

As we had plenty of broken porcellain & glass from the things damaged in our journey over from China I fed the bottom of the oven with it, covering the whole with 4 flat bricks, the only ones of the sort we could obtain. This was the only & certainly best substitute for siliceous earth, which is known to retain heat very tenaciously. No gravel or any kind of flint stone is to be seen in the island. For domestic purposes flint stones, in very sparing quantity are imported from China, but at a very high price. If the nation were only a little manageable one could easily improve his earthen ware manufactures by importing yearly a cargo or two of silica, which being to the importer <sup>nearly</sup> at the value of the sole for sale, could be sold comparatively at a very low price, which the natives might perhaps be able to pay in metal or Canton for sugar & Tepe. They say his saki is much esteemed in China.

21. Our Lecturers are now becoming a continued series of failures as far as public preaching is concerned. Today it was so stormy & rainy as to <sup>render</sup> ~~make~~ any attempt of going to they quite impracticable, & even at Nagasaki, when I tried in the afternoon to speak a few words to the people he was compelled we soon to withdraw.

22. Was asked to-day, why I did paper & embellish my room, as I was probably to return by the first coming European ship? How could I think of returning home, replied I, before having done something toward benefiting you. I would be ashamed to show my face at home, without being enabled to say you have derived some profit from my stay here. For for this case he was I sent. They expressed their wonder at our being able or even permitted to forsake the our homes for so long. What does mind the parents? asked they. They mind themselves, or if the children are able to assist & the parents <sup>in</sup> need of help they provide for them. All this is for from sending the necessary that a child should be always around his parent. Nay, I added, it is even the express command of our various that, when required, we must forsake home & parents & relatives for his sake. At this saying they laughed loud out. What manner of religion is this, said they, that gives similar command? "What manner of religion?" The best, the purest, that did come from heaven, I replied. Your religions spring from man & lead you again to man. The only spring of all Confucius's injunctions are the emperor & subordinately the parent. The only spring of all our actions is God, the Lord of the parent & King as well as of the offspring & subject. If our Kings & parents do not obey the word of God, we have a right, yea & are commanded to abandon them, as well as it is our duty to obey & serve them, when they are faithful toward God. Our belief comes from heaven, & will therefore always stand foremost among all our duties, your faith is earthly & will always remain under control of human imaginations. These were hard sayings in their ears. And he needs may judge of what sort the obstacles to the christian faith will be in these quarters, as regards the special, religiously embraced & from childhood imbibed superstitions of all the followers of Confucius. And it must not be forgotten that even the Buddhists, being ruled by Confucianists, carry their duty to the same <sup>foolish</sup> extreme.

23. In another <sup>discourse</sup> ~~discourse~~ about religion to-day, the Talpis objected to our faith the impossibility of God having a Son, there being no mother in heaven. In this objection I partly rejoiced, as it plainly proved they understood what I meant, when speaking of the eternal Sonship of God Christ. However I much difficulty in answering them, owing to their own theological conceptions of the creation. The Confucianists call heaven the father, & the earth the mother of all things. Can you, said I, call any tree or animal the child of the earth in the same sense as you call your offspring children? No. Every thing must have been coeval with these pretended parents & only brought to light in <sup>one</sup> ~~the~~ form in aftertimes, so

that these words will be the slightest difficulty in maintaining that the earth alone had been the mother  
of all terrestrial, & heaven alone <sup>the father</sup> of all celestial objects, without any mutual concurrence  
of both. The name of Father & mother, as applying to the authors of all beings in your creed  
are only borrowed from our common family notions, but cannot be literally understood.  
In a similar sense we <sup>think</sup> God the Father & the Son. You might as well call them equals  
or fellows. - In my head I thanked God for the aid received in being enabled to answer  
satisfactorily such a captious question, & the more so, since this view may also after  
ward be used in explaining to them what the Church calls "begotten not made." - It would  
be doing great harm to our Cause to do so at present, if on similar occasions we were to plead  
so plainly to confess our ignorance as to similar topics. The Father is being of the body  
of the like with words spread it over the country, & glory in his superior skills. We must  
go as far as we can. I do not invite any card, but must make the best of it when  
tempted by a deceitful & watchful adversary.

I was not little surprised to day to learn that they knew here also of the punishment of 充軍, owing  
to the Riinmas, Typpinam, Pabshamam or Vei-Tan; the latter name is not inserted among  
the names of Coschoron islands given in the preceding paper.

25. We had to-day the first intimation of our being in the neighborhood of Volcanic countries by a shock  
of earth quake, taking place about 11 o'clock 32 min. a.m. It was scarcely of half a second  
duration & came on quite unexpectedly during a small rain & comparative calm of wind. "The  
Lord is our refuge, despair will we not fear though the earth be removed."

26. It is now several years that I did not practice total abstinence from food & drink on any day of  
the year, & felt <sup>perhaps</sup> a very strange headache this evening in consequence of a fast, though con-  
sistent with a jejune stomach, but this I ascribed to want of practice in similar well timed exercises.  
On taking a bit of fresh air in the evening we observed a whole Troop of females, rather  
of a respectable sort, taking to their heels, & hiding themselves in a temple, which lies in our  
way, & the doors of which were shut. Whilst we passed it. We moved towards the gate opposite the  
"South gate", & were often prevented by our tardies to pass it. We moved towards the gate opposite the  
doors march, we concluded the more there was some forbidden fruit at stake, & of course, Mrs.  
Eve lusted to get a sight of it. We were soon at the gate, & a whole congregation of women  
with their children, all on mats, represented themselves to our view. They soon were covered round with  
the same mats, that served them as seat, with umbrellas & gowns, so that we could scarcely forbid  
a loud laugh at the ludicrous spectacle. I suspected they had come there for worship, & gave them  
a description of the nothingness of their fast. After which we went through a door in the wall, to- day  
for the first time observed open, to see what sight the gate presents viewed from here. We had scarcely  
turned our backs when all, with exception of three elderly dames, had fled. Mrs. D. told me  
she had observed on several of her fine silk dresses beneath the outer coarser frock cloth. I  
wonder appear that the excessive poverty they plead on all occasions is one additional lie to the many we  
have already proved to be such. Thus they tell us their women never take a walk, & we saw to- day  
two parties, they must consequently also be at full liberty to their themselves among the in-  
tations, & sipping makes his house entertained, i.e. had large his house was. My old friend  
thence told me, his had but two, which would give his house an area of no more  
than a pigsty. So poor, he said, he was, & seems all the other to be told me he was the  
most respectable among them, & that their houses had 20 futons. - To conclude from  
the gorgeous clothing of the children alone which we met on this occasion & on other  
occasions up to the temple at the hill <sup>at</sup> our house, we might also safely infer  
that the country is accustomed to luxury at least in the article of dress.

Turning in abatement is the inseparable companion as well as the natural consequence of pride & love of distinction, the latter which are quite characteristic of the Confucianists here, so that we may not be far from truth that we are therefore ~~not~~ so entirely <sup>high</sup> aloof from every thing that could give us an insight - the social condition of the country, merely that we should not see his books & domestic ornaments, which might bring us to the idea they were rich. - In our translations to-day we met with the word - oat. I asked whether there was any in the country. My informant was quite <sup>pleas-</sup>ed, that I could suppose him to know something that belonged to an Tuaxa (middle provincial man), & not to a scholar. So ticklish is his pride in a moment of lost self-control.

27. It rains continually. Such weather favors much my household, translating. Besides minor things I am in haste to the end of the 1<sup>st</sup> Chapter. You may imagine how painful it must be to need the help of <sup>un-</sup>believers in tracing of conception & circumstances & similar topics. I was again sorry to observe how little Mathews's (alias Copist Gubeloff's) translation can be properly so called. It accompanying the original like a shadow in the general outline, but no further. Where the slightest difficulty redundantly, I can simplify but not altogether in Chinese taste, and phrases occur, that he tampers with God's word quite in an offensive way, by substituting the general, or even his own idea, instead of all further details. The whole of the original song has lost its simple, graphic & yet elevated style under the Dr's hand. Noble expressions were at the beginning somewhat hard to every Western language, but have obtained citizenship by long repeated use. So must also in the Chinese language the chief aim remain to render the word itself in all its details, with all the figurative expressions thereof, & as much idiomism of the original language as is conveyed by every faithful European translation; say by the English or French. Read it may fairly be said that the Chinese will accustom themselves to the use as other nations have done in process of time.

28. Lord Day. It became off late clearer to us that it had been immediately after our arrival that the Fodrig or guardians, that surround us are a body representing several bodies, the government, the Clergy or budies, & probably also some foreign power, Japan or China. Whenever any thing is to be done, feeling repairs in the house the bodily representatives take the lead, our house being a temple. Where ever a great excursion is contemplated the government's party consults more loudly, & in general nothing of any importance is done without the several parties agree. Lately three fresh ladies were sent from Hui, though it must cause them great inconvenience, but I was told these people would not do in their stead, which plainly shows they watched <sup>over</sup> another man's interest. They were more formally introduced to me than any of the former, & two day they with the chief ladies waited on me, I should be pleased to accept of a dinner from them to-morrow. I declined telling them it was quite unnecessary, & that I could not allow poor people - they style themselves so - to go to any expense for my sake. But they so supplicantly insisted on this request, that I thought it best to yield, reserving to myself to repay in like currency. - Was enabled in the afternoon, the weather having become somewhat better, to address the people twice. The last of these, I may call them ejaculatory address, was delivered at the great marketplace, opposite the God's house, the people looked amazed at each other when I called them Witts to come out & be found themselves against my attacks upon their Duty & they remained motionless.

Monday I amid our evening festival to-day it would often appear to me as though the thing had been carried by the authorities, for though the quantity of dishes was insignificant yet the quality, the presence of a strange cook & great number of Chinaman pieces argued it came with some due we had only two of these meals - the little plates, containing the several kinds were scarcely removed from the table from morning to evening. They sent for me about 11 in the morning, & brought at the same time for me 10 & the children the same number of plates I found set out in the Fodrig-room on two low tables. Around these we crunched ourselves. The headman then

put one plate in the middle of the table inviting all to partake of it by saying "Di! Di!" this is 禮 L. polite!  
politeness! meaning probably - show your politeness towards this dish. In this manner all dishes present are introduced  
and by rotation. This done, he says "Kaiti Nié" 隨便 sui pien, meaning: as you please, either  
and each guest helps himself from which dish soever he likes best. I need not say that the table the noble cups  
was not forgotten, although there were also several gewah cups used. The cups emptied, it was always  
shown round to all present, accompanied by a 看 Kan! see! see! Some also showed it upside  
down to convince the company he had quite emptied it. Of course I had soon to ask for directions  
what was to be done in case I could not drink no more. I was told, to cover the cup with  
my hand when "di" upon to drink, which would be understood as a negative. They told me the  
ceremonies at a Chinese dinner are endless, & indispensable for gentlemen, the honorifics reaches  
ing of the overladen stomach not excepted. Every "di" is intended to show you eat & drink as much  
as ever possible. So depraved is the natural man that he thinks even eating ceremonies, bordering almost  
on brutality, if carefully observed, stamp the seal of human dignity upon the performer & give him  
a claim upon his Creator's favor. The whole book of Confucius treating on ceremonies is looked upon  
by his followers as a satisfactory discharge of duty towards God, towards fellow men, & towards himself.  
Lauzius has quite abstained from enjoining any ceremony or rite. - I endeavored to make  
even his day as useful to all present as under similar circumstances could be done by having pen  
quill in at one side & let it out at another. I told them, that indeed I mean to perform,  
that by the same principle we could soon construct some kind of engine for fire emergency,  
& that the same might also be employed in irrigating the fields. I had long to do to make  
them believe that the blind & deaf & dumb were in our country as well instructed as to be able  
to earn respectably their own living. Days like this must be used to enlarge the general  
knowledge of the most ignorant people.

2. The taidi whom I had called to translate with me wished absolutely the head man of the <sup>recently</sup> installed Shuy  
tribes should also be present. I first feared this would lead again to a stoppage of the <sup>recently</sup> translating  
work, but was soon undeceived. To my great surprise & satisfaction, on seeing the Shuy man  
immediately engage in the work without the slightest objection or difficulty. He is a very mild & gen-  
tle, though by no means a sharp minded man, & understands the Loosooan better than any I had by  
far. He has for every idea a precise Loosooan word, & understands the Loosooan better than any I had by  
& many of his words come perfectly new to the Loosooan. He has had many Chinese servants,  
the language <sup>of the</sup> Loosooan for their administration than other. It appears that the Shuy people speak

Our large dog brought to day, soon to my <sup>twelve</sup> young ones, all well formed & most  
obvious the wonders of providence in the <sup>and</sup> wifery instincts of the low indigenous canine race. I could scarcely  
& help, nature afford to the beast above man, whose problems it became to find out many in-  
ventions by the aid of his superior intellectual powers. It appeared as if the mother had been  
endowed with a strong appetite for the membranes in which each young one <sup>came</sup> to life the world,  
<sup>voluntarily</sup> <sup>reluctantly</sup> <sup>magpie</sup> <sup>priced</sup> the newborn <sup>comes</sup> & easier than is done in the human <sup>appears</sup> to life the world,  
meal at the expense of the suffering mother, & the <sup>obviously</sup> lickerish tongue of the <sup>mother</sup> <sup>licking</sup>  
cleanses every portion of these strangeainties off the skin of the <sup>mother</sup> <sup>licking</sup>  
time than both a goose can do. How wonderful I had seen all my works! <sup>it is</sup> <sup>some</sup> <sup>low</sup>  
case was never heard of in Loosooan & my taidi <sup>was</sup> <sup>in</sup> <sup>all</sup> <sup>my</sup> <sup>works!</sup> <sup>it is</sup> <sup>some</sup> <sup>low</sup>  
bing often 16 young ones. I told them also that once a woman in London <sup>was</sup> <sup>in</sup> <sup>all</sup> <sup>my</sup> <sup>works!</sup> <sup>it is</sup> <sup>some</sup> <sup>low</sup>  
4 children in one childbed. This I had long to persuade them was really true.

By & by it becomes with me a matter of conscience to communicate to others my  
notions as to the israelitic origin of this strange nation. I sometimes fear my notions  
be for a similar discovery bribes eye & intellect, & I may be decided in objective or  
as subjective observations on this head. But the evidence begins to much & so I feel to be  
around my mind, that I really begin to feel it my duty to communicate at least

pro + contrast in the matter to the London Jew Society. I learned to day nothing less than that some children are named m'zhi מ'זי, others micha מ'כה, or by a slight transposition מ'כז; other by the k'k'k'k' א'ק'ק'. Other names are m'zhi מ'זי, Judgi, very near to Jesus, Joshua, other Juna - Jona. O - ch'na, א'ח'נ'א etc. Let any man in the world explain how these names can have come to the natives, unless by Jewish origin for intermixture of the nation?

5. The afore said suspicions get an increase to day in the strange custom I learned to be current among the natives, though observed only towards children, of exposing some kind of wish or blessing after they had succeeded. Usually the mother or nurse says "K'k'k'k' K'k'k'k'" (give them, i.e. the Devil) dirt to eat. They suppose that sneezing originates from some wind the devil had blown into the nose. — I must have observed that though I often mention in these papers the belief of the natives in the devil, they still still believe there was only one, this might, but that all bad men, after death, become devils, as also that all good men become Raimis 100 God, & may therefore be worshipped, the former from fear & the latter for favour.

6. Had a strong correspondence with the front. The weather suddenly changed to-day from the worst to the best, & I went to the city accompanied by Mrs. D. Addressed her the people. The observed on the roofs of most stambuild houses a kind of 2' smoked, round roof, on the top of which is fastened an idol of iron partaking of the dog & lion. This I was told by the well off ones can procure, of course for money, from China. It is called Shi-ka or in Lochoon fi-g'eshi, & is a talisman for resisting fires. It first frightens the fire away, & if this is not sufficient, it prevents rain from heaven. — O poor & wretched people! who buy their gods, & still will not believe they were the property of carpenter & potter.

7. Having been yesterday at the city I contented myself to-day with preaching in Hapa only. Addressed the people on more different spots localities. The usual afternoon service was crowded. I think they first some blessing has followed this day's work. I know not how it comes, but you have sometimes such an undeniable evidence in your heart, that you cannot help venturing some such affirmation, though the result remain hid from you.

8. My stock of arguments supporting the possibility of the Lochoonians being somewhat connected with or allied to the house of Israel seems rapidly to increase. Of course considering the remote ages which would be lost tribes in <sup>improbability</sup> obscurity, it would be in vain to expect new data of the brightest sort regarding them. Genealogies of extinct nations can scarcely be better traced than from custom, habits & language, still it must be expected that these also should have undergone changes proportionate to the distance of time intervening between the disappearing & his recovery of the people in question, & to the influence of surrounding, & particularly of the powerful & ruling nations. Lochoon customs & usages therefore, though tainted with a Chinese or Japanese wariness, if they but preserve a striking Jewish feature, or features with suffice to arrest our minds & put us upon thinking as to the peculiar nations origin. There is among the Lochoonians the custom of betrothing in full view. The woman is considered as the wife of the bridegroom from the time of the betrothal as well as it was among the Jews. I had this fact stated to me on occasion of translating in Luke I the connexion obtaining between Joseph & the blessed virgin, & it went far to explain this appellation being termed husband & wife. — It seems also to be noticed here that the Lochoonians have each three names, very much corresponding to the same custom of the Jews, to call their children by another name in the family, I might in the epilogue to <sup>some extent</sup> all public civil affairs. This circumstance will betoken much of the surprise of those persons should they hear here the same person introduced to them under one name & then called by another. Some of my former chiefdoms, I might almost have said friends, were long known to me under the names of Shung yung King & Shung Kwang the latter particularly. I had them accidentally spoken of as Ichisarchi & Naddo, when the former King lay here, & innocently thought they had assumed other names for the occasion. But heard of

-toward), & am now convinced that this may be a case of every day's occurrence.

9. On our walk to-day we felt in with a bird cage, hung out for sale. We were quite surprised at the sight, as we had been so long told they could not catch her any bird. I requested the traders to buy immediately the cage, fearing I should afterwards never be permitted to possess it. After some consultation it was granted. It is very neatly made, all of Bamboo. - Learned in conversation to-day that they had been two kinds of fasts, <sup>one</sup> smaller & greater fast. During the former they do not shave, nor wash with warm water, nor put on a new dress; during the latter they abstained from meat, fish, lice, onion & other stimulation with their wives. He also knows many things about Judaism with, as doubt, find herein a very singular approach to what kind of abstinence the Talmud referred the five repetitions of the term "affliction" in Lev. 16.

12. We were again severely visited with afflictions last night. Our dear girl was suddenly taken with spasms almost in every member. She went to bed quite well. After nearly two hours she was taken a mass of glowing coal to the touch & a heart rending spectacle to the sight. At each spastic contraction she cried out lamentably, & thinking some one had pulled her limbs she remonstrated furiously. To this was added constant delirium, restlessness & unexpressed belief anxiety to get into the open air. She complained also of some pinned pain in the right side of the head & in the wrist. I tried the best indicated homoeopathic means, but obtained not the slightest relief. After three hours of excruciating sufferings both to parent & child, I gave her a good dose of Tartarus emeticus & Jalap. I feared she may have eaten something wrong, & thought it otherwise best to clear first the primae viae. Two more hours elapsed in torments whilst the physician operated strongly, after which she fell into a sleep, every few moments interrupted by spasms & jerking of the whole body. If the still day brought us no glimpse of hope the evening of possible added to our misery. It became clear to my mind a more acute Hydrocephalus was developing, if not already in its highest perfection, & I was at my wit's end. Prayer & reflection as to my duty gave me again some power of thought. We had already cut the hair of the child, I now partly shaved the head, blisters & synapisms were profusely applied after a Semicupium, & a good dose of Calomel & Jalap was again administered.

13. The Lord be blessed for the comparative rest of last night. Our dear child reached a little from the painful works of her hands & legs, & with exception of the disturbances caused by the effects of the medicine, she even enjoyed a good sleep. The fever is scarcely perceptible, & she is perfectly in her senses. Just to-day in my dear wife's birthday, which added to the emendation of our dear girl made it a season of ~~celebration~~ <sup>rejoicing</sup> & thanksgiving about the child's health, & having got this week intelligence of our bird's birthday, & of my anxious wish to present her with some thing, they procured us a little bird, which had already been tamed at another man's house, no small token this on Monday next. - I must not omit to mention one remarkable feature of our dear girl, which besides its being our joy & their pride, will afford no small source of relief, the more anxiously she prays, both in English & Lovelovian. "For Christ's sake!" "for Christ's sake!" she wailed loudly after each sentence. Our heart was broken when remembering that similar scenes are mentioned in memoirs of departed pious children, & yet we could not help blessing God for the good hopes of salvation which our dear child manifested. And truly, this unexpected

A warm effusion of infantile piety was quite necessary to befriend me with statements of a similar kind. I had sometimes read, always doubting as to the real naked truth of the maker. Now there is no difficulty on my mind any more to believe firmly that great & surprising manifestations of piety & love to the Lord may be given by children even of a very tender age. One girl was but of three years old next month.

Translated his work the 2d chapter in Luke.

14. The wind being very high confined myself to napá alone. The afternoon audience by & by increased in young hearers, so as to represent a good specimen of a Loobooon Sunday school.

The recent illness of my dear girl required some leeches. I had learned already last year that there are here some to be got. Food had been brought me, rather largish, now provided with those characters which would make them medical. Still they were made as might be used when necessarily required. This time I had again ordered, but none could be found soon enough for the purpose. However it gave occasion to a long discourse on the method of applying & keeping & even on the medical indication for the use of them. As you never learn here of what condition is life there are who surround you, at least you cannot truckle for truth all they tell you about it; I took the solicitous inquiries about the leeches, addressed to me by many this evening, as coming from the medical faculty of the country, & thought it therefore my duty to give them the best information I could, all which they perceived from in Chinese. They are quite ignorant of bloodletting in any way whatever. And so is China. On telling them that venesection is in paralysis, apoplexy, & other acute inflammatory diseases of paramount use with European physicians, I learned that similar evils are here considered quite incurable. I could almost infer that there must be similar cases in the country at present, but of course, the policy of government would shew them rather to perish than to have to thank me for life.

15. Our Ross, thanks be to God, is much better, so as to complain only of the sore places where the most tart politics had been applied. - From the 20 we had invited to dinner this day 12 were wanting; among whom was Nagashiro, who, I was told, was sick. Others excused themselves with being busy. The plead poverty on all occasions & yet they are all busy & busy when you would them. Ichisacki came. He seems to have abandoned several "mandarin" reservations while absent from us. His long absence from us he excused with being very busy. - We regaled our guests with a Loobooon dinner, lasting three hours, of our kind. All congratulated Mrs. B. She is no doubt the only woman in Loobooon, to whom equal respect is paid with the husband. - We went afterwards out to enjoy the weather. met several parties, all women, among the groves. The natives bring their own pleasure parties, but rather religious sites. The visitants however do nothing besides drinking tea & chalking in the enclosed space <sup>from the vault.</sup>

20. It requires much patience, perseverance & something besides to keep the Loobooons a going, & propitiously want in one & the same kind of work. It is therefore matter of thankfulness, that I am enabled to go on in the translating branch as well as I do. I am now about the end of Luke IV. In the Chinese navy I am at "mid." - Had this work set 4,000's. (I, wo, but has pronounced wo, properly means hump, but it is used to denote) the plant from which they make grass cloth. It is a kind of musa sa, having the stem thickly clothed with the sheathing perichloes of the long broad leaves, rising from a kind of foot tuft at the apex of the stem. This species is by no means significant, (I scarcely saw any above 8 feet high) but neither a dwarf kind. Therefore I do not now think, as formerly stated in these papers, that it is the musa coccinea. I also learned on this occasion that the grasscloth is made of the fleshy perichloes, sheathing the stem, & not of the leaves themselves. These 4,000 were planted obliquely, the leaves on the top all pointed off, so as to hasten the shedding forth of fresh sprouts from the eyes of the bulbous portion of root left on each plant. We were told to manure the ground around each of them with ashes as soon as the leaves on the stem reappeared.

5. The work of this week belongs a good stock of Chinese characters, <sup>which I learned</sup> & several written and cited; & to its siftings a by no means light indigestion of our dear, only boy.

21. Thanks be to God most high for the good work of his day. I found a very good audience & hearing at the end  
by service, & likewise at Hye & on my way back in Fumai. The people as unable to believe  
that the God of heaven should ever have thought of words like themselves. I see often the known smile  
of mocking doubt on their faces when, declaring to them in an earnest manner that Jesus &  
tenderly loved them & wished their happiness here & hereafter. I had almost entirely done  
with my market voice when I left Fumai. Still amidst the rapid breeze I began to talk as  
well as I could, & I got so much into voice that I was often asked by the sons of reverence  
of ration, probably from the hill pineground beyond the market. I came to day upon the idea  
of ordering my Todais to keep the passage whilst I was speaking. The order came so very  
unexpectedly & full of earnest that they could not help being frightened into obedience.  
Thus I could undisturbed address two shores at the same time, a spectacle grand  
& impressive even to my own mind. Oh, for a blessing on these rural, <sup>rare</sup> labours!  
Had my one offered me a tower in the midst of the Scythians, the voice of the  
last trumpet, & Europe & Asia as congregations on <sup>the two</sup> opposite shores,  
I should <sup>have</sup> hesitated to <sup>change</sup> <sup>my</sup> position, so ravishing was my joy at the pro-  
sent sight. I could have wished for the Cochonic to be witness of the thundering  
power of an Evangelical voice & of the command he has, through God, over two  
great maps, whom nothing but a breathless attention melts into one, & he would soon  
have learned that <sup>no</sup> <sup>European</sup> would not put disgrace upon any independent sovereignty  
of the world by sending missionaries to them instead of <sup>advising</sup> <sup>them</sup> <sup>to</sup> <sup>send</sup> <sup>their</sup> <sup>own</sup> <sup>missionaries</sup>.  
The latter may do better to overcome in a short time, but again only for a short  
time, the authorities, but the sound of the Gospel, though disallowed indeed by those  
in power, & certainly by overbearing Japanese, still holds them in check by the best-  
gaining influence it exerts on the people, & eventually ends in the <sup>lasting</sup> <sup>benefit</sup>, civiliza-  
tion & conversion, of <sup>the whole</sup> <sup>of</sup> <sup>the</sup> <sup>people</sup>.

22. Strange to say, one of our Todais, Tōjō Shin Shi, once soaverse to everything Asian that I  
could not get him to look into the Bible, and turned out my best helpmate in translating.  
He takes pain to find me words, & to construct sentences so as fully to satisfy my  
scrupulous accuracy, so all important in translating the living & abiding word of  
God. Of course I am not backward in rewarding his troubles by cakes, sake,  
presents, &c. I am even come to the resolution to serve my Todais wassly  
with a good batch of pies & cakes, seeing they like the produce of my mill oven  
& the work of my baker's hands. It is out of question for the present to engage the  
sides of any in a regular way, & yet it appears to me just to reward the fatigue &  
labours of the natives, the more so in a kind of work, which has no attraction for them,  
& requires therefore often prodigious <sup>efforts</sup> <sup>of</sup> <sup>the</sup> <sup>laborer</sup>. What can we do less for our good  
than become bakers, & waiters to those whom we desire to taste how good the Lord is.

23. To my already numerous occupations I have already for some months past added astronomi-  
cal exercises, so valued all over China, that no missionary should be without <sup>knowledge</sup> <sup>of</sup> <sup>the</sup> <sup>celestial</sup>  
maneuver of the sextant or quadrant. I am thankful to my God, who gave me some understand-  
ing in similar matters, so that I am now gradually led on to work problems with less fatigue &  
loss of time than before. My chief labours however, preaching & translating & China studies,  
these we both feel arguments for my leisure.

24. The heat grows so rapidly that I was obliged to think upon putting one more bed, so hitting  
to sleep the whole family on one couch. One bedroom being the <sup>former</sup> <sup>chamber</sup> of the Cochonic  
God, in which they are still supposed to continue, I was obliged to fasten some boards before  
a recess of the room, in which the crockery of the altar, fire pots, lanterns & similar  
necessaries & first covered articles are reserved, as a place where the rats & vermin



of all sorts have their disgusting spots. I thought quite wisely to ask a carpenter's aid, and it would not be granted, & did therefore do work with aid of my Chinaman, without any further ceremonies. But the maker was not allowed to rest so. In the evening we had a message from government as to the end we should open the recess again. I could easily perceive the Fuzien must have been the reporters of the change I had made in the god's room, but it was not so easy to divine, why this recess should not be allowed to be shut. It would have ever appear, they think here the god want light & breath, which of course they have when locked up. I mused the maker away as well as I could & turned it more in to the ridiculous than serious. I told the messenger, if their Raimis were gods, should they not have so much power as to throw the boards off the entrance into their palace. What god are these, who want light & breath, & can be done out of it by a dead board. What can such gods do for you, who cannot defend themselves against a piece of wood. But after all, I said, there were no gods in that shrine, but only their cranking & fine parts, & not being damaged, they can very well do without it. And as for breath, I shall make them some air holes, & will be responsible they shall not choke. After having bawled a good deal, he still wanted with his own eyes to see the arrangements made, to satisfy the Raimies who had laid in complaint at the authorities. He also said at the same time the impossibility of putting a bed, when the rats might jump over or upon one's face. Thus the matter rested.

26. Last night we were apprehensive of the life of our great dog might have been endangered by her own voracity. She had brought twelve young ones, of whom two, when but 2 days old were sacrificed to food, by the mother lying upon them. I wanted to see the skin of one by means of arsenic & lycopodium, intending to prepare the skeleton of the little animal, the other I stuffed, & had of course need to make use of arsenic to dry it soon, especially in the skull. In this state I had the dog hung on a string partly to dry skin better, partly to attract the attention of the women in, which it failed not to do, you & was even admired by the very ladies. Last evening, the wind being rather strong, it fell from its hold, & the mother dog got hold of it, & had it devoured more than half before I was told of it. - Although I saw no symptoms of poisoning about her I gave her some strong fumes of an alkaline solution, on which she was very particular. The ladies would persuade me to give her poison, the worst that could have been done, as experience repeatedly taught in similar occurrences. Under Providence this circumstance may serve to increase the value of medical knowledge before the natives.

Proceeded in travelling to Lake VI, 18. In the dictionary till late. Studied each day twenty Chinese characters in order of the radicals. A tiresome study but I must, for the gospel's sake, make haste with his gigantic, dry & stupid work, not only by memorizing but also by exercising the hand in this pillowed stroke upon stroke & the jargon. What can we do less for our kind Redeemers than study hard whatever may do good to man.

28 was again a blessed, blessed gospel work day. Found ears, Oh that I could say, & hearts' open. The heat being extreme it is not easy thing to speak often & loud & lively in several places in the space of a few hours. But the King down of God they require it here under the present circumstances, we must lay out ourselves. How sweet the feeling of a sandy path is under a tired foot, can be tested only by those who have to march speedily over hilly stoneways. You are delighted when sliding over an occasional soft covered path of ground to meet with the softer response of elasticity. I often proved to my similar usual refreshments, & my feet had need of them.

The bridge station became very lately more interesting. The father was a

again stopped for an occasion, i.e. I ordered the crowd, standing within the door space just ~~at the~~ <sup>at the</sup> entrance of the bridge not to allow any one to pass, & at the other side myself forbade it. The ladies I had with me to my being less decided than those of last Lord's day were of no use in the matter. It would some times be suggested to my mind, it was wrong to force upon the nation a Sabbath's rest even for one half of an hour, as long as they will not keep it spontaneously. But I am sure this ~~conviction~~ <sup>conviction</sup> comes from the evil one. If I were to walk here till I was allowed by law to do any thing for the gospel I might wait long indeed. In similar circumstances we must act on the highest principles of humanity & on the authority of our heavenly master, especially when both can be carried into practice by a firm voice, without the tactics of a Sir Cochrane & his guns. The question whether the nation or the authorities alone are averse to the gospel is fully answered in the crowd's quickly listening until they are driven round by the police, why they would not overcome the will of the many against the few in a good cause, & more so what can be done with a single word, or often even with a firm glance of the eye & a motion of the finger. The very weapons government uses, & often with success, to disperse my audiences? But the church would still Jesus & heaven had invited her to come & preach, the command of our Lord: go on and teach all nations! would hitherto have been useless. It may be obeyed by the company of his apostles with risk to themselves, but the execution of the will of the supreme ruler can never be wrong, as long as the means employed involve no breach of divine laws, whatever the crippled case of an infant nation may say against it.

As the bridges here have no name as yet I thought first to call this favorite bridge the "Phosphorus" bridge; the channel indeed separates the island, perhaps, in two greater portions here than any were else. It runs from the harbour of Jambou till Funai, where it falls again into the sea, thus including on one side nearly the whole of Napa, the extensive salt grounds & a portion of Funai, a space which cannot fall short much of three square miles, a great habitation in a small country, & as I think making the whole of the Napa province. But I afterwards thought it would better become then paper to raise this bridge to the title of "The preacher's bridge", & so I will henceforward call it before the natives & audiences "Kata rayam bashi, or bashi, (the K being softened after a vowel in compound words.)

Before arriving at the Napa market I observed several yamborough ships lying near the napa side of the channel crowded with people. This was a rare opportunity not to be lost. The Napa & yamborough people are here considered as much inferior in politeness to the Napa & they Funai person, mark proverbially a man not deemed Funai enough in all the sickening titles & bows of the Lee King. After having preached a plain gospel to these northern guests, I called a yambour, & should the Napa & they people remain backward in following your life! They were much pleased when I told them, that in the case of their conversion I would with pleasure be called myself a yambour. The Lord bless this ~~first~~ <sup>first</sup> ~~step~~ <sup>step</sup> ~~in~~ <sup>in</sup> which we have stood to our blessed Saviour & his audience, when he taught the people not truly on the energy of a missionary in small districts than a graphic topical parallel or contrast with scripture scenes.

I arrested the people's attention by telling them of a remedy which they should be in danger of being bitten by snakes, which I hear is often the case here. They listened with anxious siktai mishawri! Oh Jesus be pleased to help me! The "be pleased" is so natural to the native when speaking to a superior, that it would offend their ears to omit it in prayer to the deity. But, of course, I added, in order to have this passage ready upon the tips of the tongue in time of danger, you must every day call upon Jesus, thus his name will be familiar to you. I used this introduction on several places, with apparent advantage. - The people are also moved when I show them I flew down with force,