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LETTER

FROM

B. J. BETTELHEIM, M. D.

MISSIONARY IN LEWCHEW,

ADDRESSED TO REV. PETER PARKER, M.D.

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Canton.

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## PREFATORY NOTE.

To those acquainted with the circumstances under which the first Protestant Mission to Lewchew was commenced, the accompanying letter from the founder of the Mission will be read with interest. His example is a forcible illustration of his own sentiment, "*that a Christian heart is not soon done out of sympathy.*"

It will be six years in May next, since Dr. Bettelheim effected a landing in Lewchew. As he beheld it for the first time, he exclaimed, "I just hear the report, 'The town is in sight!' How my heart beats! Is it zeal for God's glory that agitates my whole frame? Lord, forbid that any other emotions than those of a devoted servant of the Cross occupy my heart. Oh, that the Lewchewans may know the day of their visitation!" The following letter furnishes data from which the world may judge whether that interrogative should receive an affirmative or negative answer, and conclude that his fervent ejaculation, at that trying moment, has not been entirely disregarded. Dr. Bettelheim now reports that "Lewchew has not only converts, but its martyr too." The case of Sachi Hama will be read with much interest. He being one of the first fruits of his missionary labors, the strong feelings his sad end has elicited, as exhibited in this letter, are not surprising. There may be those who are ready to oppose to some of the arguments of Dr. Bettelheim, the words of the Prince of peace, "My kingdom is not of this world, else would my servants fight;" but he remarks that he has examined the subject in the light of Scripture, and assures us that none can delight more than himself in the Christian virtue of forgiveness. While it is a pleasure to make known to the Christian public, the operations and wishes of Dr. Bettelheim by publishing this letter, it is particularly desired that it be *distinctly* borne in mind by the reader that by so doing it is not to be inferred that I approve of every sentiment in these pages; but it seemed due to this brother in the land of his exile, that he should be permitted to speak out from the fullness of his heart, his own sentiments in his own words. Secluded for a number of years from the rest of the world, and isolated on "one of the highest crags of that coral rock," it will not be deemed strange if the peculiarity of his situation should give an original character to his views, and they should be received with a degree of indulgence.



### *Prefatory Note.*

Since the receipt of this letter in the month of November, I have had conversation with an intelligent gentleman, who has recently visited Lewchew, and who speaks favorably of this devoted missionary and his estimable wife. This gentleman confirms the correctness of the favorable views I was led to entertain of the people of that interesting island when there fifteen years since. He remained some ten days upon the island, and visited Shudi the capital; and saw much of the inhabitants. If they were independent of the Chinese and Japanese, the Lewchewans would doubtless willingly extend the hand of fellowship to the civilized and Christian world.

Under date of 10th October, 1851, Dr. Bettelheim has written for another missionary to join him, and offers from his own scanty means, to contribute £50 per annum toward his support, and has evinced his sincerity in the offer by sending a letter of credit for £100 upon a distinguished commercial House in China. It seems of high importance that this request should be complied with, not only on account of Lewchew directly, but of Japan itself ultimately. A missionary who has a family is particularly preferred. It is devoutly to be hoped that one of the requisite qualifications may come forward; one who is willing to endure the privation and trials peculiar to that mission, and animated by no chimerical expectation that he may live to see the gospel triumph in that island.

The Christian public will learn with satisfaction that the Lewchewan mission, in accordance with a request from the parent Committee, has recently been received under the supervision and fostering care of the Bishop of Victoria, through whom it may be expected full reports of its progress will be furnished hereafter, and who may possibly ere long give to the Christian public an account of his own visit, and observations in Lewchew. In enumerating the advantages already attained, Dr. Bettelheim remarks, "we have obtained the special prayers of the Church for Lewchew and Japan, and I rejoice in this more than in any other advantage gained, for it is the source from which all the rest proceed." Should the publication of this letter tend to elicit more and more the "special prayers of the Church," in every land where that Church exists, it will not have been penned in vain. "True, God in his almighty power can with the single call, 'Let there be light!' cover a world of chaos with a flood of beaming brightness; but we see from the whole economy of the gospel, that he desires his Church earnestly to strive for every acquisition of his, to till the ground, to plant, to water, and then only he gives the increase."

PETER PARKER.

Canton, 20th March, 1852.



## LETTER, &amp;c.

Napa, March, 1851.

REV. P. PARKER, M. D.

MY DEAR BROTHER IN THE LORD,

THIS second epistle, beloved, I now write unto you, encouraged as I am by the kind interest your manifested in my former report on this mission, and knowing that it will find supporters as soon as influential men give it their patronage before the Christian public. I now beg to submit to you several topics, which I hope may contribute to invite attention to this corner of the Lord's vineyard.

I feel it necessary, first of all, to offer some remarks on the fact, as well as the right, of our stay in Lewchew. For a Christian family to stay in Japanese territory is in itself a full assertion on its part of the right of God over the whole earth. We know that Chinese Confucianists, whatever be their theories about heaven, for all practical purposes, consider their emperor to be heaven's vicegerent, and the source of all law and right on earth. Europe and America live only by connivance or unlawful force, and Japan is a victorious rebel. Lewchew alone, according to our literati here, though part and parcel of Japan, has a legitimate sovereignty, since it pays tribute to the Emperor. You may therefore infer from this, what a practical influence in upsetting such utopian doctrines the mere fact has that a foreign family is settled, for now nearly five years, on one of the highest crags of this coral rock, in spite of China and Japan, and their nursling Lewchew:

As religion is best defended by example, so right is best theorized upon by practice. You may fill volumes with reasoning on the right of Christians to dwell at Yedo, but the siogoun will not let them be imported there, much less would he read or act upon their suggestions. We must show our convictions by our courage to act upon them, and once in the field, the enemy can not well avoid accepting battle on the theory of the fact; yea, they challenge you to the fight. Their constant clamor formerly was—now partially subsided, “If your religion teaches, as you profess, to love men, why do you begin by wronging them? How can you dwell in a country whose law excludes you?” This, and similar inquiries afforded opportunity of telling the authorities of these isles, who was the real Lord and Lawgiver of the world, and that every man acting according to his laws is a subject in his Father’s dominions. When the Most High divided to the nations their inheritance, each in lapse of time acquired its own peculiarities, and established its own laws; but he set their bounds according to the number of the children of Israel—his chosen people in his dear Son, for whom he reserved a footing everywhere; so that no nation can exclude any member of the human family, who lives a rational, conscientious life. We are not at war with you; you are at war with us—yea, with the whole world, for he, who forbids another man to buy food and fuel, is his worst enemy, seeking his life. One country should be in the same relation to another in this world as house to house in a neighborhood; no house can remain locked up for a long time without rousing suspicion, and giving inconvenience to its neighbors. No land in the world is able to provide for its own inhabitants all that they are entitled to enjoy. Miserable is that man who has to produce all his necessities with his own hands, as we may see among the Fuegians; so equally miserable is that state, which shuts itself up from the rest of the world. China and Japan are behind all other nations on earth just in proportion as they have secluded themselves; and yet they are not able to maintain their seclusion—proof enough that the system is unnatural.

I give you this as a sketch of my argument with the Lewchewan government and literati on our right to stay here, a point not only essential to be settled in order to entitle the mission to the support of conscientious men—for if we be wrong in residing here, we are wrong in all the rest: but which will also at once explain the peculiarity of this mission from many, perhaps all others, and the extraordinary difficulties we have had all along, and still have to combat here. I for my part maintain, that a state locked up does injury to itself and



the world, and should be dealt with as a madman is by the rest of the community, who are in their senses; he is justly deprived of his liberty till he knows how to use it. To shut up a state is as unnatural and tyrannical as Napoleon's continental system, it can not be perfectly carried out, and the attempt should therefore not be allowed; a state that forbids subjects of another state, even when driven on its shores by accident, to provision themselves, and deals with their persons as prisoners, is at war with that state. Japan deals so with the whole world, and has therefore declared war with the whole world. She has imitated the Berlin decrees in principle, without any counterbalancing advantages, and if Napoleon was justly put down, Japan should at least be waited upon with a strong remonstrance of combined Christian powers, and there is every probability she would yield.

Since Her Majesty's government has graciously condescended to own us here as British subjects, and threatened our mandarins with their displeasure in case they force us from the island by a system of annoyance and persecution, the matter in question, so far as civil right goes, is pretty clearly settled; and probably no Christian of sober mind will in this case be able to find any discrepancy between scriptural and civil rule. The very command, "Go ye and teach all nations," sufficiently shows that the Author of Revelation desires all nations to be accessible. If nations be rebels to the will of God, we are not to be accused of wronging them by obeying him. Here the choice, "We ought to obey God rather than men," is fully applicable; though at the same time, I remember the direction, "When they persecute you in this city, flee ye into another." Such texts as this last should be carefully considered, but not stretched into a general rule; for it applies rather to a persecution of the church in the land of Israel, as the context fully shows, "For ye shall not have gone over all the cities of Israel," &c. It is, in the latter, no direction in missionary labors. Should it mean, "if they persecute you in one place, or country, flee into another;" and should all countries be right in acting as Japan does, then we must needs go out of the world. It must also be remembered that most practical directions in the gospel find their limitation in the civil condition of the nations, whom it primarily addressed. The Jews, Greeks, and Romans, were to a great degree free nations, and a general persecution could hardly arise without the nation in mass being averse to Christianity. This differs greatly, even before the most conscientious Christian, from a nation that has no will, but is styled by its own rulers a "herd of cattle," and mainly held in subjection by the rod. The will or law of such a nation is



little better than the caprice of a tyrant ; and the best interests of that nation are best consulted, when the friend of liberty consults his own conscience in planning for the good of his fellowmen.

We must also bear in mind, that such directions as the above are given for advice in last extremes, when no other means will do. They concern the Church in her powerless infancy, but not in an age when Christian England and America have power to humble the enemy of God and of his Church. "The powers that be are ordained of God." Power is a great talent given from above, and the possessor is accountable to Him for its neglect as well as abuse. I think, therefore, it is consonant with the tenor of Scripture, that Christian states should countenance the efforts of the Church against heathen tyranny. When therefore Christian England protects missionaries here, this station should be strengthened. While we stood here on God's protection alone, our little Society was perhaps so poor as not to be able to do anything for us. Did its patrons think dangers and difficulties were providential directions for immediately giving up a station? Did the Apostles do so? Peter and John well knew that Ananias and Caiaphas, John and Alexander, were grieved at their preaching through Jesus the resurrection from the dead; but they still preached it; when threatened and let go, we find that "with great power gave the Apostles witness of the resurrection of the Lord Jesus." Then the priests rose up, and filled with indignation put them in the common prison. But the angel of the Lord sent them again to preach in the temple. When brought again before the Council, and dismissed with a beating, and commanded not to speak in the name of Jesus, yet "daily in the temple, and in every house they ceased not to teach and preach Jesus Christ."

Can there be any doubt, that as our presence and work here are against the civil law of Japan, so was, if not the presence, at any rate the work of the Apostles of old at Rome; and so is that of Protestant missionaries in Romish countries at the present day. I admit that to set up against the civil arm in a country looks much like a soldier's act. Missionaries are, however, called upon to be good soldiers of Jesus Christ. Was Paul wrong for entering Lydia's house, because the magistrates had first beaten, and then desired him to depart from Philippi? He was no sooner dragged half dead from Lystra, than he again enters the city; and when he departed, he departed only to return to Derbe, Iconium (places whence he had formerly been expelled), and *again to Lystra*. The plain inference is the Apostle was convinced that God had a right against an oppressive government, which

his servants must maintain at the peril of their lives; such, no doubt, is the conviction of every Christian soldier before he enters the field of battle, and only of such could it be said, "through faith they subdued kingdoms, waxed valient in fight, and turned to flight the armies of the aliens." True, sometimes, when God went not forth with his armies, the same faith bade them "escape the edge of the sword, and wander about in sheepskins and goatskins, being destitute, afflicted, tormented;" and when they could not escape, or faith and honor allowed them not to escape, "they were stoned, sawn asunder, and slain with the sword."

It needs little penetration to see, however, that they submitted to barbarities only where God left them without power; and may we not justly conclude, that as long as God gives power to Christian states, no missionary need declare that his dwelling in Japanese territory is a suicidal act. The Christian church, alas, has been too long out of the missionary field; roused to duty as it were only yesterday, she has not yet had sufficient practice to be ready with a verdict based on the code of revelation, on a question like that of Japan. However, we who are here, having no comfort, or council, or direction, but from the word of the living God, have had time and repeated calls to search the Scriptures, and see whether we are in the right. And I protest before God, that if Paul was right, so are we. See him insist on a point of national honor. He approved of no ungentlemanly Christian profession. He set his liberty, and probable usefulness elsewhere, at stake, and would not move from his prison; saying, "they have beaten us openly, being Romans, and now they thrust us out privily? Nay, verily, but let them come themselves, and fetch us out." It was at most a scruple of honor, but right in nature. And shall we, being Englishmen, having been beaten and dragged about in the streets half dead, and still hunted by the spies as when one doth hunt a partridge in the mountains, and at the mercy of governmental purveyors for our daily food; shall we now sneak away, loaded with shame and disgrace, just when it has pleased God to move the English Cabinet to look down favorably upon us, and take steps to secure our civil rights here? Is this the time to take a retrograde step with Japan? Shall *we* show mistrust in the power of Christendom before such mocking heathen as the Japanese are? Should not rather all believers, every Christian society, every church of God, rise as one man, and petition their respective governments not to allow such a shameful defeat to be put upon a Christian cause in the latter half of XIXth century? Is the tale of this mission still so little known, or so



indifferently looked at by our younger brethren in the ministry, that no one has yet thought of coming over of himself, trusting to the churches to minister to his necessities after they had seen him make full proof of his ministry, doing the work of an evangelist, enduring afflictions, and not counting his life dear to himself so that he might testify the gospel of the grace of God to treacherous Japan?

My dear brother, I beg you not to think I use strong language when designating Japan. Is there not a cause? You shall hear immediately what these haters of God do. I have to tell you a tale, that whosoever heareth of it both his ears shall tingle. Read it, and then tell me, whether in honor to our God and Father, we should be justified in forsaking this station. To give it up now would make Lew-chew much more inaccessible than it was and still is. I am quite persuaded that if I give up my residence, no foreigners arriving in the island will ever obtain a night's lodging on shore in a peaceful way. It is no small advantage and comfort for a ship arriving here to find an interpreter, and a place where to refresh her passengers; and so far even persons indifferent to missions should support this station as a convenience for all foreign ships.

For missionaries to settle here after we are gone, would be quite out of the question. We made our entrance, when the authorities were still in terror of the French, and even then it required no little boldness and stratagem. As you will by this time have learned from other quarters besides my journal, an American gentleman, Mr. Gilman I. Davis, of Boston, who, compelled by illness, desired to stop here with his medical friend, and had already his baggage in my house, was forced from the island, my house broken in, and his things removed, and some of my own stolen. This happened in August, 1850. These doings could never have been accomplished had the mandarins not gained over the Captain of the *Merlin*, who changed colors at the last moment. But should we now also be obliged to yield to their vexations or to force, the advantage obtained over an English settler would increase the boldness of the enemy, and their resistance to any new attempt at effecting a landing, as may be foreseen, would be a regular war; whereas, as long as a missionary lives here, any brother arriving, if he will act according to my advice, would find a home without difficulty, and be easily initiated in his system of labors. It is of the most importance to make an effort to procure a separate residence, and gain one more permanent point of contact with the natives, and thus create occasions of moving to and fro through the streets, now a matter of great difficulty. If, however, we go out of the house,



and after that begin to stand without and knock at the door, the master will not admit us till we break it in; and can I tell you, the opposition of government is so strong, that we should even have to break down the whole house to get access to the inmates.

You will say then, if this be the condition of the mission after five years' labor,—and as I do honestly assure you, of hard, incessant labor, what is there to be hoped for? Had we not better give it up? I say, No! Verily our failure, suppose it was a total one, is the strongest argument I can bring for strengthening the mission by additional agency; yea, and a proof, that if it had been carried on from the first with more means, it would perhaps now be in as prosperous a state as any station in the world. The common rule of military tactics, to attack a strong enemy with the whole force at once, no doubt holds good also in the assault of the church on the strongholds of darkness. At the same time, I must also remind my reader, that while I point out our difficulties in all their actual strength, I can not readily admit that our toils have been quite fruitless. I can recite a list of advantages already obtained, the enumeration of which I will however, postpone till I shall have laid down one or two more points, in my humble view, essential to missionary operations in general, and the application of which to this or other arduous posts, I hope, will support me in the position, that a mission though laboring for years without apparent fruit, still is not to be abandoned.

If there be any object worth toiling for in this world, even through trying reverses, is not the spread of the gospel one of them? What money, what time, what toilsome fatigue, and precious lives, have been spent in vain (if yet it be in vain) on the Niger expeditions, in all African researches, in Arctic Expeditions, &c. Are they therefore given up, and are similar objects never more engaged in? At present are not ships, and steamers, and balloons, and I know not what, fitting out, and rich rewards offered, all to spy out the most inhospitable icy corner of this globe? And shall the Church alone be so cowardly and calculating as to risk nothing? Were it not for the Lord who is on her side, her work must naturally be more toilsome and less promising than any on earth. Here is a warfare against the world, the flesh, and the devil. She can not gain without causing loss to a strong enemy. Will she prescribe to the God of Hosts how long he may keep her in the field, and doubt or desert him, if within a certain time he does not lead her to victory? Shall we doubt the glowing hopes of the gospel because their fulfillment tarries as yet? Is the Lord not to descend from heaven with a shout, because he has not

yet hastened his glorious appearing? How many have seen the promises afar off, and not obtained them, and yet lived and died in faith? Our very faith, though a substance, is an intangible evidence of things not seen. Our longings after Christ are strong and unquenchable: but do we therefore say in despair, "where is the promise of his coming?" No, we say over and over; "yet a little while, and he that shall come will come, and will not tarry: we are not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day."\*

On these Scriptural mathematics, according to which we joy in God, and reckon our salvation and all heavenly hopes to be Yea and Amen, are we to be impatient to see success in a mission, and that too in a land of such haters of God as Lewchew is? The hearts of this people, like ancient heathen, are filled with all unrighteousness, wickedness, *maliciousness*, full of deceit, malignity, *whisperers*, backbiters, *despiteful*, *proud*, boasters, inventors of evil things, *covenant breakers*, *without natural affection*, *implacable*, *unmerciful*. There is no vice, Satan has put into the hearts of men, but is fostered and matured in this offset of Japan. O! what a pit of sin and uncleanness must Japan itself be?† Do you look for speedy triumphs of the Cross here? Is it Christian charity to leave her to sink to ruin?

It is but natural that things of consequence should not emerge into existence at a single start. Noah was a preacher of righteousness for a hundred and twenty years, and yet the ark saved only eight persons. Shall a mission in Japan bear a nation in a day? How many things are wanting here before this mission will be able rightly to enter on its legitimate field? The missionary must first be tolerated, must have at least a shade of civil right, must be able to procure his own necessities, and have natural occasion of coming into contact with the people. So long as we ourselves are kept under the tutelage of the oppressive rulers, how can a Lewchewan venture openly to befriend us or our religion? It is preparing the work of God to petition governments to speak up for the civil liberty of their subjects in Japan.

A breath of liberty must be breathed into the people themselves, for they are at present a mass of degraded slaves. Their mental capa-

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\* In the physical world likewise: "With the Deity an atom is a world, and a world but an atom." Said by Mr. Baker and many microscopists.

† The perfection to which the police system is carried, and the barbarous punishments, have made crimes against government, and open attacks on the order of society perhaps comparatively more rare here than in free Christian countries. But its moral degradation baffles description.



city must be roused and trained; they must learn to know there is a Creator who made them to be thinking, responsible creatures; and that the spirit of man and beast differ. Such notions, which even the untutored savage possesses, have been almost eradicated here, partly by Confucian ethics, but mostly by the tyranny of the rulers, who know they are lost as soon as the people find their reason. True, God in his almighty power can, with the single call, "Let there be light!" cover a world of chaos with a flood of beaming brightness; but we see from the whole economy of the Gospel, that he desires his Church earnestly to strive for every acquisition of his, to till the ground, to plant, to water, and then only he gives the increase. The master in the parable does not object to the imputation of being an austere man, who reaps what he did not sow; but he condemned the servant which knew his Lord's will, and *prepared not*, neither did according to his will. Israel was told beforehand, "In the seventh day shall the wall of Jericho fall;" yet Joshua was at the same time commanded to prepare the certain victory by six days' martial reconnoitering around the city. Who will say that it was a useless display to let a vanguard, then the ark, then a rereward, and last a host of armed men, and the priests go on and blow their trumpets for six days, when all depended on the shout on the seventh day? So far from prescribing to the Lord of Hosts, shortening the abundance of means he has intrusted to us, and venturing with half a preparation on what human probability calls a sufficiency, let us use what he has put into our hands before we doubt our success. These things were our types to the intent we should learn how to fight the battles of the Lord. There are no walls in the world higher than those here in Lewchew, and before the gospel will overcome and throw them down flat, due preparation, as well as adequate effort will be required. And I once more say to every righthearted man in the Israel of God, "Come up with me into my lot, that we may fight against the Canaanites."

I fear, in modern missions, one great aim of the gospel is often overlooked. It is to be preached, not only to get converts, but also for the glory, and *as a testimony to the truth, of God*. The law and gospel of the everlasting God are to be made known to all nations for the obedience of faith, whether they will hear or forbear. The Church must witness, and make known the truth before the world now, so that in the day of judgment she can appear as witness against it before the bar of the Judge of the whole earth. Jeremiah said, "Because the word of the Lord was made a reproach unto me, and a derision daily, I said I will not make mention of him, nor speak any



more in his name. But his word was in mine heart as a burning fire shut up in my bones." He accordingly had to cool himself, and deliver his message, whether he made converts or was derided. "I have believed, therefore have I spoken. . . . Woe is unto me, if I preach not the gospel," is, or must be, the feeling of every minister of Christ. How then shall he forbear testifying what he has seen, and heard, and handled, and lives in, and dies for? He warns the wicked, and if he turn not from his wickedness, yet the missionary has delivered his own soul; but if he give him no warning, and he dies in his sins, his blood is required at the hands of the guilty church. Witnesses at the bar have nothing to do with the use the jury or judge may make of their depositions.

That the church militant stands as witness in her relations to God and the world, is clear from her numerical proportion to the latter. Few are they indeed that enter in at the strait gate. The whole church is only a sprinkle of salt in Esau's large dish of unsavory pottage, a ray of light from Goshen breaking through the darkness of Egypt. More than five thousand years of existence have not yet brought it so far as to leaven the lump.

It seems only a just conclusion, that a man, who knows that a fellow-man is condemned, and can save him by volunteering as his witness, is as culpable as he who stands up as a false witness against him to the injury of his name, estate, or life. Now we know that all men have sinned and come short of the glory of God; we know, too, that the wrath of God is revealed from heaven against all ungodly men; and we further know that the wicked shall be turned into hell, and all the nations that forget God. If we do not remind them of their duty and of their danger, will not their blood be required at our hands? If there be no other Name given under heaven among men by which we must be saved, save that of Jesus Christ, shall we not declare his name to the end of the earth?

The very nature of the teaching of gospel truths, rightly considered, is only a testimony borne for God. The faith of Christ can not be based exclusively on reason. We can not appeal on many points of essential truth to the common logical capacities of man. Christians must all be taught of God, and then they shall know of the doctrine. None will ever convince a carnal, cavilling Confucian, a sophistical Talmudist, or any disputer of this world, of sin, of righteousness, and of judgment, but the Spirit of God. For what then is the teaching of Christianity ordained? Why the command, Go ye to all nations? Might we not sit at home and pray in our closets for the heathen, and

leave the rest entirely to the work of God? Preaching and evangelizing therefore, are ordained as a testimony for God's truth. In the Old Testament, we see instances of preaching, and other acts of faith on behalf of others, where there was scarcely any probability of benefiting them; yet faith was to be exercised for God's sake. Noah was a preacher of righteousness for 120 years, but after fifty years of sterile effort, he might have laid down his ministry with all reasonableness, and given it up as hopeless. Did he do so? He preached on seventy years longer. Was his preaching lost? No; he brought seven persons with him into the ark. It was a special token of God's favor towards Abraham to acquaint him with his intended judgment on Sodom. We read, "And the Lord said, shall I hide from Abraham the thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Abraham exercised his right as father of many nations, in such bold intercessory bargaining, as made him repeatedly tremble lest he had incurred the Divine displeasure. After all, Sodom was subverted. Was Abraham's intercession therefore less desired by God, or less acceptable to him? It was intended to teach him to exercise faith without reward here. And so missions must be carried on. The child is not greater than the father. Send out your missionaries as witnesses for God. Whether they have converts or not, they and the church have done their duty.

Just Lot, it is probable to suppose, had a daily missionary sermon to his townsmen, for otherwise his righteous soul would not have been vexed from day to day with the filthy conversation of the wicked. It was, however, of no converting effect. And similarly we find almost all the prophets delivering their burden to Israel and other nations, as a testimony to the righteousness of the judgments that were to follow, rather than from any hope or probability of averting them. As it is written, "that thou mightest be justified when thou speakest, and be clear when thou judgest." To show that the Lord "is upright, and there is no unrighteousness in him," if the world venture to judge Him, it behooves him to stand prepared with witnesses.

We know, from the general relation and harmony between the Old Testament dispensation and the revelations of the New, and no less from plain gospel texts, that the sum and substance of the former was typical and fulfilled in Christ, uniting and realizing in himself the features of tabernacle, temple, sacrifice, priest, altar, prophet, &c. It is equally plain, on scriptural grounds, that the people of Christ, following his steps, must in all things be made like him, each being



sacrifice, temple, priest, king, &c., in their own persons and lives. I take these assertions for granted, as self-evident upon every page of the gospel. The general name of the tabernacle was that of the "tabernacle of witness," or *testimony*; the ark was equally called "the ark of testimony;" and simply "testimony." No wonder then we should find Christ himself called "the faithful witness." He was given for a witness unto the people, and indeed witnessed a good confession before Pontius Pilate. "For this cause came I into the world, that I should bear witness unto the truth." Shall his Church not go in his steps, and witness a good confession before murderous Japan, delivering unto her the warnings of God, ere judgment overtake her? Did Christ stand out for converts? When many of his disciples went back, he said to the twelve, Will ye also go away? They might have gone; he would still have been "the faithful witness." Did he make converts? When Simon Peter first confessed, "Thou art the Christ;" the Son of the living God said, "Flesh and blood hath not revealed it unto thee (and mark, Christ himself was then flesh and blood) but my Father which is in heaven." The teaching of Christ was to witness to the truth of God.

Did Paul make converts at Jerusalem? For aught we read, and may infer from his operations both there and at Damascus, he found no faith. In the latter place he only roused amazement, and proved that Jesus is the very Christ. Of his operations in Jerusalem, we have the Lord himself speaking, "Get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me." What shall we say then? Was the Lord dissatisfied with him? By no means. For then he would not have told him, "As thou hast *testified* for me in Jerusalem, so must thou *bear witness* also at Rome." It was no doubt a trial to this pattern missionary to have had no converts. But the Lord told him, "Be of good cheer, Paul." He had done his duty, he had borne witness; God was glorified;—this is all that is intended by preaching. Indeed, we hear once Paul plainly say, even with reference to his labors among the Gentiles, though his chief vocation, "Christ sent me not to baptize, but to preach the gospel." His ministry was to testify the gospel of the grace of God. The quantity, matter, and style of his epistles show that he was called to preach, to unfold the mystery of the gospel, rather than to baptize. He repeatedly calls his work "a witnessing both to small and great, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." He found rest and approval in his own bosom in simply discharging his duty as a faithful witness for



Christ. Churches rose after the witnessing of Paul, and so they rise at the patient testimony of later witnesses for Christ. But though none should rise, and though there were no speculative probability of their rising, it is nevertheless the duty of the Church to stand forth as the herald of the truth to every nation on earth in imitation of her Lord in his character as faithful witness. If we are to wait for the evangelization of Japan, till conflicts with whalers, or other commercial interests forcibly break through her brazen walls, praise will truly not be due to the church.

In detailing the advantages already obtained in Lewchew, I will begin with those comparatively of least importance. The mass of people in these islands has in some measure become accustomed to intercourse with foreigners in spite of the vigilance and threats of their rulers; and government itself, seeing that, unless they tied our limbs, or beat us oftener than they dared, or laid more bamboos on the people than they thought advisable, we would by no means give up the privilege and duty of addressing the people wherever an opportunity offered, have been obliged, in some measure, to give up its opposition. Since the Str. Reynard was here, both we and the people are much less interfered with by the spies than we were up to that time, so that now certain huts and hamlets are left quite open at our approach; though sometimes, when coming out from the first we have entered, we find all the rest depopulated, the people being driven out and not allowed to re-enter their doors till we quit the neighborhood. Sometimes, however, in very poor localities, we are left undisturbed with the inmates in a number of huts. I can come to no certain conclusion as to the circumstances which produce such modification, but I think it depends on the greater or lesser strictness of the spies, or perhaps sometimes to their disinclination to follow us into noisome by-places. I do not, however, allow myself to be kept entirely from the better sort of houses. At the beginning, before the general order to the people to shut their doors, as soon as we entered a street, I was subject to no difficulty at all, and was very well received in many places, as I before stated. Later, I was pushed, dragged, and beaten out, and always by the spy and police themselves, or at their order; but every fresh open door was a fresh invitation to a visit. Thus it has happened, since January of last year, when Mrs. B. accompanies me on my missionary errands, and more particularly since the powerful aid and countenance afforded us by the Reynard, that no personal attack has been made on either of us, while even in good houses we sometimes find an attentive hearing. All depends on the door

being so placed, as to make it possible for us to watch it, for then no spy has been observed to enter after us, while we are in.\*

To justify such intrusion before an English reader, let me say that houses in Lewchew differ widely from what they are in England. Here all doors are constantly open; shops, warehouses, &c., are all placed inside of a yard; and mechanics have no other workshop than a partition of their dwelling; there are from ten to thirty separate hovels in the same yard, and different families live in one apartment. The intercourse between males and females is as unrestricted as in Europe. Whatever exception there is to this, is expressly ordered by government to deceive the foreigner as to the real state of things. There is no possibility of providing, even for one's own necessities without going from house to house; which in fact means only going from shop to shop. The minute subdivision of trades makes this as indispensable as it is disagreeable:—and I think this is the true reason, why the restrictions on intercourse between males and females mentioned in the Chinese classics were, as a matter of necessity in such a small community as this, totally abandoned.

Further, we have learned to know the nation. The common saying, "a guest for a while, can see a mile," is quite inapplicable to Japan; there all is craft and deceit, and with the utmost studiousness, nature, yea, the very aspect of the ground, is I might almost say, covered with a lie. We have learned much (though we have still to learn) respecting the real government of this kingdom of Lewchew. We now know certainly that it has only the name as such from China, but is to all practical ends, an appanage of Japan.† We know more—

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\* This probably in consequence of the plea of the authorities before the Reynard, and now insisted on as their only refuge, that it was not government which forbid intercourse, but the people, who will neither sell to, nor have any intercourse with foreigners. However, men of the better class, and our todzies, have repeatedly intimated to us, that the fright the people put on when meeting a foreigner, their shutting doors, and aping the deaf and dumb when spoken to, are all ordered and enforced by punishment. We always see the spies enter every hovel or house, as soon as we leave it (as I have repeatedly overheard), minute inquiries are made as to what we said, and everything we left, unless a lie be told, is taken away.

† I can not here quote all I should like to transfer on this point from my journal, but it will suffice to give one quotation from a Lewchewan dispatch. "We hear the laws of Japan severely prohibit trading with other countries, only in the port of Nagasaki, where officials are stationed, strictly watching, a fixed and limited number of ships and articles are admitted, and Chinese and Dutch merchants yearly visit there for trade..... As to the Tuchara people, although from a Japanese territory, being near and trading with us, yet when returning home, should they desire to import forbidden goods by smuggling, and be found out by the officials, they would be severely punished. Should we trade with you, then the Tucharrese will by Japanese law be entirely forbidden



over, that those who figure here as King, Regent, Vice-Administrator, &c., are not the rulers; but that there is a real Japanese government set over them in loco, and a small Japanese garrison, myself having surprised them in the barracks, just while polishing their guns and swords. I have a strong suspicion that the Lewchewan rulers themselves are unwilling executioners of Japanese devices. At all events, it is evident that any advantage obtained here is obtained against Japan, and from Japan.

We have learned somewhat to know the nation, the depth of its moral and mental destitution, the depth of the sin, sensuality, and falsehood in which its people live. We have thus learned more to pity, pray, labor, and solicit aid for them, and at the same time also to be less offended with some of their habits. For instance, I was formerly exceedingly grieved to see them smoke, eat, and drink, while I addressed them on serious matters, and themselves were expressing concern in what they heard. But now, remembering that to feed the body well *for the parent's sake*, is in Lewchew one of the first religious duties, and knowing by experience that magistrate as well as workman, must reflect and ruminate on any business about to be done with a pipe; and knowing too, it is rather a proof of their attention being alive, when they attend most sedulously to the tea-cup, I am far from being offended, or even hurt at similar practices. Formerly, I used to remonstrate vehemently at their shameless lying. Now, I am persuaded this is an evil they will be cured of last. For they consider, according to their religion, everything true, which their superiors say or command. I am persuaded too, they will sooner become temperate in drinking, than feel scruples about lying. It will stick to them as swearing and tobacco-chewing do to an inveterate sailor.

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to deal with us. Yea, already this year are we not only unable to procure what is required for tribute, but are exposed to bitter want in our home consumption. ....The Tuharese also like the Confucian religion and scriptures. Should they hear that we learn a new religion, namely that of the Heaven's Lord, they would most assuredly give up all intercourse with us." For a crafty government, who declared it punishable among the nation to show us their knowledge of the Japanese letters, to speak out in a dispatch so clear on their connexion with Japan, may be supposed to be a little more connected than even they admit. I must also observe that notwithstanding I have often written to government, that our religion is not that forbidden in Japan, and is simply termed the Yesu religion, and not Heaven's Lord's religion, they still, in dispatches, purposely continue to speak of our's as the Heaven's Lord religion, probably to have a show of reason for its exclusion. It would do good if a Christian government were to bring this distinction before Japan, on which it might perhaps enter on a compromise. These nations are foolishly proud, and when they see a way of keeping the letter of their law, they care little whether they break it or not in its spirit.

There has been a good stock of thought circulated among them on a variety of subjects. Among the results of making known God's law, I reckon the quick infusion of modern ideas among dead nations; ideas and notions which with ourselves are the produce of centuries of chastened study and research. Savage nations under religious instruction come to sound knowledge comparatively without toil. Imagine a shut up corner like Lewchew, twice dead by inertness and tyranny, to have the principles of Paley or Wilberforce, Chalmers on metaphysics, Harvey on the pulse, Franklin on electricity, &c., floating among them, and he is somewhat prepared for the result of nations being born in a day. Positive instruction in a right direction is of immense value, though easily acquired. English or American children, growing up under the multifarious contact of modern knowledge, have at ten years of age a vastly greater stock of correct scientific data in their minds, than Confucius, when he laid his gray head in the grave. The religious system of the Chinese sage is vague, and benumbs the moral sense. Revealed religion alone, placing every man on his individual responsibility before God, and not only allowing but positively commanding man to exert every talent intrusted to him—Christianity can alone infuse the breath of research after knowledge, and foster it by the blessings prayed for on human effort, and by the spirit of liberty it rouses among its true followers. Western notions, therefore, transplanted into this Eastern soil—the harvest of long toil made an easy acquirement for nations hitherto not yet exercised in the privilege of thinking, is one of the greatest benefits missions confer on their pupils. It reminds me of the ease with which knowledge will expand in heaven. What are Newtons there, but happy school-boys?

Among the new notions now widely diffused, I reckon a positive knowledge of a Creator. In this respect I know of no nation so destitute as the Lewchewans. They were literally without God and hope in the world; "the world was made by him, and the world knew him not," is a text here most awfully illustrated. Anything is God but the Lord of all. I could never have imagined such gross ignorance of the first Cause of being, had I not seen it. Even the talk of the literati about heaven never amounts to a distinct idea of an omnipresent Deity. My servants, once being asked whether they thanked God after meal, as we did, said, "Yes, they bowed sometimes to the *u-djing*," or the tray on which the food is served. The very prefix *u* (a particle of high respect) by which the appellation *djing* is marked, shows that they really pay veneration to it. The same particle for si-



milar grounds, is prefixed to the sun, the moon, &c. At present, I am thankful, to observe that the notion of an invisible Creator, and of the soul, likewise invisible and immortal, is gradually spreading.

The whole scheme of salvation is known by many people. They have been told of a Creator and the history of creation; how sin entered into the world, and thence death, sickness, weeds, fruitless effort, and painful labor, all of which are pointed at as proofs. The fall of Adam as causing the universal depravity of men, and the appointment of a sacrifice slain as a propitiation for sin, and of a Divine teacher to regenerate the soul, have also been made known. The necessity of bringing every nation—the offspring of guilty Adam—within reach of these restorative means, and the second coming of Christ, has also been comprised in my sketch of Christian doctrine, which I have found, when presented as a whole, answers all the cavils of Confucianism. It is in fact the outline of a system of natural and revealed theology, in its briefest and simplest form. True, I know, as many others do, from painful and protracted ministerial practice, that the most rational argument for God often leaves the heart untouched, unless sanctified from above. Often, after having harangued my hearers, I quote their indifference as proof that they must be taught of God, and thence the need of diligent prayer for the outpouring of the Spirit on themselves, as well as on their teacher. But knowledge must exist before it can be sanctified; the mind must, at least to some extent, be instructed, before Christianity can ever take rational hold of it. After we plant and water, we may indulge the hope that God in mercy will give the increase. I am afraid of speedy conversions among grossly ignorant heathen, though I would not intimate a doubt of their possibility, for with God nothing is impossible. Nations quite out of contact with Christian lands are destitute of many preliminary notions, physical, historical and logical; and this one in particular, is trained up in a set of principles diametrically opposed to sound reason as well as to revelation, and requires preparatory knowledge as much as a savage nation.

I likewise reckon some geographical ideas. No man can be a Christian without knowing something of Egypt and Canaan. A man who draws his ideas from Chinese maps, and thinks China to be the whole world, surrounded on all sides by an endless ocean, and that one small island in the northwest corner, indicates the domain of other nations, is greatly hindered from believing the history of the Old Testament, or understanding the New. I have therefore labored to spread so much of geography and Bible history, as will assist to the right understand-

ing of gospel facts. At present there are people here who are acquainted with the leading events in the lives of Adam, Noah, Abraham, Moses and other prophets, Herod and Pilate; they know too of Egypt, Judea, Galilee, and Rome, and something of the political state of those countries at the time of our Savior; besides general ideas of Europe, India, and America, as much, perhaps, as Sunday-school youth in Christian lands do. It would be impossible for them otherwise to understand the circumstances connected with the crucifixion of our Lord; and confess too, that before they had this preparatory knowledge, when hearing me speak of the violent death of Christ, they could conceive no otherwise, than that either he killed himself, or at least commanded that it should be so done to him. I quote this to prove the necessity there is of adequate preparatory knowledge in history, &c., before the mere facts of the gospel can be reasonably admitted. At present, understanding these matters better, I need only draw their attention to the opposition we suffer here from government, the unfounded suspicions, the open malice, and the reckless bitterness of the rulers, to give my hearers a practical illustration of similar cases in the Gospels and Acts of the Apostles.

They know the difference between law and gospel, and of the distinction between Jew and Gentile. They are still offended at the latter name being applied to themselves, which in their conception, looks somewhat like the appellation of barbarian given by China to all nations out of its pale. I lately had occasion to tell them of my own case: that my family was originally townsmen of Jesus, and that I was a convert to, and not born in the Christian faith, and that I therefore knew of their difficulties and doubts, and that nothing short of the power of God can subdue a heart, and give a man courage to brave opposition, shame, and contradiction from acquaintances and relatives. "If a man hate not his father and mother, and wife and children, and brothers and sisters, yea, and his own life also, he can not be my disciple;" a saying so just in itself, and yet so surpassing their conceptions, because striking at the very root of their tenets, has thus in some measure been shown practically before their eyes. The phrase "being born again" struck them with wonder, and they admitted that nothing short of it could make a Christian; while too, they could perceive that the new family ties a regenerated man assumes by his new birth, richly compensates the loss of natural consanguinity. Personal experience and example, adduced in support of abstract truth, speak powerfully, even in Lewchew. It is something too, that many here are acquainted with words and names like *Amen*, *Hosanna*, *Hal-*



*lelujah, Jehovah, Christ, Messiah, &c.* Some of them pride themselves on their knowledge of foreign words, though it gave them some difficulty at first to pronounce *Kristo*.

The Lewchewans have been a little led out of the narrow sphere of the selfish education they have been trained in, which is in truth the great wall that confines the individual, the family, and then the nation—body, soul, and spirit, within its cramped circuit. To this is joined the worship of departed relatives, and how shall I describe this ritual? Thy name is living death. Thou dwellest among the graves, and crawlest among the worms, buried before thou art dead. Corruption is thine inheritance! As though this little globe was not already small enough, this wretched faith has made it smaller, binding over the best powers of man to the service of the dead, and calling it a quickening virtue to ruminate on moldering dust. And to what purpose? Because he who venerates the dead cares less about the concerns of the living, and will let the magistrate rule as he likes. How thankful ought we to be that China is open, never again to be closed, and that in that land this system will eventually crumble into nothing. In this forgotten corner of the world, the selfishness of these disciples of Confucius has had a check. They now often hear the church spoken of and prayed for; they see by our stay here that Christianity forgets none, but its precepts enlarge the affections till they embrace the world; they hear especially the Jews tenderly commended to the love of all Gentiles. They wonder why one nation should pray for another, and that in Lewchew, the distant countries England and America, the Negro, Laplander, Turk and Jew, are yet to become objects of tender solicitude. As I am sure I labor to raise them to a sense of their duty towards the Israel of God, the scape-goat for the Gentiles' sake, I hope the Lewchewans will yet reap the special blessing promised to all those who pray for the peace of Jerusalem, and remember Zion in her affliction.

I must add that the language has been, in some measure, made serviceable for secular as well as religious purposes. Missionaries among the Chinese well know what it is to quicken and pour a Christian spirit into that language. And yet they had more means at hand. Buddhism, with its meditative habit, though spent in empty contemplation, still gave the Chinese language depth and dignity; and the Mohammedans imparted to it some truth. Here, I can get no books except the Chinese classics, interlined with a few Japanese catchwords, and am like a prisoner, confined to the conversations of those whom government places around me. I had hard work to get a

sufficient body of language from which to abstract a grammar. Many things have been translated, and partly arranged into a dictionary. The gospels of Luke and John, the Acts of the Apostles, and the Epistle to the Romans, and several prayers, have also been translated. I hope we have made a good beginning.

Advantages have been obtained through my medical practice. Numerically they are least, because most opposed by government, and the practice of medicine is difficult, where free access to the patient is impossible. Our rulers went so far as to confiscate medicines, together with the bottles and boxes in which I had carried them to sufferers, and subjected the latter to punishment. Still, upwards of a hundred cases of various diseases have fallen under my observation, fifty of which were in the first year, when opposition was least. So convinced are the people of the efficacy of our medical aid, that they wait in the dark in bushes and jungle near my house till I pass to beg for medicines. Our servants and their relatives, having greater facilities than others, have repeatedly had the benefit of our apothecary shop, and as they are usually changed every tenth day, this constitutes rather a considerable item of medical occupation. Our todzies, afraid of these very servants, (for all around us are bound to act the spy one against the other), yet consult me for themselves, their relatives and friends, the difficulty of giving advice in unseen cases being overcome as far as it can be by minute inquiries. There are some whom the door-guards, from friendship or other reasons, allow to pass for the very purpose of medical relief; and even now and then persons connected with government. I have on record a remarkable case of cataract operated upon in haste, in a dark hovel near the seashore, while the yearly return junk from China, borne by a strong breeze into port, fixed all eyes upon itself, including those of the spies. The patient was on the same day, and almost from under the knife of the operator, dragged away and driven where no one would tell me. Many months after, I succeeded in collecting circumstantial evidence, that the man had received his sight on one of the eyes operated upon. I was plainly told so by one of his relatives, though I do not consider his evidence as conclusive. This week I had information also of an alarming case of dropsy having been cured on my advice, and by using our medicines.

Finally, we have obtained the special prayers of the church for Lewchew and Japan, and I rejoice in this more than in any other advantage gained; for it is the source from which all the rest proceed. We get nothing from our heavenly Father without request



being made with thanksgiving, and the more special pointed the request, the more conducive to the effect desired. I know the children of God pray for every creature; and am persuaded that they do not omit the petition that Jews and heathens may be converted. But still special prayers are the very soul of any Christian object; they are the indices of providential favor; and one may safely say, that the proportion of faith with which they are offered up, is the scale by which the will of God, uniting with a specific human aim, may be measured. Have not the real people of God always been knitted together in heavenly affection? Yes; "ye shall be my sons and daughters, saith the Lord Almighty." How could they but delight in their holy relationship (the consanguinity of the blood of a Savior), and impress on each other the warm kiss of faith. God, who is love, grants special love in answer to special prayer and effort. I fear not now my enemies, because I am sure I have loving brethren and sisters to defend me. I am not apprehensive of failure in this mission, or in any work for God, as long as we have special prayers for it. What do you think, when the English cabinet takes knowledge of such people as we are, and when the American government knocks at the doors of brazen Japan; what is it but an answer to our and the humble groans of all who pray, that the Lord may undertake for this corner on the ends of the earth, and overrule the devices of the adversary and our own helplessness and folly for his glory. O brother! let us pray without ceasing, let us pray with earnest fervency, for this strange, strange land. Japan and Lewchew have no equal on earth, and efforts for them, and prayers for them must be peculiar, and the help of God for it—if we have grace and patience to wait—will also be a peculiar token of his wisdom, power, and love.

Among minor advantages, I may reckon some knowledge of the English language. They now possess the use of our letters, in which I took great pains, and had almost to force it upon them, as also our figures and mode of arithmetic. They have acquired some grammatical notions in their own and our language. They know of Christian ritual and days. The return of the Sabbath-day is known particularly by the missionary effort, regularly kept up on that day. They know a little of our church divisions, a knowledge I could not avoid giving them in consequence of the Roman Catholic missionaries having been here before us. They know of the ministry and instituted by God, and of the scriptural nature of missions. To silence the cavilling of the proud literati, and give an effective answer to such questions as, "Do you dare to teach an old nation? Do you think your-

self better than others, than Confucius and Mencius? Do you pretend to alter institutions as old as the world? Who sent you? By what power, or by what name do you do this?"—there is no better answer than, "Thus saith the Lord!"

We are now at the commencement of the missionary era of the church, and the people of God should be given rightly to understand that it is their duty—for so hath the Lord ordained, that they which preach the gospel should live of the gospel—to minister to the messengers of God, as Christ and his Apostles were ministered unto; that Committees of missionary Boards stand as deacons between the missionary and the society—the church, the Christian body appointed to carry on a certain work of God; but that they never had, never can have, or never will have, a missionary if he has not his authority and message from a higher hand than their's. The magistrates of Lewchew would have given me for leaving, a sum much larger than I could have received from home for staying. But where then would have been our missionary crown? We stand here, at present, on God's power and providence, and are sure that he will raise up some from among his people who will be glad to minister to our wants, as soon as they know them. And we are not afraid to tell the Lewchewans that we stand here on the power and authority of God, the Lord of the universe, and that we will do so as long as there remains indications of Providence for our further tarrying. They have thus learned to distinguish between state and church. They know that I had my passage offered me, even by national ships, but I still remained. These things must convince them that the English government neither commands our stay here, nor exercises its power to prevent it. I am left to my freedom of conscience, and herein the state protects me. The state provides for this freedom of its subjects at home, and will certainly not let them be hindered in the exercise of this first prerogative of man in Lewchew. The state would have protected me at home, in any lawful pursuit, against the aggressions or oppression of evil-doers, though I was a Roman Catholic, a Jew, or as indifferent to religion as many Englishmen are; and the same protection powerful and generous England can afford to extend to her sons and daughters even at the ends of earth. I often press on the Lewchewan government a similar practice on the same grounds, telling them to "give to Cæsar the things which are Cæsar's:" your province is to judge of the actions of men, not to usurp mastery over their thoughts and consciences, which nature has put beyond your reach, for even



with all your spies at work, you know not what is going on in the heart of the lowest peasants.\*

That my motives to remain are not derived from the state or from worldly interest, they plainly see, from its being put into practice in a way which must convince them that it is God who gives his ministers power and authority to make known his commandment to all nations for the obedience of faith. For though as preachers of the gospel, we beseech them to be reconciled to God, when questioned as to permission to teach, I at once refer them to the commandment of the everlasting God. Likewise when asked a guaranty of the truth of what I preach, I tell them again, "God is not a man that he should lie.... I say the truth in Christ, I lie not." One God, one sacrifice, for the remission of sins that are past, and one sanctifier to free from sin in future, is the doctrine I demand obedience to from them, and tell them it is at their own peril if they obey not. They have been so repeatedly taught this doctrine, that when I lift up my three fingers before them, there are many now, even among children, who know what it means, without further explanation.

As much as I find it of importance, that missionary teaching should be calculated to meet reason, and awaken and strengthen thought, the missionary should never forget that he preaches a faith which passes all understanding, and that he preaches it by commission from God. The earnest and brief answer: "Thus saith the Lord.... This is God's commandment to you," will often go further than all reasoning in the world. Let him not be misled by scruples. If any feel too humble to teach, let him not teach. Let the ministry be without dissimulation, each according to the proportion of faith. Christ taught as one having authority, and so must his ministers. He showed his humility in deeds more than in words, stooping down to the weak, base, and despised, going about and doing good. As a minister of Christ, I must not respect age or station, except so far as truth is concerned, which it is my office to advise and command them to obey. Some may laugh instead of obeying, but surely all do not. Remember Paul before Festus and Agrippa; for while the one called him a madman, the other said, Almost thou persuadest me to be a Christian. No man can please all men, much less can a servant of Christ.

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\* In fairness, however, I will admit, that with the education the people are trained in, and a stringent, inquisitorial, confessional spyhood at their disposal, government is almost omniscient. A peasant will confess to a spy as heartily as an Irishman does to the priest.

My dear brother, I have endeavored in the above to show you that, I have conducted this mission on rigid principles of truth, keeping prudence in a dim background, and in front that light in which there is no darkness at all. Truth, Scripture, God, and his Christ, and the honor of Christendom, are irrevocably pledged in the eyes of this nation, and any retrograde movement would be followed by irremediable disgrace. I boldly declare to this nation, that they must enter into the fold of Christ, because He has said so who can not lie. I have told them, that in the gradual progress the gospel has already made, it has now come upon the ends of the world; that Lawchew is only a stepstone to Japan, at present almost the only and last nation to be brought under the faith, and upon which therefore, the attention of Christendom is daily more and more fastened; that "*Japan, and the islands afar off,*" are mentioned by name in our prophets (Is. lxxvi. 19.) as destined to hear the fame and see the glory of God; and that as all things offer peculiar difficulties, we are prepared to meet obstinate resistance; and they themselves must be convinced it will prove fruitless, if they judge from the triumphs that Christianity has hitherto achieved in every other land where it has entered. From this rule, Japan certainly will not prove the solitary exception. But if all these arguments, all these advantages gained, should not suffice to rouse Christian hearts to come forward, and support or share with us the burden of this mission, I will now tell you the tale I have already invited your attention to, and you will see that principles of liberty and the free gospel of God, have already taken effective root. It stands to reason that where a man can not venture to accept gold and silver from a foreigner, nor receive medicine even in the presence of a witness, he will feel less inclined to accept of spiritual things. Moses in Egypt, announcing the promised and covenanted love of God to Israel, found no faith: "They hearkened not unto Moses for anguish of spirit, and for cruel bondage." And shall a Lewchewan serf-bred up under the bamboo and finger-torture, so easily believe that God has a plan of mercy in store for him? "And if the children of Israel have not hearkened, how then shall Pharaoh hear?" Is it probable that the ruler, or his spy, or the proud literati, who trample on the missionary as well as on the peasant, should ever feel humble enough to listen to the twice humbling message of the gospel, which is, Repent, and believe, and work: and after you have done all, say that you are unprofitable servants?



It borders on the marvelous, to get a man among such a people to speak as he thinks, even if he have the courage to differ from established custom. Nothing can compensate for the danger he runs in befriending the foreigner, but the satisfaction of having acted up to his conscience. Now the very desire after such satisfaction is genuine liberty. That there are now such men, especially among the better classes of society, I have every reason to believe. It is shown, in some degree, by *the correct information* I get on the system of espionage under which we are kept, and by their *reading and translating* with me *in secret* portions of Christian books, and the confidence in me which such steps involve. Every one will allow that it is very unlikely that such a people, trained under such a system, will readily put their trust in the truth; and when facts show that there are sincere converts in the land, it needs no magician's skill to say, "This is the finger of God:" and where God puts out his finger, I am sure it is not too much to demand from Christians that they put their hand and shoulder to the work.

Here I beg to premise two things to explain some circumstances of this case. First; the Lewchewan government, on erecting guard-huts in front and back of my house, convinced that I am a friend of liberty, and would submit to no scandal, did from the first, allow these huts to be considered, in some measure, as making part of my residence; of course, I am entitled to keep my things there, and to talk in them as much as I like. They thus connived at Christian books, Scriptures, and tracts in Chinese, being kept there, and at my giving regular instruction to the guards, in both Testaments; so that many of them, according to the proportion of faith and grace given them, have made, and still do make, progress in the knowledge and fear of God.

Second; that I am now constantly accompanied in my walks among the people by Mrs. Bettelheim, for she is unwilling to allow me to go out alone since the assault made on me in January of last year, at which time I was rudely thrown out of a house in which I had entered. As you may not have heard the particulars of this affair, I here insert Mrs. B.'s account of what she saw, a translation of which was sent in to the authorities immediately after. I was in a shop on that day, Jan. 6th, when I heard several voices outside crying, "Catch him! Lay hold on him!" and soon after, in there rushed six or eight policemen, who roughly laid hold on me by the arms and legs. Recollection failed, and I know not what they did to me; but when my senses returned, I found myself on the ground in the street, my body

aching all over, and my legs paralyzed. Soon after my dear wife came to my assistance, and this is her account:—

“Between three and four o’clock in the afternoon, our cook, out of breath, came telling me that my husband had met with some accident, and now lay on the ground in a public street. I immediately ran with him, and to my great distress really found it so; crowds of people were collected at the mouth of the wide road, leading to the great market, and my husband was lying on the ground, exposed to a hot sun, his clothes in great disorder, partly covered with dust and drenched with some colored liquid, and his cap and shoes off. On my approaching him, how great was my anguish to observe that he was insensible of my presence. But thanks be to God, he soon felt that I was near him, and the first words I heard him utter were, “My back! My back!” On my endeavoring to examine what hurt he might have received on the back, I soon saw he could not turn round, nor bear any pressure on the affected part. In my distress, I ran into a house, begging a thick mat to lay him on, but the police and the overlookers beat the people off with great bamboos, and nobody dared to lend us any assistance; on which I myself ran to a shop, dragging a mat with me, when a man took pity on me and helped me carry it. But who can describe my pain, when I observed that my dear husband could move neither hand nor foot! This heart-rending sight, and the groans of the Doctor on each attempt to raise him upon the mat, though failing for some time to soften the heart of our persecutors, at last induced them to permit a few men to come and perform the painful task. The stirring of the body was most tormenting, and a general shivering fit overtook my dear husband; yet notwithstanding my alarm, my tears and prayers, and the heart-rending spasms, accompanied by groans, that now seized the Doctor, none dared to lend us any covering, or even bring straw to cover him with. I threw my cape over him, and our cook, who had accompanied me, finally got also permission to throw a gown over him. Between trembling and fear, we thus were left upwards of an hour to suffer anguish and shame on the bare ground of the greatest thoroughfare in Napa. My dear husband, from the account he afterwards gave me, must have passed upwards of two hours in this dangerous position before I even had the slightest notice of what had befallen him. Every avenue of the road was crowded with hundreds of people, all of them beaten back with the blows of bamboos, unsparingly wielded by the police, the faces of not a few of whom I could perfectly identify, from their being our constant guard as soon as we leave our residence. After a long time,



they finally sent two men with some boards, hastily joined together with straw ropes. On this, under renewed acute pain, my husband was somewhat carefully lifted, though no more than two men were allowed to carry this awkward palanquin. It may easily be imagined what was my own, and my husband's agony during his uphill carriage home, and when he was lifted up the many steps which lead to our house and rooms.

"I am thankful to add, that beyond the concussion arising from my dear husband being thrown into the midst of the street by six or eight men of the police force, and the laming and paralyzing fright, which such a rude assault must naturally produce on such a nervous and overworked frame as that of my husband, no outward injury was discovered on him on being undressed. A warm bath and alcoholic lotions soon restored the flexibility of his joints. Acute pains in the lumbar region, and also in the whole vertebral column, have kept him in bed till last evening. This morning, except a general lassitude of the whole body, acute headache, and a marked paleness of the face, I am thankful to add that no other consequences of the assault are observed.

"Napa, January 8th, 1850.

E. M. BETTELHEIM."

This man, of whom I speak, was one of our guards, an intelligent young man, aged about twenty-two years, called Satchi Hama (*i. e.* Front Shore), nephew and namesake of a professor of Christianity, whose fate is recorded in the reports of the Lewchewan Naval Mission, was discovered by myself and Mrs. B. in a dark prison, the unfortunate man himself calling to us as we passed. We found him with his feet put in the stocks, and bound to a heavy beam on the ground, so that he could not change his position. He stated that he was repeatedly beaten with a stick on the head, by order of the mandarins; his food, of the worst condition, was gradually diminished; and no tobacco or tea allowed him (a great privation for a Lewchewan); in short, that he was condemned to a lingering, ignominious death by beating and gradual starvation. And why? Because he avowed his faith in the Lord Jesus Christ. He was daily urged to recant, but—a touching instance of Divine grace—he remained faithful. He begged our aid, prayers, and books. On one of those he had studied in the guard-hut being produced, to see the sufferer's joy at it, to hear him repeat by heart several passages as soon as he caught sight of them, and listen to his prayer offered up with feeling earnestness to the God and Savior of man, left no doubt on our mind that Satchi Hama rationally believed in the Lord Jesus,

Imagine our joy at this discovery, and our sorrow at his sufferings, and more still at the utter impossibility of doing anything for him. We could not hide from him, and in fact he alone saw it, that if the authorities were written to, his case would become still worse. All we could do was to comfort, relieve, and pray with our dear brother, and assure him, that as soon as a ship came he would find ready help. This happened Nov. 24th, 1850; and to show the sufferer's state of mind at that time, it suffices to mention, that when I offered to unloose his feet, at least for the hour we were with him, he would not have it done, saying "his father had bound him, and he would not rebel."

December 29th, same year, we once more found it practicable to see the sufferer. He was greatly reduced in body, but the same in mind. He stated that he was declared mad; his punishments, called 'remedies to bring him to his senses,' were regularly inflicted. Books, and whatever had been left with him, were taken from him; as also every slip, and a fan on which he had written some Christian sentences, and he was forced to read in Confucian books. We again consoled him with word and prayer, and with deep pain once more were obliged to tell him we could do nothing for his relief. His Confucian attachment to his family was quite overcome. He begged to be sent to England, and we joyfully engaged to do so as far as in us lay whenever a ship came. A third time, Jan. 26th, 1851, we again thought it possible to find our way to our brother. We reached indeed the prison, but Satchi Hama was gone. His step-father stated he had been removed to the north of the island, because of illness. On being urged, for the consolation of the sufferer, to send him some books I had with me, he said, '*These books were declared the cause and proof of his madness; how can I dare accept them?*'

There was now nothing more to be lost, and I wrote a very respectful letter, dated Jan. 27th, in which I laid the case before the authorities, and urgently requested immediate permission to see the convert; no answer was returned, a circumstance in itself sufficient to show that they knew and approved of what had been done, even if we suppose that they had not ordered all things relative to this case. I then intimated to Satchi Hama, the father, that if he did not definitively state the whereabouts of the convert, he would be made responsible for all consequences, as soon as a foreign ship arrived. Since then no trace of either father or son is to be found.

March 13th, 1851, we heard through our todzies of the death of the martyr. I say martyr, on the painful circumstances which myself and Mrs. B. were eye-witnesses of, and on the admission of the todzies,



that he had been tortured on his hands and feet, though they added, this had been done to cure him of his madness.

I have prepared a petition to the English government on this case, with the sympathy natural to a missionary for his pupil in the faith, in a way, I hope, of which neither my grief nor duty have to be ashamed. But shall that suffice? Will not you, will not every missionary, will not every feeling man, who hears of this mournful event, make effort to prevent its recurrence? Wherein does it differ from the atrocities committed in 1843 on a Christian convert in Constantinople, except perhaps in the cunning with which Japan does, and will always, until humbled, hide her barbarities till accident betrays them to the foreigner? The Porte was remonstrated with and yielded in 1844. And shall Japan be permitted in 1851 to torture to death Christian converts in Lewchew, or to force Christians, who are wrecked on her shores, to trample on the cross, and to drag them over it if they refuse? Such ignominy, *enforced by law*, is a lasting stigma on all Christian powers? Japan must reject all overtures to commercial and social relations with the West as long as she continues in her contumelious proscription of the cross? Will not therefore diplomacy have gained the greater half of her just hopes on Japan by lending her countenance to the defense of the Christian creed?

Let me discuss this point more fully. If England, America, France, and other maritime powers of the West, remain quiet, commerce will greatly suffer, and lives and goods be exposed to jeopardy, as long as Japan remains locked up. But they know not how to get at it. Japan inexhaustible in dishonesty, rich in empty courtesy, and matured in every form of hypocrisy, may continue for many years to cover her perfidy against Christians, and persuade our governments that she is no enemy. She will—and already does—make effort not to be known for what she is. She stands aloof from all contact with Christians; she watches the Dutch in a little fortress; and she can even afford playing the generous, whenever a European ship is wrecked near her shores, while in reality she outrages misfortune and tramples on the rights of nations.\* To us here, however, it is no secret, that all foreigners arriving in a Japanese territory are, *ipso facto*, considered as prisoners of state, and being prohibited by law from

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\* At present civilities to ships arriving in Lewchew are already greatly reduced. The Boston bark *Merlin*, they ordered off: provisions, and even water can be obtained only with difficulty; and whereas, formerly they reconciled dreaded captains by good presents, now, pleading poverty, they offer only paper and fans.

procuring, and natives from selling them daily necessities, government makes a virtue of necessity, and if it do not amount to much, or they suppose the party will not pay without first ascertaining the price in the markets, as Capt. Glynn did,—they feed them for a few days gratis on the spoils robbed from the poor peasant. The hungry sailor, ignorant of these facts, is charmed to get fed for nothing, and spreads praise where blame is due both to giver and receiver. His first attempt to care for himself, as every man of honor ought, or the slightest approach to the people in any way whatever, would at once undeceive him as to the supposed politeness of the Lewchewan authorities.

Recently, Japan has also determined on the same eleemosynary trick. We hear that they now begin to feed foreigners at Yedo and Matsumai, as well as at Napa, and that the last company of prisoners, liberated by the intrepidity of Capt. Glynn, spoke favorably (as far as eating goes) of Japan. Generosity shown where right is refused, is anything but a virtue; nothing is to be hoped from it but what Japan devised it for—an indefinite delay of the day when her accounts with Christendom must be settled. And it is to be feared she will succeed, unless the question be considered from the only point of view where haughtiness and hatred of God, and of the name of Christians, forbid her to put on a mask. In respect of religion alone, the pride of Japan overbalances her cunning; and, judicially blinded by a righteous God, she lays open her vulnerable heel. Two hundred years ago, in the face of the Christian world, she dared to stamp, by law, the cross with infamy, and not knowing, or unwilling to know, the difference between Rome and Protestantism, she ventures in 1851 to act on the same law, and punishes as a capital crime the confession of Christianity in Lewchew. Thus, while she has empty courtesy enough to cover, and polite evasions enough not to let her many ignominious acts against Christians be uncovered, she makes no secret of her penal code against all followers of Christ, fully aware that western empires have hitherto cared more for national honor and gain than for the glory of God and religion. But let her now learn that Christendom has made progress, and spoken out its sympathies on behalf of a martyred co-religionist in Turkey; that this power yielded to the just remonstrance, and that England—and we may add, America too—now ask and expect the like justice from Japan.

It came to no war with Turkey. The Porte, certainly with far greater military strength and higher claims to the rank of an Empire than Japan, was wise, and perhaps from fear also, became just



enough to listen to reason. She granted, or was obliged to grant religious toleration, and impliedly—as must always be the case where mind and heart are declared free—a large share of civil liberty to her own subjects as well as foreigners in her dominions. Now, who is Japan, with her ephemeral calico battlements cobbled round the heights of Yedo, when a Christian man-of-war wishes for a parley? What sort of power is this, that western states, once earnestly soliciting toleration for their religion, should fear any other result, than those which their efforts obtained from the Sultan?

The Porte, notwithstanding her conscientious scruples, fully supported by the Koran, against a foreign religion, had to submit. The fabled saints, who originated the Confucian system, justly in doubt of its veracity, are very tolerant towards other creeds. Both China and Japan have long tolerated, the former Mohammedanism, and both of them Buddhism, Rationalism, and other sects. *Is Christianity worse than Budhism?* Certainly not. But as it was in China, so now in Japan; it is *policy and not conscience* that banishes the gospel, and fears its professors. *Will it, then, be unjust for Christian policy to seek redress from heathen policy for an affront resting entirely on political grounds?* China, brought to reason, chartered Christianity with the remarkable words 勸善懲惡, “*It persuades to what is good, and restrains evil.*” She pleads that she never forbade Christianity, for how could she forbid what all western empires honor and magnify? *Thus China herself declares that the dignity of all Christendom stands at stake as long as the gospel is excluded by law from any land.* And shall we not tell Japan, what Táukwáng himself admitted in his decree of toleration, that we are dishonored as Christians, so long as our creed is laid under embargo by any state?

What is there to weaken the probability that Japan, subtle and far-seeing as she is, and with the fate of China before her doors, will venture to push it any further than to a serious threat; though it is equally certain, as facts already abundantly prove, that unless she see for a certainty that Christian powers are in earnest, she will continue unmanageable.

When England came forward to ask from Turkey freedom of conscience for a co-religionist, nearly all Christian states joined her in the noble effort. Can they remain behind in the case of Japan? Will not all enlightened nations join their respective governments in a cause belonging alike to humanity and Christianity? Will not China herself, when she sees Europe and America are determined, lend her aid, to bring her rival down to her own level, and thus wash off the

humiliating stain with which Japan taunts her pride? Is it not likely, at all events, that Japan, to ward off the storm threatening her, will deem it a prudent compromise to make Napa what Canton was before the war, to foreign commerce in China? Lewchew would then flourish, a central point in the western Pacific, where China, Japan and Christendom could meet with equal advantage to all, and hazard to none.

I have now tried the question in its general bearings on moral and political justice. But will not this case of Satchi Hama be considered sufficient in itself to rouse Europe and America? Or does the slow murder committed on a Lewchewan convert at Napa not cry as loud as the atrocities inflicted on a Greek at Biligik? Will Christendom wait till renewed tales of Japanese barbarities, perpetrated on native believers, or perhaps even on Christian missionaries, will rouse them? Japanese law declares it to be a capital crime to preach or believe the gospel. Not even the mighty name of England could secure a missionary against dangerous personal assaults, till H. M.'s government in October last condescended to declare that they took interest in him. Now that Japan has put her law into execution on a native believer, will she not be emboldened to greater atrocities, if this case is passed over in silence? Of a truth there is a harvest ripening for the Christian church in Lewchew, but if western governments do not look to it, it will be a harvest for the — torture. The writer can point at several instances of persons secretly removed, and whole families ruined in consequence of their favoring the Christian religion. The sufferer now discovered justifies the suspicion that those persons likewise have undergone, or still undergo, ignominious severities because of their faith. Not to speak of the poor population, among whom I have found it possible to maintain a good degree of intercourse, and among whom there is a considerable number of individuals, who, though well instructed, and confessing themselves believers before the missionary and his wife, yet can not make open profession of their faith because of the terror of the torture; there have been, during nearly five years, upwards of two hundred of the class of the literati, serving by rotation in the guard-huts already referred to, and also as todzies; among this body likewise, there is a good number of well informed men, who own that the fate of some of their companions is the sole obstacle to their assuming the name of Christians.

Do not these facts call for the energetic intervention of governments? Even the non-intervention policy of Britain interfered, in a case where her religion and humanity urged her to express de-



ference for the sufferer, and displeasure against the barbarities of the Koran. Will not England now stretch out her mighty arm, and stay similar revolting practices in Japan?

O brother, lend me your pen, your wisdom, your influence. You are an American—yet you are a son, say a grandson, of England. You can not remain indifferent, though this were a purely English case. But it is not. It is a case which appeals to every Christian, to every man. Unite your prayers with mine. Stir up and move the Christian world in America to petition government to take steps in Japan, or we shall never have done with our woeful reports from Lewchew. I wish you all felt like Saul, on hearing the tidings of the men of Jabesh, when “the Spirit of God came upon him, and his anger was kindled greatly;” and he rested not till the reproach of Israel was washed away. Methinks no Christian will doubt but the Spirit of God mentioned in this place (I Sam. xi. 6.), is the same Spirit of holiness, whose fruit is love, peace, longsuffering, gentleness, and goodness. But as there are diversities of operations of the same Spirit, no wonder, when wicked men get too daring, he should move to holy wrath even the souls under the altar, and make them cry out with a loud voice, “How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth?” Tremble, Christian Reader! You and I dwell also on the earth, and if our cry does not harmonize with those of the saints, slain for the testimony of Jesus, their cry will call down vengeance on us. Up then! there is a time when the Lamb of God is changed into the Lion of Judah, when the breath that gave life, and breathed the Spirit of grace on his disciples, is like a stream of brimstone; and there is a time when the followers of the meek Jesus may “Be angry and sin not.”

Much will depend on the greater moral or spiritual aim likely to be obtained by resistance or submission to injury. To suffer without aim, if one has power to resist, is folly. So far from calling this faith, I call it tempting God. It is the same as willfully to expose one's self to danger (which notwithstanding all assurances of Divine protection, our Lord (Matt. iv. 7.) declares to be sinful), or not to escape from or resist injury, with means at hand, without an aim corresponding to the magnitude of the sacrifice we bring. If the same aim can be obtained by submission which is obtained by resistance, the choice would depend on the measure of faith. *Only when more is obtained by resignation, then we are called upon joyfully to suffer.* Paul refused the offer of liberty, because honor was dear to him. Moses chose rather to suffer affliction, for he had respect to the deli-

verance of a nation. We must learn to suffer from Christ. He *suffered for us*, leaving us an example, that when we *do well* (i. e. the aim being good and corresponding), and suffer for it patiently, this is acceptable to God. Christ possessed of omnipotence, did not resist, but endured the cross *for the joy* that was set before him. The death of Christ, as his other sufferings, had proportionate aims. We should indeed be very cautious in playing at any occasion of suffering on the example of Christ. It loses its dignity by applying it to every trifle, and the application is mostly false. Few instances, even of real martyrs for the faith, will bear a faint resemblance to it. Let us remember, "Christ *must needs* have suffered; it behooved Christ to suffer; Christ ought to have suffered:" but who else? Once Peter said, "Lord, this shall not be done unto thee;" but Christ told him, "Get thee behind me, Satan, thou art an offense unto me!" The women bewailed and lamented him, but he said, "Weep not for me!" A Pharisee might well say, "If thou be the Son of God, come down from the cross!" likewise priests and scribes, Tractarians and Soci-nians, "If he be the king of Israel, let him now come down from the cross and we will believe him."

But those who feel their own sins, and the need of the atonement, can have only one opinion on the death of Christ. Had I passed the cross to which the Savior was nailed, and felt the despair of hell and the bliss of heaven combined in my bosom; had the speech of every tongue sat upon mine, and the joys and tears of the universe sparkled in my moistened eye, I would have cast myself on my knees before him, and with the piercing cry of the damned, and the shouting eloquence of blessed immortals, adjured him, "Savior, Lord! Son of God, die! Die, O Lord, or we perish! Nothing but the ruins of a world can save thee! By the holy love the Eternal Father bears thee and us, die! By the hallelujahs awaiting thee from immortal choirs, die! By the groans and sorrows of the whole creation, die! By the praise, into which every sigh shall turn, die! Who shall save us, if thou refuse to die? What shall cleanse and wash and make us white, but thy precious blood? O, do not save thyself! Save a world and die!" Such would have been the prayer of every soul now praising Jesus' name. Such are the aims of Christ's death, as far as our feeble understandings can fathom the depths of Revelation.

Who knows what unrevealed schemes of Divine wisdom in the eternal world are still connected with the great drama of salvation! It is therefore bordering on impiety to transfer the example of the suffering of the Savior beyond what Scripture applies it to. Its applica-



tion is obviously limited also by other circumstances. He was to die as a criminal; he must be numbered with transgressors; he was to be judged and legally condemned; it was necessary that both Jew and Gentile should have a share in his condemnation; he was to die in a certain manner (to be lifted up), at a certain place, and a certain time; and he had besides to fulfill many other prophetic circumstances at his trial as well as his death. Hence he could not, and would not die by the fury of the people; hence his many miraculous and intentional escapes; none laid, none could lay hands on him; he could not be stoned; he could not be cast down the brow of a hill; neither men nor the prince of this world had power over him, till his hour and all other required circumstances met. Christians, therefore, so far from encouraging one another to suffering (except in positions exactly corresponding to those which the Apostles quoted his example for), must rather learn from Christ to avoid injury (John vii. 1.) as he often did, going through the midst of his enemies, escaping out of their hands, &c., till the unavoidable hour comes, when, having well counted the cost, they also are able to say, "*But for this cause* came I unto this hour."

But, you will say, Resist when you are attacked; but when the case is over, Christianity calls upon us to love our enemies, to forgive them, blessing for cursing, avenge not yourselves, give place to wrath; and so on. My dear Christian Reasoner, believe me, thou canst not more delight in forgiveness than one to whom the ministry of reconciliation is committed. To whom much is forgiven, the same loveth much and forgiveth much. Both the humble plaintiff, and the exalted soul of Satchi Hama, with pleasure forgive, as God has forgiven us for Christ's sake. But remember the forgiveness of God in Christ has a condition and an aim. The condition is repentance, the aim sin no more. "If thy brother repent, forgive him;" and wilt thou forgive an enemy though he repent not? "Repent for the remission of sins.... Repent and your sins will be blotted out." For any other forgiveness I have no Scripture. He who thinks that Christ on the cross, praying for his enemies, "Father forgive them," prayed upon any other terms than that of repentance, preaches another gospel than that taught by him and his apostles. To seek in a fit of wrath redress for an injury suffered, to seek redress merely to render evil for evil, is vengeance; it prevents repentance in the offender, and must be left to the day of righteous retribution. But to render good for evil, to punish evil to prevent its recurrence, is justice, without which the world in this dispensation can not be carried on. If I am not to suf-

fer sin on my brother, shall I say that a Christian government is not of Scripture if it remonstrates with an enemy for a murder committed on a convert? Just remonstrance is as much a missionary duty as a law of equity, which nothing but a tardy, selfish prudence will counsel to avoid. He who would advise to let heathen tyrants remain un-reproved and unthreatened for flagrant guilt, had certainly better scratch out the great missionary commission from the Bible. To preach to men the duty of repentance, and let them go on murdering those who repent is madness. Christian states are intrusted with power by God to repress evil, whether at home or abroad, and far as I would be from preaching a crusade against Japan, I am sure every possible exertion of power to restrain her manifest guilt, will show much more of Christian zeal for God and truth than that constant cant of a lethargic charity, harping away on the two three or words, "patience, forbearance, forgiveness," in the face of all the conditions on which Scripture as well as reason can offer them. It is also another thing to forgive an occasional wrong, or an offense committed in self-forgetfulness, and another thing to give the benefit of Christian forbearance to cunning, scheming rulers, whose laws bid them murder a convert. Surely for such there was no city of refuge provided under Moses, and it is at most an injudicious weakness to place them under the ægis of Christian mercy. Will not that part of the Japanese code, wherein Christianity is proscribed, and foreigners declared an abomination, be mended, and not rather strengthened by all who patiently submit to it? Kindness, that sweet word understood all over the world, is purposely proscribed in Japan, if offered by a foreigner. The more they know the susceptibility of the human heart for it, the more they resist it. The most advantageous offers have been made them by foreign governments; they have proudly refused them, and most severe punishments are exacted on suffering natives if they accept relief from a foreign hand. Japan has placed herself by law and statute out of the reach of goodness and reason, and nothing but plain justice will ever find a way to her.

My dear brother, I should certainly not have entered here on any of these topics, did I not know that there is a set of men in Christian countries, who are ready to decry as somewhat worse than unapostolical any step a missionary takes contrary to their views of blessed repose, in which they are greatly confirmed by the practical ease it affords them. To such people I thought it right to show that if I make effort, and beg others to do the same in order to induce Christian governments to stay the atrocities of Japan and Lewchew,



I have not done so without having studied the question in the light of Scripture and reason, and with full persuasion that I am as far from a spirit of persecution, as I am from a wish of being persecuted.

I am not ashamed to confess, that though a missionary, I feel bitter against Japan, like a mother bereaved of her only child; and I am not afraid to add, such a state of feeling is in perfect harmony with the gospel of love. If Jesus scourged hypocritical sacrifice-sellers out of the temple of his Father, who will not lift up his lash, his pen, his arm of power against those who destroy the temple of God, who sacrifice a Christian convert to Moloch, ruthless, murderous, tyrannical, Japanese law! I would always feel more tenderly for the household of faith than for heathen, and would be sure that my religion is wrong if it did not lead me to protest against the oppressor, and plead for the oppressed.

Finally, my brother, I beseech you not to feel grieved at the foolish reports designing men now and then circulate about us. *Opinionum commenta delet dies*, nonsense is ephemeral. We were reported to be dead four years ago, and behold we live and joy in God. Let not your heart be troubled. Be ye sure that the kingdom of God is come nigh to the Lewchewans; this is all we care about, and so much we may say, "notwithstanding they received us not." (Luke x. 11.) Whithersoever the Spirit is to go, thither the wheels move and roll on. Jesus sent messengers before his face into every place whither he himself would come; and nowadays, when the attention of the Church and her labors are directed anywhere, a tide of unmistakeable providences sets in her train, and the kingdom of God is nigh. Call ye therefore upon the Lord while he is near. Let special prayer-meetings be held for Japan and Lewchew, that their redemption may draw nigh. This little sea-girt kingdom shall yet see the salvation of Israel, and prove, I humbly hope, a door of entrance to Japan, a door of hope for that house of Satan. It may one day become famous as a resort for invalids, who will here find a pleasant climate; and also as a stopping-place between California and Shánghái. And pray for me also, that I may open my mouth boldly to make known the mystery of the gospel of Christ, for which I am an ambassador still in bonds, and that both of us be delivered from unreasonable men, who being past feeling, pierce us with many sorrows, besides the griefs and cares daily befalling us here. I pray to God that they do no evil, and that we be kept from evil, and directed into the patient waiting for Christ. We also pray always for you, that our God would evermore count you worthy of fulfilling all his good pleasure in China,

that the work of faith, and fame and benefit of your hospital may be established with power—that where you remove a stone, a heart of flesh may be given; and where you open an eye, light and life may be seen, that the name of our Lord Jesus Christ may be glorified.

Your affectionate brother,

B. J. BETTELHEIM.