

# The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America

Volume XI. No. 51.

HALIFAX, N. S., WEDNESDAY, DECEMBER 21, 1859.

Whole No. 545

## Religious Miscellany.

### Suffering.

Trial, when it weighs severely,  
Stamps the Saviour's image on the heart of his friends.  
On the frame his hands have molded  
Is a future life unfolded,  
Through the suffering which he sends.

Suffering curbs our wayward passions,  
Childlike tempers in our fancies,  
And our will to his subduer;  
Thus his hand, so soft and healing,  
Each disordered power and feeling  
By a blessed change renews.

Suffering keeps the thoughts compacted,  
That the soul be not distraught;  
By the world's beguiling art;  
'Tis like some angelic warbler,  
Ever keeping sacred order  
In the chambers of the heart.

Suffering tunes the heart's emotion  
To sternly's devotion;  
And awakes a fond desire  
For the land where psalms are ringing,  
And with psalms the martyrs singing  
Sweetly to the harp's choir.

Suffering gives our faith assurance,  
Makes us patient in endurance;  
Suffering! who is worth the pains?  
Here they call these only torments;  
There they call these a preference,  
Which not every one attains.

Though in health, with powers unwasted,  
And with willing hearts we hasten  
To take up our Saviour's cross,  
If through trial our good Master  
Should refine these powers the faster,  
What good Christian counts its loss?

In the depth of its distress,  
Each true heart the closer presses  
To his heart with ardent love;  
Ever longing, ever crying,  
Oh! conform me to thy dying,  
That I live with thee above!

Sighs and tears at last are o'er;  
Breaking through its fleshy cover,  
Soars the soul to light away,  
Who, while here below, can measure  
That deep sea of heavenly pleasure  
Spreading there so bright for aye!

Day by day, O Jesus, nearer  
Show that bliss to me and clearer,  
Till my latest hour I see;  
Then, my weary striving ended,  
May my spirit be attended  
By bright angels home to thee!

—From the German of Hartmann.

### Invitation of Moses to Hobab to go to Canaan.

And Moses said unto Hobab, the son of Raguel, the Midianite, Moses' father-in-law. We are journeying to the place, of which the Lord said I will give it to you: Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

Hobab, the son of Raguel or Jethro, for he was called by both names, had been with his brother-in-law Moses, at Mount Sinai and seen all the wonders of the Lord displayed there. As Israel was departing thence to Canaan, Moses addressed his kinsman in the tent, persuading him to accompany them to the promised land. Hobab seems at first to have refused, but afterwards accepted the invitation.

All men are travelling to another country, and there is scarcely a more beautiful or striking figure in our language, than representing human life as a journey. As soon as we begin to live, we are on our journey. By night and by day, asleep or awake, we are going on towards its end. Every night finds us a day's journey—every Sabbath a week's nearer to our eternal home. Some are longer on the way—others shorter. Some move faster, others slower, but all tend towards the home appointed for all the living.

But this figure is used with peculiar propriety concerning God's people, for alone of them can it be said—They are going to the place of which the Lord said, "I will give it to you." God hath prepared a place for his children—and our destination by his hand hath opened a way into it—and either hath he gone to prepare it for their reception. "In my father's house, are many mansions, and I go to prepare a place for you." The word and spirit of God are the Christians' guides on the way. Thus all are travelling to a future state, but pious men to the heavenly regions.

It is the duty of good men to invite others to go with them to that better country. Moses' invitation to his brother Hobab well represents the kind feeling of zealous Christians, who invite others—"Come thou with us." Hobab seemed opposed to the proposition and peremptorily answered, "I will not go, but I will depart to my own land and kindred." "This fondness for the world and a dislike to leave old companions in sin, always leads men to refuse the kind exhortation of their Christian brethren. They say, I will not go, but the zealous Christian is like Moses, very loath to give a denial. Still he will urge, as Moses did, the promises of God. And it shall be, if thou go with us, yea it shall be, that what goodness the Lord shall do unto us, the same will he do unto thee." Here is the duty of every true Christian—come thou with us. This was the language of all our prophets and apostles—all our Lord's present invitations and promises—of every faithful minister and converted soul.

Here is a powerful motive to enforce the invitation.—The Lord hath spoken good concerning Israel—and all who go with good converts shall partake of it. Moses doubtless referred to that fruitful country which God promised to his people, but he also alluded to the promises which had been promised, as his peculiar and favored people. All true Christians will share a better country than any upon the earth—the inheritance incorruptible, undefiled and that fadeth not away, is secured in heaven for them. O how great is that goodness, which God bestows upon those who are true! In the depth of our present calamity, let us implore Him to give you back the glory and

persuade men to go with them in the road to heaven.

Now where are we going? All are on the road to the grave. Many have gone before us—some of our friends and neighbors are daily finishing their course. It will be wise if we lay this to heart and consider our latter end—the young and healthy, may think to have a long way before you, but thousands have been deceived, as you may be. Your journey may be nearer ending than you think of, but remember its end is not the end of your being—but an entrance into an eternal and unchangeable state of happiness or misery. Whether you are going then? With what company are you journeying? To what end are you walking? Young friends, join yourselves to the Lord—take his servants for your companions, and keep the path of the righteous, and walk therein, and ye shall find rest to your souls.

God's people should invite and persuade others to go with them.—Thus let them imitate the example of the man of God in the text. We want more love and zeal to encourage others to journey with us to the good land. This is especially the duty of those, who like Moses and Hobab are related to one another. Husbands and wives should help one another towards the heavenly land, as the apostle exhorts, and walk as 'heirs together of the grace of life.' Let parents train up their children in the way, in which they themselves have walked, and which will be the way of life. Masters and mistresses should watch over the souls of their servants and like *Abraham* encourage them 'to keep the way of the Lord.' We should work together with the ministers of Christ, in all their labors, discouragements and exertions to save souls finally.

God's Israel can look forward to the good which he hath spoken concerning them. Blessed be his holy name, we do not run an uncertain journey for 'we shall reap, if we faint not' the way may be long, rough and stormy, but let us not faint, remembering we are journeying to, and what we shall possess there. We are to walk by faith and not by sight, and we shall be promised, always in our eye—not to tire in the heavenly road, but hold on to the end—then shall we finish our course with joy, mount up with wings as eagles and safely enter into the promised land!

G. P. D.  
The Cove, Staten Island, Dec. 1859.

Our Pride.

Another subtle and constant snare of the Devil is to make us to swell in our own opinions, value ourselves, our parts, and our services much. Perhaps these thoughts begin from a consideration of the great blessings we have received from the hands of God, and the returning praises suitable to such mercies and favors. This will gently carry a man to secret hugging of himself, and all will turn to self-love and self-will, which will plainly destroy the vital of religion. This is also often fed with the applause which may be given one, and perhaps deservedly; which if he could so receive, as to offer them up to God, as he is to him, without sacrificially mentioning them to himself, were a noble evidence of a mortified spirit. In opposition, therefore, to all this, every serious man must often consider that he is nothing, but as he is assisted by God; and so must acknowledge God in all he does, without claiming any share of praise to himself; he is also to set up the long lead-rod of his sin and infirmities, to make himself ashamed of all such vain or overvaluing thoughts. But the most noble and sublime exercise of humility, is to be silent beholding God in the glory of his attributes and perfections, which do, when duly contemplated, so empty us of all self-conceit, that we appear as nothing in our own eyes. These exercises must be, therefore, kept up constantly, for guarding us against this most dangerous of all snares; because it lays open a way for all the rest, and strikes at the root of our true resignation and dependence on God, which is commonly plagued with some sad desertion from God.—*Scougal*.

Almost Home.

This is one of the most joyful expressions in the English language. The heart of the long absent husband, father, or son, not only homebound, but almost arrived, fills with rapturous joy, as he is on the point of receiving the embraces and greetings of dear ones at home. So is it with the aged pilgrim, as he feels that he approaches the boundary line, and will soon cross over to the land of promise. Many of his best friends have crossed over before him, and they have long been beckoning him upward and onward. They await his arrival with joyful welcome of holy ones. And as tokens multiply on either hand, that the land of Beulah is near, he feels that he is almost home. The ripe fruit of a long Christian life is about to be gathered into a heavenly garner. Few sights on earth are more pleasing than aged, faithful Christians, strong in the Lord, almost home. We have some such among us, revered and beloved, whose prayers bring down blessings on our heads. They speak of many friends, most of whom have preceded them—but the union will soon come. Blessings be upon the fathers and mothers in Zion. And may their mantles fall on us.—*Morning Star*.

Joy.

Now what is without joy? What do we offer to God, when we offer without joy? What obedience, what service can we expect from a faith that is without joy? It is not possible to do any thing for God, without joy, without joy adorns his sanctuary and contribute to his glory? How can God be honored or pleased, how can his purposes be promoted, and his light diffused here below, by the man whose soul is depressed and benumbed by sadness? Attain once more, then, ye dejected believers, the joy of your salvation, in order to attain wisdom, health, life, and, in a word, love, which is all these in one—which is the crown of your happiness, your paradise on earth, and your all in all in heaven! Ask God to restore to you the fallen diadem; beseech him to cause a ray of his glory to penetrate your hearts and illumine your second night. From the depth of your present calamity implore Him to give you back the glory and

gladness of your first love. Ask boldly. He is expecting your petition. He is only waiting for it, to restore to you all you have lost, and to conduct you by a path of light to new progress,—to achievements purer than those of the best days in the early part of your career.—*Vigil*.

### Confessions of Infidelity.

"I seem," says Hume, "affrighted and confounded with the solitude in which I am placed by my philosophy. When I look abroad on every side I see dispute, contradiction, distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I? or what am I? From what cause do I derive my existence? To what condition shall I return? I am confounded with questions. I begin to fancy myself in a most deplorable condition, enveloped with darkness on every side." Voltaire says—"The world abounds with wonders, and also victims, in men more wretched than in all other animals put together." How did he judge of it? By his own heart. He adds:—"Man loves life, yet he knows he must die; spends his existence in diffusing the miseries he has suffered—cutting the throats of his fellow-creatures for pay—cheating and being cheated. The bulk of mankind," he continues, "are nothing more than a crowd of wretches, equally criminal, equally unfortunate. I wish I had never been born." Hear what St. Paul says:—"I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give me at that day."—*Lutheran Observer*.

### Time and Eternity.

We step on the earth; we look abroad over it, and it seems immense—so does the sea. What ages had men lived, and knew but a portion? They circumnavigate it now with a speed under which its vast bulk shrinks. But let the astronomer lift up his glass, and he learns to believe in a total mass of matter, compared with which this globe itself becomes an imponderable grain of dust. And so to each of us walking along the road of life, a year, a day, an hour, shall seem long. As we grow older, the time shortens; but when we lift up our eyes to look beyond the veil of time, and the few thousands of years which have rolled over the human race, vanish into a point; for then we are measuring Time against Eternity.

### Religious Intelligence.

#### Prospect of Establishing Christianity in Japan.

Of all the governments of the far East, that of Japan is probably the most perfect in its entire control of the people—who have scarcely any rights of their own. For instance, at the present day a Japanese has no liberty to depart the country, and no liberty to believe in Christianity, and no liberty to read the Scriptures of Divine revelation, which can alone make him wise unto salvation. When I was in Nagasaki, a woman was in prison, awaiting the order from Yedo for her execution, because she had dared to accompany a Frenchman to China, and return to Japan. Mr. Liggins will be able to maintain his position in Japan, if he is silent on the subject of Christianity, and refrain entirely from circulating books directly on that subject, particularly the Scriptures. The few who are desirous of obtaining situations under the Japanese government as interpreters, undoubtedly desire to acquire the English language, and so do a great many in the silk, lacquer, and various other kinds of business; but the motive here is gain, and that exclusively. The government also wishes to have its own native Japanese interpreters of the English language; but the object is not intercourse, rather than unrestricted intercourse, with those who speak English, or are suspected of a design to teach Christianity. Mr. Liggins condescends to give lessons in English to the interpreters, but when they come to him, a copy comes with them, and a made the Governor of all that is said and done. On the day of my arrival in Nagasaki, I had a long conversation on board the ship with a Chinese interpreter, who could not speak Chinese near as well as many of the missionaries at Shanghai. The district which he had learned was the Nankin Mandarin. When the English interpreter came up to the cabin he gave me an introduction to him, and I found his English barely intelligible. I presented him copies of the Chinese trimeric classic and thousand character classic, which I had translated literally and printed at Shanghai with Chinese text. They were quite glad, of course, to get them, as they knew the meaning from their own Japanese translation of the same books. A few days afterward I met them at Mr. Liggins's, and they said the Governor had examined the books and found them unobjectionable. He was desirous that his interpreters might be furnished with copies; but Mr. Liggins told the interpreters that he had long since made application to the Governor for certain Japanese books, which were on sale in the stores, and as soon as the Governor would furnish these to him he would be happy to return the compliment by furnishing them with my Chinese and English books!

As a specimen of the surveillance exercised over foreigners in Japan, I would mention that a day before yesterday Mr. Liggins attempted to purchase several books at a public bookstore, tendering the full price for each; but the only one they would permit him to take away was a blank book! They had undoubtedly been forbidden to sell any books to foreigners—and if so, the penalty would have been death. Mr. Liggins had no more to say on the subject, and I have now further to add, in this connection, that the Governor of Nagasaki requires to examine every book previous to giving a permit for its importation; and this they do to prevent the introduction of Christianity—for vile books and pictures of foreign manufacture are publicly exposed for sale in these Japanese shops, such pictures as would be burnt by the corporation of any city in the United States.

The first missionaries to Japan will need an unusual amount of patience and perse-

verance. They ought to know something of Eastern tactics, or in other words be good judges of human nature as we find it in this part of the world. As God hath made this Japanese Empire, it is beautiful; but is inhabited by a licentious race, who, though they have gods many, and lords innumerable, know not the only wise and true God. The Chinese you know to be in the moral scale; but some heathen Chinese, with whom I conversed in Japan, are perfectly surprised at the laxity of manners and disregard of the obligations of social order manifested by the Japanese. This, however, is but another evidence that the world by wisdom knows not God. The first twenty millions who people the Japanese islands are industrious enough to be perfectly independent of the world besides for their manufactured clothing—and, indeed, they can under sell Manchester and Lowell in cotton fabric, and Nankin, Soobow, or Bombay in silk manufacture; and France or China in porcelain; while copper, gold, or silver have long been abundantly produced, and coal is dug out at the foot of hills a thousand feet high, and by the water's edge in the port of Nagasaki, and in many other situations—alike the Marco Polo was thought to be stretching far beyond the bounds of truth when, in the thirteenth century, he reported the people in these regions to be in the habit of cooking their rice with "black stones."

The land also produces an abundance of rice, wheat and other grain, sweet potatoes, and various kinds of vegetables—sufficient to sustain its population, which is no denser than that of Great Britain and Ireland, and not half so dense as in the great plain of Kiangsoo, in which we live in China. We need no many Christian ministers and teachers to give the people of Kiangsoo, in China, a breakfast, and that would support the Japanese Empire two whole days. The sun, the moon, the stars, harbours and gulfs, which indent and enclose the thousands of islands which the Japanese group is composed, furnish an abundance, too, of excellent fish, and while in Nagasaki I enjoyed for the first time since I left America a dish of fresh lobster. The common laboring people are much more energetic than the Chinese, as they have not yet been stultified by opium smoking. The shoemakers and trades people are affable, polite—always ready toward foreigners a respectable demeanor in conversation. The upper classes are overbearing and supercilious to their inferiors, always exacting the most humiliating postures and language from those below them; and it is said that in Japan a man must never attempt to rise above the occupation of his father.

The language of Japan is a mellifluous polysyllabic language, with detentions and conjunctions, and has not much in it that resembles Chinese. True, there have been some immigrations from the great continent, but the Chinese has not so much affinity to Japanese as French has to the English. The alphabet with which Japanese is written has been borrowed from the Chinese by taking certain characters from their sound only, and reducing the number of their penultimate vowels to a set of alphabetic syllable powers nearly equivalent to our a, e, i, o, u, y, &c.

These alphabetic symbols are forty-eight in number, and by combinations of them, all words are spelled some what after our method, but I think the introduction of the Roman characters will be a great benefit to the nation—for it is admirably suited to write their language and to express its sounds. It is common to print all the Chinese classics in Japan in large Chinese characters, and print the Japanese meaning in small Japanese characters by its side. I have now before me a set of books, which I got in Japan. Phrases books in Japanese and Chinese are also common, and I have one book, quite a curiosity in its way, printed at Yedo; it is a small vocabulary, cut out on wooden blocks, in Chinese, Japanese, English, French, and Russian. It was printed by the Japanese government. The English, etc., is cut in script and not badly done.

The numerals of the Chinese, with a slightly modified pronunciation, are in common use for business; but the common people use the Japanese equivalents. The business numerals are 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The commonest salutation in the streets—*ohio*, the equivalent of good-day; the common drink of the people is *tea*, *oh*, or *mead*, *water*, or *sake*, *arack*; the boys in the streets are all *moozoo*, and the girls are all *moozoo*; the men are all *ohio*, and the women all *ohio*; the names of the stations applied to Mrs. Jenkins, who to the astonishment of the Japanese accompanied me everywhere, in streets, shops, houses and temples, was *epi-yo-ka*, very handsome; and indeed one Japanese went so far as to propose an amount of money to buy her of me, while the little girls would come up the hill after her in dozens; and some would remain till we had to tell them to come back to-morrow, and then, after giving her a lesson in Japanese, they would depart with a polite bow and *si-o-naw*—good-bye.

We passed our week in Japan very pleasantly; my invalid had been greatly benefited by the change, and we saw no way of getting back to China near so economically as to return in the ship which we came, we resolved to do so, although the commander of the United States slop-of-war *Germanotta*, Captain Page, very politely offered to let us go in his ship, and we would be happy to have Mr. J. about the harbor and islands near Nagasaki, if we decided to remain longer. We left on the 2d of July, Saturday, and on account of light winds, it took us till Saturday, the 9th to run over 400 miles, to Shanghai! The benefit from the voyage was considerable; and if there had been any comforts of such an unrestricted intercourse and comfortable residence as at Shanghai, and the benefit of medical attention, it might have been better for us to spend the summer there. But it did not appear advisable than to continue longer, although I considered the people quite interesting, and would have deemed

it highly honorable to be a pioneer in the Christian cause in Japan.

Upon my return, I find that the Southern Methodist Episcopal Church contemplates the establishment of a mission in Japan, and is in quest of information as to the most desirable point. This I conceive to be Yedo, the capital. But then no foreigners, except those in the suites of the foreign commissioners, can reside at Yedo until January, 1862. After that, Americans can reside there, if the treaty be kept. But then there is the port of Kanagawa, only twenty miles from Yedo, where they can reside for business, from the 4th of July, 1859. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you establish a mission in Japan, Kanagawa will probably be the best place to direct their labours, with discretionary power, however, to permit them to take any other port where the restrictions imposed may be less stringent. Your missionaries for the present have not liberty to preach Christianity or to distribute the Bible. They must settle down and learn the language, and prepare and print vocabularies in Chinese, Japanese and English. The next year may evolve. The language of Kanagawa may be substantially that of Yedo; and if you