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April 1853

to

July 25th 1853

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Sheet 403.

2. And this morning in a new Friar is exchange of one of the two recently appointed. The new comes as an old fellow is, torturing himself as unable to speak Chinese, which he has already forgotten by disuse. Thus we are served here in all things coming to us through the mandarin, who appoint persons to services, which they declare he cannot perform.

In the afternoon had a good talk with my Shing Lodgis, one among them being, I should say, really thirsting after information, & knowledge of a wider range than Confucianism can impart on any subject.

3. Yesterday. Text: Who is he that overcometh the world, but he that believeth that Jesus is the son of God? John 5, 5. To be dragged over the span of existence, unnecessarily interlarded with by lust, passion, the sufferings, example or even the command of fellowmen is not the selfguiding heroic christian life portrayed in this text. We are called to rule over, to overcome all the incidents, conflicts, fears & hopes of life. Drawing direction & power from an inexhaustible fountain within. Royal grandeur commanding nations down from a gorgeous throne may be a poor slave of the gilded prisons which the proud soul is accustomed to brood upon. They only who rule over their own hearts, though in tribulation, persecution, famine, nakedness, or peril or sword, in all these things they are more than conquerors through him that loved them. They also believe that Jesus is the son of God. are befriended with the principle of divine government, which is to perfect virtue through suffering. In fact virtue, in this lower world, cannot be said to exist without the opposing element of evil. What is obtained without a sacrifice is no virtue. an unflinching adherence to purity through a series of trials & temptations. The conquest of mortality morally over the seductions & even threats of the world, that is virtue. The belief that the son of God died, & that consequently he lived for truth & virtue, shows the impossibility of living a godly life in this world under the smiles of fortune. The belief that Jesus had to die for sin, will give us that hatred of it, which is the best weapon against temptation. We are rarely seduced by what we mortally hate, because we avoid it at the least approach. The belief in the gospel, betakes us all selfconfidence. Keeps us constantly on our guard & compels us unceasingly to resort to the fountain of which it abhors us is always open for us. How overcome? Facing seven times the righteous by faith. Little abiding virtue of divine blood. is washed new again & again to fresh victories. A Faith not

know conflict within must last till life closes, that warns us against the world with-
out, & by denouncing the impossibility of help either from ourselves or men, estab-
lishes the evidence of its own redeeming plan. Following it we overcome our
fear, doubt, our weakness, our self-confidence; yielding ourselves to it, love
to virtue & hatred to evil much become the prominent habit of life.

Unexhaustable in consolation slope. It will constantly cheer & encourage
us, poor we shall be rich, depressed yet honored by God. Ignorant, we know
the one best thing. Failing we shall be raised again, & dying we prepare for life.

This is overcoming the transient, shifting vanities of this world.

Ventured out in company of Mrs. B. my steps being somewhat
firmer & more equal than last Sunday. Visited some poor people
at our right & left. & found nowhere any signs of starvation.

In the yard of our third, & now living woman, we had a whole row of
children after our cakes & drink, at any rate a valid reputation
of our mandarin's repeated declarations that the children are his
sons. There were even bearded Samurais & women to-day among the
claimants for a cake, as stated, for their children or grandchildren.

In a lane had a most excellent hearing of an old acquaintance,
Lance, the whole large room becoming gradually filled with children
youths of the Samurais club. I gave them the hour including
the prayer, so important did the opportunity appear to me. And
indeed what can be of greater moment to a missionary than a
room full of listening youths; all quietly listening. In our
present circumstances this is nothing less than a fortunate hit.

Had a good hearing of an old acquaintance of Mrs. B.
a woman, who assured me she promised daily to Jesus. Told the story
once more before her & her grandchild. We reckon this woman
among our attached friends, who do not show even to run some risk
in receiving our visits, & we may to some extent rely on their infor-
mation. Asking her, whether she was in want? she answered in the
negative. Showed us good food just in course of prepara-
tion. Asking her, whether copper or silver was more valued
she said, silver. Thus fixing the lie to our mandarin.

Returned three times to a hotel. Here we had
acquaintance, but found our friendly somewhat

interrupted. - In another had only a partial hearing.

from two youths of old acquaintance, & also afterwards, though declaring their
harmless proceeding from want of food, declined our proffered pecuniary aid,
because "it was dangerous." - On the contrary in another poor family all
the children separately, & then the mother, were well pleased with our offers.

Took a long round about way to get to Ntashi, whom I had pro-
mised some pecuniary aid. On our way, another group of children took us
round expressing their sympathy on account of the accident I had with my
fork, in consequence of which they saw I still walked with difficulty. - At
a stop we had the pleasure of seeing a fine boy, whom we had longed to meet.
I did behold the liveliest pleasure on meeting us again. - Ntashi
was not, but we left money for him with his daughter in law, who we
were almost sorry to observe, is near a confinement, the family being
already numerous & very poor. - were deeply grieved to find two boys
in which we had made - I made say - very good medical cases, & whose
inmates felt very attached to us - quite shut up, & apparently unin-
habited. - The female relatives of our deceased friend - an old gibbon ma-
ther in this neighbourhood - on whom we had transferred our regard for
her departed uncle, & who was for a long time exceedingly intimate
with us, we saw to - they ran off at full speed, with her babe on the back,
just while we came in sight. - Relieved another friendly family.
were out nearly four hours, when the rain began to fall heavily
& we had to make home, as well as my fork permitted.

4. Had a most interesting conversation with my Shany Todzie, the oppo-
sition to which was given by exhibiting an anatomical plate of a whole the
liver. What is that, asked they frightened. Do we indeed look thus, when laid into
the grave? Yes, said another, this becomes of man, all the flesh is gone & meaty up.
But how much greater was their surprise & deeper the impression, when pointing
to the abdominal region all looked empty, & the trunk appeared quite
cut off from the pelvic part, & connected only by the slender, isolated ver-
tebral column. "The belly is quite gone," exclaimed one of them, laying
lightly hold on his, as if to make sure of his own, but then again letting
down his grasp, as if convinced by a second haunting thought, &
power on earth could protect his belly from the voracity of the g
& the effects of dissolving corruption. Their second marvel, not
than the first, was the absence of all & every thing belonging
apparatus, & the assurance, I could well give them, that both
force & sinis lastly. It was a scene as I never had witnessed before
clearer evidence, that the Goodlooms make his belly their
as if thunder struck at the of total emptiness &

they valued life for, and the influence was irresistible. If we get from our earthly parents thus dissolve into nothing, how can he be our God? Fortified imagination, rich in invention, drove them as a last refuge to the article of resurrection, which they are well informed of. Well, said they, we are again to get from belly, & distinctions between male & female at the resurrection! "Sapp" said I, the very absence of what you so ardently desire, in his plate, most lively suggests the words of Jesus: the children of this world marry & are given in marriage, but they which shall be accounted worthy of the resurrection from the dead, neither marry nor are given in marriage, & they are equal unto the angels." This led again to a long discourse on the existence of spirits & of the soul after separation from the body, & to the probability of a total change of the body in the resurrection. To be brief, my hearers, of their own accord, expressed an impatient wish, to hear the whole gospel in a connected systematic form, & I of course complied. & they were so edified as to thank me for the instructive lesson given. They showed repeatedly knowledge of facts and articles of faith picked up here & there among friends & acquaintances at Thury, whom I must have visited & preached to, but confessed, that from all they had heard, they could not make out a system as heard this afternoon. One of them told me "the Rens Joseph was the name of Mary's husband," which rather surprised me, but shows the Fodges, I had formerly, who translated with me the gospels in order, must likewise contribute to the spread of knowledge of various gospel facts. Otherwise I scarcely recollect, with two only exceptions, having read at Thury any portion of scripture relating to Joseph.

I regret to have to enter that my eyes continue to suffer, though fortunately only from catarrhal affection. The inflammation shifts from eye to eye, & becomes especially aggravated at evening. All my expenditures have hitherto failed to effect a lasting cure. It is in so far consoling that sight continues unimpaired, except sometimes at evening.

6. It is no small matter of regret to me to find one so general & exclusively bent upon book, & so they, even their foremost professional interests, poor for knowledge of the higher branches of their own beyond the lowest curriculum, including their L.A.

April 1853, Ho, Lan-yu, Ching-yung & mentions, which, to explain by
Text 404 } a known standard measure, would perhaps correspond to the
usual acquaintance christians have with the contents of the New Testament
they are utterly ignorant, the name alone excepted, with the rest of their
own classical books, just as some christians are of the Old Testament,
which are known only by references. made to their writings in the former
but which, like recent times, have scarcely constituted regular bibli-
cal studies even in schools. The whole of these Confucian round of com-
mon studies, besides several other shang books, I have gone through, &
very leisurely & easily too, with my chinaman, although during his
presence here. I had had to study the Goodhouse in addition, & since
his leaving, now upwards of four years, I have not been able to get
with my Goodhouse todgers through one single volume of their
Shu King, this will strikingly show both their ignorance & sloth.
How indeed should people, accustomed to nibble between almost every
character, & as it were between every stroke & dot of which a Chinese
character is composed, be able to get daily over half a page of
such riddlesome composition as their old books are ^{consisting} ~~comprised~~
of. The whole Shu King, I cannot characterize otherwise, than
as consisting, for the most part, of masses of Chinese hierogly-
phics. known together as it were by a wily fool, for the express
purpose of vexing the reader accustomed to get out sense of
his studies. Witted the Commentary it is an absolute impossi-
bility to fix any sense upon the rows of characters in the
text, which, if left to the conjecture of every fresh reader,
would admit of almost as many meanings as men might
be found willing to undertake a new interpretation. My Todgers
therefore take the most comfortable view of the case, coming
daily to their task without any notion it
are about to wade through, as he
behind their orthodoxy, which makes my
Confucian to declare, that the writings of their are
deep, as to be unsearchable, & hence he laud
knowing what they are. I have actually of

Wond'ache from the hard labours I have bestowed on several pages of the
Kun-Ring to accommodate my Todgis in finding out the meaning
of our author. When this is once done, then they begin to read. I am
at times even just enough to thank me for the new elucidations
of difficult texts, they had learned. I have to-day very largely, en-
couraged them to come henceforward somewhat prepared to their daily
lectures, so as to make it possible daily to get over some page
in their book, as it would appear unfinishable.

With the thing. Todgis I also sometimes alight on perhaps
even in their common books the meaning of which, though handed down
from age to age, is neither clear nor unimprovable. And
as my reading is intended to get out the clearest grammatical
sense of the many inflexions both of noun & verb, of which the
Japanese is so abundantly capable, I must dig & turn
every sentence to fix precisely the import of each flexion,
which operation has repeatedly been followed by a new discovery
of meaning, much better squaring several sentences,
than the superficial one pushed upon them by unthinking
traditionary interpretation, so that we stand a good
chance of giving some impulse to thought for a origi-
nal reflexion on the very ground the Goodwin's mind has
from times immemorial wandered over, or rather been dragged
over without awakening by the many shocks the unequal
road must have given occasion to.

9. Almost in the dawn of the evening, & notwithstanding the rain that
fell Mr. Ichisawachi arrived - as I was afterwards told, perhap-
ping us all the more in astonishment by some boxes for the children
& a little sugar - black - & two fans brought as an acknowledgment
from his wife for some trifles received of mine. A
new call for some other little personal
acknowledging him for ^{his} last & expressing
my recent accident. Moreover
a regular inquiry as to the work
men. The least I could suppose

recently have visited Japan, intelligence of which may have arrived by
the several junks come down this week from thence. The very delay of
these junks this year - usually they are all in in March - is also a cor-
roboration of some important news going on in Japan. who knows but
that government may be foolish enough to suppose provided they get
from somewhere a design of a steamer, or of its machinery, nothing
further would be wanting to engage Japanese skill to produce a fine
war steamer. This is not a ship going beyond the usual proud presump-
tuousness of his nation. For notwithstanding his affectation of gross
stupidity & dull-mindedness - which, they say, prevents their adopting any
new method in the pursuit of knowledge or practice - they are in reality
so proud of their superiority to western nations as none who has not lived
years among them could ever suppose ^{actually} the case. Be this as it may
the fact is Mr. I. urgently wished information on the machinery of
a steamer, & was satisfied with what I told, & on the subject
& exemplified as well as I could, & not even initiated with a
page or two of reading & a cut on the subject, which I fortunately
possessed in the Chinese, as an article in a Calendar edited by Dr.
Bale in Canton & now yet quickened - and strange & surprising
indeed it is - with taking the whole of the book into his bosom
pocket, notwithstanding all the contraband Christian articles
the Calendar contained, I had to produce all the cuts
I could find on the subject in our Cyclopaedia, & to pro-
mise copies of the most important of them, & - mark
well - to add also the proportions of measurement of the
various parts composing the machinery, accompanying
the whole by lucid explanations in the Chinese. I need
scarcely say that I promised that Dr. Bale
himself, in case namely that
quite ^{was} of my usual line of
to find out the proportions,
& immediate reason of his inquiry

