The Jews, up to this day, have a custom, like Jacob of old, to lay their hands on the head of their children & grandchildren, either on the Sabath, a feast day or in the dying hour, & thus to bless them. Like wise It is for this reason they brought little children to Jesus that he might lay his hand on them & pray. Behold! the Saviour stands waiting for you; his arms are open to embrace & pray you to his bosom. He calls you: Come, come unto me all ye that are heavy laden and I will give you rest." He waits to bless you, to lay his hands upon you. Come, and humble yourself under the mighty hand of God your Saviour & his blessing will descend & abide on you.

But you will say: How can I venture to come to the Saviour! I am such a sinner! Little as I am as great is my wickedness. I have no inclination but to play & eating. When at church or in school I care scarcely until it is over. When alone I never kneel down to prayer. I rarely give any thing to the poor, all I have & get I want it for myself; I like to be praised, & it gives me pain to hear the scripture read before me; cheating, lying, telling stories, reading the Bible & saying prayers without thinking what I say are also among my faults. I scarcely think of the dying hour. For what shall I do? Is it possible my wicked heart can change? Is there salvation for such a child? Is such a sinner as I am indeed invited to come to the Saviour?

Yes, yes! you are the very child who must come to the Saviour. See how unhappy you are without him. Your sorrow, your repent, your condemn yourself, you know not what to do? Unto you if the word of this salvation sent: Come unto me, all ye that labour & I will give you rest. Behold the Lamb of God that taketh away the sin of the world. If we confess our sins he is faithful & just to forgive us our sins. If our heart condemn us God is greater than our heart & knoweth all things. He knows every boy, every girl, that now repenteth & bitterly cries for pardon & mercy; and he ashamed of you & not rise from your knees till the spirit of God has sealed the blood of Christ

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on your trembling hopes, you may be saved this very day, this very hour.

Are there among you children of the poor, who think they are too mean & unworthy to engage the attention of the Saviour. I tell you you are mistaken. The apostles, before they could entirely rid themselves of their jewish prejudices, had some similar thoughts, & therefore rebuked those who brought infants to Jesus; there are even now a days some who think the intellects of children too weak to be benefitted by the gospel, & would have adults alone become members of christ's church. The proud Loochooan mandarin do also mock at the missionary's showing so great attention to the sun-brown naked urchins. But you must remember the Saviour said "Suffer little children to come unto me & forbid them not." Can any man forbid water that those should not be baptized on whom Jesus laid his hands & prayed? & said: of such is the Kingdom of heaven? If baptism is necessary to the Kingdom of heaven, how can it be of such as are not fit for baptism? If we are to go to all nations & baptize them, must we not baptize them as we find them, young & old? The Loochooans: most of them are more ignorant than many an english or american child is, shall we not baptize them? None is too little or too ignorant for the simple truths of the gospel. God has chose the weak things of the world, & base things, & things which are despised, that all boasting should be excluded. I tell you, it is all well you ~~think~~ judge yourselves unworthy of everlasting life, but you must not put it from you. Your unworthiness has only to increase your gratitude for the immeasurable goodness of God towards you. and it is indeed so intended to make you believe you are worthy to come. No, the Saviour only said, Suffer little children to come unto me. It is by the endurance & forbearance of God, you come to the Saviour.

Know very well children are sometimes apt to think: I am but a child, I must have my years of play & mirth; when I get big & grow up then I will come to the Saviour.

Oh the guilty, selfdeceiving philosophy of such reasoning! Are you then sure to grow up? are you too young to die? how many younger ones than you, perhaps in your own family or from among your playmates, have been snatched from your side. And where are they now? In the cold, dark, hollow, shuddering grave! Can you deny this? How then venture of letting the present moment escape without repentance & faith in the Lamb of God? Does

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He [illegible] say "suffer big children to come unto me? No, he says "suffer little children to come unto me. We Read here what sort of children to invite. Children if bad when little, have difficulty to change when big. A branch when young is pliable, once hardened into a stick, bend it and – it breaks. The clay for the potter while soft is easily kneaded, shaped & remoulded till it becomes a vessel unto honour fit for the master's use. Once become stiff, a slight pull will break it. Do not delay such an important thing as the salvation of your souls. The wise man said: say not unto thy neighbour, go & come again & to morrow I will give, when thou hast it by thee." much less should you say it to yourselves. you know not what shall be on the morrow. To-day if you will hear his voice harden not your heart. The word is nigh thee, even in thy mouth & in thy heart. For if thou shalt confess with thy mouth the Lord Jesus & shalt believe in thine heart that God has raised him from the dead, thou shalt be saved.

I have now only a few words more of practical interest from our text.

1. Learn of the Saviour not to be proud. If Jesus invite little children to become his disciples, who can be his disciple but a humble, simple childlike man? The best proof that you are humble indeed is, that you rarely meet with proud men. If you think others proud your humility is false. It is no proof of meekness to speak humbly in a lofty proud spirit. Humility is shown by loving the humble, going about among them to do them good as Jesus did.

2. Remain always children, simple & upright. Never mind whether others call you simpletons or wise Solomons. God has not chosen many wise men after the flesh. It is much easier to be penitent than to find rest in one's own conscience. Despise a pound purchasable with a lie, but value a penny obtained by honest labour. Of such is the Kingdom of Heaven, childlike, honest, simple, cheerful men, finding in God their father, friend & Benefactor. The longer you remain children, the

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longer you will find comfort & encouragement in this special invitation of the Saviour, "Suffer little children to come unto me," and in all the attentions he so condescendingly showed unto children.

3. The purity & simplicity of christianity is shown by this emphatical invitation given to children. A religion that caves for children alike & the adult can have no other interest than the salvation of the soul. Behold, all souls are mine, saith the Lord, as the soul of the father so also the soul of the son is mine. The soul that sinnest it shall die. And because we all have to say with David: ~~Behold~~ I was shapen in iniquity & in sin did my mother conceive me, "children being not yet born, before they know to refuse the evil & choose the good, even over them that had not sinned after the similitude of Adam's transgression, death does reign, ~~over them~~ making no difference between old & young souls. Wherefore also God has given ~~you~~ the word of life, which is able to save your souls, though ye be as yet little children. It giveth understanding to the simple & converting the soul. ~~Wherefore~~ Take therefore heed to yourselves, lest your minds be corrupted from the simplicity that is in Christ. "Believe & thou shalt be saved" is the gospel for the Newtons & Bacons, as well as ~~babes & sucklings~~ Sunday school children. Repent ye & be converted, that your sins may be blotted out, and an entrance ministered unto you abundantly into the everlasting Kingdom of our Lord & Saviour Jesus Christ.

Remember you are dying men, remember you have to give an account to God, remember that God is no respecter of persons. Youth is no excuse. Your own heart will witness against you. Be not deceived. Daily mourn, daily repent, daily offer up prayers & supplications with strong crying & tears unto him who is able to save you, who is willing to save you, & who has so lovingly invited you: saying "Suffer little children to come unto me." "Fear not little flock, for it is your father's good pleasure to give you the Kingdom." Only strive for the ~~high~~ prize of your high calling in Christ Jesus. Repent & pray, & again I say repent & pray. (Now you all kneel down, saying after me: "Almighty & most merciful father" [The teacher is devoutly to make his pupils say the general confession; then the Lord's prayer; & to dismiss them with the Benediction: the grace of our Lord &c.

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Napa, 12. October 1852.

My dear Sir

The deep interest you have been pleased to express in your letter of November 1851 regarding our humble effort in translating the word of God for the people of our charge induces me to take the liberty to inform you, that since then, amid many troubles & some comforts, I have collected all the materials laid up by & by through several years, & by the help of God been enabled to translate the four Gospels into the literary, so to say the mandarin Dialect of the Japanese. I make no secret of it, that though conversant with the original languages of the Bible, I always translate first from the authorized English version, so much respect have I for that great work, the joint produce of many pious & distinguished men, & only compare the translation thus prepared with the original for further correctness. I am happy to say, that I rarely had to change any thing to come nearest the original, so correct is our English authorized version.

Of the reasons which led me to combine the Japanese with the Chinese, such as the work now goes home to the Bible Society, I have spoken in detail in my annual Report which goes to the Bishop of Victoria with this opportunity, & therefore need not here again enter on the matter.

With exception of Matthew, where I introduced some alterations, I left the rest as in Dr. Medhurst's text, expunging only explanatory phrases &c. Short of time & hands in such extensive labour no other choice was left me but to throw myself with all diligence on the Japanese being

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the Chinese part such as our brethren have prepared it for us, thanking God & them for the degree of maturity. I might almost say perfection, to which he has enabled his servants to carry the Translation of the Gospel in the Chinese language, & happy, to join my humble effort to theirs, making their work accessible to the Japanese nation by accompanying it with the Japanese interlineations & catchwords without which very few even of our best scholars could not easily read even their own classics. But while I shall always feel it my duty & privilege to circulate the Translation now come forth under the auspices of our brethren from the London Missionary Society, & bound as I am to declare myself an adherent to the 上 中 party (in the Chinese, for in the Japanese I am thankful to say Kami, one of the two renderings we have for 神, will always remain the appropriate term for "God") & a great admirer as I hope I shall always continue to be of Dr. Medhurst, obliged to him as grateful pupil for many benefits derived from his works. I still deeply lament he & his respected party should differ in judgment from many of their brethren on matters, in which every language in the world has been obliged to bow to the idiom of the Bible. There is not one point in your letter, regarding the strictness of literal translation in rendering the word of God, on which I could not perfectly agree with you. And I am even prepared with some special instances, which I should beg you to submit to Dr. Medhurst, whereby he may see the injury done to the cause we all have so deeply at heart by allowing pure chinese taste to usurp authority over the letter of the Bible.

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A few Remarks on the "New Testament in Chinese" London Missionary Society's Series. Shanghai 1850.

John 20. 13. 15. "woman why weepest thou" in both places only 何哭, the word "woman" omitted. Now I know of a minister who once preached a sermon to ladies on this very text "woman, why weepest thou?" & one of his most emphatical remarks was that "woman" was the first word the Saviour uttered after his resurrection. The same humble personage, seeing how degraded poor "woman" is in Loochoo, repeated the same remark before many respectable Natives, and talked to them so warmly on the subject, that all unanimously said, This was so interesting, that they would tell it their wives. Jesus had uttered the word "woman" & spoken her tears immediately after his resurrection. I need not say that I am always anxious to produce the Bible when opportunity demands it, & so I did after the discourse mentioned. But how great was my confusion on finding the very word I most wanted was missing! Fortunately I had Dr. Gutzlaff's Translation, & here of course they read 耶穌曰, 婦也, 何哭, and were thus convinced I would not intentionally quote a text that did not exist. ☺

Matthew 7. 24. "these my sayings" the demonstrative omitted, so likewise in Luke 17. 2. One of these little ones, although in a parallel text Matt. 10. 42. it is retained, as also in Matt. 17. 20. "this mountain" & in Matt. 3. 9. "these stones". Now it is quite clear that our Lord, though perhaps, while saying this mountain, these little ones, & John saying "these stones" may have pointed at the object spoken of, yet nothing was farther from their intention than to confine their remark only to the object before them. Our Lord naturally meant to say, if ye have faith & say to this (or any) mountain be thou removed &c. John naturally meant to say, God is able out of these (or any) stones

So I need scarcely say that the same word equally fails in John 4. 21. & with some than of reason is marked in the [illegible] "mother" introduced, but not as vocative in 2. 4. & 19. 26.

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the Rock of Christ was Abraham's
yet more was taught by one thing the
Demonstration "because" it is this is
the Lord's way then (and to be emphatic
because of some idiomatic turning,
in the text) "Every one (the hearers
there in group of twice) of similar pl
says (Note), at any rate it is plainly
that was (not) intended to attach marked
prominency to the immediately after
giving sayings? (as Rienecker
Grand Harbor Epistle as most expressive

But for clearness in the first
sight such discussion might ap-
pear unchanging (as some might
think) an extravagant straddling
at the letter. It is nevertheless, cer-
tain that on the right discernment
of the use & significancy of the
demonstrative "this" depends to
a great extent the view of part
of the Romish Church. For by
leaving the demonstrative as it
now presents in many places
of the New Testament, its redun-
dancy is fully proved, so that
in the text "upon this rock
will I build my church" for
which the Holy Ghost in the
Roman inspiration reads, the
remains now with a Hebrew
& Greek for "this" (as well as "this")
means only a rock.

Primary Romanism may perhaps
have been called Peter's because
of the assertion of Christ's words
it, that appears more probable, may have
had the name given him on the very occa-
sion of his confession. In either case his
name is symbolical for Petrine Christianity
given by his confessing. Thereon he was
to be a key for placing himself under
the first stone on the foundation of
the Christian faith entitled to remove
the name of Peter, as any thing not
real worthy, because in some primary
shape on, upon or near the water. Christ
said it thy name shall be a Rocky (Greek
Hundred first on the Rock, upon
him, i.e. on a rock, a type
foundation stone no human or Peter
power can create. I will build my church
on any rate, according to the
original Greek based on the primary of
the New Testament, can do human
this be limited to Peter only.
and the Roman Reader will be best of
and against Romanism, when Luther
from the Rock itself by the Revised
is used in places besides that on
which the mediaeval chair of the apos-
tolic power, portray of Peter rests.

Luke 20. 43. "till" rendering
in the Chinese Translation. "till"
this parable a Doctrine is taken
in 1 Cor. 15:24-28. Ps. 110:1

* The one qualifying word only is absent
word for "this" in the Greek.

Luther maintained Peter's power, Marburg, 1820.

Calvin on Ps. 110:1. "Rienecker and modern
interpreters generally a Romanizing & wrong
view" "Roman" omitting. Does it mean the
minister who was preaching a sermon
to twice on this and text "Roman"
and respect this?" & see of his next
sentence, that Rienecker and modern interpreters
are the first word be Romanism nothing
after his resurrection. The terms
humble penance, seeing that before
any "Roman" is Greek
referring to some remarks before
named respectable position, and
settled to them in morning on the
things pertaining to the text, especially
when the text pointed to it and
that pull text, pointed to it and
Greek had to Rome "Roman" to
mistaken, of those of Roman text

Gen. 49:11 (Greek) Binding his colt (or young) ass
to the vine, and his ass's colt, he washed his garments in wine,
and his clothes in the blood of grapes.

Matthew 21:21. "Have faith and doubt
not, you will not only do what is done to the fig tree,
but even if you say to this mountain, 'Be taken up and
cast into the sea,' it will be done." Mark 11:23. "Truly I say to you,
whoever says to this mountain, 'Be taken up and cast into the sea,'
and does not doubt in his heart, but believes that what he says will
come to pass, it will be done for him." This mountain, it is plain,
when Jesus and his disciples were leaving Jericho, was
Olivet, and the fig tree was that which stood by the wayside
on the eastern slope of the mountain, not far from Bethany.
Jesus had been there the day before, and was probably
on his way back to Jerusalem when he uttered the words
recorded by Matthew and Mark. The fig tree was
withered away to the roots, and the disciples marvelled
at how soon their master's words had taken effect.

* Gen. 49:11. Greek (or young) ass

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to raise up children unto Abraham;
yet more even length of omitting the
demonstrative. Because it is true in
the text, why then should it be omitted,
because of some idiomatic hardness,
in the text "Every one who hearsetts
these sayings of mine" & similar pas-
sage, there, at any rate, it is possible
that our Lord intended to attach marked
prominence to the immediately afor-
going sayings? We know well it
sounds harder*, yet we must express it.

Now we element as at first
sight such discussion might ap-
pear, belonging, as some might
think, an extravagant stickling
at the letter, it is nevertheless cer-
tain that on the right knowledge
of the use & significancy of the
demonstrative "this" depends, to
a great extent, the rise or fall
of the Romish Church. For by
leaving the demonstrative as it
now occurs in many places
of the New Testament, its redun-
dancy is fully proved, so that
in the text "upon this rock
will I build my church," on
which the whole structure of the
Roman imposition rests, the
remains now not a shadow
of support for that system, this
rock, means only a rock.

Simon Bar-jona may perhaps previously
have been called Peter, & his name now
became the occasion of Christ's remark,
or, that appears more probable, may have
had the name given him on this very occa-
sion of his confession. In either case his
name is adverbial, for [illegible], rocky.
Simon by his confessing "Thou art the son
of the living God, placing himself visibly as
the first stone on the foundation or rock
of the Christian faith, merited to himself
the name of "Rocky", as any thing might be
said wakeny", because in some prominent
sense in, upon or near the water. Christ
said "Thy name shall be a Rocky" because
that stonehead first on the Rock, and on
this, i.e. on a rock, a spiritual
foundation which no human or devilish
power can reach, I will build my church.

At any rate, according to no
critical rule based on the survey of
the New Testament, can the demonstra-
tive this be limited to Peter only.
And the Chinese Reader will be best ar-
med against Romanism, when leaving
from the Bible itself how the demonstra-
tive is used in places besides that, on
which the mahomedan claim of the spu-
rious prosperity of Peter rests.

Luke 20, 43. "Tik" wanting
in the Chinese translation. Now on
this particle a doctrine is based
in 1 Cor. 15, 25–28. The "But now

* If one qualifying word only is allowed, I for my part
would prefer [illegible] to [illegible].

"We see not yet all things put under him"
of Heb. 2. 8. Also indicates strong em-
phasis is laid on the limitation of time
expressed by the particle "Tik".

Matt. 1. 1. The book of the generation
of Jesu Kitu "Abraham, and
David's offspring." I demur against
expressing "Son" in the phrase "Son of
David", by 裔, the term substituted
in the same Translation for seed (in
Galat. 3, 16.) It cannot stand the
contrast in which it is often placed
to Son in the phrase "Son of God."
Thus when our Lord argues "How say
they that Christ is David's Son?"
The inference, that he must be God's
Son, is greatly weakened if the term
in both is not the same. If "Children
of Abraham" (John 8, 39) must be
expressed by the term with certainly
apply to Son of Abraham, or Son
of David, and should no doubt be
retained in the phrase "Children
of Israel." The same remarks apply
to "Father" which put in contrast
with the Father of Christ, as in John
8. 38. must of course in both cases
be the same. X, retained also in
v. 44. though referring to the Devil;
why then should it be changed into
祖 in v. 56. & many other places?
The scriptural custom of stretching
the terms "Father" & "Son" beyond

their natural limits has been [illegible]
into every language on earth, [illegible]
it should be with the Chinese.

Finding no where that Christ is
called "Son of Abraham", it is quite
likely "the Son of Abraham" in Matt.
1. 1. refers to David. The first [illegible]
agreeing in case with [illegible], & the
second with [illegible], which of course
must be a genitive. At any rate
there is no reason for deciding on
an equivocation left thus by the
pen of inspiration.

No more can I see the reason
for adopting Kitu instead of Ki-
li-si-tu. Exercise has taught
my people to pronounce "Kristu"
with as much ease as any Euro-
pean would do it.

Matt. 16, 20. "That they should tell
no man that he was the Christ"
omitted "Jesus". Now I can bear
witness that the Jews expected the
Messiah to be called Jesus. They
even now a day find his name
in the initials of [illegible]
[illegible], in Gen. 49. 10. Since the angel
said "Thou hath call his name Jesus"
i.e. Saviour, the greatest importance
attached to the very name
of Christ. Devils called him
"Jesus, thou son of God" [illegible]

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