

seventy miles south of Jeddo. The town contains a population estimated at 10,000, in the suburbs of which rose the tall flagstaff 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 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 dearly 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 lushed 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 are 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 interests 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 honourably 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 honoured in the records of philanthropy and Christianity.

## CHINA.

## INTERESTING CORRESPONDENCE.

We publish below a very interesting correspondence between American Missionaries in China on the one part, and the U. S. Commissioner to China, Hon. Wm. B. Reed, on the other. The missionaries acknowledge with gratitude and high consideration, his successful efforts in behalf of our common Christianity, by procuring the insertion in the treaty, of a clause which provides for a full toleration of the Christian religion throughout that vast empire. That in making this acknowledgment they were not influenced by national prejudice, but by an impartial judgment upon his acts, may be inferred from a letter of the Missionary Bishop of the English Church in China to the Archbishop of Canterbury, in which he says: "It is right that the friends of Christian missions, on both sides of the Atlantic, should know how much they are pre-eminently 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, ably seconded by his Secretary of Legation and Interpreter, Dr. Williams and Rev. W. A. P. Martin—names well known in connexion with the missionary work in China."—*New York Journal of Commerce*.

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## LETTER FROM THE SHANGHAI MISSIONARIES TO OUR MINISTER IN CHINA.

To H. E. WM. B. REED, Minister Plenipotentiary of the United States to China.

Sir,—We the undersigned, missionaries from various parts of the United States, embrace the opportunity of your presence among us to present to you our hearty congratulations upon the success which has attended your mission to China, and in particular to express our grateful recognition of the measures you have adopted to secure for missionaries greater freedom in their peculiar work.

In common with all the foreign residents in China, we have awaited with no little anxiety the result of those occurrences which have at successive periods during the last two years agitated both Chinese and foreigners.

Especially did we follow with earnest expectation and with fervent prayers the combined expedition and of gratitude to God that the Chinese were soon disposed to treat, and so little armed opposition was offered. And when we first vaguely learned the provisions of the treaties, it was with the deepest emotions of thankfulness that we found all our hopes so fully realized, and our prayers so abundantly answered.

While our common country will do justice to the success that has crowned your patient endeavours to promote her general interests in this land, a large body of her best citizens will be especially mindful of your claims in putting forward that Christianity which, having proved the stable foundation of the prosperity of our native land, it is the mission of that land to spread throughout the earth.

We desire also to express our admiration of the steadiness with which you have followed the path of your convictions, in spite of clamour and misrepresentation on the part of persons belonging to other countries, and even amidst a degree of murmur and complaint on the part of your own countrymen, impatient of what seemed to them a position unworthy of our national power and reputation. You will not long fail to gather from this very line of peaceful policy the credit which is due to you, and to be vindicated in the eyes of all, as having adopted the wisest and best course,