

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 Sabbath, 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 Christ that he might lay his hand on them & pray. Behold! the Saviour stands waiting for you; his arms are open to embrace to press 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 yourselves 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 can scarcely wait till 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 others confessed before me; cheating, lying, telling stories, reading the Bible & saying prayers without thinking of what I say are also among my faults. I rarely think of the dying hour. Oh 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. You mourn, you repent, you condemn yourself, you know not what to do? Hark ye to 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, <sup>among men</sup> that now repenteth, & bitterly cries for pardon & mercy; and he abounds if you do not rise from your knees like the spirit of God has sealed the blood of Christ



on your trembling hopes, you may be snared 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; then are you now & days some who think the intellects of children too weak to be benefited by the gospel, & would have adults alone become members of Christ's church. The proud Lochooan mandarin 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 Lochooans, 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 chosen 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 <sup>think</sup> 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. <sup>and it is indeed so intended to make him believe you are worthy to come. No, the Saviour only said, suffer little children to come unto me. It is by the endurance & perseverance of God, you come to the Kingdom.</sup>

I 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, self-deceiving 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 leaving the present moment escape without repentance & faith in the Lamb of God? Does



He invites say "Suffer big children to come unto me? No, he says: suffer little children to come unto me. He knew best what sort of children to invite. Children if had their little, have difficulty to change them big. A branch when young is pliable, once hardened into a stick, bend it and - it breaks. The clay of 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 crack 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 help should you say 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 right 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 inference 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 <sup>your</sup> others <sup>than</sup> proud your humility is false. It is no proof of meekness to speak humbly in a lofty position. 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 Solomon. God has not chosen many wise men after the flesh. It is much easier to be prudent 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 & Manservant. The longer you remain children, the



longer you will find comfort & encouragement in this special invitation of the Father  
"suffer little children to come unto me," and in all the attentions he so con-  
descendingly shows unto children.

3. The purity & simplicity of Christianity is shown by this emphatical invita-  
tion given to children. A religion that cares 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 sinneth 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 Adams' trans-  
gression, death does reign, ~~and there~~ <sup>making</sup> no difference between old & young souls.  
Therefore 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  
& converteth the soul. Therefore take 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 & <sup>Barons</sup> ~~as well as~~ <sup>from my school</sup> ~~children~~ <sup>boys & girls</sup>. 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: <sup>calling</sup> "suffer little children to come unto  
me." Fear not little flock, for it is your fathers good pleasure  
to give you the Kingdom." Only strive for the <sup>high</sup> ~~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 desirous to make his  
prayer say the general confession; hear the Lord's prayer; & to dismiss them  
with the benediction: the grace of our Lord is.]")



7 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 scarcely had to change any thing to come nearer the original, so correct is our English authorized version.

Of the reasons which led me to combine the Japanese with the Chinese, <sup>with</sup> 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. That of time & hands in such extensive labour no other choice was left me but to throw myself with all diligence on the Japanese, being



the Chinese part such as our brethren have prepared it for us, thanking  
god & them for the degree of maturity. I might almost say per-  
fection, to which he has enabled his servants <sup>to</sup> carry the Translation  
of the Gospel in the Chinese language, & happy to join my hum-  
ble effort to theirs, making their work acceptable to the Japanese  
nation by accompanying it with the Japanese interlineations  
& catch words without which very few even of our best scholars  
could <sup>not</sup> easily read even their own classics. But while I shall  
always feel it my duty & privilege to circulate the Trans-  
lation <sup>now</sup> come forth under the auspices of our brethren from the  
London Missionary Society, & bound as I am to declare myself  
an adherent to the 上帝 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  
that his respected party should differ in judgment from many  
of their brethren in 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 Transla-  
tion 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 your Chinese texts to  
usurp authority over the letter of the Bible.



at few remarks on the "New Testament in Chinese,  
London Missionary Society's press, Shanghai, 1850.

John 20, 13, 15. "Woman why wepest thou" in both places only 何哭, the word "woman" omitted. Now I knew of a minister who once preached a sermon to ladies on his very text "woman, why wepest 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 Lochoo, 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" & looked her least 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 was thus convinced I would not intentionally quote a text, that did not exist. \*

Matthew 7. 24. "Hear my saying" the demonstrative omitted, so likewise in Luke 17. 22. 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 Mark 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 further from his intention than to confine his 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

\* I need scarcely say that the same word equally fairly is John 4. 21. & with some show of reason is marked in the substitute "mother" introduced, but not as vocative, in 2. 4. & 19. 25.



to raise up children unto Abraham; yet none can thought of omitting the demonstrative, because it is thus in the text. Why then should it be omitted, because of some idiomatic hardness, in the text "Every one who heareth these sayings of mine" & similar passages. Here, at any rate, it is possible that our Lord intended to attach marked prominence to the immediately after going sayings? We know well it sounds harsh, yet we must express it.

Now irrelevant as at first sight such discussion might appear, belonging, as some might think, an extravagant sticking at the letter, it is nevertheless certain that on the right knowledge of the use & significance of the demonstrative "this" depends, to a great extent, the rise or fall of the Roman Church. For by leaving the demonstrative as it now occurs in many places of the New Testament, its redundancy 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, there remains now not a shadow of support for that ~~text~~ <sup>system</sup> & this rock, means only a rock.

Simon Bar-jona may perhaps previously have been called Peter, & his name now become the occasion of Christ's remark; or, what appears more probable, may have had the name given him on this very occasion of his confession. In either case his name is adverbial, for detectors, 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, mented to himself the name of Rocky"; as any thing might be said water, because in some prominent place in, upon or near the water, Christ said "Thy name shall be Rocky" because that standest 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 demonstrative this be limited to Peter only, and the Chinese Reader will be best armed against Romanism, when leaving from the Bible itself how the demonstrative this is used in places besides that, on which the Mahomedan chair of the spurious progeny of Peter rests.

Luke 20: 43. "Till" wandering 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 開此 to 開吾言.



we are not yet all things put under him" of Hebr. 2. 8. also indicates strong emphasis is laid on the limitation of time expressed by the particle "till".

Matth. 1. 1. the birth of the generation of Jesus Christ. Abraham (and) David's offspring. I demand against employing "son" in the phrase "son of David", by <sup>the</sup> <sub>192</sub>, the term substituted in the same translation for seed (in Galat. 3. 15.) It cannot stand the contrast in which it is often placed to son in the phrase "son of God." Thus when one Lord argues "How say they that Christ is David's son?" the inference, that he must be God's son, is greatly weakened if he is in both is not the same. If children of Abraham (John 8. 39.) must be understood of 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. It, 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 admitted into every language on earth, & so it should be with the Chinese.

Finding no other that Christ is called "son of Abraham", it is quite likely "the son of Abraham" in Mat. 1. 1. refers to David: the first 子 agreeing in case with 子 108, & the second 子 108, which of course must be a sensitive. 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 Kristu instead of Kristu 子-ristu. Exercise has taught my people to pronounce "Kristu" with as much ease as any European would do it.

Matth. 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 by the initials of 耶穌 基督. 959, in Gen. 49. 10. Since the angel said "Thou shalt 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!" Our Lord