

6) And this brings me now most directly to speak on our subject, whence with some more ago I
read both the unnatural standing of this mission as regard its ecclesiastical capacity, as also
the wrong done me & mine as constituting a Christian family, besides the wrong done me on
the score of my explicit agreement with the Committee. This mission has been left
now in the fifth year, without an ordained minister. We have felt the want of it as a Christian
family, and I have had the grief to see the promise of ordination, expressly stipulated for,
not kept to me during all this time. - Unwillingly as I am it has still been my
lot to stand as a teacher in the Church, ^{almost} 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
second nature to bring before others any object that greatly engaged my own mind,
and even before I came over to England my brethren according to the flesh ^{constituted}
a constant sphere of labour for me as missionary & preacher. When in the good pro-
vidence of God I was ^{here} friendly received in England, and found hearts encouraging
me to occupy among ^{them} the place of a stated preacher, persuaded as I then was, that ordination
^{had been} an apostolic ordinance only for the time till the Gospel code should be accomplished
& given into the hand of the Church to judge by what they are taught, I did not ^{scruple}
at all to occupy the pulpit or pulpits voluntarily offered me. When I came to
other views on the Christian ministry, & finding it necessary that the Doctors & mi-
nister ^{and much more the uneducated among them, by the use of unauthoritative} or missionary sets forth
should be guaranteed by a recognized evangelical
body of ministers, I had but one step to make to join, the Church of England. ^{Hard}
as it felt 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, still I submitted, in the hope the Lord will in his own
good way & time open a way 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 islands after off &
engaged with ready mind for this post. The Bishop of London, probably desiring
a state of probation both for the returning Dissenters and also for the young &
city itself, whose power of supporting itself was as yet very problematical, not
withstanding I had Testimonials & recommendation for ordination from several Bishops,
and Clergymen, 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 minister of Israel & a special minister of mine, who ^{was} ^{to} ^{be} ^{framed}
to accomplish this object: Palestine Place, Aug. 8th 1845

My dear Sir, I have just seen the Bishop of London. His Lordship was very
kind both with 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 a

the end of the year, to write, on behalf of your Committee, he wishing to name a letter to
to the Bishop of Ceylon, or one of the Indian Bishops nearest to you, so as to save you
the trouble & expense of coming back to England. This I considered very reasonable
and kind, and would certainly advise you not to anticipate providence, but to con-
sult. I write to Captain Downes to say -

Ever yours faithfully

D. Belsham.

A. McCaul.

Besides that Dr. McCaul by his piety, learning, renown & special affection for
Jews may be implicitly followed by all, & much more so by Christian Jews in
need of advice, the Dr. was at that time my pastor, & I once more cheerfully
submitted myself to his guidance. After his a letter soon reached me from Capt.
Downes of which the following is a part: I now enclose a letter from Dr. McCaul,
which seems to settle "ordination" matter quite at rest. Our Admiral (Clifford)
cordially joins me in thinking that no other steps should be taken, than what is sugges-
ted in Dr. McCaul's letter, so that you will have to serve one year before you visit
your Rev. Mag; 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. Downes (No. 19.
Scriptural Lectures to juvenile Collectors for the Jewish cause, by H. J. Hancock.)
London, 1832) 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, I think, will suffice to show that my ordination was a
very prominent feature in our agreement, & that I did not consent to serve and
served longer than one year, & that the expenses of sending a steamer to take
to Ceylon for that purpose were not considered too much. My usual request
the Committee on this score certainly shows the object did not abate in importance
my mind. And in fact how could it? I felt from day to day more convinced
of the impossibility of my standing both before God, the Church & myself & family,
and we had corresponding sufferings also from the world, ever ready to amuse itself
at the awkwardness of a Christian's position. It is known Sir Philip Cochrane, who
here, did us no good service by taking the Cochranian authorities I was no Englishman,
i.e. no English subject. And though he was mistaken in that, could he ever have enter-
tained such a thought, had I or others been able to tell him at once, I was a clergy-
man of the Church of England. This is sometimes power in words, ^{names,} & conditions in life, which
though but names, have still much technical importance attached to them, & which in a

position like ours, where much depends on clear undoubted titles, are doubly necessary both to my respect on its disposed visitors, & readily to procure us the countenance & aid of influential ones. Any tips here arriving, to whom I must of course show some printed document as to our connections at home, cannot but look with suspicion on an unordained missionary, introduced too as a Jewish convert on the only printed page I have in hand from our Society, promised to be ordained, at the same point shows, some 3-4 years ago, & yet not ordained. What connection is that, may they justly think, who deal thus with a mission, & what must be the character of the man, who submits to it? I maintain no man, who knows of the regard, paid to clergymen in Europe, would have ventured to deal with us as the Capt. of the ^{missionary} ship did, had I been a regular minister of the Church of England! Even the man, ^{some} respect the station of a man ~~more~~ than the man, & fear where they cannot feel as ^{well} ^{the only} ^{to} ^{conduct} ^{the} ^{work} ^{men} do? It was but natural Commander Lyons of B.M.S. should invite me to ~~his~~ service on his ship. Of course I accepted the call, & hope my hearers enjoyed the hour of worship as well as myself. But I confess I felt very uncomfortable, not being, for what perhaps the company, or some of them, took me to be, a minister of the Church. Those liturgy I was from the nature of the occasion, obliged publicly to use. And suppose some of the officers or men had desired to partake in the Lord's Supper, how then? The Reader will naturally be led to ask, and how does our missionary of the Church of England, in his own house? Was he then indeed not sat down to the table of his Lord the whole 4-5 years he is at Cochoo? My dear Reader, it is indeed so, I have not partaken in this refreshing Christian ritual since I left Hong Kong. Feel for me, sympathize with me, but do not condemn me. I could not do so with a good conscience, I would in my own estimate of churchrites have considered myself out of the pale of the Church of England from the moment I had as a layman administered a sacrament. I certainly would take the sacrament at the hand of any brother, among those people I might find myself, but think it very far from a right not to be a minister myself in the Church till ordained. However others may think on the subject, I am persuaded that no minister of the Established Church, be he ever so low a churchman, would allow me to occupy his pulpit before I was ordained. Now it is clear that to preach a sermon involves much less of official ministerial character than the administration of a sacrament, and painful, extremely so, as it is to my heart to see one of my children not at home his second year without being baptized, still, on the principle already stated, I cannot venture to administer that rite to my darling babe. Let any feeling Christian parent think himself in my position, & ask his heart, how it feels for a Committee that placed & kept him in such an ~~unfortunate~~ state? And what the Church has to think of their avowed of Churchmanship? For my

that I am not afraid to confess that I consider baptism as nothing more than the substitute
of circumcision in the O.T. Dispensation, but although the performance of that rite never be
loged to the Jewish public ministry. Still ^{baptism, it is clear} from a candid perusal of R. N. J. that
ordained persons alone performed it, and such likewise is the current opinion of Di-
vines of the Church of England, & I will not by a such act against her discipline
subject myself to fresh censures. But so much I must say, that the same rest-
lessness 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 share in the ^{temporary} heathenizing of his offspring. The same smothering reproach seizes me
as often as I look on my innocent child, and is far from losing in intensity
in a father who is by birth & education fully capable of realizing the acute sensi-
tivity of the Jew in matters of indispensable Church ceremony. This ^{unhappy} child of
mine, unbaptized & unregistered even as to birth, gives me double grief, as a sort
of outcast from the Church as well as civil society, no right whatever ^{being} yet con-
ferred upon this poor human creature, and conscience does not allow me to con-
tinue 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 ships passing by here, which call for
ministerial interference, the mutilated condition of a missionary unordained 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 & station
so indispensably necessary to fit a Christian family for a lonely isolated existence.

^{Necessary} I have now only to add one more paragraph on money matters, in which I hope
I may be able to be very brief. As in my preliminary correspondence with the Com-
mittee it was agreed, we would in all things be led by the practice of other Societies.
So also in respect to salary, the outfit, &c. we, ^{should lead} led to the same rule. But
am sorry to say, here likewise, as far as the Committee is concerned, nothing
can be further than agreement between our written stipulations & their faithful
of ^{them} ^{the same}. The very first step out of the projected line to be ^{of procedure} pursued, plainly
indicated how far they would afterwards recede from it still. The Church mis-
sionary Society was formally applied to to settle my salary. They wrote back
to say £300 yearly. Still as the following extracts from letters of our Com-
mittee show, it will be seen, that one third of this sum was immediately put
in abeyance, & so hard & repeatedly withstood, that I thought it best to give an example
of yielding, though to my own damage, & though fully persuaded they would yield if I
absolutely declined, ^{on other terms} on other terms. I loved & respected - and so do I still - both our

7, energetic Secretary and my Christian brother Capt. Domes, I loved them for their work's sake, and many other excellent qualities. I had no doubt in his good will towards me, & not fully acquainted with the mode in which they raise or intend to raise pecuniary supplies, I thought it a very becoming & Christian labourer not to censure them unreasonably, or prompt them to concessions they were not quite willing to, & seeing they themselves ^{knowing} were well satisfied with his proposal, ^{before} ^{therefore} I spoke plainly out a desire to ^{meet my wishes in the future} ^{make me satisfied} ^{I left} ^{glad} the matter ^{at the following} ^{arrangement}: H.C. and H.D. (Herbert Clifford & Henry Domes) with suggest that Dr. B's salary be £150, and Mess. B's 50. for the first year & that the raising of the salary after that period be left to the Committee, whose desire will be to place Dr. B. on a footing at all times with other missionaries. Clifford. 19th Aug. 1845." - On my objecting to a separate salary for my wife, as not consistent with my principles, which make it my duty & privilege to support my wife, I received another set of Resolutions, of which I quote the following: H.C. and H.D. with suggest that £200 be the net salary of Dr. B. to commence with, and that such may be raised at the discretion of the Committee. 21st August, 1845. (Signed) Clifford. From a note of Capt. Domes accompanying the above resolutions I quote: we hope these suggestions will be acceded to by you, although they may not come up to the full point of your wishes." - On the strength of these extracts I take it for granted, every man would think with me it was the duty of the Committee after my first year of service to introduce again the subject of the salary, this would have been acting in the spirit of the discretion they reserved to themselves. If they could not raise my salary, they should at least have stated me their reasons for it. Not a hint of the sort on this part has reached me during 4 1/2 years of residence in London.

Let us now see how the Committee have stood to our pecuniary arrangements as far as they were quite settled, and also to the mode in which we agreed I should draw money. Here again I must premise some quotations: (From a letter to Mr. Giddings) "The Committee will consider it an additional favour if you will get Dr. B's bills on the Committee negotiated with Messrs. Mathieson for him, they will be honoured by the House of Paget, Bainbridges & Co. St. Paul's Church yard, Bankers. - Aug. 25th 1845. Herbert Clifford. Hon. Secretary, London Naval Mission." (From letter to myself) "Bills of Exchange it is our purpose to have arranged through the house of Mathieson & Co. at Holywell." Aug. 29. 1845. - "with respect to the future payment of your salary and incidental expenses of the mission, the Committee will arrange for." 1 Sept. 1845. (From my instructions, transmitted to me in the name of the Committee before leaving England) "Salary. Your salary to be £200. a year net, and to commence on your landing in China."

If it had not been fully understood from general practice that incidental expenses are not, & cannot be charged on the agent of any Society, it is explicitly stated in the above extracts that my salary is to be net, and that I was to draw on our Bankers for salary & incidental expenses. I also take for granted, that no missionary is expected to advance money to his Society, either for his support or incidental expenses of the mission, and as my position here is

To quite isolated, as not at all to admit of small bills, called by a house at small
but right & natural my Society should advance a years salary, at least & somewhat
for expenses accidental. When I left Hong Kong I remained with me. Just last 18 months
pence should always be sent me in advance - this was Mr. G's own proposal - and account
by I took with me £ 200, of the Society's funds, trusting after another year the Committee will
devise a way of supplying me afresh with money. But a glance at the enclosed sheet (being
my cash account with the Society) will show, that £ 80 of the 200 I had taken in Hong Kong
were spent already, ^{before embarking for England} partly in England & partly in China; and that with the expenses
attending the opening of the mission premises in Nepal, the Society at the close of 1846 was
in my debt with nearly £ 90. Not a farthing was sent us till July 1848, when we re-
ceived £ 100. Had it not been for a goodly sum of my own, I had most providentially not
been able to dispose of as I wished before leaving England, and considering that in the very
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 beggar for our daily sustenance. As my ac-
count shows the Society is in my debt, at the end of this year (1850) with £ 450 & upward.
I do not say that by that time I should already be provided with my expenses in advan-
ce for 1851. And is that indeed fair? Is there any Society, not missionary only, but of
whatever nature, so much behind with their agent? ^{and} ^{not} still more surpris'd to hear that notwithstanding ^{apparently} this 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 & another
item, shoes for my wife & children & myself, was not taken up! more! My bro-
ther in law wrote me to say Capt. Domes 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 sal-
ary, as desired. This bill likewise was ^{not} honoured. What then a Christian can
to be a gentleman, that other men may think it nothing, arbitrarily to break
word his rules of propriety ^{adhered to} in all civilized lands? A man, whose bills are per-
sistently rejected is considered either a swindler, forger, or bankrupt or at least a fool. No
detract on people, on whom he has no claim. To endorse on any person whatever such a title
must certainly be ruinous to his character & respectability, and forsooth even a
missionary has strong reasons not to make light of a good name, for he has stronger
reasons than any not to suffer a stigma to rest upon him. Let now the Reader con-
sider additionally, that these bills were drawn by a converted Jew, and he takes exclu-
sively ^{to} defray an annuity he has settled on his aged parents. Let him consider too
that his proselyte to Christianity has twice deeply grieved & afflicted his whole fam-
ily. Once, when instead of entering life as a staunch Rabbi he blasted the fondest
hopes of his Synagogue by coming forth as a proselyte, a profane not altogether
renowned for orthodoxy among zealous Jews; and once more when, led by the

grace of God, he embraced christianity. It would pain me too much to give
 full effect this news had on my parents. Tenderly as they love me, as their
 imprecations each of his labors falling on my head, showed that power religion
 against natural affection. No other compromise would they hear of, but
 where unknown & left exposed to shame, I should clothe myself as ^{perpetual} ~~in~~ ⁱⁿ
 my life beneath the ruined walls of the temple. ^{perseverance} & patient efforts at
 so far that my dearest parents, convinced gradually my christianity, ^{did not}
 bid in Eusebia, acquiesced in my proposal to offer them a small consolation for the
 griefs I have ^{had} unwillingly caused them, and I was not little comforted on my per-
 journey to this my ^{his mission} ~~per~~ ^{sum} ~~journey~~ in the ^{firm} ~~firm~~ hope the blessing of my reconcil-
 accompanying me. What then could equal my grief, when I heard, since then, the
 beloved parents, had not got half the sum I settled as their annuity? I was
 obliged to send them money from here, though I could not but doubt, whether
 find its way, through so many tortuosities, to them. and hearing at the same
 on account of several commissions left ^{under the sign} ~~in the hand~~ ^{intendance} of my old
~~and by~~ ^{our} ~~friend's~~ ^{friend's} ~~shoutly~~ ^{shoutly} ~~refusing~~ ^{refusing} ~~to let him have~~ ^{to let him have} ~~money~~ ^{money} ~~according to an~~
~~made~~ ^{made} ~~by me~~ ^{by me} I stood considerably in his debt, as also I did to some friend
 Dong Kong for articles sent us, and anxious at the same time ~~that~~ ^{that} all the
 on the annuity of my parents should be paid them, I was obliged, according to the
 apostolic injunction: "love no man any thing" to go so far as even to request our
 Dong Kong friends to send me no money more till we write for, i.e. till we may see
 how our debts will have been paid. There then are some - not yet all the -
 pleasures I have been & am ^{still} ~~still~~ exposed to by the unnatural standing or
 public has assumed towards me, in plain defiance to previously very clearly or
 fined arrangements on which our mutual compact sits. Is this indeed, our
 part, a conduct becoming the gospel of christ?

Knowing that a delicate matter it is for a missionary to speak on money matters
 concerning himself, & feeling therefore doubly the need of using "sober speech
 that cannot be condemned, that he who is of the contrary part may have all evil things
 to say of us" I cannot discuss this subject without one or two remarks. ^{First}
 First, that of the debt the Society now is owing me. £ 110 supposed all of my
 been properly spent, for though I did from the very beginning resist it as unjust
 still I was obliged to spend from my own when we had no funds of the Society
 at hand. upwards of one hundred pounds were certainly be required to carry us
 out of debt at home. & an equal sum is still owing to our ^{godparents} ~~godparents~~
 here. whose regular weekly payment I have, for reasons given in my ^{pre-}
~~sent~~ ^{sent} ~~presented~~ ^{presented} for the last 4-5 months, so that in the £ 450 the ^{are}
 owe me here remain still £ 150 of apparent profit on my salary.

I have not been able to get any more of the
 money I had sent them, & I am now
 obliged to send them more from here
 I have not been able to get any more of the
 money I had sent them, & I am now
 obliged to send them more from here

... I am obliged to you for the letter of the 10th inst. I have not had time to answer it as yet. I am obliged to you for the letter of the 10th inst. I have not had time to answer it as yet. I am obliged to you for the letter of the 10th inst. I have not had time to answer it as yet.

... could induce me to intimate that I was kept short in pecuniary regard? ... It is clear the Society is in my debt with a considerable sum, this also ... I am kept short; 2, during the first two-three years of our stay here, and especially while we still were kept in suspense as to the recovery of the debt committed upon our house, we had to use great economy. No money was sent us, & not willing to devote myself entirely to all pecuniary means in such an isolated position like ours, ^{we were obliged with necessity to contract our expenses, & hence a surplus was appearing.} 3, this year, being kept quite as prisoners, unable to obtain what we order, & obliged to take that our jailors choose to bring us, both as to quantity & quality, we again live at the lowest fare man can subsist upon, & naturally we shall again not spend what we might spend to secure only the usual comforts of a family in our station of life. 4, In many domestic articles which we cannot obtain here; ^{and write for to China or England} ~~we have written for in vain,~~ ^{as well as} in clothing (with which our kind friends in China have provided us) we have again made some saving. 5, In many domestic articles which we cannot obtain here; ^{and write for to China or England} ~~we have written for in vain,~~ ^{as well as} in clothing (with which our kind friends in China have provided us) we have again made some saving. 6, any officer in the Army or Navy be a loser ^{for the} because time it is his misfortune to live as a prisoner of war? Is there a man in England, ^{as would say, Sir Franklin} ~~his fellow sufferers should have his salary reduced,~~ ^{as that up by the arctic ice,} ~~they would be able to spend much?~~ Or does the salary of English officers vary even on the ground of their being for a time stationed in a locality, where it is somewhat cheaper or Society less refined? I do not think so. In the fixing of salary the respective character of the Employer, the employed & of the work engaged in are alone to be considered. A physician is paid better than a bricklayer, a rich man pays better than a poor man, & finer arts ^{are more ornamented} ~~pay better than gross occupations.~~ These are basilar rules of well regulated countries, ^{regulating industry & industry} and on them depend the distinction of rank, which keeps Christendom above Communism. I do not think Christianity is to break down these practical foundations of Society. If a Christian gain more than he spends in his honor, he is the sole judge in disposing of the surplus, but none can ^{rob} ~~denude~~ him of the pleasure of doing good, on the ground that he is to be contented with, & need therefore not care more than his food & raiment. Man does not live upon bread alone, & the more intellectual & spiritual a man is, the less he can live so. We know who said, my meat is to do the will of him that sent me, ^{and} ~~not~~ ^{not} not only of simple charity, but such as aid in the great efforts of civilization & of declivity belong to the real sustenance of every enlightened Christian, & he must find in his usual employment the means for helping on undertakings of this nature. It is

I have written to you several times & I am sure that you will find it very interesting to read of the progress of the mission in the East. I have been very much interested in the progress of the mission in the East. I have been very much interested in the progress of the mission in the East. I have been very much interested in the progress of the mission in the East.

...best charity would be to take the lowest possible salary, or none at all. Sometimes it may be right, but I am sure only in very exceptional cases. The objections ^{which} are made against a Christian at home, who ^{concentrates} all his efforts on his mission or country to the neglect of foreign missions. These apply with but little diminution to the missionary, who trusts his heart, ^{and} effective benevolence, to all that work but his at any rate is not wise. We know not how a mission will work. We know not where the Lord will second our efforts just in the spot we choose, & our heart & all must be ^{except qualifying circumstances partly} exclusively given to any single cause. The poorest Christian has a duty to his direction to labour for a surplus - that he may have to give to him that needeth. ^{Why, this would be taking from} ^{the servant} all liberty of action & thought in his own charitable purposes. He cannot always agree with his master & must act on his own views. For my part I have already stated that I cannot see with our Committee in the management of this mission and I really regret being obliged to do for it what I do in pecuniary respect. ^{But if while suffering thus I am additionally} ^{debarred} from helping on other evangelic courses I feel deeply ^{to the extent of} ^{if my duty, my own gain not arbitrarily withheld from me} ^{interested} in ^{it} I have to sacrifice a measure of happiness, which I believe no other connection would have compelled me to do. I recollect to have read of Mr. Wesley, that while his church was very poor he lived upon £20-25 a year. His salary was soon doubled, since he spent for himself not more, and when his connection grew large, his personal expense being always kept low, the good man went on abounding in charity, so that it was computed he spent £30000 in his master's service, all saved from his income. We see income of a minister of Christ, has for good reasons, not to be made ^{I think also but right to add here that in my humble opinion a minister} ^{of the gospel, & much more a missionary in distant lands, who knows not but each day} ^{unforeseen dangers may put a sudden termination to life, is as much obliged to provide} ^{for those of his own house, as any other Christian man in the world. Our large Societies} ^{are enabled to keep his agents quite above this care, and it is but right they do,} ^{for no man that warreth entangleth himself with the affairs of this life, that he may} ^{please him who has chosen him to be a soldier," and many other proofs of similar} ^{prudent care of these Societies for our missionary brethren plainly show, they do} ^{as far as possible, to counterbalance the hardships inseparable from missionary work, what} ^{they may do it with joy & not with grief, for that is unprofitable for a mission much} ^{more than for a home church. But in a Society, but recently established, whose} ^{Committee is very stiff in matters relating to generosity, and even to matters of right,} ^{so that a breach of connection with them may from duty become the conscientious duty of} ^{the missionary, & he thus, thrown upon his own resources so far from home, I think even} ^{this justifiable thoughtfulness for his own family may guide him in arranging money} ^{matters with his employers, if his technical term must absolutely find currency also in} ^{religious connections.}