if and the trust we not more directly to speak on our subject, I must call your more especial
pain both the unwarrantable standing of this subject as regards its ecclesiastical aspects, as also
the wrong done to me as constituting a christian family, besides the wrong done me on
the score of my official appointment with the Committee. This subject has been left
now in the fifth year without an ordained minister. We have felt the want of it as a Christian
family, and have had the grief to see the promises of ordination, repeatedly stipulated for,
not kept to me during all this time. – Singularly as I am it has always been my
lot to stand as a leader in the Church, from the very dawn of the Gospel in my bosom.
obliged to support myself by instructing others from my very childhood it became to me a
second nature to bring before others any object that seriously engaged my own mind
and even before I came over to England my brethren according to the flesh chose me
a constant sphere of labour for me at missionary meetings. When in the great pro-
vidence of God I was friendly received in England, and found heaven encouraging
me to occupy a very different place of a stated preacher, persuaded as I then was, that ordination
was an apostolic ordinance only for the times till the Gospel could be accomplished
& given into the hands of the Church to judge by what they saw fit, I did not scruple
at all to occupy the pulpit or pulpits voluntarily offered me. When I came to
this country as the Christian minister I found it was not the doctrine & pre-
and much more the unwritten (among heathen, by the word) unchangeable
cedent of missionary sets, that should be guaranteed to a regularly organized evangelical
body of ministers. I felt that one course lay open to me, viz to make to you, or rather to return to the Church of England. But
as upon communion I had been baptized. and
it fell upon me to be obliged to abstain entirely from an office I had occupied
for years altogether, & in which I felt very happy, & have reason to believe was also
useful in some measure, which I submitted, in the hope the Lord would in his own
good way & time open a door for me as minister in the Church of England. And
blessed be his name, the opportunity was soon at hand. The London mission stood in
need of a missionary. I had extraordinary views on the island after offered & was
engaged with ready mind for this post. The Bishop of London, probably from
a state of probation both for the returning Missionary and also for the young
society itself, whose power of supporting itself was as yet very problematical, not
withstanding I had testimonials & recommendations for ordination from several Ministers
and Christians, would not admit me a candidate for ordination till after a year's
service in connection with the Established Church, as may be seen from the following
letter of a relation of Christ & a special workmen of mine who [illegible]
to accomplish this object.

Palestine Place, Aug. 9th 1845

My dear Sir, I have just seen the Bishop of London. His Lordship was very
kind & has not regard to the mission and yourself, but does not feel at liberty to
recede from the required probation. He has however, authorized me to say that

and if he gives [illegible] on Regard, if you [illegible] the [illegible]
to the College of Ceylon, or out of the Indian Bishops receive the [illegible]
the trouble & expense of coming home to England. This I consider very reasonable
and kind, and would certainly advise you not to anticipate Providence, but to [illegible]
that. I write to Captain Davies to say —

Every yours faithfully

St. McCaul.

Dr. Mitchell.

Believe that Dr. McCaul by his piety, learning, & sincere & special affection for
Jews may be implicitly followed by all, & much more so by christian friends in
need of advice, for Dr. was at that time my pastor, & I was more cheerfully
submitted myself to his guidance. Letters has at length soon reached me from Capt.
Davies of which the following is a part: I now enclose a letter from Dr. McCaul
which seems to settle the direction matter quite at rest. Our Admiral (Clifford)
cordially joins me in thinking that no other step should be taken. Also which I suggest
had in Dr. McCaul's letter, so that you will have to serve one year before you look
upon Rev. Orders; by which time I think it very probable there will be a Bishop
at Hong Kong, but if not, a trip to Ceylon in a steamer will not occupy
any great length of time." In a pamphlet given me by Capt. Davies (Dr. Ch.
Original Lectures to juvenile Collectors for the Jewish cause, by Dr. T. Horne, M.A.)
London 1826) in which several pages are dedicated to the object of our mission
the following passage is contained: a Jewish physician, brought to the faith of Christ
accepted this opportunity of being ordained to serve the God of his salvation.
This documentary evidence of mine will suffice to show that my profession was a
very prominent feature in our agreement, & that I did not consent to serve under
Island longer than one year, & that the expense of sending a chaplain to
to Ceylon for that purpose was not considered too much. My appeal regarding
the Committee on this score, certainly show the object did not abate in importance
in my mind. And in fact has caused it I feel from day to day more convinced
of the importance of my standing faith before God, the Church & unpaid [illegible]
and of the corresponding [illegible] from the world, ever ready to assume [illegible]
at the outwardness of a Christian profession. It is [illegible] the [illegible]
time, [illegible] by taking the Episcopal Judgment, I [illegible]
i.e. no English [illegible] [illegible]
learned such a Magistrate that I [illegible]
[illegible] of the Church of England, [illegible]
though [illegible] much technical importance attached to [illegible]

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part I am not afraid to confess that I consider Baptism as being more than a mere rite of admission in the U.S. Dispensation, but although the performance of the rite seems to belong to the church public ministry, still Baptism, strictly speaking, from a candid perusal of the N.T. seems to be a private act, and such authority is the current practice of the Church of England, as I will not say a rash act against her discipline, I respect myself to such censures. But so much I must say, that the same feeling a Jewish father would feel on seeing his child grow up uncircumcised, the same self-condemnation that would burden his mind in proportion as his folly or neglect had there in the heathenizing of his offspring, the same smarting reproach seizes me as often as I look on my innocent child, and so far from being an intruder in a father's sphere by birth & education fully capable of realizing the acute feelings of the youngest child of Israel of the Jew in matters of indispensable church ceremonial. This child, though mine, unbaptized & unregistered even as to birth, gives me little prospect, as a child of outcast from the Church as well as civil society, no right whatever being yet conferred upon this poor human creature, and conscience does not allow me to consume any longer the robber of the dearest privileges of man to my own child.

Apart from all this many more may be the accidents & casualties of life, either in our own family, or in Christian circles passing by love, which call for ministerial interference, the mutilated condition of a missionary unavoidably must on such occasion only serve to perplex me & others, & it is therefore high time for me to retire from this, if for nothing more, to acquire that name & character so indispensably necessary to fit a christian family for a lonely isolated existence.

Pecuniary matters

I have now only to add one more paragraph on money matters, in which I may be able to be very brief. As in my preliminary correspondence with the committee it was agreed, or made in all things be led by the practice of other brethren, so also in respect to salary, dress outfit, &c. my lot is to be same as theirs. Still I am sorry to say, Lord Lord, as far as the Committee is concerned, nothing can be further from agreement between our written stipulations & their fulfilling of them. The very first steps out of the prospectus have proved clearly indicative that you they will afterwards recede from it. The Church sustained very lonely my formalities applied to the little my salary. My wife is to say I am very gently, little, as the following extracts from letters of our Committee will, it can be seen, that one third of the sum promised has not been in arrears, & so hard & repeatedly urged, that I tired it was a great deprivation of pleasing, though trying an image, & kept fully provided the very first of my absolutely necessary, or other terms I have expected - and so it is still - but our

Baptism, its class

Temporary

Lord Lord

Dispense

of procedure

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to quite inflate to you what it is to think of small bills coming to a house at
but right to relate to my society that I owe a year's salary, at least a month's
the expenses incurred. When I left Hong Kong I remained with my family left with
people should always be kept in advance (including £50 I had taken in Canton)
by I took with me £300, of the society's funds, to supply, after another year, the Canton
receive a way of supplying me, which with money, but a place at the exclusion. Such I thought
my cash account with the society will stand thus: £80 of the 300 I have taken in Hong Kong
were spent already, partly in England & partly in China; and that will be expended
already the opening of the mission premises in Canton. The Society at the close of 1846 was
in my debt with nearly £90. All a packing was sent as late July 1848, when it
received £100. Had it not been for a greatly enhanced of my own. I had most providentially not
been able to depose of as I wished before leaving England, and considering that in my
first year of our stay here a very extensive robbery had been committed in our house
I know not what we would have come to. We would have been obliged to cast ourselves
upon the mercy of our enemies, and beg for our daily sustenance. At my ac-
count stands the Society is in my debt at the end of this year (1850) with £450 & upwards
Not to say that by that time I should already be provided with my expenses in advance
for 1851. Was it that indeed fair? Is there any Society, not missionary only, but of
whatever nature, so much behind with their agent? and yet, the Treasurer of this Society
still more surprised to learn that notwithstanding a yearly large balance in my favour
a small bill I sent to our treasurer in 1847, to cover sundry commissions given
to my brother in law, among which were a few pounds for my aged parents & such
item, shoes for my wife & children & myself, was not taken up! Nay, my
her in law wrote me to say Capt. Barnes desired him to present bills drawn
exclusively on my salary. I understood the hint, but unable to transmit money
to my poor parents in any other way, I drew a bill only for £50 on my father
in law, as desired. This bill likewise was returned. But has a Christian man
to be a gentleman, that other men may think it nothing, arbitrarily to break
and bind him rules of propriety acknowledged to in all civilized lands? A man, whose bills are pun-
tually rejected is considered either a swindler, forger, or bankrupt & at best a fool who
trusts on people, or from he has no claim. So entirely on any person whatever such a bill
must certainly be minimi to his character & respectability, and forasmuch even a
military has strong reasons not to make light of a good name, you he has stronger
reasons than any not to suffer a blemish to rest upon him. Let me be understood
rather explicitly, that these bills were drawn by a converted Jew, and he later
strictly in accordance to pay an annuity he has secured on his aged parents. Let him rather be
that this proselyte to Christianity has twice hugely grieved & afflicted his
by, twice, then instead of entering life as a Church Bishop to be able to provide
hopes of his synagogue by coming forth as a physician, a profession not generally
renowned for orthodoxy among zealous Jews, and once more, then by the

[illegible] Consular Service, I had no doubt in the work in which we agreed I would have
[illegible] Here again I must premise some quotations: (Form a letter to me dated)
"The Committee with considerable pleasure of you will get £. P. a bill on
the Committee respecting such matters. Meantime for him, they will be honoured by the
Treasurer of Chapel Street Bridge & Co. St. Paul's Church Yard, London. - Sept. 25.
1847. Rev. Edward Gilford. Hon. Secretary, Jewish Band Mission." (Form letter of
respect) "Bills of Exchange it is our purpose to have accepted through the Hon
Secretary & to, as stated Sept. 29. 1847." - "will respect to the future
payment of your salary and weekly expenses of the mission, the Committee
will arrange to. Sept. 1847." (Form and instructions, transmitted to me in
the name of the Committee before leaving England) "Salary. Upon taking to be
£200. is upon rent, and to commence on your landing in China."

If it had not been plainly understood from general practice that similar
bill expenses are not to cannot be charged on the equal of any society, it is
sufficiently stated in the above extracts that my salary is to be net, and that
I am to look on our Committee for salary & incidental expenses. I also
for my rent. But the minority is expected to advance money to the tune of the
for his support & incidental expenses of the mission, and on my return have to

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