such was the unflinching strength of his lively faith in God his Saviour that the words of Burnet in regard to Leighton seem not unsuited to him, to wit, "I never saw him in any other frame than such as I would like to be in when I come to die."

### **HIS CATHOLICITY.**

Bishop Boone was a man of large liberality to Christians of other communions than his own. During much of the time he spent in China his association was necessarily limited almost exclusively to those of non-Episcopal bodies, with some of whom he lived on terms of intimate and affectionate intercourse. Abeel, Bridgman, the younger Milne, Walter Lowrie and others, were to him brethren beloved, with whom he often took sweet counsel and walked in the house of God as friends. When asked once, by a Bishop in America, if he worked in conjunction with those outside of our communion, he replied, "With both my hands and all my heart." He loved every one who loved his Master, and could work and pray with any one who worked for Christ. And when some of the brethren separated themselves at one time from the General Missionary Concert for Prayer, in which all the Protestant missionaries were accustomed to unite, the Bishop was deeply grieved and thought it was a sad state of things when Christians could not meet and pray together. He had a truly catholic heart towards all who might be of the household of faith; and, while he sincerely loved the church of his fathers, and "Found his highest joy, Amid her heavenly ways, Her sweet communion, solemn vows, And hymns of love and praise," he felt it no derogation from his claims, as a Churchman and a Bishop, to give them the hand of fellowship and a hearty God-speed to any who were seeking to lead the perishing heathen to Christ for salvation.

### **HIS WARMTH OF AFFECTION.**

He was a man of great warmth of affection. It was manifest in his intercourse with all around him, and the more in proportion to the nearness of their relation to him. The missionary tie was a strong one to him, and particularly when it bound him in one communion and fellowship with those in the same mission. The Chinese ever found in him a sympathizing friend and tender father. But an illustration, taken from the inner circle in which his affection was exercised, will best serve to show its power. In July 1859 he embarked for China, to leave, for the last time, his native land, and in it some very near and dear to his heart. Father and mother were about to part with the children of their love, and put oceans of space and years of time—time merged into sterility—between them. The mother blessed her jewels, which, till that hour, she had worn near her heart, commended them to God, and, as she in anguish broke the ties that bound them, she shed on them the tears of her costliest love. That parting was their last; she has gone where partings are unknown, and her jewels will be brighter when she receives them again. The father, with too little time and too full a heart for many words, said to his eldest born, "My son, take care of your soul." Then, taking most tender and affecting leave of his two younger boys, he came to the ship's side and saw them off; and, with an expression of intensest agony, as the little steamer bore his precious ones away, he stood and watched their departing, until, overcome with emotion, his head sank down, and, as the distance widened between them, still to the last that could be seen of them, there he stood, bowed down with grief, the same sad picture of anguish and distress—so deep and strong and tender was his love. And stronger yet his love for that Saviour in whose service he made this sacrifice.

### **A PRACTICAL MAN.**

Bishop Boone was a practical man. He appreciated the importance of applying the resources of his mind and the affections of his heart, directed by the principles of the religion he professed, to the everyday business of life. For example, in the purchasing of ground, or planning of buildings, or making up of estimates, or contracting with workmen, or directing their work, or correcting their errors, or detecting their dishonesty, he was sagacious and judicious, always extorting from the Chinese the tribute, "You are a clear-seeing man." And yet so just and considerate was he in all his dealings that it may be safely affirmed no Chinaman, even, ever reflected on the fairness or propriety of his transactions. When the contractor who had built the mission houses under the Bishop's direction, and by his estimate, was afterwards called on to build for some other foreigner, he came to the Bishop and said, "I do not know what to do, but if you will make the estimates and give me the plan. I will do the work on the terms you lay down." showing his perfect confidence in the Bishop's justice and judgment. Again, in the management of finances, in the regulation of expenditures and keeping of accounts, he was exact and accurate, always having his money matters systematically arranged, so that his house could easily be set in order at any moment when it should be necessary. To "owe no man anything;" "Not to go beyond or defraud his brother in any matter," and to account "the laborer worthy of a fair hire" for his labor, were religious principles with him, and of most beneficial influence upon the shrewd and sharp-sighted Chinese. They gave him no little favor, moreover, in the eyes of men of the world from other lands, who, out of personal respect for him, often contributed substantial aid for the furtherance of his work.

Such was Bishop Boone, and such his life and character as a Christian man and missionary, and by them, "he being dead, yet speaketh." He gave himself to his Master to spend and be spent among the heathen. For twenty-eight years he labored and suffered in this service, and never drew back. He fell at his post, faithful unto death. O for men like him, to count not their own lives dear unto themselves, that they may gather some sheaves from that great harvest in which he labored! O for laborers like-minded with him, who will care for the state of those dying Gentiles, and bring them to Jesus that they may be saved!

How does the life of such man, thus freely spent for the heathen, and the loss to the missionary cause in his death, appeal to the Church at home to raise a fitting monument of his faithful labors, by enlarging her mission work in some measure proportionate to the ability God has given, and the opening God has made?

May the needed grace lie given us to know our duty, and to perform it, as best may serve His glory, save the lost, and clear our souls of their blood.<sup>61</sup>

## **1866. AUGUST, New York.**

### **Rev. Robert Nelson.**

#### **CHINESE VERSION OF THE HOLY SCRIPTURES.**

In the May and June numbers of the current volume of the SPIRIT OF MISSIONS, we gave an interesting communication, from the Rev. Mr. Schereschewsky, on the subject of the Chinese Version of the Sacred Scriptures. A portion of that article was devoted to the discussion of the proper rendering, in Chinese, of the Word of "God.

The following communication is from the pen of the Rev. Robert Nelson of the Mission in China. It will be observed that Mr. Nelson controverts the position of Mr. Schereschewsky on certain points connected with this discussion. It is understood that Mr. Nelson's views harmonize with those of the late Bishop Boone and other American missionaries:

The letter of the Rev. Mr. Schereschewsky, relating to the translation of the Scriptures into Chinese, has, no doubt, been read with attention and interest by the friends of the Bible cause, wherever it has been circulated, to all of whom it must be a cause of thankfulness to God that He has provided, for this peculiarly difficult and important work, one of such valuable endowments and qualifications for it as Mr. Schereschewsky-

With deference, however, to his ability and learning, and to the judgment generally exhibited in his letter, there is one item of it, viz., his proposal to use 'Ti'en Chu' as the translation of Elohim and Theos, when applied to the True God exclusively, which seems inconsistent with his proposed use of 'Shin'— to translate the same terms when applied to any other being than Jehovah: and also objectionable from the use of 'Tien Chu' by the Romanists, historically considered.

Taking this latter point first in order, it should be noted that the adoption of the term 'Ti'en Chu' for God, by the missionaries of the Church of Rome in China, was not owing to its being, in their judgment, the most proper rendering of Elohim and Theos, but that various parties existing among them, of whom one advocated 'Tien' (heaven), another 'Chu' (Lord), with some prefix, and others other terms for God, the question was referred for settlement, *ex cathedra*, to the Pope, who very summarily cut the knot, and decided the matter by taking 'Tien' of one party, and 'Chu' of another, and, uniting the two; making 'Ti'en Chu' thenceforth the term for God to be employed by all the faithful in China: and it is now well known throughout the Empire as the distinguishing name of the Romanists, as a sect of religionists, rather than as the Chinese term for the True God. This mode of settlement may have seemed as infallible as if by inspiration to the followers of Pope Clement XI., but it is not strange that Protestant missionaries have found little reason in the grounds upon which this term was adopted, for their employing it in the translation of the word "God."

#### **ROMANISM AND PROTESTANTISM—HOW DISTINGUISHED.**

Add to this, that the Chinese, themselves, have long distinguished the Ye-soo-Keaw (Jesus Religionists, the term applied to Protestants), from the Ti'en Chu Keaw (for Romanists), and that the adoption, on our part, of 'Ti'en Chu' for Elohim and Theos, would tend much to obliterate this distinction,

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61 *Spirit of Missions*, Vol 31, No 7, July 1866, pp 381-385.

and merge the Protestant into the Romanist in the minds of the Chinese: and we have another practical reason for objecting, in the name of the Truth, as we hold it against Romish error, to the proposed use of 'Ti'en Chu.'

Again, in this connection, to adopt this term as proposed, would, it is greatly to be feared, tend to weaken the protest of Christianity against the idolatry of the Chinese. The strongest argument in its favor (were it on the side of right), is the potential influence of long and extensive usage. What, now, is the character of that influence? And let the shrines and images and altars and worship of the Virgin Mary, in 'Ti'en Chu Keaw' churches, tell; and how plainly do they tell that there is no full and entire prohibition of idolatry on the part of the 'Ti'en Chu Keaw;' so that, should Protestant missionaries now apply this term to the God of the Bible, they carry along with it (until they can disabuse the Chinese mind of impressions not yesterday received), a specifically Romish usage not incompatible with idolatry.

#### **AN INSUPERABLE DIFFICULTY IN THE USE OF TI'EN CHU.**

Coming, now, in the second place, to consider the proposition to use 'Ti'en Chu' for Elohim or Theos, applied to the True God, and 'Shin' for the same terms in all other cases, there seems to be an insuperable difficulty and plain inconsistency in such a course, which may be illustrated by various passages, of which the first commandment will serve as a specimen: 'Thou shalt have none other gods but me.' Here Mr. S. proposes to use 'Shin' as the rendering of 'Elohim.' This is surely making Jehovah put Himself into the class of 'Shin,' or, (at least, declare Himself a 'Shin' which, indeed, is essential to the force of the commandment, the point of which is to prohibit the admission of any other into the place (of 'Shin'), which he hereby claims for Himself alone. And, taking the preceding clause, 'I, Jehovah, am thy Elohim,' in connection with it, the logic of the case, as well as the text of the original, seems to require the same term for Elohim in the one clause as in the other. The necessity for identity of terms in the two clauses is the more apparent, if we trans-pose them, and read, 'Thou shalt have no other gods ('Shin,' according to Mr. S.) but me:' for, 'I, Jehovah, am thy God'—('Ti'en Chu,' here, according to Mr. S.)—where it is evident that the different rendering of the same term, in the two clauses, conveys a different idea from the original, and detracts much from the force of the command. The case will be yet more clear, perhaps, if we leave out the Elohim of the second clause, and read, 'I, Jehovah, am thy Elohim; thou shalt have none other (what?) but me.' It is manifest that no other word in the Hebrew but Elohim would supply the vacancy, and give the sense of the original. Apply this test to the proposed terms in Chinese: 'I, Jeho-vah, am thy 'Tien Chu ;' thou shalt have none other (what?) but me.' It is plain that if 'Tien Chu' be right in the first clause, the necessity of getting out the clear intent of the passage, would require the following of the Romanists, and using 'Tien Chu' in the second. But this, as Mr. S., in common with many others, sees and feels, no doubt, would leave untouched the whole question of polytheism, and would allow the Chinese, for anything in the first commandment to the contrary, full liberty to worship the whole pantheon of 'Shin.' Hence, the inference seems clear that whatever term is proper for one clause is necessary for the other. And 'Shin' being the only term applicable, both individually and collectively, to each and all the Chinese divinities, it is, as Mr. S. admits, the proper and necessary term for Elohim in thesecond clause (the commandment), in order to prohibit all polytheistic and idolatrous worship. Therefore, 'Shin' would seem the necessary term lor Elohim in the first clause, also, to satisfy the plain intent of the passage. Other passages might be referred to for illustration of the same view, as, 'I am God, and there is none else; there is no God beside me,' where, again, Jehovah claims to be God, and denies that there is any other God, or forbids that any other shall be accounted God; where the assertion on the one hand, and denial on the other, referring to the same thing, requires the use of the same term. And for Jehovah to assert His claim to be 'Tien Chu,' and deny the title of any other but Himself to be 'Shin,' is, after all, to declare Himself to be the only 'Shin.' In the eighth Ch. of 1st Cor., 4—6 vs., there is a passage of similar import, in which difficulties of a like kind seem to necessitate the use of 'Shin' for Theos throughout. 'There is none other God but one. For, though there be that are called gods, whether in heaven or inearth (as there be gods many and lords many), but to us there is but one God.

#### **FOLLOWING APOSTOLIC EXAMPLE.**

A difficulty is found in applying 'Shin' to Jehovah, from the fact that the Chinese have never used it for the True God, while they have constantly used it for their false gods. But Christianity meets the Chinese here, just where it met the Greeks and Romans, with a word in common use, applied to each and all the objects of the irreligious worship, and of which 'one and many,' 'false and true,' can be predicated. And, although the Christian teacher in China has not the inspiration of the Apostles to guide him, he has the example of the inspired Apostles before him, which was to adopt the term commonly used by the

heathen for every grade of their deities, though 'unknown' by them in application to the True God, and consecrate it, by instruction and Christian usage, exclusively to Him.

The grammatical difficulty felt by Mr. S. to exist in the want of inflections and a definite article in the Chinese language, to aid in giving clearer and more specific sense to the terms employed, is no doubt experienced by every one who attempts to translate from another language into Chinese. Yet the experience of many missionaries, and of many Chinese Christians too, has put it beyond all doubt that the Chinese, learned or unlearned, can be made fully to get the knowledge of the true God, and believe in and obey Him, when they are taught He is the one 'Shin,' and there is none other beside Him.

#### **ON THE ARGUMENT FROM USAGE.**

In translation we seek, of course, the term of corresponding use and application, as nearly as possible the synonym of the word to be translated. This it is not claimed that 'Tien Chu' is of Elohim and Theos. All that is said for it is that it has been long used by the Romanists for the true God; and secondly, that it has not been applied by the Chinese to any false god. In reply, it may be said that its usage has not been of the right sort, viz., towards the destruction of idolatry; while the use of Shin by Christians for Elohim and Theos throughout the Bible, though not for so long a time yet for some years now, by a goodly number and to a considerable extent, has been consistently aimed at this end. And secondly, that the very fact that 'Ti'en Chu' does not embrace 'other gods,' disables it as a translation of the Elohim and Theos of the Scriptures. For such reasons as those given above, it is matter of rejoicing to read Mr. S.'s determination to adhere, for the present, (long may he continue so to do,) to the terms used by Bridgman and Culbertson, and so ably defended by Bishop Boone.

Not wishing to take up your space, and reluctant to say a word more in opposition to the proposed course of our valued brother in the field, than (what is believed to be) important truth demands, I ask the insertion of the above. Yours faithfully,

ROBERT NELSON.<sup>62</sup>

### **1866. AUGUST, New York.**

#### **Foreign Missions Committee.**

There are three thousand Protestant Christians in China. Probably over two hundred of them are regularly engaged in preaching the Gospel to their countrymen, or teaching it in schools.<sup>63</sup>

### **1866. AUGUST 30, Chefoo.**

#### **Rev. Elliot H. Thomson.**

I am truly thankful to have been directed to leave Shanghai this summer. The heat has been intense there, and I am sure that if we had remained Mrs. Thomson would not have survived. As it is I write by her bedside, as she lies very ill. Chefoo is a lonely place to be sick at; there are scarcely any ladies, and those far off. A lady came down from Tientsin whom I hoped would be with her, but she has been sick since she arrived. She brought a fever with her, as the doctor's say.

I have but little to add concerning myself, but that I am very sad about Mrs. T. as well as very anxious to return to Shanghai. Of the latter all my letters tell me there is no pressing need, but still long to be back. As soon as Mrs. T. is strong enough to be taken on board a steamer, I. will go down. I pray this may be very soon.

With regard to **Hoong Niok** I send so many of his letters that I need say but little, only that they convey an idea of but a part of his usefulness. As far as one can judge from words and deeds, I believe him to be truly sincere in his piety, and to be ready to do all he can most heartily.

As to his usefulness as far as his capacities reach in his sphere, no foreigner can equal him, even after years of hard study. I wish we had ten or a hundred such men. I pray he may be preserved in the hour of temptation through which he will surely have to pass.

Our good brother CHAI'S letters I also send. He goes on regularly with his work. If Mr. WILLIAMS is made Bishop it will do CHAI'S heart good. In fact all of us love him, and the warmth of his loving visit has hardly yet departed from us all at Shanghai.

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62 *Spirit of Missions*, Vol 31 No 8, August 1866, pp 452-454.

63 *Spirit of Missions*, Vol 31 No 8, August 1866, p. 459. It was suggested in other places that there were possibly one million Catholics.

I have been much pleased with the manner in which they have got on at Shanghai during my absence. With the occasional visits of a Bishop, the Chinese could work the mission as it now is. Still, after thought and observation, and consultation with others for a long period, it would be far better to have one foreigner there, especially if the Mission is also going to keep up the foreign services at the chapel. I send some extracts from Yung Kiung's letters, that you may see how he is getting on.<sup>64</sup>

#### LETTERS FROM MR. YUNG KIUNG NGAN.

While the Rev. Mr. Thomson was absent in Chefoo, he received various letters from the native catechists at Shanghai. The following are extracts from letters addressed to him by Mr. Yung Kiung Ngan:—

I hope you and Mrs. THOMSON had a pleasant passage. Though we miss you, yet it is good for you to be away a little while. May you find the rest and health you need and return to us strengthened and happy.

The female Bible-class met as usual. The sewing society also have presented their first offering to Mrs. THOMSON'S deputy, (Mr. YUNG Kiung's wife,) appointed to receive them. On June 10th, I went to the city in the morning and spoke in our church, and in the afternoon at the English Mission Church.

The mission society has appointed DZAU to deliver the address and YANG the report at the next meeting.

HOONG-NIOK and myself read on Monday and Tuesday. TING'S class [is] on Friday.

The missionary meeting on Sunday last, (June 24th,) was held under unfavorable' circumstance.

It rained all Saturday and Sunday, and it was a wonder that we mustered twenty-two at the meeting. However, nearly all the money payers were there, and readily paid their subscriptions. Fifteen dollars and ten cents, (Mex.) including yours, were collected. The members met at your house, had tea, chow-chow, &c., (chow-chow, any little variety of eatables.) DZAU made an excellent address. The members seem to take a great deal of interest in the school. On Sunday, 17th, Mr. WONG administered the Communion at Hong-que and I took the service in the city. On account of the heavy rain, the attendance was small.

Those baptized by you on Whit-Sunday partook of the Communion at the request of Mr. WONG. I think we have reason to be thankful for the improving tone of piety among the Christians at Hong-que

*July 11th*—I have nothing special to mention. On Sunday Mr. WONG took the city services and I remained at Hong-que. The weather, after heavy rains, turned very hot on that day. The morning attendance was very full. Mrs. YANG also came. The afternoon's hot sun probably prevented many from walking in the streets, and hence the outsiders numbered only a few.

(The morning service is for the Christians more especially, and the main door of the church is not open on the aisle door. The afternoon services is for the outsiders and all passers by, the doors are then open, and if there are any passing they come in, if the weather is bad and few are passing, of course but few come in to hear "E. H.T.")

The Bible-class, for he females, is as usual, in your house. The weekly readings with HOONG-NIOK and TING, and others, are held at my house on Mondays, Wednesdays and Fridays, (Wednesdays the prayer meeting is held.) TING'S knowledge of the Scriptures pleased me very much. He speaks as usual in the chapel on week days. I hear the gatherings are not large, because of the inclement weather, and latterly of the heat. The SOO-CHOW BOOBOO (the Biblewoman) continues her readings with Mrs. YUNG KIUNG.

HOONG-NIOK will write you, and tell you what he has been doing; which, together with helping Mr. HOHING, keeps him, I have no doubt, busy.

*July 30th*.—In the mission everything is moving on harmoniously. July 22d I had the service in the city. In the afternoon was the regular missionary meeting of our native church. Although the day was warm, we had a large gathering. TING gave an interesting address on the "object of our assembling." It was rather too long perhaps to suit the majority of the audience, being three quarters of an hour. The Chinese, you know, are not accustomed to long, quiet sitting. HOONG-NIOK'S report was also good, but

too lengthy, encroaching too much upon the province of an exhortation. After the meeting the members decided that in future the service should not exceed one hour.

This is well, as we must not discourage the members; for at present the majority do not come for the sake of hearing long speeches. Subscriptions were paid promptly. KIUNG-NIOK-DONG, though not able to be present, sent in his subscription. One member, LE SIAU-AN, though a subscriber, has never attended the meetings since the first day, nor do I believe he intends meeting his promise, since he follows no sort of business. The collection, together with arrears, was twenty-six dollars, (Mex.) I think the meetings will always be attended with interest since they are not too formal, and they partake somewhat of the social character. I wish there were more members fitted to deliver addresses and reports.

Our female teacher at Hong-que has had a little trouble. Her niece, who had been teaching at one of the neighbors, was persuaded by some evil minded Canton women to dislike her betrothed husband and to try and elope with the engineer of the steamer Confucius, a foreign vessel. Letters were exchanged and plans matured for the night of the 23d July. Happily the teacher heard of it, and took her home. On Wednesday, soon after our prayer meeting, the teacher sent me word that six foreigners were endeavoring to enter the house. I obtained a policeman and hastened thither, and found two still on the spot, one of them the engineer. He tried to say the girl was ill-treated, &c. I told him if he knew of anything he could bring it into the Mixed Court, (a court held by a native and foreign judge, jointly) and that if he did not cease disturbing private families he would be prosecuted. I understand they had boats, &c., all ready, to take her off. I told the teacher to send her niece off to some distant and safe place, which she has done, and I hope so ends the matter.

Sunday 29th, I took the service at Ilong-que. The congregation was large: in the afternoon was the union meeting of all the native Christians; it was held at our city church. Several addresses were made. The weekly prayer meetings are now held at my house. The attendance is generally good. Our room will soon begin to be too small. In our prayers you are always remembered.

I found that the young Ning-po man was not sincere in his desire to be a Christian. He merely wanted our influence.

I do not mention local news, as you will see it in the paper we send you.

Speaking of the weather, he says: "The weather is extremely hot here, the thermometer is rising every day. Sometimes not a breath of breeze is to be had, every one sits down and to perspire. I have been more fortunately situated, because every office in the council has a punkah. As you are already up in Chefoo you might as well enjoy a longer vacation, which is not often to be had, and a cooler temperature.

August 12th.—There was Communion in the city. We had a good gathering in the morning in the chapel, at Hong-que. Our afternoon attendance continues to swerve on account of the hot weather. I made the service later, at 4 p. m.

TING, WONG and others, are well. TING lately paid a visit home.

The Boo-boo (Bible woman) is faithful in her duties; she goes out every other day to read.<sup>65</sup>

## **1866. OCTOBER, New York.**

### **Foreign Missions Committee.**

#### **CONSECRATION OF REV. MR. WILLIAMS.**

It gives us pleasure to announce that the Rev. Channing Moore Williams has arrived in this country, and after much deliberation, has accepted the office of Missionary Bishop to China. His consecration is appointed to take place in St. John's Chapel on the 3d of October.<sup>66</sup>

## **1866. OCTOBER 3, New York.**

### **Consecration of Bishop Channing Moore Williams.**

#### **THE ANNUAL MEETING OF THE BOARD OF MISSIONS**

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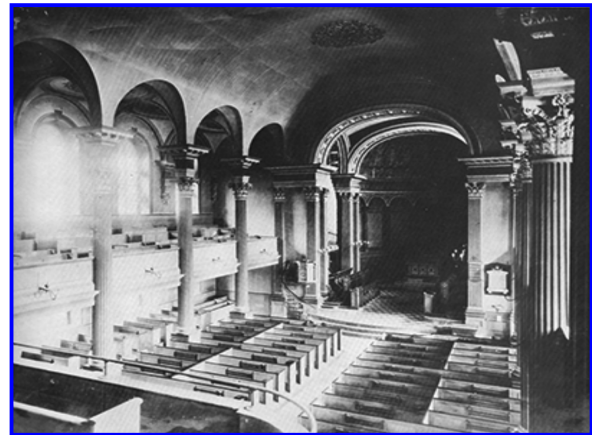
65 *Spirit of Missions*, Vol 32 No 1, January 1867, pp 68-70.

66 *Spirit of Missions*, Vol 31 No 10, October 1866, p 575.

The Thirty-first annual meeting of the Board of Missions was one of marked interest, and we trust the waves of its influence, for good, will reach the farthest limit of the Protestant Episcopal Church in this country and every other.

### CONSECRATION OF BISHOP WILLIAMS.

Before giving our readers an account of the annual meeting of the Board of Missions, we must notice the consecration of the **Rev. Channing Moore Williams, Missionary Bishop to China and Japan**. As this interesting service took place upon the same day (the 3d of October) on which the Board of Missions met, and was attended by all the members, it forms, as it were, a part of the whole proceedings. This service was held in **St. John's Chapel**.<sup>67</sup>



At half-past ten the Bishops entered in their robes, and took their seats in the chancel. Morning Prayer was read by the Rev. Dr. J. Cotton Smith, Rector of the Church of the Ascension, and the Rev. Dr. Littlejohn, Rector of the Church of the Holy Trinity, Brooklyn. The Ante-Communion service was read by Bishop McIlvaine, of Ohio, and Bishop Payne, and Bishop Kemper, of Wisconsin.

The sermon was preached by Bishop Johns, of Virginia, from St. Mark xvi. 15: "Go ye into all the world and 'preach the gospel to every creature." It was a most faithful and powerful exhibition of the gospel of Christ, and delivered with great power and unction. It was a stirring appeal for the great cause, and we wish it might reach the ears of the whole church.

He spoke in the most touching manner of his long and intimate knowledge of the Bishop elect, and of his peculiar excellence and fitness for his work, and would gladly have said more in his praise had he been absent; but he being present, and knowing his great modesty, he refrained.

After the sermon, the Bishop elect was presented by Bishops Potter and Talbot. He was attended by the Rev. Dr. Ting and the Rev. Dr. Denison. His testimonials were read by the Rev. H. H. Morrell; and Bishops A. Lee, Johns, Payne, Potter and Whipple, united with the presiding Bishop in the laying on of hands. After the consecration, the Holy Communion was administered.

What gave to this service peculiar interest was, not only the presence of nearly all the Bishops, but, also, of the Missionary Bishop to Africa (Bishop Payne) and the Rev. Mr. Nelson, about to sail on his return to China, and the Missionary Bishops of our Western territories; to all of whom the preacher made most happy reference.<sup>68</sup>

## 1866. OCTOBER 25, Shanghai.

### Rev. Elliot H. Thomson.

SHANGHAI, Oct. 25th, 1806.

ALL are well in the Mission, and there seems a kindly spirit generally prevalent. Mr. WONG has just returned from a tour in the country. He was very much pleased with the reception he everywhere met with. TING, the catechist, accompanied him, and spoke quite frequently. He promises, so far, very well.

67 Built 1808 as chapel of ease to Trinity Church, Wall St. Demolished 1918. See online 1 January 3012 at — [http://www.nytimes.com/2008/04/27/realestate/27scap.html?\\_r=0](http://www.nytimes.com/2008/04/27/realestate/27scap.html?_r=0)

68 *Spirit of Missions*, Vol 31 No 11, November 1866, pp 648-649.



DZAU, the deacon of the English Church Mission, who works a good deal in unison with us, has gone today on a similar tour to that which Mr. WONG took.

Mrs. THOMSON has now sufficiently recovered her health to return to her work. She will also take the school in the city, which Miss FAY visited, when I visited her boys' School for her. But as I am anxious to get out some books for the use of our schools, I have determined not to visit the English Mission School, and thus save the time for translation. We feel very much now the need of more books in our schools; those we have are few in number, and the advanced boys are obliged to go over and over the same book.

HOONG NIOK seems to be getting on steadily. He is studying with me, and also helps in various ways, and has charge of three schools.

#### **LETTER FROM MR. YOONG KIUNG NGAN.**

WE are permitted to publish the following, from a private letter from Mr. YOONG KIUNG NGAN to a friend in this country:—

I AM now in the second year of my candidatuship, and I trust when the time comes there will be a bishop sent out to China, so that I may be ordained. Capt.— did me great injustice in thinking that I would, for the sake of money, accept secular business in preference to the position suggested by a sense of duty. Since I arrived in China, I have ever felt my obligation to God, to the Church, and to my country. For the present, I am reading theology and Chinese, and give whatever assistance I can in the Mission, which, you are aware, has been very much reduced since the time you and I witnessed the ordination ceremony in St. George's Church. It is not to be supposed that in my irregular way of studying, I can obtain such a thorough training as in Bexley Hall<sup>69</sup>; but perhaps in this country, where we come in contact with an entirely different kind of congregation, we need hardly so much of the knowledge of abstruse theology as of Chinese literature and idolatrous tenets. The people have not arrived at such a point as to require such a highly trained ministry as in Christian countries. My duties consist in talking to the people in the chapel, catechizing a mission school, and, in the absence of Rev. Mr. Thomson, taking charge of money matters, etc. Perhaps you ask me whether I still think of America? Yes, every day; and when I do, I feel more gloomy than pleased, because being absent from its shores, I am absent from all my friends. After the novelty of a few months, I became alive to the fact that China is no longer a home to me. The pleasures of enlightened society, and the friendship of tried and genial friends, are gone, as well as the enjoyment of means of grace and Christian sympathies. These, to me, are greater trials than even the discouragements which a missionary here meets with. Perhaps you may call this feeling weakness, but it is a weakness common to all of the same situation. Had I no labor to interest me, this loneliness in the midst of the bustling world would have overcome me, and probably long ago decided me to sail back to the western hemisphere. But a higher duty detains me here.

In the Mission the work slowly progresses. We meet with many discouragements, which we are not to be surprised at, for to introduce the thin edge of the wedge is ever a difficult task. The people look upon Christianity as something novel and foreign, and therefore pay no heed to it. As long as we begin with the populace, the progress must be slow. I hope the time will come when the missionaries in Peking may influence the court. Let those in power be brought to the knowledge of Christianity, and I have no doubt our Church will soon cover the country. Christians in America have no idea of the opposition and difficulty a missionary meets with. Our Mission has been very much reduced as you will perceive in the SPIRIT OF MISSIONS. **Rev. Mr. and Mrs. HOHING**, from Gambier Mission-school, arrived here last June from Germany. They tarried here a few days and proceeded north to Peking. Services are held in the Church inside the Shanghai city wall and the chapel, two miles in the country. Schools are in active operation. My own home is near the chapel, with which I am more intimately connected.

The Christians here have lately formed a missionary convocation, meeting once a month to talk of Church matters. The monthly contributions go to the support of a boys' and girls' day-school in the neighborhood of the city; while the Christian females have organized a sewing society, the proceeds of which are intended for missionary purposes. Thus, here and there some activity is being shown among native converts. Christian females are growing up here and there, and about the Church and chapel are gathered each a religious community.

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69 Bexley Hall Theological Seminary, Columbus, Ohio, founded 1823.

The country is at peace; the Rebels have been scattered by the Imperialists. But I fear dissatisfaction with the government is too deep to allow of any lasting peace. Here and there, scattering bands of rebels are found, who break out whenever an opportunity offers. Our Government is rotten to the core. High officers are avaricious, immoral, and addicted to opium. Scarcely any attempt is made by the Government to ameliorate the people, or raise the standard of civilization. Another evil is, the country is too thickly populated. The appearance of the country is by no means favorable to a stranger. To this day she has still clung to her old manner of building junks, houses, etc., while the Japanese, who have had only a few years intercourse with Europeans, have already adopted foreign appliances.<sup>70</sup>

## **1866. NOVEMBER, Sacramento. Chinese Celebrations.**

### **HEATHENISM IN A CHRISTIAN LAND (1).**

MY DEAR DOCTOR: I sit down this morning to write you a brief account of a recent exhibition of heathen rites and mummeries in this Christian land of ours, and in this boasted nineteenth century, which equalled anything our foreign missionaries beheld. Some suggestions and questions that very naturally arise will be reserved to the end of my narrative.

First, a word or two preliminary, by way of explanation. You know that we have—many thousands of Chinese in California. The number is variously estimated from fifty thousand to seventy-five thousand. The Pacific Rail Road Company, now engaged in making their road through and over the Sierra Nevada mountains—a gigantic undertaking—employ about twelve thousand of these "Celestials," or "Johns," as they are generally called, and intend to double the number next year. The rest are scattered throughout our cities, villages, and mining camps, and are engaged in mining, in gardening, in washing, as merchants, wholesale and retail, and as porters in warehouses, and house servants. In all these capacities they do well, and are generally preferred to Irish or the colored. They very soon acquire enough of the English language to understand what you say to them, and to talk to you in turn. The house servants and washermen are very neat in their persons, and generally honest and trustworthy. There are some hundreds of lads, from ten to sixteen years of age, who have recently come to our State, and are generally employed as house servants, at about the half price of an experienced cook. So far as I know, or have heard, all these men and boys can read and write in their own language. None intend making this their place of residence. Wherever contracts are made in China, the condition is that those sent over here shall be returned to China, dead or alive. And although the dead are buried here, with all the heathen rites of that people, yet from time to time the bodies are taken up and sent to China by hundreds in our packet ships. The Chinaman has no home in California. No one brings his wife or daughters here. All the Chinese women that do come—and I am sorry to say there are hundreds of them—are prostitutes, and the most degraded and disgusting of that loathsome class.

Such in brief are these heathen thousands in our midst. In our cities they live—I had almost said—burrow together. In Sacramento "I" street is our Chinadom, and through this street at present is laid the track of the Pacific Railroad. Near by is a slough, as we call it, or a pond, as you would say in New York. It is connected with our two rivers—the Sacramento and American—during our high water season, but in summer it is not. On its border hundreds of Chinamen have their washing stands, and it is amusing to a stranger to see their performances in this line. It would horrify your good matrons to witness the Chinese treatment of their clothes, but we are used to it, and have come to the conclusion that it is no worse than the common wash-board. As all this section of country is nearly a dead level, it is not surprising that in the fall, or towards the end of our dry season, chills and fever prevail, especially in the vicinity of the sloughs and marshy lands. This was particularly the case last year and this, and many scores of the Chinese were thus afflicted. Hence the performances which I am about to describe. I am told that the like were had last year, but as I was absent on my visit to the East, I did not witness them.

About one month since, the following petition—written of course by one of our people—was formally presented to our city authorities by the Chinese:

### **To the Honorable President and Hoard of Trustees of the City of Sacramento:**

The undersigned, residents of the city of Sacramento, pray your honorable Board to grant them permission to burn fire-crackers and otherwise celebrate, in accordance with the customs of their native

country, for the period of three days, for the purpose of driving the devil from the city, and particularly from that portion of it occupied by the Chinese.

Although no formal action was taken by our city authorities, yet a tacit consent was given, and for five instead of three days was "I" street the scene of the strangest performances I ever witnessed. I am told, and have no reason to doubt the fact, that two thousand dollars in gold was raised by voluntary subscription from the Chinese and expended in the heathen rites of these five days. Lanterns and papers of various hues were suspended in front of nearly every house. But the centre of attraction was at the corner of Third and I streets. In front of a brick store a wooden screen was erected, covering the sidewalk, and about thirty feet in length. At one end of this was the orchestra, and such an orchestra must be seen and heard both, before any idea can be obtained of what the Chinese call music. I will only say that their ideas of melody and harmony differ most essentially from ours. I can only describe their vocal and instrumental performances as hideous.

Next to the orchestra, was a figure representing the devil. It was of pasteboard, of the size of a man, looking as much like an angry or half drunken negro, as like any-thing else. To white men, it was simply ludicrous; to most of the Chinese it was evidently an object of terror. It was stuffed with fire crackers preparatory to the final blowing up. In front of this figure was a table with offerings of meat and fruit, intended, as I suppose, to appease his satanic majesty.

In the next apartment—all this, be it remembered, being in the open air—were two gigantic figures, representing some Chinese demi-gods, but whom, I could not ascertain. They were about ten feet in height, were covered with gilt paper and small looking-glasses, and each stood upon a paper dragon. These were Chinese in features, and were, as I suppose, the warriors who were to overcome the devil in this fight. In front of them, and hanging up in frames or cages, were a number of smaller figures in every variety and posture, but what intended to represent, I could not find out. Inside the building, in front of which were what I have described, Chinese art and invention seemed to be exhausted. I suppose it was the representation of one of their temples, or "Joss" houses, as they are called.

**"Joss-House" or Chinese Temple, Auburn, Sacramento, California, c2012.**



I cannot begin to describe it. The walls were decorated with hideous Chinese paintings; there were hundreds of Chinese figures, of all sizes and sexes, and seemingly engaged in all kinds of actions. All looked to me like a large paper-doll shop. About six feet from the door, a railing separated the back from the front part of the room. Behind this were other images, and a table set with fruits and confectionaries, on which lights were constantly burning. There were also books written in Chinese on the tables, which seemed to be objects of curiosity to the visitors. I saw very little reverence manifested in this room. The

Chinese were jabbering as if in traffic, and when they wished to smoke, lit their cigarettes at these sacred lights.

Such is a very imperfect description of the apparatus resorted to to "drive the devil from the city." As to the performances of the five days, I must be still more brief. Most of the Chinamen gave themselves a holiday, and were dressed in their best, as upon their New Year festivities, and better than the miserable courtezans I have alluded to. Most of these last had shrines in their houses, with burning lights before them. Several priests were sent for from San Francisco. They were dressed in different colored silks, and in their perambulations and incantations, reminded me of some things I had read of the doings of Romanists in the dark ages. They would bow down to the ground before the "devil" and the other images, and howl out chants that were dolefully terrific [sic]. Then they would march up and down the street, their orchestra preceding them. At different places they would stop and go through with their proscribed bowings and chantings. Bunches of fire-crackers were let off without number. They beat their gongs and made day and night hideous with their noises. One night they placed two rows of torches on the railroad track, and the priest and others marched up and down this illuminated pottery, going through with their various incantations. They also went out in boats upon the slough, and there fired off crackers, beat gongs, and chanted furiously. Hundreds of white people visited their temple and looked on at their performances. All closed on the fifth day, a little past midnight, by a repetition of nearly all that had previously been done, by extra processions and music, and gong-beating, and cracker-firing; when, as a finale, fire was set to the image of the devil, and he was blown up, carrying with him, as the Chinese suppose, all the chills and fevers to which they had been subject. And so all became quiet again in Chinadom upon the Sacramento.

Such, my dear Doctor, was an exhibition of heathenism in our Christian country in the year of our Lord, 1866. As I looked thereon, and have thought about it since, many thoughts and questions have come to my mind. But as I have already trespassed upon time and space, I will defer them for another article. Yours, &c., W. H. H. SACRAMENTO, November, 1866.<sup>71</sup>

## **1866. NOVEMBER, Sacramento.**

### **Chinese Celebrations.**

#### **HEATHENISM IN A CHRISTIAN LAND. (2)**

MY DEAR DOCTOR: I sent for publication in the January Number of THE SPIRIT OF MISSIONS, an account of a recent exhibition of heathenism by the Chinese of our city. When that article was commenced, it was my intention to say all that was in my mind in that one communication. But the narration itself "grew on apace" to such a length that I feared the patience of your readers would be exhausted if more than the simple story of the actual occurrence were attempted. So all the reflections and questions that came to mind, as I looked upon or thought of this strange exhibition of pure heathenism, in the midst of a Christian community, in this boasted nineteenth century, were deferred, and with your permission I will occupy a page or two additional in your welcome and useful periodical in giving them utterance.

I know not whether other minds revolved the name thoughts and queries as my own did, but I trust that such considerations as will be submitted will at least suggest profitable and practical thoughts to others. And if what I have to say shall seem out of place to any of my brethren, clerical or lay, I hope they will give their opposing views with the same freedom and candor. Their criticisms and suggestions will be most kindly received by the writer, whose only prayer is that the Spirit of Grace will guide him and his brethren unto all truth.

The first question which naturally arose in my mind, and was actually asked by hundreds, was: "Do these Chinamen actually believe that all this ridiculous mummery will 'drive the devil away from the city, or abate the sickness that prevails?" It is difficult to answer this question satisfactorily. The readiness with which so many gave their \$5 and \$10 gold pieces—all earned by hard labor—to make up the sum of \$2,000, which these proceedings cost, would seem to indicate an affirmative reply. But if the "human face divine" be any indication of the thoughts within, I have my doubts whether more than one-half the Chinamen cared any more about the whole affair than to be pleased with the excitement and the semi-military display. Some of the more intelligent washermen, I have reason to know, disapproved of the proceedings, and refused to give a dime of their money, or a holiday of their time. "Why not ask the

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71 *Spirit of Missions*, Vol 32 No 1, January 1867, pp 18-20.

question direct?" some of my readers may suggest. It was done, and often, but—do not think me severe or uncharitable, for I only say what you and all others would, after a ten years' experience, or rather watching, of their habits and peculiarities—no one would know whether to believe what he was told by a Chinaman or not. I said in my last that, as a general thing, the Chinese servants and washermen, and even laborers, were honest, while in your employ. But, alas, my brethren, as to their veracity! If you will look at Titus i. and 12, and substitute "Chinese" for "Cretians," you will get the sober truth about this strange people. I mention this fact now, for it will bear more or less directly on what may be said presently on another topic. The unbelievers on the point under consideration were not influenced by any leanings towards or belief in Christianity, for they are, without exception, "Gallios" on that subject. I suppose they would be called infidels, and that would be enough. I think the poor, miserable women were the most devout believers, if I may use such a word in this connection. They certainly gave more outward demonstrations that way than, did their masculine neighbors. Perhaps I cannot better answer my question than by giving, as nearly literally as possible, the actual reply of a Chinaman when asked, "Do you Chinamen believe that this will drive the devil away, and stop the chills and fever?" "Some Chinamen, yes; some Chinamen, no; pretty much the same as in white man's Church!" And this I suppose to be the truth. What a quiet satire was that of "John" upon the indecision and unbelief of professing Christians! Stupid as he may appear at times, his eyes and ears are always wide open to what is passing around him.

*Second. Can these Chinese be Christianized in California?* An important question, truly. We have now, as I stated in my last, from 50,000 to 75,000 in our State, and the prospect is that the number will be doubled within the next five years. Many ardent Christians have believed and said that, in the course of Providence, these heathen have been brought here, and in contact with Christian Churches and Christian ordinances and influences, that they might be converted to Christianity and become successful missionaries to their own people at home. I wish I could believe the same. Far be it from me to limit the mercies of God in Jesus Christ, or to attempt to say that such will not be the result "when the Lord speaks the word." But, my brother, I am sure that you, and Brother DENISON, and the most ardent lover of the cause of Foreign Missions (the good Lord bless them all, and give them to see the abundant fruits of their labors and prayers) would feel and speak as I do, were you brought in constant daily contact with these people, and could but observe the seemingly insurmountable obstacles which make such an expectation as nearly hopeless as one can conceive. In 1854, our Board sent Rev. Mr. SYLE to California to minister to these Chinese. He had the advantage of many years' experience in China, was favorably known to the Chinese, and, as it always seemed to me, could have succeeded had it been possible. Yet I heard him say, substantially, at our Convention in 1855, that Shanghai and Hong-Kong and China generally, were the places to labor for the conversion of the Chinese with any hope of success; that in San Francisco and California there was scarcely a gleam of hope. And he gave good and abundant reasons for his opinion, which my experience and observation for the eleven years since has only confirmed. I wish, from the bottom of my heart, that it were otherwise. Perhaps some of my zealous friends at the East may think, and say, that we Christian ministers do not try, as we should and might; that this people must be accessible, and that faithful preaching, visiting, and praying, would be productive of glorious results to the Chinamen here and at home. Far be it from us to claim any works of supererogation in this, or in our labors for the conversion of our own people. Few of us can say, "We have done all that we could." May the Lord forgive us, and increase our faith and zeal. But, my good brother objector,—let me personify for a moment—will you take my arm, and on a Sunday, or any other day of the week, walk with me through "I" street, the Chinadom of San Francisco, or any other city or town in the State. One sample will serve for all. When you have seen and heard all that will be manifest, and know that so it is "all days" and nights, if you will then tell me, how these strange beings can be approached with any hopeful, practical mode of making them Christians, I shall be most happy to hear your suggestion, and follow it out faithfully. I fear you would become almost as faithless as the Thomas who is now writing. I am not alone in my despair. Others besides our own missionary have tried faithfully and perseveringly, but all has been failure. I have been sometimes pained at the "*suppressio veri*" which has marked some of the accounts sent home from California, as to the results of labor among the Chinese. It is scarcely a twelvemonth since I read in the SPIRIT OF MISSIONS (copied from some other print) a glowing and somewhat extended account of the Baptist experiment in this city—of the church built, the congregation collected, the members converted, &c., &c. How I wished that I could point the world at that serene moment to that very chapel, and to the first results of that experiment. Yet I know not how any denomination could have tried it under more favorable auspices than marked this attempt of the Baptists. Their minister had been a missionary in various parts of China for twenty-one years before coming to California, He spoke their

language fluently, was an earnest, energetic man, was very popular among the Chinese here, being, in fact, their chosen referee in almost every transaction with the white people, as well as their interpreter in all judicial proceedings. I have often thought and said that if any man could succeed as a missionary to the Chinese in California, the **Rev. Mr. SHUCK** would be the one. He labored faithfully in Sacramento and elsewhere for about seven years. He built this chapel, which is within pistol shot of my own residence. For a while he gathered a few. But there is not even the ghost of a congregation or church left. The building has passed into other hands, is wretchedly dilapidated, and has not been used for a half dozen years for any kind of religious worship, unless the ravings of a rival band of Mormons be worthy of that name. And even they have abandoned it. Such were the actual facts at the time that I read the glowing account in your Magazine, to which I referred. I hope the comments suggested and made were neither unclerical nor unchristian.

But my reader may say that this was but one isolated case. True, and yet the most promising of all in this State. Every other denomination that has tried has also failed. The Chinaman will not believe in or care for the Christians' God and Savior, even if he ridicules the superstitions of his own people. At the present writing, the Methodists of this city have a Sunday-school for the Chinese, conducted by some zealous men and women of that denomination. About thirty attend. They are anxious to learn, speak and read English, because that will bring them higher prices for their services, but the moment a word is said on religious subjects, they become as stoically indifferent as if they were literally statues. I have no hope of greater success in this experiment than has marked all its predecessors.

I am therefore, my dear Doctor, constrained, much against my wishes, to answer my question in the negative. I am forced to believe with Bro SYLE that China, and not America, is the place for missions to that people, if one would have any hope of their conversion.

*"Why are they not accessible in California? Must these tens of thousands be lost in their heathenism and no effort be made for their conversion?"* So, methinks, I hear your readers ask me. I will try to answer as briefly, and yet as fully, as is possible. To the last gentleman I say, keep on trying and working, if men and means can be had; perhaps the future may not be as the past. I have only given you the facts, and am no prophet or adviser as to the future. No one would rejoice more than myself to see a good and great work begun and carried on among the Chinese. I only express my fears. I would dampen no brother's zeal or hopes.

In answer to the other gentleman, I will give a reason or two why I think that, as a mass, they are inaccessible in California, and why, therefore, the efforts of past years have been such admitted failures.

1. The Chinese are not an ignorant people. The most of them, at least of their leaders, can read and write their own language fluently. It is perverted intelligence, therefore, instead of Pagan ignorance, with which we have to contend. And although now, as in Corinth and Athens in the days of the Apostles, the Gospel can conquer this enemy as well as others, I believe it is the opinion of all missionaries that it is harder to bring the influence of our holy religion to bear upon a people like the Chinese, or Hindoos, or Japanese, than upon the benighted African.

2. There is a species of slavery among these emigrants which is known to exist, and yet is intangible to our laws and influence. There is a cunning about all the transactions relating thereto, that baffles all efforts to ameliorate the condition of these slaves. The bargains are made in China, and they begin and end there, it being, as I said in my last, an absolute condition that "John" shall be carried back to China, "dead or alive." Of course no one of these bound slaves would dare do anything that their masters or agents disapproved of, or for which they could be punished by China laws, written or unwritten. I need hardly add, after what I have said, that to become a Christian would be one of those forbidden acts.

3. The Chinaman has no home here, and never expects or wishes to have. If he has a wife or daughters, they are all left behind in China. No woman, unless she be of the prostitute class (and these last can never rise above that fate) is allowed to leave China. Some of the boys are brought here, but only to be hired out as servants or to take care of little children. "Marriages of convenience" are sometimes made between the men and the women here, but they are not considered as binding. The only object is to obtain a legal control over the person by American laws. The man almost always has another wife in China, and only intends to keep the California one until he returns, or can sell her to some of his countrymen. Knowing this fact (and it is as notorious as the day), I have questioned much whether it is right for our clergymen or magistrates to sanction such "marriages of convenience," for such only are they. But I will not wander off into a discussion of that question. The fact being, then, that "John" has no home here, and

wishes none, the very natural result follows that he cares not for any of the institutions of his temporary dwelling-place, except so far as they will "put money in his purse." Our religion being one of those institutions, he is as indifferent to it as he is to our music or elections. Unless it is made to pay, he will not even hear about it if he can help it.

But the 4th, and principal reason, is that which Brother SYLE had in his mind when he said that "Shanghai was a more promising place for a mission to the Chinese than San Francisco." It is the *example* of Christianity which is presented here, and which, I am sorry to say, has very little attraction to an outside barbarian. We can make the proper discrimination, and are very far from reckoning the drunken, swearing, gambling, licentious, fighting, thievish white men as *Christians*. But to the Chinaman they are such, as much as are the worthy, and the ministers and professors of our respective churches. Can we blame them for such a conclusion? We call all the Chinese *idolaters and heathens*. They call us all *Christians*, which, to them, is but another word for the "outside barbarian" which they consider all mankind, except themselves, to be. Here, then, is a, fact, and however groundless may appear to us the conclusions which are deduced therefrom, it is a grievous obstacle to every attempt to Christianize the Chinese in California. For what has "John" seen in that Christianity to commend it to his favor? He is better treated now, as a general theory, than he was eight and ten years ago. Then he was the victim of ruffian-like abuse, everywhere, and at all times. He was kicked and cuffed about like a dog. He was cheated out of his hard-earned wages. He was taxed when all others were exempt, and often made to pay his tax again and again, by brute force. He literally had no right which these bad white men felt bound to respect. Yet all these were *Christians* in "John's" vocabulary! Can we wonder that there was no form nor comeliness in a religion that produced such results? Having been taught at home to despise *all* outsiders as barbarians and beneath him, socially and religiously, would the witnessing of such conduct as marked our wild Californians, and the experience of such treatment as he endured from them, commend their religion, as he would deem it, to his favorable notice? Reverse the case, and suppose that fifty thousand Americans should emigrate to China, and be treated for nearly a score of years as the Chinese have been in California. Would their priests and teachers have much prospect of success in their attempts to convert those Americans to their religion? I apprehend not. And knowing and seeing all these things, my dear brother, I am almost as hopeless in relation to these Chinese in California. God grant that the future may not be as unpromising as the past.

I have written freely, and as I feel. Pardon me if I have crossed the cherished feelings and hopes of any of your readers. I have only spoken of stubborn facts. None can wish more than myself that their very opposite were true.

One other thought suggests itself. I will mention it. May every Christian feel the reproof and profit thereby. The Chinamen of Sacramento gave two thousand dollars for this one attempt to conquer the devil. What have all the Christians in California, or the United States, given for the spread of the Gospel, in proportion to that contribution? Oh! if Tyre and Sidon will rise in the judgment and condemn the Jews of our Saviour's trial, what shall we say when we meet these heathens in that solemn day?<sup>72</sup>

## **1866. DECEMBER 26, Shanghai.**

### **Rev. Elliot H. Thomson.**

December 26th, 1866.

We have had a very pleasant Christmas. All of our Chinese Christians came out to our church at Hoong-Que, and also all the members of the former English Church Mission. I mentioned to you that I had taken Dzaw, the deacon, over, and of course all his church members came with him. Our little church was crowded to overflowing. Mr. Chai and Deacon Dzaw took part in the services. I preached the sermon. After the sermon, Chai and Dzaw administered the Communion.

The Church had been beautifully dressed by a Mrs. Jenkins, assisted by Hoong-Niok and others. Immediately after the Chinese service we had the foreign morning service and communion. I preached, and the Rev. Mr. Kaufman, the seamen's chaplain, came during the service and read the Exhortation in the Communion. He is only in deacon's order as yet.

At the collection we took up about eighty dollars, to aid in the expenses of the weekly evening services. I think there were twenty foreign communicants. During the time the foreign service was going

on, the Chinese were having their Christmas feast at presbyter Chai's house and at teacher Ting's school-house. Hoong-Niok had charge of the children of the school in part of our house. After the foreign service was over, all the poor members were invited to the church, and presented with some useful piece of clothing, or a pair of shoes or a hat. These things were given by Mrs. Wm. G. Cuthbertson, of Shanghai, one of the staunch friends of our mission.<sup>73</sup> She had procured the money for the cause from Mr. Thos. Hanbury, a merchant of Shanghai, who is now absent in England.<sup>74</sup>

It was truly a merry and pleasant Christmas, in the true sense of the word.

We are all rejoiced to hear of Mr. Williams' consecration. May the Lord bless him and strengthen him for his great work.

The prospect of the speedy sailing of Mr. Nelson is indeed good news from a far country.

I am thankful to say we are all very well in the mission.<sup>75</sup>

**Shanghai Public and Thomas Hanbury School for (Foreign) Boys, Hongkew.<sup>76</sup>**



**Former Thomas Hanbury School for (Foreign) Girls, built 1891.**



M. Takehara, <http://www.panoramio.com/photo/11642535>

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32 Mr. William G. Cuthbertson was a Trustee of the Anglican Holy Trinity Church.

74 Thomas (later Sir Thomas) Hanbury (1832-1907), a founder of Probst, Hanbury, silk merchants. Established many schools for foreign and Chinese children. An English Quaker, he established a school c1870 for Eurasian children, that later became the school illustrated. Bard, Solomon, *Light and Shade: Sketches from an Uncommon Life*, Hong Kong, Hong Kong University Press, 2009), p. 50.

75 *Spirit of Missions*, Vol 32 No 4, April 1867, p. 296.

76 *Virtual Shanghai*, Online at — <http://www.virtualshanghai.net/Photos/Images?ID=15111> or [http://www.vcea.net/Digital\\_Library/Images\\_en.php?ID=15111](http://www.vcea.net/Digital_Library/Images_en.php?ID=15111)