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# Japan.

## Mission of the Protestant Episcopal Church.

STATION, NAGASAKI.

MISSIONARIES, REV. J. LIGGINS,  
REV. C. M. WILLIAMS.



This Paper may be had for gratuitous distribution, on application to the Secretary and General Agent, 19 BIBLE HOUSE, NEW-YORK.

## OCCASIONAL MISSIONARY PAPER, NO. 20.

MARCH, 1859.

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*Christian Brethren* : THE FOREIGN COMMITTEE are rejoiced by the indications of interest manifested in the Mission to Japan. It is thought well to devote a large portion of another Occasional Paper to notice of this Mission ; not because there is anything lacking in the *old fields*, to draw out the earnest sympathy, and prayers, and gifts, and labors of those who are really intent on giving the Gospel to others, but because we would encourage ourselves in the hope that the present expansion will quicken endeavors in regard to those fields.

The call from Japan has left no room in the minds of the Committee, to doubt that there a work must be commenced at once for Christ. To do this under the best auspices has led to the lessening of the Missionary force in China, by the removal of two of the Missionaries from that field to Japan. But China pleads more earnestly now than ever before, for *additional* laborers ; the whole empire is thrown open, and the Missionaries have liberty to go anywhere among its 400,000,000 of people, and carry the Gospel. God has, in a most wonderful manner, prepared the way. He has given the Missionaries favor in the sight of the heathen, so that Chinese officials were in advance of the representatives of Christian Governments, in proposals with reference to Missionaries, and of themselves suggested that they should be allowed to go wherever they pleased in the duties of their calling. There is an absence in China of any outward obstacle to the propagation of the Gospel, and everything to encourage a vigorous prosecution of the work.

And then, in regard to AFRICA ; never was there a time when the claims of that land came pressed with greater urgency. The stations already occupied by our Church have been richly blessed, and several hundreds of native converts have been gathered into the Church. And now, contiguous to those portions of the country, there are others of rich promise waiting for the Gospel ; while still beyond stretches out the whole land, presenting, everywhere, most inviting fields for the spiritual husbandman. In view of these things, the earnest appeal of the Bishop is, " Let us be enlarged—let us be enlarged."

The Committee take up the language of Bishop Payne, and say to the Church, " Give us, brethren, your active co-operation, that the work may be enlarged."

*Our present Missionary force is entirely inadequate. Our present receipts entirely too small.* China, and Japan, and Africa, are to be subdued to the sceptre of the Prince of Peace. Where is our zeal, where our love to Christ, if it be possible that our hearts glow not with ardent desires that these millions upon millions of perishing heathens may receive the Gospel of the Son of God ?



## JAPAN.

WE take the following from a recent number of the "*Protestant Churchman*." It is part of an address made by the Rev. Dr. Tyng, at a Missionary meeting held in St. Luke's Church, Philadelphia, February 21st, 1859 :

THE Empire of Japan consists of three large islands lying on the Eastern coast of Asia, between the degrees of 31 and 46 north latitude, and stretching nearly diagonally from southwest to northeast. These three large islands are surrounded by a vast number of small ones included under the same nation and government, and, it is said, containing more than three thousand in their list. The whole territory thus included, we find estimated by different authorities from 160,000 to 240,000 square miles. The islands are of such a different size and shape, and their whole coasts are so indented with deep bays and harbors, that the difficulty of an accurate estimate of superficial territory must be very great; and actual surveys cannot determine the question till a far higher civilization is made to rule over it. The population of this empire, thus extended and divided, is more than thirty millions; or nearly the same as the present population of the United States.

Japan was first discovered to Europe in the thirteenth century, by the famous Marco Polo, a native of Venice. After seventeen years' absence in traveling in Asia, he returned in 1295, to his home, and made known some of the wonderful things which he had seen. Among the rest, was this discovery of the great island of Zipango, which, he said, was east of the coast of Cathay, as he called China. He suffered the habitual fate, however, of human minds who are far in advance of the knowledge and customary thought of their age. His stories were treated as utterly incredible by his contemporaries, and rejected as either romantic inventions, or exaggerations of his imagination, or as designed attempts to delude the minds of others.

But some years after, Marco Polo's maps fell into the hands of another Italian, the Genoese Columbus, and awakened in his mind the kindred passion of maritime discovery. In the full persuasion of the rotundity of the globe, Columbus believed he could reach this great island of Zipango by sailing west, and in this assurance, set out upon his renowned voyage. When

he landed on the shores of Cuba, he supposed he had actually verified Polo's statement, and had reached the rich island which he sought. Little as his hope was then verified, he really opened this vast empire on the American continent, from which his successors in enterprise discover no other land between their western limit and the long-sought Zipango. Thus Japan seems to have been prospectively placed in peculiar connection with America, in that America was actually discovered in looking for Japan.

From Marco Polo's time, we hear nothing of Japan till Ferdinand Pinto, one of the numerous Portuguese adventurers who crowded the East in the sixteenth century, landed there in 1543. His return led to the Portuguese settlement there, which remained an establishment for a century. In 1549, they fully mixed themselves as residents in Japan. But mingling with the wars and dissensions of the people, and seeking, perhaps, to overturn, for their own control, the native government of the land, in 1637 a decree was issued for their complete banishment. Not a Portuguese, male or female, was allowed to remain. And after a terrific persecution, they were completely rooted from the soil, and destroyed or driven away in 1649.

In 1609, the Dutch arrived as traders, and effected a settlement also. When the contests arose with the Portuguese, they gratified both their spirit of rivalry and their religious hostility, by taking part with the natives against the Portuguese, and were themselves the main instrument of their destruction in 1649.

In 1641, the Dutch were confined for their trade to the single harbor of Nagasaki, on the western coast of the island of Kiu Siu, and, even there, were shut up on a little island in the harbor, 600 feet long by 240 feet wide, called Desima, surrounded with a high fence, forbidden to build any other than low bamboo houses, and connected with the main land by a single bridge, the gate of which was guarded by the Japanese, day and night.

The English have made repeated attempts to gain a foothold in Japan, in vain. The people



of Japan appear to have been peculiarly a frank and ingenuous people, before their bitter experience with the Portuguese. They well-  
 come the Dutch and English to their trade. From 1611 to 1623, the English maintained a commercial settlement there. But since then, they never have succeeded in forming another. In 1673, the effort was met by the question from the Japanese, Did not your king marry a Portuguese princess? And as that could not be denied, their entrance was prohibited, and their trade refused. They have repeated the attempt several times since, with no better success. And down to the time of the successful Expedition from the Government of the United States, under Commodore Perry, the whole trade of Japan was in the hands of the Dutch, and confined to a very narrow and restricted system of exchange.

The first connection of America with the Japanese, was the restoration of a crew of shipwrecked Japanese, in 1831, to China, that they might be returned to their own land. These men were sent from Macao to Nagasaki, in the ship Morrison, in 1837. But they were not suffered to land, and the ship was driven from the harbor. In 1846, an unsuccessful Expedition was conducted from the United States, by Commodore Biddle. Without accomplishing anything in the opening of Japan for American trade, this fleet returned. In 1849, Capt. Glynn, in the U. S. Ship Preble, rescued some shipwrecked American seamen from Japan; but was forbidden to remain, or to communicate with the people. And thus the relations of the two nations remained, until Com. Perry's remarkable Expedition in 1852.

#### TREATY WITH JAPAN.

THE recent treaty of the United States with Japan, provides for the free exercise of the Christian religion, and for liberty to erect places of worship.

#### OTHER PROVISIONS OF THE TREATY.

Provision is made for a resident minister at the Court of Jeddo; for the opening of the ports of Kanagawa (*i. e.* of Jeddo), of Nagasaki, and of Hakodadi, to general trade, within one year from the date of signature; also at later periods, of a port on the west coast, and of Hiojo, the port of Ohosaka, while the cities of Jeddo and Ohosaka are also to be

opened to trade; but for the present foreigners are not to be allowed to travel in the interior, with the exception of the Minister to Jeddo. The trade regulations and tariff are highly liberal; all exports, with the exception of a few prohibited articles, are to be subject to a duty of but five per cent.; imports will be charged a duty of twenty per cent., with certain exceptions, upon which only five per cent. is charged.

Three weeks after Mr. Harris' treaty was concluded, Lord Elgin arrived at Simoda, when the former placed at his disposition the services of Mr. Hewsken, his secretary and interpreter, which offer was availed of; and his lordship succeeded in making a treaty, based, to a great extent, upon Mr. Harris's, but with a few rather material modifications; for instance, his lordship succeeded in having included in the list of articles of import, and the reduced duty of five per cent., cotton and woollen goods; and it is said that he inserted a stipulation that the tariff should be subject to a revision at the end of five years.

Prior to his lordship's arrival, but subsequent to Mr. Harris' treaty, the Russian Count Putiatine negotiated a treaty similar to the American.

Thus we perceive that as the lamented Commodore Perry was first to open the so long closed portals of Japan to Western intercourse, so is our Consul-General, Mr. Harris, the first "to drive home" the entering wedge of the excellent Commodore, and obtain access to the Emperor, and as well to the commercial resources of that attractive but hitherto repelling *terra incognita*.

The rightful position of our country, as the nearest civilized neighbor of Japan, is, therefore, fully established in our relations with that empire—thanks to the indomitable spirit, signal tact and patient conciliation of the heroic Perry, and to the highly creditable perseverance of Consul-General Harris.

#### CHRISTIAN WORSHIP IN JAPAN,

WE take the following from a letter just published in the *New-York Journal of Commerce*. The letter bears date

HONG KONG, CHINA, Dec. 9, 1858.

Sunday August 1st, was a day not soon to



be forgotten by the officers and crew of the Powhattan and Mississippi, which had returned a day or two before from the Bay of Jeddo, and now lay anchored in the snug harbor of Simoda, about seventy miles south of Jeddo. The town contains a population estimated at 10,000, in the suburbs of which rose the tall flag-staff of the United States Consul-General Townsend Harris, Esq. A little back of that flag-staff, which had never before been planted in the soil of Japan, was the house occupied by Mr. Harris, over a heathen temple, which had just been expurgated of its ugly idols for Mr. Harris's accommodation, but still, as if loth to yield their old domicil, they were planted against the walls around the house, grinning horribly upon those who had so sacrilegiously ousted them, and now sat in their places. The treaty which Mr. Harris had negotiated so silently and unostentatiously, and which was concluded so successfully on board our ship, the two Imperial Commissioners being present to sign it in the presence of our Commodore, provided for the toleration of the Christian religion in Japan. Grateful as any man ought to be, and especially a CHRISTIAN man, such as Mr. Harris is, he wished to have the gratification of seeing Christian worship celebrated in his own house and under the American flag, in the *first instance* since the flames were quenched, about two centuries and a half ago, in which tens of thousands of native Christian martyrs had ascended, as we hope, to Heaven. We had been in the city of Nagasaki, containing a population of at least 100,000 inhabitants. Once it contained churches and hospitals, a college and seminaries, one of which was for the education of the sons of the nobles for the ministry, so largely had Christianity triumphed in Japan. At one time there were 40,000 native Christians in this one city. I had even succeeded in discovering the holy place of execution, called the *Mount of the Martyrs*, by the historians of the persecution. The old prison, also, in which the last Christians were confined, and tortured, and died, as late as about the year 1700, still remains, and I was so *unhappy* as to discover it, and examine it, and muse over it, still gloomy in the uses to which it is devoted, but more so from its horrible memories. Not far distant from Nagasaki was the town of Simabara, on the same gulf, fortified once by

a strong castle, in which the native Christians collected from the surrounding country, to the number of 37,000, driven to desperation by the persecution, and resolved to defend themselves as well as they were able, and sell their lives as early as possible. They were overpowered, and not one escaped of the 37,000 Christians. All these scenes were in our memories, and almost before our eyes, although so many years had elapsed since the last martyr ascended in the flames. The atrocious deeds which were done about the time the Pilgrims planted their feet upon old Plymouth Rock, and Christianity died out here, at the very time it was planted there. *Since that time* America has become all it is in civilization, wealth, power, glory and religion. But in that long period not one effort has been made to re-introduce Christianity into Japan, with its thirty or forty millions of inhabitants. No individual has ventured there; no society has sent out its missionaries there. Strangely our Americans were assembled in an idol's temple to celebrate Christian worship *for the first time* since Christianity was extirpated by fire and sword; and *Protestant* worship for the first time since the advent! The Bible was read; prayers were offered; a sermon was preached; and the sweet hymns of Zion were sung in tunes not less sweet or sacred, familiar to every one from childhood, but never so sweet and touching as when sung for the first time in Japan, and poured out in this old heathen temple. The sun shone out brilliantly; all was hushed around and quiet; and the Japanese, instead of rushing upon us with knives and swords, looked on the strange scene calmly, reverently, and with apparent interest. Was this a fantasy—a dream—or reality? and if a reality, who brought it into existence?

When the services were concluded, and the congregation silently and thoughtfully withdrawn to the ships, Mr. Harris kindly invited me to remain awhile, and took me into his office, study, and library, all in one, and bringing out a formidable looking document, read a part of it to me, which proved to be the letter of instructions given him by Mr. Marcy, at the time Secretary of State, in which he directed Mr. Harris to *do his best, by all judicious measures, and kind influence, to obtain the full toleration of Christian religion in Japan, and protection for all Missionaries and*



others who should go there to promulgate it. This was a most interesting fact, and kept secret to the world, but deserving to be published world-wide, in justice to the memory of Mr. Marcy, and in justice to the administration of which he was a member, and which sustained his course, and perhaps dictated it.

Turn we now to China. The great struggle is over, and we who happen to be here, have seen the grandest work in the history of this immense Empire, at present containing, according to the latest census, as reported by the Russian scientific Professors of the College they were allowed to maintain in Pekin, *four hundred and forty-five millions* of people, or nearly one half of the population of the globe. For the first time since the dim and distant origin of this Empire and race, Christianity is admitted by treaty, and may be proclaimed without obstruction, and embraced by the natives without incurring disgrace, detriment, or punishment. What a field! What a miracle which opens it! I have reason for stating, that here, as in Japan, the Secretary of State instructed Mr. Reed, our Minister, to take the same course which he had been advised in the case of Mr. Harris; i. e., while consulting for the material interests of his country, not to forget the claims and interest of Christianity, but endeavor to secure, if possible, the toleration of the Christian religion, and protection to all who might go there, or be there, to inculcate it. It redounds to the honor of Mr. Reed, and to the credit of our Government, that the attempt was successful; and the

first treaty with China, which opened it to the Gospel, and secured protection to missionaries and native converts throughout the vast Empire, was the *American treaty*, negotiated and concluded by Mr. Reed, and then followed up by the ministers of England and France. So much had Mr. Reed to do with securing toleration to Christianity, and so judiciously and zealously did he work, that the Bishop of Victoria, the Rt. Rev. Dr. Smith, did not refuse to give him the highest praise, in a letter to the Archbishop of Canterbury, in which occurs this sentence:

"It is right that the friends of Christian missions on both sides of the Atlantic should know how *pre-eminently* they are indebted for the Christian element, in the wording of the treaties, to the hearty zeal, sympathy, and co-operation of his Excellency, W. B. Reed."

While the finger of God is gratefully acknowledged in these gigantic moral movements, it is but right that the instruments should be honorably remembered, which the same Providence employed to bring about these results. America bears her part of the glory in taking the initiative in movements which are to regenerate this mighty eastern world. Governor Marcy and General Cass, and the administrations of which they are or were prominent members, are entitled to the highest respect, as well as Mr. Harris and Mr. Reed, who so ably and successfully carried out their instructions, and their names will be honored in the records of philanthropy and Christianity.

### ADDITIONAL PARTICULARS.

The following account contains additional particulars, with reference to matters mentioned above:

U. S. FLAG-SHIP POWHATTAN, }  
SIMODA HARBOR, August 25th, 1858. }

It was proposed by Mr. Harris, our intelligent and efficient Consul-General, before leaving Simoda for Jeddo Bay, for the purpose of securing the signing and sealing of the treaty he had negotiated, and of whose nature and history I have so fully informed your readers, that upon our return to this place, if the treaty should be fully concluded, Christianity should be re-installed in the Japanese Empire by the celebration of public worship the following

Sabbath, in the large house he occupied, and under the flag of the United States floating over it. This was proper, both as a devout expression of gratitude to Him who had brought about so great and unexpected an event, and also to illustrate the force and reality of the treaty before the eyes of the natives of the country. It gave great interest, moreover, to the proposal, to recall the fact that this would be the *first time Protestant worship* had ever been held in a kingdom containing a population estimated at *forty millions*—a



third more than the entire population of the United States!

Most successfully was the final touching hand applied to the treaty, and most delightful was the run, going and returning, such strange and yet charming scenery, and grand objects met the eye at every advance, both near and in the distance, all the eighty miles from Simoda to Jeddo Bay. So smooth was the water of the bay, "a sea of glass," whose dimensions are about 20 miles by 30, in one corner of which, near the Imperial City, I counted the sails of 325 junks, seeming to be drawn up as if awaiting battle, while in all directions they were seen as if *skating* over the glass instead of *plowing* through the water. Besides the *Powhattan*, the steam frigate *Mississippi*, Captain Nicholson, was lying in port at Simoda, both of which ships, having about 200 men on board, could easily furnish a very considerable congregation. Commodore Tatnall at once approved the suggestion, and all hands were anxious to be present at the strange scene.

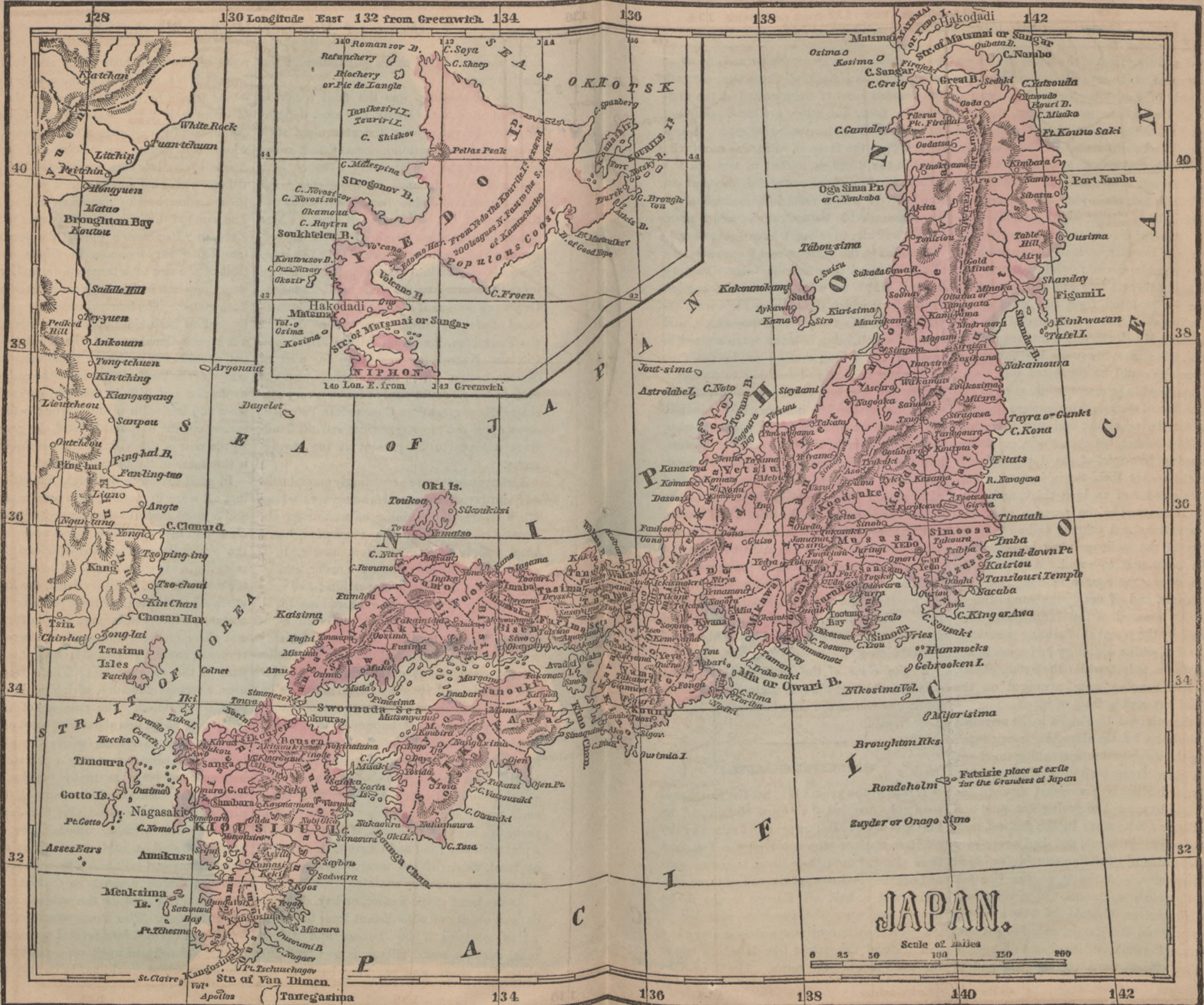
Arrangements were accordingly extemporized Saturday afternoon and evening, not the least of which was the training of a choir for the occasion; for though the *Powhattan* has a band which discourses sweet music, it is either of the military or festive order, and inappropriate for religious worship; and even if it could perform pieces of sacred music, all seemed to want what most reminded us of home—the old familiar tunes to which they were accustomed from childhood, awakening all the memories of childhood, the Sabbath, and friends, and sung by the living voice instead of instruments, however numerous or skillfully attuned. It happened that an old singing-book could be procured, and only one, around which a number of young men connected with the engineer's department and some others, collected, and selecting three such tunes, and practicing vigorously upon them to nine or ten o'clock, if they were not equal to Jenny Lind and Paganini, they could, at least, think of the morrow without any apparent or conscious anxiety.

At the head of the harbor, or bay, of Simoda, and about one mile distant from the town, which contains 1,000 houses and 10,000 inhabitants, a small village is seen running along the shore, and reaching back to the

roots of the high hills which rise behind it. In part it is screened from the eye by a small island close to the shore, while the trees throw over it their branches and foliage, in the midst of which rises a tall flag-staff, from whose top flaunts the "Stars and Stripes." A small jetty has been constructed before the village, where a dozen or fifteen junks usually lie at anchor, besides numerous fishing boats. The name of this village in Japanese is *Kaka-Zaka*, or "Persimmon Point," the persimmon tree being very common in Japan, and the fruit of the size of a large apple, and, indeed, sometimes ten inches in circumference, as has been stated. The houses are mostly poor, and located on both sides of a single street, with a few exceptional cases. The population cannot exceed 400 or 500. A fine view is presented of the town of Simoda on the end, and of mountains and hills in the rear, covered with trees and buried in verdure, while before it is spread out the bay, and beyond, the great sea. In the rear of this village, and overlooking it, is the house of the Consul-General.

In good season on the bright Sabbath morning, all were in motion, both men and boats, and a more careful selecting and adjusting of clean and nice articles of dress never marked the proceedings of a New-England Sunday morning in town or village. The officers wore their swords and military dress, the *hat* only excepted, and the marines their fine looking costume, while the seamen put on their new and clean clothes; and, washed, shaved, and reverent, made a respectable and interesting part of the congregation. There was, however, a serious difficulty, which could only, in part be obviated. The number of men on board both ships was about 900, most of whom were anxious to attend, while the place of holding the service was only a private dwelling, and not large at that; besides, not a dozen chairs hardly could be found in the Empire of Japan; for strangely, the Japanese, like all other oriental nations, have violent prejudices against cabinet-makers as well as shoe-makers and tailors. The number of attendants, therefore, must be limited; and of those admitted, most for the nonce turn orientals as to seats. The house was about 40 feet by 30, and divided into several apartments by light, wooden-frame work covered with Japanese paper, which could easily be slid back or





JAPAN.

Scale of miles  
0 25 50 100 150 200







removed, and thus most of the house be thrown into one room. Like most all Japanese houses it was only of one story, the roof being of a thatch of long coarse grass, a foot thick at least, and reaching two or three feet forward at the eaves, where it was cut off horizontally, and so exactly and nicely, as to make a sharp edge and appear rather tasteful. The ceiling was of unpainted, plain pine boards; and the posts being 18 or 20 feet high, gave, if not exactly a *cathedral* dignity to the proportions of our place of worship, at least the appearance of a respectable chapel: while most of the rooms being thrown into one, and the *outside* paper walls removed from two sides of the house, allowed a free circulation of the air. But for seats, Mr. Harris called into requisition his sofas, his chairs, his stools, his boxes, and whatever else could be converted into a seat or be imagined to be a seat, while some of the chairs on board the two frigates were brought ashore for the occasion; and still there was *room*; but neither benches, stools, or chairs. The matting, however, of the Japanese, with which they cover their floors instead of carpets, is a quarter of an inch thick, and quite soft, well answering the purpose of a bed both to natives and others; and on this the majority of the audience must be seated, or else be contented to stand. Adjoining the house was another square building, used by the servants, and of nearly the same dimensions. At one end of this large room, thus prepared by the removal of sliding partitions, a neat table, with a secretary laid upon it, answered for a pulpit, while the sofas, chairs, boxes, and benches were arranged on the right and left, and in front of it.

The time arrived, 10 o'clock in the morning, when the boats left the ships, the Commodore's leading the way; and soon reaching the shore, all the men from both the ships quietly, orderly, and silently proceeded through the streets amidst crowds of gazing but quiet and civil villagers, who were in the deepest midnight of pagan darkness, and had never seen the celebration of Christian worship, or heard of Christianity. Arriving at the Consul's house, Commodore Tatnall, Captain Pearson of the *Powhattan*, Captain Nicholson of the *Mississippi*, and Mr. Harris, occupied seats on the right of the desk, and lieutenants, surgeons, and other officers, seats on the left and in

front, while the engineer corps and the choir came next, and back of them the marines and seamen, most of them seated on the mat-covered floor, but some preferred standing throughout from beginning to end. I can never forget the faces of some Japanese who stood in the doors or looked in through the windows, altogether respectful, but lost in wonder. It was a remarkable occasion; it was a remarkable congregation; and a more serious and attentive one I have never seen.

It added to the interest and impressiveness of the occasion to remember that the very house in which we were seated was a *heathen temple*, from which the hideous idols were expelled when the Consul took possession, and some of which, hewn in stone, were erected in front of the house, staring us in the face during the service, and seeming to owe us a grudge for kicking them out of the house which they claimed by immemorial possession. Still there were blind devotees, who put twigs, resembling myrtle, with bouquets of flowers, into the urns before the idols, at the same time being careful to keep the urns supplied with water. The building adjacent to the house was occupied by the priests and monks, and besides used, as occasion required, for the accommodation of devotees and travellers. In such a place was Christianity inaugurated in the Empire of Japan, and the first celebration of Protestant worship held, *Sunday, August 1, 1858*. Heaven grant that the history of Jesuitism may not be repeated in the history of Protestantism.

At the close of the service all returned quietly and thoughtfully to their ships, confessing it was one of the most interesting days of their lives.

#### WONDERFUL CHANGES.

It was in the year 1497 that the first European ship doubled the "Cape of Storms," as the Cape of Good Hope was at first called by the terrified mariner who achieved the feat, and then plunged into these then unknown seas and oceans; and now, at the end of three centuries and a half, all Europe seems to be poured out upon the immense stretches of sea-coast upon the continent, and upon every bay and nook of the untold islands which begirt the coast and dot the ocean. The New-Eng-



land Pilgrims erected their first miserable cabins in the forests of Plymouth less than two and a half centuries ago, and now *America* is here in strong force, and the United States seems almost to touch China.

#### IMMENSE CHANGES.

What immense changes have come over this great East during the present year, and have passed immediately before our eyes! The toppling down of the Great Wall of China in a moment from end to end, or the drying up of the Great Canal while one was taking a nap, would be nothing to it; nor even the leveling of the Himalaya from its 30,000 feet elevation with the plains at its feet. China, with its recently reported population of *four hundred and forty-five millions*, has been opened to commerce with all nations, and opened to Christianity! Japan, embracing the most beautiful islands on our earth, and inhabited by the most interesting and hopeful race yet unevangelized, in all the elements which develop the best moral and intellectual character—a nation estimated by those knowing Japan the best, at from thirty to forty millions, also opened to civilization and Christianity! And who can predict the future? Who tell what other changes are to come to this eastern world, and in connection with them, to the western? Actions are reflex as well as direct in their influence, and they who are the agents, become in turn the subjects. One is bewildered and dumb as he stands here and contemplates the grand scenes as they approach, shift, and retire, and waits for others

#### DEVELOPMENTS OF COMMERCE.

The grandest developments of commerce in China are yet to be made, and that at an early period. Lord Elgin, the day before the *Powhattan* left Shanghai, left the same place with a fleet of five men-of-war, to ascend the great river Yang-tse-Kiang as far as possible; a river which may be classed with the Mississippi and the Amazon of the New World. By the treaty he is allowed to select two cities on this river above Nankin, which shall be opened to English commerce, and consequently to American. The immense valley of this river is the garden of China, rich in soil, highly cultivated, and containing a vast number of large towns and cities, and a dense population. Large vessels can ascend 800 or 1,000 miles above Shang

hai, and small vessels nearly as many more. All the wealth and products of this immense territory are henceforth to be accessible to European and American commerce. Our own enterprising merchants should soon be moving in that direction. It was feared that “the rebels,” who are in force in that quarter, might give Lord Elgin trouble, but none, as yet, is reported.

#### HABITS AND DISPOSITION OF THE JAPANESE.

MR. HARRIS has been twice to Yeddo since he was landed by the *San Jacinto*, and remained some three months each time. He speaks in most flattering terms of the primitive simplicity of the Imperial habits; of the absence of everything like *magnificence* about his palace; and of the general kindness and good feeling evinced by all classes towards him. He mentioned the case of one old lady in particular, who was even now engaged in the motherly task of making him some wadded silk shirts, to protect him from the approaching winter. These acts are trivial, but they indicate very plainly the nature of Japanese *feeling* towards Americans. Even the Emperor has loaded him down with kindness. When he was lying sick at this place, a special messenger arrived daily from Yeddo, to ask after his health, and to bring him some present, expressive of the interest that was felt for his recovery. The Imperial doctor was also sent to attend upon him. Such things as these have never before been known in the history of Japan. Our able Consul-General has a very poor opinion about the majority of books which have been written about this country. “When”—he queries—“when will writers learn to write only that which they see? A man has no need of imagination *here*—truth is strong enough! We live in a world of romance, simply because (referring to writers in general) the truth is not in them!” He, however, speaks in the highest terms of Commodore Perry’s course while out here, and mentioned many good results which are now flowing from it. “He was a man of great good judgment, and accomplished as much as any one could possibly have done under the circumstances.” He said: “Upon one occasion I thought differently myself, but accepted his



judgment as more likely to be correct (through personal observation) than my own.

PRESENTS FROM THE UNITED STATES.

Speaking of Commodore Perry, I asked him how the Japanese had treated the expensive presents which that officer had presented them, on the part of the Government, three or four years back.

"Well, I know I'm going to surprise you now," he replied. "You know that Commo-

laid from Kanagawa to Yeddo, but I doubt if the railroad will pay in any other part of Japan; the country is too broken."

JAPANESE MINISTER TO BE SENT TO THE UNITED STATES.

"About what time do you think they will send us a Minister?" I asked; "and have they any able men who would be equal to the post?"



THE FIRST JAPAN RAILWAY.

dore Perry gave them, among other things, a circular railroad, an engine and tender, and a brass boat-howitzer—one of the Dahlgren guns. They have a large house built for the safe-keeping of this railroad, and every now and then take it out, lay the track, get up steam, and then away go a dozen or more high officers upon a circular pleasure trip. *Japanese engineers have charge of everything*, and are never at a loss in the discharge of their duty. I suppose that they will soon have a track

"As for the *time*, it is not yet settled upon; but as to the *fact* of one going, that is beyond all doubt. I suppose that *within a year from this date* a Japanese Minister and suite of twenty or thirty will be in Washington. Higo-no-Kami (Kami—prince; 'no'—of—"Higo"—Higa: Prince of Higa) is probably as able a man as they have, and he is doubtless the one who will be selected. You will see him in a few days—a fine looking fellow."

## CHINA.

DZANG-ZOK (CHANG-SHUH), CHINA, }  
December 6th, 1858. }

REV. AND DEAR BROTHER :

It is now about eight months since the Rev. Mr. Williams and myself succeeded in obtaining a residence and commencing regular missionary labors at this place. We have con-

ducted services on every Sunday and Wednesday morning, in the large hall of the house in which we live. The attendance at first was very numerous; but now that the novelty of the services has passed away, the number in attendance has become much less. The average number now is between forty and fifty;



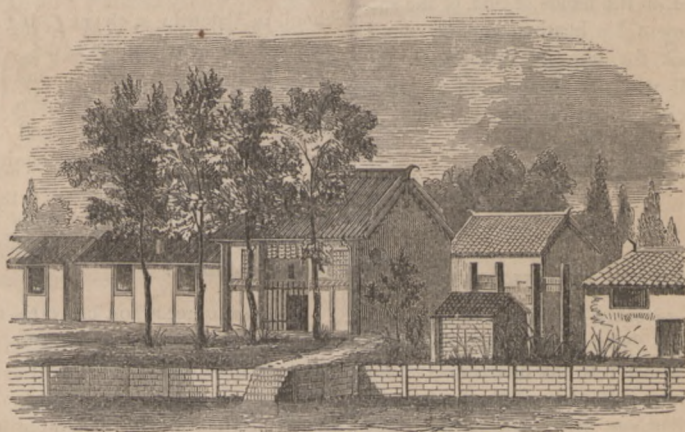
which, however, may be looked upon as a good number, when it is considered that the house is situated outside the city.

But the most of our preaching has been in the open air in the city, where we can always have as large audiences as we wish, and where we find the people no less ready to listen to the preaching than they were at the first. Our desire has been to preach daily in the city, and we did so at the beginning; but we found it to be too exhausting, and entirely too much for our health, in this climate, and were compelled to preach less frequently. We each preach, now, every other day.

We also decided it to be best to hire a large room in the city, in which to hold regular ser-

truth, yet we are not thereby discouraged; knowing that the time of sowing must precede that of reaping, and having the assurance of God himself that his Word shall not return void.

We have been greatly assisted in our intercourse with, and missionary labors among this people, by Wong Yoong Fe, who has been my teacher in Chinese during the last year. About seven months ago he became a candidate for orders, and until a month since he pursued his preparatory studies, in connection with teaching me in the language. But this arrangement had its disadvantages for us both. I could not ask of him the whole time which we usually get from our Chinese teachers; and



RESIDENCE OF REV. J. LIGGINS AND REV. C. M. WILLIAMS.

vices, and to preach only occasionally in the open air, and that in parts of the city distant from our two preaching places. About two weeks ago, we succeeded in getting a room in a house situated near the centre of the city, and capable of seating one hundred and fifty persons. Here we hope always to have larger and more intelligent audiences than can be expected at our place outside the city. Hitherto the room has been filled to its utmost capacity.

During the eight months of our residence here, thousands in the city and surrounding country have heard the Gospel; and almost an equally large number have been furnished with tracts and portions of the Scriptures. A large amount of Christian truth is now known by very many of the people; and though we are yet without satisfactory evidence that any have been made savingly acquainted with that

the five hours daily which I did get were in that part of the day which, above all, he should devote to systematic study. I, therefore, a month since, engaged another teacher, and, with the approval of the other Presbyters of the Mission, arranged as follows concerning Mr. Wong: His mornings he is to devote to the systematic study of the Scriptures, and other books assigned by Bishop Boone. In the afternoons he is to act as Catechist or Lay Missionary. In the evenings he is to recite to me, and get instruction in the studies of the day.

Mr. Wong visits each of ten villages, which are within three miles of our residence, once in every two weeks, reading and explaining the Scriptures to the people, and distributing books. He has been particularly requested to enter into familiar conversation with the



people on the subject of religion; answer with patience all their objections; and to let them see that he comes among them only as a friend seeking their temporal and eternal welfare.

He has already been of incalculable service, in doing away with many of the misconceptions of this people concerning our designs and aims, and thus preparing the way for their reception of the truth. It would be tedious to mention these many misconceptions; but those who are familiar with the history of the first three or four years of our Mission in Shanghai, will know what those misconceptions are. I trust that as Mr. Wong grows in knowledge and experience, he will also continue to grow in grace and in usefulness; and that he may be the instrument, in the hands of God, of the salvation of many of his heathen countrymen, I would bespeak for him an interest in the prayers of all who are desirous of seeing a pious and efficient native ministry in China.

Believe me to be,

Very faithfully, yours,

J. LIGGINS.

#### MISSIONARY INTELLIGENCE.

WE have recently given, in the March Number of the *Spirit of Missions*, facts and statistics in relation to the operations of the Church Missionary Society of England.

The contributions, last year, of the other great missionary Society of the Church of England, "The Society for the Propagation of the Gospel in Foreign Parts," amounted to \$444,000, and she employs in her work 406 clergymen; in addition to which she maintains 700 of other classes of laborers. The blessed Gospel is making progress every where, even in darkest portions of the world. When we consider the powerful weapons which are employed by Satan to hinder the salvation of men—working, as he does, through the depravity of the natural heart, bringing all the enginery of his infernal malice to bear down and sweep away all holy influences—when man, thus beset, is left to make his choice between good and evil, oh! how powerful must the grace of God be to overcome the mighty obstacles! It is a wonder that any of us are saved. Let us not wonder that the Gospel seems to make slow progress.

In vast portions of the heathen world,

Satan, through long centuries, has, like an armed man, kept his palace. He has bound the people of those lands in chains, whose links are welded with most consummate skill, and seem to defy all power to break them. And now that fishers stand there and let down their nets—now that the invitations of mercy in Jesus Christ are proclaimed, Satan calls to his aid every ally whom he can press into his service.

#### A DISCIPLE OF PAINE AND VOLTAIRE.

Oh! does it not make one feel sick at heart when he reads accounts like the following. It is given in a recent journal of a missionary in India. He says: "I met with an ex-student of the well-known Gom Mohun Addy School, in Calcutta, a clever young man. We conferred for nearly three hours. When exhorted to inquire, he said he had been in the habit of reading Paine, Voltaire, and other authors against Christianity, and that hence the inclination of his mind was against religion—meaning, by it, revelation.

Will Paine and Voltaire precede the missionaries of the cross, in the opening fields of China and Japan?

#### PERSECUTIONS FOR CHRIST'S SAKE.

Persecutions are another instrument which Satan employs, aye, to an awful extent.

One of the missionaries, writing from Madras, speaking of the people of his district, says: "That they have not yet, in great numbers, been brought to confess Christ, is not wonderful, if we consider the trials they must face on professing themselves Christians." And then he goes on to say, that, "When a man becomes a Christian, a party unite against him; they form a powerful combination, and, on pain of fearful chastisement, forbid the whole community giving the Christian convert fire or water, employment, or even to sell him food. Should he be a creditor, his debtors are forbidden to pay him. If wealthy, his cattle are carried away and killed; his field produce is stolen or fired; his house is entered forcibly by night, himself and family beaten, his property plundered. These things are common here; but persecutions go even beyond this. I have known a Christian to have his ears cut off on the very morning he was to be married, because he refused to perform, at the bidding of the heathen, a ser-



rice remotely connected with idolatry. If this engine of persecution, such as I have described it, were not at work here, I am bold to say that our converts would be reckoned by thousands."

Oh! does not this furnish an object of Christian pity, and should we bear *them* and *all* those who are in similar circumstances, upon our hearts before the throne of Grace? This heavy cross is laid upon Christians, not in India alone; it is one of Satan's weapons in every heathen land. One of the converts in Yoruba, Western Africa, a woman bearing the honored name of Lydia, whose heart the Lord opened, received with joy the message of the Gospel, and was baptized by the Rev. Mr. Crowther, himself a native. The missionary says of her: "She was one of those who, with undaunted spirit, endured a severe trial and fiery domestic persecution, both from her husband and relatives. Not only her money and her clothes, but her children were separated from her. Once I was deeply struck at her great submission and forgiving disposition, when she came to me with all her body lacerated by whips, in consequence of cruel castigation. I proposed to take her to Ake, as there was no redress from the civil chief of Oba, the town she belonged to; but she meekly declined by saying: 'No, lest my going to Ake should rather irritate them; but if I bear it, that may soften them.' They continued their persecutions, but Lydia was faithful unto death, and triumphed through Christ."

But the example of this humble follower of Christ is only one out of many cases mentioned in recent accounts, where steadfast faith in Christ has stood the shock of the direst persecution.

Christ in the heart, the hope of glory, is stronger than the strong man armed.

#### MEETING OF BROTHER AND SISTER.

THERE have been many scenes of touching interest in Africa arising from the meeting of dear relatives, after long and painful separation.

The following is an instance. The account is furnished by the Rev. Mr. King, a native missionary, who was a recaptured slave taken to Sierra Leone, educated, and ordained. He

is now laboring in Yoruba, which is, we believe, the part of country in which he was born.

#### MEETING BETWEEN MR. KING AND HIS LOST SISTER.

"On my return home from Ake, I had the inexpressible pleasure of seeing my dear sister from Porto Novo. Thirty-three years now have elapsed since our separation from each other. She refrained from exhibiting the emotions of her mind in a boisterous and turbulent manner, but sat down looking at me, and only sending out a heavy and deep sigh at intervals for the space of a quarter of an hour without saying a word, till at last, calling my name, she said, 'Are you this?' The narratives of each one's difficulties, trials, and disappointments, since our separation, and the merciful interposition of Providence at different times, came next, which I need not insert. When I told of what favors I had experienced from God, through the instrumentality of the British Government, since I was sold away by a violent hand, and what kindness my friends the missionaries, who first came into this country, had shown to our late mother, all which I related in order to her, she scarcely knew what to say, but only thanked and prayed that God would abundantly reward them for all their kindness. That our mutual gratitude at the throne of grace at our evening prayer was fervent, would be useless for me to remark. After prayers, when the family had retired, we sat up talking of past occurrences, till we were involuntarily compelled by sleep to break off. May her visit be the means of her being brought to the knowledge of "the truth as it is in Jesus!"

#### AN EFFECTIVE PLAN

A WORTHY brother in Philadelphia has this year adopted the plan of sending a note to the members of his congregation, previous to his annual missionary collection, expressive of his earnest feelings on the subject of our Foreign Missions. The note which we have received, but not from him, we venture to subjoin, as an apt and brief appeal, and as an example which we urge upon other pastors to follow. The result was an annual collection, on a stormy



day, doubling the amount given on any previous occasion. Such an evidence of a pastor's earnestness can never be without its effect upon the people; whilst the opportunity so afforded for conscientious preparation to discharge this duty to Christ, will always be gladly availed of by a liberal-hearted congregation to devise liberal things.

MY DEAR FRIEND:

On Sunday next, the Annual Collection in aid of the Foreign Missions of the Protestant Episcopal Church will be made in ———.

Never, since the Church entered upon the work of sending the Gospel to the heathen, has there been such encouragement as now. Every part of China, the most populous empire on the globe, is now open to Christian missionaries, and the government has pronounced them worthy of confidence. The common sentiment of the nation, so far as it is known, approves this declaration. Japan, also swarming with people, invites intercourse with the Christian world. Shall that nation know us only as merchants seeking to enrich ourselves? or as Christians manifesting to them the unselfish spirit of the Gospel, and imparting "the unsearchable riches of Christ?" "Ethiopia is stretching out her hands; multitudes on the coast of Africa are turning from idols to serve the living and true God."

Devoted ministers and others stand ready upon our shores, waiting the mission of our Church, to go out on errands of love to all the ends of the earth. "How shall they preach except they be sent?"

One who watches for your soul, as he that must give account, submits these facts to you, and begs you to consider whether a fraction of the responsibility incident to this state of things do not rest upon you; make it the subject of reflection and prayer, and do in the premises that with which you will be satisfied when the Book of Remembrance shall be opened.

This is the Christian law of beneficence, "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

Your affectionate friend and pastor,

ONE CENT A DAY.

ON Sunday, the 16th of last month, I was present at the Church of the Ascension (corner of Fifth Avenue and Tenth-street), and heard a sermon on the subject of Missions, delivered by the Rev. Dr. Bedell, Pastor of that Church. He spoke of the necessity of contributing all in our power towards this most excellent charity. I had brought with me one dollar, thinking I could not spare more to put in the plate; but before I slept that night, I resolved to adopt a new plan for the future, and that was, to lay by *one cent* every day for this especial object. Now, if each person would do the same (and the poorest would not miss such a trifle) look what immense sums could be raised in the Churches favorable to this cause. The Church of the Ascension alone would contribute about \$6,570 yearly. Surely it would be but little trouble to try the experiment, both by old and young of our city, and when the annual collection is made, let each one put in their little share of \$3 65; they will then feel they have done something towards furnishing comforts for the poor Missionaries.

"For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

COMMITTEE FOR FOREIGN MISSIONS.

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JAMES S. ASPINWALL, Esq., *Treasurer.*

STATED MEETINGS—Second and fourth Tuesdays of each month.

Rev. S. D. DENISON, *Secretary and General Agent*, No. 19 Bible House, Astor Place.  
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