

quite stringent. There has only been one exception to this rule,
after the Regimen, when the Japanese soldiers treated my
husband & myself rather somewhat brutally. But
this we have been officially begged pardon for, & of course
we have cheerfully forgiven. Well then, how can you say we
do no direct missionary work, when without a doubt we
may almost say literally with David, we bear the marks
of the Lord Jesus in our body? Let me now give you briefly
the round of our day, as each usually was spent till very re-
cently (i.e. without mentioning that paper between a Chris-
tian & his father in his church or at his family altar). In the
forenoon I read with him, sometimes four Chinese Fables
(printed from 通事) for 2-3 hours in the Old Testament
& the 聖經史記 - an excellent book - Esop's
fables (they are now translated into Japanese), the 致富新書
& similar books sent over from China. In the afternoon
for 4-5 hours the Gospel is not only read but studied &
translated with two assistants. There as well as the former
class of Fables change daily, each class consisting of 16.
The whole set again is changed twice a year so that 60-70
of the class of Liberate come yearly into strong contact
with the word of God. The guards before our door are also
regularly visited & have besides two hours in the Lord's Day,
a day, as already observed, entirely given to missionary
work out of doors & we being civil - notwithstanding our
poor children at the table quite alone - from 5 to 8
hours & making sometimes twenty visits. Well, my
dear brother, what do you say to this? And what to him, that

are few. Sundays in which I do not pray 3-4 times in the
huts & huts of the natives, & I often hope they some times
pray with me. For their posture when I open my eyes is
that of prayer, & their eye also is sometimes wet like
mine. There is no delight above praying on a spot where
the ever blessed God has none besides to bow at knee before
him. I prefer worshipping God in a Cordovan hut to
worshipping him on Calvary, and I am sure a pilgrimage
to Cordova, merely to pray in a land where God has never
before been worshipped, would be a very reasonable service
even for Protestants. At any rate even the most
sandy & cautious Committees, or Directors or State-keepers,
call themselves, who - a shame to the holy cause they have
ventured upon - carry on missions with somewhat like
mercantile principles, seeing up a ship when it is - accor-
ding to circumstances - more likely to bring in small
returns, even such Calculators, with whom faith has
drifted down into prudential probability arithmetic,
might send over a quorum of missionaries, much
rather than multiply stations in comfortable Downing
India or in the Cape Colony. I shall always be at war
with the Committees as long as they will not be led by the
missionaries rather than lead them. What is to become of a
church where Deacons or Churchwardens cut out the sermons
for the pastor? What I am now at the end of my
letter. Pray for us & remembrance to our friends.
Yours faithfully
W. B. Robinson

Rev. John Robinson
British Chaplain, Hongkong.

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Nagasaki, 3. October, 1852.

My dear Dr. Welton

I know not whether it is the letter writing that keeps me awake, or my wakefulness that makes me write letters; It is a fact I have written this week very many letters & have scarcely slept at all. It is now two o'clock a.m. & I sit writing, although of course prayer & several fixed businesses have proceeded, as they ought, the commencement of the Day's task properly is called.

I can scarcely sufficiently express to you the pleasure your letters give us, i.e. considering their fulness, variety, piety & affection towards us. But on the other hand nothing can be more painful than the sufferings & embarrassments you are called to endure, when we should have thought sinners have smoothed the way enough. It is - shall I say - well enough, that merchants comparatively experience difficulties & crosses similarly to the missionary, which much makes clear, it is not our religion that calls forth opposition, but the dread a Confucian Government (and very correctly) has for the foreigner, since the more this subjects one & learn from him, the sooner it must be over with Confucianism, not only as a religion but as a political system.

Your own experience will tell you what are the realising we have here to undergo, prevented as we are from preaching any thing, even victuals, & hiring men, conveyances &c. What therefore, through divine favour, we are enabled to do much constitute with every rational thinker the clearest proof that the nation is for advancement of every kind, & that none but the mandarin is the drawback. You will get to hand a rather lengthy report on this mission, which goes off with this opportunity - I leave open any communication to the Editor of "Evangelical Christendom" especially for the purpose - and I hope you will praise God with us for all he has

enabled us to do & suffer for him during the last year. I should be perfectly happy & contented in my sphere of labours had I not great & grievous troubles from a quarter, where, I am sure, no missionary work has yet suffered from. Charity for others makes me keep silence, the fear to injure a cause so dear to me as this mission, makes it my duty to cover guilt, which would be amenable to law before any tribunal; but I cannot otherwise state deeply grieve, that my worn down & oppressed mind un-qualifies me for much that might have been accomplished, had my energies been less tasked with bearing this with carrying forward. It is another thing to suffer in quietness & another thing to be active while suffering. It is no small addition to all my positive afflictions, to have to swell the account with the negative heaviness which curtails activity & love of enterprise. I have, for example, ready all ^{the} material for a good Japanese grammar but do not feel myself the animus for such a work. my Chinese-Japanese Translation might have been pushed to double its present extent, had my mind been buoyed up instead of wrapped in melancholy, wear & care for the expenses such work involves. Can you guide an evangelist a mission in China, without a Chinese Teacher attached to it? Even Dr. Medhurst, Parker, Bridgman, Gutzlaff do not without them. And yet this poor translation is now three years without. I have to torment myself with hours' alone reading the Chinese not to forget what I have acquired with so much pain & diligence, Government here doing all in its power to hinder the foreigners, if possible, even from acquiring the languages they are here to teach after.

my only consolation is that the word of God is pro-

claimed, listened to & believed on in this land of darkness, & that
a considerable portion thereof is translated both into the local dialect
& into the pure Japanese. Nothing can equal my heavenly comfort
when praying in a house or house of the natives. It is as if I
consecrated every Sunday new temples for the God of the whole
earth by thus bending my knee before him & worshipping
him through Jesus on spot after spot, where he had never yet
been owned as the Lord of all. I think often I see God in ^{the} ~~the~~ ^{place}
of this island, & He cannot permit himself to be driven out
again. — It is very cheering indeed to hear your friends
are interested in this mission. Tell them on no spot on earth
is a mission more required than in or at least near Japan.
Common sense should tell us an article is proportionately
of more value where it is least to be got. Where can
any Christian operation be of more value, than in a
land where human iniquity has become so mad as to
banish the Creator by law? To break such laws is
an act of purest worship, & the blessing of understanding
it nothing but sanctified grace. It is not an act of
foolish to do what human probabilities commend, to venture
against the warnings of trivial providence on a work that
honors God, this I call religious zeal.

You ask me whether I have thought of a lithographic
press? So convinced am I of the good it would do that I have
offered from my very modest pocket £50. If others came
forward with the rest required to set him up a press. But
I have to do with military long ears, accustomed to the

rows of whole broadsides, & with whom the proposal of a missionary
is a scarcely audible whisper, & forth, in addition, greatly qualified
by the ready balance sheet.

I beg you to support with all your influence the important
object the petition joined to the "appendix" in my report will
acquaint you with. Tell de Ch. m. J. if they do not rise as one man
to petition the English Parliament that steps be taken to avert the
insult threatening Protestantism in Japan, they deserve to remain
shut out from hence for a century or two longer. Whereas if they
be up & doing, nothing can be easier accomplished than the speedy
opening of that long shut up Emporium of darkness. Now shall a
menantile vessel of Christendom glide unobscured into a Japanese
port till Religious toleration is wrong from the Shogun at
Yedo (not Jedo). Let the Religious public only stand close
to its simple & elevated theme a Religious toleration! no need
insult in the 19th Century to Religion! This will carry all the
rest.

I am sorry you are now alone. But alas, even the
Father of us all will be always with you. I can quite feel with you
the pleasure you find in worshipping God in the Church, in company
of your household of natives. We had the same enjoyment for some
months in the first year of our residence here, while the evening school
lasted in our field.

Our Consul is a very kind man, & he will no doubt
support you. I am sorry French is so hated there still, as regards
among missionary inscriptions in Fuchow. Otherwise how could you be
deprived of Mr. Jackson's company?

The Editor of "North China Herald" expects some news from his
mission. If you find he has behaved more friendly to us than appears from his N° 88.
Or if the mail is not too late, I should beg you to have copied for him
(of course on my expense) anything you may think fit for his paper.

from my "Report". Had I thought on it, I might at once have drawn
one more copy for him on the manifold writer. As it is, I have at present
but no hand nor time to dispose of for him; But as it is absolutely in
the interest of our mission that much be published about it, & more
so that the Siam Community in China be not stirred & agitated
on the object of my petition, I should be glad to hear you have
been able to procure a hand in Fuchow for copying at least
the "appendix" for the "North China Herald", N. P. as already
mentioned, if the paper has taken no steps against us. I con-
fess No. 88. makes me fear Mr. Sherman has somewhat in
pocket against us.

May I beg of you copy of Lord Palmerston's speech in
favour of missionaries, which I have not yet seen. I am still in
hopes England cannot let him long remain out of office. This very
venturous indeed in the present agitated state of Europe to push
forward a Tory government. From love to his country the British
Minister should have made effort to keep up the ships, though obliged to
defeat measures where they went too far. - This a blessing to show
the great Conservative Statesman looks down from Heaven on
all the promagrandeuses & crossing careers of parties in this
grim of a world, & steers steadily the helm of the Universe, so that
a political ebullition, though it throw bubbles & smoke over the whole
face of the earth, would not lead him a line off his course. We had lately
here a very strong earthquake. What could we do against it? Nothing but pray
with earnestness. God is our refuge, therefore will we not fear, though the earth be
removed & the mountains be carried into the midst of the sea. Were our
faith of the right things such things would have nothing strange in them, for we
should be able to say to this mountain: Be thou removed & cast into
the sea & it would be done. It is want of faith which leads to want
of enterprise, & want of enterprise which makes mountains of
things that otherwise would appear what they really are, molehills, the frag-
mentary of wind, vainly marvelling at the feats of healthy activity.
Rev. Dr. Walker, Fuchow.

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Koochoo, Nagasaki. 7th Octob. 1852. 3. O'clock a.m.

Annual address to Sunday school children.

Text: "Suffer little children to come unto me." Luke 18. 16.
And a convict, condemned to seven years' transportation with hard labour, spent a sleepless night in contrition, repentance & prayer. While tears of emotion still rolled down his cheeks sat up in his cell to write a few words of exhortation to children in his native land, to warn them lest they fall into condemnation: would not these children have listened with breathless attention? Now it is a Transport of the Lord, an isolated missionary, in an outpost of Japan, who addresses you. From the end of the earth he does lift up his voice, in a doleful stormy night, hoping, as it were, the wind would carry his sounds to you. Listen then, & be attentive.

"Suffer little children to come unto me."

There are the words of him whose finger spans the heavens, whose breath swings worlds round in immense orbits, he who can arrest the sun in his course, & command the winds & the sea & they obey him, & who still is tenderly interested in little children. The Lord our God who dwelleth on high humbly himself to behold the things that are in heaven & in earth. Jesus Christ has come down to invite you to him, to defend your claims upon his mercy against those who would keep you from him. It is your Saviour who says: "Suffer little children to come unto me." Will you not come, will you not run into his embracing arms?

What will the Saviour have you come for? He wants to love you, to fondle you, to kiss you. All ^{good} people love little children, and shall the Saviour not? They are too feeble

to care for themselves, it is a pleasure to care for them & help them; they are sometimes a little too wild & may hurt themselves, we must watch over them; they are so gay & playful & we seek their cheerful company; they are somewhat ignorant & we must teach them; we get old & come nearer the grave with every day, who will fill our place when we are gone? Little boys growing up into active pious men, nice girls becoming virtuous maidens and wives, they will fill our place, they are our heirs, & we will love them & do them good. True the Saviour has other reasons than these for loving you, but his love is all the stronger for that. He loves as your parents love you, & much more still. You are his own dear little creatures, you bear his divine image. He gave you a heavenly soul & wants to save it; upon you he looks to recruit his Church here on earth, that you may be happy while here & the guides of the world around you, & finally, when you depart this life, he wants you to be with him in heaven, that you may behold his glory & be with him there he is for ever & ever.

Mind well, Darlings, that you come to Jesus Christ. It must not be a dragging you to him. We will lead you but there must be willingness in you to go to him. It is no good sign when the parent or teacher has long to persuade & sometimes even to scold a child that it should kneel down to family prayer, reverently say its grace before & after meals, & go to school or church. All this must be done cheerfully. Children must come to Jesus with a ready mind, obedient will, affectionate heart & longing desire, just as it would run with all the speed of filial delight into the open arms of its parent when called to receive a well-taken of love.