

kept quiet, he calls it talking inside; and if otherwise, outside.] Will you keep it inside?"

"I think so; yes."

"When we come back here, if Mr. Wood was to offer to the Governor to tell some friends of his to come here and teach you American, and then after that, when you can speak American, to tell you all about our God, what do you think the Governor would say?"

"I don't know."

"Would you be glad to see some priests of our God come here to teach you to speak American?"

"Yes; very glad."

"Would you build houses for them, and hire them a small piece of ground?"

"I think so. I think Government give house and ground."

"Well! I'll tell you what it is: you tell the Vice-Governor to speak to the Governor about it, and when we come back, if they will ask Mr. Wood for three or four ministers to teach the Japanese the American language, he will be glad to write to the United States for them. The Governor must not ask the Commodore for them, as he is the representative of our Government here, and our Government never has work with religion. That is one reason why we are such a great people. Every one thinks as he chooses about religion, and the Government protects every temple in its separate worship."

"Great many religion you have, then?"

"No; only one. But the people of one temple say, 'if we believe God, we must be washed all over to become good'; and others say, 'if the minister puts a little water on our heads it is enough: we all believe in the same God, however, and what He tells us in His book; but some say He means one thing and some another.'"

"I think can speak Vice-Governor."

"Very well; and when we come back he must send to speak to Mr. Wood."

"Yes."

The foregoing is the sense of my conversation with Yashero, the interpreter of the Vice-Governor of Nagasaki during our last interview; and the careful reader will doubtless see in it, and in that which precedes it, enough to convince him that time and great caution must be used in the re-introduction of Christianity into this country. As the case now stands, the Japanese themselves will probably take the first step. That is, I am convinced that when this ship returns to Nagasaki the Vice-Governor will consult with our chaplain upon the subject of obtaining one or more ministers of the Gospel, to act as teachers to the interpreters at different ports; and thus, once located upon the soil under the favour of the Government, and without any apparent "pushing" upon their part, it will not be long before, like Mr. Wood, they will command the respect and affections of their pupils. Then, as a foreign population, no matter how limited, grows around them, they will need a small church. Their pupils, already sufficiently progressed in our language to comprehend the church service, will attend, partly from curiosity, partly from the desire to learn more. They will be necessarily struck by the strange and sublime truths which are uttered with such unmistakable reverence, will become the first converts, and will subsequently influence their friends. This may be called a fancy sketch; but, strange to say, it is the unalterable opinion of nine out of ten persons with whom I have conversed—the "tenth" unfortunately being an energetic, though in this case a mistaken, minister of my own Church, who advocates sending at once as many missionaries as we can command. I cannot predict all which his course would accomplish: but of one thing I am certain: it would strengthen to a certainty

the present suspicion of the Japanese mind, that in evincing too much anxiety, and in spending so much money to effect our several treaties, we have been actuated mainly by the desire to force our religion upon them.

It is not difficult to see what a revulsion of feeling this conviction would create towards Americans. At present we stand higher in their eyes than any other people; let us not dig away our own foundation.

I now wish to say a few words as regards the manner in which our chaplain taught his eight pupils. I wish to show how they were induced, of their own accord, to converse upon religious topics.

"It is pleasant to hear the church bells ring," was the sense of an exercise which we left them to study out.

The next day they knew all about it, with the exception of the word "church."

"What is 'church'?" asked one of them.

"A church," answered Mr. Wood, "a church is a large building in which we worship our God. It is not like your temples, however, for while yours are filled with large idols, ours are almost empty. We do not like to be bothered with such clumsy pieces of wood and stone, which never can do us any good, and which our God tells us will certainly do us harm, because we should worship only Him. Now these idols in your churches cannot well be of service to you, from the fact that you yourselves must first make them, and afterwards take care of them. How can you expect them to take care of you, when it is you who is taking care of them?"

At this some laughed acquiescently; others looked grave and remained silent. Here is another specimen of his teaching:—

"The decoration of the graves of our friends is a beautiful employment." This exercise, which he also left with them to be studied at their leisure, was a source of both gratification and surprise.

"Then you Christians do not think it wrong to make beautiful the graves of your friends, and to cherish their memory?" was the sense of a question now asked by one of the party.

"By no means," replied Mr. Wood. "On the contrary, we highly approve of it. In America we select, like you, the most beautiful spots for their graves, erect handsome monuments over them, plant trees and flowers, and visit them often, to say within ourselves, 'Here lies what was once my brother!'"

The following day one of them wrote, "We do not understand about the black people. Why is the skin of the African black, and the head of the European red?"—or words to that effect.

"Here," remarked Mr. Wood to me, "was now an opportunity for explaining, at their own request, some of the great points of the Christian belief. I eagerly took advantage of it to preach what was almost a sermon, and when I had ended they were not only pleased, but evidently excited."

"Let us hear what you told them," I petitioned.

"I told them that a great many years since, our God had created this world; then man, to govern it; then woman to keep man company; and He blessed them with many children; that after a while the children's children of these children became very bad; that they tired of the earth and strove to reach heaven; and that to succeed in this they had commenced to build a very high tower, which they foolishly supposed might be made to reach heaven; that God had become offended at their presumption, and in a moment changed the speech of each family into a different language, and then scattered them over the entire earth. That Europe was peopled by one of these families, America by another,

Japan by a third, and Africa by a fourth. What had since operated to change the colour of the African in such a marked manner we supposed to be the effects of climate, mode of life, diet, and intermarriage. We were therefore consequently all brothers, the children of the same parents, and all had souls to be saved by our common God. For although they did not acknowledge the Lord Jesus Christ, He still protected them in pity for their ignorance, and would one day show us His infinite love, which passeth all understanding." At this one of them jumped up, clapped his hands, and exclaimed, "Yes, it is true, we are all brothers—we are all brothers!"

Thus end my remarks upon the very practical and sensible course pursued by our chaplain. Here we see a Japanese (he was Nishi Kichizuro, the chief interpreter to Arawa Iwa-mi-no-kami, the venerable Governor of Nagasaki) becoming excited over a simple relation of the history of the human race, clapping his hands, with glistening eyes, and ready to embrace his teacher; but take my word for it, had that teacher gone to Japan in company with a dozen or more missionaries, as will undoubtedly be the case, and said, "I have come here, because the treaty permits it, to preach the Christian religion to the Japanese, and will be glad to see any of you at my house that will come," take my word for it, not a Japanese would have crossed his threshold. Let us, therefore, look before we leap towards the execution of the most important project of the age. Let us send to Japan as teachers not only our best Christians and most able men, but also our most liberal-minded Christians. Let not intolerance or mediocrity be the first to grapple with the deeply-seated prejudices of forty millions of unusually intelligent human beings. The stake is so grand that we may well afford the exercise of a little patience. The Japanese mind differs widely from that of other Orientals in one important point: there is nationality of feeling, if I may express myself, which upon great occasions will drive them like a flock of sheep in the same direction. Let a dozen or more intelligent, pious, and liberal-minded missionary teachers once secure any number of scholars, and these scholars will soon become converts. Let them once cast down the idols of a single temple, and it will no longer be even a question of time. It will spread like wildfire.

At this moment the Japanese know no difference between the Church of Rome and that of England—much less between the hundreds of almost hostile sects scattered over our own country. They look upon us all as followers of the Cross; and should a mistaken zeal for one's own particular religion ever destroy this impression, ever show them one-half of the intolerance and unchristian bitterness which has but too often been displayed among us ourselves, the heaviest blow of all will then be struck against "the re-introduction of Christianity into Japan." So much for this important question for the present.

And now, before concluding, let me remark that the services of our chaplain, as teacher to the interpreters, were particularly acceptable to the authorities at Nagasaki. So much so, indeed, that both the Governor and Vice-Governor thanked him in the most earnest manner, and sent him the most beautiful presents when we were about leaving. There is a vast change indicated in the feeling of Japan by this action of the Governor, for it must be remembered that he—this same old man—is the very one who opposed so strongly the opening of his country to the world when Commodore Perry first visited them. In the case of the Vice-Governor it is different; for he is one of the leaders of the free intercourse party, who have always battled against their