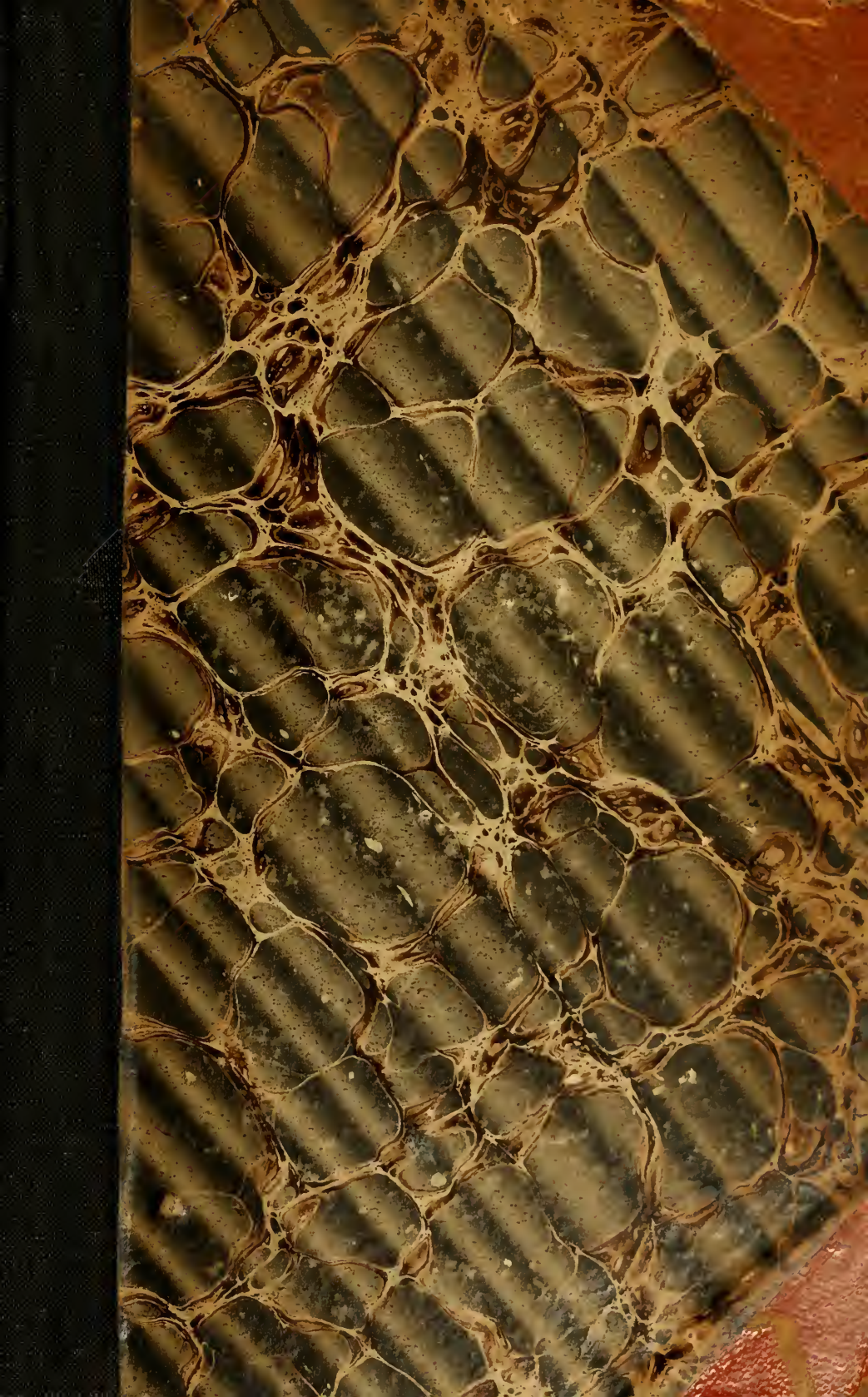

MEMORIALS

OF

PROTESTANT MISSIONARIES

TO THE CHINESE:

GIVING

A LIST OF THEIR PUBLICATIONS,

AND

OBITUARY NOTICES OF THE DECEASED.

WITH COPIOUS INDEXES.

Compiled by Mr. Wm. Gamble.

SHANGHAE:
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PREFACE.

The commencement of the Protestant Mission to China, was closely connected with a scheme for translating the Scriptures into the native language; a work to which the pioneers devoted much time and attention. Their successors in like manner, have kept this before them as an object of first importance; and the continuous application thus bestowed, from the beginning, on this branch of the enterprise, has been productive of results gratifying to every friend of the cause. The incipient labours of Morrison, Marshman and Milne, brought to completion the two first entire translations of the Bible, which appear to have issued from the press simultaneously about the year 1822.

No great period was allowed to elapse till this was followed up by revision and amendment, a work which had been contemplated by the first translators, even before their own productions had been given to the public. The combined efforts of Drs. Medhurst, Gutzlaff and Bridgman, in concert with the son of Dr. Morrison, led to the respective versions of the two first-named missionaries.

Subsequent to this, the new translation of the New Testament by the Committee of Delegates, issued in 1850, and the Old Testament by the members of the London Mission, some two or three years later, were followed up by a revision of the whole, at the hands of Dr. Bridgman and Mr. Culbertson.

Another version of the New Testament had been carried on at the same time, by the Rev. J. Goddard, the agent of the Baptist churches in America; and his work has been for the most part used by the members of that denomination.

A complete translation of the New Testament into the Mandarin dialect, chiefly by Dr. Medhurst, has been widely circulated; and a second translation by the resident missionaries at Peking is well on to completion.

Translations of the whole New Testament have been made into the local dialects of Ningpo and Fuhchow, and detached portions of the Old and New Testaments have appeared in the Shanghae, Canton, Hakka, Amoy and Kin-hwa dialects.

A number of valuable contributions have been made in the department of exegesis, but a complete commentary is still a desideratum.

In other departments the press has been largely employed disseminating instruction, both religious and secular; and probably few are aware of the number of works large and small, that have been issued from first to last. The lack of an established channel for communicating information on this point, has proved a disadvantage to some; who for want of knowing what had been already done, have occasionally devoted time and energy to an unconscious repetition of previous labours. In order to avoid this, the wish has been frequently expressed, that some source of information might be made accessible to all; much valuable time might thus be saved, and many of the productions of the past made available to present workers.

Such is the object of the present publication, in which the compiler has been readily assisted by most of the missionaries in the field. Although there must of necessity be some omissions, yet it is believed that they are inconsiderable, and that the present list contains nearly all that has been published, from the commencement down to the present time. It has been suggested that it may be serviceable to Missionary and Tract Societies also, in placing before them a summary of past labours, and enabling them to make selections for future publication.

By referring to the Classified Index, one may see at a glance what has been done in the various branches, and the several dialects, the figures pointing him to fuller information. In the majority of cases, no author's name is given on the book or tract, and publications are frequently met with, to the origin of which the possessor can find no clue. On turning to the Chinese alphabetical Index, he will find the title without difficulty, and at the page indicated, will meet with a statement of such particulars as have been thought necessary for the identification of the work, with sometimes an epitomized history of its production. Many of the early missionaries used epithets instead of their proper names on their works. A number of these have been pointed out, and the dates which they indicate.

As a tribute of respect to the pioneers in this service, some few particulars collected from previous publications, have been added to the names of those who arrived within the first forty years from the commencement.

It will be observed that the great majority of the works aim at the simple literary style of composition as their model; being thus available for any part of this extensive em-

pire, and even for some of the neighbouring nations. But as this style differs more or less from the various spoken dialects, many missionaries have conceived the idea of transferring to paper, the pure colloquial of given districts.

So far as the Mandarin is concerned, there are precedents in the language, and an established usage of the written character.

Other dialects have not this advantage, and much ingenuity has been expended in devising the most appropriate methods for reducing them to writing. The Chinese character has naturally presented itself, and has been employed to some extent; but there are so many words in particular dialects, that are unrepresented by written characters; and so many others in which the colloquial sounds differ so widely from the reading pronunciation, as to render them altogether inapplicable; that it has been found necessary to divert from their ordinary application such a large number of the signs employed, as in some cases to increase the evil it was proposed to obviate. This remark applies of course with varying force to various dialects.

The difficulty here alluded to, early suggested the general medium of European nations, as most suitable for the transfer of native sounds, and divers combinations of the Roman character have been successfully employed to this end. Not a few works have been printed in the Ningpo, Shanghae, Amoy, Hakka and Kin-hwa dialects. It must be admitted that there is much that is arbitrary, in thus diverting the Roman character to represent the Chinese sounds, and various artifices have been resorted to, to meet the requirements of the case. The difficulty of harmonizing the views of all concerned however, added to the acknowledged imperfection of the western alphabet for the purpose, have suggested other devices for attaining the object.

Foremost among these stands the system invented by Mr. Crawford, and used to a considerable extent by the Baptist missionaries in Shanghae. This possesses the advantage of each character representing a single sound without ambiguity, and a consistent uniformity between the corresponding members of the several phonetic groups, while the component strokes are peculiarly adapted to the capabilities of the Chinese pencil.

Other phonetic systems have been proposed, but we have not heard of their practical application.

It is no part of our plan here, to discuss the relative merits of the literary and colloquial styles, assuming that each is adapted to a useful end. Much thought has been bestowed upon the subject, by men earnest in the work, devoted to

the glory of God, and ardently desirous of the salvation of their fellow creatures. We look with respect on anything emanating from such motives; and while mere crotchets are not to be tolerated, we repudiate that severe standard of judgment, by which nothing beyond our own peculiar views can be countenanced. As there are diversities of gifts and varieties of talent, so the many plans of operation suggested by a living faith, may all be working together towards the one great end we have in view; and we are ready to say God speed! to every brother who consecrates his time and energies to the great cause of humanity.

Apart from the spread of divine truth, and the general influence always attending the progress of Christianity, an art of acknowledged potency in the onward course of civilization, has received its practical development under the Protestant mission. In the early part of last century, a set of Chinese types to the extent of more than a hundred thousand were cut in wood at Paris, but of such huge dimensions as to be of little service in ordinary presswork; and the practicability of ever reducing Chinese to the limits of the founder, was at that time generally disbelieved. Specimens of type were executed by private firms in England from time to time, and it is nearly half a century since Mr. Watts completed a font, very commendable for neatness and accuracy. But the extraordinary expense attending such enterprises held out little hope of moveable type being applied to common Chinese printing. The zeal and devotedness of Mr. Dyer of the London Mission, however, triumphed over the initial difficulties. By the combination of native labour with European art, he succeeded in bringing out a font of unsurpassed elegance, and at quite a practicable cost. More recently electric science has been applied to the perfection of the art by Mr. Gamble, and Chinese printing by moveable type is now as much a matter of course as any European language.

Of the three hundred and thirty eight missionaries named in the list, the aggregate term of service in China has been 2511 years, giving an average of nearly seven and a half years to each. Or if we subtract from this, 124 missionaries now in the field, we have a surplus of 214 who have completed their term, to an aggregate of 1559 years, making an average of about a quarter of a year less to each, than the former number. These numbers include the time that missionaries have been absent on visits to their native lands or elsewhere, generally on account of health.

The following figures give a comparative view of the numbers who have served for terms of various length,

Over	35	up to	40	years,	--------	2	missionaries.
,,	30	,,	35	,,	--------	2	,,
,,	25	,,	30	,,	--------	13	,,
,,	20	,,	25	,,	--------	4	,,
,,	15	,,	20	,,	--------	22	,,
,,	10	,,	15	,,	--------	39	,,
,,	5	,,	10	,,	--------	70	,,
		,,	5	,,	--------	186	,,

Of the sixty one who finished their earthly course in the service, six suffered violent deaths; Mr. Munson was killed by the Battak cannibals in Sumatra, Mr. Walter Lowrie by pirates on the way from Shanghae to Ningpo, Mr. Fast by pirates on the Min river, Messrs. Holmes and H. M. Parker by the *neen fei* rebels in Shantung, and Mr. Thomas by the natives in Corea. Mr. Gaillard was killed by the fall of a house in Canton during a typhoon; and Dr. W. Parker by a fall through a bridge while on horseback, into a canal in the city of Ningpo. Mr. Benham was drowned in the river Menam in Siam, Mr. Pohlman in a wreck off the coast of China, Mr. Spalding supposed to be during a typhoon on the passage to Hongkong, and Dr. James by the capsizing of a schooner between Canton and Hongkong. Mr. S. Wolfe died on board ship, at the island of Mindanao, during a cruise, Mr. Collie on the passage from Malacca to Singapore, Messrs. Doty, French, Richards and Byers on the passage to America, and Messrs. Farmer and Jones on the passage to England.

We close these remarks with a list of the Missionary Societies which have had agents among the Chinese, and the dates at which they commenced their operations.

	Date.
1. London Missionary Society,	1807.
2. Netherlands Missionary Society,	1827.
3. American Board of Commissioners for Foreign Missions,	1830.
4. American Baptist Board of Foreign Missions, now styled,—American Baptist Missionary Union,	1834.
5, Board of Foreign Missions of the Protestant Episcopal Church in the United States,	1835.
6. Church of England Missionary Society,	1837.
7. Board of Foreign Missions of the Presbyterian Church in the United States,	1838.
8. General Baptist Missionary Society, (England)	1845.
9. Evangelical Missionary Society at Basel,	1847.
10. Rhenish Missionary Society,	1847.
11. Board of Foreign Missions of the Southern Baptist Convention in the United States,	1847.

12. Seventh Day Baptist Missionary Society (U. S.), --1847.
13. American Methodist Episcopal Missionary Society, 1847.
14. Foreign Mission Board of the Presbyterian Church in England, ----------1847.
15. Missionary Society of the Methodist Episcopal Church in the Southern States of America, ----1848.
16. Missionary Society at Lund, in Sweden, ---------1849.
17. Cassel Missionary Society, ----------1850.
18. Berlin Missionary Society, ----------1851.
19. Wesleyan Missionary Society, (England),---------1852.
20. Chinese Evangelization Society, (England), ------1853.
21. Netherlands Chinese Evangelization Society, ----1855.
22. Board of Foreign Missions of the Dutch Reformed Church in the United States,----------1858.
23. Mission Union for the Evangelization of China in Pomerania, ----------1858.
24. English Baptist Missionary Society, ----------1860.
25. New Connection Methodist Missionary Society in England----------1860.
26. French Protestant Missionary Society at Paris,----1860.
27. American United Presbyterian Mission, ---------1860.
28. Chinese Inland Evangelization Society, ----------1862.
29. Society for the Propagation of the Gospel in Foreign Parts,----------1862.
30. United Methodist Free Church Missionary Society in England, ----------1864.
31. Mission Board of the United Presbyterian Church of Scotland, ----------1865.

Besides these, there have been a number of missionaries from time to time, unconnected with any society.

MEMORIALS

OF

PROTESTANT MISSIONARIES

TO

THE CHINESE.

I. JOSHUA MARSHMAN, although not actually engaged in missionary work among the Chinese, yet devoted so much of his time and great talents, to collateral objects in direct furtherance of that work, that he may fairly claim a place in a catalogue of such agents; and his labours being first in point of time, entitle him to be placed at the head of the list. His family traced its descent from an officer in the parliamentary army of England, who retired into private life in Wiltshire, after Charles II. disbanded that body, in 1660. John Marshman, the father of the missionary was a weaver, and married Mary Couzener, a descendant of one of the French refugees who obtained shelter in England on the revocation of the Edict of Nantes. Their son Joshua was born at Westbury Leigh, in Wiltshire, on April 20, 1768. At the age of seven, he was sent to the village school, kept by one Coggeshall, where he learned reading, an attainment which he afterwards exercised to an extraordinary extent, having read more than a hundred volumes by twelve years of age, and more than five hundred it is said, before he had reached eighteen. In youth he worked at his father's trade, but at the age of fifteen, he was invited to London by a bookseller, who took him into his employment. His father recalled him however after a few months, to his native village, where he was again engaged at the loom. In 1791, he was married to Hannah Shepherd, the granddaughter of Rev. John Clark, for sixty years pastor of the Baptist church at Crockerton in Wiltshire. In 1794, he removed to Bristol, was baptized and became a mem-

ber of the church at Broadmead, Bristol. There he entered the academy, and devoted five years to the study of the classics, together with Hebrew and Syriac. On May 3, 1799, he was set apart to the missionary work, at Bristol, in connection with the Baptist Missionary Society; and on the 25th of the same month, sailed from London in the American ship Criterion, arriving at Calcutta on October 12; from whence he proceeded the following day to Serampore, a Danish settlement on the Hoogly. In the division of labour by the three missionaries, Carey, Ward and Marshman, the latter was appointed to to superintend the school, and in the church organization, he was one of the deacons. About the year 1805, he commenced the study of the Chinese language under the tuition of Mr. Joannes Lassar, an Armenian born at Macao, who had been engaged by the Rev. D. Brown, Provost of Fort William College, to commence a translation of the Scriptures in the Chinese language. To this work Marshman gave himself with great perseverance, till he had succeeded in producing the first complete translation of the entire Scriptures in Chinese. In 1827, Carey, Ward and Marshman became dissociated from the Baptist Missionary Society. He died at Serampore, December 7, 1837.

Of twelve children born to Dr. Marshman, only six survived infancy. The eldest son was many years editor of the Friend of India newspaper, and is now resident in London. The second and third sons were lawyers. The eldest daughter was married to Mr. Williams, of the Bengal civil service; the second to Dr. Voigt the medical officer at Serampore; the youngest is Lady Havelock.

Dr. Marshman has left the following published works:—

CHINESE.

1. 聖經 *Shing king.* The Holy Scriptures. Serampore, 1822.

ENGLISH.

2. The works of Confucius; containing the original text, with a translation. Vol. 1. 4to, pp. iv, 4, xxxix, 725, P. S. 17. Serampore. 1809. This bulky volume only contains the first half of the 論語 *Lun yu.*

3. Dissertation on the Characters and Sounds of the Chinese language: including Tables of the elementary Characters, and of the Chinese Monosyllables. 4to, pp. cxiii. and 4 large folding sheets. Serampore, 1809. This appears to have been bound up as an Introduction, with some copies of the preceding work; but it is also found as a separate publication.

4. 中國言法 *Chung kwŏ yen fa.* Elements of Chinese

Grammar, with a preliminary Dissertation on the Characters and the Colloquial medium of the Chinese, and an Appendix containing the *Ta-hyoh* of Confucius with a Translation. 4to. pp. xxiii, 566, 56, Serampore, 1814. This grammar, which is generally known as the "Clavis Sinica," is an expansion of the preceding Dissertation (3). The 大學 *Ta hyoh* is appended in the form of a separate work.

II. 馬禮遜 *Ma Le-sun.* ROBERT MORRISON, the actual founder of the Protestant mission to the Chinese, was the grandson of a Scotch farmer. His father, James Morrison was born near Dunfermline in Fifeshire, Scotland, and in early life removed across the border to the neighbourhood of Morpeth in Northumberland, the birthplace of his spouse Hannah Nicholson. There Robert was born at Buller's Green, January 5, 1782, the youngest son in a family of eight children. About the year 1785, his parents removed to Newcastle, where he was afterwards taught reading and writing, by his uncle James Nicholson a respectable schoolmaster; and at the proper age was apprenticed to his father, as a last and boot-tree maker. While engaged in that humble sphere, he joined the church of Christ, in connection with the Rev. J. Hutton of Highbridge Chapel, and in 1801, June 19, commenced a course of study under the Rev. W. Laidler, a Presbyterian minister in Newcastle, from whom he acquired the elements of the Latin, Greek and Hebrew languages, some systematic theology, and the art of writing short-hand. His zeal as a member of the Friendless Poor and Sick Society about that time, attracted the notice of his friends. On the 7th January 1803, he entered the dissenting academy at Hoxton near London. Having been accepted by the London Missionary Society in 1805, he was sent by them to pursue his studies under the Rev. Dr. Bogue at Gosport. In 1806, he commenced the study of Chinese in London, with the assistance of Yong Sam-tak, a Chinese who happened to be then in the country. On the 8th January 1807, he was ordained in the Scotch church, Swallow street, London. On the 31st, he embarked for China via America, and reached Macao on the 4th September, whence he proceeded to Canton. On the 20th February 1809, he was married to Miss Morton, and the same day was appointed translator to the East India Company. In 1815, his official connection with that body was broken off. In 1817, he accompanied Lord Amherst's embassy to Peking. On the 24th December of the same year, he was made Doctor of Divinity by the University of Glasgow. In 1818, he was the means of establishing the Anglo-Chinese College at Malacca, for the interchangeable communication of

the languages of England and China, with a view to the promotion of Christianity in the latter country. In 1821, his wife died; the following year, he visited Malacca and Singapore; and in 1824, returned to England. The same year he was made a Fellow of the Royal Society. He took to England a very considerable Chinese library, which is now deposited in the London University College. The Language Institution in Bartlett's Buildings, Holborn, London, was also set on foot by Dr. Morrison, during his stay in London, to initiate missionaries into the languages of the countries where they were to be located. Towards the end of this year, he was married to Miss Armstrong, and in 1826 returned to China, where he laboured zealously in the mission cause at Canton, till his death, which occurred at his lodging, No. 6 in the Danish Hong at that city, on the 1st August, 1834. The following day his remains were removed to Macao, and buried in the private Protestant cemetery there on the 5th, beside those of his first wife and child. He left a family of six surviving children, two by his first wife, and four by the second. His only daughter was married to Dr. Hobson a medical missionary, in 1847.

The following works were written by Dr. Morrison:—

CHINESE.

1. 神道論贖救世總說眞本 *Shin taou lun shŭh kew she tsung shwŏ chin pun.* A true and summary statement of the divine doctrine, concerning the redemption of the world. 6 leaves, Canton, 1811.

This tract notices briefly, the being and unity of God; the law of God; the desert of sin; future retributions; the manifestation of divine love, by Christ's death; aids of the Holy Spirit; faith, repentance, and comforts of the Gospel; judgment to come; duty of Christ's disciples;—and concludes with a form of prayer.

2 問答淺註耶穌教法 *Wăn tă ts'ëën choó yây soo keaóu fă.* An easy explanation of the doctrine of Jesus, in question and answer. 30 leaves, Canton, 1812.

This Catechism containing in all 97 questions, commences with the creation; then notices the Scriptures; and the perfections of God; being thenceforward in substance, the shorter catechism of the general Assembly of divines, a little modified. It concludes with the Lord's prayer, the creed, a morning and evening prayer, graces before and after meat; the 100th Psalm in verse; and Cowper's hymn, "Sweeter sounds than music knows."

3. Short abstract relative to the Scriptures. 1 leaf, Canton, 1814. The Chinese title of this rare tract is lost.

It notices the leading contents of the New Testament, and of the catechisms and tracts issued in 1814.

4. 古時如氏亞國歷代畧傳 *Koo shejoo te ya kwŏ leīh taë leō chuen.* Outline of Old Testament History. 9 leaves, 1815.

This notices the writings of the Jews relative to the origin of the world; the descent of all nations of men from one common progenitor; the fall; the flood; Abraham, Sodom; oppression of Israel in Egypt; the giving of the law at Mount Sinai; the reigns of David and Solomon; the temple; prophecies of Isaiah; Babylonish captivity; the coming of Christ;—and closes with a metre version of the Hymn, "Take comfort Christians, when your friends—In Jesus fall asleep."

5. 養心神詩 *Yang sin shin she.* Hymn-book. 27 leaves, 1818.

This contains a short preface—and thirty Hymns, being in general prose translations by Dr. M. of Psalms, and Hymns commonly used in Christian countries, which were turned into verse by his Chinese assistants.

6. 年中每日早晚祈禱敘式 *Nëēn chung meijīh tsaòu wàn k'ē taōu seu shīh.* Daily morning and evening prayers of the church of England. 30 leaves, Malacca, 1818.

This is a mere translation from the Common Prayer Book, with references to the Psalms, &c. to be read.

7. 神天道碎集傳 *Shin t'ëēn taou tsuy tseīh chuen.* Miscellaneous Essays. 17 leaves, Malacca, 1818.

This is a collection of articles concerning, divine Revelation; the visible heavens to be distinguished from the Supreme Being; Christ the Saviour; the Holy Spirit; origin of all things; incarnation of Christ; a practical address to various classes; the Sacraments; and worshipping at the tombs.

8. 西遊地球聞見略傳 *Se yêw t'ē kēw wăn këen lëō chuen.* Tour of the world. 29 leaves, 1819.

In this geographical brochure, the traveller says, he belongs to Sze-chuen province—relates the motives that led him to undertake his travels—passes through Tibet—and part of India—embarks at Calcutta for France—relates the state of education in that country and in Europe—studies foreign literature—western opinions on the origin of the universe—European views of the globe—a map of the world, with explanations—division of time in Europe—the sabbath—nature of European governments—customs—religion—he returns to China by way of America—but is wrecked on the coast of Loo-choo—and obtains a passage from thence in a Fuh-keen ship bound to Canton.

9. 神天聖書 *Shîn t'ëen shing shoo.* The Holy Bible. 21 vols. Malacca, 1823. The New Testament of this version was made by Dr. Morrison on the basis of an old version of

the Gospels, Acts and Epistles, which he obtained in England, and brought out with him to China. The Acts was revised from the old M. S. and first printed in 1810; Luke was printed in 1811; most of the Epistles were printed in 1812, the Pauline Epistles being merely revised by Dr. Morrison; the New Testament was completed in 1813. In the Old Testament, Dr. Morrison translated Genesis, Exodus, Leviticus, Numbers, Ruth, Psalms, Proverbs, Ecclesiastes, Canticles, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. The remaining books were translated by Dr. Milne, under the superintendence of Dr. Morrison.

10. 古聖奉神天啓示道家訓 *Koò shing fung shìn tëen k'ē shē taōu kēa heūn.* Domestic Instructor. 4 vols. 413 leaves, Malacca, 1832. The 1st and 2nd volumes contain an Introduction to the reading of the Sacred Scriptures, with chronological, historical, and literary notices, and a system of reference to books, chapters, and verses. This is followed by an epitome of Church History; together with an exposition of the Devotional Times, Forms, &c. of the Protestant Church. The 3rd volume is a translation of the Morning and Evening Prayers of the Church of England, with the Collects throughout the year, and an indication of the Lessons and Psalms for each day. At the end is the Church Calendar. The 4th volume consists of miscellaneous pieces—on the French revolution, Theology, Distinction between God and Heaven, Jesus the Saviour, the Holy Spirit the Comforter, the Origin of all things, Incarnation of Christ, Admonitions to the world, the Sacraments*, the Celestial sphere, Happiness of Christians, Origin of Idolatay, Short discourses on various texts, Letter from a Christian, to the members of the Anglo-Chinese College, Antiquity of European nations, Remarks on European nations, Lament for the improprieties of the age, Exhortations, Letter from a Christian friend.

11. 雜文編 *Tsā wan peen.* Serial Miscellany. Macao, 1833. There were only 3 numbers of this printed, 4 pages each. The contents are: 1. Population of the world, divided according to religions.—The Bible—Difference between tradition and Scripture—Mutual duties of parents and children. 2. Sketch of the history of Moses—Decalogue given at Mount Sinai—Difference between the Law and the Gospel—Love to God and man—Method of teaching the deaf and dumb. 3. On foreign literature, &c.—Scripture quotations declaring God's judgments—Scripture extracts promising salvation. 20,000 of these were printed.

12. 祈禱文讚神詩 *K'ē taòu wān tsān shìn she.* Pray-

* The preceding 9 articles are a revision of No 7.

ers and Hymns, 60 pages, Macao, 1833. This is the Morning Service of the Church of England; only the Hymns, pp. 16, being for the most part by Dr. Morrison.

ENGLISH.

13. Horæ Sinicæ: Translations from the popular literature of the Chinese. London, 1812. pp. 70. This contains translations of the 三字經 *San tszē king*, 大學 *Ta hëō* and some miscellaneous fragments. The work having soon become excessively rare, it was republished with some modifications by Montucci, at London, 1817, as the second part of a quarto volume; the first being a "Parallel between two intended Chinese Dictionaries."

14. A Grammar of the Chinese Language. 4to. Serampore. 1815, pp. 280.

15. Translations from the original Chinese, with Notes. 8vo. pp. 42. Canton, 1815. These are chiefly official papers from the Peking Gazette.

16. Dialogues and Detached sentences in the Chinese Language; with a free and verbal translation in English. 8vo. Macao, 1816. pp. 262.

17. A View of China, for philological purposes; containing a sketch of Chinese Chronology, Geography, Government, Religion and Customs. 4to. Macao. 1817. pp. vi, 141.

18. A Memoir of the principal occurrences during an Embassy from the British Government to the Court of China in the year 1816. 8vo. London, 1819. pp. 68. This was published in a serial work entitled "The Pamphleteer."

19. A Dictionary of the Chinese Language. 6 vols. 4to. Macao. This great work is in 3 Parts; the 1st, 字典 *Tszē teen*, comprising 3 volumes, published respectively in 1815, pp. xviii, 930; 1822, pp. 884; and 1823, pp. 908; and contains the Chinese and English, arranged according to the radicals. The 2nd Part, 五車韻府 *Woò chay yùn foò*, 1st volume, which appeared in 1819, pp. xx, 1090, gives the Chinese and English arranged alphabetically. Volume 2, published in 1820, pp. vi, 178, 305, contains various Indices and Tables, with a Synopsis of different forms of the ancient and seal characters. The 3rd Part, published in 1822, pp, 480, is English and Chinese. With regard to the 2nd Part, which Professor Julien of Paris designates, "without dispute, the best Chinese Dictionary composed in a European language," a somewhat singular controversy has existed for some years, but is now happily set at rest. Morrison tells us in his preface:— "The Chinese Work, Woo-chay-yun-foo 五車韻府 on which the following part of the Dictionary is founded, was compiled by *Chin* Sëen-sâng 陳先生 who is said to have spent his life in making the collection of words contained in it; and to have died before its

publication. He committed his Manuscript to the care of his pupil Han-yĭh-hoo 合一胡 who travelled over the whole empire in order to verify it, and add to it." After this explicit statement by Morrison, the public were taken by surprise to find Callery in the Introduction to his Systema Phoneticum broadly asserting, that "it is nothing else than the English translation of a dictionary compiled by the Catholic missionaries, of which he himself possesses a manuscript copy." The great rarity of Chin Sëen-sang's work seemed to give some countenance to the above charge. Professor Julien however had been making every effort to procure a copy since 1828, through members of the Roman Catholic and Russian missions, but without effect till 1844; when he wrote to Mr. Thom the English Consul at Ningpo on May 10, quoting a letter from one of his pupils then residing at Macao, in these words:—"I have just seen to-day the famous dictionary 五車韻府 *Ou-chē-yun-fou*, of which Mr. Callery denies the existence. The title is not false, for it is continued from one end to the other upon every page of the work." The writer of these notes can add his testimony to the fact of it being a *bona fide* work, having examined in detail a copy of the same in the possession of the Rev. J. Edkins, now in Peking, which he accidentally met with not far from Shanghae.

20. Memoirs of Rev. William Milne. 8vo. pp. 231, Malacca, 1824.

21. Translation of a singular proclamation issued by the Foo-yuen of Canton. 4to. London, 1824.

22. China; dialogues between a father and his two children concerning the history and present state of that country. 12mo. London, 1824. pp. 120.

23. Chinese Miscellany; consisting of original extracts from Chinese authors, in the native character; with translations and philological remarks. Fol. London, 1825. pp, 52, and plates, pp, 12.

24. Parting Memorial. 8vo. London. A volume of Sermons and Discourses published when Dr. Morrison was about to leave England the second time for China.

25. Familiar Lectures on the Philippians, delivered at Macao.

26. 廣東省土話字彙 *Kwăng tung săng t'oò hwā tszé wuy.* Vocabulary of the Canton dialect. 3 Parts, 8vo. Macao, 1828. The 1st Part, pp. 202, is English and Chinese; the 2nd Part, pp. 90, is Chinese and English; and the 3rd Part, pp. 354, consists of Chinese words and phrases.

27. 英國文語凡例傳 *Yeng kwŏ wăn yŭ fân lē chŭ-n.* A Grammar of the English Language for the use of the Anglo-Chinese college. 8vo. pp. 97. Macao. This is for teaching the Chinese to read English.

28. Lectures on the Sayings of Jesus. 8vo. pp. 421. Malacca, 1823.

29. Notices concerning China and the Port of Canton, the affair of the frigate Topaz, and the Fire of Canton. 8vo. pp. 97. Malacca, 1823. Some of these papers are reprinted at the end of Morrison's Memoirs by his widow.

30. A Sermon preached on board the American ship Morrison; at Whampoa, in China, December 2, 1833. 8vo. pp. 17. Macao, 1833. This has an Appendix explanatory of the term "Church," which is republished at the end of Morrison's Memoirs.

31. The Evangelist; and *Miscellanea Sinica*. 4to. 4 Nos. Macao, 1833. This was a periodical commenced by Dr. Morrison, for the dissemination of evangelical principles in China. Only four numbers were published, in May and June of the year named, when he was requested by the President of the East India Company's Select Committee, at the instance of the Governor of Macao, in conformity with a representation made by the Roman Catholic Vicar general, to suspend all further issues, as contrary to the doctrines of the Roman Catholic church. Thus prematurely ended the publication of the Evangelist. It was principally filled with papers exhibiting the doctrines, precepts, and promises of the Gospel. At the same time all matters relating to China and the surrounding nations were also deemed worthy of notice. Each number contained also short pieces in the Chinese character.

Besides the above works, Morrison was an extensive contributor to the periodical literature of the day, and many articles from his pen are to be found in the Journals of Europe as well as China.

The Indo-Chinese Gleaner, a quarterly magazine, containing miscellaneous communications on the Indo-Chinese nations, published at Malacca, 1817—1822, is in great measure indebted to the contributions of Morrison, the joint conductor with Dr. Milne.

In the "Evangelical Magazine" for 1825, is a series of 6 letters by Morrison, on the Language, History, Religions, and Government of China.

A succession of articles from the same hand appeared in the first 7 volumes of the Canton Register, and the first 3 volumes of the Chinese Repository.

These and similar contributions to Missionary and other Magazines, besides numerous Tracts, for English Sailors, and Miscellaneous papers on various occasions, go to make up the literary labours of this devoted and persevering missionary.

Mrs. Morrison, the widow of Dr. Morrison, who left Macao with her family, on account of health, in December, 1833, and

arrived in London, the 5th of April, 1834, has given an important contribution to this department of literature, under the title:—"Memoirs of the Life and Labours of Robert Morrison, D. D. F. R. S. M. R. A. S. Member of the Société Asiatique of Paris, &c. &c. compiled by his Widow; with critical notices of his Chinese works, by Samuel Kidd, and an Appendix containing original documents." 2 vols. 8vo. pp. ix, 551, vii, 543, 87. London, 1839.

John Robert Morrison, the second son of the Rev. Robert Morrison, was born at Macao on the 17th of April, 1814, and with his mother and sister elder than himself, embarked for England on the 21st of January following. On the 23rd of August, 1820, he returned with them to Macao; but in less than two years, having meantime been bereft of his mother by death, he was sent to England to receive his education. During the four succeeding years, his time was spent in receiving elementary instruction, in the first instance at the academy of the Rev. J. Clunie, L. L. D. at Manchester, and subsequently at the Mill Hill Grammar school, near London. When his father embarked for China, May 1st, 1826, after his two years visit to England, he took his son John with him. From that time his attention was chiefly directed to the study of the Chinese language, and after a short stay under the paternal roof at Macao, he was sent to the Anglo-Chinese college at Malacca. In two or three years he rejoined his father at Canton, and continued his studies under his immediate direction. It was shortly after this that he was employed as interpreter, first to the British merchants in China, and then temporarily to the mission of the United States government to Cochin-china, in 1833. On his return to Canton, from this expedition, he resumed his duties to the merchants, and at the same time was engaged in aiding his laborious father, and was gradually introduced to the friendship and confidence of the foreign community. After the death of his father in 1834, he was appointed his successor, as Chinese Secretary and Interpreter to the Superintendents of British trade in China. Ever zealous and interested in the missionary work, shortly after this, it was to his efforts that the native Christians were indebted for their release from incarceration, to obtain which he had to pay a large sum of money. For several years, while the London Missionary Society was without any direct agent at Canton, he was entrusted with the charge of their affairs, and the earnest appeals which he sent to the directors from time to time, indicated the warm feelings with which he watched the progress of the cause; while aiding in the preparation of works for the press, instructing and conversing with the natives. Dr. Morrison, shortly

before his death, had proposed that his son should undertake the work of revising the Chinese translation of the Scriptures, and the American Bible Society had made provision for sustaining him in this undertaking. He was afterwards associated with Messrs. Medhurst, Gutzlaff and Bridgman in the production of a new version. During the period of conflict and difficulty between the English and Chinese governments, which began in March 1839, and ended in August 1842, he occupied an onerous post in the service of his country, which he filled with much prudence, and satisfaction to his superiors. After a nine days illness, he died at Macao on the 29th of August, 1843.

He gave to the public one or two works, of essential importance for the mercantile community in China. The following are from his hand:—

1. Some Account of Charms, Talismans, and Felicitous Appendages worn about the person, or hung up in houses, &c. used by the Chinese. 4to. pp. 6. London, 1833. This was published in the "Transactions of the Royal Asiatic Society," Vol. 3, Part 2; but some copies were issued separately.

2. Companion to the Anglo-Chinese Calendar. 12mo. 1832.

3. A Chinese Commercial Guide, consisting of a collection of details respecting foreign trade in China. pp. 116. Canton, 1834. This has gone through several subsequent editions, since the author's death, in which the work has been entirely remodelled.

Not long after the death of Dr. Morrison, a noble monument to his memory was erected, in the formation of the Morrison Education Society, the object of which was to improve and promote Education in China by schools and other means. John Robert Morrison was the first Recording Secretary. Besides the foundation of a seminary in Hongkong, the Society has given substantial aid to many educational establishments in other parts of China. It has also accumulated a library of considerable value.

Kew A-gang commonly known as Agong, had been connected with the London Mission as a printer, almost from its first establishment, and during the lifetime of Dr. Milne, showed some anxiety to become a Christian. He was however, brought to acknowledge the truth by his fellow-countryman Leang Afa, and was baptized by Dr. Morrison at Macao, about the beginning of 1830. After his baptism, he received much opposition from his wife, who was devoted to idols. The same year he itinerated about 250 miles in the interior of China, in company with Leang Afa, instructing their coun-

trymen in the knowledge of Christ, and distributing religious tracts among them, which had been written and printed by themselves. Going in a south-west direction, they threw themselves into the train of one of the public examiners, and passing on from one district to another, they had free access to the young literati, among whom they distributed upwards of seven thousand tracts on the most important subjects. The following year, he was engaged by the London Missionary Society, as a Native Assistant. Having acquired from Mr. J. R. Morrison the art of lithography, he occupied himself printing tracts in Macao, and distributing them among his kindred and acquaintances, to whom he explained their contents; and though exposed to opposition and contempt, he rejoiced in thus being able to aid the cause of the Divine Saviour. Labouring assiduously to multiply and to scatter the word of life, Dr. Morrison felt increasing satisfaction with his patient and persevering efforts. Having unwittingly offended one of his fellow-countrymen, he was, in 1835, reported to the police, as having had connection with foreigners, and a warrant was issued for his apprehension. Timely notice having been given him, he fled to the English ships at Lintin, and in 1836 proceeded to Malacca. In the mean time his son Ahe, having been decoyed out of Dr. Morrison's house at Macao, was apprehended and brought before the magistrate; and being found a ready informant, he was detained for a long time, but treated well. In 1844, Agong removed with Dr. Legge to Hongkong, and was located in the Medical Missionary Society's Hospital there, where he preached to, and instructed the patients. There he has continued in connection with Dr. Legge, up to the present time; proclaiming the gospel, and expounding the Scriptures from year to year, to his idolatrous compatriots.

In 1833, Agong published a number of sheet tracts, consisting of extracts from the Scriptures, with pictures on the other side, which he termed "Picture Tracts." These were entitled:—

1. A Collection of Scriptures on the Being and Perfections of the great Creator, in opposition to Idols.
2. The Beatitudes.
3. Paul's Speech on Mars hill.

The names of the others are not preserved.

III. 米憐 *Mè Lëèn.* WILLIAM MILNE was born in the parish of Kennethmont in Aberdeenshire, Scotland, in 1785. His father died when he was six years of age; and his mother gave him the education common to others in the same condition of life. When very young, he was put out to farm

service, and was afterwards apprenticed to Mr. R. of his native parish, to learn the business of a house carpenter, in which employment he exhibited great dexterity, and piety of character. In early life, he seems to have distinguished himself by his profanity; and though in his youth he had been the subject of occasional serious impressions, yet it was not till he was sixteen years of age, that he fully knew the value and love of the Saviour. In 1804, he was received as a member of the Congregational church at Huntly, in his native county. About 1809, he made application to be received by the London Missionary Society, and having been conferred with by a committee of ministers in Aberdeen, he was sent to Gosport, where he went through a regular and successful course of studies, under the direction of the Rev. Dr. Bogue. In July, 1812, he was ordained to the ministry, and dedicated to the service of Christ among the heathen. He was soon after married to Rachel, the daughter of Charles Cowie, Esqr. of Aberdeen. About a month after his ordination, they embarked at Portsmouth, and after some delays on the passage, arrived at Macao July 4th, 1813. Thence he was expelled by the authorities in three days, and proceeded to Canton, where he gave his undivided attention to the language. With the concurrence and advice of Mr. Morrison, after six months, he departed to visit Java and the Chinese settlements in the Archipelago, and there to distribute books and tracts; after which he returned to Canton, on September 5th, and spent the winter of 1814 there. In the spring of 1815, he commenced a missionary settlement at Malacca; where he gave himself to the care of schools, preaching, and the preparation and issue of missionary publications. In January, 1816, he visited the island of Penang, and established a press there. The last three or four years of his life were much devoted to the Anglo-Chinese college, of which he was the Principal. On the 9th August, 1817, he left Malacca, and landed in China on September 3; returning to Malacca in the beginning of 1818, where he arrived on February 17. Death had already taken two of his dear children, and in March, 1819, his wife was called to her rest. November 26, 1820, the University of Glasgow conferred on him the honorary degree of Doctor of Divinity. He died on the 2nd June, 1822, leaving three surviving sons and a daughter.

The following works are from his pen:—

CHINESE.

1. A farewell address. 3 leaves. Batavia, 1814. This is a valedictory letter addressed to the Chinese residents at Batavia, by Mr. Milne, when he was about to take his departure.

It indicates briefly the main points of doctrine in the books he had been distributing among them. There is a translation of it in Philip's "Life and Opinions of the Rev. William Milne, D. D." pp. 150–152.

2. 求世者言行眞史記 *K'ew shē chày yên hing chin shē kē.* Life of Christ. 71 leaves. Canton, 1814. The preface to this treatise notices the creation, providence, sin and misery of man. The book is divided into twenty sections—1. The dispensation before the Gospel, &c. 2. Christ's forerunner, &c. 3. Birth of Christ. 4. Herod and the children of Bethlehem, &c. 5. Christ at Jerusalem in the temple. 6. Baptism. 7. Temptation. 8. Calling the disciples. 9. Charge to the disciples. 10. Doctrines. 11. Doctrines. 12. Manner of teaching. 13. Miracles. 14. Holiness of life. 15. Institution of the Lord's supper. 16. Jesus betrayed. 17. Condemnation and Crucifixion. 18. Resurrection. 19. Ascension. 20. Apostles go forth to teach all nations. In this as in all his subsequent publications, instead of giving his name, Milne signs himself by the epithet 博愛者 *Pō gaē chày,* "The Catholic Lover."

3. 進小門走窄路解論 *Tsīn seaòu mûn tsòw tsīh loō keaē lūn.* Tract on the strait gate. 10 leaves. Malacca, 1816. This notices the moral character of God—the sin and redemption of man— explanation of the terms strait gate and narrow road—characters of those who walk in the broad way—destruction does not mean annihilation, but eternal misery—Repentance urged—Eternal life, different from the transmigration of souls—human depravity makes man's duty hard—in time and in eternity, the righteous and wicked are the only real distinctions among men in the eye of God, &c. This was reprinted at Malacca in 1832, 9 leaves. Revised and reprinted at Singapore, in 1843, 8 leaves; being the 4th in a series. Again revised and reprinted at Amoy in 1854; and at Shanghae, in 1856, 6 leaves. In this last, the prefatory matter is omitted, and a hymn is inserted on the last page.

4. 崇眞實棄假謊略說 *Ts'ung chin shīh k'ē kēā hwang lēō shwo.* Tract on the Sin of Lying, and the Importance of Truth. 5 leaves. Malacca, 1816. This is founded on Ephesians 4: 25, and notices the different kinds of lying common among the Chinese—sin and danger of it—injurious to society and to the individual—it excludes men from heaven, &c.

5. 幼學淺解問答 *Yēw hēō ts'ēèn keaē wān tă.* A Catechism for Youth. 37 leaves. Malacca, 1817. The preface to this work notices the importance of the instruction of youth—more necessary for them than mere relative duties. The Catechism contains 165 questions—on the difference between men and brutes—the design of God in creating man with a soul—attributes of God—the relations He graciously

sustains towards man—His law—our duty to God—and to men in different ranks of society—sin—its kinds, source and demerit—the Gospel—incarnation, life, death, resurrection and intercession of Christ—repentance—faith—the Holy Spirit renews the heart—pardon of sin—means of salvation—word of God—Baptism—Lord's supper—soul after death—heaven—hell—saints and angels not to be worshipped—evil spirits—resurrection—general judgment and what follows it—the earth to be consumed with fire. It concludes with morning and evening prayers for children. This was reprinted at Malacca, in 1832; and revised and reprinted at Shanghae in 1845, with an Appendix of 14 Prayers, including the two original, and 18 Hymns, the latter of which are for the greater part a selection from Medhurst's work No. 29 infra. The paging is carried on uninterruptedly throughout the whole, but the running title is altered for the two parts of the Appendix. 52 leaves. This last edition with Appendix was reprinted at Ningpo in 1846, 38 leaves. It was again reprinted at Shanghae in 1848, 26 leaves, omitting the two last prayers and the hymns. A thorough revision of the original work, by the Rev. W. C. Milne, was published at Shanghae in 1851, with the title 眞道入門 *Chin taōu juh mûn,* 16 leaves. This last was reprinted at Hongkong in 1851, 18 leaves; and at Amoy in 1854.

6. 祈禱眞法註解 *K'ē taōu chin fā choō keaē.* Exposition of the Lord's Prayer. 41 leaves. Malacca, 1818. This contains a preface and ten discourses. 1. Introductory; existence of God; obligation of man; salvation by Christ. 2. Proper object of prayer; dispositions suited to it; its various kinds. 3. Name of God explained; how it is to be hallowed. 4. Nature and laws of God's kingdom; the church; how to be extended; objections answered. 5. The will of God, what, &c. 6. How we should pray for temporal blessings. 7. Sin; the pardon of it to be prayed for; mutual forgiveness to be exercised. 8. Temptation; kinds of it; nature and operations of Satan; doubts resolved. 9. Deliverance from evil; natural and moral evil considered; the evil one; we may not seek deliverance, from the idols of the heathen. 10. How we are to give glory to God; his majesty; his power, and government of the world; God not to be confounded with idols; concluding exhortation. This tract forms the groundwork of Medhurst's eight sermons 67—74. See Medhurst's works, No. 34 infra.

7. 諸國異神論 *Choo kwŏ ē shin lûn.* Tract on Idolatry. 7 leaves. Malacca, 1818. This treats of God, the creator and preserver, as one only; various sorts of idolatry prevalent in China; folly and sin of it; several classes of men who support, or live by idolatry, addressed; an appeal to their reason and

conscience. This was reprinted at Malacca, in 1832, 7 leaves.

8. 生意公平聚益法 *Sāng ē kung pīng tseū yīh fă.* On justice between man and man. 10 leaves. Malacca, 1818. This tract is founded on Deuteronomy 25: 3, and notices the several kinds of employments among men; the various ways of practising injustice which prevail in China, in the respective classes of society; weights and measures; spoiled commodities; overreaching in bargains; covenant breaking; bad coin; awful consequences of this sin. This was reprinted at Malacca, in 1832, 10 leaves; and again at Ningpo, in 1847, 8 leaves.

9. 聖書節註十二訓 *Shīng shoo tsëē choó shīh ûrh heūn.* Twelve short sermons. 12 leaves. Malacca, 1818. These are —a brief explanation of the Unity of God; Worship of God; Depravity of man; Manifestation of Divine grace; Faith and salvation; Good works; Relative duties; Death; Difference between the righteous and wicked in their death; Resurrection; Judgment; and the Eternal state.

10. 賭博明論畧講 *Toò pō mīng lūn lëō këāng.* The evils of Gambling. 13 leaves. Malacca, 1819. This tract notices the variety there is in the condition and pursuits of mankind; specifies the several kinds of gaming that abound among the Chinese; the causes from which the disposition to gamble proceeds; points out the pernicious consequences of this practice, to individuals, families, communities, &c. This was reprinted at Malacca, in 1832, 13 leaves; at Singapore, in 1840, 13 leaves; and at Ningpo, in 1847, 11 leaves. Nos. 7 and 3 supra, with this tract and No. 8 supra, as published at Malacca in 1832, were bound together in one volume also, under the title 勸世文 *K'euēn shê wăn.* Admonitions for the Age.

11. 張遠兩友相論 *Chang yuen lëàng yëw sëang lūn.* Dialogues between Chang and Yuen. 20 leaves. Malacca, 1819. Chang is a worshipper of the true God, and Yuen is his heathen neighbour. They meet by chance on the road, enter into conversation, and afterwards generally meet in the evenings, under the Woo-tung tree. There are twelve dialogues, as follows:—1. Questions proposed by Yuen concerning Christian principles and character; the Being of God. 2. Evangelical repentance. 3. Character of Christ, and faith in him. 4. Good men seek their chief happiness in heaven; annihilation of the soul considered. 5. Chang relates his first acquaintance with the New Testament. 6. Yuen having retired, is struck with horror at his own neglect of the true God; visits Chang and finds him with his family at Prayer; the resurrection of the dead. 7. Nature and qualities of the raised bodies; doubts and objections. 8. Yuen on visiting Chang in the evening, finds him in his closet, which leads to a discussion on the object, and kinds of prayer; worshipping the dead, &c. 9. The awful judgment to come; a midnight prayer under the Woo-tung

tree. 10. Yuen objects to Chang's last night's prayer, because he confessed himself to be a sinner. 11. Yuen deeply impressed with the ideas of eternity and of sin, spends a whole night in his garden, bewailing his miserable condition. 12. Chang explains to him the method of salvation by Jesus Christ; the felicity of heaven; and misery of hell. Here the colloquies end somewhat abruptly; as it was obviously Dr. Milne's design to have continued them on to some more definite conclusion. This was reprinted at Malacca, in 1831, 42 leaves. It was again reprinted at Singapore, in 1836, 42 leaves. A revised edition was cut at Hongkong, in 1844, 41 leaves. These blocks were sent to London, stereotyped and printed there. An edition of the same was printed at Shanghae, in 1847. The original was reprinted at Ningpo, in 1847, 35 leaves. A slightly modified edition was published by the Rev. J. L. Shuck, at Shanghae, in 1849, 35 leaves. A revised edition, by the Rev. W. C. Milne, was published at Shanghae in 1851, with the title 長遠兩友相論 *Ch'ang yuen lëang yew sëang lün*, 24 leaves. This last was reprinted at Hongkong in 1851, 27 leaves. Another revision was printed at Ningpo in 1851, with the title 二友相論 *Urh yew sëang lün*, 30 leaves, An improved edition appeared at Shanghae, in 1858, under the title 甲乙二友論述 *Këă yĭh ûrh yew lün shŭh*, 22 leaves. In this the narrative is compressed into 10 chapters, instead of 12, the last of which was added by the Rev. J. Edkins, recounting the complete conviction of Yuen, or as he is here called Yih, his baptism and admission into the church. This last was republished at Shanghae in 1861.

12. 古今聖史記集 *Koo kin shing sze ke tseïh*. Sacred History. 71 leaves. Malacca, 1819. One volume and part of a second were printed of this work, which Dr. Milne proposed to carry on to the end of the New Testament, and from that down to the present time. The 1st volume contains the following 20 sections.—1. The universe, not eternal, nor the work of chance. 2. The order of the creation. 3. The two great progenitors of mankind in Eden. 4. The fall. 5. The consequences of the fall. 6. The promise of a Saviour. 7. The institution of sacrifices. 8. Cain and Abel. 9. The antediluvian patriarchs. 10. The deluge. 11. The traces of the deluge still visible in all nations. 12. Concerning Noah's three sons. 13. Babel; the confusion of tongues, and origin of idolatry. 14. Call of Abraham. 15. Abraham's journey to Canaan. 16. He goes down to Egypt. 17. Abraham and Lot. 18. Melchizedec. 19. Sarah, Hagar, and Ishmael. 20. Destruction of Sodom and Gomorrah.

13. 受災學義論說 *Shŏw tsae hëo ē lün shwŏ*. Duty of Men in times of public calamity. 13 leaves. Malacca, 1819. This tract is founded on Isaiah 26: 9. It was inscribed to

influential Chinese, in a time of general sickness at Malacca; notices the extent of the existing calamity; their erroneous conceptions relative to the causes of such general afflictions; the lessons we ought to learn from the judgments of God; the false pleas which the heathen make for putting off all concern about their souls; and concludes with exhortations to various classes of persons.

14. 三寶仁會論 *San paòu jîn hwûy lûn.* Three benevolent Societies. 32 leaves. Malacca, 1821. The Missionary, Tract and Bible Societies; treated according to the order of their establishment. In the introduction, the nature of the Gospel of Christ; its propagation; introduction into the nations of Europe; state of those nations before that time; and the numerous benevolent societies in the west, are briefly touched upon. 1. *The Missionary Society.* A translation of its rules, with explanatory notes; its resources; its operations among the heathen; methods it employs for the accomplishment of its object; a variety of doubts and objections solved. The existence of other societies of a similar kind is noticed. 2. *The Religious Tract Society.* Translation of its plan, with notes; its operations; nature and qualities of the publications it issues; its agents; the methods of circulation, &c. 3. *The British and Foreign Bible Society.* Its plan, with notes; its vast and increasing operations; patronage; annual receipts and expenditure; books issued; translations, &c. Auxiliary Missionary, Tract, and Bible Societies are hinted at in this pamphlet, which closes by shewing that though these societies differ in their plans of operation, their object is the same; that they are equally founded in true benevolence; and that they are highly beneficial to mankind. Some freedom has been used in rendering the rules of these Institutions; one or two of mere temporary or local interest are left out—and in several instances, two rules put together; but the general sense is preserved throughout.

15. 全地萬國紀畧 *Tseûen t'e wan kwŏ ke lëŏ.* Sketch of the World. 30 leaves. Malacca, 1822. This is a brief outline of Geography according to western notions, dividing the world into 4 continents; giving summary notes on the extent, population, capitals, government and languages of the several parts.

16. 鄉訓五十二則 *Hëang heûn woò shih ûrh tsih.* Twelve Village sermons. 70 leaves. Malacca, 1824. These discourses are as follows:—1. True Happiness. 2. Christ the only Saviour. 3. Why the Heathen make light of the Gospel. 4. The wandering Sheep returned to the great shepherd. 5. A well-spent Day. 6. Discourse for the New-year. 7. The penitent Sinner seeking for Mercy. 8. Who are excluded from the Kingdom of God. 9. Prayer. 10. The good man

in Affliction. 11. The happy Death of the Righteous. 12. A Thief in the Night. Although there are only twelve sermons in this book, the literal translation of the title is "Fifty two village sermons;" indicating that Dr. Milne had the intention of publishing to the number of one for each week throughout the year; but this was never accomplished. The work was reprinted at Singapore, in 62 leaves. It was again reprinted at Ningpo in 1845, in 52 leaves. A revised edition was cut at Hongkong, the blocks of which were stereotyped and printed from in London, 63 leaves. The same revision was printed at Ningpo, in 1845, 52 leaves. A thorough revision by the Rev. W. C. Milne, was printed at Shanghae, in 1850, with the title 福音廣訓 *Fuh yin kwāng heún*, 30 leaves. This was again revised by the Rev. Dr. Medhurst, and printed at Shanghae in 1854, 49 leaves. A translation into the mandarin dialect was also made by Dr. Medhurst. See Medhurst's works, Nos. 43—54 infra.

17. 上帝聖教公會門 *Shāng tē shīng keaōu kung hwūy mūn.* The gate of God's Church. 30 leaves, Malacca. This consists of a preface, 20 questions for the candidate, and spiritual exercises previous and subsequent to the ordinance of baptism.

18. 靈魂篇大全 *Ling hwān pēen tā tseûen.* Treatise on the Soul. 183 leaves. Malacca, 1824. This is divided into eight chapters. 1. On the nature of the Soul. 2. Immortality of the Soul. 3. Value of the Soul. 4. Preservation of the Soul. 5. Injury of the Soul. 6. Consequences of injuring the Soul. 7. Instruction derived from the doctrine of the Soul. 8. Reproof and exhortation from the doctrine of the Soul.

19. 聖書節解 *Shīng shoo tsëē keaé.* Commentary on Ephesians. 104 leaves. Malacca, 1825. From the running title of this volume, it would appear that Dr. Milne merely intended this as an instalment towards a Commentary on the New Testament. There is a prefatory introduction of ten leaves.

20. 神天聖書 *Shìn t'ēen shīng shoo.* The Holy Bible. Malacca, 1824. This was the joint production of Drs. Morrison and Milne. The portion translated by Dr. Milne was,—Deuteronomy, Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther and Job.

21 察世俗每月統記傳 *Tsă shē sūh meì yuè t'ùng kē chuen.* Chinese Monthly Magazine. 7 volumes. 524 leaves. Malacca, 1815—1821. This Serial was conducted and almost exclusively written by Dr. Milne, except some contributions to the later numbers by Dr. Morrison, Leang A-fa the Chinese convert, and the Rev. W. H. Medhurst. The contents taken generally may be given as,—The importance of knowing the true God—summary of the doctrine of Christ—the power of

the invisible God—faith in Jesus—idolatry—goodness of God in providence and redemption—unity of God—doctrine of the Trinity—exhortation at the close of 1815—explanation of passages of Scripture, where members of the human body are ascribed to God—a discourse on the spirituality of God, and the nature of divine worship, John 4: 24—curses of the law of Moses—view of European principles of Astronomy—the sun the centre of the system—the planets—satellites—the earth considered as a planet—its spherical form—diurnal motion on its own axis—annual motion round the sun—address at the commencement of the year 1817—sermon on being "new creatures"—discourse on human depravity—on the moon and her phases—comets—fixed stars—what is meant by being "dead in trespasses and sins"—omniscience and omnipresence of God—Labour for the meat that endureth to everlasting life—Paul's description of charity—exhortations to godliness—God so loved the world, &c.—repentance—to have our conversation in the world in simplicity and godly sincerity—eclipses of the sun—to die is gain—eclipses of the moon—pagan objections against Christianity answered—evils of an erroneous adherence to the ancients—explanation of Romans 1: 32—good men should be zealous to spread knowledge—the ancients offered sacrifices to the sun—pagan objections answered—on death—the celestial globe, with an interpretation of the Latin names of 93 constellations—murder will out—things that England does not produce—reflections on the Scriptures—God is the Lord—evening conversation between two friends—Daniel in the lion's den—steam ships. Also a great variety of shorter pieces, things of ephemeral moment—anecdotes—news—religious intelligence, &c. Nos. 3, 4, 8, 11, 12, 13, and 15 supra were originally published in this Magazine.

ENGLISH.

22. The Sacred Edict, containing sixteen maxims of the emperor Kang-he, amplified by his son, the emperor Yoong-ching; together with a Paraphrase on the whole, by a Mandarin. pp. 299. London, 817.

23. A Retrospect of the first ten years of the Protestant Mission to China, (now, in connection with the Malay, denominated, the Ultra-Ganges Missions.) Accompanied with Miscellaneous Remarks on the Literature, History, and Mythology of China, &c. pp. viii, 376. Malacca, 1820.

24. The Indo-Chinese Gleaner. Containing miscellaneous communications on the Literature, History, Philosophy, Mythology, &c. of the Indo-Chinese nations, drawn chiefly from the native languages. Christian Miscellanies; and general

news. Malacca, 1817—1822. This Magazine which came out quarterly was edited, and for the greater part written by Dr. Milne.

Leang Kung-fa, known generally as A-fā, was born in the year 1789, about seventy miles distant from Canton, in the province of Kwang-tung. His parents being poor, they were unable to provide any means of education for him till he was eleven years old. He then entered the village school, where he continued three or four years, during which time he studied the canonical Four Books, three of the Five Classics, and the Sacred Edict. He was now compelled to leave his parental home, in search of a livelihood, and came to Canton, where he tried the trade of a pencil maker, but ultimately took up the occupation of cutting wooden blocks for printing; in which he continued four years with one master, and shortly after left for a neighbouring village. In 1810, he was called home on account of his mother's death; but soon after returned to follow his trade again in Canton and the neighbourhood. About the middle of April 1815, he accompanied Mr. Milne to Malacca, to assist in printing Chinese books. About this time, he became very anxious about his spiritual state, but finding no relief from Buddhist practices, he was led by the domestic instructions of Mr. Milne, to place his trust in Christ as the Saviour; and on the 3rd of November, 1816, he was received into the Christian Church by baptism, administered by Mr. Milne. In April, 1819, he returned to China to visit his family; but finding his friends wholly given to idolatry, he prepared and engraved a tract for their edification; a work which led to his apprehension by the police, when the books and blocks were all destroyed. After two days Dr. Morrison procured his release; but not before he had received thirty blows with the bamboo, and had seventy dollars extorted from him. After his release, he spent forty days with his family, and then returned to Malacca. In 1820, he again visited China, when he succeeded in gaining over his wife to the cause of Christ, and baptized her; after which he went back to Malacca in 1821, where he remained till the death of Dr. Milne the following year. In 1823, he returned again to his native place, and on the 20th of November that year, he took his infant son to Dr. Morrison, who baptized him, with the name Leang Tsin-tih. A-fā was then employed by the London Missionary Society, as a Native Teacher; Dr. Morrison having set him apart that year as an Evangelist to his countrymen, and ordained him more especially to the office of preaching in 1827. He had a daughter born in 1829; and in 1832, he was called to mourn over the death of another child. For several years he continued zealously to compose

print and distribute Christian books among his countrymen in the province of Kwang-tung, frequently attending at the literary examinations for that purpose, as well in the district cities as in the provincial capital. After the death of Dr. Morrison in 1834, A-fa and other native Christians were apprehended and imprisoned for circulating books, their release having been subsequently procured by Mr. J. R. Morrison, on the payment of a large sum of money. By the advice of his friends, A-fa then removed again with a son named Lou to Malacca for a time, where he was usefully employed in preaching the gospel, and other mission work. In 1837, he was attached to the Malacca station; and the following year joined the mission at Singapore. In July, 1839, he returned to China, and continued stedfast in the faith, proclaiming the truth from day to day, to his countrymen, till death closed his career A. D. 1855, at the age of 66.

The following are some of his published works:—

1. 救世錄撮要畧解 *Kĕw shé lŭh tsŏ yaou lĕŏ keaē.* Miscellaneous Exhortations. 37 leaves. Canton, 1819. This contains a preface concerning God as the Creator, and object of worship, to which the ten Commandments are attached—passages in the 2nd Chapter of the Hebrews—2 Peter, 2nd chapter—whole of the 1st chapter, and part of the 2nd, 3rd and 4th of James, explained—2 Timothy 3: 15—1 Peter 3: 10 to the end—1 Peter 4: 3 to 10—1 John 1: 8, 9—James 5th—three hymns and prayers. As the composition of a Christian Chinese mechanic, who was totally unacquainted with the gospel six years before, this tract cannot be expected to display a deep acquaintance with theology; but it appears on the whole evangelical, serious and useful. It was first submitted to Dr. Morrison, and having obtained his approval, A-fa printed 200 copies for distribution. While thus engaged, he was carried off to prison, and the blocks and books seized and burnt by the police officers. In all his publications, he assumed the epithet of 學善 *Hĕŏ shen,* "Student of Excellence," or 學善居士 *Hĕŏ shen keu szé,* "Retired student of Excellence."

2. 熟學聖理略論 *Shŭh hĕŏ shīng lē lĕŏ lŭn.* Perfect acquaintance with the Holy Doctrine. 9 leaves. Canton, 1828. This is an autobiographical sketch of the author's religious life, conversion, baptism, and subsequent circumstances, printed about midsummer of the year above named; but there was probably a previous edition.

3. 眞道問答淺解 *Chin taŏu wăn tă ts'ĕĕn keaē.* A Catechism on the Ten Commandments and the duties of Christianity. 14 leaves. Malacca, 1829.

4. 聖書日課初學便用 *Shīng shoo jih k'ǫ ts'oo hĕŏ pĕen yung.* Scripture Lessons for the young. 3 vols. Canton,

1831. This is a translation of the Scripture Lessons of the British and Foreign School Society. The blocks were cut and a small edition was printed by subscription among the English and American residents. A second edition was published in 1832, at the expense of the British and Foreign School Society.

5. 勸世良言 *K'euēn shé lëang yên.* Good Words exhorting the Age. This is a collection of 9 tracts, revised by Dr. Morrison, and printed at Canton in 1832. It has gained considerable celebrity, as being the work from which Hung Seu-tseuen is said to have gained his first knowledge of Christianity. The following is a summary of their contents:—

[1] 眞傳救世文 *Chin chuen kêw shē wān.* A true Account of the salvation of Mankind. This contains,—A paraphrastic version of the 3rd chapter of Genesis,—An exposure of the idolatry of China,— 1st chapter of Isaiah,— and 5th, 6th, and 7th chapters of Matthew.

[2.] 崇眞闢邪論 *Ts'ung chin p'eih sëây lūn.* Following the True and rejecting the False. The contents are—Discourses on John 3: 17,—Matthew 19: 23,—Isaiah 8: 19,—and John 3: 1–21.

[3.] A collection of various Tracts. These are—眞經聖理 *Chin king shīng lè.* The Holy Truths contained in the true Scriptures,—the last part of which is a discourse on the One Lord, the Creator of the Universe;—代贖罪救世 *Taé shŭh tsŭy kêw shé.* On redemption by Christ;—聖經神詩篇 *Shīng king shîn she pëen.* Psalms from the Scriptures,—containing the 19th, and 33: 4–22,—聖經以賽亞 *Shīng king è saé yâ.* Extract from Isaiah,—containing 45: 5–21,—聖經創世篇 *Shīng king chwâng shé pëen,* Extract from Genesis,—containing the 1st chapter, and an additional article on original righteousness.

[4.] 聖經雜解 *Shīng king tsa keaé.* Miscellaneous explanations of Holy Scripture. This contains,—Discourses on John 6 : 27,—Romans 2 : 1,—Ecclesiastes 2 : 11,—and the Flood, from Genesis 6th and 7th chapters.

[5.] 聖經雜論 *Shīng king tsa lūn.* Miscellaneous statements founded on the Holy Scriptures. This contains—Discourses on Matthew 16: 26,—2 Corinthians 5: 10,—John 3: 16,—1 John 1: 9,—James 1: 20, 21,—2 Peter 3: 8.—Acts 17: 24,—Hebrews 12: 6, 7,—1 Corinthians 4: 20—1 Corinthians 15: 32, 33,—Matthew 24: 35,—1 Timothy 4: 4,—Matthew 6: 31, 32,—Romans 10: 13, 14,—and 1 Thessalonians 2: 4,—Paraphrases of Romans 12th and 13th chapters,—Destruction of Sodom and Gomorrah,—and Paraphrases of James 5th chapter.

[6.] 熟學眞理論 *Shuh hëo chin lè lūn.* Perfect acquaintance with the true Doctrine. 22 leaves. This contains—the 58th chapter of Isaiah,—5th chapter of Ephesians,—the

author's autobiography, being a revision and enlargement of the tract No 2 supra,—on suffering reproach,—Acts 22nd chapter, with a short preface,—1 Timothy 2nd and 3rd chapters,—and Revelation 22nd chapter.

[7]. 安危獲福篇 *Gan weī hwo fuh pëen.* On obtaining Happiness whether in Peace or Peril. This contains—Discourses on Acts 14 : 22,—Matthew 18 : 6,—and Hebrews 12: 25,—1 Corinthians 1 & 2 chapters,—1 Corinthians 13th chapter,—1 John 4th chapter,—Exemption from calamity and possession of all good obtained by the righteous in the future life,—and the Misery of those who reject the Gospel.

[8.] 眞經格言 *Chin king kih yên.* Excellent sayings from the true Scriptures.—This contains,—Jeremiah 23 : 19 -33,—Discourses on 1 Thessalonians 5: 21,—2 Peter 3: 10,—and 1 John 4 : 5, 6,—Paraphrase of Genesis 4th chapter,—and a Discourse on 1 Peter 4 : 17.

[9.] 古經輯要 *Koò king tseih yaou,* Selections from the ancient Scriptures. The contents of this are—Acts 19th chapter,—Ephesians 6th chapter,—and 1 Thessalonians 5th chapter,—Discourses on James 4 : 13, 14,—1 Timothy 6 : 6–8,—and 1 Timothy 1 : 15,—Commentary on Collossians 5th chapter,—Refutation of various errors,—and a Discourse on the day of Judgment.

These works were revised and reprinted at Malacca, as nine separate tracts. Four of them were again reprinted with modifications at Singapore, in a collection, with the title. 揀選勸世要言 *Këën seuen k'euēn she yaou yên.* Selection of important words to admonish the age, 62 leaves. This contains No. [1] supra, with the omission of the three chapters in Matthew, and the 1st chapter of Isaiah, except the 2–4 verses. No. [2] begins with the Discourse on Isaiah 8 : 19; after which follows the Discourse on John 3 : 17; the rest being omitted. The next is the first section of No. [3]. The concluding one is the same in title as No. [5], but consists of Discourses on James 1 : 20, 21,—Corinthians 4 : 17,—John 3 : 16,—and 1 John 1 : 9. Another eclectic compilation, taken from most of the above tracts was published at Singapore, with the title 求福免禍要論 *K'ëw fŭh mëën hŏ yaou lún.* Important Discourse on seeking Happiness and escaping Misery. 82 leaves. This consists of Discourses on 1 Timothy 1 : 15, [9]—Romans 10 : 13, 14, [5]—Hebrews 12 : 25, [7]—1 Thessalonians 5 : 21 [8]—2 Peter 3 : 10 [8]—the day of Judgment, [9]—Exemption from calamity and possession of all good obtained by the righteous in the future life, [7]—Misery of those who reject the Gospel, [7]—1 John 4 : 5, 6, [8]—Matthew 6 : 31, 32, [5]—1 Thessalonians 2 : 4, [5]—John 6 : 27, [4]—Refutation of various errors, [9]—Matthew 16 : 26, [5]—Romans 2 : 1, [4]—James 4 : 13, 14, [9]—1 Corinthians

4 : 20 [5]—1 Corinthians 15 : 32, 33, [5]—and Matthew 24 : 35. [5].

6. 祈禱文讚神詩 *K'ē taòu wăn tsân shîn she.* Prayers and Hymns. 60 pages. Macao, 1833. This is the Morning service of the Church of England; the Prayers being composed by Leang Afā, pp. 44; and the Hymns by Morrison and others. (See above, Morrison's Works, No. 12). It is printed on both sides of the paper, with moveable types, which Dr. Morrison had cut for the occasion.

7. A sheet tract on the Vanity of Idols, taken from the 44th chapter of Isaiah.

Although these are the only works issued by Afā of which we have any record, they do not by any means comprise the whole of what he wrote and published in the missionary cause.

IV. 麥都思 *Mih Too-sze.* WALTER HENRY MEDHURST was born in London on the 29th of April, 1796, and was educated at St. Paul's Cathedral School. He went to Gloucester at the age of fourteen, where he was apprenticed to a printer named Wood. Some time after, he became a member of the Independent congregation meeting in Southgate street chapel, under the ministry of the Rev. W. Bishop, the immediate agent of his conversion. Having replied to an advertisement for a printer to join the mission at Malacca, he was accepted by the Directors of the London Missionary Society; spent a few months prior to his departure at Hackney College, then under the charge of Dr. Collison, and embarked from England in September, 1816. The vessel in which he sailed being obliged to put in at Madras, which he reached the 10th of February 1817, he was detained there some months; and in the interim entered into a matrimonial alliance with a lady of the maiden name of Elizabeth Martin, the widow of Captain Browne an Indian officer. He reached his destination at Malacca on June 12th, where he immediately relieved Mr. Milne of the duties of the printing office. Without an exclusive restriction to this sphere however, he gave himself with all diligence to the study of the language, and engaged in the duties of teaching and preaching. His first son was born March 27, and died May 14, 1818. Early in the spring of 1819, he visited Penang, where he distributed tracts and established schools. The aptitude he had shewn in the matter of preaching, induced his colleagues to ordain him to the sacred office, the rite having been performed at Malacca, April 27th of that same year. On November 16th, his daughter Sarah Sophia was born. Towards the close of 1820, he again visited Penang, from whence, after spending a year in mission work, he removed to Batavia, and organized the various

branches of a mission establishment. In the beginning of August, 1828, he went to Singapore, from which he took his departure in a Chinese junk on the 22nd of that month, and visited several places on the Malayan Peninsula, but failing to find Messrs. Tomlin and Gutzlaff, of whom he was in search, he returned to Singapore on the 6th of October. He next proceeded to Borneo, where he visited a number of Chinese settlements, and returned to Batavia on the 18th of January, 1829. On the 14th November of the same year, he left Batavia in company with the Rev. J. Tomlin, on a journey along the north-east coast of Java, to the island of Bali, returning to his station on the 24th January, 1830. Through his means, the Parapattan Orphan Asylum in Batavia was established in 1833, to feed, clothe and educate the orphans of Christian parents. Subsequent to the decease of Dr. Morrison, the small community of Christians at Canton had been left without a pastor; and with a view to ascertain the condition of matters there, Mr. Medhurst paid them a visit in the summer of 1835, reaching Canton on the 21st July. Thence he embarked on the 26th of August, in company with the Rev. E. Stevens, for a voyage along the coast of China, in order to ascertain the facilities for tract distribution and preaching. By the middle of September, they were on the north side of the Shantung promontory, where they landed at several places, and on their way back visited Shanghae, the island of Poo-too and other parts, arriving at the anchorage at Lin-tin on the 31st of October. Having returned to Batavia without delay, on the 6th of April 1836, Mr. Medhurst embarked for England via Rotterdam, and reached London on the 5th of August. While there, he heard of the death of his eldest daughter, the wife of the Rev. H. Lockwood at Batavia. July 31st, 1838, he sailed from England, and arrived in Batavia on the 5th November. The treaty between England and China, having come into force in 1843, he left Batavia at the instigation of the directors to be present at a conference with his colleagues of the London Mission in August, at Hongkong. There also he attended a series of general meetings of the missionary body, which took place from August 22nd to September 4th, regarding the translation of the Scriptures, a work in which he was to take a principal part. About the middle of December, he took up his residence at Shanghae, in company with his medical colleague, Mr. W. Lockhart; and the same year he appears to have received the degree of D. D. from a university in America. He remained at Shanghae, with the exception of occasional excursions in the country, sometimes for weeks together, till 1856; when being invited by the directors of the Society to return to his native land, he left Shanghae on the 10th September, and landed at Southend on the 21st

January 1857, reaching London the next day; and died there on the 24th. He was honoured with a public funeral at Abney Park cemetery, where he was buried on the 30th. Besides an afflicted widow, he left a son, then Consul at Fuh-chow, and three daughters, Mrs. Hillier, widow of the Consul-general at Siam, Mrs. Saul, the widow of a merchant in Batavia, and Augusta the youngest of the family

The following are his principal literary productions:—

CHINESE.

1. 地理便童略傳 *Te lè pëen t'ûng lëŏ chuen.* Geographical Catechism. 21 leaves. Malacca, 1819. This summary contains four maps; one of the world, one of China, one of Asia, and one of Europe. It notices the general divisions of the globe, the boundaries, extent, productions, population, and religions of the principal countries in the world; such as China, India, Persia, Palestine, Egypt, Russia, Germany, England, America, &c. &c. This is a short elementary work for the use of schools. It was first published in successive numbers of the 5th volume of Dr. Milne's Chinese Magazine.

2. 三字經 *San tszé king.* Three character Classic. 17 leaves. Batavia, 1823. This popular little tract is formed after the model of the Chinese work of the same name, and contains a portion of Christian truth, conveyed in a plain and easy manner. In this and many of his subsequent publications, Mr. Medhurst assumed the epithet 尚德者 *Shang tĭh chày,* "One who esteems virtue." A subsequent edition was issued at Batavia in 1828. This was reprinted at Malacca in 1832, and a small-sized edition appeared at Singapore in 1839. It was revised and recut at Hongkong in 1843, the blocks being sent to London, stereotyped and printed in 1846. A new edition was put through the press at Shanghae in 1845; and a reprint from the stereotype plates, at the same press in 1848. The same year, it was reprinted, in a smaller type, at the Presbyterian Mission Press at Ningpo. In 1851, it underwent a complete and thorough revision by Dr. Medhurst, which was printed at Shanghae the same year; at Hongkong and also Amoy the following year; and again at Shanghae in 1856. The work has been several times published with a Commentary; once by the author, under the title 三字經註解 *San tszé kĭng choŏ keaè,* in 43 leaves. Another commented edition appeared at Ningpo, in 1847, with the title 三字經註釋 *San tszé kĭng choŏ shĭh,* in 16 leaves; and a revision of the same has been more recently published at the same press, in 17 leaves, with pictorial embellishments, under the title 繡像眞理三字經註釋 *Sëw sëäng chin lè san tszé kĭng choŏ shih.*

3. 小子初讀易識之書課 *Seaòu tszè ts'oo t'ŭh ē shĭh che shoo k'ó.* Child's Primer. 14 leaves. Batavia, 1824. This small work contains a summary of the elements of knowledge, sacred and secular, somewhat analogous to Blair's Preceptor, but written in rhyming lines of four characters each, and divided into lessons. An augmented edition was printed at Batavia in 1836; and a revision, at Malacca, with the title 嬰兒書課 *Ying ûrh shoo k'ó.*

4. 爹噶吧總論 *Keaou lewpa tsŭng lŭn.* History of Java. 85 leaves. Batavia, 1824. This is illustrated by several maps and plates. It was reprinted in 1825, 1829, 1833, and 1834.

5. 持選撮要 *Ch'e seuen tsŏ yaou.* Monthly Magazine. 4 volumes. Batavia, 1823-1826. This was intended as a continuation of Dr. Milne's Chinese Magazine, and contains a variety of matter, religious, historical and miscellaneous. The History of Java, noticed above, was first printed in this by monthly instalments.

6. 道德興發於心篇 *Taòu tĭh hing fă yu sin pëen.* Rise and Progress of Religion in the Soul. 40 leaves. Batavia, 1826. This is a translation of the first nine chapters of Doddridge's work of the same name, which appeared first in successive numbers of the Monthly Magazine. It was reprinted in 1828, 1829, 1832, and 1833.

7. 中華諸兄慶賀新禧文 *Chung hwa choo heung k'ing hó sin he wàn.* Tract on the New year. 7 leaves. Batavia, 1826. This is an exhortation to the Chinese residents in Java, to guard against excesses at the New year season; specially notifying the four sins of Prodigality, Drunkenness, Gambling and Superstitious practices. It was first published in the Monthly Magazine, and was reprinted at Batavia in 1828, 1833, and 1834; and again at Singapore.

8. 清明掃墓之論 *Ts'ing mĭng saóu moó che lŭn.* Feast of the Tombs. 7 leaves. Batavia, 1826. This is a discussion of the practice common among the Chinese, of offering annual sacrifices at the graves of their ancestors, on the Tsing-ming term day (April 6.) It was first published in the Monthly Magazine, and was reprinted at Batavia, in 1828, 1833, and 1834; and again at Singapore. A thorough revision of this tract by the author, was published at Shanghae in 1854, with the title 野客問難記 *Yày kih wan nân ké*, and reprinted in 1863.

9. Sayings of Jesus. 7 leaves. Batavia, 1826. This was reprinted at Batavia, in 1834 and 1836.

10. 普度施食之論 *P'oò t'oó she shĭh che lŭn.* On Feeding the Ghosts. 8 leaves. Batavia, 1826. This discusses the Buddhist custom of setting out feasts for the hungry spirits, in the middle of the 7th month. It appeared first in the Monthly Magazine, and was reprinted at Batavia, in

1828, 1833, and 1834; and again at Singapore.

11. 媽祖婆生日之論 *Mà tsoò p'ô sāng jīh che lūn.* Birth-day of Ma-tsoo-poo. 5 leaves. Batavia, 1826. This is a discussion of the origin and history of Ma-tsoo-poo, the idol worshipped by Chinese sailors, and especially fêted on the 23rd day of the 3rd month, her reputed birth-day. It was first published in the Monthly Magazine, and was reprinted at Batavia in 1828, and 1833; and afterwards at Singapore.

12. 神天十條聖誡註解 *Shīn t'ëen shīh t'eaou shīng keaē choó keaē.* Exposition of the Moral Law. 94 leaves. Batavia, 1826. This is a detailed explanation of the Decalogue, in sixteen chapters, which had been previously delivered in the form of lectures. The preface is followed by an introductory chapter; after which is a homily on each of the Ten Commandments. This is succeeded by discourses on—The object of the Decalogue,—The Sin of Breaking the Law,—The Wages of Sin,—Salvation not by the Law, but by Christ,—Repentance and Faith. It was first published in successive numbers of the Monthly Magazine, and was reprinted at Batavia in 1828, 1829, 1832, 1833, and 1835; again at Malacca, in 1832, having been much altered and improved; and at Singapore in 1840, in 128 leaves, with the title, 神天之十條誡註明 *Shīn t'ëen che shīh t'eaou keaē choó mīng.* It was revised and printed at Shangae in 1845, with the title 十條戒著明 *Shīh t'eaou keaē choó mīng*, in 103 leaves. The last three discourses were revised and published as a separate tract in 25 leaves, with the title 新增聖書節註 *Sin tsāng shīng shoo tsëē choó.* The last one was again revised and printed by itself at Shanghae, in 1846, in 9 leaves, with the title 論悔罪信耶穌 *Lūn hwúy tsúy sīn yây soo.* After another revision, it was again printed at Shanghae by moveable type, in 1849, with the 15th chapter of Luke, as an appendix, in 8 leaves, with the same title; and again reprinted at the same press in 1851, without the appendix, in 7 leaves. A greatly modified revision of the 3rd chapter, on Idolatry, was published at Shanghae, in 1846, in 8 leaves, with the title 論勿拜偶像 *Lūn wūh paē gòw sëāng.* This was again revised and printed at the same press in 1849, in 8 leaves, with some additional matter, and a portion of the 17th chapter of Acts at the end.

13. 兄弟敘談 *Heung tē seu t'an.* Fraternal Dialogues. 26 leaves. Batavia, 1828. This is a series of conversations between two brothers, regarding idolatry and other Chinese practices. It was first published in parts, in the Monthly Magazine, and was reprinted at Batavia in 1832 and 1834.

14. 蹈火之事論 *T'ā hò che szé lūn.* On walking over the Fire. 5 leaves. Batavia, 1828. This is a discussion of one

of the fanatical rites of the Taouists. A new edition was printed by lithography at Batavia in 1833, in 7 leaves; and a third edition in 10 leaves was issued at the same press in 1834, and reprinted in 1835.

15. Chinese School Book. 16 leaves. Batavia, 1828. This was printed by lithography, and reprinted in 1832. It appears to be a revised and corrected edition of a work written originally by the Rev. D. Collie.

16. 東西史記和合 *Tung se shè kē hō hō.* Comparative Chronology. 40 leaves. Batavia, 1829. This work, which is printed by lithography, was again printed the same year at Malacca, by wooden blocks. It exhibits the Chinese and European accounts in parallel columns. The similarity between the more authentic records of the Chinese, and the Scripture history, is remarkable. According to both, the human race sprang from one individual, the flood occurred about the same time, preceded by the discovery of metals, and followed by that of wine. The seven years famine of Egypt nearly synchronize with those of China; and Sampson's strength and fall have their counterpart in the east. The work was drawn up to correct the vain boasting of the Chinese, and to shew them that we possess records four thousand years earlier than the Christian era. It was reprinted at Malacca, in 1833, in 30 leaves.

17. 耶穌贖罪之論 *Yây soo shūh tsûy che lûn.* Tract on Redemption. 21 leaves. Batavia, 1829. This was first published in the Monthly Magazine, and was reprinted at Batavia in 1832. An enlarged edition was published at the same press in 1833, and reprinted in 1835.

18. 鄉訓 *Hëang heûn.* Village Sermons. 39 leaves. Batavia, 1829. This series of discourses, on—The Miracles of Christ,—Avoiding anxiety,—The knowledge of one's sins. &c. was first published in the Monthly Magazine. Part of it was reprinted in 1832, at Batavia, in 14 leaves.

19. 問答淺註耶穌教法 *Wān tā ts'ëèn choō yây soo keaōu fa.* Assembly's Catechism. 20 leaves. Batavia, 1832. Printed by lithography. This is a much closer translation than Dr. Morrison's work with the same title, adhering literally to the Westminster model throughout.

20. 神理總論 *Shîn lè tsùng lûn.* Discourse on Theology. 100 leaves. Batavia, 1833. Lithography. The foundation of this work on the Divine attributes, in 29 chapters, is grounded on Bogue's Theological Lectures, and Dwight's Theology, adapted to the Chinese style as much as possible. It was reprinted the same year at Malacca, in 105 leaves, by xylography. A second volume of 108 leaves, was published, by lithography at Batavia, in 1834, treating of the Creation and Fall of Man, in 14 additional chapters. The first volume

was revised and printed in small sections by lithography, at Batavia in 1836. A revision of the same was printed at Shanghae, in 1844, in 97 leaves, with the title 天理要論 *T'ëen lè yaou lún.* This was reprinted by the Tae-ping insurgents at Nanking, with some slight modifications, in 1854.

21. Important selections. 32 leaves. Batavia, 1834.

22. 福音調和 *Fūh yin tëaóu hó.* Harmony of the Gospels. 8 books. 200 leaves. Batavia, 1834. Lithography. Two successively revised editions of this work were published at the same press, the following year. It was reprinted at Malacca in 1835, and at Singapore in 1837, in 180 leaves.

23. Tract on the being of a God. 8 leaves. Batavia, 1834. Lithography. This was reprinted at the same press the following year.

24. 論善惡人死 *Lún shên gõ jīn szê.* Death of the Good and Bad. 6 leaves. Batavia. This, which is a translation of "Poor Joseph" and "Death of Altamont," two tracts issued by the British and Foreign Tract Society, was first published in successive volumes of the Monthly Magazine. It was revised and printed at Malacca in 1829, and 1835, in 8 leaves; again reprinted at Singapore in 1837, in 8 leaves; again revised and printed at Hongkong in 1844, in 10 leaves; and this last edition was stereotyped and printed at London in 1847; a revisal of the Singapore edition was printed at Ningpo the same year, in 7 leaves. A revised edition, forming two tracts, was published at Shanghae in 1853, with the titles 貧者約瑟明道論 *Pìn chày yo sih mìng taóu lūn,* 4 leaves, and 亞大門臨死畏刑論 *Yā tá mûn līn szè wei h ng lún,* 5 leaves. Both these have an appendix of Scripture texts.

25. 新遺詔書 *Sin ê chaóu shoo.* New Testament. 325 leaves. Batavia, 1837. Lithography. This version was nonimally the work of a Committee consisting of Messrs Medhurst, Gutzlaff, Bridgman, and J. R. Morrison, in 1835; but it was understood to be chiefly the work of Mr. Medhurst, and underwent a final revision by him, when he returned to England in 1836. Modified editions of this were also published at Singapore and Serampore. A new translation of the Old Testament was also the result of the joint labours of Messrs. Gutzlaff and Medhurst.

26. 論語新纂 *Lún yù sin tswan.* The Lun-yu newly modelled. 82 leaves. Batavia, 1840. Lithography. This is a collection of Moral and Religious Sayings, compiled after the plan of the Chinese work Lun-yu; selections from the text of that work being given alternately with quotations from the Old and New Testaments. It was reprinted by xylography, at Singapore, in 1841.

27. 偶像書編 *Gòw sëáng shoo pëen.* Tract on Idolatry. 30 leaves. Batavia. Lithography. This consists entirely of

quotations of passages from the Old and New Testaments against Idolatry.

28. 上帝生日之論 *Shāng té sāng jih che lûn.* Discourse on the Birth-day of Heuen-t'ëen Shang-te. 4 leaves. Batavia. This was first published in the 2nd volume of the Monthly Magazine. It was reprinted at Singapore.

29. 養心神詩 *Yāng sin shîn she.* Hymn book. 46 leaves. Batavia. Lithography. This is a translation of 71 Hymns, chiefly from Rippon and Watts, with one from the Olney Collection. After a most thorough revision, this was republished at Shanghae, with the title 宗主詩篇 *Tsung choò she pëen,* in 77 leaves, 1856.

30. 創世歷代傳 *Ch'wāng shē leïh taé chuen.* Genealogy from the Creation. This is the first eleven chapters of Genesis, with commentary.

31. 聖教要理 *Shing keaóu yaou lè.* Important Principles of Religion. 13 leaves. Shanghae, 1844. This is a brief detail of the chief points of Christian doctrine, the Apostles' Creed, Ten Commandments, and Lord's Prayer, with a series of questions in the catechetical form.

32. 祈禱式文 *K'é taòu shīh wān.* Forms of Prayer. 26 leaves. Shanghae, 1844. Lithography. This is a form of Prayer for the Morning and Evening of each day of the week. Another edition was printed the same year, at the same press, by xylography, in 25 leaves. A translation of the same into the Shanghae dialect, was also published the same year, in 31 leaves.

43. 雜篇 *Tsă pëen.* Miscellaneous pieces. 58 leaves. Shanghae, 1844. This contains the narrative of Poor Joseph, and the Death of Altamont (see No. 24 supra), the 1, 19, 23, 32, 100, 103, 107, 110, 113, 115, 117, 139, 145, and 146 Psalms, David's prediction of the Messiah, Birth of Christ foretold by Isaiah, Luke 15th chapter, John 3rd chapter, Hebrews 1st chapter, and Revelation 20th chapter, with occasional remarks.

34. 眞理通道 *Chin lè t'ung taóu.* Course of Sermons. 351 leaves. Shanghae, 1846. This is a series of 74 discourses, printed weekly by Dr. Medhurst, when he took up his residence in Shanghae, and distributed singly among the congregation on Sunday, while he delivered the same in substance to them in the Mandarin dialect. Together they form a system of Theology, under the following heads :—The Being of a God,—Refutation of Objections,—Unity of God,—Eternity of God,—Omnipresence and Omniscience of God,—Omnipotence of God,—Love of God,—Goodness of God,—Righteousness of God,—Compassion of God,—Wisdom of God,—Creation of the Heavens,—Angels,—Evil spirits,—Earth,—Man,—The Soul,—The most important of Human

affairs,—God's first Command—The sin of our first Parents, —Condemnation of the World,—All Men are Sinners,—Sin of rejecting Religion,—Vanity of seeking self-justification,—God sent his son to save the World,—Revelation,—Divinity of Christ,—Humanity of Christ,—Instruction of Christ,—Prevision of Christ,—Priesthood of Christ,—Holiness of Christ, —Example of Christ,—Doctrine of Salvation,—Salvation by Christ,—Christ's Intercession,—Kingdom of Christ,—Miracles of Christ,—Resurrection of Christ,—Loveliness of Christ, —Justification of Sinners,—The Holy Spirit,—Doctrine of the New Birth,—Conviction of Sin,—Renovation,—Love,—Adoption,—Purification,—Peace,—Joy. The following sixteen discourses are a revision of Mr. Medhurst's "Exposition of the Moral Law" No. 12 supra. The concluding eight, being a modification of Dr. Milne's Tract No. 6, on the consecutive portions of the Lord's Prayer, were also published as a separate tract, with the title 祈禱眞法註解 *K'ē taóu chin fā choó keaè*, 32 leaves. A thorough revision of this last was published at Shanghae, in 1850, with the title, 祈禱式文釋句 *K'ē taóu shēh wān shēh kēu*. This is not divided into chapters, but is one continued treatise, in 24 leaves. A modification of the 25th of this series was printed as a separate tract, in 5 leaves, at Shanghae, in 1846, with the title 論上帝差子救世 *Lūn shāng tē ch'a tszè kēw shē*, God sending his Son to save the World. There is a translation of the same in the Shanghae dialect, printed in 1847, in 8 leaves, with the title 講上帝差兒子救世界上人 *Kong sang te tsa urh tsze kew sse ka long nyin*. The 20th, 24th, and 26th were also published in the Shanghae dialect, at Shanghae, with the titles respectively 講頭一個祖宗作惡 *Kong dow īh ko tsoo tsung tso ōh*. Sin of our First Parents, 6 leaves, 1847. 講自家個好處靠弗着 *Kong se ka ko haoù tsu kaou fè zāh*. The Insufficiency of one's own merits, 6 leaves, 1846. 講上帝告訴人知識 *Kong sang te kaou soo nyin tsze sih*, Revelation, 8 leaves, 1846. The 45th in the course was reprinted at Ningpo, in 1848, in 4 leaves, with *Chin-shìn* substituted for *Shāng-tē* as the term for God; the tract bearing the title 論復新之理 *Lūn fōw sin che lē*, Discourse on Renovation. The 12th, 15th and 16th were revised and modified by the author, who published them in the form of a single discourse in 1850, at Shanghae, in 9 leaves, with the title 天地人論 *T'ëen t'é jin lūn*, Heaven, Earth and Man. This was reprinted at the same press in 1854, and again in 1855.

35. 耶穌教畧 *Yày soo keaou lëō*. Condensed statement of Christianity. 36 leaves. Shanghae, 1846. This was written by Dr. Medhurst, at Fow-leang in Gan-hwuy, while on a visit there to an influential native, who was anxiously seeking after truth. It commences with a statement of the

leading truths of Christianity, drawn from the Old and New Testaments; followed by a copy of the Nestorian inscription at Se-gan, A. D. 781, and a discussion of its contents. Next is a note on the Jesuit missionary Ricci; another on his convert Seu Kwang-ke; and a copy of Seu's Memorial to the emperor, in favour of the proscribed missionaries, A. D. 1617. The whole is concluded by three proclamations by the Intendent of Circuit for Soo-chow, Sung-keang and Tae-chang, in favour of Christianity, A. D. 1845; the first on behalf of Roman Catholics, the second more general, and the third defining the distinction between Roman Catholics and Protestants. This was reprinted at Ningpo in 1847, in 20 leaves; omitting all the part subsequent to the discussion of the Nestorian monument. A revised edition was printed at Shanghae in 1851, in 31 leaves, which in addition to the original issue, has a short account of Christ, extracted from the *Shin sëen t'ung këën*, a Taouist work of the 17th century; and a longer memoir on the same subject, from the *Chih fang wae kê*, a Jesuit work published in 1623. Another revision was published at Shanghae in 1853, in 43 leaves; having in addition to the above, two inscriptions, from stone tablets in the Jews' synagogue at Kae-fung-foo, giving an account of the introduction and establishment of Judaism in China; but omitting the recent proclamations in favour of Christianity. The work was again revised by the Rev. J. Edkins, and printed in 1858, in 32 leaves; with a short memorial of Dr. Medhurst prefixed; all the part following the Nestorian inscription in the preceding edition, being omitted in this, and some explanatory details regarding that inscription added by the revisor. This was again printed in 1862, with the omission of the memoir of Dr. Medhurst.

36. 耶穌降世傳 *Yày soo këang shé chuen.* Life of Christ. Lithography. 191 leaves. Shanghae, 1846. This is a succinct narrative of the principal events in the life of our Saviour, given entirely in the words of Scripture. The first 17 leaves had already been published as a small tract by Mr. Gutzlaff; but the remainder appears to be a compilation by Dr. Medhurst, who appends his designation.

37. 馬太傳福音註 *Mâ t'aé chuen fŭh yin choó.* Commentary on Matthew's Gospel. Shanghae, 1846. Lithography. This does not appear to have been carried farther than the 5th chapter.

38. 約翰傳福音書 *Yŏ hân chuen fŭh yin shoo.* John's Gospel in the Shanghae dialect. 91 leaves. Shanghae, 1847.

39. 天帝宗旨論 *T'ëen tê tsung chè lŭn.* Discourse on the Divine Perfections. 22 leaves. Shanghae, 1848. This work, in the Mandarin dialect, is in nine short chapters, on—the Origin of the Universe,—Unity and Eternity of God,—God without

form,—Omnipresence of God,—Omnipotence of God,—Omniscience of God,—Goodness of God,—God the Creator,—and Reliance on God. It is a modification of the first part of the 盛世芻蕘 *Shing shê ts'oo yaou*, a Roman Catholic work published at the end of last century. It was reprinted at Shanghae, in 1849, in 18 leaves; having two additional chapters, on—God giving his Son to save men,—and Replies to Ten questions regarding the Gospel.

40. 十條誡論 *Shih t'eaou keaê lûn.* Brief exposition of the Ten Commandments. 35 leaves. Shanghae, 1848. This consists of a brief introductory section, followed by ten short chapters on the commandments respectively.

41. 新約全書 *Sin yŏ tseûen shoo.* New Testament. Shanghae, 1852. This translation was ostensibly the work of a Committee of Delegates from various missionary stations in China, consisting of the Rt. Rev. Bishop Boone, the Rev. Drs. Medhurst and Bridgman, and the Revs. J. Stronach, W. Lowrie, and W. C. Milne. The work of the Committe commenced in 1847, and was completed in 1850; the greater part having been done by Dr. Medhurst the President; so that it may well be considered his production.

42. 舊約全書 *K'êw yŏ tseûen shoo.* Old Testament. Shanghae, 1855. This translation was carried on for five or six books, by a Committee of Delegates, consisting of the Rt. Rev. Bishop Boone, the Rev. Drs. Medhurst and Bridgman, and the Revs. J. Stronach, W. C. Milne, and J. L. Shuck; after which it was continued to the end, by the missionaries of the London Society, Rev. Dr. Medhurst, and Revs. J. Stronach and W. C. Milne; but as with the New Testament, so with this, the execution of the work which was completed in 1853, was mainly due to the energy and zeal of Dr. Medhurst.

43. 人所當求之福 *Jin sò tang k'êw che fuh.* True Happiness. 6 leaves. Shanghae, 1856.

44. 救世主祇耶穌一人 *Kêw shê choò che yây soo yīh jin.* Christ the only Saviour. 3 leaves. Shanghae, 1856.

45. 人不信耶穌之故 *Jin puh sin yây soo che koó.* Why the Heathen make light of the Gospel. 6 leaves. Shanghae, 1856.

46. 失羊歸牧 *Shih yâng kwei muh,* The wandering Sheep returned to the Shepherd. 4 leaves. Shanghae, 1856.

47. 君子終日爲善 *Keun tszê chung jih wei shên.* A well-spent day. 7 leaves. Shanghae, 1856.

48. 歲終自察行爲 *Sûy chung tszê ch'a hing wei.* Discourse for the New Year. 4 leaves. Shanghae, 1856.

49. 悔罪祈求之事 *Hwûy tsûy k'ê k'êw che sze.* The penitent Sinner seeking for Mercy. 6 leaves. Shanghae, 1856.

50. 惡者不得入天國 *Go chây puh tih juh t'ëen kwŏ.* Who are excluded from the Kingdom of God. 5 leaves.

Shanghae, 1856.

51. 祈禱上帝之理 *K'ē taóu shāng tē che lè.* Prayer. 5 leaves. Shanghae, 1856.

52. 善者受難獲益 *Shén chāy shów nān hwo yīh.* The good Man in Affliction. 5 leaves. Shanghae, 1856.

53. 善人考終命 *Shén jīn k'aòu chung mīng.* The happy Death of the Righteous. 5 leaves. Shanghae, 1856.

54. 死至猝不及備 *Sze ché tso puh k'eih pē.* Death comes like a Thief in the Night. 5 leaves. Shanghae, 1856. This and the eleven preceding tracts are translations into the Mandarin dialect, of Milne's Village Sermons.

55. 新約全書 *Sin yŏ tsûen shoo.* New Testament in the Mandarin dialect. Shanghae, 1856.

56. 保靈魂以升天國論 *Paòu lìng hwăn è shing t'ēen kwŏ lún.* Discourse on saving the soul and ascending to Heaven. 6 leaves. Shanghae, 1857.

57. 行道信主以免後日之刑論 *Hing taóu sīn choò è mēēn hòw jīh che hing lūn.* Discourse on avoiding future Punishment, by consistent Faith. 4 leaves. Shanghae, 1857.

58. 人當自省以食晚餐論 *Jin tang tszē sāng'è shīh wān tsan lūn.* Self-examination on partaking of the Lord's Supper. 4 leaves. Shanghae, 1857.

59. 新約全書註解 *Sin yŏ tseûen shoo choó keaè.* Commentary on the New Testament. 122 leaves. Shanghae, 1858. This is merely a Commentary on Romans and 1st Corinthians, the only portion that was ever published.

MALAY.

60. Catechism of Nature. 112 leaves. Batavia, 1832. Lithography. This was printed in the Arabic character; but another edition of the same was issued in the Roman character, in 1835, at the same press, in 50 leaves.

61. Introduction to the Scriptures. 32 leaves. Batavia, 1833. Lithography.

62. Scheme of Christian Doctrine. 76 leaves. Batavia, 1833. Lithography.

63. Malay Primer. 48 leaves. Batavia, 1834. Lithography.

64. Discussion with Mohammedans. 186 leaves. Batavia, 1834. Lithography.

65. Search for Sin. 42 leaves. Batavia, 1835. Lithography. An edition of this in the Roman character was printed at the same press, the same year, in 50 leaves.

66. Persuasive to Public Worship. 24 leaves. Batavia, 1836.

ENGLISH.

67. Journal of a Tour through the Settlements on the

Eastern side of the peninsula of Malacca. 12mo. Singapore, 1828.

68. An English and Japanese and Japanese and English Vocabulary. Compiled from Native Works. Batavia: Printed by Lithography. 1830. pp. viii, 344. 8vo. This which was the first and until very recently the only English work, on the Japanese language, has been reproduced by the Japanese themselves, *verbatim et literatim.*

69. Account of the Island of Bali, particularly of Bali Baliling. London, 1831. When Mr. Medhurst visited Bali in 1829, in company with the Rev. Jacob Tomlin, he gathered a fund of information regarding the place and people. His Account is published in the July and October numbers of the "Transactions of the Missionary Society" for 1831.

70. A Dictionary of the Hok-këën Dialect of the Chinese Language, according to the reading and colloquial idioms: containing about 12.000 characters, the sounds and tones of which are accurately marked;—and various examples of their use, taken generally from approved Chinese Authors. Accompained by a short historical and statistical Account of Hok-këën; a treastise on the orthography of the Hok-këën dialect; the necessary indexes, &c. Macao, 1832. pp. lxiv, 860. 4to.

71. Translation of a Comparative Vocabulary of the Chinese, Corean, and Japanese languages: to which is added the Thousand Character Classic, in Chinese and Corean: the whole accompanied by copious Indexes, of all the Chinese and English Words occurring in the work. Batavia, 1835. pp. 33, 166. 8vo. Printed by Lithography.

72. Memorial addressed to the British and Foreign Bible Society on a New Version of the Chinese Scriptures. London, 1836. pp. 44. 8vo. The object of this pamphlet is to demonstrate the necessity for a new translation of the Scriptures into Chinese, which the author endeavours to do by pointing out the defects in Morrison's, and drawing a comparison between that and the one in which he had been more recently engaged.

73. China: its State and Prospects, with special reference to the spread of the Gospel: containing allusions to the antiquity, extent, population, civilization, literature, and religion of the Chinese. London, 1838. pp. xvi, 582. 8vo.

74. Dictionary of the Favorlang Dialect of the Formosan Language, by Gilbertus Happart: written in 1650. Translated from the Transactions of the Batavian Literary Society. Batavia, 1840. pp. 383. 12mo. The original work of Gilbertus Happart occupies nearly the whole of the 18th volume of the "Verhandelingen van het Bataviaasch Genootschap van Kunsten en Wetenschappen;" but Medhurst's translation

appeared some time before the completion of the above-named volume, which is dated 1842.

75. Chinese and English Dictionary; containing all the words in the Chinese Imperial Dictionary, arranged according to the Radicals. 2 vols. Batavia, 1842–1843. pp. xxiv, 1486, 29, 28. 8vo. This is printed by Lithography.

76. Chinese Dialogues, Questions, and Familiar Sentences, literally rendered into English, with a view to promote Commercial Intercourse, and to assist beginners in the Language. Shanghae, 1844. pp. viii, 287. 8vo. A revised and considerably modified edition, has been recently published by the author's son, W. H. Medhurst, Esqr. Shanghae, 1863. pp. 225. 8vo. It is in the Mandarin dialect.

77. Twenty four Lessons in English and Chinese. pp. 24. Shanghae. This is a series of Lessons for children, on the elements of knowledge, in English and Chinese, the principal words in each lesson being given at the top of the page in Chinese and English. The work was never completed, and there is no title-page.

78. A Dissertation on the Theology of the Chinese, with a view to the elucidation of the most appropriate term for expressing the Deity, in the Chinese Language. Shanghae, 1847. pp. 280. 8vo.

79. English and Chinese Dictionary. in two volumes. Shanghae, 1847—1848. pp, vii, 1436. 8vo.

80. An Inquiry into the proper mode of rendering the word God in translating the Sacred Scriptures into the Chinese Language. Shanghae, 1848. pp. 170. 8vo.

81. Reply to the Essay of Dr. Boone on the proper rendering of the words אלהים and ΘΕΟΣ into the Chinese language. Canton, 1848. pp. 107. 8vo. This was first printed in the Chinese Repository, for October, November, and December, 1848.

82. The Chinese Miscellany; designed to illustrate the Government, Philosophy, Religion, Arts, Manufactures, Trade, Manners, Customs, History and Statistics of China. Shanghae, 1849. 8vo. This serial was begun by Dr. Medhurst, with the understanding that it should appear at irregular intervals, and that the numbers should not be limited to any particular size; depending on his time and opportunities to furnish the requisite amount of matter. It only lasted through four numbers; all the product of his own pen. These were—1. A Glance at the Interior of China: obtained during a Journey through the Silk and Green Tea districts. Taken in 1845. pp. 192. This is an account of the author's own journey and adventures, on a trip to Fow-leang in Gan-hwuy province.—2. The Chinaman Abroad: or a desultory account of the Malayan Archipelago, particularly of Java; by Ong-tae-hae.

Translated from the original. pp. 80.—3. Dissertation on the Silk-manufacture, and the Cultivation of the Mulberry; translated from the works of Tseu-kwang-k'he, called also Paul Siu, a Colao, or Minister of State in China. pp. 124.—4. General Description of Shanghae and its environs, extracted from native authorities. pp. 168. This is a translation of the principal matters in the 上海縣志 *Shāng hae hëën che*, a topographical history of the city and district of Shanghae.

83. Reply to the Few Plain Questions of a Brother Missionary, (published in the Chinese Repository for July 1848). Shanghae, 1849. pp. 16. 8vo.

84. On the True Meaning of the word Shin, as exhibited in the Quotations adduced under that Word, in the Chinese Imperial Thesaurus, called 佩文韻府 the Pei-wan-yun-foo. Shanghae, 1849. pp. 88. 8vo.

85. An Inquiry into the proper mode of translating Ruach and Pneuma, in the Chinese version of the Scriptures. Shanghae, 1850. pp. 75. 8vo.

86. Reply to the Bishop of Victoria's Ten Reasons in favour of T'ëen-shin. Shanghae, 1851. pp. 2. 4to.

87. Pamphlets issued by the Chinese Insurgents at Nanking; to which is added a History of the Kwang-se Rebellion, gathered from public documents; and a sketch of the Connection between Foreign Missionaries and the Chinese Insurrection; concluding with a Critical Review of serveral of the above Pamphlets. Shanghae, 1853. pp. 102. 8vo. This was first published as a series of papers in the North China Herald for 1853, and afterwards as a separate pamphlet.

88. Translations from the Peking Gazettes, during the years 1853—1856. This series of documents appeared first in the North China Herald, and afterwards in successive volumes of the Shanghae Almanac and Miscellany for 1854—1857.

89. Sketch of a Missionary Journey to Tien-muh-san, in Che-keang province. Shanghae, 1854. pp. 6. 8vo. First published in the North China Herald, and afterwards in the Shanghae Almanac and Miscellany, for 1855.

90. Koo-san, or Drum Hill. Shanghae, 1855. pp. 2. 8vo. This is a short account of a famous hill at Fuhchow, which Dr. Medhurst visited that same year. The account first appeared in the North China Herald, and was afterwards published in the Shanghae Almanac and Miscellany.

91. Trip to Ning-po and T'heen-t'hae. Shanghae, 1855. pp. 16. 8vo. This is an account of a visit to a famous monastery in Che-keang, which the author made, in company with the Rev. R. Cobbold and the Rev. J. Edkins. It was first published in the North China Herald, and afterwards in the Shanghae Almanac and Miscellany.

92. Remarks on the Opium Trade. Shanghae, 1855. pp.

10. 8vo. This was first printed in the North China Herald, and afterwards in the Shanghae Almanac and Miscellany.

93. Memorial of the Roman Catholic Bishop Mouly to the Emperor of China. (Printed at Hongkong in November, 1855.) Shanghae, 1856. pp. 7. This is a translation with notes, from the Chinese of a document issued by Mouly, Bishop of Peking; first printed in the North China Herald, and afterwards in the Shanghae Almanac and Miscellany.

94. Remarkable Cave, situated in the Western Tung-ting-san. Shanghae, 1856. pp. 2. 8vo. This short notice of a cave in the Great Lake, near Soo-chow, was first published in the North China Herald, and afterwards in the Shanghae Almanac and Miscellany.

Besides the above list, the contemporary periodical press was considerably indebted to Dr. Medhurst for occasional contributions. Many pieces from his pen are to be found in the Chinese Repository, the North China Herald, and other serials of the day.

Mrs. Medhurst was also instrumental in adding to the missionary literature, having translated "Lloyds Scripture Catechism" into the Malay language, which was printed by lithography, in 1832 at Batavia, in 208 leaves. It was printed the following year, at the same press in the Roman character, by typography, in 16 leaves. Referring to this Mr. Medhurst remarks, that "an extensive population of professing Christians in the Moluccas will be furnished with a system of doctrine and precept, drawn entirely from Scripture, which may prove widely and lastingly beneficial."

馬典娘娘 *Mâ tëĕn nëâng nëâng.* Sophia Martin, the sister of Mrs. Medhurst, who lived with the missionary family at Batavia, removed to Singapore in 1829 in quest of health, where she assisted in conducting the Chinese schools, and was afterwards married to Dr. Little of that settlement. She has contributed a useful little work in the Chinese language, entitled:—

訓女三字經 *Heún neü san tszé king.* Three character Classic, for the instruction of Females. 9 leaves. Singapore, 1832.

朱德郎 Choo Tih-lang, a native of Kwang-tung province in China, accompanied Mr. Medhurst on his return to England in 1836, as amanuensis for the Sacred Scriptures, which the latter was engaged in translating into Chinese. While there he resided with Mr. Medhurst at Hackney, near London, being through the kindness of Christian friends, taught the English language, and carefully instructed in the truths

of the gospel. At length, by the blessing of God, a deep interest was awakened in his mind, and he gave his heart to the study of the word of God. His earnest desire for Christian baptism, and his reasons, were expressed to Dr. Burder, in a letter dated July 6th, 1838. Mr. Medhurst being satisfied of his sincerity, baptized him on the 20th of the same month, at St. Thomas' Square Chapel, Hackney, in the presence of a large congregation. On the 31st, he left England in the George the Fourth, with Mr. Medhurst and Mr. Lockhart, whom he accompanied to Batavia, arriving there on the 5th of November; from which place he went with the latter to Canton, and reached that city about the end of January, 1839. There he had been appointed to labour as Native Assistant, in the service of the London Missionary Society; but the troubles between the English and Chinese governments beginning to break out about that time, he retired to his native village, and the engagement has not since been renewed.

V. JOHN SLATER was a member of the Independent Church, in Great George street, Liverpool, where he was ordained, August 27, 1816, as a missionary to the heathen, at the same time as John Donaldson. He and Mrs. Slater left Europe the following year, in connection with the London Missionary Society, together with the Rev. Mr. Thomsen, a native of Saxony, who was returning to his mission station at Malacca. On the voyage out, they were much encouraged by an apparent reformation among the sailors, consequent on their efforts for their spiritual good. Reaching Batavia, Mr. Slater was attacked by the endemic fever peculiar to that place, but after two months, he so far recovered, as to be able to undertake the voyage to Malacca. While at Batavia, he received great kindness from the Dutch Governor Van der Capellan, who expressed his readiness to assist in establishing a mission there. He left Batavia on December 10, in company with Mr. Thomsen, arrived at Malacca on the 29th, and began the study of the Chinese language on January 1st, 1818. His daughter Henrietta was born on February 1st. While applying himself with ardour to study, the state of his health obliged him frequently to desist, and on the 9th of August, he left Malacca for China, from whence he returned, much benefitted by the change. On the 27th of April, 1819, he left for Batavia with his family, which place he reached on the 18th of June, having touched at Singapore, Rhio, Lingin, Banca and Pontiano, on the way, and distributed Scriptures and Tracts at those islands; being provided with about fifteen thousand Chinese and Malay books for that purpose. Mr. Slater was the first to settle in Batavia, as a

missionary to the Chinese; but he had scarcely provided himself with a house, when it was burnt to the ground on October 2; Mrs. Slater having been confined only a fortnight before. A subscription by the inhabitants, principally English, enabled him to repair the damage. While in Batavia, he engaged regularly in Chinese, Malay and English services, but his health failing, he was obliged to undertake a voyage to sea in 1822. On his return with partially improved health in 1823, he dissolved his connection with the Society. Since then he has entered into his rest.

VI. JOHN INCE was born August 20th, 1795, and studied divinity under the Rev. Dr. Bogue at Gosport. Together with Messrs. Fleming and Mercer, he was ordained to the sacred office, in connection with the London Missionary Society, at Union Chapel, Islington, London, on the evening of January 22nd, 1818. On February 17, he left England with Mrs. Ince in the General Graham, but meeting with very tempestuous weather, they were driven far to the north and anchored in the Downs on March 13. About the close of the month, they again put to sea, touched at Simon's Bay on June 21. where they remained a few days, left on the 30th, and reached Madras on the 10th of August. Sailing from thence on the 26th, they arrived at Malacca on the 14th of September, having touched at Penang on the way. On October 3rd, his daughter Matilda was born. During the time he remained at Malacca, he gave himself to the study of the Chinese language; but shortly left that settlement for Penang, where he arrived with his family, on the 28th of June, 1819, that station having been pointed out to him by the Directors, before he left England. There he soon established schools for Chinese children, with the patronage and assistance of the government. In the early part of 1821, in company with Mr. Beighton, his colleague for the Malays, he performed a missionary tour along the coast of Queda on the Malay Peninsula, first visiting Queda Muda, distributing everywhere copies of the Chinese Scriptures and tracts, and entering into conversation with the Chinese. At Pulo Tega, they had an interview with the Rajah, who gave them permission to visit Queda. Later in the year he paid a visit to Malacca with his wife and child, on account of their health. In 1822, Mrs. Ince was called away to join her dear children, who had preceded her to the heavenly world. In 1824, a neat and commodious chapel was built for the use of the mission, towards which the inhabitants of the settlement subscribed very liberally. About that time the health of Mr. Ince declined very rapidly, till ultimately the complaint settled on his lungs;

and on the 24th of April, 1825, an abscess having formed, he was released from his sufferings, after a lingering and painful illness of some months duration. He left one daughter, Matilda.

The only record we have of the literary labours of Mr. Ince, is a "School book," printed at Malacca, in 1824.

VII. SAMUEL MILTON, a member of the Independent Church, under the pastoral care of the Rev. R. P. Allen, in Exeter, was ordained to the office of a missionary to the heathen, on January 1st, 1818, under the patronage of the local branch of the London Society. He sailed from Gravesend with the Rev J. Ince and others in the General Graham on the 17th of February, being exposed to the same vicissitudes during the voyage, and arrived with them at Malacca on September 14th, where he had been appointed by the Directors of the Society, to assist in the Chinese department of the mission. He immediately set about the study of the Chinese language, but his health was several times so impaired, as to oblige him to cease, and at other times much to abate, his assiduous and undeviating application. No sooner was the British flag hoisted at Singapore, than a grant of land was obtained for the mission there; and Mr. Milton proceeded, in 1819, to commence operations for the benefit of the Chinese in that island. He appears also to have given some time to the study of Siamese, having actually begun a translation of the Scriptures into that language; and on Dr. Morrison visiting the station in April, 1823, it was proposed that he should become Professor of Siamese in the Anglo-Chinese college then about to be removed to Singapore. He took part in the service, on occasion of laying the foundation stone of the Singapore Institution shortly after. During that year he went to Calcutta to purchase articles for the Printing Office, lately established in connection with the mission; brought back a compositor with him, and commenced printing the Siamese version of Genesis; at the same time resuming his Siamese translation of the Scriptures. He had also composed a tract on "Redemption," in that language, but we do not find that it was ever printed, although types were in preparation for the purpose. In 1825, his connection with the Missionary Society ceased; but he still continued to reside at Singapore, where he died in 1849.

VIII. ROBERT FLEMING, who had studied under Dr. Bogue at Gosport, was ordained as a Missionary, in connection with the London Society, along with Mr. Ince, at Union

Chapel Islington, January 22nd, 1818, and accompanied the latter and Mr. Milton in the General Graham, as far as Madras, where they landed on the 10th of August. As Mr. Knill the missionary there was obliged to remove to a milder climate, on account of his health, it was agreed by mutual consultation among the brethren, that Mr. Fleming should remain for a time to supply his place. Accordingly he commenced at once the study of the Tamul and Sanscrit languages; the former as necessary for conversing with the common natives; the latter as the key to all the Hindoo mythology. During his residence there, the mission received much encouragement in their work. A new accession arrived in the latter part of 1819, Mr. Fleming having meantime formed a matrimonial alliance at Madras, and being unable to procure a passage direct to Malacca, his original destination, he proceeded with Mrs. Fleming via Calcutta, which city he left on November 7th. From various causes, the ship was detained nearly six weeks on the north coast of Sumatra, and while there, he had the satisfaction of seeing the usurper of the throne of Acheen, and the murderer of *Sabat*, driven from his scene of piracy and bloodshed. They stopped three days at Penang, and arrived at Malacca on the 29th of January, 1820; when he commenced the study of Chinese, finding great advantage from the introductory books published by Dr. Morrison. Towards the end of the year, he took charge of the schools. His connection with the mission however was of short duration, for he retired from the service in 1823; and has since been removed to another world.

IX. GEORGE H. HUTTMAN was engaged by the London Missionary Society, to take charge of the printing establishment at Malacca, which he reached on the 24th of September, 1820, having stopped at Batavia on the way out from England. The superintendence of the printing office there was immediately committed to his hands under the direction of Dr. Milne; thus relieving Mr. Medhurst from the duties connected with it. These duties he continued satisfactorily to discharge till the death of Dr. Milne in June, 1822, when he was appointed one of the executors, and had the control of the mission committed to him, in conjunction with Mr. Humphreys. In February 1823, when Dr. Morrison visited Malacca, he expressed great satisfaction with the management of affairs there. Mr. Huttman voluntarily dissolved his connection with the Society the same year; after which he went to Calcutta, where he was engaged in the Government Press office.

X. JAMES HUMPHREYS, who had pursued his studies, first at Glasgow, and afterwards at Gosport, was ordained as an agent of the London Missionary Society, at Oxendon Street Chapel, London, on February 13th, 1821. Some short time after, he embarked with Mrs. Humphreys in the Lonach, bound for India; but they were obliged by contrary winds to put in at Falmouth. This port they left in the 21st of March, and reached Madras on the 21st of July; whence they proceeded to Malacca, their destination, arriving there towards the end of the year. On the death of Dr. Milne, Mr. Humphreys succeeded him, as Principal of the Anglo-Chinese college; and besides the general superintendence, he conducted the English part of the education of the native students. Being then very imperfectly acquainted with the Chinese language, he held an English service in the Dutch Church, every Sabbath morning, having been appointed Government Chaplain, which office he held till December, 1823, when he was relieved by the arrival of a Dutch Minister. On the cession of Malacca to the English in 1825, he was again appointed Chaplain to the settlement temporarily. Mrs. Humphreys died on the 29th of May, 1827, leaving three motherless children; and his health having been in a precarious state for a twelvemonth past, he paid a visit to Singapore shortly after, from which he obtained a temporary benefit. Although at the first he had given his attention to the Chinese language, with a view to active service among that people; yet having acquired a competent knowledge of the Malay, and the brethren in that quarter considering that the Malays were not sufficiently attended to, in 1827 he began to devote his attention almost entirely to that branch of the mission, at the same time resigning his office in the Anglo-Chinese college. A new mission chapel was opened on the 14th of April that year, in which he held a Malay service on Sabbath evenings, and the Malay and Tamil schools were under his charge, while he was accustomed to visit the people in their own houses. He had also the superintendence of the English and Malay printing presses. In 1828, he again went to Singapore on account of his health; but his continued indisposition obliged him to return to England the following year, where he arrived on the 2nd of November, with his two surviving children; and his connection with the Society ceased shortly after. Since that time he has been removed to a better world.

XI. DAVID COLLIE, who had studied under Dr. Bogue at Gosport, was ordained in connection with the London Missionary Society, at Castle Green Chapel, Bristol, on the 28th September, 1821. On the 8th of November, he sailed with

his wife from Portsmouth in the Windsor Castle, touched at St. Jago on the 5th of December, stopped at Colombo on the 17th of March, 1822, and left on the 20th, reaching Madras on the 26th. There Mrs. Collie died on the 24th of May; and Mr. Collie arrived at his destination, Malacca, the 26th of June. In 1823, during Dr. Morrison's visits to Malacca, Mr. Collie enjoyed the benefit of his tuition in the Chinese language, in which he made very gratifying progress; and after the Doctor's departure, began to deliver a short discourse to the Chinese congregation every Sabbath. The same year, he was installed Professor of Chinese, and Librarian, in the Anglo-Chinese college. In 1826, he was married a second time; and in 1827, succeeded Mr. Humphreys, as Principal of the Anglo-Chinese college. In 1828, his health began to give way, under his arduous and unremitting labours, and by medical advice, he embarked for Singapore on the 26th of February, but died at sea the following day, his body being committed to the deep. He left a widow and one child to deplore his loss.

The following are the principal of his published works:—

CHINESE.

1. Tract on Regeneration. 50 leaves. Malacca, 1824.

2. Sheet tracts. Malacca. 26 of these sheets were printed in 1824, and the series was continued during the two following years.

3. 聖經釋義 *Shīng king shih é.* Help to the Scriptures. Malacca, 1825. Reprinted at Singapore, 27 leaves, 1835. In this and subsequent tracts, Mr. Collie adopts the signature 種德 *Chùng tih* or 種德者 *Chùng tih chày* "Planter of Virtue."

4. Astronomical Catechism. Malacca, 1825.

5. Commentary on Philippians. Malacca, 1825.

6. 耶穌言行總論 *Yày soo yên hing tsùng lūn.* Life of Christ. 7 leaves. Malacca, 1826. This is in rhyming lines of four words each. A revised edition of it was printed at Ningpo, with the title 耶穌降生言行韻文 *Yày soo këang sāng yên hing yùn wān.*

7. 天鏡明鑑 *T'ëen kīng mīng këén.* Celestial Mirror. 2 vols. 70 leaves. Malacca, 1826. This is a brief outline of Divine Revelation, intended provisionally as a theological text book for the Anglo-Chinese college. It consists of 33 articles—on Man,—the Origin of all things,—God,—the Trinity,—God the preserver,—Angels,—Devils,—Man's nature,—Corruption of Man's nature,—Salvation,—Birth of Christ,—Christ's preaching,—Christ's miracles,—Christ's sufferings,—Christ's resurrection,—Christ's ascension,—Christ

the Redeemer,—the Holy Spirit the Sanctifier,—Faith,—Repentance,—Rank of believers,—the Church,—Baptism,—Eucharist,—the Holy Spirit the Comforter,—Eternal Life of believers,—Mortality of man,—Resurrection,—Judgment,—Heaven,—Hell,—Exhortation to believers,—and Exhortation to unbelievers.

8. 聖書憑據總論 *Shing shoo p'ing keû tsùng lùn.* Essay on the Evidences of Christianity. 3 vols. 184 leaves. Malacca, 1827. This is a translation of Dr. Bogue's work of the same title.

9. 聖書袖珍 *Shing shoo sew chin.* Scripture Extracts. 53 leaves. Malacca, 1832. This is a selection of passages from the Scriptures, in 16 articles, viz.—an exhortation to the young,—against lying,—governing the tongue,—reviling,—anger,—indolence,—covetousness,—pride and humility,—drunkenness,—righteousness,—holiness,—God's love to man,—obedience to the authorities,—importance of humility,—leniency to those who injure us,—and reverence towards God.

ENGLISH.

10. An abridgment of Sacred History. 12mo. pp. 40, Malacca, 1826. This little work was written for the students in the Anglo-Chinese college.

11. The Chinese Classical works, commonly called the Four Books, translated and illustrated with notes. 8vo. pp. 185. Malacca, 1828.

XII. SAMUEL KIDD was born at Welton, near Hull, on the 19th of June, 1799, and seems to have been the subject of religious impressions at an early age. After he left the village school, he was instructed by his maternal grandfather in English Grammar and Mathematics, before he had attained his twelfth year. In October, 1817, he was admitted a member of the church in Fish street, Hull, under the Rev. J. Gilbert, and shortly after, began to long for an engagement as a missionary to the heathen. This wish becoming known to the church of which he was a member, he was encouraged to consecrate his life to the service. About the end of 1820, he began a course of study under Dr. Bogue at Gosport, in connection with the London Missionary Society. On the 22nd of April, 1824, he was married to Hannah Irving. On the 28th of the same month, he was ordained at Fish street Chapel, Hull. Proceeding to London, he received his first lesson in Chinese, from Dr. Morrison. May 24th, he sailed with his wife from Gravesend, in the Pyramus, reached Madras on the 30th of September; sailed from thence on the

18th of October, in the Helen, got to Penang on the 3rd of November, where they remained till the 13th, and arrived at Malacca their ultimate destination, on the 21st. He had already begun the study of the written language on board ship, and commenced the Fuh-keen dialect of the Chinese within a week of his arrival at the station; placing himself under the instruction of Mr. Collie, as a student in the college. After the death of Mr. Ince, in 1825, Mr. Kidd went to Penang to assist Mr. Beighton, from which place he returned in the early part of 1826. In 1827, he was appointed professor of Chinese in the Anglo-Chinese college; on the death of Mr. Collie in 1828, he succeeded as principal; and on the 5th of April, 1829, baptized Tsze Hea a Chinese youth, the first-fruit of the college. In December, 1829, he accompanied Mrs. Kidd and her three children to Singapore, on their return to England, on account of her health, where they arrived on the 24th of April, 1830. In the absence of a chaplain, that year, Mr. Kidd undertook an English service in the church every Sabbath. In 1831, his health began to suffer, and he was obliged to visit Singapore in the early part of the year with a view to its restoration; but was ultimately compelled to take a voyage to Europe with the same object, in the following year; and arrived in England, in June; and as he never sufficiently rallied to admit of his return, his relation to the Society was amicably terminated. After a pastorate of three years over the congregational Church at Manningtree in Essex, he was appointed Professor of the Chinese Language and Literature, in University College, London, in 1837, for the term of five years, which terminated in October 1842. Pending arrangements for the renewal of his engagement, he was carried off by an epileptic fit, on June 12th, 1843, leaving a widow and seven children.

The following are the principal of his published works:—

CHINESE.

1. Sheet Tracts. Malacca, 1826.
2. On the End of Time. Malacca, 1826.
3. 人心本惡總論 *Jîn sin pun gō tsŭng lūn.* The fallen state of Man. 57 leaves. Malacca, 1828. This is founded on the second Part of Boston's "Fourfold State." In this and his other tracts, Mr. Kidd adopts the signature 修德 *Sew tīh*, "Cultivator of Virtue."
4. 天下新聞 *T'ĕen hĕā sin wăn.* Universal Gazette. Malacca, 1828, 1829. This is a broadsheet newspaper, printed with moveable type. It was published agreeably to the wish of two gentlemen who gave a sum of money to try the experiment. The successive numbers contained news from

China likely to interest native readers; European intelligence; and paragraphs illustrative of European science, history, religion, and morals. An extract from Medhurst's Comparative Chronology, which throws light on ancient Scripture History, was inserted in one of them.

5. 時鐘表匠言行略論 *Shê chung peaòu tsëāng yên hing lëò lún.* Narrative of a Watchmaker. 10 leaves. Malacca, 1829. This was printed with moveable types. Another edition was printed at the same press, the following year, with wooden blocks. It is divided into 8 chapters, being a translation of the French tract, "Le pauvre Horloger de Genève."

6. 論神風感化新心 *Lún shîn fung kàn hwā sin sin.* Regeneration by the Holy Spirit. 16 leaves. Malacca, 1830. This work is in 3 parts, treating respectively on the Nature, Necessity and Agent of the work of Regeneration; the first under seven heads, and the second under five.

ENGLISH.

7. A Tract relating to the Anglo-Chinese College at Malacca.

8. Remarks on a New Version of the Sacred Scriptures in Chinese. London, 1836.

9. Catalogue of the Chinese Library of the Royal Asiatic Society. 8vo. London.

10. Lecture on the nature and structure of the Chinese Language, delivered at University College. 8vo. pp. 37. London, 1838.

11. Critical notices of Dr. Morrison's literary labours. 8vo. pp. 87. London, 1839. This is inserted at the end of Dr. Morrison's Memoirs, by Mrs. Morrison, as an Appendix.

12. China, or, Illustrations of the Symbols, Philosophy, Antiquities, Customs, Superstitions, Laws, Government, Education and Literature of the Chinese: derived from original sources, and accompanied with drawings from native works. 8vo. pp. 403. London, 1841.

Just before leaving China, Mr. Kidd had prepared a small work in Chinese on "The Parables," but we have no record of its having ever been published.

XIII. JOHN SMITH, an ordained minister, and A. M. of the University of Glasgow, was, together with the Rev. Jacob Tomlin, set apart as a missionary to the heathen, at Trevor Chapel, Brompton, near London, on the evening of April 19th, 1826. On May 1st, he sailed from Portsmouth with Mrs. Smith, in the Lady Holland, touched at Madeira

on the 21st, and arrived at Madras on the 11th of September; from which he embarked in the Euphemia, and reached Malacca towards the end of the year. His attention was at first given to the Fuh-këen dialect, which he studied under the guidance of Mr. Collie. On the 14th of April, 1827, he conducted the English service at the opening of the new mission chapel at Malacca, and almost immediately after, left for Singapore, where his service was more needed. On the 24th of September, an association was formed, with the designation—"The Singapore Committee for extending the benefits of Education and the Knowledge of Christianity in Singapore and in the neighbouring Countries"; of which Mr. Smith was appointed Secretary. On the death of Mr. Collie however, he returned to Malacca in April, 1828, and occupied the Chinese chair in the college. In the latter part of 1829, he was obliged to leave Malacca on account of his health, and arrived in England on the 17th of February, 1830; soon after which he retired from his connection with the Society. He has since entered into his rest.

XIV. JACOB TOMLIN, a clergyman, and A. B. of the University of Cambridge, was set apart to the missionary service, together with the Rev. John Smith, at Trevor Chapel, Brompton, April 19th, 1826. On the 20th of June, he sailed from the Downs, in the Florentia, and arrived at Calcutta, on the 22nd of October. After a stay of about two months, he sailed for Malacca, which he reached in the early part of 1827, and there commenced the study of the Fuh-keen dialect. In April he went to Singapore, in company with Mr. Smith. Towards the end of the year, he was induced to visit Batavia, on account of his health, where he remained two months, and returned to Singapore early in 1828; from which he made a visit to Rhio, in company with Mr. Gützlaff. After the death of Mr. Collie, Mr. Tomlin removed to Malacca in March, to take charge of the junior English and Chinese classes in the college; and accompanied Mr. Humphries in, some excursions into the interior of the peninsula; but he was relieved from that post by Mr. Smith's arrival in April, and returned to Singapore. On the 4th of August, he left for a visit to Siam with the Rev. Mr. Gützlaff, and after a voyage of fifteen days, they arrived at Bankok. There he remained distributing books, and doing what he could among the Chinese inhabitants, till the middle of May, 1829, when he started for Singapore, arriving after a passage of five weeks; where he resumed his labours of teaching and preaching. In autumn he embarked for Batavia, where he arrived with Mrs. Tomlin on October, 31st and from November to January accompanied

Mr. Medhurst on his tour to the island of Bali, returning to Singapore early in 1830. On June 17th, 1831, he again embarked for Siam in an Arab vessel, in company with Mr. Abeel, and reached Bankok on July 3; where they remained till the 14th of January in the following year, and then returned to Singapore in about a week. Mr. Tomlin proceeded to Malacca, where his wife was residing; and on the departure of Mr. Kidd for England, he succeeded him as Principal of the Anglo-Chinese college, his connection with the Missionary Society having in the mean time been dissolved. His post in the college, he held till the close of 1833; during which time he introduced a radical reform, abolishing the monthly stipend allowed to the students, which rule applied to all new candidates for admission. In 1834, he commenced a seminary at Malacca, on a new principle, entitled, "The Benevolent Institution, or Christian School for all Nations." This embraced English, Malay, Portuguese and Chinese branches, in each of which, the youth were instructed in their own language, while all were taught English and Malay, through the medium of their respective vernacular tongues. In 1836, he went to Bengal, leaving the School under the charge of a German missionary, recently arrived; but he still took the principal onus of its support. He has since held a pastorate in England.

Although Mr. Tomlin was engaged with Mr. Gützlaff, in translating the Scriptures into Siamese, we do not hear of his work having been brought to maturity in that department. The following are some of his productions in English.

1. Journal kept during a voyage from Singapore to Siam, and while residing nine months in that country. 8vo. pp. 67. Singapore. This is an account of Mr. Tomlin's first visit to Siam, in Company with Mr. Gützlaff.

2. A Missionary Journal kept at Singapore and Siam; from May 1830, to January 1832. 8vo. pp. 90. Malacca, 1832.

3. Missionary Journals and Letters. 12mo. pp. 384. London 1845. This embodies much of the information and most of the incidents contained in the two preceding pamphlets.

4. "*Shin v. Shang-Te*": antagonistic versions of the Chinese Scriptures. A review of the controversy respecting the proper rendering of ELOHIM and ΘΕΟΣ into Chinese, and statement of the evidence showing a large majority for "Shin," &c. By a life-member of the Bible Society, of thirty years' standing.—Ex. xxiii. 13; Isaiah xlii 8; Luke xi. 11. London. This is an anonymous pamphlet, published about the year 1854.

XV. SAMUEL DYER, the son of John Dyer, was born

on the 20th of January, 1804, at the Royal Hospital at Greenwich, near London, while his father was Secretary of that institution. His education was conducted under the parental roof, till he was twelve years of age. About that time, he was sent to a boarding school at Woolwich, superintended by the Rev. John Bickerdike, a dissenting Minister. In 1820, his father being appointed to the Chief-clerkship of the Admiralty, removed with his family to Paddington, where they attended the ministry of the Rev. J. Stratten. It was there that Samuel was converted, became a member of the Christian church in 1822, and devoted himself for several years to the work of the Sunday school. At first he studied for the Law, but while at Cambridge University, he first conceived the thought of becoming a missionary. This thought maturing with time, on the 23rd of June, 1824, he offered himself to the London Missionary Society, by whom he was accepted, and sent for a time to the missionary seminary at Gosport. On the 20th of February 1827, he was ordained at Paddington Chapel; and was shortly after married to the eldest daughter of Joseph Tarn, Esq. with whom he sailed for the Straits of Malacca, on the 10th of March, reached Madras on the 17th of July, and arrived at Penang on the 8th of August; where finding the mission in a very enfeebled state, he resolved on remaining, instead of proceeding to Malacca, his original destination. Besides the study of the language, the care of schools, and preaching, he bestowed much of his time in the invention and perfecting of Chinese metal type, with a view to the printing of the Scriptures, an object he ever kept in view; and he succeeded in the partial formation of two fonts, which have never been excelled for accuracy and beauty. Towards the end of 1828, he went to Malacca, for the purpose of visiting the brethren there, and making arrangements for the printing of Chinese books. In the earlier part of 1831, Mr. Dyer again visited Malacca, in company with Mrs. Dyer. While at Penang he lost a daughter in infancy, his firstborn, but he had also some surviving offspring when he left that island. In 1835 he went to reside at Malacca, where he arrived on the 26th of October, and devoted himself more especially to the charge of the Printing office, and type founding. During his residence there, he was much encouraged by the aspect of affairs, but the state of Mrs. Dyer's health required that he should leave Malacca for a time; accordingly he embarked with his family in the John Dugdale from Singapore on the 15th of May, 1839, and arrived in England on the 19th of September. He sailed again for the East, with his family, on the 2nd of August, 1841, on board the Plantagenet, got to Cape Town on the 12th of October, where they made a short stay, and reached Calcutta by the middle of December.

About the 26th of February, 1842, they arrived at Singapore, where he was now appointed, having touched at Penang and Malacca on the way. There he remained occupied with various departments of mission work till July 18, 1843, when he left to join the London Mission conference, and also to be present at a general convention of missionaries at Hongkong, to consult in regard to the translation of the Sacred Scriptures, his family meantime remaining at Singapore. He reached Hongkong on the 7th of August, was appointed Secretary of the convention, and continued there throughout the meetings. At the close of these he visited Canton, and thence embarked in a vessel for Singapore, which touched at Macao on the way. There he was attacked so severely with fever, that it was found necessary to move him ashore, where he died on the 21st of October, and was buried in the Protestant cemetery, by the side of Dr. Morrison. He left a son, now in England; and two daughters, the eldest of whom, Burella, was married to the Rev. J. Burdon, a missionary in Shanghae, where she died; the youngest, Maria, was married to Mr. J. H. Taylor, a missionary in Ningpo, with whom she returned to England, and now resides in London.

Among Mr. Dyer's published works are:—

CHINESE.

1. Tract on Heaven. Penang, 1835.

2. 福音總論 *Fŭh yin tsŭng lŭn.* Summary of the Gospel. 7 leaves. 1839. The wooden blocks for this tract were sent to London, where they were stereotyped, and an edition printed off by the British and Foreign Tract Society; duplicates of the plates being also forwarded to China.

ENGLISH.

3. Vocabulary of the Hok-kien Dialect. 12mo. Singapore, 1838.

4. A selection of Three thousand Characters being the most important in the Chinese language. For the purpose of facilitating the cutting of Punches and casting metal type in Chinese. 12mo. pp. 8, and 24 Chinese leaves. Malacca, 1834.

5. Esop's Fables; as translated into Chinese by R. Thom Esqr. rendered into the Colloquial of the dialects spoken in the department of Chiang-chiú, in the province of Hok-kien: and in the department of Tie-chiú, in the province of Canton. Part first.—Hok-kien. 8vo. pp. ii, 40. Singapore, 1843. It is only the first part of this work, i. e. on the Hok-kien or Fuh-keen dialect, that is the joint production of Messrs. Dyer and Stronach; the second being altogether that of Mr. Stronach.

Besides the above, Mr. Dyer contributed largely to the periodical literature of the time; and many important articles from his pen may be found in the Calcutta Christian Observer, Chinese Repository, Periodical Miscellany, and other popular serials.

XVI. 郭實獵 *Kŏ Shih-lëë.* KARL FRIEDRICH AUGUST GÜTZLAFF, the son of Johann Jacob Gützlaff, a tailor, and a pious man, was born at Pyritz, a small town in Prussian Pomerania, on the 8th of July, 1803. He was deprived of his mother at the age of four. In early life, he was apprenticed to a brazier, and in 1818, first conceived the idea of becoming a missionary to the heathen ; although at one time, he was engaged studying the Arabic and Turkish languages, with the intention of ultimately joining the Prussian Legation at Constantinople. At the age of eighteen he went to study at the Missionary Institute at Berlin. In 1823, he repaired to Rotterdam, was accepted by the Netherlands Missionary Society, and continued his studies there awhile. From Rotterdam he made a journey to Paris and London, in order to gain information regarding the requisites for a Missionary to the Malayan Archipelago, whither he had decided to go. On the 20th of July, 1826, he was ordained at Rotterdam, and sailed on the 11th of September in the Helena Christina, for Batavia where he arrived on the 6th of January, 1827. There he lodged for a time with Mr. Medhurst, by whom he was initiated into the Malay and Chinese languages, in which latter he made astonishing progress. Although originally destined for the island of Sumatra, the warlike state of affairs prevented him going there at that time, and he took up his residence at Rhio, where he was appointed chaplain in conjunction with his missionary duties. His stay in that island however does not appear to have been of long duration, for we find him at Singapore in 1828. On the 4th of August the same year, he left that place with Mr. Tomlin in a Chinese junk for Siam, where they landed on the 23rd. In 1829, he left the service of the Netherlands Society; went to Singapore, at the invitation of the Rev. Mr. Smith, and thence to Malacca, where he took charge of the London Mission, during the absence of the resident missionary; at the same time he married Miss. Mary Newell an English lady, and returned with her to Singapore, which they left for Siam on the 14th February 1830. In the early part of 1831, Mrs. Gutzlaff gave birth to a daughter and both mother and babe found a final resting place at Bankok. The death of the latter took place some ten days after he had gone on board a junk to proceed to China. They finally set sail on the 18th of June, and after calling at some places

along the coast, reached T'een-tsin towards the end of September, and the following month proceeded northwards up the Gulf of Leaou-tung; whence they returned to the south, arriving at Macao on the 13th of December. Mr. Gützlaff had commended himself to the natives, by the practice of medicine among them, having also adopted the native garb, and assumed one of their clan names; while he distributed Christian books to a great extent, on every available occasion. On the 25th of February the following year, he again embarked, in the Lord Amherst, a ship chartered by the East India Company, for a voyage along the coast of China, Formosa, Corea, and Loo-choo, in which he acted as interpreter and surgeon. Although the object of the projectors failed, in opening up a new channel for trade, he had an opportunity of distributing many books among the people; and returned to Macao, on September 5. On the 12th of October, he undertook another voyage to the north in the Sylph, from which he returned to Canton on the 29th of April, 1833. He continued much of the time for the next year, in various vessels on the coast, engaged in distributing Christian books and speaking to the people; having received occasional pecuniary grants from the London Missionary Society. In March, 1834, he made a visit to Malacca, where he was married to Miss Warnstall, an English lady, residing in the family of the Hon. S. Garling, then Resident of the settlement. In 1835, he was appointed one of the Chinese secretaries to the English commission in China. On the 24th June, 1837, he sailed in the British ship Raleigh for Fuh-chow, from which they crossed over to Loo-choo, and on the 15th of July he was put on board the American ship Morrison, then on a mission to Japan, to take back some shipwrecked Japanese. They reached the Bay of Yedo, but were unsuccessful in the object of their voyage, and returned to Macao on the 29th of August. In 1838, Mr. Gützlaff again made a trip to Fuh-keen; his home being still at Macao till the breaking out of the war in 1839. During the period of hostilities, he was employed in a variety of ways; a part of the time, he was specially attached to Sir Hugh Gough's staff. He was for some time magistrate at Chusan in 1842–3; and on the decease of the Hon. J. R. Morrison, in August, 1843, he succeeded him as Chinese Secretary to the government of Hongkong, which post he held till his death. In the midst of his multifarious official duties however, he did not forget the mission work; and among other schemes for extending the cause, in 1844, he established a Society of natives, under the name of the 漢會 *Han hwuy* "Chinese Union," for the purpose of preaching the Gospel, and distributing books far and wide throughout the empire. Mrs. Gützlaff having gone to Singapore for the benifit of her

health, died there in April, 1849; and in September following, he visited Europe, where he was married to Miss Gabriel, an English lady, with whom he returned to China in January, 1851, and died at Hongkong on the 9th of August the same year.

The following are his principal works:—

CHINESE.

1. 大英國統志 *Tá ying kwŏ t'ùng chē.* History of England. 1834. In most of his earlier publications, Mr. Gützlaff designated himself as 愛漢者 *Gaé han chāy,* "Lover of the Chinese."

2. 誠崇拜類函 *Ching ts'ung paē lūy hân.* Faithful Letters. 60 leaves. 1834. After the preface and a leaf of introductory matter, this consists of a series of letters from a Fuh-keen man abroad, to his parents, younger brother, mother, elder sister, younger sister, nephew, friend, and grand-nephew. These contain the great leading truths of the Gospel, compared with Heathenism in all its bearings.

3. 贖罪之道傳 *Shŭh tsūy che taŏu chuen.* The Doctrine of Redemption. 246 leaves. 1834. In this the author has aimed at a narrative illustration of the great leading doctrine of the gospel; the work being written in the form of a novel, in 21 chapters, with a preface and appendix. A revised and condensed edition of the same was published in 1836, in 41 leaves.

4. 常活之道傳 *Chang hwŏ che taŏu chuen.* The doctrine of Eternal Life. 44 leaves. 1834. This is also written after the style of a Chinese novel, in which the author endeavours to inculcate Christian principles, by a personal narrative, in 6 chapters, with a short preface.

5. 上帝眞教傳 *Shāng tē chin keaŏu chuen.* Theology. 27 leaves. 1834. This is a treatise in seven articles, on—The sacred name of Jehovah,—Jehovah the only Ruler,—Nature of Jehovah,—Jehovah three persons in one God,—Father,—Son,—and Holy Spirit. It is written in a sententious style.

6. 救世主言行全傳 *Kēw shē choò yên hing tseûen chuen.* Life of Christ. 79 leaves. This work, which is divided into eleven books, contains a detailed account of the life, words, and actions of our Lord, in sixty-four Sections, commencing with his genealogy, and ending with an account of the preaching of the apostles. It is written in the style of historical narrative; and was revised and reprinted in 75 leaves, by the (福漢會 *Fŭh han hwuy.*) Chinese Union, in 1855.

7. 是非畧論 *Shē fei lĕŏ lūn.* Correction of erroneous impressions. 38 leaves. Malacca, 1835. This is also a narrative and conversational tract, in 6 chapters, in which a Canton

man who has lived abroad some years, undertakes to rectify the mistaken notions of one of his countrymen regarding foreign men and things.

8. 正教安慰 *Chīng keaōu gan wei.* Consolations of Religion. 82 leaves. Singapore, 1836. This is in 4 books, the 1st of which contains a summary of the life, sufferings, condemnation, death, resurrection and ascension of our Lord, in nine sections; the 2nd book elaborates the successive discourses of the Saviour, in seven sections; the 3rd book enters into detail regarding the various events in the life of Jesus, in eighteen sections; and the 4th relates His resurrection, several appearances, ascension to heaven, sending the Holy Spirit, with power to work miracles, conversion of men, and glory of Christ, in eleven sections.

9. 救世主耶穌之聖訓 *Kēw shē choò yây soo che shīng heūn.* Sacred instruction of the Saviour. 18 leaves. Singapore, 1836. This treatise on the words of Jesus, is chiefly a compilation from the New Testament, with explanatory notes, in eight articles, on—the fear and love of God,—loving others as ourselves,—striving to enter the kingdom of heaven,—fitness of prayer,—laying up treasure in heaven,—watchfulness,—faith,—and Jesus calling men to enter the kingdom of heaven.

10. 耶穌神蹟之傳 *Yây soo shīn tseīh che chuen.* Miracles of Jesus. 24 leaves. Singapore, 1836. This records the various miracles performed by our Lord, in short paragraphs, mostly in Scripture words. It is in seven articles, viz:—Introduction,—Jesus raising the dead,—opening the eyes of the blind,—casting out spirits,—healing the sick,—feeding the multitude,—and concluding words.

11. 全人矩矱 *Tseûen jīn keū hwō.* The perfect man's model. 30 leaves. Singapore, 1836. This is a treatise on the teachings of the Holy Scripture, in 5 books, on—unfeigned virtue,—spiritual instruction,—the Saviour,—explanation of the law,—theory of prayer, and the doctrine of Jesus true and self evident.

12. 福音之箴規 *Fūh yin che chīn kwei.* Gospel Precepts. 18 leaves. Singapore, 1836. This is a selection of portions of Scripture truth regarding the relations of life, arranged in eight articles, on—spiritual principles,—loving others as ourselves,—husband and wife,—father and son,—master and servant,—prince and people,—all men,—and merit.

13. 耶穌之寶訓 *Yây soo che paòu heūn.* Precious words of Jesus. 34 leaves, Singapore, 1836. This is a record of most of the discourses of Jesus, and some of the apostles; given for the chief part in the Scripture phraseology.

14. 耶穌降世之傳 *Yây soo kēang shē che chuen.* Nativity of Christ. 20 leaves. Singapore, 1836. This is a

narrative of the birth and early life of our Lord, as far as the return of his parents to Nazareth, after the death of Herod, in eleven sections, given entirely in the words of Scripture. It concludes with an exhortation to repentance and faith. (See Medhurst's works, No. 36.)

15. 盡理正道傳 *Tsin lè chíng taôu chuen.* The true Religion. 64 leaves. This is an exposition of the doctrines of Christianity, and an exposure of false systems, by means of a series of conversations between five literary men at Teng-chow in Shan-tung. It is divided into nine discourses, with a short introductory piece.

16. 正道之論 *Chíng taôu che lûn.* Discourse upon the Truth. 28 leaves. The author introduces his subject by an apology for foreigners, and proceeds to expound the doctrines of the bible, including a short explanation of the moral law.

17. 東西洋考每月統記傳 *Tung se yâng k'aôu meì yuĕ t'ùng kè chuen.* Eastern Western Monthly Magazine. 4 vols. Canton and Singapore, 1833—1837. This periodical contains the substance of some works published separately by Mr. Gützlaff, Medhurst's Comparative Chronology, (See Medhursts works No. 16.) and a great amount of other matter, religious, political, scientific, commercial and miscellaneous. The first number was published in Canton on the 1st of August, 1833. Subsequently it was published at Singapore, being conducted by Mr. Gützlaff till 1837, when he gave it up to the charge of the Society for the Diffusion of Useful Knowledge in China.

18. 摩西言行全傳 *Mô se yên hing tseûen chuen.* Life of Moses. 68 leaves. Singapore, 1836. This memoir of the great legislator, in 7 books, is divided into twenty-seven sections, commencing with the genealogy and birth, and detailing the principal leading and collateral events in the life of Moses, the decalogue, and various laws and institutions introduced by him. There is a short introductory preface.

19. 但耶利言行全傳 *Tân yây lè yên hing tseûen chuen.* History of Daniel. 23 leaves. Singapore, 1837. This is divided into nine sections, viz:—Introduction,—Daniel in the palace,—Daniel interprets the dream,—his associates relieved from danger,—the king's decree,—God's judgment on the monarch,—God delivers Daniel,—Daniel's prayer,—and concluding remarks. About this time, Mr. Gützlaff seems to have adopted a new designation; for on this and several other of his works, he has assumed the epithet 善德者 *Shen tĭh chày*, or 善德 *Shen tĭh*, "Admirer of Virtue," instead of the usual one *Gaê han chày.*

20. 保羅言行錄 *Paôu lô yên hing lŭh.* Life of Paul. 55 leaves. Singapore, 1837. This history, which is divided into 13 chapters, enters into the leading incidents of the great

apostle's career, in a series of twenty-nine sections, commencing with the birth and education of Paul, embracing his labours and adventures, and concluding with a notice of his most prominent characteristics. There is a short preface to it, and an occassional commentary throughout. This is signed *Shen tīh chāy.*

21. 約翰言行錄 *Yō han yèn hing lūh.* Life of John. 25 leaves. Singapore, 1837. This short memoir of the beloved disciple, is in 4 chapters, which treat of—John the disciple of Jesus, and the apostle.—the Apocalypse by John,—John's Epistles,—and John's account of Christ. There is a short preface. The signature is *Shen tīh chāy.*

22. 關繫重大略說 *Kwan he chūng tā lëō shwō.* Important Consequences. 35 leaves. Singapore, 1837. This tract is divided into four sections, treating of—the source of life,—the source of death,—Jesus giving eternal life,—resurrection of all men,—and relative duties. There is a short preface. The signature is *Shen tīh chāy.*

23. 正邪比較 *Chīng sëāy pē keaóu.* Contrast between the true and the false. 35 leaves. Singapore, 1838. This is a short treatise against idolatry and false doctrines, written in the form of dialogues, and connected into a personal narrative in 3 chapters, with a short preface. The author signs himself *Shen tīh.*

24. 眞道自證 *Chin taōu tsze chīng.* Proofs of the Truth. 28 leaves. Singapore. This details the evidences of Christianity, by way of dialogues between two friends, in 4 books. The first, after a short introduction, treats of the Creator; the second is on Mankind; the third is on Jesus the Saviour; and the fourth is on Man's position in the world. The author's signature is *Shen tīh.*

25. 上帝萬物之大主 *Shāng tē wān wūh che tā choō.* God the Lord of all. 21 leaves. Singapore. This treats of the Divine attributes in 2 books. The first commences with a short introduction, followed by two articles on the Majesty and Eternity of God. The second book has three articles, on God the Almighty Creator, the Mercy, and the Justice of God. The author signs himself *Shen tīh.*

26. 約色弗言行錄 *Yō sīh fūh yèn hing lūh.* Life of Joseph. 24 leaves. Singapore. After a short preface, this tract treats of the various incidents in the patriarch's eventful career, in twelve sections; commencing with an outline of his ancestral antecedents, and ending with his death. The author signs himself *Shen tīh.*

27. 彼得羅言行全傳 *Pē tīh lô yèn hing tseüen chuen.* Life of Peter. 17 leaves. Singapore, 1838. This narrates the events in the history of the apostle Peter, as drawn from the New Testament, in 2 books. The first book brings the nar-

ration down to his last interview with Jesus; and the second gives his subsequent life and labours.

28. 聖書列祖全傳 *Shīng shoo lëë tsoò tseûen chuen.* Bible Patriarchs. 62 leaves. Singapore, 1838. This is a history of the great ancestors of the Hebrew race, in 5 books. The first book commences with a brief account of matters subsequent to the flood, introductory to the life of Abraham, which it carries down to the birth of Ishmael; the second book continues the history from God's covenant with Abraham, till the death of the patriarch; the third book contains the life of Isaac; the fourth comprises the life of Jacob, down to the death of his wife Rachel; and the fifth continues the family history, to the death of Jacob.

29. 頌言讚語 *Sung yên tsán yù.* Eulogy and Praise. 14 leaves. Singapore, 1838. This treatise sets forth the motives and duty of praising God.

30. 轉禍爲福之法 *Chuèn hō weî fŭh che fă.* The Way from Misery to Happiness. 5 leaves. Singapore, 1838. This tract proclaims the doctrine of Salvation by Christ, in the manner of dialogue between friends.

31. 誨謨訓道 *Hwúy moô heûn taóu.* Instructive Details. 18 leaves. Singapore, 1838. This is intended to illustrate practical Christianity by means of a personal narrative, in three chapters.

32. 世人救主 *Shé jîn kéw choò.* The Saviour of Mankind. 6 leaves. Singapore, 1838. This is a discourse on Jesus as the Saviour, professedly delivered at an idol fête at Hang-chow. It was afterwards reprinted in a smaller form.

33. 生命無限無疆 *Sāng míng woó hëén woó këang.* Endless Life. 5 leaves. Singapore, 1838. This doctrinal tract is also detailed in the dialogue form.

34. 古今萬國綱鑑 *Koò kin wān kwŏ kang këën.* Universal History. 244 leaves. Singapore, 1838. This is for the most part, a republication of articles which appeared in the Eastern Western Monthly Magazine, No. 17 supra. It is in 20 books, and has a large folding map of the World prefixed. This was reprinted at Ningpo in 1850, in 266 leaves.

35. 萬國地理全集 *Wān kwŏ t'é lè tseûen tseīh.* Universal Geography. This is chiefly a collection of articles first published in the Eastern Western Monthly Magazine.

36. 猶太國史 *Yêw t'ae kwŏ shè.* History of Judea. 183 leaves. Singapore, 1839. The substance of this appeared first in the Eastern Western Monthly Magazine. It is in 23 books, and brings the history down to recent times.

37. 慈惠博愛 *Tsze hwúy pŏ gaé.* Kindness and Universal Love. 5 leaves. Singapore, 1839. This is a discourse assumed to have been delivered at a village, in Fuh-keen province.

38. 聖書註疏 *Shīng shoo choó soo.* Explanation of the

Scriptures. 92 leaves. Singapore. 1839. This is a simple detail of the facts of Scripture history and doctrines, in conversations between a father and his three sons. It is in 5 chapters, with a short preface. The first chapter embraces the Pentateuch; the second is from Joshua to Esther; the third from Job to Malachi; the fourth includes the four Gospels; and the fifth is from Acts to Revelation.

39. 制國之用大略 *Chē kwŏ che yūng tā lëō.* Outlines of Political economy. 24 leaves. This treats of the fundamental principles of good government, in 8 books, on—providing for the people,—money,—revenue,—state expenditure,—military,—education,—sources of wealth,—and answers to questions.

40. 貿易通志 *Mow yĭh t'ung chē.* Treatise on Commerce. 63 leaves, and a chart. 1840. This is an abstract of the principles laid down by Mac-Culloch; and is divided into 5 books, as follows.—1. Antiquity and importance of commerce,—the merchant,—companies and free trade. 2. Present state of commerce.—China, and neighbouring countries,—countries in the Indian Ocean,—East Indies,—Western nations,—European countries,—North America,—and South America. 3. Transportation of goods,—charts—.—roads,—harbours. 4. Currency,—bills,—banks,—exchange,—insurance companies. 5 New countries,—trading regulations,—tariffs,—protection,—and contracts.

41. 小信小福 *Seaòu sĭn seaòu fŭh.* Little Faith little Happiness. 26 leaves. This is also a narrative tract in 3 books, chiefly dialogue, illustrative of the doctrine of faith. The scene is laid in Soo-chow and Hang-chow, and the time is the Yuen dynasty. It has a short preface.

42. 改邪歸義之文 *Kaè sëay kwei ē che wān.* Abandoning Depravity and turning to Righteousness. 11 leaves. This is a short tract especially directed against the vice of Opium smoking, in six articles, viz:—Introduction,—God looking down on the world,—turning from error,— advancing in virtue,—warnings,—and concluding remarks.

43. 耶穌比喻註說 *Yāy soo pè yŭ choŏ shwō.* Parables of Jesus. 31 leaves. Singapore, 1841. In this tract, after a short introduction, the parables of our Lord are classified under eleven heads; on—The kingdom of heaven,—forgiving trespasses,—God pardoning sin,—Jesus shewing mercy,—believing prayer,—employment of wealth,—employment of talent,—Jesus calling men to enter the kingdom of heaven,—arousing the careless,—God chastising his own people,—revelation of the life to come. The several texts are given in the words of Scripture, and followed respectively by explanatory remarks.

44. 悔罪之大略 *Hwuy tsŭy che tā lëō.* Treatise on Re

pentance. 62. leaves. In this tract the doctrine of repentance is elucidated in a series of colloquies, in 4 books. The scene the narrative is laid in Fuh-keen.

45. 救世耶穌受死全傳 *Kéw shè yây soo shów szê tseûen chuen.* Narrative of the death of Jesus the Saviour, 10 leaves, 1843.

46. 山上宣道 *Shan shâng seuen taōu.* The Sermon on the mount, with Commentary. 7 leaves.

47. 聖書勸言 *Shîng shoo k'euēn yên.* Scripture Exhortations. 15 leaves.

48. 皇城信實 *Hwâng ch'îng sin shīh.* The Augsburg Confession of Faith. 14 leaves.

49. 天教各條問答解明 *T'ëen keaou kŏ t'eaou wăn tă keaè mîng.* Luther's small Catechism. 4 leaves.

50. 緊要問答 *Kin yaou wăn tā.* Catechism of Essentials. 2 leaves.

51 聖會禱咨* *Shîng hwúy taōu tsze.* Selection from the English Church Liturgy. 6 books. 51 leaves.

52. 聖會之史 *Shîng hwúy che shè.* History of the Church. 36 leaves.

53. 萬國史傳 *Wan kwŏ shè chuen.* General History. 53 leaves.

54. 上帝創造 *Shâng tè ch'wâng tsaòu.* "God created." 5 leaves. The preceding is the first line of a tract in tetrametrical verse, giving an outline of Christian doctrine. It has neither title, date, name of author, nor place where printed.

55. 招人獲救 *Chaou jîn hwŏ kéw.* Men called to receive Salvation. 2 leaves.

56. 救贖何義 *Kéw shūh hô é.* The Theory of Redemption. 2 leaves.

57. 眞理 *Chin lè.* Truth. 2 leaves. This enforces Scripture Truth, by means of a dialogue between two friends.

58. 舊遺詔聖書 *K'ëw ê chaōu shîng shoo.* Old Testament. 665 leaves. This was commenced and carried on as far as the end of Joshua, by Mr. Gützlaff, in concert with Messrs. Medhurst, Bridgman and J. R. Morrison, in 1836; but Mr. Medhurst, being obliged then to retire, the committee was dissolved, and the completion of the Old Testament appears to have been mainly the work of Gützlaff. A new edition of this was cut by the Chinese Evangelization Society, and published in 1855.

59. 救世主耶穌新遺詔書 *Kéw shè choò yây soo sin ê chaōu shoo.* New Testament. 303 leaves. This is a modification of the version published by Medhurst. (See Medhurst's works, No. 25.) It was several times revised by Gützlaff,

* The writer of these notes not having seen this work, is not sure if the last character be correct, as the title is taken from a list published in Holland, in Italic character.

and ten or more editions published, ostensibly by the Chinese Union. Gützlaff's version of the Old and New Testament is remarkable, as having been republished by the Tae-ping insurgents; although in their later editions these latter have made considerable alterations.

60. 聖經之史 *Shîng king che shè.* Scripture History 41 leaves. This is a translation from the German, of a succinct history of events recorded in Sacred writ, in 7 books; beginning with the creation, and continued down to the preaching of the gospel throughout the world by the Apostles. A revision of this work very much modified was published by the Chinese Evangelization Society, in 77 leaves. This is divided into 2 books.

61. 教條 *Keaōu t'eaou.* Systematic Theology. 55 leaves. 1849. This is a translation from a German work, and consists of nineteen articles. These are on—God, the Trinity, Father, Son, and Holy Spirit,—creation,—angels,—man,—government of God,—sin,—the Saviour,—doctrine of redemption,—sufferings of Christ,—death of Christ,—resurrection of the Saviour,—three fold office of Christ,—kingdom of heaven,—grace,—election,—admission to the church,—law of grace,—baptism,—the Lord's supper,—the church,—death,—judgment,—doctrine of the resurrection,—the blessed,—and the manifestation of the Saviour.

JAPANESE.

62. 約翰福音之傳 *Yō han fūh yin che chuen.* ヨアン子スノタヨリヨロコビ *Yohannes'no tayori yorokobi.* John's Gospel. 60 leaves. Singapore.

63. 約翰上中下書 *Yō hān shāng chung hëā shoo.* The Three Epistles of John. 40 leaves. Singapore. Mr. Gützlaff learned Japanese from some of the natives of that country who had been shipwrecked on the coast of America, and were brought to China, in order to be returned to their native land. This translation and the preceding are entirely in the Katagana character. In both, the author signs himself *Shen tīh.* The first two chapters of the Gospel, and the 2nd Epistle, were republished in Paris by Léon de Rosny, in 1854, in 7 leaves.

SIAMESE.

64. The Gospels of Luke and John. Singapore. In this translation, Gützlaff had the coöperation and assistance of Mr. Tomlin.

DUTCH.

65. *Smeekschrift ten behoeve der Heidenen en Mahomeda-*

nen, gerigt aan alle Christenen van Nederland. Plea on behalf of Heathens and Mohammedans, addressed to the Christians of Holland. 8vo. Amsterdan, 1826.

66. *Geschiedenis der uitbreiding van Christus Koningrijk op aarde.* History of the extension of Christ's kingdom in the world. 8vo. 2vols. Rotterdam, 1828. This publication was the result of information collected by Mr. Gützlaff, during his visit to Paris and London, about the year 1825, when a candidate for the missionary service.

67. *Verslag van een driejarig verblijf in Siam en van eene reize langs de kust van China naar Mantchou Tartarije.* Account of a three year's residence in Siam, and of a voyage along the coast of China, to Manchu Tartary. 8vo. Rotterdam, 1833.

68. *Reizen langs de kusten van China en bezoek op Corea en de Loo-choo Eilanden in de jaren* 1832 *en* 1833. Voyages along the coast of China, and a visit to Corea and the Loo-choo Islands, in the years 1832 and 1833. 8vo. Rotterdam, 1835.

69. *Aaan mijne mede-Christenen in Nederland ; afscheidswoord van* Dr. K. GUTZLAFF. To my fellow-Christians in Holland ; Valedictory address by Dr. K. GUTZLAFF. Amsterdam, 1850. This was delivered on occasion of his visit to Europe, when about to return to China.

GERMAN.

70. CARL GUTZLAFF, *Missionar Predigt über Apostelgeschichte* iv. 12. *gehalten am* 22 *Dec.* 1822 *in Berlin.* CARL GUTZLAFF, Missionary Sermon on Acts, iv. 12, delivered at Berlin. Dec. 22. 1822. 8vo. Berlin, 1844.

71. *Gützlaff's Geschichte des chinesischen Reiches von den ältesten Zeiten, bis auf den Frieden von Nanking. Herausgegeben von Karl Friedrich Neumann.* Gützlaff's History of the Chinese empire, from the earliest period, down to the Peace of Nanking ; edited by C. F. Neumann. 8vo. pp. viii, 912. Stuttgart and Tübingen, 1847. This was translated into Dutch, by K. N. Meppen, 8vo. 2 vols. Hague 1852.

72. GAIHAN'S (KARL GUTZLAFF'S) *Chinesesche Berichte von der Mitte des Jahres* 1841 *bis zum Schluss des Jahres* 1846. GAIHAN'S (KARL GUTZLAFF'S) Reports of China, from the middle of the year 1841, to the close of the year 1846, Cassel, 1850. These Letters were first published in the Calwer Monatsblätter.

73. Dr. C. GUTZLAFF, *Die Mission in China Vorträge, in Berlin gehalten,* 1—6 *Vortrag.* Dr. C. GUTZLAFF, The Mission in China. Discourses delivered in Berlin. Discourses 1—6. Berlin, 1850.

74. Dr. C GUTZLAFF, *Abschiedsworte gesprochen bei der*

Jahresfeier der Preuss. Haupt-Bibel-Gesellschaft am 9 Oct. 1850. Dr. C. GUTZLAFF, Valedictory address delivered at the Annual Meeting of the Prussian Head Bible Society, on the 9th of October, 1850, Berlin, 1850.

75. Dr. C. GUTZLAFF, *Ueber die Handels verhältnisse im östlichen Asien. Vortrag gehalten zu Berlin am 9 Oct.* 1850. Dr. C. GUTZLAFF, On Commercial Relations in Eastern Asia. Discourse delivered at Berlin, on the 9th of October, 1850. Berlin, 1850.

76. Dr. K. GUTZLAFF, *Bericht seiner Reise von China nach England und durch die verschiedenen Länder Europa's, im Interesse der Chines. Mission.* Dr. K. Gützlaff, Account of a Voyage from China to England, and through the different Countries of Europe, in the interest of the Chinese Mission, Cassel, 1851. This was translated into Dutch, with the title—*Mijne reis van China naar Engeland, &c.* My Voyage from China to England, &c. Rotterdam, 1851.

ENGLISH.

77. Remarks on the Siamese Language. 4to. pp. 14, and 3 plates. London, 1833. This was printed in the 2nd Part of the 3rd Volume of the Transactions of the Royal Asiatic Society, where it was read on the 16th July, 1831. Some copies were issued separately.

78. The Journal of Two Voyages along the coast of China. 12mo. pp. 322. New York, 1833. The Journal of the first of these voyages appeared first in the Chinese Repository, Vol. 1.

79. A sketch of Chinese History, ancient and modern: comprising a retrospect of the foreign intercourse and trade with China. Illustrated by a new and corrected Map of the Empire. 2 vols. 8vo. pp. 436, 463, and 11 folding sheets. London, 1834. This was republished in New York.

80. Journal of Three Voyages along the coast of China, in 1831, 1832, & 1833, with notices of Siam, Corea, and the Loo-choo islands. To which is prefixed, an introductory essay on the policy, religion, &c. of China, by the Rev. W. Ellis, author of "Polynesian Researches &c." 12mo. pp. xciii, 450. London, 1834.

81. Report of Proceedings on a Voyage to the Northern Ports of China. This forms the concluding portion, pp. 269—296 of "Report of Proceedings on a Voyage to the Northern Ports of China, in the ship Lord Amherst." 8vo. London, 1834.

82 China Opened; or, a display of the topography, history, customs, manners, arts, manufactures, commerce, literature, religion, jurisprudence, &c. of the Chinese empire. 2 vols. 12mo. pp. xvi, 510, vi, 570. London, 1838.

83. Notices on Chinese Grammar. Part I. Orthography and Etymology. By Philo-Sinensis. 8vo. pp. 148. Batavia, 1842. This is the only portion of the work that was ever printed. It is done by lithography, that being the only method available for the Chinese characters.

84. Memoir of Kang-hi, emperor of China. London 1843. This is appended to Allom's Views of China, in 4 vols.

85. The Life of Taou-kwang, late emperor of China; with memoirs of the court of Peking; including a sketch of the principal events in the history of the Chinese empire during the last fifty years. 12mo. pp. xvi, 279. This was published after the author's death.

Dr. Gützlaff was an extensive contributor to the Chinese Repository, and other periodicals, in English and other European languages, He left behind him also a large mass of manuscript towards an English and Chinese Dictionary.

XVII. 楊 *Yâng.* WILLIAM YOUNG, born in the Malayan Archipelago, became a member of the Baptist church; and while residing at Batavia in his early days, formed an acquaintance with Mr. Medhurst, by whom he was engaged as Assistant in the mission work there in 1828. During the absence of the latter on his tour to the Malayan peninsula and the islands, the affairs of the station were left in the charge of Mr. Young, who gave much satisfaction, and made good progress in the Chinese and Malay languages. In 1829 he preached regularly in Malay; to the Amboynese, a service which there is reason to hope was attended by a blessing to some. The following year he took the superintendence of the mission schools, which he sustained in conjunction with other duties, with fidelity and perseverance. While Mr. Medhurst was absent at Canton, and along the coast of China in 1835, the onus of the Batavia station fell entirely on Mr. Young; and he continued to discharge the various duties, aided by Mr. Barenstein, while Mr. Medhurst was on a visit to his native land, from 1836 to 1838. The severity of the labour however told so much upon his health, that on the return of Mr. Medhurst from England, it was found necessary for Mr. Young to take a sea voyage, and he paid a visit to Macao the following year, whence he returned in 1840. greatly improved. He resumed his duties of preaching in Chinese and Malay and superintending the schools; and again took the general charge while Mr. Medhurst was absent on a journey to the eastern extremity of Java. In 1843, when Batavia was abandoned as a mission station by the London Society, and the brethren repaired to the conference at Hong-kong, Mr. Young was appointed to carry forward the Chinese department of the mission

at Singapore. There he remained till the summer of 1844, when he removed with his wife to China, and arrived at Amoy on July 8th, where he had been appointed as Assistant missionary. At first he was located with the Rev. J. Stronach on the adjoining island of Koo-lang-seu, from which he made occasional itinerancies on the main land, in company with some of the missionaries; and ultimately they succeeded in procuring a house, and opened a chapel in the town of Amoy, on December 1st. There Mr. Young conducted divine worship in Chinese alternately with Mr. Stronach; as also in the chapel of the American brethren. In 1846, the health of Mrs. Young, who had been assiduous in her labours among the Chinese, suffered so severely, that he found it needful to accompany her to Hongkong in August, and thence to England, which they reached on the 11th of April, 1847. Having been reinvigorated by this visit, they sailed again for China with a large missionary party in the Ferozepore on the 19th of March, 1848, reaching Hong-kong in July, and arrived at Amoy on the 2nd of September. About this time, he appears to have been ordained to the ministry. In 1850, he found it necessary again to visit Hong-kong with his wife, on account of their health: and in consequence of the complete failure of Mrs. Young, it was deemed expedient to undertake a voyage to Australia in the early part of 1854. On the way to Singapore, they suffered a disastrous shipwreck, but at length reached Sydney in safety on the 9th of September, where Mr. Young commenced preaching to the Chinese emigrants settled in that city. Although unable to return to the scene of his former labours, he continued to exert himself for the good of the Chinese; and after the death of Mrs. Young, which occurred early in 1857, he still remained in the country, sustaining a connection with the Missionary Society till 1858, when it appears to have terminated. He has since that time been engaged as pastor of a Chinese church in Ballarat, in connection with the Presbyterian church in Australia.

Publications by Mr. Young.

CHINESE.

1. 訓蒙日課 *Heún mûng jih k'ó.* Daily lessons for Children. 12 leaves. This is a series of twenty eight simple lessons, for instructing Chinese children in the English language. The English and Chinese are given side by side in horizontal lines and printed by lithography.

2. 約翰傳福音書 *Yŏ hân chuen fŭh yin shoo.* INDJIL JANG TERSOERAT OLEH JOHANNES. John's Gospel in Chinese and Malay. 118 leaves. Batavia. Lithography. This is merely

Medhurst's version printed in horizontal lines, with the Malay version in the Roman character placed under each verse. Mr. Young was little more than editor.

3. 養心神詩新編 *Yàng sin shîn she sin pëen.* New Hymn Book. 10 leaves, Amoy, 1852. This is a collection of 13 hymns in the Amoy dialect.

XVIII. 裨治文 *Pe che wàn.* ELIJAH COLEMAN BRIDGMAN was born April 22nd, 1801, in Belchertown, Massachusetts, U. S. A., of pious parents, whose ancestors were among the Pilgrim Fathers, and settled in New England, —Andrew Warner in 1636 and James Bridgman in 1640. He was converted at the early age of eleven, and became a communicant of the Congregational Church in his native town under, the pastorate of the Rev. E. Porter, in his twelfth year. Soon after, he became deeply interested in the Missionary work, and it was his desire to carry "the glad tidings" to the heathen, that determined him, eventually to abandon the agricultural pursuits of his early life, and prepare for the ministry. His academical studies were pursued in his native town; his collegiate at Amherst, where he graduated in 1826; and his theological at Andover. He was ordained a missionary to the heathen on Oct. 6th, 1829, in connection with the American Board of Commissioners for Foreign Missions, and on the 14th sailed, together with the Rev. D. Abeel in the Roman for China, where he arrived on the 19th of February 1830, the first agent of that body in the country, and was welcomed by Dr Morrison, then the only Protestant missionary settled within the empire. From the commencement, and throughout his long career, he exhibited not only a close attachment to the mission cause, but a degree of public spirit in all schemes for the amelioration of the condition of his fellow beings. On the formation of the Society for the Diffusion of Useful knowledge in China, in November, 1834, he was appointed joint Chinese secretary with Mr. Gützlaff. One of the originators of the Morrison Education Society, Dr. Bridgman was appointed Corresponding secretary, from the commencement, in January 1836. When the Medical Missionary society was formed at Canton, in February, 1838, he was elected Vice-president. He continued to reside in the foreign factories at Canton, until the outbreak of the political troubles consequent upon the war with the English, commencing in 1839, when he removed to Macao. On the 14th of July, 1841, the degree of D. D. was conferred on him by the University of New York.* At the series of general meetings of Missionaries

* On July 1st, 1842 he removed to Hong-kong and in September, he succeeded Mr. Dent, as President of the Morrison Education Society.

held at Hong-kong from August 22nd to September 4th, 1843, to consult regarding a new translation of the Scriptures, he was present on every occasion, and at the session of August 25th, was appointed with Mr. Dean, to confer on rendering the word *Baptizo* in Chinese; but they gave in their report on the 1st of September, to the effect that they were not prepared to recommend any term.

When the American Legation under Caleb Cushing arrived in China, in February, 1844, Dr. Bridgman was appointed joint Secretary with Dr. Parker, and also Chaplain to the Legation. On the 28th of June, 1845, he was married to Eliza Jane Gillet, in the Colonial chapel at Hong-kong, and returned to Canton on July 3rd. In September, he paid a visit to Hong-kong, with Mrs. Bridgman. Having been deputed to represent Canton in the Committee of Delegates for the translation of the New Testament, he arrived at Shanghae June 23rd, 1847, in order to be present at their meetings. He was a regular attendent at these from their commencement on July 1st, 1847, till the completion of the New Testament in the Summer of 1850. He was then elected to the same post, in the committee for translating the Old Testament which commenced on the 1st of August of that year, and was dissolved on the 12th of February, 1851. After that, he still remained in Shanghae engaged in translating the Scriptures, till February 3rd, 1852, when, on account of ill health, he embarked with Mrs. Bridgman in the Adelaide for New York, where they arrived on the 16th of June. Reembarking in the Wild Pigeon, on Oct. 12th, they returned via Cape Horn and San Francisco, reaching Canton April 1st, and Shanghae, May 3rd, 1853. In May 1854, he accompanied the expedition in the U. S. steamer to the insurgents at Nan-king, and further on to Woo-hoo, acting as interpreter on the occasion. In 1856, he paid a hasty visit to Fuh-chow; and in November of the same year, he and Mrs. Bridgman made a trip to Ning-po. He was actively instrumental in the formation of the North China Branch of the Royal Asiatic Society, being chosen President at the commencement, in 1857, which office he held till September, 1859. From the period of his return from America, his time was chiefly occupied with a new translation of the Scriptures, in concert with the Rev. M. S. Culbertson, up to the last days of his life. He died November 2nd, 1861, in his own house, and was buried in the Shanghae cemetery, where a marble monument has been erected to his memory by his missionary brethren.

Publications by Dr. Bridgman.

CHINESE.

1. 眞假兩歧論 *Chin kiá liáng ki lún* The Ways of

Truth and Falsehood. This tract, after two leaves of preliminary matter, teaches and illustrates the natural results, advantages and disadvantages of the two courses. It was republished at Singapore in 12 pages, in 1837. The author adopts the designation 樂善者 *Lò shen chày*, "One who delights in excellence."

2. 美理哥合省國志略 *Meì lè ko hō sāng kwŏ chē lëŏ.* Brief geographical History of the United States of America. 125 leaves. 1838. This is a comprehensive summary of matters relating to the United States, in 27 sections, treating of preliminary and general details,—geographical boundaries,—early history—independence,—historical outline,—aborigines,—population,—natural scenery,—productions,—agriculture,—manufactures,—commerce,—government,—poor laws,—religion,—language,—education,—literature,—charities,—social ties,—manners,—and national defences. A revision of this work was printed at Canton in 1846, also in 27 sections, with the title 亞美理駕合衆國志略 *Ya meì lè këā hō chūng kwŏ chē lëŏ*, in 75 leaves, with a folding map, the information being brought down to the latest period. A greatly improved revision by the author, was published at Shanghae in 1862, in 2 books, with the title 聯邦志略 *Lëen pang chē lëŏ*, containing in all 107 leaves, including 3 prefaces, notes for the reader's guidance, and a table of contents. The first book treats of preliminary details—geographical boundaries,—geographical features,—roads,—climate and soil,—productions,—early history,—independence,—constitution,—government,—laws,—language,—education and literature,—religion,—arts, commerce,—charities and customs. The second book gives a short geographical notice of each of the forty one states and territories.

3. 永福之道 *Yūng fūh che taòu.* The Way of Eternal Bliss. 5 leaves. 1843. This is a short didactic treatise, on the attainment of true happiness; concluding with a brief prayer pertinent to the subject. The author signs himself—"The American Pe Che-wăn.

4. 復活要旨 *Fūh hwŏ yaou chē.* Important Facts concerning the Life to come. 9 leaves. Hong-kong, 1844. This simply consists of a literal transcript of the 15th chapter of First Corinthians, and the 25th chapter of Matthew, 31st verse to the end, concluding with a short prayer; but there is a lengthy preface of 5 leaves, with the author's signature, as "Pe Che-wan of the Far West."

5. 靈生詮言 *Lîng sāang tsciien yên.* Disquisition on Spiritual Life. 6 leaves. 1844. This is a discourse on the 7th verse of the 3rd chapter of John's Gospel, with a short prayer at the end. The signature is the same as the preceding. The two preceding tracts and this one are numbered respectively

10, 11 and 12, of a published series.

6. 耶穌獨爲救主論 *Yây soo tŏ wei kĕw choò lŭn.* Jesus the only Saviour. 6 leaves.

7. 新約全書 *Sin yō tseûen shoo.* New Testament. 254 leaves. Shanghae, 1863. This is a revision of the Delegates' version, undertaken by Dr. Bridgman in 1851, in concert with the Rev. M. S. Culbertson, and by them carried on to completion. There is a fly leaf of general directions for the reader. Detached portions of this version had been previously published at various times: *c. g.* Paul's Epistle to the Romans in 1854, &c.

8. 舊約全書 *K'ĕw yō tseûen shoo.* Old Testament. 1002 leaves. Shanghae, 1863. This translation was also the joint work of Dr. Bridgman and Mr. Culbertson, it being well on to completion, when the Dr. was removed from his work on earth. It consists of 39 books, divided into 4 volumes, in each of which is 3 pages of general directions for the reader.

9. Letters on China. 18mo. pp. 124. Boston U. S. 1840.

ENGLISH.

10. Chinese Chrestomathy in the Canton Dialect. Royal 8vo. pp. xxxvi, 698. Macao, 1841. This work, besides the Introduction, is divided into 17 chapters, on the arts, sciences, and miscellaneous matters. It is printed in three columns, giving a succession of sentences and paragraphs in the left column, the Chinese translation of the same in the centre column, and the pronunciation of the Chinese, in the Roman character, in the right column. Much valuable and interesting matter is comprised, but its general utility is impaired by being in a local dialect. The publication was commenced under the auspices of the Society for the Diffusion of Useful Knowledge in China, being the last work patronized by that institution.

11. The Chinese Repository. 20 volumes. Canton, 1832—1851. This magazine, which appeared monthly, was commenced by Mr. Bridgman in May, 1832, and he continued to conduct it, till his departure for Shanghae in 1847. The Rev. J. G. Bridgman then succeeded him as editor, till September, 1848; when Dr. Williams took charge of the work. From first to last however, Dr. Bridgman was an extensive and constant contributor. Among his translations from the Chinese, are the *San-tsze-king*, or "Trimetrical Classic," the *Tsëen-tsze-wăn*, or "Thousand Character Classic," the *Këen-yun Yew-heĕ She-teĕ*, or "Odes for Children in rhyme," and the *Haou-king*, or "Felial Duty," in Vol. 4; the first part of the *Seaou-heŏ*, or "Primary Lessons," in Vol. 5; the Syrian Monument at Sí-ngân-fú, in Vol. 14; and Paul Sü's Apology for the Jesuits, in Vol. 19.

Dr. Bridgman also took an active and responsible part in editing the "Journal of the North China Branch of the Royal Asiatic Society," the "Introductory Address" being from his pen, and also an article of the Meau-tsz' in the 1st volume. The Missionary Herald, published at Boston, U. S. being the organ of his society, contains much of his Correspondence; and the newspaper press of China was frequently favoured with his contributions.

Eliza Jane Gillet, a member of the Church of the Rev. Dr. Milnor, left New York in the ship, Horatio, on the 14th of December, 1844, in company with a party of missionaries from the American Episcopal Church, and arrived in Hongkong on the 24th of April, 1845, where she was married to Dr. Bridgman on the 28th of June. After her husband's death, she returned to the United States, via England, in 1862, and being somewhat reinvigorated, she returned to China with the intention of promoting the cause of female education in Peking, where she arrived in June, 1864.

Publications by Mrs. Bridgman.

ENGLISH.

1. Daughters of China; or, Sketches of Domestic Life in the Celestial Empire. 1852. This was published in the United States, with a portrait of Mrs. Bridgman's Chinese pupil King-meh, as a Frontispiece. It was reprinted in Glasgow without the portrait, 12mo. pp. 189. It was written during the short visit of the authoress to her native land in 1852.

2. The Pioneer of American Missions in China. The Life and Labours of Elijah Coleman Bridgman, With an Introductory Note, by Asa D. Smith, D. D. 8vo. pp. xi, 296. New York, 1864. This was written by Mrs. Bridgman during her last visit to America in 1862, 63.

XIX. 雅禮理 *Ya Pe-lè.* DAVID ABEEL was born at New Brunswick, New Jersey, U. S. June 12, 1804. His family was originally from Amsterdam in Holland; and his father was an officer in the United States navy during the revolution. His mother Jane Hassert was distinguished for her piety. At the age of fifteen he sought admission into the Military Academy at West Point, but withdrew his application, on account of the large number who had previously applied, and turned his attention to the study of medicine for about a year. When about seventeen years of age, his mind was seriously arrested by religious truth. After due consider-

ation he devoted himself to the work of the ministry, and in 1823, entered the Theological Seminary at New Brunswick, where he completed his course in April, 1826. On the 20th of the same month he was licensed to preach, and during the next month received his commission as pastor in Athens, Greene county, New York, where he continued two years and a half, labouring with considerable success. In November, 1828, he sailed for St. John's one of the Danish West Indian islands, to recruit his energies, and with the expectation of proclaiming the Gospel as he found opportunity. The people there had enjoyed no regular preaching for thirty-six years, but the government prohibited him exercising his sacred calling, and after holding services for two months, he was forbidden to continue the meetings. He therefore returned to New York, in August, 1829, and soon after, a proposition was made to him to go to China as chaplain for the Seamen's Friend Society, to labour for seamen frequenting the port of Canton. This he accepted with the understanding that, after one year, he was to enter the service of the American Board of Foreign Missions, for the purpose of exploring the islands and countries in eastern Asia, to ascertain the best positions for mission stations. He sailed for Canton October 14th in the Roman, in company with the Rev. E. C. Bridgman, and reached his field of labour February 25th, 1830. While preaching to the seamen, he gave a portion of his time to the study of the Chinese language, intending to devote his life to labours for the heathen, according to his original plan. A free passage having been offered him to Anjier, in the H. C. S. Castle Huntley, he sailed for Java, December 29th, on his tour of exploration. From Anjier, he reached Batavia, January 20th, 1831, where he was greatly aided by the Rev. W. H. Medhurst, in his inquiries concerning the Chinese and Malays. From Java, he proceeded on June 4th to Singapore, where he arrived on the 14th, and met the Rev. J. Tomlin, about leaving for Siam. They sailed together on the 17th in an Arab ship for Bankok, where they landed July 2nd. There he remained till the 7th of the following January, distributing tracts, and exploring the place for a missionary station, returning to Singapore on the 13th. On March 6th he left for a trip to Malacca, in order to recruit his energies, and arrived there on the 12th. On the 27th, he again embarked in a native brig, and reached Singapore April 2nd. He started again on the 18th of the same month, in a Chinese junk for Siam, where he landed on the 19th of May. He left that country in a schooner on November 5th, and reached Singapore in little more than two weeks. On the 28th of the same month, he left Singapore in company with the Rev. M. Thomsen, for a visit to Rhio, in the ship Dedierike; and on his return to

Singapore, he supplied by invitation, the place of the English chaplain, the Rev. Mr. Burn, who was then ill, and soon after died. Failing health however compelled him to leave, and on May 25th, 1833, he embarked in the Cambridge, and reached England October 21st, with health strengthened and mind refreshed. He also visited France, Germany and Switzerland, and laboured in Holland to induce the churches to cooperate with the Reformed Dutch Church in America, in the cause of eastern missions. On September 6th, 1834, he reached New York, and remained in the United States about four years. He was detained there beyond his original expectation, by renewed attacks of disease; but finally sailed the second time from America, October 17th, 1838, in the Morrison, in company with the Rev. S. R. Brown, and B. P. Keasbury and their wives, a free passage having been given to the whole party by the owners of the ship, Messrs. Olyphant & Co. They reached Macao February 20th, 1839, and there Mr. Abeel remained for most of the next two years in the study of the Chinese language; although he suffered from frequent attacks of disease of the heart. In April, 1841, he made a trip to Singapore, where he remained supplying the vacant pulpit, at the request of the residents. In October, he visited the mission stations at Sambas and Poutianak in Borneo, in company with the Rev. Mr. MacBryde, and returned to Singapore in December, proceeding thence to Macao. On February 2nd, 1842, he left that place in company with the Rev. W. J. Boone, in a lorcha for Hong-kong, whence they sailed in the Australian packet on the 7th, and proceeded to Koo-lang-seu, a small island opposite Amoy, where they arrived on the 24th. There Mr. Abeel commenced his missionary work among the Chinese, and acted for a time as chaplain to the English troops stationed on the island. During the year 1843, he took up his residence at Amoy, having received some associates in the mission cause there. Increasing weakness in the early part of 1844, compelled him to leave his work for a little, and spend a few weeks at Canton and Hong-kong; whence he returned to Amoy in September refreshed by the change. During this summer, he received the degree of D. D. from Rutger's college in New-Jersey, but wrote to that institution declining the honour. In November, the state of his health compelled him to stop preaching, and retire from the field. He left Amoy December 19th. remained at Hong-kong and Canton for a short time; after which embarking in the Natchez, January 14th, 1845, he reached New York on April 3rd, so exhausted that he was carried from the ship to his friends. He was able however after that to travel from one part of the country to another. visiting his numerous acquaintances, and having taken a tour as far south as Georgia, he returned in

April, made a visit to Rhode Island, and to the house of a cousin at Geneva, New York. He had reached Albany on his return south, when he could proceed no further, and his prolonged sufferings were terminated by death on September 4th, 1846. His remains were interred in Greenwood cemetery, near New York, where a monument has been erected to his memory, partly at the expence of the children of the Sabbath schools.

Publications by Dr. Abeel.

ENGLISH.

1. To the Bachelors of India by a Bachelor. 8vo. pp. 35 This anonymous pamphlet is without date, or any indication of the place where printed; but appears probably to have been published while the author was residing in the Straits, about 1833. It is a fervent appeal against the lamentably prevalent custom in the East, of Europeans holding illicit connexions with the native females.

2. Journal of a Residence in China and the neighbouring countries, from 1830 to 1833. 12mo. pp. 378. New York, 1834. A second edition appeared in 1836. The work was revised and reprinted in London, in 1835, with an Introductory Essay by the Hon. and Rev. Baptist Wriothesly Noel, M. A. 12mo. pp, xxxi, 366.

A volume of Sermons on the subject of Missions was also contemplated by Dr. Abeel, but only two or three detached ones were printed.

A good many articles by him are to be found in the earlier numbers of the Chinese Repository.

Dr. Abeel is said to have written some tracts in Chinese, but the only trace we can find of them, is an extract published by Dr. Ball in the form of a sheet tract, with the title 論世間獨有一眞神 *Lūn shē kēen tō yēw yīh chin shīn.* "Discourse on the Unity of God."

XX. HERMAN RÖTTGER, an ordained agent of the Netherlands Missionary Society, came out to the East in 1832, having been appointed with four other Dutch Missionaries, to the Moluccas. The recent exploits of Mr. Gützlaff however, along the coast of China, seem to have had a powerful influence, in diverting his sympathy towards that people; and the following year, having determined to give himself to the Chinese Mission, he took up his residence at Rhio, on the island of Bintang. He was also appointed Chaplain to the Dutch government there. In 1841, he made a tour to the islands of Lingin, Banca, Sumatra, &c, distributing Bibles

among the natives; and had contemplated a more extended journey over Borneo and Sumatra, when ill health compelled him to return to Europe next year. He appears subsequently to have resumed his station however, but retired from the missionary service in 1846, and eventually returned to Germany.

XXI. JOHN EVANS was for many years engaged in the work of education in England, and trained a number of pupils for Cambridge and Oxford Universities, having been successively Professor of Classics, Mathematics, Hebrew and Arabic. He was ordained as a missionary for the Chinese department of the Ultra-Ganges mission, in connection with the London Society, at Hertford, on the 14th of December, 1832. Being appointed to Malacca, he sailed from Gravesend with Mrs. Evans and their little boy, in the Emma for Singapore, on the 13th of March, 1833, and reached Batavia on the 7th of July. After a week's sojourn there with Mr. Medhurst, they went on to Singapore, where they arrived on the 23rd. Thence they proceeded to Malacca in the Forth, where they arrived on the 8th of August. On May 1st 1834, Mr. Evans succeeded Mr. Tomlin, as principal of the Anglo Chinese College. The health of Mrs. Evans in 1840 necessitating a change of climate, she left Malacca in the Autumn and arrived in London on the 5th of November that year. On the 28th of the same month, Mr. Evans being called to visit the Rev. J. Hughes, a short distance from Malacca, who was in his last sufferings from cholera, was himself suddenly attacked by that disease, and died in less than five hours from its commencement.

Publications by Mr. Evans.

ENGLISH.

1. Report of the Anglo Chinese College, for the year 1834.
2. The Periodical Miscellany and Juvenile Instructor. 8vo Malacca. This was a serial conducted by Mr. Evans, each number containing 24 pages, and was issued on the 5th day of each month, beginning with June, 1836, being continued during that and the following year. It was intended to be a successor to the Indo-Chinese Gleaner (see Milne's works, supra, No. 24.)

XXII. 衛三畏 *Wei san wei.* SAMUEL WELLS WILLIAMS, of Utica in New York, was born in 1814, and having learned the art of printing in his youth, was, in 1832, ap-

pointed Printer to the China mission, by the American Board of Commissioners for Foreign Missions. He sailed from New York in the Morrison, in company with the Rev. Ira Tracy in June, 1833, and reached Canton on the 26th of Oct. There he entered on his mission labours immediately on his arrival; and subsequently he had charge of the East India Company's printing office at Macao. On the 3rd of July, 1837, he embarked with a party in the Morrison, to convey a number of shipwrecked Japanese back to their native land, but the expedition proving unsuccessful, after visiting Loo-choo and Yedo, they returned to Macao on the 29th of August. In 1842, he was chosen Corresponding Secretary of the Morrison Education Society. About the end of 1844, he returned to his native land, and during his stay received the degree of L.L.D. There he formed a matrimonial alliance, and having embarked at New York with Mrs. Williams in the Samuel Russell, on June 1st, 1848, he arrived at Canton in September, to resume his duties as Superintendent of the Press. In 1853, he was appointed Interpreter to the American expedition to Japan, in which capacity he sailed from Macao in the U. S. ship Saratoga, about the middle of May, and reached Loo-choo on the 26th, where they met the other ships of the squadron. Leaving Napa on the 9th of June for a visit to the Bonin isles, they arrived there on the 14th, returned to Loo-choo on the 24th, and set sail for Japan on the 2nd of July, reaching that country on the 8th. Having successfully completed their negotiations with the Japanese, they returned to Hongkong towards the end of August; whence Dr. Williams proceeded to Canton. On the 14th of January, 1854, he again accompanied Commodore Perry's squadron, on another visit to Japan, when they called at Loo-choo on the way, and reached the Bay of Yedo on the 11th of February. Having procured a treaty, and arranged all things in a satisfactory manner, Dr. Williams left with part of the squadron for Hongkong on the 28th of June, arriving there in the latter part of July. In 1856, he received the appointment of Secretary of Legation for the U. S. and resigned his connection with the Missionary Society the following year. In 1858 he accompanied the Legation to Teen-tsin, and was present at the formation of the treaty between China and the United States, on June 18th, having visited Shanghae and Japan in the same expedition before returning to the south. On the arrival in China of Mr. Ward, the newly-appointed minister, Dr. Williams accompanied him to Shanghae, in May, 1859, where, after some negotiation with the Imperial commissioners, they proceeded northward and reached Pekin on the 28th of July. After staying about a fortnight in the capital, they returned via Pih-tang, where the treaty was ratified on the 16th of August, and reached Shang-

hae on the 22nd. The following year, Dr. Williams visited the United States, returning to China in 1862, and arrived at Peking on the 24th of July that year, where he is now resident with his family.

Publications by Dr. Williams.

ENGLISH.

1. 拾級大成 *Shih keih tá chíng.* Easy Lessons in Chinese: or Progressive Exercises to facilitate the study of that language, especially adapted to the Canton Dialect. 8vo. pp. lx, 288. Macao, 1842.

2. 英華韻府歷階 *Ying Hwá Yun-fú Lih-kiái.* An English and Chinese Vocabulary, in the Court Dialect. Post 8vo. pp. lxxxviii, 440. Macao, 1844.

3. Chinese Topography, being an alphabetical List of the Provinces, Departments and Districts in the Chinese Empire, with their Latitudes and Longitudes. 8vo. pp. 103. 1844. This useful little manual, which gives all the names in the Chinese character, according to the order of the English alphabet, was first printed in the 13th volume of the Chinese Repository; and afterwards published separately.

4. The Middle Kingdom; a Survey of the Geography, Government, Education, Social Life, Arts, Religion, &c., of the Chinese Empire and its inhabitants, with a new Map of the Empire, and Illustrations, principally engraved by J. W. Orr. 2 vols. 8vo. pp. xxii, 590, vii, 614. New York, 1848. The first volume has a portrait of the imperial Commissioner Keying for the Frontispiece, with his autograph in Chinese and Manchu. The second volume has the portrait and autograph of the missionary Abeel. A fourth edition of the work was published in 1857.

5. 英華分韻撮要 *Ying Wá Fan Wan' Ts'üt, Iú'.* A Tonic Dictionary of the Chinese Language in the Canton Dialect. 8vo. pp. xxxvi, 832. Canton, 1856.

6. A Chinese Commercial Guide, consisting of a collection of details and regulations respecting foreign trade with China. 8vo. The first edition of this work, issued in 1834, was by J. R. Morrison, (see his works, supra, No. 3.) but although his name is modestly retained in subsequent editions, yet it has been so entirely remodelled and rewritten, that Dr. Williams may well claim it as his own production. A second edition appeared at Macao in 1844; and a third at Canton in 1848. 8vo. pp. viii, 311. A fifth edition, bearing Dr. Williams' name, was published at Hongkong in 1863. pp. 378, 266.

7. Anglo-Chinese Kalendar. The first three numbers of

this periodical, 1832—1834, were drawn up by J. R. Morrison (see his works 1*a*, in the Addenda.) From 1835, J. Slade, the editor of the Canton Press, compiled the work for a time. From 1848 to 1856, 8 numbers, it devolved upon Dr. Williams, in whose hands it was considerably enlarged and improved.

The last three volumes of the Chinese Repository, and three months of the preceding were edited by Dr. Williams, who was an important contributor to that serial almost from the beginning.

There are two articles from the pen of Dr. Williams, in the first volume of the Journal of the North China Branch of the Royal Asiatic Society, on "Japan," and the "American Embassy to Peking."

XXIII. IRA TRACY, a student of the Theological Seminary, Andover, U. S., was ordained as a missionary of the Board of Commissioners for Foreign Missions, at White River Village, Vermont, on the 28th of September, 1832; He embarked at New York with Mr. S. W. Williams, in the Morrison, for China, in June, 1833, and reached Canton on the 26th of October. The Board having purchased a printing establishment at Singapore about that time, authorized Mr. Tracy to remove there, and take the superintendence. He arrived accordingly, on the 24th of July 1834, and initiated the American mission in that settlement. There he was married to Miss White in 1835, and remained till the time of his retirement from the missionary service in 1841, consequent upon ill health.

Publications by Mr. Tracy.

CHINESE.

1 鴉片速改文 *Ya p'ëën sŭh kaè wān.* Incentives to abandon Opium. 6 leaves. Singapore, 1835. The argument against the use of this drug is briefly stated under six heads, on the ground that it is contrary to the laws,—it is undutiful, —it is ruinous to one's family,—it is injurious to the body,— it is subversive of good manners,—and destructive to the soul. The author's signature is 仁愛者 *Jin gaē chay,* "The benevolent." This was composed with the assistance of Leang A-fa. It was republished at Ningpo, in 1847, with an Appendix by Dr. McCartee, shewing the amount of Opium imported annually from 1796 to 1842, with the title 鴉片六戒 *Ya p'ëën lŭh keaē,* in 7 leaves. Another edition was printed at Ningpo, with the same title, and a preface and

receipts annexed, also by Dr. McCartee. (see his works, infra, No. 2.) A revised edition of the original tract was published at Shanghae, in 1847, with the title 鴉片速改七戒文 *Ya p'ëën sŭh kaè ts'eih keaē wăn*, in 5 leaves, containing an additional incentive to abandon the use of Opium, in that it tends to Sear the Conscience.

2. 新嘉坡栽種會告訴中國做產之人 *Sin këa p'o tsae chŭng hwŭy kaōu soó chung kwō tsó săn che jìn.* Address of the Singapore Agricultural and Horticultural Society to the Chinese Agriculturists. 6 leaves. Singapore, 1837. This is the translation of an address read by one of the members of the Society, at the monthly meeting in April, 1837. It professes to be issued by a 仁人會 *Jìn jìn hwŭy.* "Benevolent Society." Leang A-fa assisted Mr. Tracy in this translation.

There are many contributions from Mr. Tracy in the earlier numbers of the Chinese Repository.

XXIV. STEPHEN JOHNSON was born at Griswold, Connecticut, received his education at Amherst, Massachusetts, and became a member of the Christian church in 1827. He studied for the ministry at Auburn Seminary, New York; after which he was ordained, and appointed a missionary to the Chinese, by the American Board of Commissioners for Foreign Missions. He was married to Hannah Maria Preston, on May 26, 1833, with whom he sailed from Boston on the 10th of June, accompanied by Messrs. Robinson, Lyman and Munson with their wives. On September 30th, they arrived at Batavia, and thence, Mr. and Mrs. Johnson with Mr. and Mrs. Robinson proceeded to Singapore. On the 14th of Nov. Mr. Johnson embarked with his wife in a ship bound from that port to Siam, but being driven back by the monsoon, they returned to Singapore on the 31st of December. There however he advanced with the study of the Chinese language under good advantages; and eventually they reached Bankok in company with Mr. Robinson and family on the 25th of July, 1834. During the year 1835, they lost two children by death. In consequence of the state of Mrs. Johnson's health, he left with his family for the United States, in the summer of 1838, and after being detained for two months at Mauritius by a leak in the ship, they reached Philadelphia on December 6. Shortly after, he was called to Boston, and during his absence, Mrs. Johnson died at Philadelphia on January 8, 1839. In November, 1840, Mr. Johnson was married to Mary Fowler, and soon after embarked for the East. They reached Bankok, May 11, 1841, and on July 1st, Mrs. Johnson died of fever, supposed to have been contracted at Java, where they called

on the way. In 1846, Mr. Johnson left Siam, and arrived at Fuh-chow, the 2nd of January the following year, the first to commence a mission at that port. September 17th, 1849, he was married to Caroline M. Selmer, a native of Stockholm engaged in missionary work at Ningpo, in concert with Miss Aldersey. He left China at the close of 1852, returned to the United States, and retired from the missionary services. He now resides in St. Lawrence county, New York.

There is a descriptive account of Fuh-chow by Mr. Johnson, in the 16th volume of the Chinese Repository.

XXV. SAMUEL MUNSON, a student from Andover Theological Seminary, was ordained as a missionary of the American Board of Commissioners, at Orleans, U. S., on Oct. 10th, 1822. He embarked for the East with Mrs. Munson, at Boston, U. S. on June 10th, 1833, accompanied by the Revs. Messrs. Lyman, Johnson and Robinson, with their wives, and arrived at Batavia on the 30th of September. The special mission of Messrs. Munson and Lyman, was a tour of observation and inquiry among the islands of the Indian Archipelago, and especially what may be termed the Malayan group; that is Sumatra and some small islands in its neighbourhood, Java, Celebes, and the Sula islands, the Moluccas and Borneo. On reaching Batavia, Mr. Munson devoted his attention primarily to the Chinese language, under the guidance of Mr. Medhurst. Leaving their wives at Batavia, these two brethren started on the 8th of April, 1834, for a tour. On the 26th, they arrived at Padang, where they remained till May 12th, and reached Nias on the 28th. On June 17th they reached Tappanovly in the island of Sumatra, from whence they started on the 23rd to penetrate into the interior of the Battak country. Although friends endeavoured to dissuade them from their purpose, on account of apprehended danger, they persisted in their original intention, and on the afternoon of the 28th, while pursuing their journey, between Goeting and Tobah, they were suddenly surrounded by a large party of Battak cannibals and immediately dispatched; Mr. Munson being run through the body with a spear, and consumed by the savages on the following day.

XXVI. 伯駕 *Pih Këa.* PETER PARKER, a medical graduate, and student of the New Haven Theological Seminary, was ordained as a missionary, at Philadelphia, on May 16th, 1834, with a view to his proceeding to China under the American Board of Commissioners. On the 3rd of June, he embarked at New York in the Morrison, for China, and

arrived at Canton on October 26th ; but left again on the 14th of December in the Fort William, to join Mr. Tracy at Singapore. There he opened a dispensary for the Chinese on January 1st, 1835, and continued it till the following August. Soon after that he returned to Canton, and commenced an Opthalmic Hospital at that port. In May, 1836, he made a temporary visit to Macao, during some repairs of the hospital. When the Morrison sailed for Japan, with a party of ship-wrecked natives on July 3rd, 1837, Dr. Parker joined the expedition as surgeon, and had an opportunity of practising among the Loo-chooans at Napa, but the object of the voyage having utterly failed, he returned in the vessel to Macao on the 29th of August. Sickness prevented him attending to the hospital for another month, and it was reopened on Oct. 1st. In February, 1838, the Medical Missionary Society was formed at Canton, when Dr. Parker was elected Vice-president, and his hospital taken under its patronage. Shortly after, his labours there were temporarily interrupted, when he went to Macao and established a hospital under the auspices of the Society, the same year, which he attended to from July 5th to October 1st, and then returned to Canton. During April and May, 1839, when all foreigners at Canton were confined within the factories, the operations at the hospital were necessarily suspended, and Dr. Parker merely practised on a few cases privately. This plan he continued for a time, after the release of the foreigners, till the numbers becoming too great for his private apartments, he took possession of the Canton Dispensary recently vacated by the English physician, which became rather a general than an opthalmic hospital. Political troubles increasing at the provincial city in 1840, he found it necessary to close the establishment, and embarked for New York in the Niantic, on the 5th of July that year. While in the United States, it was his aim to advance the cause of Medical Missions in China, for which purpose he gave many public addresses, at Washington, Philadelphia, New York, Boston, and other places ; and sailed for England on the 17th of April, 1841. After remaining six weeks in London, he visited successively Cambridge, Birmingham, Liverpool, Glasgow and Edinburgh, meeting with much sympathy and encouragement. At the same time, he paid a brief visit to Paris, and returned to America, where he spent the chief part of the winter in Philadelphia. During his absence from China, he contracted a matrimonial alliance, and returned with Mrs. Parker, arriving on October 4th, 1842. The 5th of following month, they took up their residence at Canton, and he recommenced his labours in the Opthalmic Hospital on the 21st of November, devoting a portion of his time to English preaching. In March, 1844, he was appoint-

ed joint Secretary with Dr. Bridgman to the American Legation, under Caleb Cushing, just arrived in China ; which formed the Treaty at Wang-hea, on the 3rd of July, between China and the United States. From the duties of this service he was temporarily relieved on the departure of the expedition, in the end of August. On the exchange of treaties, at Pwan-tang, near Canton, on the last day of 1845, he was present as interpreter ; and subsequently acted as Chargé d'affaires. His connection with the American Board ceased in 1847. On the arrival of the United States Commissioner Mr. Davis in August, 1848, he resigned his office as Chargé d'affaires, and continued Secretary and Chinese Interpreter to the Legation. Mr. Davis left China on the 24th of May, 1850, when Dr. Parker resumed the office of Chargé. On the 27th of March, 1853, he arrived at Shanghae with Commissioner Marshall, in the U. S. steamer Susquehanna. April 2nd, they started for Nanking, but were prevented by the shallowness of the water in the Yang-tsze, and returned to Shanghae on the 4th. On the 29th of April, he left in the Larriston steamer for Hongkong, which was wrecked at the mouth of the Min river near midnight on May 2nd ; he ultimately reached Hongkong in safety however. In 1854, having come to Shanghae with the newly arrived American minister, Mr. Maclane, he accompanied him to the mouth of the Pih-ho river, where a joint application was made by the English and American ministers, to be allowed to discuss treaty matters in the capital. They remained from the 15th of October, till the 10th of November, during which period, Dr. Parker and Mr. Medhurst the English interpreter had repeated interviews with the authorities on shore. In the spring of 1855 he went to the United States, and while there, was appointed United States Commissioner, having in the meantime transferred the management of his hospital to Dr. Kerr. The post of Commissioner he held till the year 1857, when he left China for his native land, where he has been since residing.

Publications by Dr. Parker.

ENGLISH.

1. Journal of an Expedition from Singapore to Japan, with a visit to Loo-choo ; descriptive of these islands and their inhabitants ; in an attempt with the aid of natives educated in England, to create an opening for missionary labours in Japan. 18mo. pp. 75. London, 1838.

2. Statements respecting hospitals in China, preceded by a letter to John Abercrombie, M. D., V. P. R. S. E., pp. 32. London and Glasgow, 1842.

3. Fifteen Reports of Opthalmic Hospital at Canton. These were published at irregular intervals, quarterly, half yearly, annually, and at longer periods, at Canton and Macao. They were issued in separate pamphlets, and at the same time inserted in the Chinese Repository, Vols. 4—20.

XXVII. EDWIN STEVENS was born at New Canaan, Connecticut, U. S. in the year 1802 ; and there received his early education. In 1824, he entered Yale College, and having completed a full course, passed with high honours in 1828. He then spent a year in Aurora, New York, as principal of an academy. Near the close of 1829, he returned to New Haven, and there joined the Theological Seminary. In 1831 and following year he was a tutor in the college, In April, 1832, he accepted an appointment from the American Seaman's Friend Society, as their chaplain at the port of Canton. He was ordained a minister of the gospel at New Haven, on June 7th ; and on the 29th of the same month embarked at Philadelphia, for China, in the Morrison, reaching Canton on the 26th of October, and began his duties forthwith, among the seamen at Whampoa. On the 14th of April, 1835, in company with Mr. Gutzlaff and Mr. Gordon, he left Lintin in the brig Governor Findlay, on an expedition to visit the Bohea hills. On the 6th of May, they reached the mouth of the river Min in Fuh-keen ; up which they proceeded in the ship's boat. Having passed the provincial city, they had nearly reached the city of Min-tsing on the 5th day, when being fired on from both sides of the river, they thought it prudent to return, and got back to the brig on the 13th, in which they made their way south to Macao. On the 26th of August, Mr. Stevens again embarked with Mr. Medhurst, in the Huron, for a cruise along the coast of China, in order to discover the facilities for tract distribution. From this tour they returned to Lintin on the 31st of October. In accordance with an engagement he entered into before leaving America, Mr. Stevens connected himself with the American Board of Commissioners for Foreign Missions, in March, 1836, as a missionary to the Chinese. On the 3rd of December, he left Macao in company with Mr. Tradescent Lay, in the Himmaleh, bound on a tour to Borneo, and the adjacent islands, to ascertain the openings for missionary operations They reached Singapore on the 15th, but there he was seized by intermittent fever, under the fatal grasp of which, he finished his earthly career, January 5th, 1837.

During his limited term of service, Mr. Stevens wrote a good deal for the periodical press. Some of his papers were published in America ; and there are several very considerable

contributions from him in the Chinese Repository. Among the latter may be-named the Sketch of the Life and Labours of Dr. Milne, Vol. 1; Account of Formosa, Vol. 2; Obituary of Dr. Morrison,—History of Chinese pirates,—On the Propagation of the Gospel in China, Vol. 3; Narratives of Voyages in the Governor Findlay and the Huron, Vol. 4; and an Account of Assam, Vol. 5.

XXVIII. 憐 *Lëèn.* WILLIAM DEAN was born in the United States in 1807, and in due time ordained to the sacred office. In the spring of 1834, he was married to Matilda Coman; and being appointed to Siam, in connection with the American Baptist Board of Foreign Missions, he embarked with Mrs. Dean at Boston, U. S. in the Cashmere, on July 2nd, accompanied by a large party of missionaries for the East. On December 5th, they reached Amherst, where they remained a week; and then starting with a reduced company, another week brought them to Penang. After remaining a few days with the missionaries there, they proceeded on their voyage, and reached Singapore in four days. There they took leave of the Cashmere, in order to wait the change of the monsoon, and there Mrs. Dean died, March 5th, 1835, leaving an infant daughter. Shortly after his bereavement, Mr. Dean, accompanied by Mr. Jones of the same Society, having in their charge George Boardman, a child of six years old, took a small China boat to go to the Cashmere, several miles out at sea, and then about to return to America, when they failed in finding the ship, were attacked by Malay pirates, Mr. Jones nearly drowned, and Mr. Dean dangerously wounded. Mr. Dean commenced the study of the Chinese language at Singapore, and on the change of the monsoon, took passage in an Arab ship for Bankok. In December of that year, he organized a church there, and baptized the first three Chinese converts. About July, 1837, he was compelled by sickness to take a voyage, and early in 1838 he visited Macao; where he was married to Miss Barker, a lady living in Mr. Gutzlaff's family, on the 27th of March. Soon after this, they returned to Bankok and pursued the mission work, till, his health failing, they sailed for China in 1841, and arrived at Macao in 1842. There he left his family while he visited Amoy and Chusan. In the latter part of October, they removed to Hongkong, where Mrs. Dean died of small pox on the 29th of March, 1843. Mr. Dean organized a new Chinese church in that settlement, on the 28th of May, and planted a new station for the class of Chinese speaking the Tie-chiú dialect. At the series of general meetings of missionaries, which took place that year at Hongkong from August 22nd to September

4th, Mr. Dean was always present. At the meeting of August 25th, he was appointed with Dr. Bridgman, to confer on rendering the Greek word *Baptizo* into Chinese. They gave in their report at the meeting of September 1st, to the effect that they were not prepared to recommend any term; upon which it was resolved, to proceed in concert with the version, each party supplying his own term, when the work should be finished. About the end of 1844, Mr. Dean left Hongkong for the United States, and returned in October, 1846, in the Cohota, accompanied by the Rev. Messrs. Clopton, Pearcy and Jencks, with their wives. In September, 1848, he paid a short visit to Shanghae, went to Ningpo via Chapoo, and returned to Hongkong. On the 22nd of February, 1850, he left in the U. S. Ship Plymouth, for Cochin-china and Siam, to act as interpreter to H. E. Joseph Balestier, then on a mission from the United States government. In 1851, he got the degree of D. D. from his native country; and in 1854 went to America, having previously married a lady who had been for some time in the Siam mission. The impaired state of his health, preventing his return to China, he retired from his connection with the Missionary Society in 1857. Returning vigour however having warranted his again entering the mission field, he returned to Hongkong with Mrs. Dean and family via Panama and California, in November, 1864, when he took occasion to visit Amoy and Swatow. Early in 1865, he returned to his old station at Bankok, where he is now labouring

Publications by Dr. Dean.

CHINESE.

1. 祈禱神詩 *K'ê taôu shîn she.* Prayers and Hymns. pp. 22. Bankok, 1840. This is on European paper, printed on both sides; neither the leaves nor the pages numbered, and no running title. It commences with a short form of prayer for public use, then a private prayer, and the Lord's prayer, after which are two general forms of prayer. This is followed by 32 hymns, having the time for each marked in Roman characters.

2. 奉勸眞假人物論 *Fung k'euēn chin këà jîn wūh lūn.* Exhortation to discriminate between the True and False. This contains a preface, a disquisition on the vanity of idols, a short piece on the difference between man and other created beings, and another on the practice of church members. It was reprinted at Ningpo in 1845 and 1847, in 6 leaves. It was also reprinted in the south of China, in 1847, in 9. leaves. In this edition, the author styles himself,

"A neighbour of the Chaou-chow (or Tie-chiú) church." Another edition was printed at Hongkong in 1849, in 12 leaves; on which the author is designated by his usual epithet 爲仁者 *Weî jin chày.* "The Benevolent worker." Another edition of the same was printed, the same year at Canton in 7 leaves. A smaller edition was also printed at Hongkong, in 8 leaves, with the title 棄假歸眞 *K'ē këā kwei chin;* and the same was printed at Canton in 5 leaves.

3. 馬太福音傳註釋 *Mā t'aē fūh yin chuen choō shīh.* Matthew's Gospel with Notes. Canton, 1849.

4. 使徒言行傳 *Shē t'oô yên hìng chuen.* Acts of the Apostles. 57 leaves. Hongkong, 1849. A new translation by Mr. Dean.

5. 眞道入門 *Chin taōu jīh mun.* First Steps in the True Doctrine. 40 leaves. 1849. This consists of a series of short articles on various Scripture subjects, with an Appendix of the chronology of the Old and New Testaments.

6. 創世傳註釋 *Ch'wāng shē chuen choō shīh.* Genesis with Notes. Hongkong, 1851. This is a running commentary on the book of Genesis, with a preface by the author, who signs himself *Weî jin chày.*

7. 出麥西傳註釋 *Ch'ūh mīh se chuen choō shīh.* Exodus with Notes. 96 leaves. Hongkong, 1851. This is uniform with the preceding, and has also a preface. The signature is *Weî jin chày.*

ENGLISH.

8. First Lessons in the Tie-chew dialect. 4to. pp. 48. Bankok, 1841. This is the dialect spoken by the natives of Chaou-chow foo, in the province of Kwang-tung, the ancestral country of most of the Chinese settlers at Bankok.

9. The China Mission. Embracing a History of the various Missions of all denominations among the Chinese. With Biographical sketches of deceased Missionaries. 12mo. pp. vi, 396. New York, 1859.

Theodosia Ann Barker, the daughter of Edmund H. Barker, was born at Thetford in England, March 29th, 1819, the younger of two sisters. In childhood she had the advantage of the instructions of her father, a man of some standing in the literary world. From the age of thirteen to sixteen, she was an inmate of the boarding school in Bracondale, kept by the nieces of Henry Kirke White, and enjoyed the society of the poet's mother. At the age of seventeen, she discovered such maturity of personal, mental and Christian character, that she received from the Society for the Promotion of Female Education in the East, an appointment as a missionary

to China, and commenced the study of the Chinese language while in England, under the Rev. S. Kidd. On the 10th of August, 1837, she left Gravesend in the Hashemy, and reached Macao about the end of the year; where she found a home in the family of the Rev. Mr. Gutzlaff, and persevered in the study of the Chinese language. On the 27th of March, 1838, she was united in marriage to the Rev. W. Dean, at Macao; from which to the time of her death, on the 29th of March, 1843, she accompanied him in his various movements.

Publication by Mrs. Dean.

CHINESE.

以來者言行紀略 *E laê chày yên hing kē lëö.* Story of Elijah. This is a narrative of the various events in the life of Elijah the Tishbite, in sixteen chapters, taken from the Old Testament. The authoress designates herself as 爲仁女士 *Weî jin neù szē.* "The Female Benevolent Worker." It was reprinted at Singapore in 1841, in 13 leaves. A revised edition was printed at Hongkong in 1849, in 20 leaves; the signature of which is 爲仁之女 *Weî jin che neù.*

XXIX. HENRY LOCKWOOD, an ordained missionary, in connection with the Board of Foreign Missions of the Protestant Episcopal Church in the United States, left America in 1835, and arrived at Canton in autumn, from which place he reached Batavia on the 23rd of December, in company with the Rev. Mr. Hanson. There he gave himself to the study of the Chinese language; and having formed an acquaintance with the family of Mr. Medhurst, was married to his eldest daughter Sarah Sophia, on the 17th of February, 1836. From Mrs. Lockwood he learned the Malay language, and they engaged together in the superintendence of Chinese and Malay schools, but her brief career was terminated by death on the 9th of August of the same year. Mr. Lockwood retired from the Chinese mission in 1838. By the latest accounts, he appears to be now occupied as a missionary, at Pittsford, New York.

XXX. FRANCIS R. HANSON, an ordained missionary connected with the Board of Foreign Missions of the Protestant Episcopal Church in the United States, arrived in Canton in the autumn of 1835, in company with Mr. Lockwood; with whom he reached Batavia on the 23rd of December. There he commenced the study of the Chinese language on

his arrival, preparatory to future usefulness. His period of service however was too limited to admit of his doing much direct work, as his connection with the mission terminated in 1837. According to the latest information, he is now Rector at Macon, Alabama.

XXXI. EVAN DAVIES, ordained to the sacred office, was pastor of the Congregational church at Great Torrington in Devonshire. He afterwards left England as a missionary to the Chinese, in connection with the London Missionary Society, with Mrs. Davies, in the Duke of Sussex, accompanied by the Rev. S. Wolfe, on the 8th of May, 1835, and arrived at Penang, September 11th, where he relieved and succeeded Mr. Dyer. There he gave himself to the various departments of missionary work among the Chinese, having made some extensive tours, during the first year of his residence, over the island, and on the main land of Queda opposite. But his chief efforts were given to the educational department, having established a boarding school for Chinese boys, who, besides the English language, were trained in the several branches of European instruction. Chiefly on account of declining health, he went to Singapore in the latter part of 1839 ; there he embarked in September, in the Appoline, and arrived in London with his wife and children, on the 13th of February, 1840. He was soon after called to the pastorate of the Independent chapel at Richmond in Surrey.

Publications by Mr. Davies.

ENGLISH.

1. China and her Spiritual Claims. 12mo. pp, ix, 134. London, 1845.
2. Memoir of the Rev. Samuel Dyer, sixteen years Missionary to the Chinese. 12mo. pp. xvi, 303. London, 1846.

XXXII. SAMUEL WOLFE, an ordained missionary, in connection with the London Missionary Society, sailed from England in company with Mr. and Mrs. Davies, in the Duke of Sussex, on the 8th of May, 1835, and having stopped at Penang on the way, arrived at Singapore on the 26th of September. While there, he made encouraging progress in the Chinese language, but indications of failing health soon became apparent ; and in the autumn of the following year, he repaired to Penang, with a view to the restoration of his energies, remaining there from the 23rd of August till the

19th of November, when he left for Singapore. Towards the end of the year, the American ship Himmaleh having arrived there on a missionary tour among the neighbouring islands, Mr. Wolfe was induced to take a passage in her for the benefit of his health. He was accompanied by Mr. Lay the Agent of the British and Foreign Bible Society, and Mr. Dickinson, an American missionary from Singapore. They left the last-named port on January 30th, 1837, reached the island of Temakeke on the 7th of February, and Macassar on the 10th, where they remained till March 6th. On the 7th, they touched at the isle of Bontain, and that of Ternate on the 25th. About the 23rd of April, they reached Samboanga, a Spanish settlement on the southern coast of the island of Mindanao, and there Mr. Wolfe died of pulmonary consumption, on the 27th. He was buried the following day, by permission of the padre, in an old Campo Santo on the west side of the town. His grave is twelve feet to the west of some mango trees growing there.

There is an article by Mr. Wolfe on the Orthography of the Chinese language, in the 5th volume of the Chinese Repository.

XXXIII. 淑 *Shūh.* JEHU LEWIS SHUCK, a student of the Virginia Baptist Seminary, now Richmond College, having been ordained and accepted by the Board of the Baptist Triennial Convention, as a missionary to China, was married to Henrietta Hall on September 8th, 1835. On the 10th, he and the Rev. R. D. Davenport, with their companions, were set apart to their work, in the First Baptist Church, Richmond. The following day the missionary party embarked for Boston, which they reached on the 16th, stopping at Baltimore, Philadelphia and New York, on the way. On the 22nd, they embarked in the Louvre, with a large company of missionaries on board, among whom were the Rev. A. and Mrs. Reed, for the Chinese. They reached Kedgeree at the mouth of the Hoogley river, on the 4th of February following. Having landed some passengers for Calcutta, they set sail again on the 6th, and anchored at Amherst on the 20th. After spending a week at Maulmain, Mr. and Mrs. Shuck resumed their voyage in the Louvre, with a greatly diminished number of passengers. On the 15th of March, they touched at Penang, where they remained till the 20th, and reached Singapore on the 29th. There Mr. Shuck commenced the study of the Chinese language, and also gained some knowledge of the Malay. In September, they reached Macao, where they settled, after Mr. Shuck had paid a ten days visit to Canton. In the latter part of May, 1838, he took a trip to Hongkong, on account of his health. In November, he visited

Canton; from which he was recalled, on account of his wife's dangerous illness. The following summer, he paid a short visit to Hongkong with his family. Hearing of the failure of the agents of the Missionary Board with which he was connected, in the beginning of 1842, he felt it necessary to seek some means of temporarily supplying the consequent deficiency; and engaged himself for a time, as joint editor of the "Friend of China" newspaper at Hongkong, where he removed with his family in March. This did not however prevent him following his missionary pursuits, for, having raised subscriptions in the foreign community, he built two chapels in Hongkong, formed a school, and preached statedly on the Sundays, in Chinese and English. At the series of general meetings of missionaries which took place in 1843 at Hongkong, regarding the translation of the Scriptures, Mr. Shuck was present at all but the first, on August 22nd. On occasion of the birth of her fourth son Henrie Fuller, Mrs. Shuck finished her earthly course on the 27th of November, 1844. Mr. Shuck was under the necessity of sending his two eldest children to the United States, early in 1845. With the others he removed to Canton in the beginning of April, and embarked in the Tonquin on the 21st of October, for New York. In October 1846, he was married to Lizzie Sexton in Alabama, and having transferred his connection to the Board of Foreign Missions of the Southern Baptist Convention, he returned to Hongkong with Mrs. Shuck in August, 1847, accompanied by the Revs. Messrs. Tobey and Yates of the same mission, with their wives. Thence they removed to Shanghae, as their permanent station the same year. A committee of delegates for translating the Old Testament into Chinese having been appointed, in the summer of 1850, Mr. Shuck was chosen as one of those for Shanghae. The work of translation was commenced there early in August, and he continued to attend the meetings of committee during that and the following year. In November, 1851 Mrs. Shuck died in giving birth to a child. Not very long after that, he returned to his native land, where he married a third wife. In 1854, he received an appointment from the Baptist Missionary Board at Richmond, as a missionary to the Chinese at California, where he remained till about 1859, and eventually died in South Carolina in 1863.

Publications by Mr. Shuck.

CHINESE.

1. 卜卦之論 *Pō kwa che lūn.* Discourse on Divination. 4 leaves. The author signs himself 花旗咪吐叔 *Hwa k'ê wē sze shūh.* "Mr. Shuck the American."

2. 三字經 *San tszē king.* Three Character Classic. 19 leaves. Shanghae, 1848. This is a little tract after the model of Dr. Medhurst's production of the same name. (see Medhurst's works, No. 2.) The last leaf contains a doxology to the Trinity. The tract is signed 花旗國叔士人 *Hwa k'ê kwŏ shūh szē jin.* "The American literateur Shuck."

3. 怕死唔 *P'ó szê va.* Are you afraid of Death? 6 leaves. Shanghae, 1848. This is in the Shanghae dialect. It was republished at Shanghae, in 5 leaves, having two doxologies at the end. The signature to the second edition is *Shŭh szē jin,* "Shuck the literateur."

4. 獨耶穌救魂靈 *Tŏ yây soo kêw hwăn lìng.* Jesus the only Saviour of the Soul," 9 leaves. Shanghae. This is in the Shanghae dialect; the last leaf, which forms the cover having a doxology in four lines. The signature is *Shŭh szē jin.*

5. 畫經比喻講 *Hwă king pè yū këăng.* Pictures Allegorized. 11 leaves. Shanghae. This is a short series of allegories on Christian subjects, illustrated by American wood-cuts. The signature is the same as the preceding.

6. 眞神十誡 *Chin shin shīh keaē.* Commentary on the Decalogue. 9 leaves. Shanghae, 1849. This has a preface; a doxology is appended, and also a Sabbath Calendar for the year 1849. The signature is the same as the preceding. A larger sized edition was published at Shanghae in 1851, in 4 leaves, without the Sabbath Calendar; but after the preface is inserted a prayer, which was said to have been composed by the statesman Ke-ying, but turned out to be a forgery.

7. 張遠兩友相論 *Chang yuen lëăng yèw sëang lūn.* Dialogues between Chang and Yuen. 35 leaves. Shanghae, 1849. This is a modified edition of Dr. Milne's tract of the same title. (see Dr. Milne's works, No. 11.)

8. 眞神總論 *Chin shin tsŭng lūn.* Discourse on God. 4 leaves. Shanghae, 1850. This is a revised edition of an article in Premare's Notitia Linguæ Sinicæ, with the phraseology very much modified.

9. 新年勸誡文 *Sin nëên k'euèn keaē wăn.* New year Exhortations. Shanghae, 1852. This is a sheet tract.

10. 士等在本國 *Szé tăng tsaé pŭn kwŏ.* "(We) Scholars in our native land." Such is the beginning of a sheet tract without title, signed by the "American scholars, Shuck, Tobey and Yates."

ENGLISH.

11. Portfolio Chinensis: or a Collection of authentic Chinese State Papers illustrative of the History of the present position of Affairs in China. With a Translation, Notes and Introduction. pp, xvi, 191. Macao, 1840.

HENRIETTA HALL, daughter of the Rev. Addison Hall, was born at Kilmarnock in Virgina, October 26th, 1817, the eldest of six children. In her fourteenth year, she was placed in Mrs. Little's school at Fredericksburg, where she was diligent and exemplary. She was converted in August, 1831, at a Baptist camp meeting in Lancaster county; and on the 2nd of September was baptized by the Rev. J. B. Jeter, pastor of the Morattico Baptist church. Having been married to Mr. Shuck on the 8th of September, 1835, her fortunes were closely united with his till the day of her death, assisting him in his labours, and sympathizing in his joys and sorrows. She died on November 27th, 1844, and was buried in the Protestant cemetery at Hongkong.

Publication by Mrs. Shuck.

ENGLISH.

Brief Sketches of some of the Scenes and Characteristics of China. This is chiefly compilation. There is a chapter at the end from the pen of Mr. Brown of the Morrison Education Society. It was reprinted in Great Britain.

XXXIV. ALANSON REED was born at Cummington in Massachusetts on June 21st, 1807. When about twenty years of age, he gave his heart to God, and from the time of his conversion, he had strong desires, and a determination, if possible, to devote his life to the service of Christ among the heathen. But he was the youngest and favourite child of a widowed mother, whom he loved with uncommon ardour, and she was not willing that he should expose himself to the privations and trials of a missionary's life. On her account, he repressed for a season, his strong desire to enter immediately on a course of preparation for the work, and waited with the hope that Providence would make his path plainer. But after two or three years spent on a farm, he began to feel that his youth was wearing away, and that he must enter without delay on the path he had chosen. He accordingly commenced studying for the ministry, at Hamilton Theological Seminary, and subsequently spent all the wealth of which he was possessed to make comfortable provision for his beloved parent; but she died before his studies were completed in 1835. His mind having been for some time directed towards China, he was ordained with a view to that sphere of labour, in connection with the American Baptist Board of Foreign Missions. On the 22nd of September in the above-named year, he sailed with his wife from Boston in the Louvre, accompanied by Mr. and

Mrs. Shuck, and a large party of missionaries, reached Kedgeree on February 4th, 1836, Amherst on the 20th, Penang on the 15th of March, and Singapore on the 29th; whence he removed to Bankok in July following. There he made very encouraging progress with the language during his short remaining life, but was much interrupted by sickness; and at length on the 29th of August, 1837, he was cut down in the prime of life, and found a grave in Siam. He left a widow and infant son, the latter of whom died shortly after, on the voyage to America.

XXXV. JAMES T. DICKINSON, an ordained missionary, in connection with the American Board of Commissioners for Foreign Missions, arrived at Singapore in the early part of 1836. There he was engaged in the preparatory department of the Chinese mission, when the American ship Himmaleh arrived from China, bound on a missionary tour among the islands; and the Rev. Mr. Stevens who was in the expedition, dying at Singapore, Mr. Dickinson was appointed to take his place. The vessel left that port on the 30th of January, 1837, and on reaching the island of Temakeke, he was deputed with Mr. Lay on the 10th of February, to go to Macassar for a pilot, and there they remained till the 6th of March, having an opportunity in the interim, of distributing a good many copies of the Scriptures. Chinese and Malay. They touched at Bontain, Ternate, Samboanga,—where their fellow passenger Mr. Wolfe found a final resting place,—and at Borneo, returning to Singapore towards the end of June. There Mr. Dickinson continued to labour till 1840, when his connection with the Board came to an end. He was afterwards a teacher in the Singapore Institution for three years.

There are several contributions from Mr. Dickinson in the Chinese Repository.

XXXVI. 羅孝全 *Lô Heaôu-tseûen.* ISSACHAR JACOX ROBERTS was born in Sumner county, Tennessee, on February 17th, 1802. He was admitted a member of the Baptist church, in Bedford county, Massachusetts, in 1821. On January 4th, 1830, he was married, in Georgia, but Mrs. Roberts died the following year. He was ordained to the ministry, on April 27th, 1833; and left the United States, as a missionary for China, about the beginning of 1837, in connection with a special association termed the Roberts Fund Society, arriving at Macao on the 1st of May. Some time afterwards he connected himself with the American Baptist Board of Foreign Missions, and was the first missionary to

settle in Hongkong, where he located himself in 1842. At the series of general meetings of missionaries, which were held there in 1843, regarding the translation of the Scriptures, he was present at all but the last two, on September 1st and 4th. During that month, he embarked on a voyage to Chusan, but being driven back by adverse winds, the vessel put in at Amoy; which place he left after a short stay, on October 9th in a lorcha, with the Rev. W. M. Lowrie, for Hongkong, and reached that port on the 14th. May 15th, 1844, he took up his residence in Canton, where he adopted the Chinese costume, and opened a Chinese chapel. It was while at that station, in 1847, that Hung Sew-tsenen, afterwards so famous as the insurgent chief Tae-ping wang, visited him, and remained a few weeks under his instruction; but withdrew without receiving the ordinance of baptism, in consequence of Mr. Roberts wishing to postpone the rite. On August 21st, that year, Mr. Roberts relinquished his connection with his Board, and joined the Board of Missions of the Southern Baptist Convention. In the middle of January, 1848, he went to Macao, and returned to Canton in April. In February, 1849, he left for a visit to his native land, where he was married, embarked again with Mrs. Roberts in April, 1850, and arrived at Canton, August 12th. On October 8th, 1851, his connection with the Baptist Board ceased. During a visit to Hongkong in September, 1852, he learned from the Rev. Mr. Hamberg, that the latter had been recently visited by a native from the interior, who had left some important documents in his possession. On examining these, Mr. Roberts discovered, that Hung Sew-tsenen his former disciple, had become the head of a great religious and revolutionary movement in the West of China, all which he detailed at length in a letter to the Chinese and General Missionary Gleaner, dated October 6th, 1852. The native from the interior was Hung Jin, afterwards distinguished as the *Kan-wang* or Shield King, the second in power at Nanking. A few days after the capture of Nanking by the insurgents, a messenger appeared in Canton, purporting to be from Nanking, with a letter addressed to Mr. Roberts, inviting him to come to that capital, and bring a number of brethren with him, to help to propagate the gospel. This reached Mr. Roberts on May 11th, 1853, and he left Canton accordingly on July 5th, embarked at Hongkong on the 13th, taking with him the second son of Fung Yun-san, the Southern King, and his cousin A-shu, and reached Shanghae on the 30th. From various retarding causes, however, the difficulty of getting to Nanking from that city being the principal one, he was obliged to defer his project; and after remaining there fifteen months, he left for the United States. He returned to China via San Francisco

and Panama, arriving at Canton in the beginning of 1856, unconnected with any society, the necessary funds being raised by voluntary contributions. On the outbreak of the troubles in the end of 1856, he was obliged to leave with the other foreigners, and went to reside for a time at Hongkong, returning to his old station at Canton about the end of 1858. In the latter part of 1860 the way seemed to be opening up, the insurgents having captured Soo-chow and the principal cities between that and Nanking; when Mr. Roberts again arrived in Shanghae about the beginning of September, and made his way up to Soo-chow by about the middle of the month. There he was introduced on the 22nd to *Chung-wang*, or the Faithful King, the Commander in chief of that place, who treated him with much friendship, and sent an escort with him to Nanking. Leaving Soo-chow on October 4th, they reached the capital on the 13th. There Mr. Roberts was well received, had apartments assigned him, and was invested by the Prince as Minister for Foreign Affairs, which honour Mr. Roberts declined. After remaining there however, more than fifteen months, he left them on the 20th of January, 1862, thoroughly disgusted with their proceedings, returned to Shanghae and thence to Canton. The following year he again paid a visit to Shanghae and Soo-chow, while the latter city was still in the hands of the insurgents. After that he returned to Canton, where he now remains occupied with his missionary pursuits.

Publications by Mr. Roberts.

CHINESE.

1. 字部緝解 *Tszē poó tseïh keaò.* Explanation of the Radical Characters. 1840.

2. 眞理之敎 *Chin lè che keaóu.* The Religion of Truth. 10 leaves. Macao, 1840, This consists of a series of short articles, in the form of dialogue between two friends, on Jesus,—the Gospel,—Faith,—Baptism,—and the Future Life. It is prefaced by a map of Judea. The author signs himself 孝 *Heaóu*, "The Filial."

3. 問答俗話 *Wăn tă sŭh hwâ.* Catechism in the Macao Dialect. 7 leaves. Macao. 1840. This is divided into three parts; the first is a catechism of Christian truths, prefaced by a map of Jerusalem; the second is geographical, with a map of Asia; and the third is a collection of Scripture quotations. The author's signature is *Heaóu.*

4. 救世主耶穌新遺詔書 *Kêw shē choò yây soo sin ê chaóu shoo.* New Testament of the Saviour Jesus. 32 leaves. Macao, 1840. Such is the title of a tract, which is in fact Medhurst's version of Mark's Gospel, with Notes by

Mr. Roberts, sparingly interspersed. It is illustrated by maps of Judea, Jerusalem and Asia, with short descriptions of the first and last. It bears the signature *Heaóu.*

5. 路加福音傳註釋 *Loo kea fŭh yin chuen choó shĭh.* Luke's Gospel with Notes. 35 leaves. Canton, 1860. The first leaf contains the title, with a page of introductory matter on the back; the second leaf has a map of the world with explanation.

6. 家用良藥 *Kĕa yŭng lĕâng yŏ.* Domestic Medicine. 40 leaves. Canton. This is a translation of Jayne's Family Medical works.

7. 耶穌聖經 *Yay soo shĭng king.* The Holy Book of Jesus. This is a series of four small tracts, numbered respectively.

8. 福音撮要傳 *Fŭh yin tsŏ yaou chuen.* Important Selections from the Gospel. 10 leaves. Canton.

XXXVII. M. B. HOPE graduated as M. D. in the United States, and having been ordained to the ministry, obtained the degree of D. D. He went to Singapore as a Missionary to the Chinese, in the latter part of 1836, in connection with the American Board of Commissioners for Foreign Missions; but retired from the service in 1838, on account of ill health.

XXXVIII. STEPHEN TRACY was a brother of Ira Tracy (see XXIII.), and graduated as M. D. in the United States. In the latter part of 1836, he went with Mrs. Tracy, as a missionary, to Bankok, in connection with the American Board of Commissioners for Foreign Missions; but retired from the mission in 1839, and returned to America.

XXXIX. 羅啻 *Lô Ch'é.* ELIHU DOTY, an ordained minister of the Dutch Reformed Church in the United States was married to Clarissa D. Ackley of Litchfield, with whom he left New York, in the beginning of June, 1836, as a missionary to the Chinese, in connection with the American Board of Commissioners for Foreign Missions, and reached Batavia in September. There he remained for a time and learned the Fuhkeen Chinese dialect. In the autumn of 1838 he was at Singapore, where he embarked on October 15th, in company with the Rev. W. J. Pohlman, in a native schooner for Sambas in Borneo, in order to make an exploratory missionary tour. They reached that port on the 30th, and after a wearisome journey across the country, arrived at Pontianak late on the 24th of November. There, learning that a vessel was just about start-

ing for Singapore, they took passage and sailed on the 27th. The following year he returned to Pontianak, and took up his residence, with the intention of establishing a Christian school and mission, for which he had obtained the sanction of the Dutch government. In the summer of 1844 he removed to Amoy, where he arrived on the 22nd of June; and there Mrs. Doty died on October 5th, 1845, leaving two daughters. With these Mr. Doty left Amoy November 12th, embarked at Hongkong towards the end of the year, and arrived in the United States in the early part of 1845. While in his native land, he married a second time, and returned to Amoy with Mrs. Doty in August, 1847. But in little more than ten years he was again a widower; for his wife died on February 28th, 1858. The same year, he seems to have dissolved his connection with the American Board, and become an agent of the Board of Foreign Missions of the Dutch Reformed Church in the United States. Having visited his native land shortly after, he returned to China with the Rev. R. S. Maclay about the year 1861, and again settled at Amoy. Length of service however had so exhausted his system, that he found it necessary to retire again about the end of 1864, when he left Amoy and embarked at Hongkong soon after for America; but died on the voyage five days before reaching New York.

Publications by Mr. Doty.

CHINESE.

1. 鄉訓十三則 *Hëang heûn shīh san tsīh.* Thirteen Village Sermons. Amoy, 1854. This is merely a revision of Dr. Milne's work (see Dr. Milne's works, No. 16.) including Milne's tract on the Strait Gate (see Dr. Milne's works, No. 3.)

2. *Iok hām thoân hok ìm su*, John's Gospel. pp. 46. This is in the Amoy dialect, and printed in the Roman character. It was translated by Mr. Doty in concert with Dr. Young.

ENGLISH.

3. Some Thoughts on the proper Term, to be employed to translate Elohim and Theos, into Chinese: by an American Missionary in China. 8vo. pp. 28. Shanghae, 1850.

4. 翻譯英華厦腔語彙 *Fan yīh yīng hwa hëa k'eung yù wuy.* Anglo-Chinese Manual with Romanized Colloquial in the Amoy Dialect. 8vo. pp. xv, 214. Canton, 1853.

In the 8th volume of the Chinese Repository, is a Narrative of a Tour in Borneo, by Messrs. Doty and Pohlman.

XL. ELBERT NEVIUS, an ordained minister of the Dutch Reformed Church in the United States, left New York with Mrs. Nevius, in the beginning of June, 1836, as a missionary to the Chinese, in connection with the American Board of Commissioners for Foreign Missions, accompanied by Mr. Doty and other missionaries. They reached Batavia in September, where he remained for a time, studying the Chinese language. He was afterwards associated with Mr. Doty in Borneo, which place he was obliged to leave, on account of his health in 1843. He tried the effect of a visit to Macao, and afterwards went to the Neilgherry hills, but all proving insufficient to reinvigorate him, he returned to the United States in 1845. Since his return, he has had the pastoral charge of a congregation of the Dutch Reformed Church, in the eastern part of the state of New York.

XLI. 文 *Wàn.* WILLIAM JONES BOONE was converted to the truth, while a law student at Charleston in South Carolina, during a season of revival in the winter of 1833–4, being then about twenty one years of age; soon after which he removed to Philadelphia. At the first meeting of the newly-organized Board of Foreign Missions of the Protestant Episcopal Church in 1835, a mission to China was determined on, and his mind was immediately drawn to this opening as a field of duty for himself. He was about concluding his seminary course at Alexandria, and having offered himself, was accepted by the Foreign Committee for the Chinese mission. To prepare himself for this sphere, he commenced the study of medicine, and graduated as M. D. He was married to Sarah Amelia De Saussure of South Carolina, and being ordained to the ministry of the gospel, left the United States with Mrs. Boone in 1836. They reached Batavia in the early part of 1837, and settled there for a time, where he commenced his missionary labours among the Chinese. In 1840, he left Java on account of his health, and took up his residence at Macao in November. There he and Mrs. Boone, together with the Rev. W. C. Milne rendered important service, in conducting the school of the Morrison Education Society, during the absence of Mr. Brown, from April 1st to September 10th, 1841. In company with Mr. Abeel, he left Macao on the 2nd of February, 1842, in a lorcha for Hongkong, from which place they sailed in the Australian Packet on the 7th, and reached the island of Koo-lang seu by Amoy, on the 24th. On the 10th of April, Mr. Boone left to return to Macao, for the purpose of removing his family to Amoy; on June 7th, and arrived with Mrs. Boone and their two children at Koo-lang-seu, accompained by Mr. and Mrs. MacBryde and Dr. Cum-

ming. On the 20th of August, Mrs. Boone was attacked with the prevailing fever, and died on the 30th. On February 10th, 1843, Mr. Boone left with his children for Macao, and sailed from that place on March 1st, 1843, for the United States. While in his native land, he received the degree of D. D., and was consecrated Missionary Bishop for China in 1844; he married a second time, and embarking with Mrs. Boone on the 14th of December, reached Hongkong on the 24th of April, 1845, accompanied by Mr. and Mrs. Wood, Mr. and Mrs. Graham, and three single ladies for the same mission. On the 24th of May he and Mrs. Boone embarked in the Alligator for Shanghae, accompanied by Misses Jones and Morse, and the Rev. G. Smith, and reached their destination on June 16th. When the Committee of Delegates were appointed to meet in Shanghae, for the translation of the New Testament, he was chosen, together with Dr. Medhurst, to represent Shanghae. The Committee met on July 1st, 1847, at the house of Dr. Medhurst, but on the 5th, Drs. Boone and Bridgman brought forward an objection against the term used for the name of God, in the copy prepared by one of the local committees. This gave rise to a controversy, in which the Bishop took a most prominent part, and which reached no unanimous result. Ill health prevented him attending the committee after the first few days, till the conclusion of its labours in July, 1850. He was again elected a delegate for Shanghae, in the Committee which met for the translation of the Old Testament in August of that year, and continued till the 12th of February, 1851, when consequent upon some changes in the committee the Bishop, in concert with other missionaries, commenced a new translation. On the 31st of January, 1852, Mrs. Boone left for New York on account of her health, and he followed her the same year. They returned to Shanghae with their two children, by the Gravina, accompanied by Mr. J. T. Points of the same mission, arriving at that station, April 13th, 1854. On account of failing health, he took his family to the United States in 1857, and embarked at New York on his return, with a large party of new missionaries, on July 13th, 1859, arriving at Shanghae on December 22nd. When the Rev. J. Hobson, British Chaplain at Shanghae died, in April, 1862, Bishop Boone supplied his place in the pulpit for the chief part, till the following spring. In April, 1863, he left with Mrs. Boone on account of her health, staid for a short time at Macao, and returned to Shanghae in June. Shortly after that Mrs. Boone tried the effect of a visit to Japan, and the Bishop went over to fetch her in October. These means proving insufficient to the desired result, they left to proceed to Europe by the mail packet from Shanghae on November 9th. After staying a

month on the way at Singapore, they continued the voyage as far as Suez, where Mrs. Boone died on January 20th, 1864. The Bishop then proceeded to England, visited Germany, where he left his son at school, and returnd to Shanghae on the 13th of June, exceedingly reduced with dysentery. He died on July 17th, and was buried in the Shanghae cemetery.

Publications by Bishop Boone.

CHINESE.

1. 進教要理問答 *Tsin keaóu yaou lè wán tā.* The Convert's Catechism. 73 leaves. Shanghae, 1846. This is in the mandarin dialect, and is divided into 3 books. The first book is a Catechism of the Creed; the second is on the Ten Commandments; and the third treats of the Lord's Prayer, the Sacraments, Baptism and the Lord's Supper. The author signs himself 崇教者 *Ts'ung keaóu chāy,* "The Bishop." It was republished in 1847, with the term 眞神 *Chin shin* substituted for 上帝 *Shāng tē,* as the name for God. A version of the same in the Shanghae dialect, was published some time later.

2. 馬太傳福音書 *Mà t'aē chuen fuh yin shoo.* Matthew's Gospel. 86 leaves. 1850. This is a translation into the Shanghae dialect, by Bishop Boone, the Rev. E. W. Syle and Rev. P. Spalding, printed at Ningpo. It was revised by 趙吟松 Chaóu Yin-sung, and reprinted at Shanghae, in 1856, in 80 leaves.

3. 聖教幼學 *Shīng keaóu yéw hëö.* Religious Juvenile Instruction. 7 leaves. Shanghae, 1855. This is in the Shanghae dialect, and consists of the Creed, the Ten Commandments, two questions on one's duty towards God, and towards men, and the Lord's Prayer.

4. 教子有方 *Keaóu tszē yèw fang.* Method of Instructing Children. 4 leaves. Shanghae, 1855. This is an exhortation to parents, to train up their children in scriptural knowledge.

5. 常年早禱 *Ch'āng nëèn tsaóu taóu.* Morning Prayers. 14 leaves. Shanghae. This is a selection from the Episcapalian Liturgy, translated into the Shanghae dialect. After some introductory verses, is the Exhortation; then follows the Absolution, the Lord's Prayer, Doxology, Creed, prayers for Mercy, for Princes and authorities, and for all men, Thanksgiving, Prayer and Benediction.

6. 約翰傳福音書 *Yō hān chuen fūh yin shoo.* John's Gospel. 64 leaves. Shanghae, 1861. This is in the Shanghae dialect. A transcript of it in the Roman character was printed at Shanghae in 1861, in 100 pages.

7. 聖會禱 *Shīng hwûy taōu.* Prayers of the Church. Shanghae, 1862. This is a translation of the principal part of the Book of Common Prayer, used by the American Episcopal Church. It was issued in separate portions, some of which appeared much earlier than the above date. It commences with Preface, Table of Lessons for Sundays and Holidays, and Table for finding the Holidays, from A. D. 1863 to 1880, 11 leaves. Next follows 早禱文 *Tsaòu taōu wăn,* 24 leaves; which is a revision of No. 5, supra, including the Litany. Then 晚禱文 *Wan taōu wăn,* Evening Prayers, 17 leaves. 屋裏早晨禱文 *Uh lē tsaòu shīn taōu wăn,* Family Prayers, 8 leaves. 雜用禱文 *Tsih yūng taōu wăn,* Prayers for various occasions, 8 leaves. 謝恩禱 *Sëāy gān taōu,* Thanksgivings, 4 leaves. 本日禱 *Pŭn jĭh taōu,* Collects, 27 leaves. 聖詩 *Shīng she,* Hymns, 14 leaves. 分派聖餐文 *Fun p'aē shīng ts'an wăn.* Administration of the Lord's Supper, 35 leaves. 嬰孩領洗文 *Ying hae ling sē wăn,* Ministration of Infant Baptism, 13 leaves. 大人領洗文 *Tá jīn ling sē wăn,* Ministration of Adult Baptism, 14 leaves. 堅信禮 *Këen sīn lē,* Confirmation, 6 leaves. 做親規矩 *Tsō ts'in kwei keù,* Solemnization of Matrimony, 6 leaves. 喪事文 *Sāng szē wăn,* Burial Service, 11 leaves.

8. 馬可傳福音書 *Mā k'ò chuen fŭh yin shoo.* Mark's Gospel. 47 leaves. Shanghae, 1862. This is in the Shanghae dialect.

9. 使徒保羅達羅馬人書 *Shè t'oò paòu lô t'ă lô mā jīn shoo.* Paul's Epistle to the Romans. 22 leaves. Shanghae, 1864. This is in the Shanghae dialect.

ENGLISH.

10. An Essay on the proper rendering of the words Elohim and ΘΕΟΣ into the Chinese Language. 8vo. pp. 70. Canton, 1848.

11. A Vindication of Comments, on the Translation of Ephesians, I. in the Delegates' Version of the New Testament. 8vo. pp. 58. Canton, 1852.

12. A Sermon preached in Trinity Church, Shanghai, Sunday, 18th of May, 1862, on the Death of the Rev. John Hobson, M. A., (British Chaplain, and Pastor of the Congregation;) to which are appended Extracts from a Sermon by the Lord Bishop of Victoria, preached in the above Church on Sunday, the 8th of June, 1862.

There is a clever article by Mr. Boone, in the 9th volume of the Chinese Repository, on the Astronomy of the Shooking, and another on Long Measure, in the same work.

XLII. EDWARD B. SQUIRE, a member of the Church of England, ordained to the ministry of the gospel, went to

Singapore with Mrs. Squire, towards the end of 1837, as a missionary to the Chinese, in connection with the Church of England Missionary Society. Being the first agent of the Society in that sphere, his special commission was to ascertain what openings existed for the establishment of a mission. Soon after his arrival, he become joint secretary with the Rev. J. Stronach, of the Singapore Tract and Book Society. In the latter part of 1838, he removed to Macao, where he remained till August, 1839; but in consequence of threatening danger from the Chinese, he then took his departure, with his wife and children, along with most of the British residents there. In 1840, he left China, on account of the delicate state of Mrs. Squire's health, and terminated his connection with the mission the following year. He was afterwards Vicar of Swansea in South Wales.

XLIII. 施敦力亞力山大 *She Tun-leïh Ya-leïh-shan-tá.* ALEXANDER STRONACH was born at Edinburgh, A. D. 1800, and having been ordained to the ministry, left England with Mrs. Stronach, in the Broxbournbury, on the 7th of August, 1837, as a missionary to the Chinese, in connection with the London Missionary Society. On the 12th of December, he arrived at Calcutta, but was detained there nearly six weeks, and embarked on the 22nd of January, 1838, in the Brigand, reaching Penang on the 17th of February. There he remained seven days, and on the 2nd of March touched at Malacca, arriving at Singapore on the 5th. Having spent some time there in the study of the Chinese language and other preparatory work, the following year he went to succeed Mr. Davies at Penang, where he arrived on the 14th of August, and commenced his labours among the Chinese settlers, preaching and superintending the schools, besides conducting a regular English service. In accordance with instructions from the directors, he went to Hongkong in 1843, where he arrived on the 7th of August, to attend the conference of missionaries of the Society that month, and was also present at all the meetings of the general convention of missionaries which took place there, regarding the translation of the Scriptures, from August 22nd to September 4th; after which he returned to Penang for a time. In June, 1844, he removed with his family to Singapore, and took charge of the China mission after the Rev. J. Stronach and Mr. Young had left; continuing also the type founding, which had been left incomplete by Mr. Dyer. On the 1st of May, 1846, having previously closed the affairs of the Chinese department of the mission there, he embarked with his family for Hongkong, where he arrived on the 6th of the following month, taking

with him the printing press formerly at Malacca, the greater part of the type, the type-founding apparatus, and several of the printers. At Hongkong he continued as at Singapore, to superintend the type foundry, and also assisted the Rev. W. Gillespie of the same mission, by undertaking the English services. After the arrival of the Rev. J. F. Cleland at the close of August, he proceeded to Amoy as his permanent station. Towards the end of November, 1847, Mrs. Stronach left with her three children and embarked in the Monarch at Hongkong for England accompanied by the Rev. W. Gillespie. On her return to Amoy in the spring of 1850, she cooperated with Mr. Stronach in carrying on a boarding school he had established, in which the boys were instructed in the Chinese and English languages. In this institution which he continued till 1860, he received much encouragement from the progress and demeanour of the pupils. He still continues his labours in the mission work at that station.

Publications by Mr. A. Stronach.

CHINESE.

1. 養心神詩新編 *Yàng sin shìn she sin pëen.* New Hymn Book. 59 leaves. Amoy, 1857. The first 13 hymns in this book, which is in the Amoy dialect, are the collection by Mr. Young (see W. Young's works, No. 3.); 35 others are from the Presbyterian hymn book (see Douglas' works, No. 1.) slightly modified; and the remaining 37 are by Mr. Stronach, the compiler.

2. 總論耶穌之榮 *Tsùng lûn yây soo che yung.* General Discourse on the Glory of Christ. 31 leaves. Hongkong, 1863. The running title of this throughout the work is 總論耶穌之恩 *Tsùng lûn yây soo che gân.* "General Discourse on the Grace of Jesus."

XLIV. 施敦力約翰 *She Tun-leih Yō-hân.* JOHN STRONACH, a brother of the preceding, was born at Edinburgh, March 7th, 1810. Having been ordained to the ministry, he left England with Mrs. Stronach, in company with Mr. A. Stronach, on the 7th of August, 1837, as a missionary to the Chinese, under the auspices of the London Missionary Society. On the 5th of March, 1838, he reached Singapore, his destined station, where he commenced the study of the Chinese and Malay languages. On the 30th of that month, the Singapore Tract and Book Society was organized, when he was appointed one of the secretaries. In conjunction with his brother, he was instrumental in establishing an

English week-day service, a sunday school for the children of resident Europeans, and a Malay girls' school, which was taken under the care of Mrs. Stronach. The following year, he undertook the superintendence of the Chinese classes in the Singapore Institution, and commenced public preaching in the Fŭh-keen dialect on August 10th. In 1843, he left Singapore for Hongkong, where he arrived on the 7th of August, to attend the conference of missionaries of the London Society that month; and was also present at all the meetings of the general missionary convention, regarding the translation of the Scriptures, from August 22nd to September 4th. He afterwards returned to Singapore, which he finally quitted with his family, accompanied by Mr. and Mrs. Young, in the summer of 1844, and reached Amoy on July 8th. There he was able to open a chapel for public preaching on the 1st of December, and continued his work in harmonious cooperation with the American brethren. The failure of Mrs. Stronach's health however soon demanded a change, and leaving Amoy on November 12th, 1845, she embarked at Hongkong with her four children on the 20th for England, accompanied by the Rev. Dr. Legge; but before reaching her native land, she died at sea, on the 7th of March, 1846. Having been engaged since the end of 1844, on the revision of the portion of the New Testament allotted to Amoy, he was elected by the brethren there, as their representative in the Committee of Delegates to be convened at Shanghae. Accordingly he proceeded to that station in May, 1847, and took his place at the opening meeting on the 1st of July; continuing uninterruptedly till the completion of the New Testament, about the end of July, 1850. He was afterwards elected to fill the same post in the Committee which met for the translation of the Old Testament, in August following, and worked with them till the 12th of February, 1851. He then withdrew from that committee, and continued the work in concert with Dr. Medhurst and the Rev. W. C. Milne, under the auspices of the London Missionary Society, till the whole was completed in the spring of 1853. During his residence at Shanghae, he opened a small chapel, and preached daily to the Fŭh-keen men there in their own dialect, a work which was not without good result. When he had completed his translatorial labours at Shanghae he returned to Amoy early in 1853, where he has since been occupied with his mission duties.

Publications by Mr. J. Stronach.

CHINESE.

1. 善終誌傳 *Shēn chung chē chuen.* Peace in Death.

5 leaves. Amoy, 1846. This is the translation of a tract published by the British and Foreign Tract Society. It was reprinted at Shanghae in 1848, in 7 leaves, bearing the name of Mr. Stronach's teacher 夙夢覺 *Sŭh Mŭng-kĕŏ.* It was again reprinted at Shanghae in 1855; and at Hongkong, in 1863, in 7 leaves.

2. 福音要言 *Fŭh yin yaou yên.* Important Gospel Sayings. 9 leaves. Shanghae, 1847. This was revised and reprinted at Shanghae, in 1850, in 8 leaves. It was again revised by Dr. Medhurst, and printed at Shanghae in 1853, in 9 leaves. Reprinted at Shanghae in 1861.

3. 耶穌教或問 *Yây soo keaŏu hwŏ wăn.* Questions about Christianity. 81 leaves. Shanghae, 1855. This is written in a simple style, after the model of a work by the philosopher Choo He. It was reprinted at Hongkong, in 1863, in 35 leaves.

4. 新約舊約全書節綠 *Sin yŏ k'ĕw yŏ tseûen shoo tsĕ̃ lŭh.* Bible Stories. 2 books. 204 leaves. Amoy, 1857. This is a translation of Barth's Bible Stories.

Mr. Stronach took a prominent share in the Delegates' version of the New Testament (see Medhurst's works, No. 41.), and the London Mission version of the Old Testament (see Medhurst's works, No. 42.). He was also engaged in conjunction with Dr. Medhurst, in producing the Mandarin version of the New Testament, during the years 1854 and 1855 (see Medhurst's works. No. 55.).

MALAY.

5. *Kitab Alkudus; iya itu Injil Isa Almasih Tuhan kami.* The New Testament of our Lord and Saviour Jesus Christ. 8vo. pp. 423. Singapore, 1853. The printed edition contains modifications by Mr. Keasbury. It is in the Roman character.

ENGLISH.

6. Esop's Fables; as translated into Chinese by R. Thom Esqr. rendered into the Colloquial of the Dialects spoken in the Department of Chiang-chiu, in the Province of Hok-kien: and in the Department of Tie-chiu, in the Province of Canton. 8vo. pp. 42, 39. Singapore, 1843. The first part of this work, in the Hok-kien dialect, is the joint production of Messrs. Dyer and J. Stronach (see Dyer's works, No. 5.). The second part, in the Tie-chiu dialect, is entirely the work of Mr. Stronach.

7. The Blessedness of those who die in the Lord, a Sermon, occasioned by the death of the Rev. Samuel Dyer, Missionary to the Chinese, (which took place at Macao 24th October 1843:) preached in the new Mission Chapel Singapore.

November 9, 1843. With a sketch of Mr. Dyer's Life and Character by his Widow. 12mo. pp. 35. Singapore, 1843.

XLV. ROBERT W. ORR, being ordained to the ministry, and having been accepted by the Board of Foreign Missions of the Presbyterian Church, left the United States with Mrs. Orr on December 9th, 1837, and arrived at Singapore April 5th, 1838, one of the first missionaries to the Chinese in connection with that board. He visited Malacca, Penang and Province Wellesly, and afterwards went to Siam, where he arrived October 25th, 1838, to explore the field with a view to missionary enterprise. He returned to Singapore December 22nd, 1839, soon after which, on account of failing health, he made a visit to the Neilgherry Hills in India; but that did not restore him, and in 1840, he embarked for the United States. His connection with the mission ceased in 1841.

XLVI. JOHN A. MITCHELL was ordained to the ministry of the gospel, and appointed a missionary to the Chinese by the Board of Foreign Missions of the Presbyterian Church. He left the United States on December 9th, 1837, in company with Mr. and Mrs. Orr, and arrived at Singapore on April 5th, 1838. His missionary career however was but of short duration, for he died on the 2nd of October, the same year.

XLVII. 波乃耶 *Po Naê-yây.* DYER BALL was born at West Boylston, Massachusetts, June 3rd, 1796. In his early years, his father removed with his family to Shutesbury; and during his minority, Dyer was engaged in agricultural pursuits. Under the patronage of the American Education Society, he commenced his classical studies at Phillips' Academy, Andover, in 1822, where he spent two years; and another year was passed in two academic schools in the vicinity of Amherst College. After this he continued his collegiate studies at Yale College, and attended lectures in New Haven Theological School. The latter part of his course however was interrupted by ill health, which made it advisable for him to spend the winter months at the South. In 1827, he was married to Lucy Mills of New Haven. In 1828, he graduated as A. B. at Union College; and the same year he was licensed to preach, by an association of clergymen in Connecticut. Soon after this he went to St. Augustine in Florida, at which place and Charleston, he spent two or three years teaching and preaching. In the spring of 1831, he was ordained an evangelist, by an association that met at Shutes-

bury. Having been appointed to Tallahassee in Florida, by the American Home Missionary Society, he spent about two years in that vicinity; after which he returned to Charleston with his family, and there commenced the study of medicine. In 1836, he graducted as A. M. at Union College; and was admitted a member of the Union Presbytery. In the spring of 1837, he graduated as M. D.; and having been appointed a missionary to the Chinese, by the American Board of Commissioners, he left for New York, expecting then to embark for Singapore. The state of the Society's finances however occasioned some delay, and he spent the following winter among friends in the north; at the same time supplying two pulpits, which happened to be vacant. Having obtained the loan of De Guigne's Chinese Latin and French Dictionary from Yale College, Mrs. Ball copied out the Chinese characters, and the Dr. translated the Latin and French into English; a work which occupied them about three or four months. In May, 1838, they embarked at New York in the Albion, and reached Singapore in the autumn. There he was successfully employed for a time in preaching, printing tracts, and attending to the sick; while Mrs. Ball instructed a school of Chinese girls. In 1841, in consequence of her health, Dr. Ball found it necessary to remove to Macao. In 1843, he took his family to Hongkong, where he resumed his missionary labours, by superintending the Chinese printing, administering medicine to the sick, and conducting religious services with the natives. At the series of general meetings of missionaries held at Hongkong, regarding the translation of the Scriptures, he was present on three occasions, August 22nd, 24th and 25th. Mrs. Ball cooperated with him in his efforts, till a few days before her death, which took place there on June 6th, 1844. Her two little boys soon followed her to the grave. In June, 1845, Dr. Ball paid a temporary visit to Canton, and on the 29th of August, removed there with his family, where he opened a dispensary, established a school, and engaged in public preaching to the natives. In 1846, he was married to Miss. Johnston. In March, 1854, he left Canton with Mrs. Ball, made a short stay in Great Britain and visited America, where he remained till towards the end of 1856. He then reembarked for China, which he reached in May, 1857; but hostilities having commenced at Canton, he remained at Macao till November, 1858, when he returned to his old station at the provincial capital, and has been residing there ever since.

Publications by Dr. Ball.

CHINESE.

1. 耶穌釘十字架受死三日復活論 *Yáy soo ting*

shīh tszé kēā shów szè san jīh fūh hwō lūn. Discourse on the Crucifixion of Jesus, and his Resurrection after Three Days. 4 leaves. This consists of the 19th and 20th chapters of John's Gospel, down to the 29th verse of the latter, with occasional notes.

2. 崇拜爺華祝文 *Ts'ung paē yây hwa chŭh wăn.* Prayer to Jehovah. 2 leaves. This contains the texts of Matthew, 6: 9—13, and Luke, 11: 2—13, with commentary. A modification of the same tract was published with the title 崇拜眞神祝文 *Ts'ung paē chin shîn chŭh wăn.*

3. 耶穌啟迪聖靈感化之意思 *Yây soo k'è téīh shíng ling kăn hwā che è sze.* Jesus teaching the meaning of Renovation by the Holy Spirit. 7 leaves. This is the text of John's Gospel, 3: 1—21, with commentary.

4. 警富貧要略 *King foō pìn yaou lëō.* Important Points of Warning to Rich and Poor. 3 leaves. This contains the parable of the rich man and Lazarus, as recorded in Luke, 16: 19—31, with reflections in improvement of the subject.

5. 常拜爺華之道 *Ch'âng paē yây hwa che taōu* Doctrine of the Worship of Jehovah. 3 leaves. This consists of a series of axioms on the principles of Christian worship; concluding with a prayer. The first portion was published with the same title, as a sheet tract. Another edition was published with the title 常拜眞神之道 *Ch'âng paē chin shîn che taōu,* in 4 leaves.

6. 耶穌是天地萬物人類之宗 *Yây soo shē t'ëen t'e wăn wūh jin lúy che tsung.* Jesus the Head of Heaven, Earth and all Creatures. 3 leaves. This contains the first thirteen verses of John's Gospel with a commentary.

7. 律法聖誡略論 *Leŭh fā shíng keaē lëō lūn.* General Discourse on the Commandments of the Law. 7 leaves. The substance of this discourse is preceded by the Ten Commandments; and followed by the Lord's Prayer with notes, and a grace to be said at meals. Dr. Ball published the Ten Commandments separately as a sheet tract with the title 爺華十條聖誡 *Yây hwa shīh t'eaou shíng keaē.* He also published the Lord's Prayer with notes, as a sheet tract, with the title 耶穌祈禱文 *Yây soo ke taōu wăn.*

8. 水火警世文 *Shwuy hò kìng shē wăn.* Warnings to the World from Water and Fire. 4 leaves. This is an address regarding the flood, and the New Testament declaration that the world shall eventually be destroyed by fire.

9. 耶穌釘十字架略論 *Yây soo ting shīh tszé këā lëō lūn.* General Discourse on the Crucifixion. 15 leaves. Canton.

10. 耶穌聖經選擇文 *Yây soo shíng kìng seuen tsih wăn.* Selections from Scripture. This is the title of a series of sheet tracts, containing Matthew, 16: 13—28; Matthew, 19: 1—30; Luke 8: 1—18, &c.

11. 約翰默示錄 *Yō hân mīh shé lūh.* Revelation of John. A sheet tract comprising extracts from the 20th and 21st chapters of the Revelation, and the 2nd chapter of the Gospel by John.

12. 爺華眞實菩薩偶像是虛物 *Yây hwa chin shīh poo sa gow sëâng shé hēu wūh.* Jehovah is True, but the Idols are Vanity. A sheet tract containing the 115th Psalm.

13. 華英和合通書 *Hwa yìng hô hō t'ung shoo.* Anglo-Chinese Concord Almanac. The first number of this serial, for the year 1843, was published at Hongkong, in 35 leaves, with a folding map of the world. The bulk of the work is occupied with a comparative Anglo-Chinese calendar, which is preceded by a short account of the Creation, and a brief description of the Solar system. The work was continued during subsequent years, under the title 華番和合通書 *Hwa fan hô hō t'ung shoo.* The number for 1844 was published at Hongkong, in 59 leaves, with the same map as the preceding and a description appended; besides a variety of other matter, religious, moral and scientific. The number for 1845 contains 65 leaves and 4 folding maps, forming an interesting miscellany, religious and scientific. The issue for 1846 has 92 leaves and 3 folding plates, and includes the English, American and French treaties with China. That for 1847 has 66 leaves and 2 folding plates. In consequence of deficiency of funds, the number for 1848 is on a very reduced scale, both as to the size of the page, and the quantity of matter, being comprised in 20 leaves, with a folding map of the world. The number for 1849 is almost the same in size and matter, containing 19 leaves and a map of the world. The issue for 1850 has 20 leaves and a folding map. In this the large-sized page is again adopted. That for 1851 has 24 leaves and 2 folding maps. The one for 1852 has 20 leaves and a folding map. That of 1853 has 19 leaves. After 1854, Dr. Ball resigned the work for a time, which was carried on by Mr. French, under the title 和合通書 *Hô hō t'ung shoo.* Dr. Ball resumed the publication for 1859, which contains 27 leaves and 2 folding plates. The last number by the same compiler was that for 1860, which contains 20 leaves and 2 folding plates. Since that the work has been continued up to 1865 by the Rev. D. Vrooman, under the title 唐番和合通書 *T'ang fan hô hō t'ung shoo.*

XLVIII. GEORGE W. WOOD, was ordained to the ministry in the United States, embarked at New York, and arrived at Singapore with Mrs. Wood in 1838, as a missionary to the Chinese, connected with the American Board of Commissioners for Foreign Missions, accompained by Dr. Ball

and other missionaries. Mrs. Wood died the same year at Singapore; and he retired from connection with the Chinese Mission, returning to America in 1840. He was afterwards married a second time, and joined the Armenian mission under the same board, being stationed at Bebek by Constantinople. He was obliged however to go to the United States in 1851, on account of his wife's health, and in 1853, his connection with that Mission appears to have ceased. Since that time he has received the degree of D. D. and is now Home Secretary to the American Board in New York.

We do not hear of any publications by Dr. Wood, but in the Report of the mission for 1848, the committee complain of being unable to print a Book on Theology by him, for want of funds.

XLIX. WILLIAM JOHN POHLMAN, an ordained minister of the Dutch Reformed Church in the United States, was married to Theodosia R. Scudder, the sister of Dr. Scudder the missionary to India. He left New York with Mrs. Pohlman, accompanied by Dr. Ball and Mr. Wood, and arrived at Singapore in 1838, having been appointed a missionary to the Chinese, in connection with the American Board of Commissioners for Foreign Missions. On the 15th of October in the same year, he took passage in a native schooner with Mr. Doty, for Sambas in Borneo, where they arrived on the 30th; thence they made their way overland to Pontianak, which they reached on the 24th of November, and embarked there on the 27th to return to Singapore. After a temporary residence at the latter settlement, he removed with his family to Pontianak, where he spent some years among the Chinese population, making occasional excursions into the interior. In 1844, he went with Mr. Doty to Amoy, where they arrived with their families on June 22nd. On the 30th of September Mrs. Pohlman entered into her rest, leaving three children, one an infant daughter of nine days. In November, 1845, he made an excursion to Chang-chow city, with Mr. Hedde, one of the French commercial delegates. In the summer of 1846, he found it necessary to go to Canton for two or three months for medical aid, and returned to Amoy in September. In April, 1848, his sister arrived at Amoy to stay with him, and in December he left Amoy to accompany her to Hongkong for the benefit of her health; intending to remain there only a few days, and then return to assist in dedicating the church lately built by the mission. He embarked at Hongkong on board the Omega, on January 2nd; on the 5th the vessel was wrecked on Breaker Point, and Mr. Pohlman was drowned by the capsizing of the boat, in which a party were attempting to land.

There are several contributions by Mr. Pohlman, in the 15th, 16th and 17th volumes of the Chinese Repository.

L. 雒魏林 *Lō Wei lin.* WILLIAM LOCKHART was born at Liverpool, October 3, 1811. In early life, having attended the medical courses at Meath Hospital in Dublin, and Guy's Hospital in London, he passed his examinations at Apothecaries' Hall in 1833, and graduated as M. R. C. S. 1834. After that he was appointed House Surgeon to the Dispensary at Liverpool; and subsequently became assistant to a practitioner near that city. Having been appointed medical missionary to the Chinese, by the London Missionary Society, he left Gravesend in company with Mr. Medhurst and family in the George the Fourth, July 31st, 1838, and arrived at Batavia about the middle of November. Towards the close of January 1839, he reached Canton, and having offered his services to the Medical Missionary Society, was appointed to the charge of their hospital at Macao, which was first opened by Dr. Parker, during three months of the previous summer. After nearly six weeks spent at Canton studying the language, he went to Macao on a visit on February 28th, but while there, political complications arose which prevented his returning, and he commenced operations in the hospital on July 1st; which were discontinued on the 21st of August, in consequence of the departure of British residents from that settlement. In prospect of the protracted interruption of friendly intercourse between the British and Chinese, he left the country on the 7th of September for Batavia, where he continued the study of the language under Mr. Medhurst. In May, 1840, he returned to Macao and reopened the hospital on August 1st. Shortly before this time, Drs. Hobson and Diver had arrived, and the hospital at Macao being placed under their charge, Mr. Lockhart proceeded at the end of August to the city of Ting-hae in the island of Chusan, then occupied by the English troops, where he opened a hospital for the benefit of the natives, from September 13th, 1840, till February 22nd, 1841. In consequence of the evacuation of Chusan by the British government, he left the island on the 24th of February and arrived at Macao on the 16th of the following month; where he was soon after married to Catherine Parkes. When the treaty of Nanking was settled in 1842, he went to Hongkong, where he was detained till the spring of 1843, superintending in the interval the building of the Medical Missionary Society's hospital in that colony. He arrived at Chusan on the 13th of June, and after a few days, leaving Mrs. Lockhart there, accompanied the Rev. W. C. Milne to Ningpo, and remained till July 7th, when the latter started on his journey

through the interior to Canton, and Mr. Lockhart returned to Chusan, where he again opened a hospital. On the 8th of November, he went up to Shanghae for a visit, returning to Chusan on the 20th. He again left the island in company with Dr. Medhurst, who visited Chusan on his way up from Hongkong; and after a short trip to Ningpo, arrived at Shanghae about the middle of December. Returning temporarily to Ting-hae, he closed the hospital in the middle of January, 1844, and taking Mrs. Lockhart with him to Shanghae, commenced another there about the middle of February. In 1846, he opened a new and commodious building, by subscriptions raised chiefly on the spot, where he continued to prosecute his benevolent labours, during the subsequent years of his residence in Shanghae. On March 8th, 1848, he was exposed to a murderous attack by a party of junk men at Tsing-poo thirty miles from Shanghae, and narrowly escaped with his life. In consequence of ill health, Mrs. Lockhart returned to England, with her children in 1852, where they arrived on the 1st of May. In the beginning of December, 1857, Mr. Lockhart left Shanghae for his native land, and proceeding via Egypt and Paris, reached England on the 29th of January, 1858. While there he was made F. R. C. S. of London. He remained till the beginning of June, 1861, and then returned to China by the Egypt route, reaching Hongkong on the 22nd of July, and Shanghae on August 9th; which place he left for Teen-tsin on the 30th in the steamer Fei-loong, and arrived at Peking in September. There he established a hospital, commenced a mission station, and remained till the spring of 1864, when he went south to Shanghae, made a hasty visit to Hankow in April, returned to Shanghae, took a trip over to Japan in May, visited Yokohama and Yedo, and again returning to Shanghae in the beginning of June, embarked by the first mail packet for Europe on the 6th of that month, reaching England August 14th; where he has since been actively engaged advocating the cause of Chinese missions.

Publications by Mr. Lockhart.

ENGLISH.

1. Eleven Annual Reports of the Chinese Hospital at Shanghae, from 1846 to 1857, inclusive. 8vo. pp. 188. Shanghae. Also Two Annual Reports of the London Missionary Society's Hospital at Peking, from 1861 to 1863. 8vo. pp. 44. Shanghae.
2. The Medical Missionary in China: a Narrative of Twenty years Experience. 8vo. pp. 404. London, 1861.

There are several translations by Mr. Lockhart, of papers on Chinese Medicine in the Dublin Medical Journal. Also Notices of Chusan, and other articles, in the Chinese Repository.

LI. 高德 *Kaou-tih.* JOSIAH GODDARD, son of the Rev. David Goddard, was born at Wendell, Massachusetts, October 27th, 1813. In 1826 he became imbued with the Christian's hope, and in May, 1831, he was admitted a member of the Baptist communion by immersion, in connection with the church of which his father was the pastor. He finished his studies at Brown University in 1835, and afterwards passed a course of training at Newton Theological Institution, which he left in 1838, and was ordained to the work of the ministry in the following September. In December of the same year, he sailed for the East with Mrs. Goddard, as a missionary to the Chinese, under the American Baptist Board of Foreign Missions, and landed at Singapore in June, 1839. After a short stay there, he proceeded to Bankok his destined station, where he landed October 16th, 1840. In 1842, he succeeded Mr. Dean as pastor of the first Chinese church there. In 1848, after a severe bleeding of the lungs which threatened his life, he so far recovered as to be able to remove with his family northward to Shanghae, and thence after a short stay proceeded to Ningpo, where, in a cooler climate, he could carry forward his work among the Chinese. There on September 4th, 1854, he finished his mortal career, leaving a widow and several children to lament his loss. Mrs. Goddard returned to the United States, and died at Providence, Rhode Island, November 28th, 1857.

Publications by Mr. Goddard.

CHINESE.

1. 聖經舊遺詔創世傳 *Shīng king k'éw ê chaóu ch'wāng shé chuen.* Genesis with Notes. 7 leaves. Shanghae, 1849. This is the 1st chapter, with interspersed comments, prolegomena and appendix. A reprint the following year at Shanghae, with the same title, in 17 leaves, contains the first five chapters. with revised prolegomena and an appendix.

2. 聖經舊遺詔創世傳 *Shīng king k'èw ê chaóu ch'wāng shé chuen.* Genesis, 68 leaves. Ningpo, 1850. This, which bears the same title as the preceding, is the text of Genesis complete, without comments, but having the same prolegomena.

3. 課幼百問 *K'ō yéw pĭh wăn.* A hundred Questions for the Young. 12 leaves. Ningpo. 1850. This consists of a hundred questions on doctrinal Christianity, followed by a statement of Ten chief points; after which are forms of prayer for morning and evening, grace to be said at meals, and general prayer. It was reprinted in 1855, in 19 leaves, with the title 眞道問答 *Chin taóu wăn tá.*

4. 聖經新遺詔全書 *Shing king sin ê chaóu tseûen shoo.* New Testament. 251 leaves. Ningpo, 1853. This contains a short Introduction, with map of Judea; also a folding map shewing the journeys of the Apostles. Detached portions had been published at previous times. Matthew's Gospel was issued at Ningpo, in 1851, in 32 leaves, preceded by an Introduction and map of Judea, with the title 聖經新遺詔馬太福音傳 *Shing king sin ê chaóu mà t'aé fŭh yin chuen.* John's Gospel appears to have been printed while Mr. Goddard was at Bankok. It was also printed at Shanghae, in 28 leaves, in 1852, with the title 聖經新遺詔約翰福音傳 *Shing king sin ê chaóu yŏ hân fuh yin chuen.* This also has a short Introduction and map of Judea prefixed. The Four Gospels and Acts were published the same year at Ningpo, in 145 leaves, with an Introduction, map of Judea, and folding map of the Journies of the Apostles, under the title 聖經新遺詔福音諸傳 *Shing king sin ê chaóu fuh yin choo chuen.*

ENGLISH.

5. A Chinese and English Vocabulary in the Tié chiú Dialect. 8vo. pp. ix, 248. Bankok, 1847.

There is an article by Mr. Goddard, in the 16th volume of the Chinese Repository, on the Term for the Holy Spirit in Chinese.

LII. WILLIAM BECK DIVER of Philadelphia, United States, graduated as M. D. in his native land, and having been appointed by the American Board of Commissioners to labour among the Chinese, he left New York on the 11th of May, 1839, and arrived at Macao on September 27th. On the 1st of July, 1840, he offered his services to the Medical Missionary Society, which were accepted; and Mr. Lockhart having reopened the hospital at Macao on August 1st, Dr. Diver gave him his assistance, till the removal of the former to Chusan at the end of that month, when the hospital was placed under the joint care of Drs. Diver and Hobson. In December however, Dr. Diver's health failing, he was compelled to take a voyage for its recovery; and finding little benefit from a short trip, taken in the first instance, to the Straits of Malacca, he was induced to proceed from Singapore to the United States, and did not return to China.

LIII. NATHAN BENHAM was born at Shardaken, Ulster county, New York, August 23rd, 1810. He made a public profession of religion in Byron, Genessee county, New York, in 1830, and soon after commenced his studies for the mi-

nistry. He received his collegiate and theological education at Hudson, Ohio, where he also officiated for one year as tutor. During the summer of 1835, he offered himself to the American Board of Commissioners for Foreign Missions, by whom he was appointed a missionary to the Chinese. On the 4th of March 1839, he was married to Maria A. Nutting of Groton, Massachusetts, and having been ordained to the ministry, sailed with Mrs. Benham and others from Boston, July 6th, arriving at Singapore, October 23rd. He reached Bankok, his destination, March 3rd, 1840, and entered at once, with great promise of success, upon the study of the Chinese language On the evening of the 6th of April, the same year, returning from a prayer meeting, while crossing the river Menam to his own house, the boat was upset, and he was drowned. His body was recovered two days after.

LIV. 弼 *Peĭh.* LYMAN BIRT PEET was born at Cornwall, Vermont, United States, March 1st, 1809, and received his early education at Middlebury, Vermont. In 1828, he joined the Christian church, in the Congregational connection, under the pastorate of the Rev. J Bushnell at Cornwall. He studied for the ministry at Andover Seminary, Massachusetts; and was ordained to the sacred office at South Dennis in the same state, December 13th, 1837. On the 14th of April, 1839, he was married to Rebecca Clemens Sherril, at Middlebury. Having been appointed an agent of the American Board of Commissioners for Foreign Missions, he sailed from Boston with Mrs. Peet, July 6th, 1839, accompanied by Mr. and Mrs. Benham, and reached Singapore on the 23rd of October. The following year, May 28th, Mr. Peet arrived at Bankok, his appointed station; where he was assigned to the Chinese department of the mission, in place of Mr. Benham, recently deceased. He continued his labours there for the Chinese till 1846, when by directions from his Board, he removed to Canton; the following year to Amoy, and afterwards to the newly-opened port of Fŭh-chow, where he arrived with Mrs. Peet on the 6th of September. Mrs. Peet died in July, 1856, soon after which he made a voyage to the United States with his motherless children. There he married a second time, and returned to Fŭh-chow with Mrs. Peet in March, 1859; where he is still labouring.

Publications by Mr. Peet.

CHINESE.

1. 靈魂篇 *Lîng hwăn pëen.* Treatise on the Soul. 9 leaves. Fŭh-chow, 1853. This is in the Fŭh-chow dialect.

2. Genesis in the Fŭh-chow dialect. 75 leaves. Fŭh-chow, 1854.

3. 新約全書 *Sin yŏ tseŭen shoo.* New Testament in the Fŭh-chow dialect. Besides four editions of the New Testament complete in this dialect, Mr. Peet has, at different times translated and published—Matthew's and Mark's Gospels, 77 leaves, Fŭh-chow, 1853; Acts to Revelation, 207 leaves, Fŭh-chow, 1856.

4. 上帝十誡註釋 *Shāng tē shīh keaē choō shīh.* Short Commentary on the Ten Commandments. 6 leaves. Fŭh-chow, 1860. This is in the Fŭh-chow dialect.

5. 上帝十誡註釋 *Shāng tē shīh keaē choō shīh.* Short Commentary on the Ten Commandments. 5 leaves. Fŭh-chow, 1862. This is in the literary style.

6. 上帝聖經篇 *Shāng tē shīng king pëen.* Introduction to the Sacred Scriptures. 5 leaves. Fŭh-chow. 1862. This is a revision and translation into the Fŭh-chow dialect of Dr. Legge's tract on the evidences. (See Legge's works, No. 8.)

ENGLISH.

7. Remarks on the best Term for God in Chinese; also on the proper Basis of Compromise on this subject. Addressed to the Friends of Protestant Missions to the Chinese. 8vo. pp. 31. Canton, 1852.

8. Letter to the Friends of Protestant Missions to the Chinese. Fol. pp. 3. Fŭh-chow, 1853.

9. Letter to the Friends of Protestant Missions to the Chinese. Fol. pp. 4. Fŭh-chow, 1864.

In the 16th volume of the Chinese Repository is a published Sermon by Mr. Peet, preached at Canton, December 13th, 1846, entitled—A Plea on behalf of China.

LV. 理雅各 *Lè Ya-kŏ.* JAMES LEGGE, the son of Ebenezer Legge, and youngest of a family of seven, was born at Huntly, Aberdeenshire, in 1815. His father held a prominent position there as a tradesman, and influential member of the church of the Rev. George Cowie, well known for his independent principles and action; and there James Legge received his early education. He passed through a course of study, and graduated as A. M. at King's College, Aberdeen. Having joined the Christian church, in connection with the Congregational body, he entered for a time as student at Highbury College, London. Appointed by the London Missionary Society, to the Chinese mission at Malacca, he was ordained at Trevor Chapel, Brompton, on the 25th of April, 1839; and on the 30th was married to Mary Isabella, the

daughter of the Rev. John Morison, pastor of the same chapel July 28th, he embarked with Mrs. Legge, in the Eliza Stewart, accompanied by the Rev. W. C. Milne and Dr. Hobson; arrived at Batavia, the 19th of November, whence he proceeded to Singapore about the end of December; and reached Malacca, his appointed station, on the 10th of January, 1840. The same year, he succeeded Mr. Evans as Principal of the Anglo-Chinese College. July 14th, 1841, the council of the University of New York conferred on him by unanimous vote, the degree of D. D. It having been determined to remove the Anglo-Chinese College to the newly-acquired colony of Hong-kong, he left Malacca on the 6th of May, 1843, for Singapore, and thence proceeding to Macao, arrived at Hongkong on July 10th, where he attended the conference of missionaries of the London Society, which took place the following month. By the recommendation of the committee, the Anglo-Chinese College was converted into a Theological Seminary, principally for the purpose of training a native ministry for China; and the institution was carried on at Hong-kong, under the superintendence of Dr. Legge. At the series of general meetings of Protestant missionaries, regarding the translation of the Scriptures, he was only absent from that of August 28th; and was appointed in conjunction with Dr. Medhurst, to deliberate on the rendering of the names of the Deity into Chinese. Compelled by ill health to leave his station for a season, he embarked with his family and three Chinese youths, in the Duke of Portland, on the 19th of November, 1845, and arrived in London on the 28th of March following. During his residence in England, the three youths were admitted into the Christian church, by the ordinance of baptism, at Huntly. On the 19th of April, 1848, he again embarked in the Ferozepore with his family and a large missionary party, and arrived at Hongkong on July 22nd; where he continued to conduct the Theological Seminary, in addition to other mission duties. Mrs. Legge, who had been assiduous in school work during her residence at that station, died there on October 17th, 1852. In the beginning of 1858, Dr. Legge again left Hongkong for a visit to England, where he arrived June 3rd. During his stay, he married a second time, and embarked with his family in the Dora, on the 13th of June, 1859, accompained by the Rev. F. S. Turner, reaching Hongkong on September 21st. There, with the exception of occasional visits to the main land from time to time, he has continued devoted to the mission work; having, in addition to his various labours among the natives, sustained acceptably for many years, the pastorate of an English congregation. In the latter part of July 1865, having previously sent his family for a change, he left for the north,

visited Swatow, Amoy, Shanghae and Nagasaki, where he rejoined Mrs. Legge and children, with whom he sailed in August, for the northern parts of Japan.

Publications by Dr. Legge.

CHINESE.

1. Letter addressed to the Chinese residents at Malacca, on the subject of the Cholera. Malacca, 1841.

2. 養心神詩 *Yăng sin shîn she.* Hymn Book. Malacca, 1842. A revised and enlarged edition was published at Hongkong, in 1852, in 30 leaves, containing 79 hymns and 7 doxologies. A later revision was published at Hongkong in 1862, under the title 宗主詩章 *Tsung choŏ she chang*, in 35 leaves, containing 85 hymns and 7 doxologies.

3. 耶穌山上垂訓 *Yây soo shan shâng ch'uy heŭn.* Sermon on the Mount, with Commentary. Hongkong, 1844. A revision of this was published at Hongkong in 1865, in 24 leaves.

4. 英華通書 *Ying hwa t'ung shoo.* Anglo-Chinese Calendar. 9 leaves. Hongkong, 1851. This is prefaced by the Ten Commandments, after which is a comparative Chinese and English calendar, indicating the Sundays, church meetings, and days of administering the Lord's supper; with notes at the end explanatory of these institutions, and stating also the times of daily service in the chapels at Hongkong.

5. 約瑟紀略 *Yŏ sih kē lëŏ.* Brief History of Joseph. 28 leaves. Hongkong, 1852. This is divided into 6 chapters, each preceded by a verse of poetry, and followed by strictures on the narrative. It was reprinted at Hongkong in 1862, with pictorial embellishments, in 30 leaves.

6. 重修禮拜堂仁濟醫館祈禱上帝祝文 *Ch'ung sëw lē paē t'ang jîn tsē e kwân ke taŏu shâng tē chŭh wân.* Prayer used at the Reopening of the Chapel and Hospital at Hongkong. 6 leaves. Hongkong, 1852. This tract includes also the exposition of an appropriate text, and an exhortation used on the occasion.

7. 耶穌門徒信經 *Yây soo mûn t'oô sin king.* The Apostles' Creed. 3 leaves. Hongkong, 1854. This has a running commentary. It was reprinted at Canton in 1860, in 3 leaves; and again reprinted at Hongkong in 1863, in 5 leaves, the last leaf containing the decalogue with remarks.

8. 新約全書註釋 *Sin yŏ tseŭen shoo choŏ shih.* Commentary on Matthew. 128 leaves. Hongkong, 1854. This commentary was compiled by Dr. Legge's native assistant 何進善 Hô Tsin-shên, who has added a lengthy preface of 9 leaves, in reference to the Sacred Scriptures; 2 leaves

of prolegomena follow; which are succeeded by 2 leaves of preface to the commentary on Matthew. The whole is revised by, and published under the imprimatur of Dr. Legge. The first 14 chapters were issued by themselves at the date given above, and the remaining portion in a separate volume, at a subsequent period. The general preface to this work was published at Canton as a separate tract, with the title 新舊約聖書爲天默示 *Sin k'ew yō shing shoo wei t'ēen mīh shē*, The Scriptures a Revelation from Heaven, in 9 leaves. Another edition was issued at Canton in 1855, with the title 新舊約聖書證據 *Sin k'ew yō shing shoo ching keū*. Old and New Testament Evidences. A new edition was published at Hongkong in 1862, in 9 leaves, under the title 聖經證據 *Shing king ching keū*. Scripture Evidences.

9. 勸崇聖書略言 *k'euēn tsung shīng shoo lēō yēn*. Incentives to reverence the Scriptures. Sheet tract. Hongkong.

10. 遐邇貫珍 *Hēū ûrh kwān chīn*. Chinese Serial. This was a monthly magazine, published at Hongkong, under the auspices of the Morrison Education Society, containing from 12 to 24 leaves each number. It was begun in 1853, under the editorship of W. H. Medhurst, who was succeeded the following year by C. B. Hillier; and eventually in 1855 by Dr. Legge, who conducted it till its cessation in May, 1856.

11. 智環啟蒙塾課初步 *Chē hwan k'ē mung shūh k'ō ts'oo poō*. Graduated Reading; comprising a Circle of Knowledge, in 200 lessons. Gradation 1. 55 leaves. Hongkong, 1856. This is the translation of an elementary educational work by Mr. Baker. The English text is given at the top, and under it the Chinese translation. The Chinese, without the English was published at Canton in 1859, in 51 leaves. A new edition of the original, revised by Dr. Legge, was published at Hongkong, in 1864, uniform with the first.

12. 聖書要說析義 *Shīng shoo yaou shwō seih ē*. Skeleton Sermons. 24 leaves. Hongkong. This contains twenty seven scripture texts, with outlines of a discourse on each.

13. 亞伯拉罕紀略 *Yā pīh la han kē lēō*. Brief History of Abraham. Hongkong, 1857. This is divided into 4 chapters, each preceded by a verse of poetry, and followed by strictures on the narrative. There is a preface of 2 leaves. It was reprinted at Hongkong in 1862, in 26 leaves.

14. 往金山要訣 *Wàng kin shan yaou kēuē*. Advice to Emigrants. 18 leaves. Hongkong, 1858. This commences with an address to Chinese, who are going to the gold diggings; which is followed by an article on the duty of worshipping God, and next on the method of worshipping God; after which are a series of prayers, the ten commandments, an article on faith, a hymn and two doxologies.

15. 聖會準繩 *Shīng hwūy chūn shīng.* The Faith and Practice of a Christian Church. 29 leaves. Hongkong, 1860. This is the translation of a small treatise by Dr. De Sanctis of Italy. The first part is doctrinal, under nineteen heads. The second part treats of church discipline. Scripture authority is given for every statement, in a succession of texts quoted under the respective heads.

16. 新金山善待唐客論 *Sin kin shan shēn taē t'âng kīh lūn.* Address to the Chinese settlers at Sydney. 8 leaves. Hongkong, 1862. This is the translation of an address from the pastors of Sydney to the Chinese Christians resident in Australia; with a preface by the translator.

17. 落爐不燒 *Lō loô pūh shaou.* Unscathed in the Furnace. 6 leaves. Hongkong. This tract, which is written in the Canton dialect, gives the story of Shadrach, Meshach and Abednego, followed by a discourse on the subject.

18. 浪子悔改 *Lāng tszè hwūy kaè.* The Prodigal repenting. 6 leaves. Hongkong. This is also in the Canton dialect, and gives the parable of the Prodigal Son, followed by a discourse on the subject.

ENGLISH.

19. A Lexilogus of the English, Malay, and Chinese Languages; comprehending the vernacular idioms of the last in the Hok-keen and Canton dialects. 4to. pp. 3, 111. Malacca, 1841. This is published anonymously.

20. The Ordinance of the Sabbath. Three Sermons on the Institution of the Sabbath, the Christian Sabbath, the Sabbath in the Colonies. 8vo. pp. 83. Hongkong, 1850.

21. An Argument for 上帝 (Shang-te) as the proper rendering of the words Elohim and Theos, in the Chinese Language: with Strictures on the Essay of Bishop Boone in favour of the Term 神 (Shin), &c. &c. 8vo. pp. v, 43. Hongkong, 1850.

22. Letters on the rendering of the name God in the Chinese Language. 8vo. pp. 73. Hongkong, 1850. These six letters were first published in the "Hongkong Register".

23. Reports of the Preparatory School, and the Theological Seminary in Hongkong, of the London Society. Victoria. These were published annually for 1849 and subsequent years.

24. The Notions of the Chinese concerning God and Spirits: with an Examination of the Defense of an Essay, on the proper rendering of the words Elohim and Theos, into the Chinese Language, by William J. Boone, D. D., Missionary Bishop of the Protestant Episcopal Church of the United States to China. 8vo. pp. vii, 166. Hongkong, 1852.

25. Lectures on Theology, Science, & Revelation, by the

late Rev. George Legge, L. L. D., of Gallow tree gate Chapel, Leicester. With a Memoir by James Legge, D. D. Hongkong (of the London Missionary Society). Edited by James Legge, D. D. and John Legge, M. A. 8vo. pp. viii, xcviii, 420. London, 1863.

26. The Chinese Classics: with a Translation, Critical and Exegetical Notes, Prolegomena, and copious Indexes. In seven Volumes. 8vo. Vol. 1., containing Confucian Analects, the Great Learning, and the Doctrine of the Mean. pp. xiv, 136, 376, Hongkong, 1861. Vol. 2., containing the Works of Mencius. pp. viii, 126, 497, Hongkong, 1861. Vol. 3, in 2 Parts, containing the Shoo King, or the Book of Historical Documents. pp. 735. Hongkong, 1865. The succeeding volumes of this great work are not yet issued from the press.

LVI. 美魏茶 *Mei Wei-ch'à.* WILLIAM CHARLES MILNE, the son of Dr. Milne (see III, supra), was one of twins born at sea, April 22nd, 1815, five days after his parents had left Canton on a voyage to Malacca, which they reached on the 22nd of May. His first visit to China was at the early age of two years, when his parents landed there for a temporary sojourn on September 3rd, 1817, returning to Malacca on the 17th of February following. He was scarcely four years old when he lost his mother, and was soon after placed under the training of Mrs. Thompson at Malacca; but on the death of his father in the summer of 1822, he was removed to England. Having received his early education in the neighbourhood of his father's birth-place, and passed his theological studies at Marischal College, Aberdeen, where he graduated as A. M. he was accepted by the London Missionary Society, and appointed to China. On the 19th of July, 1839, he was ordained to the office of a missionary, in Wycliffe Chapel; and on the 28th of the same month, sailed in the Eliza Stewart, accompanied by Mr. Legge and Dr. Hobson, arriving at Macao on the 18th of December. There he took up his residence for a time with Mr. Bridgman at the hospital. Subsequently he removed to the house of the Morrison Education Society, to assist in the work of the Institution. Early in 1841, he went with a party of missionary friends to the island of Hongkong, after its cession to the British Crown, to ascertain its eligibility for a centre of missionary operations. During the absence of Mr. Brown the Superintendent of the Morrison Education Society, from April 1st to September 10th, 1841, in conjunction with Mr. Boone, he took the entire charge of the school and library. In February, 1842, he proceeded to Ting-hae on the island of Chusan, where, after visiting the neighbouring cities of Chin-hae and Ningpo, he

made his temporary abode. On the 7th of December he again went over to Ningpo, where he remained till the end of the year, returned for the first week in January, 1843, to Chusan, and again repaired to Ningpo. About the middle of June, hearing that Mr. Lockhart was at Chusan, he went over there and remained a few days, when both returned to Ningpo together. On the 7th of July, he started on a somewhat hazardous journey of about 1300 miles through the interior to Canton, which he reached in safety on the 12th of August. In two days more, he was at Hongkong, in time to attend the conference of the missionaries of his society at that station. At the series of general meetings of missionaries, regarding the translation of the Scriptures, he was present at all except those on August 24th, September 1st, and 4th. At the meeting of August 25th, he was appointed with Messrs. Medhurst and J. R. Morrison, a committee to consult on the rendering of Scripture names. On the 2nd of October, he embarked with Mr. Medhurst in the Urgent, bound for the north, but encountering a severe storm, after being out nearly three weeks, they had to seek shelter at Manilla. Returning to Macao, he embarked in the Duke of Northumberland with his Chinese teacher, and arrived in England, July 26th 1844. While there, he was married to Frances Williamina the daughter of Dr. Beaumont, the Wesleyan minister. On the 10th of April, 1846, he embarked with Mrs. Milne in the Mary Bannatyne, accompained by the Rev. J. F. and Mrs. Cleland; and arrived at Hongkong on the 25th of August, reaching Shanghae on the 26th of November. The Rev. W. M. Lowrie, delegate for the Ningpo station in the Translation Committee at Shanghae, having been drowned in the autumn of that year, Mr. Milne was elected to supply his place, and took his seat at the resumption of the meetings, on the 5th of January, 1848. The committee having completed the translation of the New Testament in July, 1850, he was rëelected to fill the same post in the translation of the Old Testament, which was commenced forthwith, and carried on by the delegates as far as the middle of Leviticus, when a change took place in the committee on the 12th of February, 1861. After that Mr. Milne continued in concert with Dr. Medhurst and Mr. Stronach, proceeding to the completion of the Old Testament, which was accomplished at the close of 1852. Sanatory considerations induced him to leave China with his family in the beginning of 1854, intending to return to Europe by the Cape of Good Hope; but altering his resolution at sea, he joined the mail packet at Singapore, and reached England on April 4th. His connection with the missionary service ceased in 1856, and in 1858 he returned to China with the appointment of Interpreter in the Consular service at Fuh-chow. There

he remained till the establishment of the British Legation at Peking, in 1861, when he removed to the capital in October, and occupied the post of Teacher to the Student Interpreters in the British civil service. On the 15th of May, 1863, he died of apoplexy, and his mortal remains are deposited by the side of the four recent victims of Chinese cruelty, in the unconsecrated portion of the Russian cemetery, outside the North gate of Peking.

Publications by Mr. Milne.

CHINESE.

1. 路加傳福音書 *Loō këa chuen fūh yin shoo,* 使徒行傳 *Shê t'oô hing chuen.* The Gospel of St. Luke, and the Acts of the Apostles. Translated into Chinese by the late Rev. Dr. Robert Morrison. 128 leaves. London, 1845. This is a revision of Morrison's translation, made by Mr. Milne, while he was in England. It is printed in the style of English books, and the whole edition handsomely bound in leather, with gilt edges.

2. 馬太傳福音書 *Mà t'aē chuen fūh yin shoo.* Matthew's Gospel. 133 leaves. Shanghae, 1848. This is a translation in the Shanghae dialect, the successive chapters of which were printed weekly and used in the chapel service on Sunday.

3. 福音廣訓 *Fūh yin kwàng heūn.* Village Sermons. 30 leaves. Shanghae, 1850. This is a revision of his father's Twelve Sermons (see Dr. Milne's works, No. 16). It was reprinted at Hongkong in 1861, in 28 leaves.

4. 眞道入門 *Chin taōu juh mūn.* Introduction to the True Doctrine. 17 leaves. Shanghae, 1851. This is a revision of his father's Catechism for Youth (see Dr. Milne's works. No. 5). It was reprinted at Hongkong in 1851, in 19 leaves, and at Amoy in 1854.

5. 張遠兩友相論 *Chang yuèn lëàng yèw sëang lūn.* Dialogue between two Friends, Chang and Yuen. 24 leaves. Shanghae, 1851. This is a revision of his father's tract (see Dr. Milne's works, No. 11). The 12 chapters of the original are compressed into 11 in this. It was reprinted at Hongkong, in 1851, in 27 leaves.

6. 警惡箴言 *King gō chin yên.* The Sinner's Friend. 10 leaves. Shanghae, 1854. This is an adaptation of the English tract with the same title, by the Rev. Newman Hall. Reprinted at Shanghae in 1861.

Besides the above, Mr. Milne had a share in the translation of the Delegates' version of the New Testament (see Medhurst's works, No. 41). and also the Old Testament, as

issued by the London Missionary Society in 1855. (see Medhurst's works, No. 42.)

ENGLISH.

7. Life in China. With Four Original Maps. 16mo. pp. x, 517. London, 1857. This has gone through several editions, and been translated into French.

There is a lengthy Narrative of a Seven-months Residence in Ningpo, by Mr. Milne, in the 13th and 16th volumes of the Chinese Repository.

LVII. 合信 *Hō-sīn.* BENJAMIN HOBSON, a medical student, who graduated as M. B. at the London University, and passed his examination as M. R. C. S. in London, was accepted by the London Missionary Society, as Medical missionary for China. He was married to Jane Abbey, and embarked with Mrs. Hobson in the Eliza Stewart, accompanied by Messrs Legge and Milne, on the 28th of July, 1839; reached Angier on the 12th of November, and arrived at Macao on December 18th, where he found a location with Mr. Bridgman, then residing in the hospital. Soon after, he offered his services and was accepted by the Medical Missionary Society. When their hospital was reopened by Mr. Lockhart on the 1st of August, 1840, he was assisted by Dr. Hobson in the duties; and on the departure of the former for Chusan at the end of the month, the hospital was placed under the joint charge of Drs. Hobson and Diver; but the latter being compelled by failure of health, to leave soon after, it was subsequently under the sole management of Dr. Hobson. In the early part of 1843, he removed to Hongkong, to take charge of the Medical Missionary Society's hospital there, which he opened for the reception of patients on the 1st of June. There he was present at the conference of the missionaries of the London Society in August; and at the series of general meetings of Protestant missionaries, regarding the translation of the Scriptures, he was present at all except those of August 28th and September 4th. In 1845, the health of Mrs. Hobson having failed to such an extent, a return to Europe seemed imperative, and he left Hongkong with her in July; but she died within sight of her native land on December 22nd, when anchored off Dungeness, leaving a son and daughter under the care of her widowed husband. During his stay in England, Dr. Hobson was married to the daughter of Dr. Morrison the missionary to China, and embarked with Mrs. Hobson in the Hugh Walker, accompanied by Mr. Hirschberg, on March 11th, 1847, reaching Hongkong on the 27th of July, where he resumed the charge of the hos-

pital. In October he made a visit with Mr. Gillespie to Canton, and the following February took up his residence and commenced operations there. In April he opened a dispensary, and in June took possession of the house, and initiated the complete work of the Missionary Hospital at Kum-le-fow in the western suburb. Towards the close of the year 1854, he repaired to Shanghae for the benefit of his health, and after an absence of five weeks, returned to his labours greatly recruited. On the outbreak of hostilities in Canton, in October 1856, he was compelled to vacate the spot, and sought a temporary asylum for his family at Hongkong. At the instance of his brethren in Shanghae, he repaired to that station in February, 1857, and when Mr. Lockhart took his departure for England at the close of the year, Dr. Hobson took his place in the mission Hospital. Early in 1859, he left Shanghae, with all his family except his eldest son, who remained in a mercantile house at that settlement. Proceeding via Hongkong in the mail packets, he reached England in March; since which time, his health not admitting of his return to China, he resided for a time at Clifton, and has more recently taken up his abode at Cheltenham.

Publications by Dr. Hobson.

CHINESE.

1. 惠愛醫館年記 *Hwiy gae e kwán nëén ké.* Annual Report of the Missionary Hospital at Canton, for 1850.

2. 全體新論 *Tseüen t'è sin lün.* Treatise on Physiology. 99 leaves. Canton, 1851. The first issues of this work contained 7 folding sheets of lithographic plates, but these have been replaced by woodcuts. It was republished by the father of Yeh the celebrated Governor-general of Canton.

3. 上帝辨證 *Shāng té pëén ching.* Theological Evidences. 9 leaves. Canton, 1852.

4. 約翰眞經釋解 *Yŏ han chin king shīh keaé.* Commentary on John's Gospel. 47 leaves. Hongkong, 1853. This only contains the first 17 chapters with a preface. The single chapters were also published apart in a smaller form as separate tracts.

5. 祈禱式文 *K'é taóu shīh wăn.* Forms of Prayer. Canton, 1854. A revision was published at Canton in 1865.

6. 問答良言 *Wăn tă lëang yên.* Catechism of Christian Principles. 10 leaves. Canton, 1855. Reprinted at Shanghae in 1857, in 11 leaves.

7. 信德之解 *Sin tīh che keaé.* Explanation of Faith. 4 leaves. Canton.

9. 博物新編 *Pŏ wŭh sin pëén.* Natural Philosophy.

132 leaves. Canton, 1855. This is divided into three parts; the second part 天文略論 *T'ién wăn lëō lūn*, "Digest of Astronomy," was first published in 1849, separately; subsequently the first part on Natural Philosophy, and the third on Natural History appeared in succession.

9. 聖書擇錦 *Shīng shoo tsīh kin.* Selections from the Holy Scriptures. 71 leaves. Canton, 1856. This is in two books, the first of which consists of short extracts from the Old Testament; and the second in two sections, contains the Sayings of Jesus, and the Sayings of the Apostles. There is a preface by the compiler.

10. 古訓撮要 *Koō heūn tsūy yaou.* Important Extracts from Ancient Authors. 14 leaves. Canton, 1856. This is a selection from the ancient traditional and recorded sayings of the Chinese, with a short preface.

11. 基督降世傳 *Ke tūh këang shē chuen.* Advent of Christ. 8 leaves. Canton. This is a brief narrative of the life of our Lord.

12 聖地不收貪骨論 *Shīng t'e pūh show t'an kūh lūn.* Covetousness excluded from Heaven. Canton. A sheet tract printed by lithography.

13. 聖主耶穌啓示聖差保羅復活之理 *Shīng choō yây soo k'ē shē shīng chae paōu lô fūh hwō che lē.* The Doctrine of the Resurrection, as revealed to Paul, by the Lord Jesus. Canton. A sheet tract printed by lithography.

14. 詩篇 *She pēen.* Hymns. Canton. This is a selection of 5 hymns and 3 doxologies, printed on a single sheet by lithography.

15. 論仁愛之要 *Lūn jīn gae che yaou.* The Importance of Love. Canton. A sheet tract printed by lithography, containing the 13th chapter of the 1st Epistle to the Corinthians; verses 7 to 11 inclusive, of the the 14th chapter of John's 1st Epistle; the 5th verse of the 1st chapter of the 1st Epistle to Timothy; and the 9th and 10th verses of the 13th chapter of Romans.

16. 西醫略論 *Se e lëō lūn.* First Lines of the Practice of Surgery in the West. 194 leaves. Shanghae, 1857. This is divided into three parts, the first and second of which treat in detail of the various branches of the surgical art, and the third contains a classification of medicinal agents. The first issue of this work had a Table of Contents in Chinese and English, 8 pages, which was not appended to the subsequent issues.

17. 婦嬰新說 *Foō ying sin shwō.* Treatise on Midwifery and Diseases of Children. 73 leaves. Shanghae, 1858. The last five leaves contain a series of Receipts for making Plaisters, Pills, Powders, &c.

18. 內科新誠 *Nuy k'o sin shwō.* Practice of Medicine

and Materia Medica. 2 parts. 112 leaves. Shanghae, 1858. This with Nos. 2, 8, 16 and 17, form a series, the latter four, profusely illustrated with beautiful wood-cut plates in the first style of Chinese art. The whole five have been reproduced by the Japanese, in a style of execution worthy of the original.

ENGLISH.

19. Dialogues in the Canton Vernacular. Fol. pp. 44. Canton, 1850. This is printed by lithography, on Chinese paper, and in the Chinese book fashion. The Dialogues are given in English, and in the Chinese character, but without the pronunciation in English letters.

20. Annual Reports for Nine years of the Missionary Hospital at Canton. The reports for the first eight years were published at Canton, and contain the history of the Kum-le-fow Institution, from April, 1848, till July 1st, 1856. The last report is published as an Appendix to that of the Shanghae Hospital for the year 1857. (See Lockhart's works, No. 1.)

21. A Medical Vocabulary in English and Chinese. pp. 75. Shanghae, 1858.

Dr. Hobson's Reports of the Hospitals at Macao and Hongkong are inserted in the Chinese Repository, vols. 10, 11, 13- and 17.

LVIII. THOMAS L. MACBRYDE, was ordained to the ministry of the gospel, and went to Singapore with Mrs. MacBryde in 1840, under the Board of Foreign Missions of the Presbyterian Church of the United States. From that port, he sailed with Mr. Abeel on the 18th of September, 1841, on a voyage to Borneo, and returned October 30th. Early in December he went to Macao on account of his health; but left for Hongkong on June 1st, and thence removed to Koo-lang seŭ, where he arrived with Mrs. MacBryde and infant child on the 7th of June, accompanied by Mr. Boone and family, and Dr. Cumming. Compelled by failure of health, he left that station on January 13th, 1843, and went to Macao; from which he sailed for the United States early in July, in the Morrison, and arrived at New York on the 20th of October. He then retired from the missionary service.

LIX. JAMES C. HEPBURN, graduated as M. D. in the United States, and having been appointed medical missionary by the Board of Foreign Missions of the Presbyterian Church, he sailed with Mrs. Hepburn in the summer of 1841 for Singapore, which he reached about the middle of Septem-

ber. In the summer of 1843 he removed to Macao; and having been accepted by the Medical Missionary Society, he proceeded to Amoy in the beginning of October; but driven back by adverse weather, he was in Hongkong again on the 14th, and ultimately reached his destination on November 25th. In the later part of the following January, he opened a hospital in the town of Amoy. The failure of Mrs. Hepburn's health however, rendered a change necessary, and towards the end of the year, they visited Macao on that account, returning to Amoy with the Rev. J. Lloyd on December 6th. But this proving insufficient, they again left Amoy for the south on June 28th, 1845, and embarked for the United States. After that Dr. Hepburn commenced practice as a physician in New York, and acquired an extensive connection, which he sustained for a number of years till the recent openings in Japan, when he again made his way to the East as a medical missionary to the Japanese, under the same board as before. He reached Shanghae with Mrs. Hepburn in 1859, and thence proceeded to Kanagawa in Japan. In September and October, 1860, he paid a visit to Hakodadi; but returned to his station at Kanagawa, where he has been since residing.

LX. WILLIAM HENRY CUMMING, from Georgia, United States, graduated as M. D. in his native land, and went to China in the capacity of medical missionary in 1842, unconnected with any society. He arrived at Macao in the earlier part of the year, and left for Hongkong on June 1st, with the Revs. Messrs. Boone, MacBryde and W. M. Lowrie. Thence he proceeded with Messrs. Boone and MacBryde to Koo-lang seŭ, where he arrived on the 7th, and opened a dispensary in the house of Mr. Abeel. There he was joined by Dr. Hepburn in November, 1843, and in the latter part of the following January, they opened a hospital in the town of Amoy, where Dr. Cumming took up his residence. Dr. Hepburn having left in June, 1845, the hospital was placed in the entire charge of his colleague, under the auspices of the Medical Missionary Society. In 1847, owing to failure of health, he was constrained to leave for America, and embarked at Macao in the Horatio, on the 17th of March, 1847. Continued indisposition prevented his return to China.

LXI. 斐理華 *Leu-lè Hwa.* WALTER MACON LOWRIE, the third son of Walter and Amelia Lowrie, was born in Butler, Pennsylvania, on the 18th of February, 1819. The first steps in his education were superintended by his mother; and at an early period he was sent to school, where

he learned the usual branches of a common English training. In his tenth year, his father having been elected to the United States Senate, removed to Washington city with his family; and for a part of the year instructed Walter in the higher rules of arithmetic, in geography, and ancient and modern history. In his eleventh and twelfth years, he spent two terms in a classical grammar school. In November 1832, he entered the preparatory department of Jefferson College at Cannonsburg, Pennsylvania, and at the same time found a home in the family of the Rev. Professor Kennedy. He joined the freshmen class in October, 1833. In August, 1834, he was at his parental home, made one of a family party to the Falls of Niagara, and returned with them to Washington. In November he resumed his studies at college; soon after which, his attention was first permanently fixed upon the concerns of religion; and he was led to the decision of devoting his life to the missionary cause. On leaving college in 1837, he spent the winter at his father's house in New York, and in May, 1838, he entered the Theological Seminary at Princeton, New Jersey. There he spent the usual term of three years, during the last of which his mind was settled on Western Africa as his field of labour. In 1840, he was received as a missionary of the Board of Foreign Missions of the Presbyterian Church, to be sent to Western Africa; but afterwards in view of the exigencies of the China mission, the executive committee proposed to him a change of destination, to which he, after much hesitation consented. On the 5th of April, 1841, he was licensed to preach the gospel; and on the 9th of November, was ordained an evangelist. On the 19th of January, 1842, he sailed for China in the ship Huntress, and landed at Macao on the 27th of May. On June 1st, he accompanied Messrs. MacBryde and Boone and Dr. Cumming to Hongkong. Having received instructions to proceed to Singapore, to assist in removing the mission of the Board from that place to some point on the coast of China, he left Macao on the 18th of June in the Sea Queen, and after a tedious voyage, the ship was obliged to put in at Manilla, where they arrived, August 23rd. On the 18th of September he again set sail for Singapore in the Harmony, which on the 25th struck a hidden rock. After five days sailing in an open boat with part of the ship's company, he reached the island of Luban, where he remained for two days, and left in a native schooner, October 2nd, for Manilla, arriving there the following day. He then abandoned his purpose of visiting Singapore, and embarked in the Diana, on the 10th, by which he reached Hongkong on the 17th, and thence proceeded to Macao. Being in Hongkong at the time, he attended one of the series of general meetings of Protestant missionaries re-

garding the translation of the Scriptures, held on August 28th, 1843. With the intention of visiting all the newly-opened ports, he left that colony on the 31st; but in consequence of stormy weather, the vessel put in at Amoy on September 5th. Thence he started with Mr. Abeel on October 3rd, for a journey to Chang-chow in the interior, from which they returned to Koo-lang seû on the 6th. He left with Mr. Roberts in a lorcha on the 9th, for Hongkong, where he arrived on the 14th, and a few days later at Macao. January 21st, 1845, he left Macao for Hongkong, and there embarked for the north on the 17th of February in the Rob Roy, which anchored at Woo-sung in the vicinity of Shanghae on March 11th. Leaving Shanghae on the 29th, he reached Chusan, April 1st, proceeding thence to Ningpo on the 11th, where he took up his residence. Much of his time, especially at the commencement of his residence at Ningpo, was spent in itinerating through the neighbouring country with some of the brethren. Having been elected to represent Ningpo, in the Committee of Delegates for the translation of the New Testament, he arrived in Shanghae for that purpose, early in June, 1847. While there engaged in the work, circumstances called him to visit Ningpo; and he left Shanghae by the inland route, on August 16th, but was detained at Cha-poo by contrary wind till the 19th, when he started to cross the Hang-chow Bay. The same day the boat was attacked by pirates, and Mr. Lowrie was thrown overboard, no trace of his body having ever been discovered afterwards. A cenotaph has been erected to his memory in the Ningpo Presbyterian cemetery.

Publications by Mr. W. M. Lowrie.

CHINESE.

1. 禮拜日要論 *Lè paē jih yaou lûn.* Important Discourse on the Sabbath Day. 8 leaves. Ningpo, 1847. This begins with a narrative of the six days of creation; which is followed by remarks on the history and customs of the Sabbath day. The last two leaves are an Anglo-Chinese Sunday Calendar for the year 1847. It was reprinted in 1848, with the Sunday Calendar for that year, and a note on the back of the title, regarding the term *Shang-te* for God.

2 聖差言行傳註釋 *Shīng ch'ae yên hing chuen choó shīh.* Commentary on the Acts of the Apostles. 64 leaves. Ningpo, 1847. This has a folding map to illustrate the journies of the Apostles.

3. 耶穌教略論 *Yây soo keâou lëö lûn.* Discourse on Christianity. 4 leaves. Ningpo, 1848.

4. 路加福音註釋 *Loó këa fûh yin choó shīh.* Commentary on Luke. 78 leaves. Ningpo, 1849.

ENGLISH.

5. Specimen of the Chinese Type Belonging to the Chinese Mission of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. 8vo. pp. 41. Macao, 1844. An enlarged and revised edition was printed at Ningpo, in 1852, pp. 38.

6. The Land of Sinim, or an exposition of Isaiah 49 : 12, with a brief account of the Jews and Christians in China. 18mo. pp. 147. Philadelphia, 1846. This was first printed in the 13th volume of the Chinese Repository.

7. Sermons preached in China. 8vo. pp. viii, 454. New York, 1851. These are published from Mr. Lowrie's manuscripts, and edited by his father. The last in the book is the last Chinese sermon he preached. It is written in the Ningpo colloquial, with the Roman character, and has an English translation by the Rev. M. S. Culbertson printed side by side.

LXII. 瑪高温 *Mà Kaou-wān.* DANIEL JEROME MACGOWAN, a native of the United States, and member of the Baptist church, graduated as M. D. in America; and having previously visited Paris, he was sent out to China as a medical missionary, by the American Baptist Board of Foreign Missions. He arrived at Hongkong about the end of February, 1843, where he found a home in Mr. Shuck's family. At the general convention of Protestant missionaries regarding the translation of the Scriptures, he was present at all the meetings, except those of August 22nd and September 1st and 4th. Towards the end of September, he embarked for the north; proceeded to Chusan, and afterwards to Ningpo, where he took up his residence, and opened a hospital early in November. In the former part of 1844, after three months practice, he closed the hospital and made a voyage to Bengal, where he married Miss Osborne, the sister of an English Church missionary there, returning to Hongkong with Mrs. Macgowan towards the end of the year. Thence he sailed on the 20th of February, 1845, in the Isabella Anna, and proceeded north to Ningpo where he arrived in April, with the Rev. M. S. Culbertson. There he reopened his hospital the same month, having in the mean time been chosen an agent of the Medical Missionary Society. His connection with that society was temporarily suspended in 1847, but resumed the following year. During the summer of 1848, he spent a few weeks at Chusan, where he had large opportunities of administering medical relief among the natives. In consequence of the state of Mrs. Macgowan's health, he found it necessary to remove to the south of China in 1854, where

he made a temporary stay at Amoy, Hongkong and Macao. In 1859 he paid a short visit to Japan, and subsequently, on account of ill health, took a voyage to England with his family. In the summer of 1861, he went over to Paris for a few weeks, returning to London. Having travelled through a great part of the United Kingdom delivering lectures on China and Japan, he returned to America in the summer of 1862; since which he has held a commission in the Federal army.

Publications by Dr. Macgowan.

CHINESE.

1. 博物通書 *Pŏ wŭh t'ung shoo.* Philosophical Almanac. 40 leaves. Ningpo, 1851. Besides the calendar, this contains a treatise on the electric telegraph, incorporating a short account of Magnetism and Galvanism, illustrated by forty five diagrams.

2. 日食圖說 *Jih shih t'oô shwŏ.* Plate of the Solar Eclipse with Explanation. Ningpo, 1852. This is a large sheet, containing the elements of the solar eclipse on December 11, 1852, calculated by Capt. Shadwell, of H. B. M. S. Highflyer, for Peking, Shanghae, Ningpo, Fuh-chow. Amoy, Canton and Hongkong, translated into Chinese by Dr. Macgowan, and illustrated by diagrams. Appended are some remarks of a religious character, in improvement of the subject. An English note printed by the side, is a good specimen of the Roman character, cut on wood by the Chinese.

3. 航海金針 *Hang haè kin chin.* Treatise on Cyclones. 35 leaves. Ningpo, 1853. The chief part of this is a translation from Colonel Reid's work on Typhoons. It is in three parts, with a preface, and besides five leaves of diagrams, a large folding sheet, shewing the course of typhoons in the China sea.

4. 中外新報 *Chung waé sin paóu.* Chinese and Foreign Gazette. Ningpo. This serial was commenced in May, 1854, and appeared twice a month, four leaves in each number, giving the news of the day, and articles on religion, science and literature. The first volume contains 18 numbers, with a table of contents. The second volume, 1855, has 20 numbers for the twelve months. The following year, it was only issued monthly, giving 12 numbers, for the year. In 1857, there were 13 numbers. The work was continued by Dr. Macgowan till he left Ningpo, when he transferred the management of it to the Rev. E. B. Inslee.

ENGLISH.

5. Claims of the Missionary Enterprise on the Medical Profession pp. 24. New York, 1842. This was originally an

address delivered before the Temperance Society of the College of Physicians and Surgeons in New York, a short time before Dr. Macgowan left for China.

Dr. Macgowan was a very extensive contributor to the North China Herald, most of his articles being republished in the Shanghae Almanac and Miscellany. There are also a number of pieces from his pen in the Chinese Repository and other periodicals.

LXIII. JAMES GRANGER BRIDGMAN, was born at Amherst, Massachusetts, in December, 1820. Having passed his studies at Amherst College, he left New York in the Huntress, October 6th, 1843, accompanied by Dr. McCartee and Mr. and Mrs. Cole, and reached Hongkong an February 19th, 1844. The following year he removed to Canton, and after pursuing his studies in Chinese and in divinity for a season, was ordained to the gospel ministry, May 31st, 1846, by an ecclesiastical council, consisting of the Rev. Drs. Medhurst and Bridgman, and the evangelist Leang A-fă. Being engaged by the American Board of Commissioners for Foreign Missions, he occupied himself in usual missionary labours and the study of the language, till towards the end of 1850. Symptoms of cerebral affection then became apparent, and on the 1st of December, in a paroxysm of the disease he attempted self-destruction. Reason was restored by the loss of blood, he was conscious during the five days he survived, and died on the 6th of that month.

Publications by Mr. Bridgman.

ENGLISH.

1. The Notitia Linguæ Senicæ of Premare. Translated into English. 4to. pp. 342. Canton, 1847.

Mr. Bridgman succeeded his relative Dr. Bridgman, as editor of the Chinese Repository, from May, 1847, till the arrival of Dr. Williams in September, 1848.

LXIV. 柯理 *Ko-lè*, RICHARD COLE, of Indianopolis, Indiana, a practical printer, at one time conducted a newspaper, and was subsequently appointed printer to the China mission, by the Board of Foreign Missions of the Presbyterian Church. He sailed from New York with Mrs. Cole in the Huntress, on the 6th of October, 1843, accompanied by Dr. McCartee and Mr. J. G. Bridgman and arrived at Hongkong

on February 19th, 1844; having brought presses and matrices with him, to commence type founding and printing in the Chinese character. The same year, he removed to Macao and commenced operations. In the summer of 1845, he went to Hongkong, where he embarked for the north with Mrs. Cole on July, 5th, in the John Horton, taking his printing apparatus, and accompanied by the Revs. Messrs. Woods, Graham and Fairbrother, with their wives. He reached Ningpo about the end of the month, and remained there till near the close of 1847. About that time he left the Presbyterian mission, went to Shanghae, and thence to Hongkong, where he was engaged by the London Mission, to superintend their type founding and printing. After proceeding far on with the completion of two fonts of Chinese type and part of a third, he left the service, and went over to California in 1852; where he was engaged editing a newspaper some few years ago.

Publications by Mr. Cole.

ENGLISH.

1. Specimen of Chinese Type, made by the London Missionary Society. 8vo. pp. 38. Hongkong, 1849. This is a catalogue of the Large font of type made by the London Mission.

2. Specimen of Three-line Diamond Chinese Type made by the London Missionary Society. 8vo. pp. 21. Hongkong, 1850.

LXV. 麥嘉締培端 *Mäh Këa-té Pei-twan.* DIVIE BETHUNE McCARTEE was born at Philadelphia, January 13th, 1820. He studied at Columbia College, New York, and afterwards at the University of Pennsylvania, in Philadelphia, where he received the degree of A. M. In 1840, he obtained the degree of M. D. and practised medicine among the collieries at Port Carbon in Schuylkill county, Pennsylvania. In January, 1841, he was openly received as a member of the Christian church there; and in August, 1843, was appointed a medical missionary to China, by the Board of Foreign Missions of the Presbyterian church. He left New York in the Huntress, in company with Mr. and Mrs. Cole and Mr. J. G. Bridgman, on October 6th, and arrived at Hongkong, February 19th, 1844. There he embarked for the north on June 12th, and reached Ningpo on the 20th, having been appointed an agent of the Medical Missionary Society. There he laboured in the mission cause for many years, intermitted by temporary residences at Chu-san and Chin-hae. On February 1st, 1853,

he was married to Juana Matilda Knight, sister of Mrs. Rankin of the same mission. In November, 1856, he left for a visit to the United States with Mrs. McCartee, and returned in May, 1858. In July, 1862, he went to Che-foo in Shan-tung, to commence a new mission station, but ultimately returned to Ningpo on September 16th, 1865, where he has been since residing.

Publications by Dr. McCartee.

CHINESE.

1. 三字經新增註解 *San tszē kīng sin tsăng choō keaè.* Commentary on the Trimetrical Classic. 43 leaves. Ningpo, 1846. This is a commented edition of Dr. Medhurst's tract, (See Medhurst's works, No. 2.) A revision of the same was printed at Ningpo in 1847, in 16 leaves, with the title 三字經註釋 *San tszē kīng choō shīh.* A later edition was issued from the same press, with pictorial embellishments, in 17 leaves, with the title. 繡像眞理三字經註釋 *Sēw sëāng chin lè san tszē kīng choō shīh.* It was printed at Shanghae in 1863, without the illustrations, in 16 leaves, with the title 眞理三字經註釋 *Chin lè san tszē kīng choō shīh.*

2. 悔改說畧 *Hwŭy kaè shwŏ lëō.* Brief Discourse on Repentance and Faith. 10 leaves. Ningpo, 1847. This is in the Mandarin dialect. It was reprinted at Ningpo in 1852, in 8 leaves, with the title. 改悔信耶穌畧說 *Kaè hwŭy sin yây soo lëō shwŏ*; and again at Shanghae in 1860, with the title. 悔改信耶穌說畧 *Hwŭy kaè sin yây soo shwŏ lëō.*

3. 鴉片六戒 *Ya pëen lŭh keaé.* Six Warnings against Opium, 7 leaves. Ningpo, 1847. This is a reprint of Tracy's tract, (see Tracy's works, No. 1.) with an appendix by Dr. McCartee. A later edition in 9 leaves, contains also a preface from the same hand, and some prescriptions by a Chinese physician. The new regulations legalizing the sale of opium, having rendered the six warnings of the original tract inapplicable to the modern state of things, it has been entirly remodelled by Dr. McCartee, and printed at Shanghae in 1864, in 5 leaves, with the title 勸解鴉片論 *K'euēn kenè ya pëen lŭn.*

4. 新增聖書節解 *Sin tsăng shing shoo tsëē keaè.* Commentary on the Epistle to the Ephesians 2 books, 130 leaves. Ningpo, 1848. This is a revision of Dr. Milne's publication, (see Dr . Milne's works, No. 19.) the proper names and other terms being changed to correspond with the usage at the time of publication. The running title through the book is 新遺詔書註解 *Sin ê chaōu shoo choō keaè.*

5. 罪人得赦之法 *Tsŭy jin tih shây che fă.* The

Way of Pardon for Sinners. Sheet tract. Ningpo, 1848. This is chiefly a selection from Milne's Commentary on the Ephesians. (see Dr. Milne's works, No. 19.) It was afterwards printed in small book form.

6. 耶穌教例言 *Yây soo keaôu le yên.* Christian Customs. 7 leaves. Ningpo. Reprinted at Ningpo is 1857, in 4 leaves ; and again at Shanghae in 1862, in 12 leaves.

7. 耶穌降生言行韻文 *Yây soo këang săng yên hing yùn wăn.* Life of Jesus in Verse. 6 leaves. Ningpo. This is a revision of Collie's tract. (see Collie's works, No. 6.) It was reprinted in 4 leaves ; and again at Shanghae in 1863 ,in 10 leaves.

8. 靈魂貴於身體論 *Ling hwăn kwei yu shin t'è lûn.* The Worth of the Soul. 4 leaves. Ningpo. This is a brief discourse on Matthew 10: 28. It was reprinted at Shanghae in 1863, in 6 leaves.

9. 萬國綱鑑 *Wàn kwŏ kang këèn:* Universal History. 132 leaves. Ningpo, 1850. This is an abridgment of Dr. Gutzlaff's publication, (see Gutzlaff's works, No. 34.)

10. 靈魂總論 *Ling hwăn tsŭng lûn.* Brief Discourse on the Soul. 3 leaves. Ningpo, 1848. This is in the Mandarin dialect. It was reprinted at Shanghae in 1863, in 5 leaves.

11. 信經註釋 *Sin king choô shih.* The Apostle's Creed, with Commentary. 4 leaves. Ningpo, 1848. This was afterwards remodelled, and the Lord's Prayer and Ten Commandments with comments added, being published at Ningpo, under the title 信操三綱 *Sin ts'aou san kang.* Three Symbols of the Faith, in 16 leaves. It was reprinted at Shanghae in 1861, in 22 leaves.

12. 敬上之道 *King shăng che taôu.* Duty to Superiors. Sheet tract. Ningpo, 1848. This is composed of selections from Scripture.

13. 孝敬父母 *Heaôu king foô moò.* Obedience to Parents. Sheet tract. Ningpo, 1848. This is composed of selections from Scripture.

14. 論說謊 *Lûn shwŏ hwang,* On Lying. Sheet tract. Ningpo, 1848. This is a selection from Dr. Milne's tract. (see Milne's works, No. 4.)

15. 安心解難良方 *Gan sin keaè nûn lëăng fang.* Efficacious Prescription for giving Peace of Mind. Sheet tract. Ningpo. This is a form of prayer to God, cut on stone, the impressions giving white letters on a black ground.

16. 救主耶穌代我罪而死 *Kêw choò yây soo taê gò tsŭy ûrh szê.* Jesus died for our Sins. Sheet tract. Ningpo, Reprinted in the book form.

17. 信歌 *Sin ko.* The Creed in Verse. Ningpo. This was cut, together with a form of prayer in rhyme, on two fan-

shaped sheets, and sometimes mounted on a fan. It was reprinted in the book form. The prayer was also published separately on a single sheet at Teng-chow.

18. 耶穌教要訣 *Yây soo keaóu yaou keuĕ.* Fundamental Truths of Christianity. 16 leaves. Ningpo, 1849. This is a modification and enlargement of a tract previously published. It was reprinted in 1857, in 11 leaves; and revised and much altered, it was reprinted in 1860, at the same press, in 15 leaves, with the title. 耶穌教要旨 *Yây soo keaóu yaou chĕ.* Twelve leading texts extracted from this were published as a sheet tract at Canton, in 1864, without a title.

19. 祈禱入門要訣 *K'ĕ taòu jîh mûn yaou keuĕ.* Manual of Prayer. 24 leaves. Ningpo, 1849. Reprinted at Shanghae in 1863, in 31 leaves. This is an essay on the nature of prayer, with illustrations from Scripture, and forms for various occasions.

20. 新纂靈魂篇大全 *Sin tswan ling hwăn pëen tā tseuên.* Treatise on the Soul. 1st Part. 66 leaves. Ningpo, 1850. This is a revision of the first volume of Milne's treatise. (see Dr. Milne's works, No. 18.)

21. 初學編 *Ts'oo hëō pëen.* Bible History. 3 books. 166 leaves. Ningpo, 1851. A chronological arrangement of Bible history with the dates according to Usher; to which is added, a connection of the Old and New Tastament; and an outline of church history down to A. D. 1846.

22. 讚美詩 *Tsăn meì she.* Hymns of Praise. 16 leaves. Ningpo, 1851. This is a collection chiefly translations, of 23 hymns and a doxology. It was reprinted at Fuh-chow.

23. *Lu hyiao ts.* Frank Lucas. pp. 9. Ningpo, 1852. This is written in the Ningpo dialect, and printed in the Roman character.

24. 救靈魂說 *Kēw ling hwan shwō.* Discourse on the Salvation of the Soul. 7 leaves. Ningpo, 1852. This is a sermon on John, 3: 16, compiled from Dr. Milne's writings.

25. 眞理易知 *Chin lè ē che.* Easy Introduction to Christian Doctrine. 16. leaves. Ningpo, 1853. Reprinted at Shanghae in 1862, in 21 leaves.

26. 平安通書 *Ping gan t'ung shoo.* Peace Almanac. Ningpo, 1850—1853. This was published annually. The first number, for 1850, contains 38 leaves and 7 folding sheets of diagrams, astronomical, geographical and mechanical. The letter press has a great variety of useful and interesting matter. The number for 1851 is on a much larger page, and contains 33 leaves and 12 large folding sheets. The matter is rearranged and some new added. The number for 1852 has 42 leaves and one folding plate. This contains most of the matter of the preceding year, and some additional. The

following year's issue has 34 leaves and 3 folding sheets. There is a good deal of new matter in this.

27. 靈魂篇 *Líng hwăn pëen.* Treatise on the Soul, 26 leaves. Ningpo, 1856. This is an abridgment of No. 20, supra.

28. 聖經類書 *Shīng kīng lūy shoo.* Scripture Collection. 2 books. 75 leaves. Ningpo, 1856. This consists of texts of passages of Scripture arranged according to subjects.

29. 福音合叅便蒙 *Fūh yin hō ts'an pëen mung.* Harmony of the Gospels 142. leaves. 1861. This is in the Mandarin dialect. It is divided into 9 books, with preface and copious indexes; prefixed to which is the Decalogue.

30. 鮎耶教救世要道 *Yày soo keaóu kéw she yaou taóu.* Important Discourse on Salvation. This is composed chiefly of Scripture quotations on the unity and nature of God; with the way of salvation for sinners.

31. 免禍要言 *Mëèn hó yoau yên.* Important counsel to avoid returning to Idolatry. Sheet tract. Ningpo, 1862. This is in rhyme.

32. 西士來意畧論 *Se szé laê é lëō lūn.* Western Scholar's Reasons for coming to China. Teng-chow, 1863. Reprinted at Shanghae in 1864, in 6 leaves. Revised and again reprinted at Shanghae in 1865. It has been also reprinted in the Concord Almanac for 1865. (See Vrooman's works, No. 1.)

33. 怕死 *P'â szê.* The Fear of Death. Che-foo, 1863. Printed in two colours.

34, 有罪 *Yèw tsūy.* Atonement for Sin. Che-foo, 1863. Printed in two colours.

LXVI. 韓理哲 *Wei Lè-chē.* RICHARD QUARTERMAN WAY was born in December, 1819, in Liberty county Georgia, U. S. He was left an orphan at an early age, and in due time commenced to study medicine under his elder brother, but after a year thus spent, he changed his plans and entered the Theological Seminary at Columbia, South Carolina. In 1843, he was licensed and ordained to the ministry; and was married to Susan Caroline Quarterman, the sister of the Rev. J. Quarterman, (xc infra). Having been accepted by the Board of Foreign Missions of the Presbyterian Church, he left New York on November 13th, 1843, to embark at Boston with Mrs. Way for Batavia enroute for Siam. He arrived at Batavia, March 5th, 1844, and proceeded forthwith to Singapore; where he found Mr. Buell, the only missionary of the Board stationed at Siam, on his way home to the United States; and upon consultation with the brethren, Mr. Way resolved to go direct to China, and reached Macao in July. He left that station in August, and reached Chu-san on the 27th, and proceeded

to Ningpo, his destined sphere of labour on November 6th Besides his ministerial engagements, Mr. Way had charge of a Boy's Boarding school in connection with the Mission, from 1845 till 1852. In the latter year, ill health necessitated Mrs. Way to pay a visit to the United States with her children, from which she returned to Ningpo in the summer of 1854. On the 23rd of January, 1856, Mr. Way left Ningpo on a visit to Fuh-chow, from which he returned overland with the Rev. C. C. Baldwin, starting on the 12th of February, and reaching Ningpo on the 27th. From 1853 till 1858, he held the superintendence of the Mission Press. In consequence of a bronchial affection and general failure of health, he returned to the United States with his family in 1859, and retired from the missionary service. In 1861, he had charge of a school in his native country, and was preaching to the Negroes.

Publications by Mr. Way.

CHINESE.

1. 地球圖說 *T'ê k'ew t'oô shwō.* Illustrated Geography. 53 leaves and a folding sheet of plates, Ningpo, 1848. The first three leaves are cuts of the flags of various nations. The work was revised and much enlarged by the author, and printed at the same press in 1856, in 114 leaves of a much larger size and 6 folding sheets, with the title 地球說畧 *T'ê k'ew shwō lēō.* It is profusely embellished with cuts.

2. 耶穌門徒金針 *Yây soo mûn t'oô kin chin.* The Disciple's Guide. 27 leaves. Ningpo, 1856.

In the North China Herald for 1856 is a Diary of an Overland Trip between Foo-chow-foo and Ningpo, by Mr. Way, which was republished in the Shanghae Almanac and Miscellany for 1857.

LXVII. WILLIAM GILLESPIE, a native of Scotland and member of the United Presbyterian communion, studied at Glasgow University, and having been accepted by the London Missionary Society, was appointed to China as his field of labour. He was ordained at Wells Street Chapel London, November 1st, 1843, and embarked in the Elizabeth on the 25th sanatory considerations obliging him to leave Mrs. Gillespie at home. On May 10th, 1844, he arrived at Calcultta; and there embarked in the Rob. Roy, by which he reached Macao, on July 26th, and immediately proceeded to Hongkong. In 1845 he endeavoured to commence a mission at Canton, but was driven from his post by the opposition of the populace. In October, 1847, he again paid a visit to that city

with Dr. Hobson, to ascertain what might be the prospect for an opening, when they were well received. Towards the end of November he left Hongkong by the Monarch for Europe, accompanied by Mrs. A. Stronach and her three children, and arrived in England April 12th, 1848. In 1849 he returned to China in the Palmyra, but Mrs. Gillespie was again prevented accompanying him He reached Hongkong on April 29th, and joined the Canton mission for a time, but finally went to Hongkong, and embarked in the P. & O. Steamer Braganza for Europe, on the 24th of July, 1850, arriving in England on September 26th. Some time after this, he was initiated as pastor of the United Presbyterian church at Shiels, Aberdeen; and subsequently raised a church and congregation of the same denomination in Edinburgh.

Publications by Mr. Gillespie.

ENGLISH.

1. The Land of Sinim, or China and Chinese Missions. 12mo. pp. xi, 240. Edinburgh, 1854.

LXVIII. 四美 *Sze-mei.* GEORGE SMITH, a graduate (M. A.) of Oxford University, having been admitted into priest's orders, was appointed a missionary to the Chinese, by the Church of England Missionary Society. He left England for his destined sphere of labour, in the beginning of June, 1844, with instructions in the first place to explore the capabilities of the various stations in China. He reached Hongkong towards the end of September, and spent several months in that neighbourhood, at Canton, and Macao. On May 25th, 1845, he embarked at Hongkong in company with Bishop Boone and his family, and arrived at Shanghae on June 16th. After a stay of ten days he left that city for Ningpo, where he intended to settle, but within three months was compelled by ill health to leave, and returned to Shanghae on October 12th, having paid two visits to Chusan. On the 27th he sailed for the south, with the intention of visiting the other treaty ports, remained in the neighbourhood of Chusan till December 9th, and reached Fuh-chow on the 15th. On the 10th of January, 1846, he arrived at Amoy, where he remained six weeks, and reached Hongkong on February 27th. The following month he again visited Canton, but his health requiring a change of climate, he left China in summer, and arrived in England on the 6th of October. While in his native land, he received the degree of

D. D., and on the 29th of May, 1849, was consecrated in Canterbury Cathedral, as Bishop of the newly-formed see of Victoria in China. Having in the mean time married the daughter of the Rev. A. Brandram, Secretary of the British and Foreign Bible Society, he left Portsmouth on November 6th, with Mrs. Smith, in the Sir George Pollock, accompanied by the Revs. E. T. R. Moncrieff, F. F. Gough, and W. Welton, with Mr. R. D. Jackson, and arrived at Hongkong on March 29th, 1850. On September 23rd, he embarked in H. M. steam ship Reynard, for an episcopal visit to the consular cities in the northern parts of China, and on the way touched at Lew-chew, with a view to ameliorate the condition of Dr. Betelheim a missionary residing there. On the 14th of October he arrived at Shanghae, where after a short stay, he embarked for the south, visited Ningpo and Fuh-chow, and reached Hongkong on December 19th. In the summer of 1852, he again visited Shanghae; and in 1853, he spent five months in that neighbourhood, and left for Hongkong on the last day of the year. In the latter part of 1854, he again made a visit to Fuh-chow and Shanghae. In 1855, he went to England and returned to China the following year. In 1858, he again visited Shanghae and the other ports. On the 4th of March 1860, he arrived from Hongkong at Shanghae, left that port for Japan on April 7th, spent from two to three months in that country, at Nagasaki, Kanagawa and Yedo; embarked for California, thence to Panama, took steamer from the Gulph to New York, and reached Southampton on October 16th. He returned to Hongkong in November, 1861, went north to Peking in April, 1862, and visited Shanghae on the way south in June. He ultimately retired from the duties of the bishopric, returning to England in 1864.

Publications by the Bishop of Victoria.

CHINESE.

1. 耶穌聖教洗禮規式 *Yây soo shîng keaóu sé lè kwei shîh.* Adult Baptismal Service. 9 leaves. Hongkong, 1851. In this, the Prayers, Questions, Answers, &c. are printed in black, and the directions in red, as in the ancient rubrics. The term 天神 *T'ëen shîn* is used for God.

2. 耶穌聖教禱告文 *Yây soo shîng keaóu taóu kaóu wân.* Prayers of the Christian Religion. 21 leaves. Hongkong, 1854. This is merely a selection from the English Church Liturgy, as translated by Dr. Medhurst. (see Medhurst's works, No. 41*, among the Omissions.)

ENGLISH.

3. A Narrative of an Exploratory Visit to each of the Consular Cities of China, and to the Islands of Hongkong and Chusan, in behalf of the Church Missionary Society, in the years 1844, 1845, 1846. 8vo. pp. xvi, 532. London, 1847. This is illustrated by 12 plates and a folding map. It was reprinted at New York.

4. Hints for the Times; or, the Religions of Sentiment, of Form, and of Feeling, contrasted with vital Godliness.

5. Lew-chew and the Lew-chewans; being a Narrative of a Visit to Lew-chew, or Loo-choo, in October, 1850. 12mo. pp. viii, 95. London, 1853.

6. The National Religion of China, as illustrative of the proper Word for translating GOD into the Chinese Language. Being an Extract from the Bishop of Victoria's Charge to the Anglican Clergy, delivered at Shanghae, China, on October 20th, 1853. 4to. pp. 12. Shanghae, 1853. This was first published in two numbers of the North China Herald.

7. A Charge delivered to the Anglican Clergy in Trinity Church at Shanghae, on March 16th, 1860. pp. 19. Shanghae, 1860.

8. Ten Weeks in Japan. 8vo. pp. xvi, 459. London, 1861. This is illustrated by 8 plates and a folding map.

LXIX. 地凡 *Tê-fân.* THOMAS T. DEVAN, a member of the Baptist church, graduated as M. D. in the United States, and having studied theology, was ordained to the ministry of the gospel. He was married to Lydia Hale, and being appointed a missionary to the Chinese, by the American Baptist Board of Foreign Missions, he left America with Mrs. Devan in 1844, and arrived at Hongkong on October 22nd, where he found a temporary home in Mr. Shuck's family. Soon after his arrival, he established a dispensary in Hongkong. Early in April, 1845, he removed with his family to Canton; at which station Mrs. Devan died on the 18th of October, 1846, and was buried on French Island near Whampoa. Dr. Devan then went to Hongkong, and shortly after proceeded to the United States. He subsequently became connected with the Baptist Mission in France.

Publications by Dr. Devan.

ENGLISH.

1. The Beginner's First Book in the Chinese Language (Canton Vernacular). 8vo. pp. 161. Hongkong, 1847.

LXX. 盧壹 *Loo-yih.* JOHN LLOYD was born in Huntingdon county, Pennsylvania, October 1st, 1813. The first fifteen years of his life were spent at home, where he received a strict religious training, and as good an education as the district schools afforded. From his sixteenth to his twenty-first year, he acted as clerk in several establishments, and improved his leisure hours in acquiring knowledge, reading with avidity such books as came in his way, especially those of a historical character. The pursuits of trade, however, were not congenial to his mind, and he commenced a course of classical studies at Jefferson College, Canonsburgh, in the spring of 1834, under the presidency of the Rev. M. Brown, D. D. In the second session of his collegiate course, there was a powerful revival of religion at the institution, which led to his making a public profession of religion in March, 1835. In September, 1839, he graduated as A. B. at that college; and next year began his studies with a private clergyman, preparatory to entering the ministry. In 1841, he entered the Theological Seminary at Princeton; in 1843, he received the degree of A. M.; and in 1844, he was licensed to preach the gospel, by the presbytery of New York. Having been appointed missionary to the Chinese, by the Board of Foreign Missions of the Presbyterian Church, he left his native land on June 22nd that year, in the Cohota, with Dr. Happer, and Messrs. Culbertson and Loomis, reaching Macao on October 22nd. After consultation with the brethren of his mission there, he left for Amoy with Dr. Hepburn about the end of November, and reached his destination on December 6. There he remained occupied with his missionary pursuits till the time of his death, which took place December 6th, 1848, exactly four years after his arrival.

LXXI. 哈巴安德 *O-pa Gan-tih.* ANDREW PATTON HAPPER pursued his studies at Jefferson College, Pennsylvania, where he graduated as A. B. in 1835. He afterwards studied theology at the Western Theological Seminary, in Alleghany city, Pennsylvania, and received the degree of A. M. in 1843. In 1844, he graduated as M. D. at the University of Pennsylvania; and was ordained to the ministry of the gospel the same year. Having been appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church, he left the United States on June 22nd in the Cohota, with Messrs. Lloyd, Loomis and Culbertson, and reached Macao on October 22nd. From November till the following April, he assisted in the Morrison Education Society's school at Hongkong; and opened a mission school at Macao in May, 1845. In March, 1847, he removed to Canton, and there on the 11th

of November he was married to Catherine Elizabeth Susan Ball, eldest daughter of the Rev. D. Ball. (see No. XLVII.) In June 1851, he opened a dispensary for the natives. He left with his family for a visit to the United States in December, 1854, and returned to Canton in September, 1859. The degree of D. D. was conferred on him from Jefferson College in 1864. Mrs. Happer died on December 29th, 1865, and he still continues his mission labours at Canton.

Publications by Dr. Happer.

CHINESE.

1. 天文問答 *T'ëen wăn wăn tă.* Catechism of Astronomy. 36 leaves. Ningpo, 1849.

2. 耶穌教要禮問答 *Yây soo keaóu yaou lè wăn tă.* The Assembly's Catechism. Canton, 1851. Reprinted with references, at Shanghae, in 1862, in 21 leaves.

3. 神道篇 *Shîn taōu pëen.* Substance of the Gospel. 8 leaves. Canton, 1842. This is in rhyming stanzas of three characters to a line. Reprinted at Canton, in 1860, in 20 leaves.

4. 新約史記問答 *Sin yŏ shè kè wăn tă.* Catechism of New Testament History. 43 leaves. Canton, 1852. Reprinted at Shanghae in 1864, in 17 leaves.

5. 舊約史記條問 *K'ëw yŏ shè kè t'eaou wăn.* Questions on Old Testament History. 82 leaves. Ningpo, 1852. This has a folding sheet, with illustrative map at the beginning. Reprinted at Shanghae in 1864, in 57 leaves, without the map.

6. 耶穌正教問答 *Yây soo ching keaóu wăn tă* Brown's Catechism. Canton, 1852.

7. 馬太福音書問答 *Mă t'aé fŭh yin shoo wăn tă.* Catechism of Matthew's Gospel. 176 leaves. Canton, 1853. Reprinted at Shanghae in 1864, in 58 leaves.

8. 幼學四字經 *Yëw hëŏ szé tszé king.* Youth's Four Character Classic. Canton, 1853. Reprinted at Canton in 1860, in 19 leaves. This is a modification and enlargement of Medhurst's "Child's Primer." (see Medhurst's works, No. 3.) It contains thirty-two stanzas, followed by the Decalogue, the Creed, Lord's Prayer, and hymn to be used before retiring to rest.

9. 張遠兩友相論 *Chang yuen lëăng yëw sëang lŭn.* Dialogues between Chang and Yuen. 16 leaves. Canton, 1862. This contains the first five chapters of Dr. Milne's tract with the same title, (see Dr. Milne's works, No. 11.) adapted to the Canton dialect.

10. 耶穌正教問答 *Yây soo chìng keaôu wăn tā*, Brown's Catechism. 22 leaves. Canton, 1862. This is a version in the Canton dialect, of No. 6, supra.

11. 眞神正論 *Chin shên chìng lūn.* Discourse on the term for God. 17 leaves. Canton, 1863. This is a controversial tract, in reference to Mr. Chalmers' brochure on the term for God. (see Chalmers' works, No. 6.) It has two prefaces and two appendices.

Besides the preceding, there is a revision of Mr. Tracy's tract on Opium, (see Tracy's works, No. 1.) by Dr. Happer, published in Dr. Ball's Almanac for 1853, (see Ball's works, No. 13.) under the title 鴉片六戒 *Ya pēen lŭh keaè.* In Vrooman's Almanac for 1862, (see Vrooman's works, No. 1.) there is an article against Gambling from the same hand, under the title 有賭博六戒 *Yew toò pŏ lŭh keaè.*

Publications by Mrs. Happer.

CHINESE.

1. 舊約史記問答 *K'ĕw yŏ shè kè wŭn tă.* Catechism of Old Testament History. 64 leaves. Shanghae, 1864. There is a preface by the authoress, who signs herself 愛孩提女史 *Gaé hae te neü shè*, Child-loving authoress.

LXXII. 克陞存 *K'ih Pè-ts'un.* MICHAEL SIMPSON CULBERTSON was born at Chambersburg, Pennsylvania, on January 18th, 1819. He studied at West Point Military Academy, and graduated there in June, 1840; after which he was for a short time Assistant Instructor of Mathematics there. He subsequently held a commission as Second Lieutenant of Artillery in the United States army; but resigned his command to become a missionary to the heathen. After completing his studies at Princeton Theological Seminary, where he graduated in May, 1844, he was ordained to the ministry of the gospel. Being appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church, he left America with Mrs. Culbertson in the Cohota, on June 22nd, accompanied by Dr. Happer and Messrs. Lloyd and Loomis, arriving at Macao on October 22nd. Proceeding to Hongkong the following February, he embarked in the Isabella Anna on the 20th, accompanied by the Rev. A. W. Loomis and Dr. Macgowan, for Chusan, which he reached on March 30th, and Ningpo in the beginning of April. When the Presbyterian church of Ningpo was organized, on May 18th, he was chosen pastor. Having been transferred to the Shang-

hae station, he removed there with his family in July, 1850, and was elected to represent Ningpo, in the Committee of Delegates about to meet in that settlement for the translation of the Old Testament. He took his seat with his colleagues for that purpose on the 1st of August; but when the translators had reached near the middle of Leviticus, an alteration took place in the constitution of the committee, and Mr. Culbertson in concert with Dr. Bridgman commenced the Old Testament *de novo*. At this and the New Testament, he continued till October, 1855, when he left with his family for the United States, and returned to Shanghae in June, 1858. He then resumed his work on the Sacred Scriptures, prosecuting the task conjointly, till the death of his venerated colleague in November, 1861. About this time he paid a visit to Amoy with his family, and returning to Shanghae, completed the translation shortly before his own death, which took place at Shanghae on the 25th of August, 1862. The degree of D. D. was conferred on him by a University in America, but the intelligence did not reach Shanghae till he had finished his earthly course. He was buried in the Shanghae cemetery, leaving a widow and three daughters to mourn his loss.

Publications by Mr. Culbertson.

CHINESE.

1. 眞神十誡註釋 *Chin shîn shih keaé choó shih.* The ten Commandments with Commentary. 7 leaves. Ningpo, 1848.

2. 若瑟言行全傳 *Jŏ sih yên hing tseûen chuen.* Life of Joseph. 27 leaves. Ningpo, 1847. This is divided into 13 articles, and pictorially illustrated. It was reprinted at Shanghae in 1861, in 27 leaves, with the title 約瑟言行全傳 *Yŏ sih yên hing tseûen chuen.*

3. 以利亞言行傳 *E lē yá yên hing chuen.* Life of Elijah. 23 leaves. Ningpo, 1853. This is in 7 sections, with a preface and table of contents. It was reprinted at Shanghae in 1861, in 20 leaves.

4. 福音道問答合講 *Fŭh yin taóu wăn tă hŏ këăng.* Paraphrase of the Shorter Catechism. 14 leaves. Shanghae. 1861. This comprises the answers to the questions of the catechism, thrown together so as to read continuously, with explanatory remarks where needed. There is a short preface.

5. 福音道問答簡畧 *Fŭh yin taóu wăn tă këĕn lëó.* The Shorter Catechism of the Westminster Assembly. 19 leaves. Shanghae, 1862. The groundwork of this translation was made by a committee of the Presbyterian Mission at Ningpo,

and published there in 1849, with the title 耶穌教要理問答 *Yây soo keaōu yaou lē wăn tă*, in 24 leaves. The present work is a revision by Mr. Culbertson.

6. 新約全書 *Sin yŏ tseûen shoo.* New Testament. This translation is the joint work of Mr. Culbertson and Dr. Bridgman. (see Dr. Bridgman's works, No. 7.)

7. 舊約全書 *K'ĕw yŏ tseûen shoo.* Old Testament. This is also the joint work of Mr. Culbertson and Dr. Bridgman. (see Dr. Bridgman's works, No. 8.)

ENGLISH,

8. Reply to the Strictures on the Remarks made on the Translation of Genesis and Exodus in the Revision of the Chinese Scriptures. 8vo. pp. 25. Canton, 1852.

9. Essay on the bearing of the Publications of the Taiping dynasty Insurgents on the Controversy respecting the proper term for translating the words *Elohim*, and *Theos* in the Chinese version of the Scriptures. 8vo. pp. 18. 1853. This is published anonymously, and without name of place.

10. Darkness in the Flowery Land; or, Religious Notions and Popular Superstitions in North China. 12mo. pp. xii, 235. New York, 1857.

There are some contributions from Mr. Culbertson in the 19th volume of the Chinese Repository.

LXXIII. 露密士 *Loō Meĭh-szĕ.* AUGUSTUS WARD LOOMIS was ordained to the ministry in the United States, and appointed a missonary to China, by the Board of Foreign Missions of the Presbyterian Church. He left America with Mrs. Loomis in the Cohota, on June 22nd, 1844, accompanied by Messrs. Lloyd, Happer and Culbertson, of the same society, and arrived at Macao on October 22nd. On the 20th of February following, he embarked at Hongkong in the Isabella Anna, accompanied by Messrs. Culbertson, and Macgowan, and after a voyage of thirty-eight days, reached Tinghae on the island of Chusan on March 30th. There he took up his abode, and commenced missionary operations, continuing on the island till August, 1846, shortly after its evacuation by the British forces. The natives then, under pretext of alarm regarding an earthquake that occurred on the 4th of that month, compelled him to quit, and he removed to Ningpo. Failing health however rendered it necessary for him to leave China, and after spending some months in Chusan, he embarked for the United States with Mrs. Loomis in October, 1849. After a protracted residence in his native land,

he went to California, where he still continues labouring as a missionary among the Chinese.

Publicatons by Mr. Loomis.

ENGLISH.

1. Learn to say No.
2. Scenes in Chusan, or Missionary Labours by the Way. 12mo. pp. 246. Philadelphia. 1857.
3. How to die Happy.
4. Scenes in the Indiana country.

LXXIV. HUGH A BROWN, was ordained to the ministry, and being appointed missionary to the Chinese, by the Board of Foreign Missions of the Presbyterian Church, he left New york in the Huntress, about the end of 1844, and arrived at Hongkong on the 10th of March, 1845. On the 6th of May, he reached Amoy his appointed station. Ill health however obliging him to leave the place, he returned to the United States in 1847, and settled as a pastor in Virginia.

LXXV. 哪呢 *Pang-nê.* SAMUEL WILLIAM BONNEY, son of the Rev. William Bonney, was born at New Canaan, Connecticut, March 8th, 1815. At an early age, he was thrown upon his own resources to obtain an education. In the year 1832, he was in the employ of Messrs. Merriam at Springfield, Massachusetts, the publishers of Webster's Dictionary. In 1837, he was engaged at Poughkeepsie teaching. The same year he was converted, and on the 28th of January in the following year, he joined the Allen Street Church. In 1840 he was a student at New York University; but next year removed to Lane Seminary, Ohio. By the assistance of friends, he was enabled to continue his studies till 1844. When about finishing his course, he received an appointment from the American Board of Commissioners, as missionary to India; but this destination was afterwards changed from an accidental circumstance. Happening to meet the Rev. J. Addison Carey of the Deaf and Dumb Institution, in a New York car, the latter mentioned to Mr. Bonney, that the Morrison Education Society in China was in want of a teacher, that Mr. Macy had been eagaged as assistant to the Rev. S. Brown, but would not be prepared to go out for another year, and proposed that Mr. Bonney should occupy that post in the interim. Upon due consideration, the proposal was accepted by him, having entered into an understanding with the American Board, that at the close of his engagement with the Morrison Education So-

ciety, he should continue as a missionary in their service. He left New York in the Huntress, about the end of 1844, accompanied by the Rev. H. A. Brown, and arrived at Hongkong on March 10th, 1845. There he entered immediately on the duties of the school, which he sustained for nearly twelve months. He was then relieved by the arrival of Mr. Macy, and proceeded immediately to Canton, as licentiate, in connection with the American Board. In 1847, he was striving to obtain a residence outside the foreign factories at Canton. In 1848, he was living in the large Buddhist monastery at Honam, opposite the city of Canton, but was not permitted to remain. Next year he occupied rooms in the hong of a native merchant at Honam. Subsequently, he rented a house below Dutch Folly on the Canton side, and for a time wore Chinese costume. Between the years 1850 and 1853, he lived at Whampoa and Newtown, where he interested himself especially in the welfare of seamen, and on one occasion had an interview with the Italian patriot Garribaldi, who had come to China as master of a merchant vessel. When Dr. Williams joined the Japanese expedition under Commodore Perry, in 1854, Mr. Bonney returned to Canton, to take temporary charge of the Press of the American Board. At the close of the year, he left for the United States, and by the way visited Java, Germany and England. While in his native land, he was engaged in reviewing his theological studies, and in preparation for the ministry of the gospel, to which he was then ordained. In July, 1856, he was married at Albany, New York, to Catherine Visscher, the daughter of General Soloman Van Reusselaer, and the next month, left for China, where he arrived within two years from the time he left it. After a residence of nearly two years at Macao, where his fellow missionaries were exiled during the war, he with others returned to Canton at the close of the year 1858, to renew his labours, preaching and superintending schools. In 1861, in company with the Rev. W. R. Beach, Dr. Dickson and Mr. Thorburn, he made the inland journey through Hoo-nan to Hankow, where he arrived on the 19th of May, thirty-nine days after leaving Canton. After a brief stay, he returned to Canton, by way of Shanghae. In March 1862, he paid a visit to Japan with Mrs. Bonney, on account of her health. In December of the same year, he made a trip into the interior of Kwang-tung province, in company with the Rev. Messrs. Gray and John Preston, to the district of Chang-ning, where they were attacked by a band of robbers, and deprived of their clothes, money, horses and baggage; but the natives kindly provided them with the means of returning. In 1863, in company with some friends, he made a second trip up the North river, as far as Shin-kwan. After a protracted illness of two months,

of bilious fever and diarrhœa, he died at Canton, July 27th, 1864. His widow has since then been engaged in educational work at Canton, in connection with the mission.

Publications by Mr. Bonney.

ENGLISH.

1. Phrases in the Canton Colloquial Dialect, arranged according to the number of Chinese characters in a phrase. With an English Translation. 8vo. pp. 98. Canton, 1853. A second edition was printed.

2. The Seaman's Compass and Chart; for daily use, afloat or ashore. 12mo. Hongkong, 1861. Reprinted in New York. pp. 208.

LXXVI. HENRY W. WOODS, having been ordained to the ministry in the United States, was appointed a missionary to the Chinese, by the Board of Foreign Missions of the Protestant Episcopal Church. He left New York with Mrs. Woods in the Horatio, on the 14th of December, 1844, in company with Bishop Boone and a missionary party, and arrived in Hongkong on the 24th of April, 1845. He left that port on July 5th, in the John Horton, together with the Rev. R. Graham, Rev. W. Fairbrother, and Mr. Cole with their wives, reaching Shanghae on the 25th. His residence there however was but of short duration, for ill health compelled him to leave the place after a few months, and he returned to America in the early part of 1846. By the latest information, he was very recently Rector at Bloomingto in Illinois.

LXXVII. RICHARDSON GRAHAM, an ordained minister of the Protestant Episcopal Church in the United States, was appointed missionary to China, by the Board of Foreign Missions in connection with that body. Leaving New York with Mrs. Graham, in the Horatio, on the 14th of December, 1844, in the party that accompanied Bishop Boone on his return to the East, he landed at Hongkong on April 24th, 1845. There, in company with Messrs. Woods, Fairbrother and Cole, he embarked in the John Horton, July 5th, and reached Shanghae on the 25th. During the following year, his health having failed, he left the station with his wife and child, by the Coquett, about the middle of January, 1847, and arrived at Hongkong the same month; where he embarked for the United States. By the latest information

we have respecting him, he was a chaplain in the United States army, at Chester in Pennsylvania.

LXXVIII. WILLIAM FAIRBROTHER, a student of Springhill College near Birmingham, having been appointed missionary to China, by the London Missionary Society, was ordained, September 3rd, 1844, in Carr's Lane Chapel, Birmingham. On the 26th of October, he embarked in the Kelso, with Mrs. Fairbrother, and arrived at Calcutta, March 15th, 1845. Thence he sailed soon after in the Dido, and was at Singapore on May 21st. The vessel in which they sailed from that place, took fire at sea, and after a narrow escape from their perilous situation, they were rescued by the ship Judith, and arrived at Hongkong on June 28th. On the 5th of July, they embarked in the John Horton, in company with Messrs. Woods, Graham and Cole, and their wives, and arrived at Shanghae on the 25th. Within a week or two afterwards, Mrs. Fairbrother was seized with an attack of diarrhœa which brought on premature confinement, under which she sank, and expired on the 18th of September. Scarcely had the grave closed over the mortal remains of his beloved partner, when Mr. Fairbrother was himself laid aside by illness; and it became painfully evident that no measure but an immediate return to his native country would avail to preserve his life. He accordingly left for England in January, 1846, and arrived in London on June 18th. After his return to England, he was for some time pastor over a congregation in Maidenhead; but has also been much engaged travelling through Great Britain on behalf of the Society, and in 1863 was appointed Travelling Secretary of the London Missionary Society.

LXXIX. 胡德邁 *Hoô Tih-maē.* THOMAS HALL HUDSON, an ordained minister of the Baptist communion in England, was for several years engaged as a missionary in the West Indies, in connection with the General Baptist Missionary Society. He was afterwards appointed to the service in China, by the same board, and studied the Chinese language for a time under Professor Neumann. Having previously lost his wife, he sailed for the East with his son Joseph, in the Duke of Portland, accompanied by Mr. and Mrs. Jarrom, and arrived at Hongkong on September 21st, 1845. The same year he reached Ningpo and commenced a mission station. During the early years of the mission he received considerable assistance from his son, who withdrew however about the year 1851. Although for the greater part

of his time he has been without a European colleague, he has remained uninterruptedly at his post up to the present; but for a number of years past his connection with the society has ceased.

Publications by Mr. Hudson.

CHINESE.

1. 清明祭掃墳墓論 *Ts'ing mîng tsē saóu fûn moó lûn.* Discourse on Worshipping at the Tombs. 7 leaves. Ningpo, 1848. This is a revision of Medhurst's tract. (see Medhurst's works, No. 8.)

2. 救魂論 *Kēw hwăn lûn.* Discourse on the Salvation of the Soul. 7 leaves. Ningpo, 1849. There is a preface of one leaf.

3. 邪性記 *Sëây sing kē.* Depravity of Human Nature. 9 leaves. Ningpo, 1849. This has a preface.

4. 指南針 *Chè nân chin.* The Compass Needle. 7 leaves. Ningpo, 1849. This is a tract for seamen, with a preface.

5. 主神論 *Choò shîn lûn.* Discourse on God. 9 leaves. Ningpo, 1849. This has a preface.

6. 馬可福音傳 *Mà kô fŭh yin chuen.* Mark's Gospel. 29 leaves. Ningpo, 1850.

7. 主日論 *Choò jih lûn.* Discourse on the Lord's Day. 11 leaves. Ningpo, 1851. This is an argument for the observance of the Sabbath, by an exhortation to listen to the gospel, concluding with a sabbath calendar for 1851. There are two leaves of preface.

8. 使徒保羅與羅馬人書 *Shè t'oô paòu lô yù lô mà jîn shoo.* Paul's Epistle to the Romans. 20 leaves. Ningpo, 1851.

9. 使徒保羅與加拉太人書 *Shè t'oô paòu lô yù këa la t'aē jîn shoo.* Paul's Epistle to the Galatians. 7 leaves. Ningpo, 1851.

10. 使徒保羅與以弗所人書 *Shè t'oô paòu lô yù è fŭh sò jîn shoo.* Paul's Epistle to the Ephesians. 7 leaves. Ningpo, 1851.

11. 使徒保羅與哥羅西人書 *Shè t'oô paòu lô yù ko lô se jîn shoo.* Paul's Epistle to the Colossians. 5 leaves. Ningpo, 1851.

12. 猶太之公書 *Yëw t'aē che kung shoo.* Jude's General Epistle. 2 leaves. Ningpo, 1851.

13. 使徒保羅與腓立比人書 *Shè t'oô paòu lô yù fei lēih pē jîn shoo.* Paul's Epistle to the Philippians. 5 leaves. Ningpo, 1852.

14. 使徒保羅與希伯來人書 *Shè t'oô paòu lô yù he pīh laē jîn shoo.* Paul's Epistle to the Hebrews. 15 leaves. Ningpo, 1852.

Most or all the other books of the New Testament have been revised and issued by Mr. Hudson at various times.

LXXX. 邪倫 *Yây-lûn.* WILLIAM JARROM was ordained to the ministry in England, and appointed a missionary to the Chinese, by the General Baptist Missionary Society. He embarked with Mrs. Jarrom in the Duke of Portland, accompanied by Mr. Hudson and his son, and arrived at Hongkong on the 21st of September, 1845. The following year he went north and settled at Ningpo. There he was called to pass through a severe trial, in the death of Mrs. Jarrom, which took place on the 26th of February, 1848. In the year 1850, finding his own views so different from those of his colleague, as to render cöoperation impracticable, he left Ningpo, and returned to England, retiring from connection with the mission. By the latest accounts, he was pastor of a Baptist congregation in England.

LXXXI. 帥利 *Shwae-lē.* EDWARD W. SYLE, a native of England, was ordained to the ministry in the United States, and appointed a missionary to China, by the Board of Foreign Missions of the Protestant Episcopal Church. He left America with Mrs. Syle in the summer of 1845, in the Heber, and arrived at Hongkong on the 4th of October; whence they sailed again in the Eagle on the 23rd, and reached Shanghae on November 19th. There he continued his missionary labours, preaching and teaching for a number of years, till compelled by failure of health, he left with his family in the Mandarin for New York, on the 18th of February, 1853. After spending some time in California, he returned to Shanghae in 1856. During his residence in China, he was ever forward in any public-spirited or philanthropic enterprise. He undertook the direction of an Institution for the poor Blind, which had been set on foot. He was one of the original promoters of the North China Branch of the Royal Asiatic Society, and gave it his active support while he remained in Shanghae, being Recording Secretary for the year 1859-60. In the year 1859, Mrs. Syle died, and he left for America with his three children in the Pursuit, on December 11th, 1860. Soon after his arrival in the United States, he received the pastorate of a large church in Philadelphia, and married a second time; but in consequence of some differing views, he left that place, and has been for some years presiding over a charge in Long Island, New York.

Although there is no separate work by Mr. Syle published, yet he rendered considerable service, aiding in the transla-

tion of the Prayer Book, and portions of the Scriptures. There is an article from his pen on the Musical Notation of the Chinese, in the 1st volume of the Journal of the North China Branch of the Royal Asiatic Society.

LXXXII. JOHN FULLERTON CLELAND, having studied at Cheshunt College, was appointed a missionary to China, by the London Missionary Society. He was ordained at Trevor Chapel, Brompton, on December 31st, 1845, and embarked with Mrs. Cleland in the Mary Bannatyne at Portsmouth, April 10th, 1846, in company with Mr. and Mrs. Milne, arriving at Hongkong on August 25th. There in addition to his other missionary duties, he superintended the mission press for a time, and also conducted the services in the English chapel. In September, 1848, he removed to Canton, to assist Dr. Hobson, who had recently effected a settlement there. In 1850 he left for England, arrived in London, February 21st, 1851, and retired from the mission. He has since gone to Australia, where he has been occupied with agricultural pursuits.

LXXXIII. E. N. JENCKS, a member of the Baptist communion in the United States, was married to Susan daughter of the Rev. Daniel Baldwin, of Milford, Connecticut. Being ordained to the ministry, he was appointed missionary to the Chinese, by the American Baptist Missionary Union, this being the same body which was formerly designated the American Baptist Board of Foreign Missions. He left New York with Mrs. Jencks on the 29th of June, 1846, in the Cohota, in company with the Revs. W. Dean, S. C. Clopton, and George Pearcy, with their wives; and on the 6th of October arrived at Macao. From Hongkong he proceeded to Bankok his destined station, the same year. There he made rapid progress with the language, but in a short time, the failure of Mrs. Jencks' health compelled them to quit the field. They left Bankok in November, 1847, returned to China via Singapore, and embarked in the Valparaiso for the United States, from Whampoa, April 12th, 1848. Mrs. Jencks died at sea June 27th, in latitude 32° 10′ south, longitude 14° east, and her remains were committed to the deep the following day. Mr. Jencks remarried in America, where he remained in the prosecution of his ministerial labours, having dissolved his connection with the Society.

LXXXIV. 咖笠頓 *Këâ Leïh-tún.* SAMUEL CORNE-

LIUS CLOPTON, the son of a Baptist pastor in Virgina, United States, was born in 1816. He graduated in the Columbian College; and after having been teacher in the preparatory department of Richmond College, he spent some time as a student in the Newton Theological Institution in Massachusetts, where he left the reputation of a prayerful, godly young man. Being ordained to the ministry, he was appointed missionary to the Chinese, by the Board of Foreign Missions of the Southern Baptist Convention. He left New York with Mrs. Clopton in the Cohota, on June 29th, 1846, accompanied by the Revs. W. Dean, E. N. Jencks and G. Pearcy, with their wives, arriving at Macao on the 6th of October. Thence he removed to Canton on the 9th, where he commenced his preparatory missionary labours. It is supposed that he contracted a fever by exposure to the hot sun, while attending the funeral service of the United States minister, the Hon. A. H. Everett, on the 30th of June, 1847. He died on the 7th of July following, and was buried on French Island near Whampoa.

LXXXV. 嘩士 *Pe-szé.* GEORGE PEARCY, a member of the Baptist church, studied at Washington, and being ordained to the ministry, was appointed missionary to the Chinese, by the Board of Foreign Missions of the Southern Baptist Convention. He left New York with Mrs. Pearcy in the Cohota, June 29th, 1846, in company with the Revs. W. Dean, E. N. Jencks and S. C. Clopton and their wives, arriving at Macao on October 6th, from which he removed to Canton on the 9th. His health failing, he went to Macao in June, 1848. In August, he left Hongkong for Shanghae, but was driven back by a typhoon; he embarked again in September, and reached his destination. He remained at Shanghae till 1854, when he was attacked with a severe sickness, which brought him very low, and rendered a visit to his native land necessary; so that he left for the United States, with Mrs. Pearcy, about the end of the year. He was anxious to return to China, but the Board declined sending him, on account of his health. After spending some time as an agent for the collection of funds, he was appointed to the mission among the Chinese in California, left vacant by the return eastward of Mr. Shuck. No more recent intelligence has been heard regarding him.

LXXXVI. WILLIAM SPEER, a native of the United States, studied medicine at Jefferson College, Philadelphia, where he graduated as M. D. about the year 1842. He was

afterwards resident surgeon at Wills' Hospital; and was married to Cornelia the daughter of Alexander Breckenridge, Esq. of Pittsburg, Pennsylvania. He subsequently studied for the ministry at the Theological Seminary at Alleghany; and being ordained to the sacred office, was appointed a missionary to the Chinese, by the Board of Foreign Missions of the Presbyterian Church. He left New York with Mrs. Speer in the Grafton, on the 20th of July, 1846, accompanied by the Revs. J. B. French and J. W. Quarterman, arriving at Macao on the 27th of December. There Mrs. Speer died, April 11th, 1847, and was buried in the protestant cemetery. Soon after this Mr. Speer removed to Canton, where he remained till 1849, and then went to the United States. After that he served some time as a missionary to the Indians, and was also a missionary in the Western States. In 1851, he went to San Francisco, where he laboured for several years among the Chinese residents. In 1857, he retired from that service, on account of hæmorrhage from the lungs, and settled in the State of Minnesota.

Publications by Mr. Speer.

ENGLISH.

1. Remarks of the Chinese Merchants of San Francisco, upon Governor Bigler's Message, and some common Objections; with some Explanations of the Character of the Chinese Companies, and the laboring class in California. 4to. pp. 16. San Francisco, 1855. The above Remarks are a translation from the Chinese, written by Lai Chun-chuen, a Chinese merchant of San Francisco.

2. An Humble Plea, addressd to the Legislature of California, in behalf of the Immigrants from the Empire of China to this State. 8vo. pp. 40. San Francisco, 1856.

Mr. Speer for some time conducted a newspaper, "The Oriental," in English and Chinese, at San Francisco.

LXXXVII. 花璉治 *Hwa Lëèn-che.* JOHN BOOTH FRENCH, the son of George French, Esq., a lawyer by profession, was born at Georgetown in Columbia, on September 26th, 1822. At twelve years of age, he lost his father, and was left to the care of his widowed mother, who trained him up in the nurture and admonition of the Lord. In boyhood, he was distinguished for filial duty and fraternal affection, love of truth, and fondness for study. His early education was entrusted to the Rev. James McVean, a classical teacher at Georgetown. From this academy he entered the Columbian

College at the capital, where he finished his course with honour. At the age of eighteen, he became a member of the Presbyterian church, and then decided to enter the ministry. He was admitted into the Theological Seminary at Princeton in 1842. For a time he was in the service of the Tract Society, at Richmond in Virginia; and in 1846 was ordained as an evangelist by the Presbytery of Baltimore. Soon after his ordination, having received an appointment from the Presbyterian Board to labour at Canton, he set sail from New York on July 20th, accompanied by Mr. and Mrs. Speer, and the Rev. J. W. Quarterman, reaching Macao on December 27th. The following year in spring he removed to Canton, where he mixed freely with the Chinese in the prosecution of his missionary duties. In 1851, he was married to Mary L. the second daughter of the Rev. Dyer Ball, M. D. In the autumn of 1856, on account of his health he paid a visit to Shanghae and Ningpo. At the outbreak of the troubles between the English and Chinese, Mr. French's premises were burnt down on the 29th of October, 1856; and on the 4th of November, he removed with his family in the American steamer Spark to Macao, where he continued to labour among the native population; and after an absence of nearly seventeen months, he went up to Canton on April 1st in the Spark, but returned to Macao in the same vessel on the 10th. After nearly twelve years of service, worn by labour, and wasted by disease, he embarked with his family in November for his native land, as the only hope of preserving his life; but he died at sea soon after passing Anjier, on the 30th of the same month, his mortal remains being committed to the deep. He left a widow and two little boys to mourn his loss.

Publications by Mr. French.

CHINESE.

1. 和合通書 *Hô hō t'ung shoo.* Concord Almanac. This was the continuation of Dr. Ball's Almanac, (see Ball's works, No. 13.) which Mr. French undertook on the departure of Dr. Ball for America. The first number he issued was for 1855, consisting of 19 leaves, printed at Canton. That for 1856 contained 22 leaves. The number for 1857 appears to have been published at Macao; as also that for 1858, containing 22 leaves. The following year, the management of the periodical was resumed by Dr. Ball.

LXXXVIII. 卦德明 *Kwá Tĕh-mîng.* JOHN WINN QUARTERMAN was born at Clabourne, Alabama, United

States, on the 21st of August, 1821. His ancestors removed from Plymouth in England, in 1630, to enjoy religious liberty in the wilds of America. The colony of which they formed a part, built the town of Dorchester in New England. An offshoot from this colony removed to the south in 1695, and established a colony and church in Liberty county, Georgia. The Rev. Robert Quarterman, father of the subject of this sketch, was pastor of this church till his death in 1849. At the age of sixteen J. W. Quarterman went to college, and the following year became a member of the Christian church. In 1841, he entered the University of Alabama; and afterwards received his theological education in the Columbian Theological Seminary, where he remained for three years. Having been ordained to the ministry, he was appointed missionary to the Chinese, by the Board of Foreign Missions of the Presbyterian Church, and embarked at New York on July 20th, 1846, in company with Mr. and Mrs. Speer and Mr. French, arriving at Macao on December 27th. He reached Ningpo on the 8th of March, 1847; where his principal work was preaching; although he rendered much assistance in carrying on the operations of the press, and the different schools connected with the mission. In the beginning of 1856, he accompanied the Rev. C. C. Baldwin on a visit to Shanghae overland. With the exception of some such occasional trips, he remained steadily at his post till 1857, when he was attacked by confluent smallpox, and died on the 13th of October. His remains were interred in the Presbyterian Mission burying ground at Ningpo.

Publications by Mr. Quarterman.

CHINESE.

1. 聖書問答 *Shing shoo wăn tă.* Catechism of Scripture Doctrine and Practice. 38 leaves. Ningpo, 1853. This translation of Jones' Catechism, consists of five parts:— 1, Of God;— 2, Of Angels;— 3, Of Man;— 4, Of the Law of God;— 5, Of the Church of God.

2. 聖經圖記 *Shing king t'oô kē.* Illustrated Scripture Narratives. 40 leaves. Ningpo, 1855.

LXXXIX, 韓山文 *Han Shan-wăn.* THEODORE HAMBERG, a native of Sweden, was remarkably gifted with vocal power, which was devoloped in his early days. Being ordained to the ministry of the gospel, he was sent to China as a missionary, by the Evangelical Missionary Society at Basle, to labour in connection with the Chinese Missionary Union

under the direction of Dr. Gutzlaff. He left Europe in company with the Rev. R. Lechler about the end of 1846, and reached Hongkong on March 19th, 1847. Being appointed to the eastern part of Kwangtung province as his sphere, he early began to itinerate with the native preachers, but met with some opposition from the authorities at the outset. When Dr. Gutzlaff left for Europe in September, 1849, Mr. Hamberg took charge of the Chinese Union; but on discovering the impositions that were being practised, he gave up all connection with it. He spent a good deal of time at Pukak, Fungfo and Lilong among the Hakkas, a race of Chinese settlers in the eastern part of the province, and was the first missionary to learn their dialect. He was elected a delegate for Hongkong to the committee for translating the Old Testament, which met at Shanghae in 1850, but never went to take his place there. In 1852, he was married at Hongkong, and returned to his station at Pukak, where he remained till the spring of 1854, but was then induced to go to Hongkong on account of his health, and there he died on May 13th. Mrs. Hamberg returned to Europe shortly after.

Publications by Mr. Hamberg.

CHINESE.

1. 耶穌信徒受苦總論 *Yây soo sin t'oô shów k'oô tsŭng lun.* General account of the Christian Martyrs. 44 leaves. 1855. This is in 10 chapters, and records the trials of those who have suffered for the faith. It was reprinted.

ENGLISH.

2. The Visions of Hung-siu-tshuen, and Origin of the Kwang-si Insurrection. 8vo. pp v, 63. Hongkong, 1854. This was republished by instalments the same year in the North China Herald, and also in the Shanghae Almanac and Miscellany for 1855. It was also republished in London in a small volume entitled "The Insurgent Chief." It was again reprinted in the 1st volume of The Chinese and Japanese Repository, 1863.

Mr. Hamberg left a M. S. dictionary of the Hakka dialect.

XC. 黎力基 *Le Leih-ke.* REV. RUDOLPH LECHLER was sent to China by the Evangelical Missionary Society at Basle, and arrived at Hongkong on March 19th, 1847. He visited Germany in 1858, and returned to Hongkong in 1861, where he still resides.

Publications by Mr. Lechler.

CHINESE.

1. 養心神詩 *Yàng sin shin she.* Hymn Book. 61 leaves. Hongkong, 1851. This is divided into two parts, the first of which in 22 leaves, contains 55 hymns and 7 doxologies, being a selection from Dr. Legge's hymn book. (see Legge's works, No. 2.) In the second part, Nos. 1 to 44 are taken from the hymn book of the American Baptist Mission; Nos. 45 and 53 are by the Rev. T. Hamberg; Nos. 41 to 52 and 54 to 61 are taken from a hymn book in use at Amoy; Nos. 62, 64, 65 and 67 are by the Rev. P. Winnes; No. 72 is by the Rev. W. Louis; and Nos. 63, 68—71 and 73 are from a hymn book in use at Canton.

2. Das Evangelium des Matthaeus im Volksdialekte der Hakka-Chinesen. *Ma, thai' tshon, fuk, yim, su, Hak, ka, syuk, wa'.* 12mo. pp. 92. Berlin, 1860. This is Matthew's Gospel in the Hak-ka dialect, printed in the Italic character.

3. *Lu', ka, tson, fuk, yim, su,.* Luke's Gospel. Hongkong, 1865. This is in the Hakka dialect, printed in the Italic character.

XCI. HEINRICH KÜSTER, a native of Germany, ordained to the ministry of the gospel, was appointed a missionary to China, by the Rhenish Missionary Society. He left Europe about the end of the year 1846, accompanied by the Rev. F. Genähr and reached Hongkong in the spring of the following year, where he was put in connection with the Chinese Union, under the direction of Dr. Gutzlaff. Soon after his arrival, he commenced travelling in the interior, but his health gave way, and he died at Hongkong in the autumn, when he had been only six months in China.

XCII. 葉納清 *Yè Nà-ts'ing.* FERDINAND GENAHR, an ordained minister of the gospel, was appointed a missionary to China, by the Rhenish Missionary Society. He left Europe towards the close of 1846, accompanied by the Rev. H. Küster, and arrived at Hongkong in the spring of 1847. Having been placed under the direction of Dr. Gutzlaff in connection with the Chinese Union, he settled at Taiping in Kwangtung province, in November. In the following year he commenced a station at Se-heang, a village about 20 miles from Hongkong, where he established a school. In 1849 he opened an out-station at Woo-shih-yen, and others at Fuh-yung, San-kiu and Lan-kiu, and continued to

labour for years in that region. In 1853 he was married to Miss. Lechler, the sister of the missionary of that name. The war with the English in the years 1856 to 1858 caused an unavoidable suspension of his labours in the interior for a time, but he returned afterwards to his old sphere, where he continued his exertions till 1864, when he was cut off by cholera on the 6th of August, and one of his sons the same day. Another son died of the same disease the following day; and Mrs. Genähr returned to Europe shortly after, with her three remaining children.

Publications by Mr. Genähr.

CHINESE.

1. 聖經之史 *Shīng king che shè.* Scripture History. 77 leaves. Hongkong, 1850. This is a revision of Gutzlaff's History, (see Gutzlaff's works, No. 60.) very much modified. It is in 2 books, and the last page contains an abstract of Scripture chronology. The same was issued in 1861, with the title 聖經史記撮要 *Shīng king shè kē tsŏ yaou.*

2. 聖會大學 *Shīng hwúy tā hëŏ.* Doctrine of the Church. 67 leaves. Hongkong, 1851. This is a compendium of Christian doctrine in the form of question and answer, divided into 12 books, each of which is subdivided into a number of subjects; the whole comprising 870 questions. Nearly all the answers have Scripture quotations appended. There is a preface and table of contents, and the running title throughout the book is 大學問答 *Tā hëŏ wăn tă.* Doctrinal Catechism.

3. 金屋型儀 *Kin ŭh hing e.* Thirza the converted Jewish girl. 26 leaves. Hongkong, 1852.

4. 廟祝問答 *Meaōu chŭh wăn tă.* Dialogues with a Temple keeper. 9 leaves. Hongkong, 1856. This is in two parts, and consists of conversations on the folly of idolatry and an explanation of Christian doctrine. It was reprinted in 1863.

5. 堪輿問答 *K'an yu wăn tă.* Dialogue on Geomancy. 4 leaves. Hongkong, 1863.

6. 舊約四字經 *K'ēw yŏ szē tszē king.* Old Testament Four Character Classic. 58 leaves. Hongkong, 1863. This contains a narrative of the leading events of Old Testament history, in 50 articles, composed of rhyming lines of four characters each. There is a preface.

7. 新約四字經 *Sin yŏ szē tszē king.* New Testament Four Character Classic. 57 leaves. Hongkong, 1863. This treats of New Testament history, uniform with the above, also in 50 articles.

8. 眞道衡平 *Chin taóu hăng ping.* Balance of the True Doctrine. 53 leaves. Hongkong, 1863. This is a comparison of Chinese and Christian doctrines, in a series of conversations between the author and two Chinese friends. It is divided into 10 chapters, and preceded by three prefaces and a table of contents.

XCIII. 羅爾梯 *Lô Urh-tè.* REV. EDWARD CLEMENS LORD was sent to China by the American Baptist Missionary Union. He arrived at Hongkong with Mrs. Lord on April 28th, 1847, and settled at Ningpo in June. In 1851 he made a visit to the United States, and returned to Ningpo in May, 1854, where he still continues his labours.

Publications by Mr. Lord.

CHINESE.

1. 耶穌教要略 *Yây soo keaóu yaou lëõ.* Abstract of the Chief Points of Christianity. 7 leaves. Ningpo, 1851. A section at the end announces the opening of two Christian chapels at Ningpo. The last leaf is a Sunday calendar for 1851. Three editions of this have been issued, some of which bear the title 耶穌道約論 *Yây soo taóu yõ lün.*

2. 耶穌登山教衆語錄註釋 *Yâg soo tăng shan keaóu tsung yù lūh choõ shīh.* Christ's Sermon on the Mount, with Notes. 14 leaves. Ningpo, 1851. A second edition of this was issued at Ningpo, in 1861, in 18 leaves.

3. 使徒保羅寄以弗所聖會書註 *Shè t'oô paòu lô kè è fŭh sò shīng hwuy shoo choõ.* Paul's Epistle to the Ephesians with Notes. 15 leaves. Ningpo, 1855.

4. 使徒保羅寄加拉太聖會書註 *Shè t'oô paòu lô kè këa la t'aè shīng hwŭy shoo choõ.* Paul's Epistle to the Galatians with Notes. 23 leaves. Ningpo, 1856.

5. 讚神樂章 *T'sân shin yõ chang.* Hymns and Tunes. 13 leaves. Ningpo, 1856. In this the Chinese and Roman character are combined.

6. 耶穌教消罪集福眞言 *Yây soo keaóu seaou tsuy tseīh fŭh chin yên.* Forgiveness and Happiness. 6 leaves. Ningpo, 1858. This consists of three rhyming stanzas, on the law of God, Jesus the saviour and redeemer, and the Holy Spirit the sanctifier. These are followed by short prayers for morning and evening, confession of sins, and grace to be said at meals. A fourth edition of this was printed at Ningpo in 1865, in 6 leaves.

7. 使徒保羅寄羅馬聖會書註 *Shè t'oô paòu lô*

ké lô mà shing hwúy shoo choó. Paul's Epistle to the Romans with Notes. 97 leaves. Ningpo. 1859.

8. 使徒保羅寄希百來人書註 *Shè t'oô paòu lô ké he pĕh laê jin shoo choó.* Paul's Epistle to the Hebrews with Notes. 60 leaves. Ningpo, 1859.

9. 使徒保羅寄哥林多聖會前書註 *Shè t'oô paòu lô ké ko lin to shing hwúy tsëên shoo choó.* Paul's First Epistle to the Corinthians with Notes. 97 leaves. Ningpo, 1861.

XCIV. 賈本德 *Këá Pùn tĕh.* REV. SOLOMON CARPENTER was sent to China by the Seventh Day Baptist Missionary Society in America. He arrived at Hongkong with Mrs. Carpenter on April 28th, 1847, and settled at Shanghae during the summer. In 1858 he made a visit to the United States, and returned to Shanghae on July 2nd, 1860. He again left for his native land in the latter part of 1864.

Publications by Mr. Carpenter.

CHINESE.

1. 聖會要理問答 *Shing hwúy yaou lè wăn tă.* Catechism of the Essential Doctrines of the Church. 16 leaves. Shanghae, 1850.

2. 証據守安息日 *Chìng keń shòw gan seĭh jĭh.* Evidence for the Observance of the Sabbath. 13 leaves. Shanghae. This is in the Shanghae dialect.

3. 安息日期 *Gan seĭh jĭh ke.* Sabbath Calendar. Single sheet. Shanghae, 1850. Besides the calendar for the year 1850, this contains a special exhortation to observe the seventh day of the week as the sabbath, and to avoid the common error of keeping Sunday.

4. 有一件事是要緊的 *Yèw yĭh këèn szé shé yaou kìn teĭh.* An important Matter. Single sheet. Shanghae, 1850. Besides the sabbath calendar for the year, this contains an exhortation to think of the concerns of the soul.

Mr. Carpenter also made a Hebrew Chinese Lexicon, but it is still in manuscript.

XCV. 華 *Hwa.* REV. NATHAN WARDNER was sent to China by the Seventh Day Baptist Missionary Society in America. He arrived at Hongkong with Mrs. Wardner on April 28th, 1847, and proceeded to Shanghae his appointed station soon after. He left for the United States in 1857, and has not since returned.

XCVI. 讚臣 *Tsân-chîn.* REV. FRANCIS C. JOHNSON was sent to China by the Board of Foreign Missions of the Southern Baptist Convention in the United States, and arrived at Hongkong on July 25th, 1847. On the 21st of August he reached Canton his appointed station, at which place, Macao and Canton, he laboured till the 24th of August, 1849, and then left for America.

XCVII. HENRI JULIUS HIRSCHBERG, M. R. C. S. was sent to China as medical missionary, by the London Missionary Society, and arrived at Hongkong on the 29th of July, 1847. In 1853 he removed to Amoy, and in 1858 left for Europe, since which he has not returned to China.

XCVIII. 打馬字 *Tà Mā-tszé.* REV. JOHN VAN NEST TALMAGE was sent to China by the American Board of Commissioners for Foreign Missions, and arrived at Macao on August 4th, 1847. He reached Amoy his destination on the 19th, and left for the United States in the spring of 1849. He returned to Amoy on July 16th, 1850; on February, 10th, 1862, Mrs. Talmage died, and shortly after that he left for America with his motherless children. He again returned to Amoy on June 1st, 1865, where he still resides.

Publications by Mr. Talmage.

CHINESE.

1. *Tng hoan jī chho hāk. Tī E-Mng Khek.*, Amoy Spelling Book. 15 leaves. Amoy, 1852. This is a primer printed in the Roman character, to instruct those learning to read the Amoy dialect in that character.

2. *Thiàn lo lèk thêng. Toe it pún.* 天路歷程卷壹 (*T'ëen loó leïh ch'ing keuen yih*) *Tī E-mng Khek.* Pilgrim's Progress in the Amoy Dialect. Part 1. pp. 77. Amoy, 1853. This is a version in the Amoy colloquial, of the first section of Mr. Burns' translation of the same work. (see Burns' works, No. 2.) It is printed in the Roman character, but the rhyming stanzas occasionally introduced are retained in the original Chinese character, the Amoy reading sounds of the same being also given in the Roman character.

3. *Lo-tek ê chheh. Tī E-mng Khek.* Book of Ruth, in the Amoy dialect. pp. 20. Amoy, 1853. This is also in the Roman character and has a short preface.

4. *Iông sim sîn si. Tī E-mng In.* Hymn Book in the Amoy dialect. pp. 26. Amoy, 1859. This is a collection of

25 hymns, printed in the Roman character, of which the first 13 are merely a transliteration of Mr. Young's book. (see W. Young's works, No. 3.) Of the remainder some were composed by the Rev. C. Douglas.

5. 猶太地圖 *Yew t'ae t'é t'oô.* Map of Judea. Large sheet. Amoy, 1861.

XCIX. 懷德 *Hwae-tih.* Rev. MOSES CLARK WHITE was sent to China by the American Methodist Episcopal Missionary Society, and arrived at Macao with Mrs. White on August 4th, 1847. He reached Fuh-chow his destination on September 6th, where Mrs. White died on May 25th, 1848. In 1853, he left for the United States, and has not since returned.

Publications by Mr. White.

ENGLISH.

1. The Chinese Language spoken at Fuh-Chau. 8vo. pp. 32. New York, 1856. This was first published in the Methodist Quarterly Review.

There is an article on Chinese philology by Mr. White, in the 5th volume of the Journal of the American Oriental Society.

C. 柯林 *Ko-lin.* JUDSON DWIGHT COLLINS was born at Rose in Wayne county, New York, February 12th, 1822. His parents were members of the Methodist Episcopal church, and their house a home for itinerant ministers. In his early years he enjoyed the advantages of family worship, the Sabbath school, and the gospel ministry. In 1831, he emigrated with his parents to Michigan, and settled in the town of Pittsfield in Washtenaw county, where he laboured with his father and brothers on a farm in summer, and attended the district school in winter. On the opening of the academy at Ann Arbor, he walked morning and evening three miles and a half to enjoy its benefits. At the age of fourteen years, he became a member of the Methodist Episcopal church; and as he acquired ability, was successfully employed in Sabbath school instruction, in Bible distribution, and in acts of charity to the poor, visits of counsel to the erring in prison, and words of consolation to the unfortunate in the asylum. He was a member of the first class in Michigan University, where he graduated in 1845. The same year he was employed as Professor of Natural and Moral Science in the Wesleyan

Seminary at Albion. At an early period in his religious history, he seems to have been devoted to the missionary work, and his mind was led to China before the Methodist church had a mission in that country. After his application to be sent on such a mission, he accepted a temporary appointment as a circuit preacher, in 1846. Having been appointed to China by the American Methodist Episcopal Missionary Society, he took leave of his friends at home on the 3rd of March, 1847; and proceeded to Rochester, New York, where he met his future colleague, the Rev. M. C. White; with whom he sailed from Boston in the Heber, on the 15th of April, accompanied also by the Revs. E. Doty and J. V. N. Talmage. On the 4th of August they arrived at Macao, and on the 21st, he took passage in a lorcha at Hongkong, with Mr. and Mrs. White, and arrived at Fuh-chow on September 6th. His first care on arriving was the acquirement of the local dialect. In February, 1848, in concert with Mr. White, he initiated a boy's school, and in the following August, opened a place for preaching. In February, 1849, he was brought very low by typhus fever; and on his partial recovery, took a trip to Ningpo and Shanghae, returning to his field of labour in June, much improved in health. After the departure of the Rev. H. Hickok, Mr. Collins received his appointment as superintendent of the mission on May 2nd, 1850. Failing health compelled him to relinquish his chosen work however; and he left Fuh-chow in April, 1851, embarked in the Catalpa at Hongkong, May 14th, and crossing the Pacific, landed in California July 14th. He reached his home in Michigan in September, much wasted and worn down by climate and disease; but lingered till May, 1852, when he breathed his last. His remains rest in the family cemetery at Lyndon in Washtenow county, Michigan.

CI. 諸 *Toò.* REV. THOMAS W. TOBEY was sent to China by the Board of Foreign Missions of the Southern Baptist Convention in the United States. He arrived at Hongkong with Mrs. Tobey in August, 1847, and proceeded without delay to his destination at Shanghae. After a short visit to Canton on account of his health in 1849, he returned to Shanghae, and left for America in July the same year. He has not since returned.

CII. 晏 *Gán.* REV. MATTHEW T. YATES was sent to China by the Board of Foreign Missions of the Southern Baptist Convention in the United States, and arrived at Hongkong with Mrs. Yates in August, 1847; soon after which

he reached Shanghae his destination. Long residence rendering a change necessary, he left for America with his family in 1857, and returned to Shanghae in 1860. In March 1864, he left for a visit to Europe, and returned to Shanghae in November, 1865.

CIII. 慕維廉 *Moó Wei-lëen.* REV. WILLIAM MUIRHEAD was sent to China by the London Missionary Society, arrived at Shanghae on August 26th, 1847, and has continued his labours there ever since.

Publications by Mr. Muirhead.

CHINESE.

1. 行客經歷傳 *Hing kīh king leīh chuen.* The Pilgrim's Progress. 13 leaves. Shanghae, 1851. This is an abbreviated translation of Bunyan's work.

2. 格物窮理問答 *Kīh wŭh k'eung lē wăn tā.* Catechism of Nature. 10 leaves. Shanghae, 1851. This is an abbreviated translation of Martinet's work of the same name, as published by Joyce, in twenty three dialogues.

3. 地理全志 *T'ē lē tseûn ché.* Universal Geography. 2 vols. 365 leaves. Shanghae, 1853—1854. The first volume of this work, in 5 books, is on Political Geography, in a short English preface to which, the author acknowledges his obligation to the work of Marques of Macao, 地理備覽 *T'ē lē pé lăn*; also the 瀛環志畧 *Ying hwan ché lëŏ*, by Seu Kéyu, the governor of Fuh-keen; and Milner's "Universal Geography" in English. The second volume, on Physical, Mathematical and Historical Geography, in 10 books, was drawn up with the assistance of Mrs. Somerville's "Physical Geography," Milner's "Physical Atlas," and Reid's "Outlines of Geology and Astronomy," as stated in the English preface, which gives a synopsis of the volume. It is largely illustrated with plates, in a very good style of art.

4. 教會問答 *Keaōu hwŭy wăn tā.* The Assembly's Catechism. 17 leaves. Shanghae, 1855. A translation of the Shorter Catechism drawn up by the Westminster Assembly of Divines.

5. 來就耶穌 *Laê tsëw yây soo.* Come to Jesus. pp. 34. Shanghae, 1856. A translation of the popular tract of the same name, written by the Rev. Newman Hall. There is a preface by the translator. A revised edition was printed at Shanghae, in 1861, on a much smaller size page, in 30 leaves. In this the original preface is replaced by a short prayer, and the hymn "Come to Jesus"s a ipped at the end of the book.

This last edition was reprinted at Hongkong in 1863, in 27 leaves.

6. 天教證畧 *T'ëen keaóu chīng lëò.* Evidences of the Christian Religion. 10 leaves. Shanghae, 1856. This is an elaboration of the hints thrown out in the 21st of Swan's "Letters on Missions."

7. 天佛論衡 *T'ëen fŭh lŭn hăng.* The Golden Balance. 9 leaves. Shanghae, 1856. This is the translation of a tract originally written in Burmese by the Rev. Dr. Judson.

8. 救靈先路 *Kĕw ling sëen loó.* The Anxious Enquirer. 72 leaves. Hongkong, 1856. This is a translation of James' popular work with the same title. The first chapter was published previously the same year at Shanghae, in 8 leaves.

9. 天理十三條 *T'ëen lĕ shĭh san t'eaou.* Thirteen Articles on Christian Doctrine. 8 leaves. Shanghae, 1856. This is translated from a work of the British and Foreign Tract Society.

10. 求雨勸世文 *K'ĕw yŭ k'euén shĕ wăn.* Exhortation with regard to Praying for Rain. Sheet tract. Shanghae, 1856. This was published and circulated in Shanghae, during a time of drought, when there was an unusual display of idolatry.

11. 絕棄偶像勸世文 *Tseuĕ k'è gòw sëăng k'euén shĕ wăn.* Exhortation to abandon Idols. Sheet tract. Shanghae, 1856.

12. 大英國志 *Tâ ying* kwō *chĕ.* History of England. 2 vols. 322 leaves. Shanghae, 1856. This is a translation from Milner in 7 books, with an eighth on the English Constitution translated from "Chambers' Information for the People;" and a page of plates at the end, shewing certain routes of communication between England and France. After the preface, follow 4 leaves of instructions for the reader; then a genealogical table of the sovereigns of England, and a table of contents.

13. 天教超儒論 *T'ë'en keaóu chaou joô lŭn.* Christianity superior to Confucianism. 5 leaves. Shanghae, 1856. A revised edition was published together with No. 35, infra, under the title. 眞教權衡 *Chin keaóu keuēn hăng.*

14. 天人異同 *T'ëen jin ē t'ùng.* Analogy of Natural and Revealed Religion. 6 leaves. Hongkong, 1856. This is translated from Pye Smith's Introduction to Butler's work of the same name.

15. Ten Sermons. Shanghae, 1856. These which are translations from a publication of the British and Foreign Tract Society, form so many sheet tracts, and there is no general title to the collection. The texts of the several discourses are, John, 6: 37; 1 John, 3: 4; Hebrews, 12: 14; Matthew, 16: 26; 1 Peter, 2: 7; Titus, 2: 13; Mark, 1: 15; Romans, 3: 23; Luke, 11: 13; and Hebrews, 9: 27.

16. 總論耶穌之道 *Tsŭng lŭn yây soo che taóu.* General View of Christianity. 14 leaves. Shanghae, 1857.

17. 讚主詩歌 *Tsân choò she ko.* Hymns of Praise. 38 leaves. Shanghae, 1858. A subsequent edition was published in 55 leaves, with the title 耶穌讚歌 *Yây soo tsân ko.* This is a collection of 100 hymns in the Shanghae dialect, prefaced by a statement of thirty principal doctrines of the Christian religion, with an elaborate detail of pertinent Scripture texts under each.

18. 至聖指南 *Chē shing chè nân.* True Indication of the Sage. 12 leaves. Shanghae, 1858. This is a comparison between Christ and Confucius.

19. 虔敬眞理 *Këen king chin lè.* Reverence Truth. Sheet tract. Shanghae, 1858.

20. 聖歌 *Shing ko.* Hymns. Single sheet. Shanghae, 1859.

21. 天道入門 *T'ëen taóu jŭh mân.* Catechism of Christian Doctrine. 5 leaves. Shanghae, 1859. A revision of this catechism considerably altered was published at Shanghae, in 7 leaves with the title 聖教問答 *Shing keaóu wăn tă.* Another revision was published at Shanghae with the same title, in 1864, in 9 leaves. Another revision was published at Shanghae in 1865, in 6 leaves.

22. 耶穌要志 *Yây soo yaóu chè.* Important Facts regarding Jesus. Shanghae, 1860.

23. 救世良言 *Këw shè lëang yên.* Good Words about Salvation. Sheet tract. Shanghae.

24. 救世箴言 *Këw shè chin yên* Pointed Words about Salvation. Sheet tract. Shanghae, 1861.

25. 耶穌降世傳 *Yây soo këang shè chuen.* Life of Christ. 88 leaves. Shanghae, 1861. This is a revised edition of Medhurst's work of the same title, (see Medhurst's works, No. 36.) the quotations being all made from the Delegates' version of the New Testament.

26. 耶穌問答 *Yây soo wăn tă.* Christian Catechism, 9 leaves. Shanghae, 1861. This is a summary of Christian doctrine, given in the form of question and answer, in the Mandarin colloquial. At the end are given the Apostles' Creed, the Lord's Prayer, and a prayer to be used by a new convert. Another edition was printed at Shanghae the same year on a smaller size page, in 8 leaves. Reprinted at Shanghae, in 1862, in a revised form, with the title 上帝眞道 *Shâng tē chin taóu*, in 8 leaves.

27. 聖書大道 *Shing shoo tâ taóu.* Great Doctrine of the Bible. 57 leaves. Shanghae. This begins with a preface, after which the main points of the Christian religion are treated at length in twenty eight articles, in the form of question and answer, each answer followed by proof quotations from the Scriptures. There is a short appendix on the most important statements in the Bible.

28. 教會聖歌 *Keaóu hwúy shīng ko.* Church Hymns. 37 leaves. Shanghae, 1861. A collection of 56 pieces.

29. 聖教入門 *Shīng keaóu jūh mūn.* Entrance to the Christian Religion. 22 leaves. Shanghae. This is a revision of Dr. Milne's tract. (see Dr. Milne's works, No. 17.) The original preface is replaced by a form of prayer.

30. 救世聖歌 *Kéw shé shīng ko.* Salvation Hymns. 39 leaves. Shanghae. 1861. This is a collection of 60 hymns.

31. 便用禱告文式 *Pëén yūng taóu kaóu wăn shīh.* Form of Prayer for any occasion. Sheet tract. Shanghae, 1861. This is preceded by a note on the duty of prayer.

32. 耶穌福音 *Yây soo fūh yin.* The Gospel of Jesus. Sheet tract. Shanghae. This is a revision of Dyer's "Summary of the Gospel." (see Dyer's works, No. 2.)

33. 論上帝 *Lūn shāng tē.* Predicates of God. Sheet tract. Shanghae. Each predicate is followed by Scripture references.

34. 論天堂 *Lūn t'ëen t'ang.* 論地獄 *Lūn t'é yŏ.* Predicates of Heaven and Hell. Sheet tract. Shanghae. This is treated in the same way as the preceding.

35. 眞教權衡 *Chin keaóu keuēn hăng.* Balance of the True Religion. 5 leaves. Shanghae, 1864. This is a statement of the corresponding tenets of the Protestant and Romanf Catholic religions, with Scripture references for most of the Protestant doctrines. This tract and a revision of No. 13, supra, together 12 leaves, with a revised edition of No. 7, in 8 leaves, were afterwards published at Shanghae in one book, under the general title 眞教論衡 *Chin keaóu lūn hăng.*

36. 耶穌門徒問答 *Yây soo mūn t'oô wăn tă.* The Disciple's Catechism. 10 leaves. Shanghae. In this compendium, the questions are put by the learner and answered by the teacher. It is divided into nine articles, on—God the Father,—the Son,—the Holy Spirit,—the Church,—Communion of Saints,—Forgiveness of Sins,—Resurrection,—Eternal Life,—the last being the neophyte's confession, with a form of prayer. A short appendix contains an elaboration of the Apostle's Creed, and a form of dedication, with a blank for the disciple's name.

37. 聖教或問 *Shīng keaóu hwŏ wăn.* Some Questions about Religion. 12 leaves. Shanghae, 1864. This is a simple enunciation of the leading points of Christianity given in a catechetical form, in several sections, on—God,—Man,—Jesus Christ,—Religious observances,—and the Future. This is followed by a series of short quotations from the Scriptures, relative to these several subjects, classed in order; after which is the hymn "Come to Jesus," and an exhortation to discriminate between truth and falsehood.

38. 從耶穌聖教公會 *Tsūng yây soo shīng keaóu kung hwúy.* Principles of the Christian Church. Sheet tract.

Shanghae. At the end is a certificate that the holder is a neophyte.

39. 聖教問答 *Shing keaóu wăn tă.* Catechism of the Christian Religion. 6 leaves. Shanghae. This summary of Christian truth, in the Mandarin dialect, is concluded by two short forms of prayer for morning and evening, the Lord's Prayer, and the Ten Commandments.

ENGLISH.

40. The Parting Charge. A Sermon preached in commemoration of the death of the Rev. W. H. Medhurst, D. D. 8vo. pp. 25. Shanghae, 1857.

41. Christian Missions. A Sermon preached in Trinity Church October 11th, 1863. 12mo. pp. 23. Shanghae, 1863.

42. Sin discovered. A Sermon preached on Sunday evening, 18th September, 1864. In Union Chapel, Shanghae. 12mo. pp. 16. Shanghae, 1864.

CIV. BENJAMIN SOUTHWELL was born at Bridgnorth in Shropshire, on June 12th, 1822. In youth he was engaged in secular business, and became a member of the Christian church in connection with the Congregational body. His thoughts becoming directed towards the profession of the ministry, he passed a course of study at Spring-hill college, near Birmingham, and graduated as B. A. of the London University in 1846. Having been accepted by the London Missionary Society, he was ordained and set apart as a missionary to China, in Ebenezer Chapel, Birmingham, on February 10th, 1847. He subsequently formed a matrimonial alliance, and on the 20th of April, embarked with Mrs. Southwell in the Monarch, at Liverpool, accompained by the Rev. W. Muirhead and Mr. A. Wylie. The voyage was diversified by a few days stay at Simon's Town, and they reached Shanghae on August 26th. On his arrival, Mr. Southwell set about those preparatory studies needful for his anticipated labours, but failing health prevented that continuous application requisite to success; and disease induced by the climate, superadded to the effects of severe mental exercise previous to leaving his native land, so completely prostrated him, that he died of fever after fifteen days illness, on October 5th, 1849. He was buried in Shanghae cemetery, where a stone marks his place of rest, and a memorial tablet is placed in Union Chapel, Shanghae. Mrs. Southwell left for England with her daughter towards the end of the month. She was married a second time in 1864.

CV. 偉烈亞力 *Wei-lëë Yâ-lih.* ALEXANDER WYLIE was sent to China by the London Missionary Society, and arrived at Shanghae on August 26th, 1847, as Superintendent of the Society's Press there. He left for England in November, 1864, and while there his connexion was transferred to the British and Foreign Bible Society, as whose agent he returned to China in November, 1863.

Publications by Mr. Wylie.

CHINESE.

1. 數學啟蒙 *Soó hëŏ k'ê mûng.* Compendium of Arithmetic. 127 leaves. Shanghae, 1853. This is in two books; the first, which is preceded by a preface and table of contents, contains the rudimentary rules of arithmetic, from Notation to Decimal fractions; the second contains the theory of Proportion in its various forms, besides Evolution and Logarithms. A table of logarithms of the numbers 1 to 1000 is given as an appendix, followed by a postcript. There is an English preface to some of the copies.

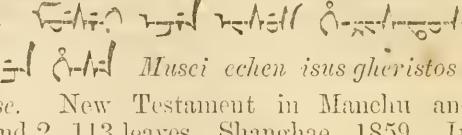
2. 續幾何原本 *Sŭh ke ho yuên pùn.* Supplementary Elements of Geometry. 401 leaves. Sung-keang. 1857. This is a translation of Books vii to xv of Euclid's Elements, intended as a continuation of Ricci's translation of the first six books. There is a preface by the translator, and another by his Chinese amanuensis; also a postcript by Han Ying-pe the publisher. It was republished together with the first six books, at Nanking in 1865, by Tsăng Kwo-fan the Viceroy.

3. 六合叢談 *Lŭh hŏ ts'ung t'an.* Shanghae Serial. 254 leaves. Shanghae, 1857, 1858. This was a monthly periodical continued from January, 1857, to February, 1858, containing articles on Religion, Science, Literature, and the general news of the day. Although the chief part was by Mr. Wylie the editor, there are many contributions by other hands. There is an English table of contents to each number. The greater part if not all the numbers were recut in Japan by authority, the following year. The reprint is in a handsome style, but all the articles on religion are omitted, and the Japanese grammatical signs superadded to the original.

4. 重學淺說 *Chûng hëŏ ts'ëën shwŏ.* Popular Treatise on Mechanics. 14 leaves. Shanghae, 1858. This is a translation from an English treatise. It was first published in the last two numbers of the Shanghae Serial, (No. 3, supra.) and afterwards separately.

5. 甲乙二友論述 *Këă yĭh ûrh yëw lûn shŭh.* Story of the Two Friends Këă and Yĭh. 22 leaves. Shanghae, 1858. This is merely a revision of Dr. Milne's tract, (see Dr. Milne's

works, No. 11.) The last chapter is added by the Rev. J. Edkins, and the whole is compressed into ten chapters. Reprinted at Shanghae in 1861.

6. 吾主耶穌基督新遺詔書 *Woô choò yây soo ke tūh sin ê chaōu shoo.*  *Musci echen isus gheristos i tutapuha itche ghese.* New Testament in Manchu and Chinese. Books 1 and 2. 113 leaves. Shanghae, 1859. In this, the corresponding sentences in the two versions are disposed side by side, Mr. Wylie having merely collated them from the Manchu translation by Lipoftzoff, and the Delegates' version in Chinese. It includes the Gospels of Matthew and Mark, nothing farther having been published in this form.

7. 代數學 *Taē soó hëō.* Treatise on Algebra. 208 leaves. Shanghae, 1859. This is a close translation of DeMorgan's treatise, in 14 books, with a preface and table of contents. There is an English preface to some of the copies.

8. 代微積拾級 *Taē wê tseīh shīh keīh.* Elements of Analytical Geometry and of the Differential and Integral Calculus. 298 leaves. Shanghae, 1859. This is a close translation of Loomis' work with the same title, in 18 books. There is a preface by the translator, and another by his Chinese amanuensis; followed by instructions for the reader, and a table of contents. A few of the copies have also an English preface, and an index of technical terms, pp. vii.

9. 談天 *T'an t'ëen.* Outlines of Astronomy. 361 leaves. Shanghae, 1859. This is a translation of Herschell's popular work, in 18 books, with an appendix of tables. There is a preface by the the translator, and one by his Chinese amanuensis; after which follow, instructions for the reader, and a table of contents. It is illustrated by the original steel engravings used in Herschell's work. There is an English preface and index of technical terms, pp. ix, attached to some of the copies.

10. 中西通書 *Chung se t'ung shoo.* Chinese Western Almanac. 31+33 leaves. Shanghae, 1859, 1860. This is a continuation of the annual commenced by the Rev. J. Edkins; (see Edkins' works, No. 7.) which Mr. Wylie carried on for the above two years, while Mr. Edkins was in England, without deviation from the original plan. The number for 1859, contains the Treaty of T'ëen-tsin, between England and China. That for 1860, has among other articles, a descriptive catalogue of the languages into which the Bible has been translated.

ENGLISH.

11. Translation of the Ts'ing wăn k'e mùng, a Chinese

Grammar of the Manchu Tartar Language; with Introductory Notes on Manchu Literature. 8vo. pp. lxxxii, 328. Shanghae, 1855.

12. Catalogue of the London Mission Library. Shanghae. 8vo. pp. 102. Shanghae, 1857.

CVI. PHINEAS D. SPALDING, an ordained minister of the Episcopal church, held a pastorate for some time in the United States. Being accepted as an agent of the Board of Foreign Missions of the Protestant Episcopal Church, he was appointed to China as his sphere of labour; and having left America in the spring of 1847, arrived at Shanghae on August 28th. He began his missionary career with much diligence and zeal, but disease soon undermined his constitution, and caused him to quit his post. He embarked in the Coquette for Hongkong, August 30th, 1849, intending to proceed forthwith to the United States. The vessel was never heard of afterwards, and it is supposed that all on board found a watery grave, during a typhoon which took place on the coast on September 14th.

CVII. 賓 *Pin.* REV. WILLIAM C. BURNS, Peking.

Publications by Mr. Burns.

CHINESE.

1. 神詩合選 *Shîn she hŏ seuēn.* Hymn Book. 30 leaves. Amoy. This is a collection of 64 hymns and 4 doxologies, with table of contents; the greater part are from Dr. Legge's Hymn book, (see Legge's works, No. 2.) with slight modification; of about a dozen additional, two or three are entirely new, the remainder being founded on hymns in Dr. Medhurst's Hymn book, (see Medhurst's works, No. 29.) but entirely remodelled. Mr. Young's Hymn book (see W. Young's works, No. 3.) is bound up with it as an appendix.

2. 天路歷程 *T'ēen loŏ leĭh ch'ing.* The Pilgrim's Progress. 99 leaves. Amoy. 1853. This is a translation of the first part of Bunyan's celebrated work. It is in 5 books. A reprint was issued at Hongkong in 1856, with a preface and ten pictorial illustrations. The same was printed at Shanghae the same year, with the addition of Milne's discourse on the "Strait gate" (see Dr. Milne's works, No. 3.) as an appendix, in 66 leaves. An edition was printed at Fuh-chow in 1857, by the American Methodist Episcopal Mission, in which the terms for *God* and *Spirit* are altered. The edition of 1856 was re-

printed at Shanghae in 1862, without the appendix, in 63 leaves, and appeared at the same time in parts, issued in Macgowan's monthly serial. (see J. Macgowan's works, No. 1.) A new edition of the same was issued at Hongkong in 1863. It was again reprinted at Shanghae by the American Presbyterian Mission in 1865, in 55 leaves, divided into 5, books, with the addition of marginal Scripture references, the terms for *God* and *Spirit* being altered.

3. 潮腔神詩 *Chaôu k'eung shîn she.* Hymns in the Chaou-chow Dialect. 21 leaves. Swatow, 1861. This is a collection of 29 hymns in the dialect of the people at Swatow and the surrounding region.

4. 榕腔神詩 *Yung k'eung shîn she.* Hymns in the Fuh-chow Dialect. 25 leaves. Fuh-chow, 1861. A collection of 30 hymns and 3 doxologies, with table of contents and doxology appended; besides two hymns on the back of the title-page, on the "Sufferings of Chirst," and "Observance of the Sabbath."

5. 厦腔神詩 *Hea k'eung shîn she.* Hymns in the Amoy Dialect. Amoy, 1862. This is a collection of 20 hymns, 4 or 5 of which are new, the remainder having been previously published in the Swatow and Fuh-chow dialects.

6. 正道啟蒙 *Chîng taôu k'è mûng.* Peep of Day. 71 leaves. Peking, 1864. This is a work in the Mandarin dialect, after the plan of the English publication of the same name, with the exception of the interrogatory system there adopted. It is composed anew from Scripture, and intended for all who have the first principles of Christian truth to learn. It is divided into 20 lessons, each of which closes with a rhyming stanza, in the literary style, containing a resumè of the matter comprised in the preceding lesson.

7. 官話天路歷程 *Kwan hwâ t'ëen loô leïh ch'ing.* Pilgrim's Progress, in the Mandarin Dialect. Peking, 1865. This is a version of No. 2. supra, in the Mandarin colloquial.

CVIII. 贊算約翰 *Tsân-swân Yŏ-han.* REV. JOHN JOHNSON was sent to China by the American Baptist Missionary Union, and arrived at Hongkong with Mrs. Johnson on January 5th, 1848. He left for a visit to the United States in 1858, and returned in 1859, when he took up his residence at Swatow.

CIX. 麥利和 *Mîh Lê-hô.* REV. ROBERT SAMUEL MACLAY, D. D. was sent to China by the American Methodist Missionary Society, and arrived at Hongkong in the beginning of 1848, soon after which he proceeded to his

station at Fuh-chow. He sailed for America at the close of 1859, and returned to Fuh-chow in 1861.

Publications by Dr. Maclay.

CHINESE.

1. John's Gospel in the Fuh-chow dialect. Fuh-chow, 1854.

2. Epistles of Peter and John in the Fuh-chow dialect. Fuh-chow, 1855.

3. *Sie uâng ch'uang ûng.* Methodist Episcopal Communion Service. pp. 14. Fuh-chow, 1856. This is in the Fuh-chow dialect, printed in the Roman character.

4. 覺世文 *Këö shé wăn.* Rousing Admonition for the Age. Fuh-chow, 1857.

5. 受洗禮之約 *Shów sé lè che yŏ.* The Baptismal Covenant. 17 leaves. Fuh-chow, 1857. After a preface of two leaves follows a declaration of the candidate for baptism, in which he renounces all allegiance to the devil, the world and the flesh. The Apostles' Creed is next given, and then a short supplication for divine aid to walk worthy of his calling. The succeeding portion of the tract is an elaboration of the preceding by a great number of Scripture texts in support of the successive clauses. It is published with the imprimatur of the 美以美總會 *Meì e meì tsùng hwúy*, M. E. M. (Methodist Episcopal Mission) Society.

6. 祈禱文 *K'é taŏu wăn.* Prayer Book. Fuh-chow, 1857.

7. 美以美教會禮書 *Meì e meì keaŏu hwúy lè shoo.* Ritual of the Methodist Episcopal Church. 13 leaves. Fuh-chow, 1858.

8 Hymn and Tune Book. 6 leaves. Fuh-chow, 1859. In this English tunes are given, with Chinese hymns under each.

9. 新約聖經 *Sin yŏ shîng king.* New Testament. 210 leaves. Fuh-chow, 1863. This is in the Fuh-chow dialect, the joint work of Dr. Maclay and other members of the mission.

10. 美以美教會禮文 *Meì e meì keaŏu hwúy lè wăn.* Ritual of the Methodist Episcopal Mission Church. 44 leaves. Fuh-chow, 1865. This is chiefly a translation from the American liturgy, of the baptismal services for children and adults, forms for the admission of neophytes, the celebration of the Lord's Supper, marriage and burial services, and the dedication of a chapel. The whole is in the Fuh-chow dialect, except the preface.

11. 依經問答 *E king wăn ta.* Scriptural Catechism.

41 leaves. Fuh-chow, 1865. This contains 114 questions, divided into twelve sections, on so many points of Christian faith. Each answer is followed by a number of Scripture quotations. There is a preface and table of contents.

12. 榕腔神詩 *Yung k'eung shîn she.* Hymns in the Fuh-chow Dialect. 53 leaves. Fuh-chow, 1865. Thirty-three of these were originally published by Mr. Burns; (see Burns' works, No. 4.) thirteen of the following are by Dr. Maclay, and six by the Rev. C. Hartwell. the remaining twenty nine being translated by Dr. Maclay from Dr. Legge's *Tsung choò she chang.* (see Legge's works, No. 2.) There is a preface and table of contents.

13. 信德統論 *Sin tĭh t'ùng lûn.* General Discourse on Faith. 20 leaves. Fuh-chow, 1865. After the preface there is a general discourse on the text Hebrews 11: 1; this is followed by a short article on the rules for a professing Christian; then a prayer to be used at home, a prayer to be used when abroad, prayers for morning and evening, the Ten Commandments with notes, the Apostles' Creed, and the Lord's Prayer.

ENGLISH.

14. Life among the Chinese: with characteristic sketches and incidents of Missionary operations and prospects in China. 12mo. pp. 400. New York, 1861.

CX. 喜谷 *Hē-kuh.* Rev. HENRY HICKOK was sent to China by the American Methodist Missionary Society, and reached Hongkong with Mrs. Hickok early in 1848, soon after which he proceeded to his station at Fuh-chow. At the beginning of 1849, he was obliged to retire on account of his health, and embarked for the United States, from which he has not since returned.

CXI. 簡明 *Kĕĕn-mìng.* SENECA CUMMINGS was born at Antrim, New Hampshire, United States, May 16th, 1817. He early discovered a fondness for books, and by the progress he made in study at the common school in his native place, he was soon employed in teaching himself in winter, while he laboured on his father's farm in the summer. In consequence of a partial paralysis of one arm, from which he never fully recovered, at the age of twenty he was obliged to relinquish a life of manual labour, and with the view of fitting himself more fully for teaching, entered the Academy at Meriden, and there prepared for college. During his first term there he gave his heart to God, and became a member

of the Presbyterian church in his native town. In 1840 he entered Dartmouth College, where he graduated in 1844. After that he spent a year as Principal of the Keene Academy; during which time the death of his mother led him to a deeper religious experience, and having resolved to devote his life to the Christian ministry, he went in the autumn of 1845 to Lane Seminary. While at that institution his thoughts were turned towards the work in heathen lands, and after having spent a year there, he was accepted in 1846, by the American Board of Commissioners for Foreign Missions, and designated to labour at Fuh-chow in China. He spent a second year in the study of theology at the Union Theological Seminary. On the 28th of October, 1847, he was married to A. M. Stearns, the sister of Mrs. Hartwell, wife of the missionary at Fuh-chow, and on the 11th of November embarked with Mrs. Cumming, at Philadelphia in the Valparaiso, in company with Dr. and Mrs. James. Miss. Pohlman, the Rev. C. C. and Mrs. Baldwin, and the Rev. W. L. Richards, and landed at Hongkong March 25th, 1848. After spending a few days in that colony, he proceeded on his way to Fuh-chow, where he arrived on the 7th of May. In the autumn of 1849, he opened a small chapel in one of the main streets, and there, besides the superintendence of a school, and other mission duties, he continued for years to preach Christ to the natives. The health of himself and his wife however beginning to fail, they made a voyage to Shanghae in the spring of 1855, but finding no benefit from that, they soon returned to Fuh-chow, and there embarked in May for the United States, where they landed October 10th. He took up his abode at New Ipswich, and during the winter his health improved. Next year he performed much ministerial labour, and in August visited Andover to attend the anniversaries of the seminary. He went to Boston also to arrange for his return to China, but it was otherwise decreed;—he died at New Ipswich, August 12th, 1856.

Publications by Mr. Cummings.

CHINESE.

1. 眞神總論 *Chin shin tsung lun.* Discourse on God. 6 leaves. Fuh-chow, 1856. This appears to be a revision of Premare's tract. (see Shuck's works, No. 8.)

CXII. 摩憐 *Mô-lëèn.* REV. CALEB COOK BALDWIN was sent to China by the American Board of Commissioners for Foreign Missions, and arrived at Hongkong with Mrs. Baldwin on March 25th, 1848, and at Fuh-chow his ap-

pointed station on May 7th. Declining health requiring a change of climate, he left for a visit to the United States in October, 1857, and returned to Fuh-chow in February, 1860.

Publications by Mr. Baldwin.

CHINESE.

1. 路加傳福音書 *Loŏ këa chuen fŭh yin shoo.* Luke's Gospel. 50 leaves. Fuh-chow, 1853. This is a translation into the Fuh-chow dialect.

2. 聖學問答 *Shîng hëŏ wăn tă.* Catechism of Sacred Learning. 63 leaves. Fuh-chow, 1853. This is in the Fuh-chow dialect.

3. 神論 *Shîn lûn.* Discourse on God. 15 leaves. Fuh-chow, 1853. This is in the Fuh-chow dialect.

4. 入耶穌教小引 *Jŭh yây soo keaóu seaòu yín.* Introduction to Christianity. 4 leaves. Fuh-chow, 1854. This is a revised edition, in the Fuh-chow dialect, of a tract formerly in circulation.

CXIII. 歷浹 *Leĭh tsëĕ.* WILLIAM L. RICHARDS, son of the Rev. William Richards, one of the first missionaries to the Sandwich Islands, was born at Lahaina on the island of Mauï in that group, December 3rd, 1823, the eldest of eight children. During his residence among the heathen, he was preserved as far as possible from pagan influence, by his parents, from whom he received his mental and moral training, except that one of the other missionaries heard his recitations in Latin for a few months. He remained at the islands till he was thirteen years old, when he embarked on December 9th, 1836, with all the rest of the family for the United States. Soon after reaching that country, he entered the sophomore class of Jefferson College, at Cannonsburg, Pennsylvania, in 1838, and found a home in the family of its president, the Rev. Dr. Brown. In 1841, the death of a youthful associate, which much affected him, seems to have been blessed to his spiritual good, and he became a member of the Presbyterian church at Cannonsburg that year. After his graduation he served as tutor for a year in the family of William Buchanan, Esq., near Wheeling, Virginia. Having spent some time in 1843 travelling with his father, who was then on a second visit to the United States, he entered Union Theological Seminary at New York, in October. While there, he resolved to devote his life to the extension of Christ's cause among the heathen, and offered himself to the American Board of Commissioners for Foreign Missions, to go any-

where they might send him; in answer to which he was appointed in the spring of 1847, to join their mission at Fuh chow in China. He was licensed by the Brooklyn presbytery, April 29th, and ordained by the same body, October 14th, at the church of which he was a member, under the pastorate of the Rev. Mr. Speer. He embarked at Philadelphia in the Valparaiso, in company with Messrs. Cummings and Baldwin with their wives, Dr. and Mrs. James, and Miss Pohlman, on November 11th, and landed at Hongkong, March 25th, 1848. Leaving that port with Messrs. Cummings and Baldwin, he reached Fuh-chow on May 7th, and gave himself at once to the study of the language, in which he made very satisfactory progress, and procured a place where he continued to preach Jesus to the people. After a brief career, he was attacked in September, 1850, by hæmorrhage of the lungs, and a sea voyage was considered the only hope of prolonging his life. He left Fuh-chow on November 12th, spent a little time at Hongkong, and proceeded to Canton, where he embarked for the United States in the Sea, on the 3rd of March, 1851. He died at sea before reaching the end of the voyage, when near St. Helena, on June 5th, and his mortal remains were committed to the deep.

CXIV. J. SEXTON JAMES the son of J. E. James, Esq. was born at Philadelphia. He obtained his classical education at Brown University, studied theology at Newton, and medicine in his native city, where he graduated as M. D. In the latter part of 1847, he was married to Miss. Safford; and having been appointed a missionary to China, by the Board of Foreign Missions of the Southern Baptist Convention, he sailed with Mrs. James from Philadelphia in the Valparaiso, on November 11th, accompanied by Messrs. Cumming and Baldwin with their wives, Mr. Richards and Miss. Pohlman, and landed at Hongkong on March 25th, 1848. Their destination was Shanghae, and after spending five or six days at Hongkong, they visited Canton, from which they embarked to return on April 13th, in the schooner Paradox. As they entered the harbour on the 15th, and in sight of the town of Hongkong, Dr. James had just left the deck for the cabin, where Mrs. James was preparing to go ashore, when a sudden gust of wind struck the schooner, and she immediately went over on her side, going down in a few seconds, when Dr. and Mrs. James found a watery grave, nothing having been seen of them afterwards.

CXV. WILLIAM FARMER graduated as B. A. at one

of the English Universities, and being admitted into priest's orders, wes appointed a missionary to China by the Church of England Missionary Society. He left England with Mrs. Farmer on November 21st, 1847, accompanied by the Revs. R. H. Cobbold and W. A. Russell, and arrived at Shanghae, his destination on April 17th, 1848. His health was considerably impaired during the voyage, and after a residence of several months without any sensible improvement, he made a short visit to Ningpo, which produced no benefit, and it was determined that he should proceed at once to England. He left Shanghae with Mrs. Farmer, about the middle of March, 1849, for Hongkong, where they took passage by steamer, intending to proceed by the overland route. Three days after his embarkation at the Point de Galle, he died at sea on the 23rd of April, and his remains were committed to the deep. Mrs. Farmer continued the voyage to England.

CXV. 哥伯播義 *Kó-pīh Pó-é.* REV. ROBERT HENRY COBBOLD, M. A. was sent to China by the Church of England Missionary Society. He arrived at Shanghae on April 17th, 1848, and reached Ningpo on May 13th. In September, 1851, he left for England, and returned to Ningpo with Mrs. Cobbold in January, 1853. He left China with his family finally for England in March, 1857, and is now Rector of Brosely in Shropshire.

Publications by Mr. Cobbold.

CHINESE.

1. 要禮推原 *Yaou lè t'uy yuên.* Important Principles traced to their Source. 29 leaves. Ningpo, 1853. This is a dialogue between two friends on doctrinal questions. It is in two parts, and has a preface.

2. 古今授受大道 *Koò kin shòw shów tá taóu.* The Great Doctrine transmitted from age to age. 8 leaves. Ningpo, 1853. After some prefatory remarks, follows the Apostle's Creed, with an exposition appended; then some remarks on man's relation to God, the Decalogue and an exposition of the same.

3. 眞理摘要 *Chin lè t'cēh yaou.* Important Selections of Truth. 18 leaves. Shanghae, 1853. Reprinted at Shanghae in 1856. This is a treatise on the worship of God, and faith in Jesus; followed by forms of prayer for morning and evening, and the Lord's Prayer in conclusion.

4. 旅人入勝 *Li jing jih sing.* Pilgrim's Progress. pp. 254. Ningpo, 1855. This is a translation into the Ningpo

dialect, printed in the Roman character. There is a preface and table of contents.

5. 小學正宗 *Seaòu hëŏ ching tsung.* Correct Views of Minor Questions. 30 leaves. Shanghae, 1856. This is a treatise in the form of question and answer, on certain Chinese customs and Christian dogmas.

6. 勸世文 *Keuen shé wăn.* Exhortations for the Age. 6 leaves. Shanghae, 1856. This is a short discourse on the subject matter of the Bible.

7. 禱告文式 *Taôu kaôu wăn shih.* Forms of Prayer. Ningpo. Reprinted at Shanghae in 1861, in 38 leaves. After the preface, this contains morning and evening prayers for every day in the week, each preceded by a text of Scripture; concluding with the Lord's Prayer, and Benediction.

8. Spelling Book in the Ningpo colloquial dialect. 8 leaves. Ningpo. This was drawn up by Mr. Cobbold, in concert with other missionaries.

9. *Jih tsih yüih le.* Line upon Line. 2 vols. pp. 272, 158. Ningpo, 1856, 1857. This is in the Ningpo dialect, printed in the Roman character.

10. 指迷編 *Chè mê pëen.* Directions for the Misguided. 15 leaves. Shanghae, 1857. Reprinted at Hongkong in 1863, in 7 leaves. This is a tract on the evils of opium. After the preface, are two pieces on the cure of opium smoking, a page of rhyme on the same subject; then the effects of the use of the drug are stated in six articles, as it exhausts the resources of the state, it ruins the property of families, it enslaves wives and children, it cuts short the ancestral pedigree, it destroys the reputation, and it wastes the constitution; then follows a short historical sketch of the introduction of opium into China, and a receipt for the cure of smoking.

ENGLISH.

11. Pictures of the Chinese, drawn by themselves. 8vo. pp. vi, 220. London, 1860. This is profusely illustrated by 35 lithographic plates, besides numerous wood engravings.

There are two interesting accounts of missionary tours by Mr. Cobbold in the North-China Herald for 1855 and 1856, afterwards published in the Shanghae Almanac and Miscellany for 1856 and 1857.

CXVII. 祿賜悅理 *Lŭh-tszé Yuĕ-lè.* REV. WILLIAM ARMSTRONG RUSSELL, B. A. was sent to China by the Church of England Missionary Society, and arrived at Shanghae on April 17th, 1848, reaching Ningpo his destination on May 13th. There he remained till 1862, when failing health

necessitated a change, and he left for England with Mrs. Russell, since which he has not returned.

Publications by Mr. Russell.

CHINESE.

1. *Ts'ing tao yiæ-su u-sen læ.* Come to Jesus. pp. 126. Ningpo, 1853. This is in the Ningpo dialect, printed in the Roman character.

2. *Kông ka jih nyi kyün.* Twelve Sermons. pp. x. 263. Ningpo, 1858. This is in the Ningpo dialect, printed in the Roman character. It has a short preface and table of contents.

3. *Sing jah djün shü.* New Testament. 260 leaves. Ningpo. This is a revision, principally by Mr. Russell and the Rev. H. V. Rankin, of a version in the Ningpo dialect, the greater part of which had been translated and published in previous years. by Mr. Russell in concert with the Rev. W. P. A. Martin and other missionaries. It is printed in the Roman character.

Publications by Mrs. Russell.

CHINESE.

1. *Se-lah teng Hæn-nah.* Sarah and Hannah. pp. 12. Ningpo. 1852. A story in the Ningpo dialect, printed in the Roman character.

2. *Ah tia t'i ng-ts sön-tsiang.* A Father instructing his Son on Settling Accounts. pp. 12. Ningpo. This is in the Ningpo dialect, printed in the Roman character.

CXVIII. 羅存德 *Lô Ts'un-tēh.* REV. WILHELM LOBSCHEID was sent to China by the Rhenish Missionary Society, and arrived at Hongkong on May 22nd, 1848. On March 18th, 1850, he left for Europe, and returned to Hongkong with Mrs. Lobscheid on February 18th, 1853, as the agent of the Chinese Evangelization Society. In 1857 his connection with the society was dissolved, and on March 2nd, 1861, he left for Europe via Demarara. In September, 1862, he again returned to Hongkong, where he still resides.

Publications by Mr. Lobscheid.

CHINESE.

1. 普度施食文 *P'oò t'oó she shīh wăn.* Address on the Feast of the Hungry Spirits. 5 leaves. 1851.

2. 異端總論 *E twān tsŭng lūn.* General Discourse on False Doctrines. 26 leaves. This tract which is published by the Chinese Evangelization Society (福漢會 *Fŭh han hwuy*), is a selection of extracts from the last section of a Roman Catholic work entitled 盛世芻蕘 *Shing shē ts'oo yaou*, published in 1796. It is divided into 7 parts, separately paged, and may form so many different tracts, on—Various false objects of worship,—Errors of Buddhism,—Lucky and unlucky days and stars,—Charms and spells,—Fortune-telling,—Geomancy,—and Burning paper money.

3. 福世津梁 *Fŭh shē tsin lëang.* Bridge to the World of Bliss. 18 leaves. 1854. This tract is also issued by the *Fŭh han hwŭy.* It consists of three parts and a preface; the first part is on Human nature, the second on Spirits, and the third on Filial piety. Another edition was published in 19 leaves, without the preface, but having an additional section at the end bearing on filial piety.

4. 誡妄行錄 *Keaē wāng hing lŭh.* Injunctions against Depraved Conduct. 6 leaves. This, which is also issued by the *Fŭh han hwŭy*, is the translation of a tract by an English lady, consisting of two parts; the first on the Truth of the Holy Spirit, and the second on the Word of God, being almost entirely a collection of Scripture texts ranged in order, with the reference given to each.

5. 地理新誌 *T'ē lē sin chē.* New Treatise on Geography. 19 leaves. 1855. This seems to be but the first part, or a specimen of a much larger projected publication. After the preface, is a short article on Buddhism, then a plate of the eastern and western hemispheres, a treatise on the theory of the globe, descriptions of Spain and Portugal, with a folding map, and lastly a plate of a locomotive steam engine.

6. 妙齡雙美 *Meaōu ling shwang meì.* The Captive Maid. 14 leaves. 1856. This is issued by the *Fŭh han hwŭy*, and is professedly the work of a convert, though published under the superintendence of Mr. Lobscheid. It is a narrative of a captive maiden in the olden times, who was instrumental in bringing the whole of her master's family to the knowledge of God and faith in Christ.

7. 千字文 *Tsëen tszē wān.* Thousand Character Classic. Hongkong, 1857. This is the popular little Chinese work of that name, with short notes explanatory of the characters and the text, given in a simple half-colloquial style. It was prepared for the use of the government schools of Hongkong.

8. 麥氏三字經 *Mih shē san tszē king.* Medhurst's Trimetrical Classic. 16 leaves. Hongkong, 1857. This is Medhurst's tract, (see Medhurst's works, No. 2.) annotated in the same manner as the preceding. It was reprinted at Hongkong in 1863.

9. 幼學詩釋句 *Yéw hëō she shīh keū.* Odes for Children with Notes. 17 leaves. Hongkong. This is another popular little book in Chinese schools, to which Mr. Lobscheid has added simple explanations, clause by clause, uniform with the preceding.

10. 四書俚語啟蒙 *Szē shoo lē yù k'è mùng.* The Four Books with Explanations in the Local Dialect. 31 leaves. Hongkong. 1860. This is the 大學 *T'a hëō*, or first of the Four Books, annotated in the same style as the preceding, by one of Mr. Lobscheid's teachers, and published with his revision and imprimatur. There is a preface, followed by four questions and answers regarding the contents of the books, and a note regarding Confucius and his works.

11. 暎咭唎國新出種痘奇書 *Ying keīh lē kwō sin chūh chùng tōw k'ē shoo.* Treatise on the New English Method of Vaccination. 7 leaves. Hongkong. This is a modification of a tract originally written by Dr. Pearson, translated into Chinese by Sir George Staunton, and published at Canton in 1805.

12. 指迷編 *Chē mê pëen.* Guide to a Wanderer. Hongkong.

ENGLISH.

13. The Beginner's First Book, or Vocalulary of the Canton Dialect. 8vo. pp. ix, 123. Hongkong. 1858. This is a second edition of Dr. Devan's book. (see Devan's works, No. 1.) revised, corrected, enlarged, and toned, by Mr. Lobscheid. A third edition was published at Hongkong in 1861, 12mo. pp. viii, 148.

14. A Few Notices on the Extent of Chinese Education, and the Government Schools of Hongkong; with remarks on the history and religions notions of the inhabitants of this island. 8vo. pp. 48, and a large folding sheet. Hongkong, 1859.

15. Chinese Emigration to the West Indies. A Trip Through British Guiana undertaken for the purpose of ascertaining the condition of the Chinese who have emigrated under Government Contract. With Supplementary Papers Relating to Contract Labor and the Slave Trade. 8vo. pp. xvii, 87.

16. The Numerical Relations of the Population of China, during the 4000 years of its Historical Existence; or, the Rise and Fall of the Chinese Population. By T. Sacharoff, Member of the Imperial Russian Embassy in Peking. Translated into English. Also the Chronology of the Chinese, from the Mythological times up to the present Ruler. 8vo. pp. v, 57, 39. Hongkong, 1862. A second edition was published in Hongkong in 1864.

17. Select Phrases and Reading Lessons in the Canton Dialect. 8vo. pp. 70. Hongkong. 1864.

18. 英話文法小引 *Ying Wá' Man Fát, 'Siú 'Yan.* Chinese-English Grammar. 8vo. 2 Parts. pp. 48, 81. Hongkong, 1864.

19. Grammar of the Chinese Language. In two Parts. 8vo. pp. xxxvii, 111, vi, 178. Hongkong, 1864.

20. 英華行篋便覽 *Ying hwa hing k'ëě pěěn lán.* The Tourist's Guide and Merchant's Manual Being an English Chinese Vocabulary of Articles of Commerce and of domestic Use; also, all the known Names connected with the Sciences or Natural History, Chemistry, Pharmacy, &c. &c. &c. In the Court and Punte Dialects Compiled from All Available Sources for the Publisher. Narrow 4to. pp. iv, 148. Hongkong, 1864.

21. The Happy Stroll. Single sheet. This is an English poetical translation of a German Hymn, Der Segensgang, along with the original by Gr. Reuss, and the music by C. Straube.

CXIX. 艾約瑟廸謹 *Gaé Yō-sīh T'eih-kin.* REV. JOSEPH EDKINS, B. A. was sent to China by the London Missionary Society, and arrived at Hongkong on July 2nd, 1848, and at Shanghae his destination on September 2nd. In March, 1858, he left for England, and returned to Shanghae with Mrs. Edkins, on September 14th, 1859. In 1860, he removed to Che-foo, and the following year to Teen-tsin, where he remained till May, 1863, and then took up his abode at Peking, where he has been ever since.

Publications by Mr. Edkins.

CHINESE.

1. 咸豐二年十一月初一日日蝕單 *Hëen fung úrh nëěn shīh yīh yuē ts'oo yīh jīh jīh shīh tan.* Elements of the Solar Eclipse on December 11th, 1852. A large sheet. Shanghae, 1852. This is the translation of a calculation made by Capt. Shadwell of H. M. S. Highflyer, of the elements for Peking, Shanghae, Ningpo, Fuhchow, Amoy, Canton and Hongkong; with five cuts of the eclipse at the several stations. The English original was published in the North China Herald for December 4th, 1852.

2. 孝事天父論 *Heaóu szē t'ëen foó lún.* Discourse on Filial Devotion towards the Heavenly Father. 8 leaves. Shanghae, 1854. This is divided into 12 sections, exhibiting the motives, duty and advantages of devotion towards God. It was reprinted at Shanghae in 1856.

3. 三德論 *San tīh lún.* The Three Graces. 17 leaves.

Shanghae, 1856. This is divided into three parts, treating respectively of Faith, Hope and Charity, translated from Adams' "Private Thoughts." There is a preface of two leaves.

4. 釋教正謬 *Shih keaóu ching mêw.* Correction of Buddhist Errors. 31 leaves. Shanghae, 1857. This is divided into ten chapters, treating on so many important points in the Buddhist religion. It was republished at Hongkong in 1861, together with the supplement, (see No. 6, infra.) as a single treatise in 20 chapters.

5. 耶穌教畧 *Yây soo keaóu lëō.* Condensed Statement of Christianity. 32 leaves. Shanghae, 1858 This is merely a revision of Dr. Medhurst's tract, (see Medhurst's works, No. 35.) with a short memorial notice of Dr. Medhurst prefixed; and all the part following the Nestorian inscription in previous issues omitted, while some explanatory details regarding that inscription are added.

6. 續釋教正謬 *S'üh shih keaóu ching mêw.* Supplementary Correction of Buddhist Errors. 29 leaves. Shanghae, 1859. This is a discussion of ten points additional to those given in the preceding tract. (No. 4.)

7. 重學 *Chūng hëō.* Treatise on Mechanics. 226 leaves. Sung-keang, 1859. This is a translation of Whewells treatise, in 17 books, divided into 3 volumes. The blocks for the work were engraved at Sung-keang but before ten copies hed been printed off, the house where they were deposited was burnt down and the whole destroyed. It is now being reprinted at Shanghae.

8. 華洋和合通書 *Hwa yâng hô hō t'ung shoo.* Chinese and Foreign Concord Almanac. This is the title of the first number, for 1852, of an annual which was continued in subsequent years under the title 中西通書 *Chung se t'ung shoo.* The first number is in 27 leaves, and contains a preface, table of contents, 24 divisions of the year at Peking, equation of time for various places throughout the world, eclipses, calendar containing phases of the moon, comparative table of Chinese and English days, and the various celestial phenomena. This is followed by a Chinese and European comparative chronology, an exhortation to improve the time, three forms of prayer, and five other religious articles. The number for 1853, in 39 leaves, is a counterpart of the preceding as far as the end of the calendar; after which is a historical sketch of Judea with a map, six religious articles, two forms of prayer, and a series of scientific articles illustrated by figures, on the conic sections, the solar system, motion of light, precession of the equinoxes, optics, nebulæ and the planets, concluding with a chronology of scientific discovery. The issue for 1854, in 37 leaves, has, in addition to the usual commencement, an

English preface. After the calendar are five articles of a religious tendency, followed by short treatises on Gravitation and Optics. That for 1855, in 56 leaves, contains five religious articles, two on the British and Foreign Bible Society, a memoir of Dr. Morrison, an account of Milton's "Paradise Lost," and an explanation of the proper names in the four Gospels; followed by a treatise on Fluids, and an explanation of Solar Eclipses. The number for 1856 has articles on Faith, —on going to Zion,—on the corruption of mankind in religion and morality before the birth of Christ,—the origin of false religions,—Judea the birth-place of Jesus,—a prayer, —and an explanation of proper names in the Acts of the Apostles; followed by a supplementary treatise on Fluids. The number for 1857, in 39 leaves, has a catechism,—explanation of the gospel parables,—an article on the oneness of Jesus with God,—and one on the blessedness of hearing the truth, —eight forms of prayer and adoration,—and a chronology of the Christian church,—with a second supplementary treatise on Fluids. The one for 1858, in 34 leaves, contains three forms of prayer,—articles on the requisites for entering the Christian church,—the martyrdom of Cyprian,—the intention of Christ's miracles,—and different customs in Judea in the time of Christ; after which is a chronology of scientific discovery, and a treatise on Comets. Mr. Edkins having transferred the management of this serial to Mr. Wylie (see Wylie's works, No. 10.) during his absence in Europe, resumed the work on his return, in the number for 1861, in 27 leaves. After the usual calendar, is a table of the attributes and predicates of God, and seven forms of prayer. Omitting the issue for a year, the next number appeared for 1863, at Teen-tsin; and those for 1864 and 1865 were published at Peking; these last three being much reduced in size and matter.

9. 福音選篇 *Fŭh yin seuĕn pĕn.* Extract from the Gospel. 43 leaves. Peking, 1863. This is a specimen of a new version of the New Testament in the mandarin dialect, consisting of some chapters of Matthew and Romans, with a preface in the literary style. This was sent round to the various missionaries in China, for examination and criticism.

10. 頌主聖詩 *Sŭng choò shĭng shc.* Hymn Book. Peking. A collection of 81 hymns.

11. 地球全圖 *T'é k'ew tseŭen t'oô.* Map of the World. Large sheet. Peking, 1864. This is a representation of the world in two large hemispheres. The corners are filled in at the top, with Scripture extracts regarding the creation of the world and Christ's commission to his disciples. At the foot are several articles on the navigation of the globe, and some important matters of information regarding geography.

12. 新約官話 *Sin yŏ kwan hwâ.* New Testament in

the Mandarin Dialect. Peking, 1866. This version is the joint work of Mr. Edkins with the Revs. Dr. Martin, J. Burdon, J. Schereschewsky, T. McClatchie and H. Blodget. Only the four Gospels and Acts were printed by him in the first edition, using the same terms for God and Spirit as in the Delegates' version, when it was agreed by the great majority of the missionaries in Peking to issue a version in concert, having adopted a new set of terms. An edition of the same gospels with the terms *shin* and *ling* for "God" and "Spirit," however, appeared simultaneously with the above-named, at Shanghae.

ENGLISH.

13. Chinese Conversations; translated from Native Authors. 8vo. pp. iv, 183. Shanghae, 1852.

14. A Grammar of Colloquial Chinese, as exhibited in the Shanghai Dialect. 8vo. pp. viii, 248. Shanghae, 1853.

15. A Grammar of the Chinese Colloquial Language, commonly called the Mandarin Dialect. 8vo. pp. viii, 264. Shanghae, 1857. A revised edition in 4to. was published at Shanghae in 1863; pp. viii, 279.

16. The Religious Condition of the Chinese; with observations on the prospects of Christian conversion amongst that people. 16mo. pp. viii, 288. London, 1859. This was first published as a series of articles in successive numbers of the Beacon newspaper. It was again published in 1861, as a volume for railway reading.

17. Progressive Lessons in the Chinese Spoken Language; with lists of common words and phrases, and an Appendix containing the laws of tones in the Peking dialect. 8vo. pp. v, 102. Shanghae, 1862. A revised edition was published at Shanghae in 1864; pp. v, 103.

18. Notices of Chinese Buddhism. Shanghae. These notices first appeared as separate articles in the North-China Herald, and were afterwards published in the Shanghai Almanac and Miscellany for the years 1855 and 1856.

19. Road Map from Peking to Kiachta by the Great Camel Route based on an English Map chiefly taken from a Russian sketch made in 1858. Peking, 1864. This is mounted in eight folding sheets. Mr. Edkins has made several additions to the English chart; the names of many of the places are given in Chinese characters; and there is a small vocabulary and selection of useful Mongol phrases, with the English equivalents, given on the edges. There is also a good deal of geological information, which was contributed by R. Pompelly Esq.

A number of other articles from the pen of Mr. Edkins

appeared in the Shanghai Almanac and Miscellany, among which may be named,—The Chinese Almanac,—On the Introduction of European Astronomy by the Jesuits at Peking,—Keang-nan Keu-jin Examination,—On the Credibility of Chinese early Chronology,—Notes of an Excursion to Hu-cheu snd Hang-cheu,—Notes of an Excursion to the T'ai-hu and its neighbourhood,—Description of Loo-choo, by a native of China, (translation)—Chinese worship of the Stars,—On Early Tauist Alchemy,— and Account of Kwan-ti, the God of War.

A "Narrative of a Visit to Nanking," by the same hand, is published at the end of "Chinese Scenes and People," London, 1863.

In the Transactions of the China Branch of the Royal Asiatic Society, are some articles by Mr. Edkins, on Ancient Chinese Pronunciation,—Tauism,—Sanscrit and Mongolian Characters,—and Notice of the Wu-wei-kiau.

In the Journal of the North-China Branch of the Royal Asiatic Society, he has also contributed—A Buddhist Shastra, translated from the Chinese,—Notice of the Character and Writings of Meh-tsï,—A Sketch of the Tauist Mythology in its modern form,—A Sketch of the Life of Confucius, —On the Ancient Mouths of the Yang-tsï,—and. A Visit to the Agricultural Mongols.

CXX. Rev THOMAS GILFILLAN was sent to China by the London Missionary Society, and arrived at Hongkong on July 22nd, 1848. The following year he removed to Canton; in March, 1850, he settled at Amoy; and in the summer of 1851 he left for England. He was subsequently pastor of an Independent congregation in Aberdeen.

CXXI. Rev. BATTINSON KAY was sent to China by the London Missionary Society, and arrived at Hongkong with Mrs. Kay on July 22nd, 1848. He had been appointed to that station with a more especial view to his undertaking the pastorate of the English church and congregation meeting in Union Chapel. In 1849, he retired from his connection with the society, and went to Australia.

CXXII. JAMES HYSLOP studied medicine, and graduated as M. B. in Scotland. He was married to Miss James, and practised his profession for a time in his native land. Being accepted by the London Missionary Society, he was appointed a medical missionary to China, and left Portsmouth

with Mrs. Hyslop, a child and sister, in the Ferozepore, on the 19th of March, 1848, accompanied by the Revs. Dr. Legge, B. Kay and W. Young with their wives, and the Revs. J. Edkins and T. Gilfillan, arriving at Hongkong on July 22nd. He reached Amoy on December 5th, and resumed in part the medical operations which had been suspended by the departure of Drs. Hepburn and Cumming. He sustained that duty till 1851, when he retired from the missionary service, but still continued to reside in Amoy in private practice. In 1853 he left for Australia, and was wrecked on that coast, when he fell into the hands of the natives, by whom he was massacred.

CXXIII. 秦右 *Tsin Yew.* REV. BENJAMIN JENKINS, D. D. was sent to China by the Missionary Society of the Methodist Episcopal Church in the Southern States of America, and reached Hongkong with his family on the 18th of August, 1848. He arrived at Shanghae, his destination, in May, 1849. The health of Mrs. Jenkins calling for a change, he embarked with his family for New York on November 3rd, 1852, but Mrs. Jenkins died at sea not far from St. Helena. While in the United States he was again married, and returned to Shanghae in the latter part of 1854. On August 13th, 1861, he left for a visit to Europe, and again returned to Shanghae on July 3rd, 1864.

Publications by Dr. Jenkins.

CHINESE.

1. *The Great Study* or 大學 Ta-hyoh, romanized according to the Shanghai reading sound, and printed in the Roman character with all the tones indicated. Shanghae, 1861.
2. *The Middle Way* or 中庸 Chúng-yûng, romanized according to the Shanghai reading sound, and printed in the Roman character, with all the tones clearly marked. Shanghae, 1861.
3. *The Conversations of Confucius* or 論語 Lun-nyü, romanized according to the Shanghai reading sound, and printed in the Roman character. Shanghae, 1861.

ENGLISH.

4. *The Three Character Classic,* or 三字經 San-tszé-king, romanized according to the reading sound for the vicinity of Shanghai, translated literally, and printed with the Chinese character and translation interlined. Shanghae, 1860.

5. *The Thousand Character Classic*, or 千字文 Tsëen-tsé-wăn, romanized according to the reading sound for the vicinity of Shanghai, and printed with the Chinese character and translation interlined. Shanghae, 1860.

6. *A List of Syllables* for romanizing works according to the reading and colloquial sounds of the Shanghai dialect, with a selection of more than 4000 Chinese characters suitable for books in the Colloquial of Shanghai. Shanghae, 1861.

In 1844, Dr. Jenkins published at Charleston, S. C. a polyglot serial, designed to promote and facilitate the study of the languages of modern Europe.

In the North-China Herald for 1851 and 1852, there is a series of humorous and interesting letters on the interior of China, from the same hand, with the signature O. P. Q.; which were republished in the Shanghai Almanac and Miscellany for 1852 and 1853, and also as a separate pamphlet.

CXXIV. 戴 *Taé.* REV. CHARLES TAYLOR, M. D. was sent to China by the Missionary Society of the Methodist Episcopal church in the Southern States of America, and arrived at Hongkong with Mrs. Taylor on the 18th of August, 1848, and at Shanghae on September 30th. He left for New York on the 3rd of October, 1853, and has since been residing in the United States.

Publications by Dr. Taylor.

CHINESE.

1. 眞神十誡 *Chin shin shīh keaé.* The Ten Commandments. 4 leaves. Shanghae, 1850. This contains, besides the Decalogue, the Apostles' Creed, the Lord's Prayer, a long-metre doxology, and a Sunday calendar for the year.

2. 要理問答 *Yaou lē wăn tă.* Catechism of Important Truths. Shanghae. This is in the Shanghae dialect, and contains 96 questions, divided into 10 sections.

3. 要理必讀 *Yaou lē peīh t'ūh.* Indispensable Treatise on Essentials. Shanghae. This contains an epitome of the Christian system, with an appeal against idolatry and Confucianism, concluding with a prayer to be used by a penitent.

4. 耶穌來歷傳 *Yày soo laê leīh chuen.* Harmony of the Gospels. 164 leaves. Ningpo, 1854. This is in the Shanghae dialect.

ENGLISH.

5. Five Years in China. with some account of the Great

Rebellion, and a description of St. Helena. 12mo. pp. 405. New York, 1860.

There are a number of contributions from Dr. Taylor in the North-China Herald for 1852 and 1853, on the Feast of Lanterns,—The Chinese Ceremony of Welcoming the Spring, —Welcoming the God of Joy,—A Trip to Nanking,—and Papers on the Shanghai dialect; all which were republished in the Shanghai Almanac and Miscellany for 1853 and 1854. Most of them are embodied in the preceding narrative. (see No. 5, supra.)

CXXV. 簠 *Lan.* HENRY VAN VLECK RANKIN was born at Newark in New Jersey, U. S. in September, 1825. He pursued his studies at Princeton College, and was appointed a missionary to China by the Board of Foreign Missions of the Presbyterian Church. He was married to Mary Greenleaf Knight, and being ordained to the ministry, left New York with Mrs. Rankin in the Valparaiso, on October 9th, 1848, accompanied by the Revs. J. K. Wight and B. W. Whilden, and arrived at Hongkong on February 13th, 1849. Proceeding northward, he arrived at Ningpo in August, and was for several years actively engaged in mission work there. In 1856 Mrs. Rankin's state of health rendered a change necessary, and he went to Shanghae in March, where he embarked with his family in the N. B. Palmer, for the United States, accompanied by Dr. and Mrs. Kelly. He returned to Ningpo in July, 1858, and remained there till 1863 when he went to Teng-chow with his family, and died at that city on July 2nd. His remains were interred on a green spot at the head of a cliff to the north-east of the city. Mrs. Rankin returned to Shanghae the following year, and embarked with her family for the United States in July, having recently formed another matrimonial alliance.

Publications by Mr. Rankin.

CHINESE.

1. 寧波土話初學 *Nying-po t'u-wô ts'u-'ôh.* Primer of the Ningpo colloquial Dialect. pp. 92. Ningpo, 1857. This is a development, by successive increments from several of the missionaries, of Cobbold's Spelling book. (see Cobbold's works, No. 8.) It begins with the forms and powers of the Roman letters; formation of syllables follows; then spelling and reading lessons, proceeding from words to sentences; sections on geography, Chinese history, and Scripture readings; finishing with a table of consanguinity. It is intended to teach Chinese

to read books written in the Ningpo dialect, and printed in the Roman character.

2. *Foh-ing tsæn di.* Synopsis Gospel Harmony, pp. 6. Ningpo. This is a translation of a work by Robinson, into the Ningpo dialect, printed in the Roman character.

3. *Ts'ong shü kyi.* Genesis. pp. 86. Ningpo. A translation into the Ningpo dialect, printed in the Roman character.

4. *C'ih Yiài gyih.* Exodus. pp. 72. Ningpo. A translation into the Ningpo dialect, printed in the Roman character.

5. *Tsæn-me s.* Hymn Book. pp. 155. Ningpo, 1860. This is a translation, selection, and compilation of 166 hymns in the Ningpo dialect, printed in the Roman character; a large number being taken from a hymn book *Tsæn-me s*, printed in 1857, in 122 pages, containing 111 hymns, by various of the Ningpo missionaries. The measure and the subject is given at the head of each hymn. At the end there is an alphabetical index, and an index of subjects, followed by 9 doxologies.

Mr. Rankin also took part with Mr. Russell in the completion of the New Testament. (see Russell's works, No. 2.)

Publications by Mrs. Rankin.

CHINESE.

1. *Jing-tsia lih djün.* The Young Cottager. pp. 45. Ningpo 1858. This is a translation into the Ningpo dialect, printed in the Roman character.

CXXVI. 懷 *Hwaê.* Rev. JOSEPH K. WIGHT was sent to China by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Hongkong with Mrs. Wight on February 13th, 1849. He reached Ningpo his destination in July, and in July 1850 was transferred to Shanghae. In consequence of ill health he made a voyage to his native land in 1854, and returned to Shanghae on February 26th, 1856. A renewal of his complaint however obliged him to relinquish the work, and he left finally for the United States in January, 1857. He has since been settled as a pastor, on the Hudson River, New York.

Mr. Wight contributed an article to the Princeton Review on the Religions of China.

CXXVII. Rev. BRAYFIELD W. WHILDEN was sent to China by the Board of Foreign Missions of the Southern Baptist Convention, and arrived at Hongkong with Mrs. Whilden on February 13th, 1849. On the 23rd of the same

month he joined the mission at Canton, but left for the United States on March 27th, 1850. He returned to Canton in 1853, and again left for America on November 15th, 1854; but has not since returned to China.

CXXVIII. 歌德 *Ko-tēh.* MOSES STANLEY COULTER was born in Brooke county, Virginia, U. S. May 30th, 1824. He afterwards removed with his parents to the state of Illinois, where, at the age of sixteen, he became a member of the Presbyterian church. He graduated at Hanover College, Indiana, in July, 1848. About that time he was invited by the Board of Foreign Missions of the Presbyterian Church to take charge of their printing establishment at Ningpo, which, upon due deliberation and counsel he assented to. On the 1st of January, 1849, he was married to Caroline East Crowe, daughter of the President of the above-named college, and sailed for China with Mrs. Coulter in the Samuel Russell, on the 24th of February. After spending a few weeks at Hongkong and Canton, they proceeded northward, arriving at Ningpo their destination, on August 24th. In addition to the superintendence of the press, he prosecuted the study of theology and also of the Chinese language; but had scarcely entered upon his duties when he was attacked with fever and chronic diarrhœa, which afterwards turned to dysentery. In October, 1852, he sought relief by a change to Shanghae, where he was recommended a voyage to his native land. After returning to Ningpo, preparatory to his embarkation for the United States, he suffered a renewed attack, and died on the 12th of December. Mrs. Coulter left with her children soon after for the United States.

CXXIX. 好不生 *Haòu Pŭh-sāng.* JOHN HOBSON, a native of England, was at an early age deeply interested in the missionary work, and with an ardent desire to preach the gospel to the heathen, he offered his services to the Church of England Missionary Society. Being accepted, he entered the College of St. Bees in Cumberland, where he pursued his theological studies; and having graduated as M. A. he was ordained to the ministry by the Bishop of London in 1848. He left England with Mrs. Hobson for China early in 1849, and arrived at Shanghae on the 30th of July. In September he was requested temporarily to take the duties of the British Chaplain Mr. Lowder, during the absence of the latter on a visit to Ningpo. On the death of that gentleman off the island of Pootoo on the 24th of the same month, urged by the community, and strongly advised by the Church Missionary Society,

Mr. Hobson undertook the permanent duties of the chaplaincy the following year. He still continued to sympathize and cooperate with the Chinese mission however, and was instrumental in establishing a large boarding school for Chinese boys, in connection with the society. In 1857, he paid a visit with his family to his native land, where he zealously advocated the claims of the China mission, and returned to his duties at Shanghae in 1858. In April and May, 1861, he was temporarily absent at Hankow; and in the beginning of April, 1862, he again sought relaxation by a trip to Japan, arriving with Mrs. Hobson at Kanagawa on the 16th. On the 19th he returned from an excursion to Yedo, greatly exhausted by the long ride; and the same evening embarked for Nagasaki. During the voyage of seven days, fever came on, and after landing he gradually sank till the evening of the 30th, when he calmly resigned his spirit to Him who gave it. His widow returned to Shanghae on May 12th with his mortal remains, which were interred in the cemetery there on the 13th. Mrs. Hobson embarked soon after for England, where she has been since residing.

Publications by Mr. Hobson.

ENGLISH.

1. Discourses to a Christian Congregation in a Heathen Land. 8vo. pp. vii, 336. London, 1858.

CXXX. 法士 *Fā-szé.* KARL JOSEF FAST, an ordained minister of the gospel, was appointed a missionary to China, by the Missionary Society at Lund in Sweden, and reached Hongkong about the end of the year 1849. Thence he proceeded to Fuh-chow, where he arrived on January 8th, 1850, and commenced a mission station. On November 12th, he went down the river Min in a small boat with his colleague Mr. Elgquist, to negotiate some bills at the receiving ships. Returning the following morning, they were attacked by pirates at the Kin-pae pass, when Mr. Fast was killed and thrown overboard, while his companion escaped by swimming. Nothing was seen of his body afterwards.

CXXXI. 壬吉士 *Szé Keĭh-szé.* REV. A. ELGQUIST was sent to China by the Swedish Missionary Society at Lund, and arrived at Fuh-chow on August 14th, 1850. He removed to Hongkong in the early part of 1851, and embarked for Europe in 1852, since which the mission has not been renewed.

CXXXII. 養 *Yàng.* JAMES H. YOUNG, a native of Scotland, studied for the medical profession, and graduated as M. D. He arrived in China in 1846, and was for several years engaged in practice in Hongkong. In the beginning of 1850 he became connected with the Mission of the English Presbyterian Church, and accompanied Mr. Burns to Canton, where he arrived on February 28th, and remained a few months. During the summer he went to Amoy, and opened a dispensary for the Chinese. In 1851, he was married to Sarah Harvett, who was previously engaged in educational work among the native girls there. Several day schools were afterwards conducted under their united superintendence; but Mrs. Young died on December 3rd, 1853, and was buried in the missionary cemetery on Koo-lang-seu. The following year Dr. Young's faculties were so far impaired as to render a change necessary; and he left China with Mr. Burns, returning to England by the Egypt route; but died soon after in his native land.

Publications by Dr. Young.

CHINESE.

1. History of Joseph. An extract from Genesis, translated into the Amoy dialect.

CXXXIII. 鳥 *Neaòu.* REV. CARL VOGEL, PH. D. was sent to China by the Cassel Missionary Society, and arrived at Hongkong on March 2nd, 1850. He left for Europe in 1852, and has not since returned to the service.

CXXXIV. 岳 *Yõ.* REV. FREDERICK FOSTER GOUGH, B. A. was sent to China by the Church of England Missionary Society, arrived at Hongkong on March 29th, 1850, and soon after at Ningpo his destination. In the beginning of October, 1852, he left that station for England, and returned with Mrs. Gough in October, 1854. He again left for Europe in the autumn of 1860, in consequence of his wife's health, but she died about a week after their arrival in London, in February, 1861.

Publications by Mr. Gough.

CHINESE.

1. *Ih-pe Tsiu.* A Cup of Wine. pp. 12. Ningpo, 1852.

A didactic narrative written in the Ningpo dialect, and printed in the Roman character.

2. *Yin-meo hyuing-ts.* The Mother at Home. pp. 103. Ningpo, 1858. A tract for the guidance of mothers, translated into the Ningpo dialect by Mr. Gough, with the assistance of Mr. Nevius, and printed in the Roman character.

3. Catechism. Ningpo. This a translation into the Ningpo dialect of a short catechism by the Rev. J. Brown of Haddington. It is printed in the Roman character.

Mr. Gough has been occupied for several years in London, assisting Mr. Taylor to translate the New Testament into the Ningpo dialect.

CXXXV. 温敦 *Wăn-tun.* WILLIAM WELTON, a native of England, having studied for the medical profession, was made M. R. C. S. in London. After a time spent in private practice, he went through a course of theological study at Caius College, Cambridge, where he graduated as B. A. He received priest's orders, was appointed a missionary to China by the Church of England Missionary Society, and left Portsmouth in the Sir George Pollock on November 6th, 1849, accompanied by the Bishop of Victoria with Mrs. Smith, the Rev. F. F. Gough, Rev. E. T. R. Moncrieff, and Mr. R. D. Jackson, arriving at Hongkong, March 29th, 1850. He soon after paid a visit to Canton, where he spent ten days with Dr. Parker, and proceeding by an early opportunity, reached Fuh-chow in May, to initiate a branch of the English Church Mission. After some considerable trouble and opposition, he succeeded in locating himself within the city walls, where he opened a dispensary and hospital for the natives. Year after year he continued his benevolent labours in the city and surrounding country, meeting with much to dishearten, but not without encouragement also; till at length his health gave way, and he found it necessary to seek a change of climate. He went to Shanghae in the autumn of 1856, and embarked in the Anglo-Saxon on September 10th, in company with Dr. Medhurst and family, arriving at London on the 22nd of January, 1857. He died suddenly in England in 1858.

Publications by Mr. Welton.

CHINESE.

1. 勸戒鴉片論 *K'cuēn keaē ya p'ēēn lún.* Dissuasive from Opium-smoking. 10 leaves. Fuh-chow, 1856. This is a translation into the Fuh-chow dialect.

2. 聖經新約福州平話 *Shing king sin yŏ fŭh chow*

pîng hwâ. New Testament in the Fuh-chow Dialect. Fuh-chow, 1856. The Gospel of Mark was first published separately, in 41 leaves, including one leaf of introductory matter.

CXXXVI. EDWARD T. R. MONCRIEFF pursued his studies at Trinity College, Dublin, where he graduated as A. B. He was ordained a priest of the Church of England, and received the degree of L. L. D. from King's College, Aberdeen. For a time he held a curacy at Oundle in Northamptonshire, and in 1849 was appointed a missionary to China, by the Church of England Missionary Society. On the 6th of November he embarked at Portsmouth, in the Sir George Pollock, in company with the Bishop of Victoria, Mrs. Smith, and Messrs. Gough, Welton and Jackson; and after some short delay, finally left Torquay on the 17th, arriving at Hongkong on March 29th, 1850. The colonial chaplain there having left for England almost immediately after, Mr. Moncrieff occupied his place *pro tem.* He was also appointed Senior Tutor in St. Paul's College at Hongkong, an institution for training native youth, under the control of the Bishop. He resigned his pastoral connection with the community about the end of 1851, and soon after the post of Tutor also. He returned to England early in 1852, where he was married, and afterwards went to India as a chaplain in the army. Being there during the great mutiny, he fell a victim to Hindoo ferocity, and was massacred with his family at Cawnpore in 1857.

Publications by Mr. Moncrieff.

CHINESE.

1. 算法全書 *Swân fă tseûen shoo.* A Treatise on Arithmetic in the Chinese Language, for the use of St. Paul's College, Hongkong. 38 leaves. Hongkong, 1852. After the preface and table of contents, the book commences with Numeration and the four initial rules, proceeding to the various branches of Fractions and Decimals; after which are Involution and Evolution, concluding with Proportion. The five last leaves contain a key to the preceding exercises. Some of the copies have an English preface of two leaves.

Dr. Moncrieff also prepared a little Catechism on the Evidences of Christianity, in 1852, which was used in St. Paul's College, but we have no information whether it was printed or not.

CXXXVII. 札成 *Chă-chîng.* REV. ROBERT DAVID JACKSON was sent to China by the Church of England Missionary Society, and arrived at Hongkong on March 29th, 1850, proceeding to Fuh-chow his destination in May. In the beginning of 1852 he removed to Ningpo, and embarked at Shanghae for Europe, on December 13th, 1853. He has since held a curacy at Stillington near York.

CXXXVIII. 盧公明 *Loo Kung-mìng.* REV. JUSTUS DOOLITTLE was sent to China by the American Board of Commissioners for Foreign Missions. He arrived at Hongkong with Mrs. Doolittle on April 10th, 1850, and at Fuh-chow on May 31st. In February, 1864, he left China for a visit to the United States, on account of his health.

Publications by Mr. Doolittle.

CHINESE.

1. 勸戒鴉片論 *K'euēn keaē ya pëen lūn.* Exhortation to abandon Opium. 10 leaves. Fuh-chow, 1853. A revision of Tracy's tract, (see Ira Tracy's works, No. 1.) translated into the Fuh-chow dialect.

2. 鄉訓 *Hëang heūn.* Village Sermons. 7 leaves. Fuh-chow, 1853. This is the first sermon in Milne's series, (see Dr. Milne's works, No. 16.) revised and translated into the Fuh-chow dialect.

3. 神十誡其註釋 *Shìn shīh keaē k'ē choō shīh.* Commentary on the Ten Commandments. 10 leaves. Fuh-chow, 1853. This is in the Fŭh-chow dialect.

4. 悔罪信耶穌論 *Hwūy tsūy sīn yāy soo lūn.* Repentance and Faith. 10 leaves. Fuh-chow, 1854. This is a revision and translation into the Fuh-chow dialect of Dr. Medhurst's tract. (see Medhurst's works, No. 12.)

5. 天文問答 *T'ëen wān wăn tā.* Catechism of Astronomy. 23 leaves. Fuh-chow, 1854. A revision of Dr. Happer's book, (see Happer's works, No. 1.) translated into the Fuh-chow dialect.

6. John's Gospel. 41 leaves. Fuh-chow, 1854. This is a version in the Fuh-chow dialect.

7. 媽祖婆論 *Mā tsoō p'ô lūn.* Discourse on Ma-tsoo-po. 6 leaves. Fuh-chow, 1855. This is a revision in the Fuh-chow dialect of Dr. Medhurst's tract on the patron goddess of the sailors. (see Medhurst's works, No. 11.)

8. 守禱拜日論 *Shòw lè paē jīh lūn.* Discourse on Keeping the Sabbath. 8 leaves. Fuh-chow, 1855. A revision of Lowrie's tract, (See W. M. Lowrie's works, No. 1.) trans-

lated into the Fuh-chow dialect. This and all the preceding, except No. 5, together with Mr. Baldwin's "Discourse on God," and "Introduction to Christianity," (see C. C. Baldwin's works, Nos. 3 and 4.) and a translation into the Fuh-chow dialect of Dr. McCartee's tract on the Soul, (see McCartee's works, No. 27.) with the same title, were all published in one volume at Fuh-chow in 1856, by the American Board Mission, with the title 勸善良言 *K'euén shēn lëang yén.* "Good Words exhorting to Virtue."

9. 天律明說 *T'ëen leüh mîng shwŏ.* Exposition of the Decalogue. 84 leaves. Fuh-chow, 1855. This appears to be a revision of Dr. Medhurst's work on the Moral Law. (see Medhurst's works, No. 12.)

10. 勸戒鴉片論 *K'euén keaé ya pëen lûn.* Exhortation to abandon Opium. 11 leaves. Fuh-chow, 1855. A revision of Tracy's tract in the literary style. (see No. 1. supra.)

11. 寒食清明論 *Hân shīh ts'ing mîng lûn.* Discourse on the Feast of the Tombs. 6 leaves. Fuh-chow, 1855. A revision of Dr. Medhurst's tract. (see Medhurst's works, No. 8.)

12. 鐘表匠論 *Chung peaòu tsëüng lûn.* Story of a Watchmaker. 10 leaves. Fuh-chow, 1855. This is a revision of Kidd's tract. (see Kidd's works, No. 5.)

13. 神十誡註釋 *Shîn shīh keaè choó shīh.* Commentary on the Ten Commandments. 8 leaves. Fuh-chow, 1855. A version in the literary style of the preceding colloquial tract. (see No. 3 supra.)

14. 賭博明論 *Toò pō mîng lûn.* Discourse on Gambling. 7 leaves. Fuh-chow, 1856. A revision of Dr. Milne's tract. (see Dr. Milne's works, No. 10.)

15. 中外問答 *Chung waé wàn tŭ.* Dialogue between a Native and a Foreigner. 10 leaves. Fuh-chow, 1856.

16. 耶穌教小引 *Yây soo keaóu seaòu yìn.* Introduction to Christianity. 2 leaves. Fuh-chow, 1856. A revision of a tract previously published.

17. 生意人事廣益法 *Sāng ē jên szé kwàng yīh fă.* Laws of Trade. 6 leaves. Fuh-chow, 1857. This appears to be a revision of Milne's tract. (see Dr. Milne's works, No. 8.)

18. 西洋中華通書 *Se yâng chung hwa t'ung shoo.* European Chinese Almanac. 36 leaves. Fuh-chow, 1857.

19. 辨鬼神論 *Pëén kweì shîn lûn.* Disquisition on Heathen Gods. 3 leaves. Fuh-chow, 1858. This is a revision of a tract previously published.

20. 辨性論 *Pëén sîng lûn.* Disquisition on Human Nature. 6 leaves. Fuh-chow, 1858. This is a revision of a tract previously published.

21. 辨毀謗 *Pëén hwuy pang.* Disquisition on Slander. 3 leaves. Fuh-chow, 1858.

22. 華人貧窶之故 *Hwa jin pin keü che koó.* Causes of Poverty among the Chinese. 3 leaves. Fuh-chow, 1858.

23. 祈禱式文 *K'é taóu shih wăn.* Forms of Prayer. 6 leaves. Fuh-chow, 1858. This is a reprint of a tract formerly published.

24. 棄主臨死畏刑 *K'é choò lin szè weí hing.* Fear of the Wicked on the Approach of Death. 信主臨死慰欒 *Sin choò lin szè weí lŏ.* Joy of the Believer on the Approach of Death. 4 leaves. Fuh-chow, 1858. This is a revision of a tract originally published by Dr. Medhurst. (see Medhurst's works, No. 24.)

25. 辨孝論 *Pëén heaóu lün.* Disquisition on Filial Piety. 6 leaves. Fuh-chow, 1858. This is a revision of a tract previously published.

26. 異端辨論 *E twán pëén lün.* Discussion of False Doctrines. 18 leaves. Fuh-chow, 1858. This appears to be a revision of the excerpts made by Mr. Lobscheid from a Roman Catholic work. (see Lobscheid's works, No. 2.)

ENGLISH.

27. Social Life of the Chinese. 2 vols. New York, 1865. This consists chiefly of the republication of a long series of articles by Mr. Doolittle, containing a vast amount of original information, on subjects connected with China, most of which were published in the China Mail, under the title "Jottings on the Chinese."

CXXXIX. 孟丁元 *Mäng Ting-yuên.* REV. SAMUEL NEWELL D. MARTIN arrived at Hongkong on April 10th, 1850, as an agent of the Board of Foreign Missions of the Presbyterian Church in the United States, and soon after reached Ningpo his destined station. There he remained till April, 1858, when declining health rendering a change necessary, he left with his family for America, and has not since returned to China.

Publications by Mr. Martin.

CHINESE.

1. Hymn Book. pp. 32. Ningpo, 1855. This is in the Ningpo dialect, printed in the Roman character.

2. *Hyüing iu yüing veng.* Instructive Verses for Children. pp. 126. Ningpo, 1858. This is in the Ningpo dialect, printed in the Roman character, and illustrated by a great many wood-cuts.

3. 天道鏡要 *T'ëen taòu king yaou.* Summary of Scripture Truth. 3 books, 97 leaves. Ningpo, 1858. The first book, in 8 chapters, treats of Old Testament History; the second, in 9 chapters, is on the life, character and sufferings of Jesus; and the last book, in 8 chapters, is on the dogmas of Christianity. At the commencement is a small map of the world, with compendious description, an introduction, and notes for the reader, followed by a table of contents, occupy-in all 5 leaves.

CXL. 丁韙良 *Ting Wei-lëäng.* REV. WILLIAM A. P. MARTIN D. D. was located at Ningpo, as an agent of the Board of Foreign Missions of the Presbyterian Church in the United States, from 1850 to 1860, when he revisited America. Returning to China in August, 1862, he laboured in Shanghae for nearly a year, and then removed to Peking.

Publications by Dr. Martin.

CHINESE.

1. *Di-li shü lin væn-koh kwu-kying z-t'i yiu-tin kông-tsing.* Geography. 4 books, pp. 185. Ningpo, 1852. This is in the Ningpo dialect, printed in the Roman character. Each book is divided into chapters, each chapter concluding with a series of questions pertinent to the subject. The first book was reprinted at Ningpo in 1859, in 52 pages, with two large folding plates.

2. *Di gyiu du. Ng da-tsiu di-dụ. Peng-koh, peng-sang, peng-fu, Sæn-foh di-du, wa-yiu, Sing-kying di-du, lin. Di-li veng-teh. Di-ming tsiao ying-wæn-ts liah.* Atlas and Geographical Catechism. pp. 10, and 10 large folding maps. Ningpo, 1853. This is divided into 24 chapters on the elements of geography, composed in the Ningpo dialect, and printed in the Roman character.

3. *Son-fah k'æ-tong.* Arithmetic. pp. 63. Ningpo, 1854. This is in the Ningpo dialect, printed in the Roman character with Arabic numerals.

4. 天道溯原 *T'ëen taòu soo yuên.* Evidences of Christianity. 3 books, 77 leaves. Ningpo, 1854. The first book, in 6 chapters, treats of the evidence of natural objects; the second, in 7 chapters, is on historical and literary evidence; and the third in 9 chapters, is doctrinal and practical. There are two prefaces and a table of contents. A revised edition of the work was printed at Ningpo in 1858, in 91 leaves. In this the first preface is exchanged for one by another hand. The first book has an additional chapter, on the Elements; and

the third book has an additional and concluding chapter on the Trinity. Another edition, still further revised was printed at Ningpo in 1860, in 118 leaves.

5. *Sing-s.* Psalms. pp. 72. Ningpo, 1857. This is a selection of the Psalms of David, consisting of 1—34, 42, 46, 50, 51, 63, 65, 72, 84, 90, 91, 95, 96, 100, 103, 104, 110, 115—118, 121, 130, 139 and 145, translated into the Ningpo dialect, and printed in the Roman character.

6. 喻道傳 *Yú taôu chuen.* Religious Allegories. 48 leaves. Ningpo, 1858. This consists of sixteen short narratives, with a short piece at the end of each by a Chinese scholar, in improvement of the subject. Two prefaces and a table of contents occupy 4 leaves at the beginning; and there is a short appendix with a grace to be sung at meals, and a form of prayer for morning and evening. It was reprinted at Shanghae in 1863.

7. 三要錄 *San yaou lŭh.* The Three Principles. 22 leaves. Ningpo, 1858. After a general statement of the subject, this treats in 3 chapters, of God, Man and Jesus; followed by a metrical stanza on ten points of belief, and another embodying the decalogue, both by Dr. McCartee, the Lord's prayer, a penitent's confession, form of prayer, and grace to be said at meals. It was revised and reprinted at Ningpo in 1859, in 28 leaves, having a short introduction, and the arrangement of the articles somewhat altered.

8. 保罪垂訓 *Paôu lô ch'uy heûn.* Paul's Discourse at Athens. 9 leaves. Ningpo. This is an exposition of the apostle Paul's celebrated address on Mars Hill; concluding with a grace and form of prayer. It was reprinted at Ningpo in 1859; and a third edition appeared at Shanghae in 1861.

9. 公會政治 *Kung hwúy chîng che.* Form of Church Government. 24 leaves. Ningpo. This was afterwards revised and enlarged by other members of the presbytery, and reprinted at Ningpo in 1860, in 72 leaves.

10. *Foh-ing dao-li ling-kying veng-teh.* The Assembly's Shorter Catechism. pp. 22. Ningpo, 1859. This is a translation into the Ningpo dialect, printed in the Roman character.

11. 救世要論 *Kéw shé yaou lún.* Important Discourse on Salvation. 4 leaves. Ningpo, 1860. Reprinted at Shanghae in 1862, in 5 leaves; and again at Shanghae in 1864, in 4 leaves. This is a modification of the introductory section to the "Evidences of Christianity," (see No. 4, supra.) concluding with a prayer in tetrametrical verse.

12. 雙千字文 *Shwang ts'ëen tszé wăn.* The Two Thousand Character Classic. 26 leaves. Shanghae, 1865. This is a treatise on the Christian verities, in tetrametrical verse, consisting of 2000 characters, no two of which are the same. It

was originally published in the Analytical Reader, (see No. 15, infra.) with an English translation.

13. 萬國公法 *Wàn kwō kung fă.* International Law. 4 books, 228 leaves. Peking, 1864. This is a modified translation of Wheaton's well-known work, executed by Dr. Martin, under the patronage and with the assistance of members of the imperial government. There are two prefaces by native scholars, a section of notes for the reader's guidance, plates of the two hemispheres with compendious description, and a detailed table of contents, the preliminary matter occupying in all 28 leaves. It has been reprinted by the Japanese.

14. 官話約翰福音書 *Kwan hwā yŏ han fŭh yin shoo.* John's Gospel in the Mandarin Dialect. 22 leaves. Shanghae, 1864. This is part of a new version of the New Testament in the mandarin dialect, now being made at Peking, by Dr. Martin, in concert with Messrs. Edkins, Schereschewsky, Burdon and Blodget. (see Edkins' works, No. 12.)

ENGLISH.

15. 認字新法 *Jin tszē sin fă.* 常字雙千 *Ch'ăng tszē shwang ts'ëen.* The Analytical Reader. A Short Method for Learning to Read and Write Chinese. pp. 143. Shanghae, 1863.

16. 常字雙千釋義 *Ch'ăng tszē shwang ts'ëen shih é.* A Vocabulary of Two Thousand frequent Characters with their most common significations, and the sounds of the Peking Dialect. pp, 57. Shanghae, 1863. Although this has a separate paging and title, it is always bound up with the preceding, and forms an appendix to it.

Some articles on the political condition of China, by Dr. Martin, appeared in the North-China Herald for 1856, and were republished in the Shanghai Almanac and Miscellany for the following year.

A paper by the same author, on the Ethical Philosophy of the Chinese may be found in the Princeton Review for April, 1862.

CXLI. 高懷義 *Kaou Hwaê-é.* RUDOLPH KRÖNE, a native of Germany, ordained to the ministry of the gospel, was appointed a missionary to China by the Rhenish Missionary Society. He arrived at Hongkong in 1850, and early in the following year took up his residence on the main-land, having charge of the Society's stations at Fuh-yung and Saukin, while located with Mr. Genähr at Se-heang. At the same time he itinerated a good deal among the people, adopting the native costume and conforming to many of their habits. In 1855 he was married at Hongkong, and resided successively

at Fuh-yung and Ho-au. Being obliged to retire to Hongkong for a time, during hostilities between the English and Chinese, he returned to the main-land in 1858, and made his residence at Pu-kak. In 1860 he left China on a visit to Europe, where he spent a good detal of time travelling through Germany and Russia. In 1864 he embarked on his return to China by the Egypt route, but died at Aden on the way.

There is a long article by Mr. Kröne, descriptive of the district of Sin-gan in the province of Kwang-tung, published in Part 6 of the "Transactions of the China Branch of the Royal Asiatic Society."

CXLII. Rev. WILLIAM ASHMORE was sent out as a missionary to the Chinese, by the American Baptist Missionary Union, and arrived at Hongkong in February, 1851, reaching Bankok his destination on April 14th. In 1858 he went to Hongkong where he remained for several years, and is now engaged at Swatow.

CXLIII. 俾士 *Pé-szé.* Rev. GEORGE PIERCY arrived in China in 1851, and became an agent of the Wesleyan Missionary Society the following year. He paid a visit to England in the spring of 1864, and returned to Canton with his family in 1866.

Publications by Mr. Piercy.

CHINESE.

1. 初學問答 *Ts'oo hëŏ wăn tă.* Wesleyan Methodist Catechism. Nos. 1, 2, 3. 3 books. Canton. The first two parts of this catechism were among Mr. Piercy's earliest translations. No. 1 was republished at Canton in 1861, in 18 leaves, containing 104 questions, in six sections; two short morning prayers for children, and two evening prayers; also two for Sunday morning and evening, and graces to be said before and after meals. It was again reprinted in 1863. No. 2 was republished at Canton in 1861, in 54 leaves, containing an elaboration of the Christian doctrines in nine sections, comprising 154 questions, each answer being followed by a Scripture quotation. No. 3 was republished at Canton in 1864, in 27 leaves, comprising 115 questions, in two sections, on Old and New Testament History respectively; concluding with two forms of prayer for youth, for morning and evening use.

2. 貧人約瑟 *Pin jin yŏ sĕih.* Poor Joseph. 4 leaves. Canton. This is a retranslation of the British and Foreign

Tract Society's tract of the same title, which had been previously translated by Mr. Medhurst. (see Medhurst's works, No. 24.) A revision was printed at Hongkong in 3 leaves.

3. 成聖之法 *Chíng shíng che fă.* Rules for Holy Living. 11 leaves. Macao, 1857. This is the translation of an English tract by the Rev. Robert Newstead, at whose request and expense, it was put into Chinese and published. It is almost entirely composed of short scripture extracts classified under 21 heads, bearing on one's daily conduct, with a short preface. At the end is a series of admonitory texts from scripture.

4. 教會法要 *Keaóu hwúy fă yaou.* Rules of Church Government. 3 leaves. Canton.

5. 祈禱文全書 *K'ē taóu wăn tseuên shoo.* Prayer Book. 12 leaves. Canton, 1859. This is an excerpt from the Anglican liturgy as translated by Dr. Medhurst, (see Medhurst's works, No. 41* in the Omissions.) revised and modified by Mr. Piercy, assisted by Mr. Hutton. It contains the morning prayers and the litany, the responses being printed in red after the ancient rubric form.

6. 地理畧論 *T'e lē lëō lŭn.* Digest of Geography. 33 leaves. Canton, 1859. There is a short preface to this, in which the author states it to be merely an abstract of Mr. Muirhead's geography. (see Muirhead's works, No. 3.)

7. 曉初訓道 *Heaou ts'oo heŭn taòu.* Peep of Day. 95 leaves. Canton, 1862. This is a translation in the Canton dialect, of the English work under the same title. There is a preface printed in red and a table of contents.

8. 以利亞紀畧 *E lē yā kē lëō.* Memoir of Elijah. 19 leaves. Canton, 1863. This is divided into 6 chapters, each chapter prefaced by a rhyming stanza of four lines, and followed by strictures on the narrative. There is a preface by the author.

9. 聖經擇要詳論 *Shíng king tsĭh yaou tsëâng lŭn.* Wesley's Sermons. 56 leaves. Canton, 1863. This is a translation of six of Wesley's Sermons. They were also issued separately as six different tracts.

10. 歌頌詩章 *Ko sung she chang.* Hymns of Praise. 20 leaves. Canton, 1863. There are altogether 34 hymns in this collection, with the measure marked to each.

11. 啟蒙詩歌 *K'è mûng she ko.* Simple Hymns. 53 leaves. Canton, 1863. This is a collection of 116 hymns in the Canton dialect.

CXLIV. 萬 *Wàn.* REV. ROBERT NEUMANN was sent to China by the Berlin Missionary Society, and arrived at Hongkong on the 28th of March, 1851. In 1855 he went

to Europe, and has not since returned to China.

CXLV. 高禮 *Kaou-lè.* REV. JAMES COLDER was sent to China by the Methodist Missionary Society of the United States, and arrived at Hongkong on June 17th, 1851, reaching his destination at Fuh-chow on July 9th. In the beginning of 1853 he removed to Hongkong, and sailed from Whampoa for America, on the 6th of January, 1854, since which he has not returned to China.

CXLVI. 懷禮 *Hwae-lè.* REV. ISAAC WILLIAM WILEY, M. D. was sent to China by the Missionary Society of the Methodist Episcopal Church in the United States; he arrived at Hongkong on June 17th, 1851, and reached Fuh-chow his destination on July 9th. His health failing, he went to America in 1854, and has not since returned to China.

Publications by Dr. Wiley.

ENGLISH.

1. The Mission Cemetery and the fallen Missionaries of Fuh-Chau, China. With an Introductory notice of Fuh Chau and its Missions. 8vo. pp. 374. New York, 1858.

CXLVII. 吉 *Keih.* CLEVELAND KEITH, second son of the Rev. Reuel Keith, D. D. professor in the Episcopal Theological Seminary at Alexandria in Virginia, was born in that city on April 16th, 1827. During his early childhood his mother died, and he lost his stepmother, and afterwards his father, while yet a boy. His education was conducted partly in the Northern States and partly in the South, a large portion of his early years having been spent in the latter. Having studied for the ministry, he was ordained a deacon on July 12th, 1850; and being appointed a missionary to China, by the Board of Foreign Missions of the Protestant Episcopal Church, he was admitted into priest's orders on July 10th, 1851. Shortly after that he sailed for China in the Oriental, in company with Mr. and Mrs. Nelson and Mr. Points, and arrived at Shanghae on December 25th, 1851. There he took part with the other members of the mission in the various duties of the station, under the guidance of Bishop Boone. On the 27th of April, 1854, he was married to Miss. Tenney of of the same mission. In September he was attacked by a severe and protracted sickness, from which he recovered

after several weeks, and was enabled to resume his duties. The continued effect of the climate however, and close application to their work, began to tell very severely on both, rendering necessary a more complete change, and they embarked for the United States in the White Swallow, on the 21st of January, 1857, arriving at New York on May 2nd. After spending two years in their native land, and having visited several water establishments, they rëembarked at New York in the S. H. Talbot, on May 4th, 1859, and arrived at Hongkong on the 31st of August. They remained there three weeks and then sailed for Shanghae, which they reached on October 19th. Besides his former duties, Mr. Keith then added the charge of a printing press which he had brought out to facilitate the printing of colloquial books in the Roman character. Mrs. Keith's health however soon began to break down again, in consequence of which Mr. Keith accompanied her to Kanagawa in Japan in February, 1862. They left that port about the end of May, and reached San Francisco on the 27th of June, Mrs. Keith being extremely reduced. There they were hospitably entertained at the house of Bishop Kip, where Mrs. Keith died on July 11th. On the 21st, Mr. Keith left for Panama in the Golden Gate steamer, which took fire at sea, and proved a total wreck, on the 27th, when he was drowned while humanely assisting some of his fellow passengers.

Publications by Mr. Keith.

CHINESE.

1. 上海土白入門 *Zong-hæ t'oo bak zæh mung.* Primer of the Shanghae Dialect. pp. 76. Shanghae, 1855. This is for the instruction of Chinese to read and write the Shanghae dialect in the Roman character. It commences with two pages of prefatory matter in the Chinese character, followed by a a few rules for using the book. The letters of the alphabet, large and small, Roman and Italic, with their powers in the Chinese character are given; then the numerals, typographic signs, and examples of syllables, with the equivalent in the Chinese character. The subsequent part of the book is entirely in the Roman character, giving a complete list of all the syllables, monosyllabic words, dissyllables, trisyllables, examples of the numeratives and idioms; after which are specimens of the dialect, consisting of an outline of the government of the province, the dynasties of China, summary of the Old and New Testaments, a discourse on the Lord's prayer, and the creed. A new edition was issued at Shanghae in 1860, in 77 pages of a smaller size, in which the Chinese preface is replaced by an English one.

2. 使徒行傳 *Shè t'oô hing chuen.* Acts of the Apostles. 60 leaves. Shanghae, 1856. This is in the Shanghae dialect.

3. *Loô ka dzæn fõk iung sũ.* Luke's Gospel. pp. 128. Shanghae, 1860. This is a translation into the Shanghae dialect, printed in the Roman character.

4. *S'-doo yung-dzæn'.* Acts of the Apostles. pp. 112. Shanghae, 1860. This is a transliteration in the Roman character, of No. 2, supra.

5. *'Sung wæ' koong yoong' tau' vung; tah ts' loo hau' 'le-kwæ kuk suk vung.* Prayers of the Church. pp. 160. Shanghae, 1861. This is a transliteration in the Roman character, of Bishop Boone's translation, (see Boone's works, No. 7.) as far as the Psalms. A portion of it containing the Morning Prayers had been published at Shanghae in 1860, with the title *'Tsau tau'-vung*, in 33 leaves.

6. *Ts'æh yæ-jih kie'.* Exodus. pp. 103. Shanghae, 1861. This is in the Shanghae dialect, printed in the Roman character.

7. *Tsing' kiau' iau' 'le vung'-tæh.* The Convert's Catechism. pp. 61. Shanghae, 1861. This is a transliteration in the Roman character, of Bishop Boone's catechism in the Shanghae dialect. (see Boone's works, No. 1.)

8. *'Mo-t'a' dzæ^{n} fõk iung sũ.* Matthew's Gospel. pp. 124. Shanghae, 1861. This is a transliteration in the Roman character, of the translation into the Shanghae dialect, made by members of the same mission. (see Boone's works, No. 2.)

9. *Ju'-iak sũ. Ze^{n}-Ts'ih Kiõn. Mung-tæh.* Catechism of the Old Testament. Shanghae, 1863. This is a transliteration in the Roman character, of a series of catechisms translated into the Shanghae dialect by Miss. Fay, from the Union Sunday School Question Book, and published in the Chinese character: i. e. Catechism of Genesis, *Ts'ong'-s-kie' vung'-tæh*, pp. 18; of Exodus, *Ts'æh yæ-jih kie'*, pp. 30, and Leviticus, *Leve'-kie'*, pp. 4; also Numbers, *Ming-soo' kie'*, pp. 20, Deuteronomy, *Võk-dzæ^{n} lih-li'*, pp. 2, Joshua, *Iak-sũ-'a-kie'*, pp. 9, and Judges, *Z'-s kie'*, pp. 15.

10. *Sung' kiau' yu'-yak.* Religious Juvenile Instruction. pp. 7. Shanghae. This is a transliteration in the Roman character, of Bishop Boone's tract. (see Boone's works, No. 3.)

Mr. Keith had nearly completed a dictionary in Chinese and English of the Shanghae dialect, the manuscript of which was lost with his other papers in the Golden Gate.

Caroline Phebe Tenney was born at Newmarket in the county of Rockingham, New Hampshire, U. S. on May 13th, 1821. Her father was a member of the New Hampshire bar. His ancestors were of the Puritan stock, the first of the name in that country, being members of a colony who emigrated

from Yorkshire in England, about the year 1639, and settled in Essex county, Massachusetts. Miss Tenney's education was conducted mainly at home up to her 16th year; and her parents being Congregationalists, such were her religious associations to that period. In the summer of 1836 she was sent to the Adams' Female Seminary in Derry, New Hampshire, where she completed the regular course of study, and received her diploma in October, 1837. On the 23rd of April in the following year she lost her mother, and in the middle of September her father also died. In 1839, she continued her studies under the direction of her brother at Cambridge, and in September united herself to the Unitarian church in Danvers. In November, 1841, she entered upon an engagement as private teacher in a family at Charleston in South Carolina, which she retained for a year. Early in 1844, she commenced a similar engagement in a family near Charlestown in Jefferson county, Virginia, and terminated the same at midsummer of the following year. In the spring of 1846, in consequence of a change in her religious views, she left the Unitarian body, and joined the Episcopal church. In November, 1847, she again took an engagement as private teacher at Port Conway, King George county, Virginia; where she remained till the summer of 1849, and then removed to New York; shortly after which she resolved to devote her life to missionary work among the heathen. The call for female agency at Shanghae was urgent, and Miss. Tenney was soon engaged for that sphere, by the Board of Foreign Missions of the Protestant Episcopal Church. She left New York in the Tartar, on March 16th, 1850, and arrived at Hongkong on July 6th. On the 2nd of August she reached Shanghae, and after no very lengthened period was actively engaged in school work. From the period of her marriage with Mr. Keith, on April 27th, 1854, she zealously cöoperated with him in all his engagements, and was affectionately tended by him in her dying moments. Her body was deposited in the cemetery of San Francisco on July 12th, 1862, but was taken by ship to New York in the following spring, and interred in Greenwood Cemetery, where a memorial marble tablet to herself and her husband, has been erected by their missionary board.

Publications by Mrs. Keith.

CHINESE.

1. 亨利實錄 *Hăng lē shīh lūh.* Henry and his Bearer. 35 leaves. Shanghae, 1856. This is a translation into the Shanghae dialect, of the popular little book of the same title in English.

2. *Hang-le zæh-lŏk.* Henry and his Bearer. pp. 65. Shanghae. This is a transliteration in the Roman character, of No. 1, supra.

3. 蒙童訓 *Mûng t'ûng heïn.* Line upon Line. 87 leaves. Shanghae, 1857. A translation into the Shanghae dialect of the English work of the same name.

4. *De-le-ts vung-tæh.* Geographical Catechism. pp. 114. Shanghae. This is in the Shanghae dialect, printed in the Roman character, and has seven folding maps, of the World, the five Continents and China. It was reprinted at Shanghae in 1861, on a much smaller-sized page, without the maps, pp. 135.

5. *Kiau' 'ts lŏk.* Child's Book on the Soul. pp. 123. Shanghae, 1861. This is a translation into the Shanghae dialect of Gallaudet's book of the same name, printed in the Roman character.

CXLVIII. 孫 *Sun.* Rev. ROBERT NELSON was sent to China by the Board of Foreign Missions of the Protestant Episcopal Church in the United States. He arrived at Shanghae on December 25th, 1851, where he remained till 1859, and then left with his family for America.

Publications by Mr. Nelson.

CHINESE.

1. 舊約書創世記 *K'ēw yŏ shoo ch'wâng shé kē.* Genesis. pp. 94. Shanghae, 1854. This is in the Shanghae dialect.

CXLIX. 龐臺物 *P'ang Taê-wŭh.* JOHN TEVIS POINTS, a native of Virginia in the United States, was appointed by the Board of Missions of the Protestant Episcopal Church, to take the superintendence of the mission schools in Shanghae. He sailed in the Oriental in the latter part of 1851, in company with Mr. and Mrs. Nelson and Mr. Keith, and arrived at Shanghae on December 25th. Ill health compelled him to leave for a visit to his native land early in 1853, and he returned in the Gravina, accompanied by Bishop and Mrs. Boone, arriving at Shanghae on April 13th, 1854. Again brought very low by sickness, it was found necessary for him finally to quit China in 1856, when he sailed for America. While there he entered into holy orders, was married, and obtained a pastoral charge: but did not live long to sustain this connection.

Publications by Mr. Points.

CHINESE.

1. 中外通書 *Chung waē t'ung shoo.* Chinese and Foreign Almanac. 43 leaves. Shanghae, 1856. After the preface and table of contents, this contains an Anglo-Chinese Sabbath calendar, with times of sunrise and sunset, and equation of time, after the model of the Peace Almanac published by Dr. McCartee; next follow Remarks on Eclipses, taken from the same publication; (see McCartee's works, No. 26.) Notes on the Decalogue, a tract by Mr. Doolittle; (see Doolittle's works, No. 13.) the Sermon on the Mount, from Bridgman and Culbertson's version of the New Testament; (see Bridgman's works, No. 7.) Inspiration of the Scriptures, a tract by Mr. Hartwell; (see C. Hartwell's works, No. 6.) Jesus the only Saviour, and Remarks on passing the New Year, two of Milne's Sermons; (see Dr. Milne's works, No. 16.) Fundamental Principles of Christianity, being Hartwell's revision of McCartee's tract; (see C. Hartwell's works, No. 7.) and Doolittle's revision of Tracy's tract on Opium. (see Doolittle's works, No. 1.)

CL. 高第丕 *Kaou Tē-pei.* REV. TARLETON P. CRAWFORD was sent to China by the Board of Foreign Missions of the Southern Baptist Convention in the United States, and arrived at Shanghae with Mrs. Crawford on March 28th, 1852. In August, 1858, he left for a visit to America, on account of ill-health, and returned to Shanghae in 1860, soon after which he removed to Teng-chow in Shan-tung.

Publications by Mr. Crawford.

CHINESE.

1. 讚神詩 *Tsân shin she.* Hymn Book. Shanghae, 1855. This is in the Shanghae dialect.

2. 上海土音字寫法 *Shāng haē t'oo yin tszē sēāy fă.* Phonetic Primer. 22 leaves. Shanghae, 1855. This is an elementary work to teach the Chinese the use of the new phonetic character invented by Mr. Crawford, for writing the Shanghae dialect. A second edition was printed.

3. 羽甲刂 *Vung keen loh.* Scientific Manual. 15 leaves. Shanghae, 1856. This is in the Shanghae dialect, printed in the new phonetic character.

4. 舊羽木刂 *Sung kiung tsih loh.* Bible Stories. 93 leaves. Shanghae, 1857. This contains eight narratives from

the Old Testament, written in the Shanghae dialect, and printed in the new phonetic character.

5. 佳客問道 *Këa kĭh wăn taŏu.* The Enquirer. 25 leaves. Shanghae, 1858.

ENGLISH.

6. A few thoughts in reply to a short essay on the question: "What term can be Christianized for God in China?" 8vo. pp. 10. Shanghae, 1866. This is published with the signature Theophilus.

Publications by Mrs. Crawford.

CHINESE.

1. 仁下作衣 *San kuh siau tsia.* Three School Girls. 25 leaves. Shanghae, 1856. This is in the Shanghae dialect, printed in the new phonetic character.

2. 造洋飯書 *Tsaŏu yâng făn shoo.* Foreign Cookery in Chinese, with a Preface and Index in English. 29 leaves. Shanghae, 1866. This is in the Mandarin dialect, and contains receipts for the preparation of 271 articles.

CLI. 補 *Poŏ.* GEORGE W. BURTON, M. D. was sent to China by the Board of Foreign Missions of the Southern Baptist Convention, and arrived at Shanghae on March 25th, 1852. In consequence of illness he left for America towards the end of the year, and returned to Shanghae with Mrs. Burton in 1854. He finally left China about 1861.

CLII. 富文 *Foŏ-wăn.* REV. DANIEL VROOMAN was sent to China by the American Board of Commissioners for Foreign Missions, and arrived in the country on March 6th, 1852, reaching Canton his destination on the 15th. In February, 1857, he left for the United States, and returned to Canton in 1860. In June, 1865, he left with Mrs. Vrooman for San Francisco.

Publications by Mr. Vrooman.

CHINESE.

1. 唐番和合通書 *T'ang fan hô hŏ t'ung shoo.* Chinese Foreign Concord Almanac. Canton. This is the continuation of Dr. Ball's almanac. (see Ball's works, No. 13.) The first

number issued by Mr. Vrooman was for the year 1861, containing 24 leaves of miscellaneous matter; the numbers for 1862 and 1863 bore the same title, the latter containing 25 leaves; that for 1864 is also in 25 leaves; and the issue for 1865, which resumes the title 和合通書 *Hô hŏ t'ung shoo*, contains 31 leaves, comprising besides the calendar, McCartee's tracts, Nos. 32 and 8, a revision of the first of Milne's Sermons, McCartee's tract No. 6, Legge's tract No. 17, McCartee's tract No. 3, Jesus the Saviour of the world, the Holy Spirit the Comforter, the Lord's Prayer, the Penitent's Confession, Form of Prayer, Grace before meals, McCartee's tract No. 17, and the Decalogue.

ENGLISH.

2. Map of the City and entire Suburbs of Canton. Large sheet. Canton, 1860.

3. Phonetic Alphabet, for the Canton Dialect of the Chinese Language. 8vo. pp. 8. Canton, 1863. This is a brief account with illustrations of a system invented by Mr. Vrooman, for writing the Canton colloquial Chinese.

CLIII. 韋腓立 *Wei Fei-leïh.* REV. PHILIP WINNES was sent to China by the Evangelical Missionary Society at Basel, and arrived at Hongkong on May 15th, 1852. A considerable part of his time was spent at the stations of Pukak, Chonglok and Lilong on the main-land, and he left for Europe in February, 1865.

Publications by Mr. Winnes.

CHINESE.

1. 耶穌受苦尋源 *Yây soo shów k'oò tsîn yuên.* Treatise on the Sufferings of Christ. 18 leaves. Hongkong, 1863. This is divided into three sections; the first of which contains an outline of the life of Christ; the second contains a more particular account of the events connected with the sufferings and death of the Saviour, related in the words of Scripture, with references throughout; the third section contains a brief statement of the various occurrences on record, from the resurrection to the ascension of our Lord.

2. 聖會幼學問答 *Shîng hwûy yêw hëŏ wăn tă.* Luther's Small Catechism. 18 leaves. Hongkong, 1864. The translation of the text of Luther's Catechism slightly modified, is followed by three quotations from the New Testament, entitled the Keys of the Kingdom of Heaven, in reference to

the authority of ministers to grant absolution. The work is concluded by a translation of the Nicene and Athanasian Creeds. There is a preface by the translator.

In Lechler's Hymn book (see Lechler's works, No. 1.) are 4 hymns by Mr. Winnes.

CLIV. 湛約翰 *Chan Yō-han.* REV. JOHN CHALMERS, A. M. was appointed a missionary to China, by the London Missionary Society, and arrived at Hongkong on June 28th, 1852. In the latter part of 1859, he removed to Canton, where he has been since residing.

Publications by Mr. Chalmers.

CHINESE.

1. 初學粵音切要 *Ts'oo hëö yuë yin ts'ëë yaou.* A Chinese Phonetic Vocabulary, containing all the most common characters, with their sounds in the Canton Dialect. 33 leaves. Hongkong, 1855. The characters are arranged according to the radicals, and the sound of each is given by two other characters selected as initial and final. There is a Chinese and an English preface, and the initial and final characters are repeated throughout, at the top of every leaf, with a transcript in Roman letters.

2. 上帝總論 *Shāng tē tsŭng lŭn.* General Discourse on God. 6 leaves. Canton, 1856. This is a revision of the article in Premare's Notitia Linguæ Sinicæ. The Ten Commandments, in 2 leaves, with the title 上帝十條聖誡 *Shāng tē shih t'eaou shīng keaë*, is bound up with it. It was reprinted at Hongkong.

3. 設數求眞 *Shē soó k'êw chin.* Arithmetical Questions. 6 leaves. Hongkong, 1856.

4. 宗主詩章 *Tsung choô she chang.* Hymn Book. 60 leaves. Canton, 1860. This contains nearly the whole of Dr. Legge's Hymn Book, (see Legge's works, No. 2.) set to music, according to the European notation. There are 81 hymns and 7 doxologies.

5. 天鏡衡人 *Tëen kīng hăng jìn.* Men tried by the Celestial Mirror. 20 leaves. Hongkong, 1862. This consists of extracts from Thomas a Kempis' "Imitation of Christ." It is in 15 chapters, with a prologue, a preface, a hymn and table of contents.

6. 正名要論 *Chīng mīng yaou lŭn.* Important Discourse on the Correct Name. 16 leaves. Hongkong, 1863. This is an essay on the proper term for "God" in Chinese, with an English translation. At the end are given various synonymes

used by different authorities, an extract shewing the distinction between *Shîn* and *Shâng-tē*, quotations from native books, shewing that *shîn* refers to the human spirit, quotations on the use of *Chin Shîn*, and two postcripts by natives.

7. 糾幻首集 *T'ow hwān show tseīh.* Exposure of Idolatry. 28 leaves. Hongkong, 1863. This traces the history of the Buddhist idol Yūh-hwâng, of Pīh-tē, of the tutelary spirits, and of Kwan-yin. The last section revised was published separately as a large sheet tract, with the title 論觀音虛幻之原 *Lūn kwān yin heu hwān che yuēn.*

8. 世俗清明祭墓論 *Shē sūh ts'ing mīng tsē moó lūn.* Discourse on Ancestral Worship. 6 leaves. Canton. This has special reference to the spring festival of worshipping at the tombs, with strictures on geomancy. It is an enlargement of a sheet tract bearing the title 世俗清明拜墓論 *Shē sūh ts'ing mīng paē moó lūn.*

9. 城隍非神論 *Ch'ing hwâng fei shîn lūn.* The patron deity of the city has no spiritual existence. Canton, 1865.

10. 中外新聞七日錄 *Chung waē sin wan ts'eīh jīh lūh.* Chinese and Foreign Weekly News. Canton. This serial, which is edited by Mr. Chalmers, consists of a single sheet published every seven days, in book form, containing articles of news, science, religion and miscellanies. It was begun the first week of the Chinese new year, February 7th, 1865.

ENGLISH.

11. 英粵字典 *Ying yuē tszē tëēn.* An English and Cantonese Pocket Dictionary, for the use of those who wish to learn the spoken language of Canton Province. pp. 161. Hongkong, 1859.

There is an article by Mr. Chalmers, entitled "Astronomy of the Ancient Chinese," inserted in the prolegomena to the 3rd volume of Dr. Legge's Chinese Classics, pp. 90—104. (see Legge's works, No. 26.)

CLV. JOHN BYERS, a native of the United States, was ordained to the ministry, and appointed a missionary to China by the Board of Foreign Missions of the Presbyterian Church. He embarked at New York with Mrs. Byers, in the Nestorian, in the summer of 1852, and arrived at Shanghae on August 22nd. But he had scarcely reached his station when his health gave way, and he sailed again on November 9th, for his native land; which he never reached however, for he died on the passage, and his remains were committed to the deep.

CLVI. 耿惠廉 *Kăng Hwĭy-lëen.* REV. WILLIAM G. E. CUNNYNGHAM, was sent to China by the Missionary Society of the Methodist Episcopal Church in the United States, and arrived at Shanghae with Mrs. Cunnyngham on October 17th, 1852. He left with his family for America in the beginning of October, 1861, and has not since returned to China.

Publications by Mr. Cunnyngham.

CHINESE.

1. 福音眞理問答 *Fŭh yin chin lê wăn tă.* Catechism of Gospel Truth. 26 leaves. Shanghae, 1855. This is in the Shanghae dialect, and consists of 96 questions on the leading points of Christianity, divided into 10 sections. At the end is a doxology, and a hymn of prayer and praise. A third edition was printed at Shanghae in 1861, in 18 leaves, containing 90 questions, and concluding with four forms of prayer for morning and evening.

Publications by Mrs. Cunnyngham.

CHINESE.

1. 蒙養啟明 *Mŭng yăng k'ê mĭng.* Peep of Day. 83 leaves. Shanghae, 1860. This is in the Shanghae dialect.

CLVII. FREDERICK H. BREWSTER was ordained to the ministry in the United States, and appointed a missionary to China, by the American Board of Commissioners for Foreign Missions. He sailed from Boston with Mrs. Brewster on the 31st of July, 1852, and reached Canton early in 1853, but died within a month of his arrival.

CLVIII. 郟愛比 *Këă Gaĕ-pè.* REV. A. B. CABANISS was sent to China by the Board of Foreign Missions of the Southern Baptist Convention in the United States. He arrived at Shanghae with Mrs. Cabaniss in 1853, and left for America about the year 1859.

Publications by Mr Cabaniss.

CHINESE.

1. 手仰书下书下 *I soo boo kuh bi fong.* Selections

from Æsop's and other Fables. Translated into the Shanghai Dialect. With a Moral to each Fable, by the Translator. 78 leaves. Shanghae, 1856. This is printed in the new phonetic character invented by Mr. Crawford. There is a preface and table of contents.

2. 路卡拉卡甸什 *Loo ka zen foh yung zu.* Luke's Gospel. 106 leaves. Shanghae, 1859. This is a transcript in the new phonetic character, of a translation into the Shanghae dialect made by the Rev. C. Keith. (see Keith's works, No. 3.)

3. 杵甸仙 *Tsan zung z.* Hymn Book. 26 leaves. Shanghae, 1859. This is a compilation of 21 hymns and 3 doxologies, from translations by members of the mission and other sources. It is in the Shanghae dialect, printed in the new phonetic character. There is an index and table of contents.

4. 讚神詩 *Tsân shin she.* Hymn Book. 25 leaves. Shanghae, 1860. This is merely a transcript of the preceding, in the Chinese character, without the index.

Publications by Mrs. Cabaniss.

CHINESE.

1. 真可甸 *Sen oh kung.* Sources of Good and Evil. 75 leaves. Shanghae, 1856. This is a collection of short pieces in the Shanghae dialect, printed in the new phonetic character; prefaced by 3 leaves in the Chinese character, explanatory of the new system of writing.

CLIX. 郭修理 *Kŏ Sew-lê.* REV. JOSIAH COX was sent to China by the Wesleyan Missionary Society, and arrived at Hongkong on March 12th, 1853, proceeding forthwith to Canton his appointed station. In March 1860 he left for England on account of his health, and returned to Hongkong on October 24th, 1861. About the end of the year he paid a visit to the insurgents at Nanking, but finding it impracticable to settle there, he returned to Shanghae, and in February went to Hankow, where he commenced a mission station. In 1865 he removed to Kew-keang, being the first Protestant missionary to commence a station there, where he still resides.

CLX. REV. WILLIAM ROBERTS BEACH was sent to China by the Wesleyan Missionary Society, and arrived at

Canton in April, 1853. In 1855 he left the Wesleyan connection, and entered the Church of England, being appointed Missionary Chaplain at Macao. In 1857 he was made Warden of St. Paul's College at Hongkong, and Chaplain to the Bishop of Victoria. In 1859, he became Acting Military Chaplain to the Hongkong garrison; and in 1861 joined the expedition under Sir Hope Grant, as Chaplain to the Forces. The following year he returned to England.

CLXI. 夏查理 *Hëá Cha-lè.* REV. CHARLES HARTWELL was appointed a missionary to China, by the American Board of Commissioners for Foreign Missions. He arrived at Fuh-chow with Mrs. Hartwell on June 9th, 1853; where he remained till the spring of 1865, and then left with his family for the United States, via Hongkong.

Publications by Mr. Hartwell.

CHINESE.

1. 祀先辨謬 *Szé sëen pëén méw.* Errors of Ancestral Worship. 7 leaves. Fuh-chow, 1862. This is a revision of Mr. Nevius' tract (see J. L. Nevius' works, No. 2.)

2. 辨鬼神論 *Pëén kweì shìn lùn.* Disquisition on Heathen Gods. 3 leaves. Fuh-chow, 1862. This is a revision of a tract published by Mr. Doolittle. (see Doolittle's works, No. 19.)

3. 辨性論 *Pëén sìng lún.* Disquisition on Human Nature. 6 leaves. Fuh-chow, 1862. This is a revision of a tract previously published by Mr. Doolittle. (see Doolittle's works, No. 20.)

4. 祈禱式文 *K'é taóu shìh wăn.* Forms of Prayer. 6 leaves. Fuh-chow, 1862. This is a revision of a tract published by Mr. Doolittle. (see Doolittle's works, No. 23.)

5. 上帝總論 *Shâng té tsùng lùn.* Discourse on God. 6 leaves. Fuh-chow, 1862. This is a revision of a tract previously published by Mr. Cummings. (see Cummings' works, No. 1.)

6. 新舊約書爲天示論 *Sin k'ëw yõ shoo weî t'ëen shé lùn.* Introduction to the Sacred Scriptures. 10 leaves. Fuh-chow, 1862. This is a revision of Dr. Legge's tract on the evidences. (see Legge's works, No. 8.)

7. 耶穌教要旨 *Yây soo keaóu yaou chè.* Fundamental Principles of Christianity, 13 leaves. Fuh-chow, 1863. This is a revision of Dr. McCartee's tract. (see McCartee's works, No. 18.)

8. 眞理易知 *Chin lè é che.* Easy Introduction to Chris-

tian Doctrine. 14 leaves. Fuh-chow, 1863. This is a revision of Dr. McCartee's tract. (see McCartee's works, No. 25.)

ENGLISH.

9. A Few Thoughts on the Question. What Term can be Christianised for God in Chinese? Fol. pp. 3. Shanghae, 1864.

CLXII. 包約翰 *Paou Yŏ-hân.* REV. JOHN SHAW BURDON was appointed a missionary to China by the Church of England Missionary Society, and arrived at Shanghae on September 18th, 1853. In the latter part of 1861, he went to Peking as Chaplain to the British Legation, which office he sustained in conjunction with his missionary duties. In the spring of 1864 he went to Shanghae, and embarked for Europe in the mail steamer on June 6th. In October 1865 he returned to Hongkong, and after a few weeks stay, sailed for the north, reaching Peking in April, 1866.

Publications by Mr. Burdon.

ENGLISH.

1. Christian Joy. A Sermon, Preached in the London Mission Chapel, Shanghai, 25 November, 1858, the last Thursday in the Month, usually observed in the United States of America, as Thanksgiving Day. Published by Request. 8vo. pp. 25. Shanghae, 1858.

CLXIII. 李斐 *Lè-fè.* REV. HENRY REEVE was appointed a missionary to China by the Church of England Missionary Society, and arrived at Shanghae on September 18th, 1853. In consequence of the failure of Mrs. Reeve's health, he left for England in 1857, and has not since returned to China.

CLXIV. 認信 *Jín-sin.* REV. JAMES JOHNSTON was appointed a missionary to China by the Foreign Mission Board of the Presbyterian Church in England, and arrived at Amoy in 1853. In consequence of declining health he left for England in 1857, and has not since returned to China.

CLXV. 戴雅各 *Taé Ya-kŏ.* REV. JAMES HUDSON

TAYLOR was appointed a missionary to China, by the Chinese Evangelization Society, and arrived at Shanghae, on March 1st, 1854. In 1856 he was engaged for some months at Swatow in cooperation with the Rev. W. C. Burns. Returning to Shanghae, he went to Ningpo the same year. In 1858, he was married to the daughter of Mr. Dyer the missionary. (see No. XV.) The complete failure of his health in 1859 rendering a change necessary, he embarked at Shanghae for England on the 25th of December; and returned to China with a number of new missionaries in the autumn of 1866.

Publications by Mr. Taylor.

CHINESE.

1. *Ah-lah kyiu-cü Yiæ-su Kyi-toh-go Sing Iah shü: peng-veng fæn Nying-po t'u-wô. Feng p'in-tang-p'in: yih-pin cü siang-te-go tsih-tsông. Zông-kyün S Foh-ing teng s-du ying djün.* New Testament in the Ningpo Dialect. Part 1. 8vo. pp. 227. London, 1865. This includes the four Gospels and Acts of the Apostles. It is printed on English paper, in a handsome style, with marginal references. The remaining portion of the New Testament was partially carried through the press, by the British and Foreign Bible Society. Mr. Gough has been associated with Mr. Taylor in the work, almost from the beginning.

There is a series of articles by Mr. Taylor on the Language, History, Antiquities and Religion of China, in the Baptist Magazine for 1861.

Publications by Mrs. Taylor.

CHINESE.

1. *Siao Veng-teh.* Little Catechism. pp. 36. Ningpo, 1860. This small work, in the Ningpo dialect, contains the elements of Christian truth in a catechetical form, divided into seven sections.

CLXVI. REV. ARTHUR TAYLOR was appointed a missionary to China by the Chinese Evangelization Society, and arrived at Hongkong with Mrs. Taylor in March, 1854. The following year he severed his connection with the society, and after remaining several years engaged in school work in Hongkong, he went to Vancouver's Island about the year 1858.

CLXVII. 倪維思 *Né Weì-sze.* REV. JOHN L. NEVIUS was appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Shanghae with Mrs. Nevius on March 14th, 1854, proceeding immediately to his station at Ningpo. In 1861 he removed to Teng-chow in Shan-tung, and on account of Mrs. Nevius' health, he left China with her for America in July, 1864.

Publications by Mr. Nevius.

CHINESE.

1. 天路指南 *T'ëen loó chè nân.* Guide to Heaven. 73 leaves. Ningpo, 1857. This work was prepared primarily for church members and enquirers. Its object is to incite, direct, encourage, and warn those who are desirous of leading a Christian life; being divided into 18 chapters, on Repentance,—Faith,—Love,—Self-examination,—Hindrances to a Christian life,—Backsliding,—Nature of Prayer,—Practice of Prayer,—Reading the Scriptures,—Diligence in business,—Fasting,—Preparation for the Lord's supper,—Trials of God's people,—Providing things honest in the sight of all men,—Avoiding the appearance of evil,—Observance of the Sabbath,—Preparation for death,—and Heaven. The last five leaves contain a series of questions on the subjects of the several chapters. There are two prefaces by native scholars, a short introduction and table of contents. It was reprinted at Shanghae in 1861, in 97 leaves.

2. 祀先辨謬 *Szé sëen pëén méw.* Errors of Ancestral Worship. Ningpo, 1859. Reprinted at Shanghae in 1864, in 11 leaves, having been revised and considerably enlarged by the author.

3. 馬可傳畧解 *Mà k'ò chuen lëò keaè.* Notes on Mark. 52 leaves. Shanghae, 1862. There are two prefaces, the second concluding with the Lord's Prayer. Reprinted at Shanghae in 1866.

4. *T'in lu ts nen.* Guide to Heaven. Ningpo. A version in the Ningpo dialect of No. 1, supra, printed in the Roman character.

5. 宣道指歸 *Seuen taóu chè kweì.* Manual for native Evangelists. 57 leaves. Shanghae, 1862. This contains rules and incentives for native preachers, being divided into 7 chapters, on Self-examination,—Love to God and man,—Aim and object of preaching,—Means of regeneration,—Continuance in the use of appointed means,—and a Desire to please God, the great incentive. An appendix gives rules for conducting social and public religious meetings. There is a short introduction and table of contents.

6. 頌揚眞神歌 *Sung yâng chin shin ko.* Hymn Book. 87 leaves. Shanghae, 1862. This is a version in the Mandarin dialect of 100 hymns from Mr. Rankin's hymn book, (see Rankin's works, No. 5.) and 10 doxologies. They are for the most part, translations of favourite English hymns. There is a preface by a native scholar, and a table of contents. A second edition carefully revised, with 24 hymns added from other sources, was published at Shanghae in 1865, in 111 leaves. There is a preface to this edition by Mr. Nevius, in addition to the other.

7. 天牖二光 *Tëen yèw ûrh kwang.* The Two Lights. 19 leaves Shanghae, 1864. This contains an elementary and succinct view of the teachings of the Scriptures with reference to God, man, spirits, a future state of rewards and punishments, the pardon of sin, and reformation and virtuous living, compared with the doctrines relating to these subjects derived solely from the light of nature. There is a preface, and an introduction shewing the insufficiency of the teachings of the sages, and the necessity of a revelation from heaven. It was reprinted at Shanghae in 1865.

8. 神道總論 *Shîn taóu tsung lún.* Compendium of Theology. 3 books. Shanghae, 1864. This is part of a work, which the author intends to comprise three more books. The first book, in 96 leaves, treats of the genuineness and inspiration of the Scriptures, in 14 chapters. There is a table of contents and an introduction. The second book, in 46 leaves, treats of the Being and attributes of God, and the doctrine of the Trinity, in 9 chapters. It has a table of contents. The third book, in 83 leaves, treats of the origin of men and things, in 12 chapters, and has a table of contents.

9. 使徒行傳註解 *Shè t'oô hing chuen choō keaè.* Commentary on the Acts of the Apostles. 105 leaves. Shanghae, 1865. The Commentary on Acts by Dr. Addison Alexander of Princeton has been largely used in preparing this work. The running title through the book is 使徒行傳註釋 *Shè t'oô hing chuen choō shih.*

10. 棄假從眞轉禍爲福 *K'é këà tsûng chin chuèn hō weî fŭh.* Rejection of falsehood and reception of truth, converting calamity into happiness. Sheet tract. Ningpo.

Publications by Mrs. Nevius.

CHINESE.

1. *Iu dong ts'u hyiao.* Peep of Day. pp. 155. Ningpo. This is a translation into the Ningpo dialect, printed in the Roman character.

2. 耶穌教官話問答 *Yây soo keaōu kwan hwâ wăn*

tă. Christian Catechism in the Mandarin Dialect. 21 leaves. Shanghae, 1863. The running title through the book is 耶穌教問答 *Yây soo keaōu wăn tă.*

CLXVIII. 丕思業 *Pei Sze-ye.* REV. CHARLES FINNEY PRESTON was appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Hongkong on May 12th, 1854. He proceeded at once to his station at Canton, where he has been since engaged in missionary labours.

Publications by Mr. Preston.

CHINESE.

1. 馬太傳福音書 *Mà t'aē chuen fŭh yin shoo.* Matthew's Gospel. 40 leaves. Canton. A translation into the Canton dialect.

2. 約翰傳福音書 *Yō hân chuen fŭh yin shoo.* John's Gospel. 38 leaves. Canton. A translation into the Canton dialect.

3. 初學問答 *Ts'oo hĕō wăn tă.* Shorter Catechism. 15 leaves. Shanghae, 1862. There is a short preface. This is published under the auspices of the Canton presbytery.

4. 耶穌言行撮要俗話 *Yây soo yên hing tsō yaou sŭh hwâ.* Important Selections from the Life of Christ, in the Canton Dialect. 108 leaves. Canton, 1863. This consists of a hundred passages selected from the gospels, giving in a consecutive form the various events in the history of our Lord.

5. 讚美神詩 *Tsân meì shîn she.* Hymn Book. 47 leaves. Canton. This is a collection of 81 hymns and 2 doxologies, translated into the Canton dialect, prefaced by a tribute of paternal affection, in a notice of a daughter of the author, who died in childhood, a remarkable instance of early piety. A later edition was published at Canton, in 51 leaves, with 6 additional hymns. The prefatory notice, was published in a modified form as a separate tract, with the title 孩童歸耶穌 *Hae t'ûng kwei yây soo,* "A Child's Attachment to to Jesus," in 4 leaves.

6. 聖書五倫撮要 *Shîng shoo woò lûn tsō yaou.* Selections from the Scriptures on the Five Relations of Society. 20 leaves. Shanghae, 1864. This consists entirely of Scripture extracts with references, divided into five sections, on the relative duties of Prince and Subject, Father and Son, Elder and Younger Brothers, Husband and Wife, and Mutual Friends.

7. 聖書五常撮要 *Shîng shoo woò ch'âng tsō yaou.*

Selections from the Scriptures on the Five Constant Virtues. 19 leaves. Shanghae, 1864. This is on the same plan as the preceding, and is divided into five sections, treating of Benevolence, Justice, Decorum, Prudence and Fidelity.

8. 聖書安息日撮要 *Shíng shoo gan seïh jïh tsŏ yaou.* Selections from the Scriptures on the Sabbath. 12 leaves. Shanghae, 1864.

9. 聖書酒戒撮要 *Shīng shoo tsèw keaē tsŏ yaou.* Selections from the Scriptures on Intemperance. 6 leaves. Shanghae, 1864.

10. 聖書色戒撮要 *Shīng shoo sīh keaē tsŏ yaou.* Selections from the Scriptures on Lust. 10 leaves. Shanghae, 1864.

11. 聖書氣戒撮要 *Shíng shoo k'ē keaē tsŏ yaou.* Selections from the Scriptures on Anger. 7 leaves. Shanghae, 1864.

12. 聖書財戒撮要 *Shíng shoo tsaê keaē tsŏ yaou.* Selections from the Scriptures on Avarice. 10 leaves. Shanghae, 1864.

CLXIX. 嘉約翰 *Këa Yŏ-hán.* JOHN GLASGOW KERR, M. D. was sent to China as a medical missionary, by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Hongkong with Mrs. Kerr on May 12th, 1851, reaching Canton his destination on the 15th. In February, 1857, he left for America and returned to Canton in November, 1858, where he has been since residing.

Publications by Dr. Kerr

CHINESE.

1. Tract on Vaccination.

2. 論發冷小腸痌兩症 *Lún fā lāng seaòu ch'ang shan lëāng ching.* Tract on Hernia and Intermittent Fever. 6 leaves. Canton, 1859. This has a prefatory article on the Scripture doctrine of sin and its consequences.

3. 經驗奇症畧述 *King yēn k'ê ching lëŏ shŭh.* Report of the Medical Missionary Society's Hospital at Canton for the year 1859. 9 leaves. Canton, 1860.

4. 奇症畧述 *K'ê ching lëŏ shŭh.* Reports of the Medical Missionary Society's Hospital at Canton, for the years 1863 and 1865. 2 numbers. 10+21 leaves. Canton, 1864. 1866.

ENGLISH.

5. Medicine in China. pp. 16. This was first published in the North American Medico-Chirurgical Review for March, 1859, and afterwards issued as a separate pamphlet.

6. Eight Reports of the Medical Missionary Society's Hospital at Canton.—Report for the year 1855—56, pp. 24: Macao, 1857;—for 1858 and 1859, pp. 23: Macao, 1860;—for 1860, pp. 21: Canton, 1861;—for 1861, pp. 22: Canton, 1862;—for 1862, pp. 26: Hongkong, 1863;—for 1863, pp. 31: Hongkong, 1864;—for 1864, pp. 30: Hongkong, 1865;—for 1865, pp. 45: Hongkong, 1866.

CLXX. 那爾敦 *Nô Urh-tun.* REV. MILES JUSTUS KNOWLTON was appointed a missionary to China, by the American Baptist Missionary Union, and arrived at Hongkong with Mrs. Knowlton in May, 1854; proceeding immediately via Shanghae to his destination at Ningpo. He still resides there.

Publications by Mr. Knowlton.

CHINESE.

1. 眞神十誡 *Chin shîn shih keaē.* The Ten Commandments. pp. 2. Ningpo, 1855. These two pages are published in the form of a card; one side containing the decalogue, and the other 耶穌福音眞理要旨 *Yây soo fūh yin chin lē yaou chē,* "Important principles of Jesus' gospel," and 拜神之法 *Paē shîn che fă,* "Rules for worship."

2. 聖經問答 *Shing king wăn tă.* Scripture Catechism. 158 leaves. Ningpo, 1861. After a short introduction and table of contents, this contains a series of questions on theology, divided into eight chapters, comprising 69 sections on so many different subjects. Most of the answers have Scripture references annexed. The last four leaves contain a detail of the articles of Christian faith and Church covenant.

3. 信從相約文 *Sin tsûng sëang yō wăn.* Articles of Faith and Church Covenant. 8 leaves. Ningpo, 1863. This is the republication as a separate tract, of the two articles at at the end of the preceding work.

Publications by Mrs. Knowlton.

CHINESE.

1. *Hyüing-mong sing-kying kong-ko.* Scripture Lessons for Children. 55 leaves. Ningpo, 1860. This is in the Ningpo dialect, printed in the Roman character.

CLXXI. 白漢理 *Pĭh Hân-lè.* REV. HENRY BLODGET was appointed a missionary to China, by the American Board of Commissioners for Foreign Missions, and arrived at Shanghae with Mrs. Blodget on August 3rd, 1854. In November 1860 he went to Teen-tsin, and in 1864 to Peking, where he still resides.

Publications by Mr Blodget.

CHINESE.

1. 保羅與羅馬人書 *Paóu lô yù lô mà jîn shoo.* Paul's Epistle to the Romans. 35 leaves. Shanghae, 1859. This is in the Shanghae dialect.
2. Threshing the Floor. Shanghae.
3. Henry and his Bearer, translated into the Mandarin dialect. Peking.

CLXXII. 愛 *Gaé.* WILLIAM AITCHISON was born in Scotland on January 1st, 1826. In early life he went to the United States, where he studied for the ministry, and was ordained to the sacred office. He was appointed a missionary to China by the American Board of Commissioners for Foreign Missions, left America in 1854, accompanied by Mr. and Mrs. Blodget, and arrived at Shanghae on August 3rd. During the years 1855 and 1856, he spent much of his time travelling through the adjacent country in boats, accompanied by the Rev. J. S. Burdon, and about the end of the latter year settled at the city of Ping-hoo in Che-keang, where he made a short stay, and afterwards visited Ningpo. On the arrival in China of Mr. Ward the United States minister, for the exchange and ratification of the Teen-tsin treaty, Mr. Aitchison was appointed Assistant Interpreter to the embassy. He left Shanghae with the squadron in June, and reached the mouth of the Pĭh-ho on the 21st. On the 28th of July they arrived at Peking, where it was his intention to have remained as a missionary if practicable. But this scheme failing entirely he left the capital with the embassy on the 11th of August, having been for some time suffering severely from dysentery. His weakness continued to increase during the journey, and he died in the litter in which he was being borne, on the 15th, a few hours after leaving Pĭh-tsang, to which he had travelled by boat. His body was carried to Pĭh-tang, and there consigned to the deep. A marble obelisk to his memory, uniform with that of Mr. Macy has been placed side by side with it in the Shanghae cemetery.

CLXXIII. 基律 *Ke-leüh.* CHARLES WASHINGTON GAILLARD was born in South Carolina, and studied for the ministry at Union University, Murfreesboro in Tennessee. He joined the Baptist church in the state of Mississippi, and having been ordained to the ministry, was appointed a missionary to China, by the Board of Foreign Missions of the Southern Baptist Convention at Richmond in Virginia, in 1853. On March 14th, 1854, he was married to Eva M. Mills, left New York with Mrs. Gaillard in April, and arrived at Hongkong in August. Shortly after, he went to Macao, proceeding to Canton in September. There he remained till the outbreak of the troubles in 1856, when he went to Macao with his family, returning to Canton in March, 1858. On account of rumoured hostilities in June, he again went to Macao, and returned to Canton in September. There he continued his missionary labours till the summer of 1862, when a terrific typhoon took place, during which his house was blown down, and he was killed in the ruins, on July 27th. His widow was afterwards married to the Rev. R. H. Graves.

Publications by Mr. Gaillard.

CHINESE.

1. 使徒行傳註釋 *Shè t'oô hing chuen choó shih.* Notes on the Acts of the Apostles. 35 leaves. Canton, 1860.

CLXXIV. 雷大闢 *Lûy Tâ-p'eih.* REV. DAVID CAMPBELL KELLY, M. D. was appointed a missionary to China, by the Missionary Society of the Methodist Episcopal Church in the Southern States of America, and arrived at Shanghae with Mrs. Kelly on September 17th, 1854. In consequence of his wife's ill health, he left for the United States in March, 1856, and has not since returned to China.

CLXXV. 唐雅各 *T'âng Ya-kŏ.* JAMES S. BELTON, a member of the Wesleyan Methodist body in the United States, was ordained to the ministry of the gospel, and appointed a missionary to China, by the Missionary Society of the Methodist Episcopal Church in the Southern States. He left America with Mrs. Belton in 1854, accompanied by the Revs. Dr. Jenkins and family, D. C. Kelly, and J. H. Lambuth, with their wives, and reached Shanghae on September 17th. Within a year of his arrival however, Mr. Belton's health gave way, and he left Shanghae for the United States

on November 17th, 1855. He died in New York on March 17th, 1856.

CLXXVI. 藍惠廉 *Lan Hwŭy-lëen.* REV. JAMES WILLIAM LAMBUTH was appointed a missionary to China by the Missionary Society of the Methodist Episcopal Church in the Southern States of America, and arrived at Shanghae with Mrs. Lambuth on September 17th, 1854. On account of ill health he left for the United States on September 3rd, 1861, and ruturned to Shanghae on February 9th, 1865, where he still resides.

Publications by Mr. Lambuth.

CHINESE.

1. 舊約新約問答 *K'ëw yŏ sin yŏ wăn tă.* Catechism of the Old and New Testaments. This is in the Shanghae dialect.

2. 讚美聖詩 *Tsăn meì shīng she.* Hymns of Praise. 74 leaves. Shanghae, 1861. This is a collection of 100 hymns translated into the Shanghae dialect. The measure is marked to each in Roman letters.

CLXXVII. 婁 *Loo.* REUBEN LOWRIE the brother of Rev. Walter Lowrie the missionary, (see No. LXI.) was born in the United States, on the 24th of November, 1827. He studied for the ministry in his native land, and was in due time ordained to the sacred office. After having been for a short time engaged as a missionary to the American Indians, he was appointed to China by the Board of Foreign Missions of the Presbyterian Church. He was married to Miss. Tuttell and left New York with Mrs. Lowrie in the summer of 1854, arriving at Shanghae on September 30th. He continued zealously devoted to the mission work at that station till 1859, when his health became so much affected that it was deemed best for him to spend a few months in Japan. After a short residence at Yokohama, he returned to Shanghae in 1860; but sinking under the protracted sufferings of long-standing disease, he died on April 26th, and was buried in the Shanghae cemetery, where a monument has been erected to his memory, uniform with his brother's cenotaph at Ningpo. Mrs. Lowrie left with her family in the beginning of July, for the United States, via Fuh-chow.

Publications by Mr. Lowrie.

CHINESE.

1. 福音小學 *Fŭh yin seaòu hëò.* Elementary Gospel Instruction. 25 leaves. Shanghae, 1855. This consists of a series of nine Scripture themes, followed by a number of Scripture texts, illustrating the respective subjects.

2. 三字經 *San tszé king.* Trimetrical Classic. 10 leaves. Ningpo. Printed also at Shanghae in 7 leaves. This is in the Shanghae dialect, and is divided into 6 chapters, on the elements of Christian truth.

3. 馬太傳福音書註解 *Mà t'aé chuen fŭh yin shoo choó keaè.* Commentary on Matthew's Gospel. 102 leaves. Shanghae, 1865. This is in the Shanghae dialect.

CLXXVIII. 巴格爾 *Pa Kĭh-ûrh.* WILLIAM PARKER was born at Glasgow, in September, 1824, where he studied for the medical profession, and graduated as M. D. having also received his diploma as L. F. Ph. S. G. He was married to Mary Williamson in 1848; and after some years of practice in his native land, was appointed a medical missionary to China, by the Chinese Evangelization Society. On June 6th, 1854, he left Liverpool with his family in the Swiftsure, and arrived at Shanghae on November 27th. There he remained till November, 1855, when he removed to Ningpo, and established a missionary hospital at that city. On the 26th of August, 1859, Mrs. Parker died of cholera, and Dr. Parker leaving Ningpo shortly after, embarked at Shanghae with his family for England. On the 26th of November, 1861, he was married again at Glasgow, to Alison, the third daughter of the Rev. Dr. Napier, and left Southampton with Mrs Parker by the P. and O. Company's steamer on January 4th, 1862, reaching Hongkong about the end of February. After a short stay at that port, he embarked in the steamer Aden, and arrived at Shanghae on March 20th, proceeding at once to Ningpo, where he resumed his work among the Chinese. In January, 1863, while crossing a stone bridge in the city on horseback, one of the slabs gave way, and he was precipitated with his horse into the stream. He died a few days after, on February 2nd, from the effect of the injury thus received. Mrs. Parker left for England in April, 1866.

CLXXIX. REV. ROBERT TELFORD was appointed a missionary to the Chinese by the American Baptist Missionary Union, and arrived at Bankok with Mrs. Telford in 1854. About the year 1860 he accompanied Mr. Ashmore to Swatow,

where he remained till 1864, and then left for America, since which he has not returned to China.

CLXXX. 咩士 *Me-szé.* WILLIAM ALLEN MACY was born in the United States, on January 27th, 1825. In 1844 he was engaged as Assistant to the Rev. S. R. Brown, Master of the Morrison Education Society's school in Hongkong, but was unable to go out for a year after. Having studied at Newhaven, he left New York in the Lucas about the end of 1845, and arrived at Hongkong on the 12th of March, 1846. He immediately commenced his duties in the school under Mr. Brown, but the latter being obliged to leave the same year from sanitary considerations, the whole charge then devolved on Mr. Macy. On April 28th, 1847, his mother arrived from America to reside with him; and he continued to sustain the responsibility of the school, till it was finally closed in 1849. He left for the United States in 1850, and while in his native land was ordained to the ministry, being appointed a missionary to the Chinese, by the American Board of Commissioners for Foreign Missions. He sailed from New York on November 8th, 1854, and in due time reached Canton, where he entered upon his labours. In 1858 he removed to Shanghae, where he died of small pox on April 9th, 1859, and was buried in the Shanghae cemetery. A neat obelisk is erected to his memory there.

The Lists of Surnames and Radicals with Index of Characters, forming the concluding portion of Williams' Dictionary, (see Dr. Williams' works, No. 5.) pp. 729—842, are from the pen of Mr. Macy.

There is also on article by him in the 3rd volume of the Journal of the American Oriental Society,—"On the mode of applying the Electric Telegraph in connection with the Chinese Language;" and another in the 6th volume, on Chinese Dictionaries.

CLXXXI. 古路吉 *Koò Loō-keïh.* REV. HENDRIK Z. KLOEKERS was appointed a missionary to China, by the Netherlands Chinese Evangelization Society, and arrived at Shanghae with Mrs. Kloekers in the early part of 1855; but she died in November of the same year. In 1858, Mr. Kloekers went to Europe, when his connection with his society having ceased, he was appointed to China by the Baptist Missionary Society in England, and having married again, returned to Shanghae with Mrs. Kloekers on March 23rd, 1860. In 1862 he went to Che-foo, where he commenced a mission station, remaining there till the spring of 1865, and then left for

England, since which he has not returned to China.

CLXXXII. 韓仕伯 *Hàn Szé-pĭh.* REV. AUGUST HANSPACH was appointed an agent of the Berlin Missionary Union for China, and arrived at Hongkong in the early part of 1855. His labours have been chiefly in the interior having travelled over a great part of Kwang-tung province, preaching and promoting educational efforts.

Publications by Mr. Hanspach.

ENGLISH.

1. Report for the Years of 1863 & 1864 of the Chinese Vernacular Schools, established in the Sinon, Kiushen, Fayuen, and Chonglok Districts of the Quangtung Province, superintended by the Rev. Aug. Hanspach, of the Berlin Missionary Society, China. 8vo. pp. 15. Hongkong, 1865.

CLXXXIII. 郭念三 *Kŏ Nëĕn-san.* REV. HEINRICH GOCKING, M. D. was appointed an agent of the Berlin Missionary Union for China, and arrived at Hongkong in the early part of 1855. He lived in that neighbourhood for some years, and afterwards went into the interior of the province, where he remained till 1864. He then left for Europe, and has not since returned to China.

CLXXXIV. 吉頓 *Keĭh-tŭn.* REV. SAMUEL HUTTON was appointed a missionary to China, by the Wesleyan Conference in England in 1854. He arrived at Hongkong on May 16th, 1855, and proceeded to Canton his destination the following day. In 1858 he was married at Macao; and in consequence of failing health left with his family for England on May 23rd, 1865.

Publications by Mr. Hutton.

CHINESE.

1. 舊約全書編序標目 *K'ĕw yŏ tseûen shoo pëen seŭ peaou mŭh.* Townsend's Arrangement of the Old Testament. 78 leaves. Canton, 1861. This gives the classification of the sacred record according to the subjects, chronologically arranged, from Townsend, the text being indicated by references. It is divided into 8 books.

2. 新約全書編序標目 *Sin yō tseuen shoo pëen seù peaou mŭh.* Townsend's Arrangement of the New Testament. 58 leaves. Canton, 1861. This is the New Testament, arranged uniform with the preceding. It is divided into 15 books.

Mr. Hutton also assisted Mr. Piercy with the Prayer Book. (see Piercy's works, No. 5.)

CLXXXV. 畢 *Peĭh.* REV. JOHN PRESTON was appointed a missionary to China by the Wesleyan Conference, and arrived at Hongkong on May 16th, 1855, proceeding at once to his station at Canton. He was married at Macao in 1858, and remained at Canton till June 5th, 1866, when he left with his family for England.

CLXXXVI. 司摸本 *Sze Moo-pùn.* REV. SAMUEL JOSEPH SMITH was appointed a missionary to China, by the Wesleyan Missionary Society, and arrived at Hongkong on May 16th, 1855, proceeding immediately to Canton his distination. He was married at Macao in 1858, and remained at Canton till June 22nd, 1865, when, in consequence of failing health, he left with his family for England.

Publications by Mr. Smith.

CHINESE.

1. 創世記首章疏論 *Ch'wāng shé kè show chang soo lūn.* Ten Readings on the First Chapter of the Book of of Genesis. 53 leaves. Canton, 1864. This is a series of expository discourses on the introductory portion of Genesis. After a preface of two leaves, the first chapter and first three verses of the second chpter are printed in red.

CLXXXVII. 萬爲 *Wān-weî.* REV. ERASTUS WENTWORTH, D. D. was appointed a missionary to China by the Methodist Episcopal Missionary Society in the United States, and arrived at Hongkong with Mrs. Wentworth on May 23rd, 1855. Proceeding by an early opportunity to Fuh-chow, he reached that city about the 19th of June, and remained till December, 1862, when he left for the United States, and has not since returned.

Publications by Dr. Wentworth.

CHINESE.

1. 地球圖說畧 *T'ē k'ew t'oô shwŏ lëŏ.* Compendium of Geography. 2 leaves. Fuh-chow, 1857.

2. A Map of the City and Suburbs of Fuh-chau, including the Foreign Settlement: from actual Surveys. A large sheet. Fuh-chow.

CLXXXVIII. 甚順 *Ke-shûn.* REV. OTIS GIBSON was appointed a missionary to China, by the Methodist Episcopal Missionary Society, and arrived at Hongkong with Mrs. Gibson on May 23rd, 1855. He soon after reached his destination at Fuh-chow, where he remained till February 22nd, 1865, when failing health requiring a change, he left with his family for his native land, via Hongkong and California.

Publications by Mr. Gibson.

CHINESE.

1. 新約串珠 *Sin yŏ chuēn choo.* Reference Testament. 280 leaves. Fuh-chow, 1865. This is the Delegates' version of the New Testament slightly modified, with marginal references all given in Arabic numerals. It is prefaced by some general instructions for the reader, after which is a table of the books of the New Testament, with the number of chapters in each; then a list of the several discourses of our Lord, with references; a table of abbreviated titles for the several books in the Bible; explanation of the use of the Arabic numerals; and a map of Palestine. Each book is headed by an introductory note. The running title through the book is 新約全書 *Sin yŏ tsciên shoo.* The gospel of Matthew with the above prefatory matter was issued in 1864, in 40 leaves, with the title 馬太福音串珠 *Mà t'aé fuh yin chuén choo.*

2. 西國算學 *Se kwŏ swan hëŏ.* European Arithmetic. 44 leaves. Fuh-chow, 1866. This gives the four initial arithmetical rules, simple and compound, with fractions vulgar and decimal, the Arabic numerals being substituted for the Chinese. The first 22 leaves, as far as simple division were issued in 1864, prefaced by a notice in English, in which the author says the work is sent forth for inspection and trial.

CLXXXIX. 麥高 *Mih-kaou.* FRANCIS McCAW studied at Trinity College, Dublin, where he graduated as B. A. He was admitted into priest's orders, and being appointed a missionary to China, by the Church of England Missionary Society, he embarked at Gravesend with Mrs. McCaw on February 3rd, 1855, accompanied by the Rev. M.

Fearnley. They reached Hongkong in June, and left on the 7th of that month for Fuh-chow, where they arrived on the 17th. Mrs. McCaw died there on October 7th, after giving birth to a son; and within the brief term of two years more Mr. McCaw was also removed to his final rest on the 30th of August, 1857. They are buried side by side in the foreign cemetery at Fuh-chow.

CXC. 方理 *Fang-lè.* REV. MATTHEW FEARNLEY was appointed a missionary to China by the Church of England Missionary Society, and arrived at Hongkong in June, 1855, reaching Fuh-chow his destination, on the 17th. In November, 1859, he left for England, and has not since returned to China.

CXCI. 魚 *Yû,* MELANCTHON W. FISH, M. D. was appointed a medical missionary to China, by the Board of Foreign Missions of the Protestant Episcopal Church in the United States, and arrived at Shanghae with Mrs. Fish in 1855. The following year he retired from his connection with the mission, and accepted the office of United States Vice-Consul. In 1857 he was appointed one of the three foreign Inspectors of the Imperial Maritime Customs at Shanghae. The same year he left for the United States, but returned to Shanghae in 1858. In the summer of 1861, he again left for the United States, and has not since returned to China.

CXCII. 楊格非 *Yâng Kĭh-feĭ.* REV. GRIFFITH JOHN was appointed a missionary to China, by the London Missionary Society, and arrived at Shanghae with Mrs. John on September 24th, 1855. In September 1861 he removed to Hankow, and commenced a mission station there, where he has been since residing.

Publications by Mr. John.

CHINESE.

1. 上帝全能顯著於福音道理內 *Sháng té tsecûen năng hëèn choó yu fŭh yin taóu lè nŭy.* God's Omnipotence revealed in the Gospel. Sheet tract. Shanghae, 1860.

2. 耶穌命其徒往普天下傳福音 *Yây soo ming k'ê t'oô wàng p'oô t'ëen hëû chuen fŭh yin.* Christ's Commission to his Disciples to go into all the World and preach the Gospel. Sheet tract. Shanghae, 1860.

3. 聽人而過於聽上帝在上帝前不得爲義 *T'ing jin ûrh kó yu t'ing shâng tê tsaê shâng tê tsëên pŭh tih weî ê.* God must be obeyed rather than Men. Sheet tract. Shanghae, 1860.

4. 天父上帝無所不能 *T'ëen foó shâng tê woô sò pŭh nâng.* Omnipotence of God. Sheet tract. Shanghae, 1860.

5. 人有三要問 *Jîn yèw san yaou wăn.* Three Important Questions. Sheet tract. Shanghae, 1860.

6. 問耶穌之道何以爲福音 *Wăn yây soo che taóu ho ê weî fŭh yin.* Why is Christ's Doctrine called Good News? Sheet tract. Shanghae, 1860.

7. 聖教舉隅 *Shîng keaóu kèu yû.* Essential Truths of Religion. 13 leaves. Shanghae, 1862. After a preface, this commences with a discourse entitled 合時要言 *Hò she yaou yên*, "Important words for the times," which is followed by Nos. 2, 6, 3, 4 and 5 supra, concluding with an article on Prayer, a form of prayer, a Hymn and a Doxology.

8. 宗主詩章 *Tsung choò she chang.* Hymn Book. 30 leaves. Hankow. This is a collection of 50 hymns.

9. 天路指明 *T'ëen loó chè mîng.* Clear Indication of the Heavenly Way. 38 leaves. Hankow, 1862. After a preface and table of contents, this contains 20 discourses on the cardinal truths of Christianity, followed by the Ten Commandments and the Lord's Prayer.

10. 訓子問答 *Heŭn tszè wăn tă.* Child's Catechism. 22 leaves. Shanghae, 1864. This has a preface of two leaves, after which is the catechism, divided into 15 sections. The work concludes with the Lord's Prayer, forms of prayer for morning and evening, graces to be used before and after meals, the Ten Commandments, and a metrical version of the same.

ENGLISH.

11. The Chinese Rebellion—The Rev'd. Griffith John's Experience of the Insurgents. 8vo. pp. 15. Canton, 1861. This is the concluding portion of a lengthy account of Mr. John's visit to Nanking, which was published in several issues of the Friend of China newspaper. It is published as a separate pamphlet.

There is an article by Mr. John on the Ethics of the Chinese, in the 2nd volume of the Journal of the North China Branch of the Royal Asiatic Society. A translation of this into Welsh was published in a Welsh periodical, Y Beirniad, vol. 3, at Llanelli, in 1862.

CXCIII. 韋廉臣 *Weî Lëen-chîn.* REV. ALEXANDER WILLIAMSON, B. A. was appointed a missionary to China,

by the London Missionary Society, and arrived at Shanghae with Mrs. Williamson on September 24th, 1855. After more than two years spent in that neighbourhood and at Ping-hoo, his health imperatively required a change for a time, and he left for his native land in November. After some years spent in Scotland, he was appointed the Agent for China of the National Bible Society of Sotland, and arrived at Shanghae with his family the first week in December 1863. He took up his abode at Chefoo shortly after, from which point he has been since extending his operations through the surrounding region.

Publications by Mr. Williamson.

CHINESE.

1. 植物學 *Chĭh wŭh hëŏ.* Treatise on Botany. 101 leaves Shanghae, 1859. This treatise is in eight books, the matter being compiled from the works of Lindley and others. The last book was added by Mr. Edkins, after Mr. Williamson had returned to England. There is a preface and table of contents.

There are a number of contributions by Mr. Williamson in the Shanghae Serial; (see Wylie's works, No. 3.) but these being all of a specially religious character, were omitted in the Japanese reprint.

CXCIV. 杜嘉德 *Toò Këa-tĭh.* REV. CARSTAIRS DOUGLAS was appointed a missionary to China by the Foreign Mission Board of the Presbyterian Church in England, and arrived at Amoy in the early part of 1856. In 1862 he paid a visit to England, and returned to Shanghae in the first week of December, 1863, from which he proceeded to his former station at Amoy, and has been since engaged in that neighbourhood.

Publications by Mr. Douglas.

CHINESE.

1. 漳泉神詩 *Chang tseuen shin she.* Chang-chow and and Tseuen-chow Hymns. 39 leaves. Amoy, 1862. This is in the dialect used in the Amoy region. The first 25 hymns are an edition of Mr. Talmage's hymn book (see Talmage's works, No. 4.) in the Chinese character. The remainder are by Mr. Douglas the compiler, and other members of the Presbyterian Mission.

CXCV. 讓約翰 *Jāng Yō-han.* Rev. JOHN S. JORALMON, a member of the Dutch Reformed Church in the United States, was appointed a missionary to China, by the American Board of Commissioners for Foreign Missions. He arrived at Amoy with Mrs. Joralmon in the early part of 1856; but induced by sanitary considerations, he left for America in June, 1858, and has not since returned to China.

CXCVI. Rev. WILLIAM KNIBB LEA was appointed a missionary to China, by the London Missionary Society, and arrived at Shanghae with Mrs. Lea in January, 1856, reaching Amoy his destination on February 11th. Mrs. Lea's health having completely failed, he left with her for England in the beginning of 1863, and has not since returned to China,

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CXCVII. 祝恩賜 *Chūh Gān-tszé.* JOHN JONES was born in England, in 1825, and became a member of the Christian body known as the Plymouth Brethren. He was appointed a missionary to China, by the Chinese Evangelization Society, and left England in the Afghan with Mrs. Jones and family, in September, 1855. He reached Hongkong in the spring of 1856, where he remained a few months, and arrived at Shanghae in August. After a short visit to Ningpo with Mr. Taylor, he returned to Shanghae at the end of September, and removed to Ningpo with his family the following month. With the exception of a temporary absence at Shanghae, in the spring of 1857, in consequence of apprehended trouble with the natives, he remained at his station till the failure of his health imperatively required a change of climate. In the beginning of 1863 he left his with family for England, but died at sea on May 4th, seven hundred miles off St. Helena. His remains were committed to the deep.

Publications by Mr. Jones.

CHINESE.

1. Hymn Book. pp. 18. Ningpo, 1857.

CXCVIII. 紀好弼 *Kè Haòu-peïh.* Rev. ROSEWELL HOBART GRAVES was appointed a missionary to China, by the Board of Foreign Missions of the Southern Baptist Convention at Richmond in Virginia, United States. He arrived at Hongkong on August 15th, 1856, and two days later at Canton his destination. After several attempts to settle in

various parts of the country, he finally gained a footing at the city of Chaou-king on the West River in February, 1860; since which his time for the chief part has been alternately occupied between that station and Canton.

Publications by Mr. Graves.

CHINESE.

1. 醒世要言 *Sìng shé yaou yên.* Important Words to arouse the World. 9 leaves. Canton, 1859. A hortatory tract, concluding with a form of prayer and a grace.
2. 眞教問答 *Chin keaóu wăn tă.* Questions on the true Doctrine. 9 leaves. Canton. 1859. A Catechism divided into 7 sections, on the leading points of Christian doctrine.
3. 寄羅馬人書註釋 *Kè lô mà jìn shoo choó shĭh.* Notes on the Epistle to the Romans. 20 leaves. Canton, 1860. The first leaf contains the title and a preface.

CXCIX. 林約翰 *Lìn Yō-hăn.* REV. JOHN LIGGINS was appointed a missionary to China, by the Board of Foreign Missions of the Protestant Episcopal Church in the United States, and arrived at Shanghae in the latter part of 1856. After a residence of some motnhs at the city of Chang-shuh, he removed to Japan early in 1859, and commenced a mission station at Nagasaki in concert with the Rev. C. M. Williams. Failure of health however compelled him to leave in less than two years, and he sailed for England in the summer of 1860, since which he has not returned to the East.

Publications by Mr. Liggins.

ENGLISH.

1. Familiar Phrases in English and Romanized Japanese. 8vo. pp. 53. Shanghae, 1860.

CC. 惠 *Hwúy.* REV. C. M. WILLIAMS was appointed a missionary to China, by the Board of Foreign Missions of the Protestant Episcopal Church in the United States, and arrived at Shanghae in the latter part of 1856. In concert with the Rev. J. Liggins he commenced a mission station at the city of Chang-shuh; but on the ratification of the American treaty with Japan, they both removed to Nagasaki in the beginning of 1859. There Mr. Williams remained in his missionary capacity till the beginning of 1866, when he left

for America, via Shanghae, on the invitation of his Mission Board.

CCI. 山大闢 *Shan Tá-p'eih.* DAVID SANDEMAN, second son of Glas Sandeman Esqr. of Bonskied, was born at Perth, on April 23rd, 1826. In his infancy he was somewhat more sedate than children usually are; and in boyhood, was distinguished by perseverance, along with regularity in all his habits, and a strong sense of duty. At the age of fifteen he was sent to the Pestalozzian Institution at Worksop in Nottinghamshire, where besides other acquirements he began to learn French and German. In the years 1839 and 1840, the ministry of Mr. Millar, then pastor of St. Leonard's church, Perth, and next that of Mr. Milne his successor, produced a considerable impression on his mind, which was deepened by attending the services conducted by Mr. W. C. Burns during a season of revival. In 1842, he went to Glasgow to learn the mercantile business. His mind having been long turned towards spiritual things, it was on the 7th of April, 1844, that he first openly united himself with the people of God, in connection with the congregation of St. Leonard's Free-church, Perth, under the pastorate of the Rev. Mr. Milne, and he dated his conversion from that period. About the end of July he left his parental home, and entered a mercantile establishment in Manchester, where he found many opportunities of shewing his zeal for Christ. While there a desire sprang up to enter the ministry, and in furtherance of that view he left for Edinburgh, where he arrived on November 27th. There he began to attend the various classes in the Free Church college, when his attention was given to Latin, Greek, Natural Philosophy and the higher Mathematics, besides other pursuits of a less severe kind. He studied Logic under Sir. William Hamilton, Moral Philosophy under Professor McDougall, and Theology in all its branches under Dr. Bannerman, Dr. James Buchanan and Principal Cunningham; while he pursued at the same time the study of Hebrew, and made progress in the cognate dialects, under Dr. John Duncan. During the period of his student life he twice enjoyed the opportunity of a short visit to France and Switzerland. On January 11th. 1855, he was licensed to preach, and his first sermon was delivered the following Sunday in the church of Mr. Somerville at Anderston, Glasgow. A few days afterwards his services were requested at Hillhead, a station about three miles from Glasgow, where he commenced his ministry in February. His mind however had been for five or six years set on China as a field of labour, and he had not been quite three months at Hillhead, when he became decided as to his duty regarding it. In May he again

paid a visit to the continent; from the 19th to the 26th, he was in Rome; afterwards at Naples, visited Vesuvius and Pompeii, returned by Turin, and over Mount Cenis to Paris, reaching London about the middle of July. His ordination was delayed for a time on account of his father's death; but having been appointed a missionary to China, by the Foreign Mission Board of the Presbyterian Church in England, the ceremony took place at the Scotch church in Regent Square, London, on April 26th, 1856. He afterwards visited Birmingham, Newcastle, Liverpool, Stafford and Matlock, preaching and exhorting at all these places. At Lowick he crossed to Holy Island where he preached to the fishermen; and was at Kilsyth on August 21st. On the 6th of September he left Springfield his parental home, after which we find records of his untiring zeal, at Edinburgh, Westfield, Hillhead and London where he arrived on the 22nd. On October 1st he was on a visit to Torquay, and within a day or two after left England for the continent, where visiting Berlin on the way, he proceeded thence to Marseilles. He sailed from that port on the 11th via Malta to Alexandria, and was at Suez on the 21st; on November 8th he was at Point de Galle, on the 18th at Singapore, and on December 1st arrived at Hongkong. On the 6th he embarked for Swatow, where he stopped on the way, and reached Amoy on the 9th. His career there however was a short one; for while diligently preparing for future usefulness, he was cut off by cholera on July 31st, 1858. His remains were interred in the missionary cemetery on the island of Koo-lang sew.

CCII. 應思理 *Ying Sze-lè.* REV. ELIAS B. INSLEE was appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Shanghae with Mrs. Inslee on December 25th, 1856, reaching Ningpo his destination on January 1st, 1857. There he remained till 1861, when he left with his family on April 27th, for America. While in that country his connection with the Mission Board ceased, and he returned to China unconnected with any society, arriving at Hongkong on December 26th, 1864. He proceeded immediately to Shanghae, which he reached on January 3rd, 1865, and entered into an engagement with the London Mission, taking charge of one of their stations at Sung-keang. There he remained till about the end of the year, and then removed to Shanghae on account of Mrs. Inslee's health, but she died on February 10th, 1866; after which he removed from the Sung-keang station and was engaged in missionary efforts in the neighbourhood of Shang-

hae till June, when he left with his family by the mail steamer, to return to America via London.

Publications by Mr. Inslee.

CHINESE.

1. 聖山諧歌 *Sing-sæn-yiæ-ko.* Hymns set to Music. pp. x 80. Ningpo, 1858. In this the music is printed in the European form, and the hymns interlined, first in the Chinese character, the two lower lines being a translation of the same into the Ningpo dialect, printed in the Roman character. The first page contains a short advertisement; next follow, a table of contents, a table of metres, with alphabetic index and five pages of instructions, all in the Ningpo dialect and Roman character. The last five leaves contain the counterpart in the Chinese character, with another table in the Roman.

2. 中外新報 *Chung waé sin paŏu.* Chinese and Foreign Gazette. Ningpo, 1859, 1860. This was the serial commenced by Dr. Macgowan, (see Dr. Macgowan's works, No. 4.) which Mr. Inslee took charge of when the latter went to Japan, and continued the publication after Dr. Macgowan left for England.

3. 聖教鑑畧 *Shīng keaŏu këën lëŏ.* Church History. 38 leaves. Ningpo, 1860. This is divided into 18 chapters, with three postcripts on the national religion of the Chinese, the religion of the long-hair insurgents, and the true religion. There are two prefaces.

CCIII. 呂威廉 *Leü Wei-lëen.* Rev. WILHELM LOUIS was appointed a missionary to China, by the Rhenish Missionary Society, and arrived at Hongkong about the end of 1856. After the conclusion of the difficulties between the Chinese and English at Canton in 1858, he took up his residence in the interior of the province, and for some years past, has been living at the city of Shĭh-lung.

There is a hymn by Mr. Louis in Mr. Lechler's hymn book. (see Lechler s works, No. 1.)

CCIV. 黃芬 HWANG FUN, M. D. a native of China was trained to the medical profession in Edinburgh. Having been appointed a medical missionary to China, by the London Missionary Society, he arrived at Hongkong in January, 1857. The following year he removed to Canton, where he had charge of the Society's hospital till 1860, when he resigned

his connection about the end of the year, but still continued to reside in Canton.

Publications by by Dr. Hwang.

ENGLISH.

1. Report of the Missionary Hospital at Kum-lee fow, in the western suburbs of Canton, for the year 1858—59. 8vo. pp. 12. Hongkong, 1859.

CCV. 梅理士 *Mei Lē-szē.* REV. CHARLES R. MILLS was appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Shanghae on February 8th, 1857. In the summer of 1862, he removed with his family to Teng-chow in Shan-tung, where he has been since residing.

Publications by Mr. Mills.

CHINESE.

1. *Tsa mæ s.* Hymn Book. pp. 48. Shanghae, 1862. This is a selection from the Ningpo hymn book, (see Rankin's works, No. 5.) of 54 hymns, translated into the Shanghae dialect, and printed in the Roman character. A second part was added by Mr. Farnham. There are 9 doxologies at the end. A version of the same was printed in the Chinese character, at Shanghae in 1864, with the title 讚美詩 *Tsa mæ s,* 1st Part, in 39 leaves, and doxologies, 2 leaves.

CCVI. 甘 *Kan.* SAMUEL R. GAYLEY was born in the United States in 1828, and being ordained to the ministry, was appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church. Shortly after his marriage with Miss Mills, a sister of his future colleague, he left his native land with Mrs. Gayley, accompanied by the Rev. C. R. and Mrs. Mills, and arrived at Shanghae on February 8th, 1857. There he remained till April, 1861, when he removed with his family to Teng-chow in Shan-tung, and died at that city, on July 26th, 1862. His remains were interred in the missionary burying ground at the top of the cliff. On the 5th of August following, his youngest child, aged 20 months, died there also; shortly after which Mrs.

Gayley left for England, and has since been married to a Presbyterian minister in Ireland.

Publications by Mr. Gayley.

CHINESE.

1. 使徒保羅寄哥林多人前書 *Shè t'oô paóu lô kē ko lìn to jìn tsëên shoo.* Paul's First Epistle to the Corinthians. 22 leaves. Shanghae, 1864. This is in the Shanghae dialect.

2. 使徒保羅寄哥林多人後書 *Shè t'oô paóu lô kē ko lìn to jìn hów shoo.* Paul's Second Epistle to the Corinthians. 14 leaves. Shanghae, 1864. This is in the Shanghae dialect. This and the preceding were revised and put to press by the Rev. J. S. Roberts. A version of the same was printed in the Roman character.

CCVII. 夏禮 *Hëâ-lè.* CHARLES J. HALL, a member of the Baptist body in England, became connected with the Chinese Evangelization Society in 1855; and under the patronage of that institution, he prosecuted a course of medical studies at the London Hospital. Having studied for the ministry he was ordained to the sacred office, and appointed a missionary to China. Shortly after his marriage to Miss Smith he sailed from London with Mrs. Hall on October 1st, 1856, in the Charlotte Jane; and after putting back to Falmouth for repairs, left that port on December 12th, reaching Shanghae on June 8th, 1857, and arrived at Ningpo their destination on the 20th. After a residence of about two years, they removed to Shanghae, and Mr. Hall soon after became connected with the English Baptist Missionary Society. In 1861 they went to Chefoo, where he commenced a mission, but was not long permitted to continue the work, for within a few days of each other, he and two of his children were carried off by cholera in July, 1862, and were buried on the slope of the hill that gives name to the town Yen-tae. Mrs. Hall returned to Shanghae at the end of the month, and embarked for England via Hongkong; but her remaining child died during the voyage, and she reached her native land early in 1863.

CCVIII. PRUIN M. D. settled in Penang as an agent of the Chinese Evangelization Society in 1857.

CCIX. 施饒理 *She Jaou-lè.* REV. GEORGE SMITH

was appointed a missionary to China, by the Foreign Mission Board of the Presbyterian Church in England, and arrived at Amoy on November 19th, 1857. After nearly a year's residence there, he removed to Swatow on November 13th, 1858; where he remained till the latter part of 1865, and then left for a visit to Europe.

Publications by Mr. Smith.

CHINESE.

1. 安息日期 *Gan seih jih k'e.* Sabbath Calendar. This is a sheet tract published annually. The calendar is preceded by the fourth commandment and some quotations from Scripture; being followed by a brief statement of the elements of gospel truth, and concluding with a notice of the different stations belonging to the Swatow mission, where worship is conducted on Sundays.

CCX. 慕稼穀 *Moó Këâ-kŭh.* REV. GEORGE EVANS MOULE, B. A. was appointed a missionary to China by the Church of England Missionary Society, and arrived at Ningpo with Mrs. Moule in February, 1858. He has recently commenced a mission station at Hang-chow, between which and Ningpo his time has been chiefly divided.

Publications by Mr. G. E. Moule.

CHINESE.

1. *Cong tao-kao veng teng si-li, van-tsæn, lin kong-we sô ding-go ih-ts'ih coh-veng. Wa-yiu Da-bih-go s-p'in teng bih-yiang s-dz, ko-fu, keh-sing.* Prayer Book. pp. iv, 163. Ningpo, 1860. This is a selection from the Anglican Liturgy, translated into the Ningpo dialect, and printed in the Roman character. After the preface, follow the Morning Prayers, Evening Prayers, Litany and Communion Service.

2. 衆禱告文 *Chŭng taòu kaóu wăn.* Prayer Book. Ningpo, 1861. This is a version with extension of the preceding, printed in the Chinese character. It is divided into several sections. The preface is translated into the literary style, in 5 leaves, and a leaf of explanatory matter is added. Next follow the 早晨禱告文 *Tsaòu shìn taòu kaóu wăn.* "Morning Prayers," in 22 leaves; 下午禱告文 *Hëâ woó taòu kaóu wăn,* "Evening Prayers," in 20 leaves; 總禱告文 *Tsŭng taòu kaóu wăn,* "Litany," 13 leaves; 晚餐禮節祝文 *Wan ts'an lè tsëë chŭh wăn,* "Communion Service," 32 leaves;

施壯年洗禮祝文 *She chwang nëên sē lè chŭh wăn.* "Adult Baptismal Service," 16 leaves; and 施嬰孩洗禮祝文 *She ying hae sē lè chŭh wăn,* "Infant Baptismal Service," 15 leaves; all in the Ningpo dialect.

3. *S tsong-nyin si-li teng s ing-'œ si-li coh-veng.* Adult and Infant Baptismal Services. pp. 35. Ningpo, 1866. This is a transliteration into the Roman character of the two last sections of No. 2, supra; being supplementary to No. 1, supra.

CCXI. 顧惠廉 *Koó Hwŭy-lëen.* Rev. WILLIAM H. COLLINS, M. R. C. S. was appointed a missionary to China, by the Church of England Missionary Society, and arrived at Shanghae with Mrs. Collins in the early part of 1858. Towards the close of 1860, Mrs. Collins left with her children for England, and returned to Shanghae in 1863; when Mr. Collins removed with his family to Peking the same year, and has been residing there ever since.

Publications by Mr Collins.

ENGLISH.

1. The Thirteenth Annual Report of the Chinese Hospital, at Shanghae, from January 1st, 1859, to April 23rd, 1860. 8vo. pp. 8. Shanghae, 1860.

Publications by Mrs. Collins.

ENGLISH.

1. China and its People. A Book for young readers, by a Missionary's Wife. 16 mo. pp. v, 137. London, 1862. This contains a large number of spirited woodcut illustrations.

CCXII. 顏 *Yen.* Rev. ALEXANDER GRANT was appointed a missionary to China, by the Foreign Mission Board of the English Presbyterian Church. He arrived at Amoy in 1858, and remained there till 1861, when he made a voyage to Penang for the benefit of his health. Meeting there with some of the Plymouth Brethren, he was induced to join their communion; when he resigned his connection with the Presbyterian mission, and commenced his missionary labours in the island, in concert with his new associates.

CCXIII. 傅 *Foó.* HEINRICH EDUARD JULIUS

VOEGLER, a native of Prussia, was ordained to the ministry after passing through the usual course of study; and having been appointed a missionary to China, by the Mission Union for the Evangelization of China, in Pomerania, he arrived at Shanghae with his sister in 1858. The failure of his health however, soon indicated the necessity of a change, and he left Shanghae on July 2nd, 1860, in in the Excelsior, for a visit to Japan, in company with Mr. Wylie, returning to his station after a residence of about two months at Nagasaki. This proving insufficient to restore him, he left soon after for the south; and having made a short stay at Canton, he took passage to New York. In the latter part of 1861, he sailed from the United States direct to Hamburg, and thence proceeded to his native place near Stettin. Symptoms of pulmonary disease continuing to increase, he went to Karlsbad for a few weeks in the summer of 1862, for the benefit of the waters. Having returned to his parental residence at Bahn, he died there in the latter part of the same year, the event having been hastened by a cold caught in removing one night that the house in which he was living had taken fire.

CCXIV. 姜 *Këang.* WILLIAM GAMBLE was appointed by the Board of Foreign Missions of the Presbyterian Church in the United States, to superintend their Mission Press in China. He arrived at Hongkong on June 13th, 1858, and proceeded to his destination at Ningpo, where he took charge of the printing operations. In 1861 he removed his establishment to Shanghae, and has since continued to carry on the work there.

Publications by Mr. Gamble.

ENGLISH.

1. Two Lists of Selected Characters, containing all in the Bible and Twenty seven other Books, With Introductory Remarks. Shanghae, 1861. Reprinted at Shanghae in 1865, in 50 leaves.
2. List of Chinese Characters formed by the Combination of the Divisible Type of the Berlin Font used at the Shanghai Mission Press of the Board of Foreign Missions of the Presbyterian Church in the United States of America. 82 leaves. Shanghae, 1862.
3. Statistics of Protestant Missions in China for 1864. Folio sheet. Shanghae, 1865.

CCXV. 保靈 *Paòu-lìng.* Rev. STEPHEN LIVINGSTONE BALDWIN was appointed a missionary to China, by the Missionary Society of the Methodist Episcopal Church in the Southern States of America. He arrived at Shanghae with Mrs. Baldwin in the latter part of 1858, and proceeded forthwith to his station at Fuh-chow, which he reached early in 1859. In the beginning of 1861 he left with his family for the United States in consequence of Mrs. Baldwin's health, but she died on the voyage. He married again in America, and returned to Fŭh-chow with Mrs. Baldwin in 1862.

Publications by Mr. Baldwin.

ENGLISH.

1. Directory of Protestant Missionaries in China. January 1st, 1865. 16mo. pp. 20. Fuh-chow, 1865.
2. Directory of Protestant Missions in China. June 15th, 1866. Including also a list of Protestant Missionaries in Japan and Siam. 12mo. pp. 32. Fuh-chow, 1866.

CCXVI. 來坦展 *Laê T'ăn-lè.* Rev. DANIEL RAPALJE was appointed a missionary to China, by the Board of Foreign Missions of the Dutch Reformed Church in the United States. He arrived at Amoy in 1858, where he continued his labours till the summer of 1866, and left for the United States on May 31st.

CCXVII. 胡理敏 *Hoô Lè-mìn.* Rev. ALVIN OSTROM was appointed a missionary to China by the Board of Foreign Missions of the Dutch Reformed Church in the United States. He arrived at Amoy in 1858, but in consequence of failing health was obliged to leave about the year 1860, when he returned to America.

Publications by Mr. Ostrom.

CHINESE.

1. *Má-khó hok-im toăn.* Mark's Gospel. 80 leaves. Amoy. This is in the Amoy dialect, printed in the Roman character.

CCXVIII. 密 *Meĭh.* GEORGE SMITH was born in England, on February 23rd, 1832, and having been ordained a deacon of the Church of England, he was sent to China by

the Church Missionary Society. He arrived at Fuh-chow with Mrs. Smith in February, 1859. In February 1860 he went to Shanghae, where he was admitted into priest's orders, in Trinity Church, on March 17th, by the Bishop of Victoria, and returned to his station at Fuh-chow. In 1863 he paid a visit to Amoy on account of his health, where he died on October 18th, and was buried in the missionary cemetery on Koo-lang seu. Mrs. Smith left for England in February, 1864.

CCXIX. 海雅西 *Haè Ya-se.* REV. JESSE BOARDMAN HARTWELL was appointed a missionary to China, by the Foreign Mission Board of the Southern Baptist Convention, and arrived at Shanghae with Mrs. Hartwell on March 30th, 1859. In December 1860, he removed with his family to Chefoo; and in March 1861, commenced the first Protestant mission at Teng-chow, where he still resides.

CCXX. 高休 *Kaou Hew.* REV. HUGH COWIE was appointed a missionary to China, by the London Missionary Society, and arrived at Shanghae with Mrs. Cowie on September 14th, 1859. He left for England on October 23rd, 1861, and arrived in London the following February. His connection was then transferred to the Mission of the English Presbyterian Church, under whose auspices he returned to China, arriving at Amoy early in 1863, where he still continues his labours.

CCXXI. 花 *Hwa.* J. L. HOLMES was born in the United States of America; and having been ordained to the ministry of the gospel, was sent to China, by the Board of Foreign Missions of the Southern Baptist Covnention. He arrived at Shanghae with Mrs Holmes in the latter part of 1859; and during the following year made several adventurous visits to the insurgent camps at Soo-chow. Sung-keang and Nan-king. In September he removed to Chefoo and carried on his missionary labours in that neighbourhood till October, 1861. The local rebels having been then for some weeks devastating the surrounding country, had reached within four or five miles of Yen-tae, when Mr. Holmes in company with Mr. Parker of the American Episcopal mission, rode out to meet them on the 6th, but were never seen alive by their friends afterwards. Rumours of ther death having reached the foreign settlement, Mr. Holmes' brother went out with a friend in search, and found their bodies on the 15th, about thirty miles from Che-

foo. They were immediately removed to Yen-tae, and interred on the 16th.

In the North-China Herald for September 1st, 1860, there is an *exposè* of the Tae-ping insurgents by Mr. Holmes.

Publications by Mrs. Holmes.

CHINESE.

1. 訓兒眞言 *Heûn ûrh chin yên.* Peep of Day. 59 leaves. Shanghae, 1865. This is in the Mandarin dialect, and has nine pictorial illustrations.

CCXXII. Rev. F. S. TURNER, B. A. was appointed a missionary to China, by the London Missionary Society, and arrived at Hongkong on September 21st, 1859; a few days after which he proceeded to Canton with Mr. Chalmers to commence a mission there. In the summer of 1864 he left with his family for England, and returned to Canton in February, 1866.

CCXXIII. 葛 *Kŏ.* Rev. DAVID D. GREEN was appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Shanghae with Mrs. Green on December 21st, 1859. Thence he proceeded without delay to Ningpo, his destination, where he has since continued occupied with his missionary labours.

CCXXIV. 淡 *T'ân.* Rev. JOSHUA A. DANFORTH was appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Shanghae with Mrs. Danforth on December 21st, 1859; proceeding without delay to his destination at Ningpo. In 1861 he removed to Teng-chow in Shan-tung; soon after which it was found necessary for him to leave China, and he embarked at Shanghae for America during the summer of 1862.

CCXXV. 湯 *T'ang.* Rev. ELLIOT H. THOMSON was appointed a missionary to China, by the Board of Foreign Missions of the Protestant Episcopal Church in the United States, and arrived at Shanghae on December 22nd, 1859. He still continues his missionary labours there.

CCXXVI. H. M. PARKER studied for the ministry, and was ordained to the sacred office in the United States. Being appointed a missionary to China, by the Board of Foreign Missions of the Protestant Episcopal Church, he sailed from New York with Mrs. Parker in the Golden Rule, on July 13th, 1859, in company with Bishop Boone and family, Revs. D. D. Smith and T. Yocum with their wives, Revs. E. H. Thomson, H. Purdon, and J. J. Schereschewsky, Messrs. Doyen and Hubbell, and Mrs. Doyen. He arrived at Shanghae on December 22nd, and remained there till 1861, when he removed to Chefoo. In October of that year, the local rebels having been for some time threatening that neighbourhood, Mr. Parker rode out with the Rev. J. L. Holmes on the 6th to hold a parley with them. The next authentic information was the discovery of their mangled bodies on the 15th, about thirty miles from Chefoo. His remains were interred at Yen-tae on the 16th. Mrs. Parker immediately left with her infant son, and embarked at Shanghae shortly after for Europe, en route for America.

CCXXVII. REV. D. D. SMITH was appointed a missionary to China, by the Board of Foreign Missions of the Protestant Episcopal Church in the United States, and arrived at Shanghae with Mrs. Smith, on December 22nd, 1859. In 1861 he removed to Chefoo, where Mrs. Smith died in the summer of the following year. Soon after that Mr. Smith left for America, and has not since returned to China.

CCXXVIII. REV. THOMAS YOCUM was appointed a missionary to China, by the Board of Foreign Missions of the Protestant Episcopal Church in the United States, and arrived at Shanghae with Mrs. Yocum on December 22nd, 1859. In the autumn of 1860 he left for Hongkong, and after a few weeks stay there embarked for the United States, since which he has not returned to China.

CCXXIX. 施 *She.* REV. JOSEPH J. SCHERESCHEWSKY was appointed a missionary to China, by the Board of Foreign Missions of the Protestant Episcopal Church in the United States, and arrived at Shanghae on December 22nd, 1859. In the summer of 1862 he went to Peking, where he has been since residing.

Publications by Mr. Schereschewsky.

CHINESE.

1. 創世記官話 *Ch'wáng shé ke kwan hwá.* Genesis in the Mandarin dialect 39 leaves. Shanghae, 1866.

CCXXX. REV. H. PURDON was appointed a missionary to China, by the Board of Foreign Missions of the Protestant Episcopal Church in the United States, and arrived at Shanghae on December 22nd, 1859. In autumn of the following year he left for America, and has not since returned to China.

CCXXXI. J. T. DOYEN was appointed by the Board of Foreign Missions of the Protestant Episcopal Church in the United States, to take the superintendence of the mission school at Shanghae, and arrived at that station on December 22nd, 1859. In 1861 his connection with the mission was dissolved, and after being for a time engaged in secular business in China, he returned to America about the year 1865.

CCXXXII. E. HUBBELL was appointed to the Shanghae mission, by the Board of Foreign Missions of the Protestant Episcopal Church in the United States; his commission being more especially connected with the secular affairs of the station He arrived at his destination on December 22nd, 1859, but left within about two years of his arrival.

CCXXXIII. JOHN CARNEGIE, M. A. M. D. was appointed a medical missionary to China, by the Foreign Mission Board of the Presbyterian Church in England, and arrived at Amoy with Mrs. Carnegie about the end of 1859. His connection with the Mission Board was dissolved at an early period of his residence there, but he continued to conduct a hospital under the auspices of the Medical Missionary Society, till the spring of 1865, when he left with his family for Europe.

Publications by Dr. Carnegie.

ENGLISH.

1. Four Annual Reports of the Medical Missionary Hospital at Amoy: 1861—1864. 8vo. Hongkong, 1862—1865.

CCXXXIV. 明 *Míng.* REV. THOMASS. FLEMING was

appointed a missionary to China, by the Church of England Missionary Society, and arrived at Ningpo in January, 1860. He left for England on February 16th, 1863, and has not since returned to China.

CCXXXV. 吳 *Woô.* Rev. SIMEON FOSTER WOODIN was appointed a missionary to China by the American Board of Commissioners for Foreign Missions, and arrived at Fuh-chow with Mrs. Woodin on February 7th, 1860, where he still continues to reside.

CCXXXVI. 范 *Fân.* Rev. J. M. W. FARNHAM was appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Shanghae with Mrs. Farnham on March 9th, 1860, where he has been since residing.

The second part of the Shanghae Hymn Book *Tsa mæ s* (see Mills' works, No. 1.) is by Mr. Farnham. This consists of 53 hymns in the Shanghae dialect, and in the edition of 1862 is printed in the Roman character, in 42 pages, with the title *Tsan mæ s poo ye.* In the edition of 1864 in the Chinese character, it bears the title *Poo ye de nie kion zong-hæ 's tsak iau,* in 39 leaves.

CCXXXVII. 秦貞 *Tsin-ching.* Rev. HORACE JENKINS was appointed a missionary to China, by the American Baptist Missionary Union, and arrived at Shanghae with Mrs. Jenkins on March 9th, 1860. He proceeded without delay to his destination at Ningpo, where he has been chiefly residing since; having in the mean-time also established a mission station at Kin-hwa in the interior.

Publications by Mr. Jenkins.

CHINESE.

1. *A-da kyiu-cü yæ-su-geh sin-yi kyiao shü. Iah-'æn djüa foh-ing shü.* Gospel of John. pp. 118. Shanghae, 1866. This is in the Kin-hwa dialect, printed in the Roman character.

CCXXXVIII. Rev. WILLIAM NELTHORPE HALL was appointed a missionary to China by the New Connection Methodist Missionary Society in England, and arrived at Shanghae on March 23rd, 1860. In the latter part of 1861

he removed to Teen-tsin, where he still continues his missionary labours.

CCXXXIX. 殷約翰 *Yin Yō-hân.* REV. JOHN INNOCENT was appointed a missionary to China, by the New Connection Methodist Missionary Society in England, and arrived at Shanghae with Mrs. Innocent on March 23rd, 1860. In the middle of May, 1861, he removed to Teen-tsin, where he still resides.

CCXL. ROBERT WILSON was born in the north of England in 1829, and having been accepted by the London Missionary Society, he studied for a time at New College, St. John's Wood, London, and graduated as B. A. In due course he was appointed to China as his sphere of labour, and was ordained in the Congregational church at Egham Hill near London, on August 31st, 1859. Shortly after, he was united in marriage to Miss Bruce of Camden Town, and embarked with Mrs. Wilson at Gravesend in the Heroes of Alma, on October 21st, accompanied by the Revs. W. N. Hall, J. Innocent, J. Macgowan, R. Dawson and H. Z. Kloekers, with their wives, and Dr. Henderson. They sailed finally from Portsmouth on November 9th, and arrived at Shanghae on March 23rd, 1860. In June, 1861, Mr. Wilson made a preliminary visit to Hankow with Mr. John, but on his return to Shanghae his health was so much enfeebled, as to render a change of climate necessary, and he went to Japan with Mrs. Wilson in the autumn. Returning to Shanghae they removed to Hankow where they arrived on January 18th, 1862. His health however was never fully reestablished, and he died on August 11th, 1863. His remains were interred in the foreign cemetery at Hankow, and Mrs. Wilson left with her family for England soon after.

CCXLI. 麥嘉湖 *Mih Këa-hoô.* REV. JOHN MACGOWAN was appointed a missionary to China by the London Missionary Society, and arrived at Shanghae with Mrs. Macgowan on March 23rd, 1860. In the summer of 1863 he removed to Amoy; and on account of Mrs. Macgowan's health, they sailed for England via New York, in the beginning of September, 1864, but she died at sea on October 29th. Mr. Macgowan returned to Amoy on June 2nd, 1866, where he resumed his missionary labours.

Publications by Mr. Macgowan.

CHINESE.

1. 中外襍誌 *Chung waē tsā chē.* Shanghae Miscellany. Shanghae, 1862. This was a monthly serial of about twelve or fifteen leaves each number, consisting of religious, scientific and literary articles, besides news of general interest. It was begun in the summer of 1862 and continued about 6 months.

2. 英話正音 *Ying hwā chīng yin.* Vocabulary of the English Language. 2 books. 125 leaves. Shanghae, 1862. In this, each term is first given in Chinese, then in English, followed by the pronunciation in Chinese characters. The first book is divided into 28 sections, according to the usual Chinese classification; the second book is arranged according to the length of the phrases. There are three prefaces, followed by notes for the student, a table of contents, and four forms of the English alphabet.

3. 英字源流 *Ying tszē yuēn lêw.* Spelling Book of the English Language. 60 leaves. Shanghae, 1863. This is an elementary work for the instruction of Chinese who wish to learn the English language; in which the method of combining the letters into syllables and syllables into words, is expressed in detail through the medium of the Chinese character. There are two prefaces, an introduction, notes for the reader, and a table of contents.

ENGLISH.

4. A Collection of Phrases in the Shanghai Dialect systematically arranged. 8vo. pp. 196. Shanghae, 1862.

CCXLII. REV. ROBERT DAWSON, B. A. was appointed a missionary to China, by the London Missionary Society, and arrived at Shanghae with Mrs. Dawson on March 23rd, 1860. His health failing, he sailed for England on October 23rd, 1861. In 1863 he was initiated pastor of the Congregational church at Devizes in Wiltshire, where he has been since labouring.

Publications by Mr. Dawson.

ENGLISH.

1. Homeward Bound; A Seaman's Sunday Book. Containing plain and practical sailing directions for the quarter-deck and forecastle. By a Sailor's Friend. 12mo. pp. 126. London, 1863.

2. The London Missionary Society and its Supporters. A

Letter to the Pastors and Members of the Independent Churches of Great Britain and Ireland. By a Returned Missionary. 12mo. pp. 16. London, 1863.

CCXLIII. 韓雅各 *Hàn Ya-kō.* JAMES HENDERSON was born at Huntley in Aberdeenshire, and studied for the medical profession at Edinburgh, where he graduated as M. D. Having been accepted by the London Missionary Society, he was appointed a medical missionary to China, and spent some time in the study of theology at Walthamstow in Essex. On October 21st, 1859, he embarked at Gravesend in the Heroes of Alma, accompanied by the Revs. W. N. Hall, J. Innocent, R. Wilson, J. Macgowan, R. Dawson and H. Z. Kloekers, with their wives; and having put in at Portsmouth, from which they sailed on November 9th, he reached Shanghae on March 23rd, 1860. Immediately on his arrival he took charge of the Chinese Hospital there, which had been temporarily held by Mr. Collins. On the 8th of January, 1862, he left for Europe by the Cadiz steamer, and arrived in England on February 26th. While there he was married to Emily Rawson of Leeds, the sister of Mrs. Dawson of Shanghae; he embarked with Mrs. Henderson at Glasgow in the Lotus steamer on April 29th, and having made a short stay at Hongkong, arrived at Shanghae on September 8th. In October, 1864, indications of failing health induced him to make a trip to Hankow; and in the spring of 1865 he was again attacked by sickness, which so utterly prostrated him, that as a last resource he embarked with Mrs. Henderson for Japan about the end of June. Arrived at Nagasaki, after lingering for a few weeks he died on July 30th, and was buried in the European cemetery there. Mrs. Henderson returned to Shanghae, where she was still further afflicted by the loss of her infant child, and after a few weeks returned to England by the overland route.

Publications by Dr. Henderson.

CHINESE.

1. 上海醫院述畧第十四冊 *Shàng haè e yuēn shüh lëō tè shīh szé tsih.* Fourteenth Report of the Shanghae Hospital. 12 leaves. Shanghae, 1861. This is a summary of Dr. Henderson's Annual Report in English for the year 1860.

ENGLISH.

2. Shanghai Hygiene. Or Hints for the preservation of

health in China. 8vo. pp. iv, 100. Shanghae, 1863.

3. Five Annual Reports of the Chinese Hospital for the years 1860 to 1864 inclusive. 8vo. pp. 126. Shanghae 1861—1865.

In the Journal of the North-China Branch of the Royal Asiatic Society, New series, No. 1, there are two articles by Dr. Henderson:—"Notes on some of the Physical causes which modify Climate," and "The Medicine and Medical Practice of the Chinese."

CCXLIV. 白 *Pih.* REV. JOHN SOWTER PARKES was appointed a missionary to China, by the Wesleyan Missionary Society, and arrived at Hongkong on March 27th, 1860, whence he proceeded at once to Canton his destination. On February 15th, 1865, he left for England with his family.

CCXLV. REV. OSCAR RAU was appointed a missionary to China, by the French Protestant Missionary Society at Paris, and arrived at Shanghae in May, 1860. In December he went to Chefoo, and soon after removed to Teen-tsin, returning to Chefoo in the latter half of the year 1861. The following year his health gave way, and he left for Shanghae in September; soon after which he embarked at that port for Europe, reaching Switzerland his native land in the early part of 1863.

CCXLVI. REV. BONHOURE was appointed a missionary to China, by the French Protestant Missionary Society at Paris, and arrived at Shanghae with Mrs. Bonhoure in May, 1860. In 1861 he removed to Chefoo where Mrs. Bonhoure died in the summer of the following year. In September, 1862, he left for Shanghae, and embarked at that port soon after for Europe, reaching France early in 1863.

CCXLVII. 宣爲霖 *Seuen Wei-lin.* REV. WILLIAM SUTHERLAND SWANSON was appointed a missionary to China, by the Foreign Mission Board of the Presbyterian Church in England, and arrived at Shanghae with Mrs. Swanson on June 1st, 1860. He left the same month for Amoy, where he has been since engaged in missionary work.

CCXLVIII. 金輔爾 *Kin Foó-ûrh.* REV. HUR LIBERTAS MACKENZIE was appointed a missionary to China, by the Foreign Mission Board of the Presbyterian Church in En-

gland, and arrived at Shanghae on June 1st, 1860. He left the same month for Amoy, where he remained about six months and then took up his residence at Swatow, at which station he still continues his labours.

CCXLIX. 呢雲 *Nê-yûn.* REV. JOSEPH C. NEVIN was appointed a missionary to China at the General Assembly of the United Presbyterian Church in the United States, and arrived at Hongkong with Mrs. Nevin on June 9th, 1860. He removed to his destination at Canton on the 11th, since which he has been residing there.

CCL. 睦 *Mŭh.* REV. WILLIAM T. MORRISON was appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Shanghae with Mrs. Morrison on July 2nd, 1860. Shortly after, he proceeded to Ningpo his destination, where he remained till the beginning of 1865; but the complete failure of his health then rendered a change necessary, and he left for the United States.

CCLI. 華美基 *Hwa Mei-ke* REV. MARQUIS LAFAYETTE WOOD was appointed a missionary to China, by the Missionary Society of the Methodist Episcopal Church in the Southern States of America, and arrived at Shanghae with Mrs. Wood on July 30th, 1860. He has continued at that station ever since.

Publications by Mr. Wood.

CHINESE.

1. 上海新報 *Shâng haê sin paôu.* Shanghae Gazette Shanghae, 1866. This is a Chinese newspaper published three times a week, which had been conducted for several years when Mr. Wood undertook the editorship, in the early part of 1866.

CCLII. 林 *Lîn.* REV. YOUNG JOHN ALLEN was appointed a missionary to China, by the Missionary Society of the Methodist Episcopal Church in the Southern States of America, and arrived at Shanghae with Mrs. Allen on July 13th, 1860. He has been since engaged in missionary labours there up to the present time.

CCLIII. 江德 *Këang-tĭh.* REV. IRA MILLER CONDIT was appointed a missionary to China by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Hongkong with Mrs. Condit on August 1st, 1860. He proceeded immediately to his station at Canton, where he remained till October 5th, 1865; and then left for San Francisco on account of Mrs. Condit's health. She died in the United States in 1866.

Publications by Mr. Condit.

CHINESE.

1. 辟奉偶像解 *Peĭh fung gòw sëäng keaè.* Denouncement of Idolatry. 5 leaves. Shanghae. This is composed of a selection of Scripture extracts.
2. 福音之言 *Fŭh yin che yên.* Gospel Words. 8 leaves. Shanghae. This is a selection of Scripture extracts.
3. 耶穌之言 *Yây soo che yên.* Words of Jesus. 6 leaves. Shanghae, 1864. This is a selection of Scripture extracts.
4. 地理問答 *T'ê lè wăn tă.* Catechism of Geography. 51 leaves. Canton, 1865. This is in 82 chapters, illustrated by numerous maps and other plates. The page is divided into two sections in the height.

CCLIV. 施令 *She-lĭng.* REV. JOHN GRIFFITH SCHILLING was appointed a missionary to China, by the Richmond Board of the Southern Baptist Convention in the United States, and arrived at Hongkong with Mrs. Schilling on August 1st, 1860. He proceeded to Canton his destination without delay, where Mrs. Schilling died on January 24th, 1864; and he left with his two children for New York on March 1st, since which he has not returned to China.

Publications by Mr. Schilling.

CHINESE.

1. 拜神之法 *Paé shin che fă.* The way to Worship God. 5 leaves. Canton. This is a simple treatise on the Christian duty of Prayer, followed by four injunctions to the practice of prayer, privately, at meals, in the family, and in the public congregation.

CCLV. 薛承恩 *Sëē Ch'ing-găn.* REV. NATHAN SITES was appointed a missionary to China, by the American Methodist Episcopal Missionary Society, and arrived at Fuhchow with Mrs. Sites in 1861, being resident there ever since.

CCLVI. REV. MR. SAWTELLE was appointed a missionary to China, by the American Baptist Missionary Union, and arrived at Swatow in 1861; but left for the United States after a few months.

CCLVII. 公孫惠 *Kung-sun Hwŭy.* REV. ADAM KROLCZYK was appointed a missionary to China, by the Rhenish Missionary Society at Barmen, and arrived at Hongkong on April 10th, 1861. Since that time he has been living at Ho-au, Shih-lung and other places in the interior, much of his time being occupied in travelling through the province, combining medical practice with his other missionary labours.

There is a report by Mr. Krolczyk of his medical operations for the year 1865, appended to Dr. Kerr's report for the same year. (see Kerr's works, No. 6.)

CCLVIII. 傅 *Foó.* JOHN FRYER arrived in Hongkong on August 6th, 1861, and was for a time engaged as Tutor in St. Paul's College. In 1863 he went to Peking, in connection with the Church of England Missionary Society, and there replaced Mr. Burdon as Master of the Chinese Government School for training native youth in the English language. In the summer of 1865, having become disconnected with the Society, he went to Shanghae, and took the charge of an educational establishment, which was commenced about the end of the year.

Publications by Mr. Fryer.

CHINESE.

1. 上海新報 *Shâng haè sin paóu.* Shanghae Gazette. Shanghae, 1866, 1867. This is the Chinese newspaper which was conducted by Mr. Wood, (see M. L. Wood's works, No. 1.) whom Mr. Fryer succeeded as editor.

CCLIX. 慕阿德 *Moó O-tĭh.* REV. ARTHUR EVANS MOULE was appointed a missionary to China, by the Church of England Missionary Society, and arrived at Ningpo viâ

Shanghae, with Mrs. Moule in August, 1861. He has been since labouring in the city and surrounding region.

Publications by Mr. A. E. Moule.

CHINESE.

1. *Kông-ka. Di-ih peng.* Sermons. Vol. I. pp. viii. 89. Ningpo, 1866. This contains five sermons, with a short preface and table of contents. These were also published separately, each sermon forming a tract.

CCLX. 陶 *T'aou.* REV. SAMUEL DODD was appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church in the United States. He arrived at Ningpo viâ Shanghae, in the autumn of 1861, and still continues to reside there.

CCLXI. 汲澧瀾 *Keīh Lè-lan.* REV. LEONARD WILLIAM KIP was appointed a missionary to China, by the Board of Foreign Missions of the Reformed Dutch Church in the United States. He arrived at Shanghae in the autumn of 1861, and proceeded at once to his destination at Amoy, where he still resides.

CCLXII. 婁 *Loo.* REV. J. S. ROBERTS was appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Hongkong with Mrs. Roberts on February 1st, 1862. After a few weeks he left for Shanghae, where he arrived on May 1st, and remained till February, 1865. He then went south for the benefit of his health, but after a few months stay at Hongkong and Canton, the change proving insufficient, he left for America during the summer, and has not since returned to China.

CCLXIII. J. R. CARMICHAEL, M.D., M.R.C.S., was appointed a medical missionary to China, by the London Missionary Society, and arrived at Canton in February, 1862. There he took charge of the Society's Hospital till March, 1863, when he dissolved his connection with the society,

went north and settled in medical practice at Chefoo, where he still resides.

Publications by Dr Carmichael.

ENGLISH.

1. Report of the Missionary Hospital at Kum-li-fan in the western suburbs of Canton, for the years 1862-63. 8vo. pp. 17. Canton, 1863.

CCLXIV. 理一視 *Lè Yīh-shé.* REV. JONATHAN LEES was appointed a missionary to China, by the London Missionary Society, and arrived at Hongkong with Mrs. Lees in February, 1862. He reached Shanghae on the 21st, and proceeded thence to Teen-tsin in March, where he has been since residing.

Publications by Mr. Lees.

CHINESE.

1. 舊新約全書目錄 *K'éw sin yō tsewēn shoo mūh lūh.* Catalogue of the names of the books in the Old and New Testaments. Single sheet. Teen-tsin, 1864. This is a scheme for abbreviating the names of the books in quotations.

2. 擇善而從 *Tsīh shén ûrh tsûng.* Choose the good and follow it. 10 leaves. Teen-tsin, 1865. Two short stories of missionary experience in India. This is in the mandarin dialect.

3. 伶俐小孩 *Lîng lè seaòu hae.* The young Gideon. 11 leaves. Peking, 1866. Translation of an English tract, into the mandarin dialect.

4. 領出迷路 *Ling ch'ūh mê loó.* The Lost Child brought home. 15 leaves. Peking, 1866. Translation of a tract, issued by the English Weekly Tract Society. It is in the mandarin dialect.

5. 賢王遺事 *Hëên wâng ê szé.* Remains of the Wise King. 10 leaves. Peking, 1866. This is a narrative of events in the life of King Solomon, from the Old Testament, written in the mandarin dialect.

ENGLISH.

6. Sacred Songs for Home and School. Manchester, 1858. This is a compilation of 253 hymns, a few of which are ori-

ginal. In a 4th edition, issued at Manchester in 1863, 16mo. pp. 145, there are 75 new hymns added by the publishers.

CCLXV. 明正理 *Mîng Chîng-lè.* REV. SAMUEL LYBRAND BINKLEY was appointed a missionary to China, by the Methodist Episcopal Missionary Society in the United States, and arrived at Fuhchow with Mrs. Binkley in March, 1862. He left for America in December, 1863, and has not since returned to China.

CCLXVI. 吐叮亞 *Sze Ting-yá.* REV. THOMAS STRINGER was appointed a missionary to China, by the Church of England Missionary Society, and arrived at Hongkong with Mrs. Stringer on April 9th, 1862. In March, 1865, he withdrew from the missionary service, and took the post of chaplain to the British community at Canton, vacated for the time by Mr. Gray. He has since returned to England.

CCLXVII. 胡 *Hoô.* REV. JOHN RICHARD WOLFE was appointed a missionary to China, by the Church of England Missionary Society, and arrived at Fuh-chow in April, 1862, where he has been since residing.

CCLXVIII. 傅丫妥 *Foó Ya-t'ò.* REV. ARTHUR FOLSOM was appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Hongkong on June 1st, 1862. The following day he went to Canton, where he has been since residing.

CCLXIX. 宓 *Meih.* JAMES MEADOWS was sent to China as an agent of the Chinese Inland Evangelization Society, and arrived at Ningpo on June 6th, 1862; since which time he has been engaged in missionary labours in that city and the surrounding country.

CCLXX. 密 *Meih.* REV. FRANCIS RODON MICHELL was appointed a missionary to China, by the Society for the Propagation of the Gospel in Foreign Parts. He went to

Singapore in the summer of 1862, and remained till autumn of the following year, when he went to Hongkong in September, and thence to Peking, where he commenced a mission station together with Dr. Stewart. In the summer of 1864 he resigned the mission work and went to Shanghae. The following year he went to India, where he received an appointment as British Chaplain.

CCLXXI. 賓 *Pin.* REV. HEINRICH BENDER was appointed a missionary to China, by the Evangelical Missionary Society of Basel, and arrived at Hongkong in 1862; since which he has been residing chiefly in the district of Chong-lok and department of Kea-ying, in the north-eastern part of Kwang-tung province.

CCLXXII. REV. ERNST J. EITEL was appointed a missionary to China, by the Evangelical Missionary Society of Basel, and arrived at Hongkong in 1862; soon after which he took up his residence on the main land, having been stationed at Li-long in the district of Sin-gan. In April, 1865, he transferred his connexion to the London Missionary Society, since which he has been attached to the Canton mission, having the superintendence of the station at Pok-lo in the interior.

CCLXXIII. 駱 腓 力 *Lŏ Fei-leïh.* REV. RICHARD FREDERICK LAUGHTON was appointed a missionary to China, by the Baptist Missionary Society in England, and arrived at Shanghae with Mrs. Laughton on March 13th, 1863. Thence he proceeded by an early opportunity to Yen-tae in Shan-tung, where he has been since residing.

CCLXXIV. 山 家 立 *Shan Kĕa-leïh.* REV. CHARLES A. STANLEY was appointed a missionary to China by the American Board of Commissioners for Foreign Missions, and arrived at Teen-tsin with Mrs. Stanley in the spring of 1863, since which he has been residing there.

Publications by Mr. Stanley.

CHINESE.

1. 兩 人 謊 言 *Lëàng jin hwang yên.* Story of Two

Liars. 8 leaves. Teen-tsin, 1866. This is a narrative of Annanias and Sapphira with reflections, written in the mandarin dialect. A hymn is appended.

CCLXXV. 江戴德 *Këang Taé-tēh.* REV. LYMAN DWIGHT CHAPIN was appointed a missionary to China, by the American Board of Commissioners for Foreign Missions, arrived at Teen-tsin with Mrs. Chapin in the spring of 1863, and has been since residing there.

CCLXXVI. JOHN STEWART, M.D., was appointed a medical missionary to China, by the Society for the Propagation of the Gospel in Foreign Parts, and arrived at Hongkong in the spring of 1863. After a few weeks stay there, he went north to Peking, where he commenced the first mission station of the Society in China. In the summer of 1864, he left for Shanghae, and his connection with the society ceased. After a few months he settled in private practice at Fuhchow, where he still resides.

CCLXXVII. 盧端莊 *Loo Twan-chwang.* REV. AUGUSTUS BLAUVELT was appointed a missionary to China, by the Board of Missions of the Dutch Reformed Church in the United States, and arrived at Amoy with Mrs. Blauvelt in 1863. In the latter part of the following year he left for America, and has not since returned to China.

CCLXXVIII. 吳 *Woô.* WILLIAM GAULD, M.D., was sent to China by the Foregn Mission Board of the English Presbyterian Church, and arrived at Swatow in September, 1863, where he has since been engaged in medical missionary labours among the Chinese.

CCLXXIX. 端木榮直 *Twan-mūh Lŏ-chīh.* ROBERT JERMAIN THOMAS, son of the Rev. R. Thomas of Hanover, near Abergavenny in South Wales, studied for the ministry at New College, St. John's Wood, London, and graduated as B. A. He was appointed a missionary to China, by the London Missionary Society, and was ordained to the ministry at

his father's chapel on June 4th, 1863. A few days after he was married to Caroline Godfrey, and embarked for China with Mrs. Thomas in the Polmaise, at Gravesend, on July 21st, accompanied by the Revs. A. Williamson, J. Williamson and W. H. McMechan, with their wives, Rev. C. Douglas, Dr. and Mrs. Dudgeon, Drs. Maxwell and Gentle, and Miss Gamble. They arrived at Shanghae the first week in December. In March, 1864, Mr. Thomas paid a visit to Hankow, and during his absence Mrs. Thomas died at Shanghae on the 24th of that month. In the summer he visited Peking, and returned to Shanghae after a few weeks. In December he resigned his connection with the Missionary Society, and accepted a secular engagement at Chefoo. This latter however he voluntarily relinquished in less than a year, and on application was again admitted into the London Mission. Before receiving the decision of the Missionary Board, he left Chefoo in the autumn of 1865, in a Chinese junk for Corea, where he touched at several places on the coast, and afterwards made his way to Peking, viâ Manchuria. Early in 1866, he took charge of the Chinese government Anglo-Chinese School there, while Dr. Martin was absent at Shanghae. In consequence of rumoured difficulties in Corea the following year, he was induced to leave the capital for Chefoo, with the intention of offering his assistance as interpreter for the French squadron, expected shortly to proceed to that coast. In the interim, an American trading vessel, the *General Sherman*, being about to visit Corea on a commercial enterprise in the autumn of 1866, Mr. Thomas resolved to join it. Proceeding some distance up one of the Corean rivers, the ship went aground, and in this position was set fire to by the natives; when Mr. Thomas and all on board, were mercilessly put to death by the hands of the people.

CCLXXX. 韋雅各 *Wei Ya-kō.* Rev. JAMES WILLIAMSON, brother of the Rev. Alexander Williamson (No. CXCIII), was sent to China by the London Missionary Society, and arrived at Shanghae with Mrs. Williamson, the first week in December, 1863. A few days after they left for the north, spent the winter months at Chefoo, and removed to Teen-tsin in the spring of 1864, where he has been since located.

CCLXXXI. 德約翰 *Tih Yō-han.* JOHN DUDGEON, M. D. was sent to China by the London Missionary Society, and arrived at Shanghae with Mrs. Dudgeon, the first week in December, 1863. A few days after they left for the north,

spent the winter months at Chefoo, and removed to Peking in the beginning of March, 1864, where he has been since engaged carrying on the hospital initiated by Mr. Lockhart.

Publications by Dr. Dudgeon.

ENGLISH.

1. The Third and Fourth Annual Reports of the Peking Hospital. 8vo. The Report for 1864 was printed at Peking, pp. 27, 1865. The one for 1865 was printed at Shanghae, pp. 50, 1866.

CCLXXXII. 馬偉烈 *Mà Wei-lëë.* REV. WILLIAM HENRY McMECHAN was sent to China by the Baptist Missionary Society in England, and arrived at Shanghae with Mrs. McMechan the first week in December, 1863. The same month he removed to Chefoo, his destination, where he remained till the beginning of 1865, and then consequent on the failure of his health, left for England with his family on January 8th.

CCLXXXIII. 馬 *Mà.* JAMES L. MAXWELL, M.D., was appointed a medical missionary to China, by the Foreign Mission Board of the Presbyterian Church in England, and arrived at Shanghae the first week in December, 1863. He soon after left for Amoy, and paid a visit to Formosa the following autumn. Towards the end of May, 1865, he left Amoy to commence a mission on the island of Formosa, where he landed at the port of Ta-kow on the 29th. Since that time he has been occupied with missionary labours in the same neighbourhood.

CCLXXXIV. 狄考文 *T'ëih K'aòu-wăn.* REV. CALVIN W. MATEER was sent to China by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Shanghae with Mrs. Mateer about the end of the year 1863. By an early opportunity they left for Chefoo, where they arrived on January 8th, 1864, and a few days after removed to the city of Teng-chow, where they have been since residing.

CCLXXXV. 郭顯德 *Kò Hëèn-tĭh.* REV. HUNTER

CORBETT was sent to China by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Shanghae with Mrs. Corbett about the end of 1863. Shortly after they removed to Chefoo, where they arrived on January 8th, 1864, and are now engaged in missionary labours at that port.

CCLXXXVI. 白 *Pih.* Rev. HENRY PARKES was sent to China by the English Wesleyan Missionary Society, and arrived at Canton on March 18th, 1864, where he still resides.

CCLXXXVII. 法 *Fa.* Rev. JARVIS DOWNMAN VALENTINE was sent to China by the Church of England Missionary Society, and arrived at Shanghae with Mrs. Valentine on April 26th, 1864. A few days after he left for Ningpo, where he remained till the spring of 1867, and then removed to Hangchow, to take charge of the station left vacant by the return to England of the Rev. G. E. Moule.

Publications by Mr. Valentine.

CHINESE.

1. 禱文經誡 *Taòu wăn king keaé.* Prayer, Creed and Commandments. 6 leaves. Hangchow, 1867. This contains the Lord's Prayer, Apostles' Creed and Ten Commandments in the Hangchow colloquial dialect, with Scripture proofs.

CCLXXXVIII. 師惟善 *Sze Wuy-shén.* FREDERICK PORTER SMITH, M.B., M.R.C.S., Associate of King's College, London, was appointed a medical missionary to China, by the English Wesleyan Missionary Society, and arrived at Shanghae with Mrs. Smith, on April 26th, 1864. He reached Hankow on May 16th, and opened a dispensary there in the latter part of June, since which he has been engaged in labours among the natives.

Publications by Dr. Smith.

CHINESE.

1. 醫院錄要 *E yuén lŭh yaou.* Hospital Report. 12

pages. Hankow, 1867. A prospectus and report of the missionary hospital at Hankow.

ENGLISH.

2. Two Annual Reports of the Hankow Medical Mission Hospital, in connection with the Wesleyan Missionary Society. 8vo. First Report.—From July 1st, 1864, to June 30th, 1865. pp. 13. Shanghae, 1865. Second Report.—From July 1st, 1865, to June 30th, 1866. pp. 17. Hankow, 1866.

CCLXXXIX. 茹力 *Joô-lih.* REV. JOHN THOMAS GULICK arrived at Hongkong about the year 1863, and went to Peking with Mrs. Gulick in 1864, as an agent of the American Board of Commissioners for Foreign Missions. In 1865 they went to Kalgan, at the Great Wall, where they commenced a mission station, and still continue their labours.

CCXC. 經義德 *King E-tih.* REV. EDWIN FRANK KINGDON was sent to China by the English Baptist Missionary Society, and arrived at Shanghae with Mrs. Kingdon on October 14th, 1864. He reached Chefoo, his appointed station, on November 1st, and remained there till the spring of 1867, when the state of his health compelled him to relinquish the work, and he left for Shanghae on April 30th. There he embarked on May 18th for San Francisco, en route for England via Panama.

CCXCI. 富 *Foô.* REV. WILLIAM ROBERT FULLER was sent to China by the United Methodist Free Church Missionary Society in England, arrived at Ningpo with Mrs. Fuller in October, 1864, and left again for England in February, 1866. He returned to Hongkong in June, 1867, and reached Ningpo viâ Shanghae on the 25th of the same month.

CCXCII. 倪爲霖 *E Weî-lin.* REV. WILLIAM MACGREGOR was appointed a missionary to China, by the Foreign Mission Board of the Presbyterian Church in England, and arrived in China with Mrs. Macgregor in October, 1864. He proceeded shortly after to Amoy, his destination, where he still resides.

CCXCIII. 惠 *Hwúy.* Rev. JOHN WHERRY was appointed a missionary to China by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Shanghae with Mrs. Whery on November 19th, 1864. He still resides there.

CCXCIV. Rev. WILHELM BELLON was sent to China by the Evangelical Missionary Society of Basel, and arrived at Hongkong about the end of 1864, soon after which he took up his residence at Li-long, in the interior of the province.

CCXCV. Rev. CHARLES PH. PITON was appointed a missionary to China by the Evangelical Missionary Society of Basel, and arrived at Hongkong about the end of the year 1864. He proceeded at once to a station in the interior of the province, and now resides in the department of Kea-ying.

CCXCVI. Rev. CHARLES F. WARREN was appointed a missionary to China, by the Church of England Missionary Society, and arrived at Hongkong with Mrs. Warren on January 21st, 1865. He still resides there.

CCXCVII. 金亞德 *Kin Yá-tēh.* Rev. ARTHUR WILLIAM CRIBB was appointed a missionary to China by the Church of England Missionary Society, and arrived at Fuh-chow with Mrs. Cribb early in 1865. He still resides there.

Publications by Mr. Cribb.

CHINESE.

1. 新約串珠 *Sin yō chuén choo.* New Testament with Marginal References.

CCXCVIII. 巴 *Pa.* JOHN PARKER, M.D., younger brother of William Parker (No. CLXXVIII.), arrived in China in the early part of 1863, and established himself in medical practice at Ningpo; at the same time taking charge of the missionary hospital which had been commenced and

carried on by his brother. In 1865 he became the recognized agent of the United Presbyterian Church of Scotland. In the beginning of May, 1867, he left Ningpo, and embarked at Shanghae in the P & O. Steamer on the 7th, on his way to England.

CCXCIX. 李 *Lè.* REV. DAVID HILL was appointed a missionary to China by English Wesleyan Missionary Society, and arrived at Shanghae in March, 1865. On April 3rd he reached Hankow, where he still resides.

CCC. 沙 *Sha.* REV. WILLIAM SCARBOROUGH was appointed a missionary to China by the English Wesleyan Missionary Society, and arrived at Shanghae in March, 1865. On April 3rd he reached Hankow, where he still resides.

CCCI. SIGISMUND HANFF, a native of Revel in Russia, was ordained to the ministry, and appointed a missionary to China by the Evangelical Missionary Society of Basel. He left England in the Arab Steed, in company with the Rev. E. Faber, on September 26th, 1864, and arrived at Hongkong on April 25th, 1865. He soon after took up his residence at Fuk-wing in the district of Sin-gan, where he died on July 20th of the same year.

CCCII. REV. E. FABER was appointed a missionary to China, by the Evangelical Missionary Society of Basel, and arrived at Hongkong on April 26th, 1865. Shortly after that he went to reside in the interior of the province, where he is still engaged.

CCCIII. 萬孝温 *Wàn Heaóu-wăn.* REV. JOHN HOWARD VAN DOREN was appointed a missionary to China by the Board of Foreign Missions of the Dutch Reformed Church in the United States. He arrived at Shanghae with Mrs. Van Doren in May, 1865, and reached Amoy on June 1st, where he still resides.

CCCIV. 富 *Foó.* Rev. CHAUNCEY GOODRICH was appointed a missionary to China, by the American Board of Commissioners for Foreign Missions, and arrived in China with Mrs. Goodrich in the summer of 1865. He reached Peking in July, and still continues to reside there.

CCCV. 江 *Keang.* GEORGE CROMBIE was appointed a missionary to China, by the Chinese Inland Evangelization Society, and arrived at Ningpo on July 24th, 1865. He has since taken up his residence at the city of Fung-hwa in the same prefecture.

CCCVI. 白 *Pih.* S. P. BARCHET was appointed a missionary to China, by the Chinese Inland Evangelization Society, and arrived at Ningpo on July 24th, 1865; since which he has been residing in that vicinity.

CCCVII. 梅 *Mei.* Rev. JOHN MARA was appointed a missionary to China by the United Methodist Free Church Missionary Society in England, and arrived at Shanghae with Mrs. Mara in August, 1865. He reached Ningpo on September 2nd, where he still resides.

CCCVIII. Rev. T. LORCHER was appointed a missionary to China by the Evangelical Missionary Society of Basel, and arrived at Hongkong on October 31st, 1865, being still connected with that station.

CCCIX. Rev. U. TAGGENBURGER was appointed a missionary to China by the Evangelical Missionary Society of Basel. He arrived at Hongkong in company with the Rev. T. Lorcher on October 31st, 1865, and died there on January 23rd, 1866.

CCCX. 陳 *Ch'in.* JAMES GENTLE, a native of Scotland, studied for the medical profession in Edinburgh, where he graduated as M. D. He sailed from Gravesend in the Polmaise on July 21st, 1863, in company with the Revs. A. Williamson, J. Williamson, R. J. Thomas and W. H. Mc

Mechan with their wives, Dr. and Mrs. Dudgeon, Rev. C. Douglas, Dr. Maxwell and Miss Gamble, and arrived at Shanghae the first week in December. He removed to Chinkeang shortly after, where he commenced practice among the foreign residents, and at the same time opened a dispensary for the benefit of the Chinese. In the autumn of 1865 he was appointed medical officer to the Chinese Hospital at Shanghae, being provisionally received into connection with the London Missionary Society, an arrangement which was afterwards ratified by the Board in London. He took charge of the hospital on November 1st; but his health failing, he left for a visit to Singapore in February, 1866. From that port he went on to Penang, and took up his residence with a brother who was settled there. Consumption with which he was afflicted, there made a rapid inroad on his system, and he died on April 25th.

Publications by Dr. Gentle.

ENGLISH.

1. The Annual Report of the Chinese Dispensary, at Chin-kiang, from June 23rd, 1864, to June 30th, 1865. 8vo. pp. 5. Shanghae, 1865.

CCCXI. 阿 *O.* Rev. W. ATKINSON was appointed a missionary to China, by the Church of England Missionary Society, and arrived at Shanghae with Mrs. Atkinson in December, 1865. He removed to his destination at Peking in the spring of 1866, and still resides there.

CCCXII. Rev. JAMES ANDERSON was appointed a missionary to China, by the London Missionary Society. He arrived at Hongkong with Mrs. Anderson on December 27th, 1865, and removed to Canton in 1867.

CCCXIII. 文 *Wăn.* Rev. GEORGE SYDNEY OWEN was appointed a missionary to China, by the London Missionary Society, and arrived at Shanghae with Mrs. Owen on February 5th, 1866, where he still resides.

CCCXIV. 白義問 *Pīh E-wān.* REV. EVAN BRYANT was appointed a missionary to China, by the London Missionary Society, and arrived at Shanghae with Mrs. Bryant on February 5th, 1866. He left for Hankow a few days after, where he now resides.

CCCXV. 曹 *Tsaou.* GEORGE STOTT was appointed a missionary to China, by the Chinese Inland Evangelization Society, and arrived at Ningpo, viâ Shanghae, on February 10th, 1866. He has been since stationed at the city of Fung-hwa.

CCCXVI. 范 *Fān.* JOHN W. STEVENSON was appointed a missionary to China, by the Chinese Inland Evangelization Society, and arrived at Ningpo with Mrs. Stevenson on February 10th, 1866. He has been since stationed at the prefectural city of Shaou-hing.

CCCXVII. 雷音百 *Lûy Yin-pīh.* REV. JOSEPH ANDERSON LEYENBERGER was appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Hongkong with Mrs. Leyenberger on March 1st, 1866. He reached Shanghae on April 5th, and on the 10th was at Ningpo, where he has been since residing.

CCCXVIII. REV. A. C. HOHING was appointed a missionary to China, by the Board of Foreign Missions of the Protestant Episcopal Church in the United States, and arrived at Shanghae with his family in the spring of 1866. After a few weeks stay there, he removed to Peking, where he still resides.

CCCXIX. REV. JOSEPH GIBSON was sent to China by the English Wesleyan Missionary Society, and arrived at Canton on March 31st, 1866.

CCCXX. REV. JOHN HISCOCK ROGERS was sent to

China by the English Wesleyan Missionary Society, and arrived at Canton on March 31st, 1866.

CCCXXI. Rev. CARL T. KREYER was appointed a missionary to China by the American Baptist Missionary Union, and arrived at Ningpo with Mrs. Kreyer in May, 1866, since which he has gone to reside at Hangchow.

CCCXXII. Rev. V. C. HART was appointed a missionary to China, by the American Methodist Episcopal Missionary Society, and arrived at Fuh-chow with Mrs. Hart on May 27th, 1866.

CCCXXIII. Rev. L. N. WHEELER was appointed a missionary to China, by the American Methodist Episcopal Missionary Society, with a special view to the superintendence of the Mission press. He arrived at Fuh-chow with Mrs. Wheeler on May 27th, 1866.

Publications by Mr. Wheeler.

ENGLISH.

1. The Missionary Recorder: a repository of intelligence from eastern missions, and a medium of general information. Fuh-chow, 1867. This is a monthly journal. The first four numbers were each a folio sheet; subsequently it appeared in 4to. of 16 pages.

CCCXXIV. Rev. Mr. NOYES was appointed a missionary to China, by the Board of Foreign Missions of the Presbyterian Church in the United States, and arrived at Canton with Mrs. Noyes in the summer of 1866.

CCCXXV. 馬爲禮 *Mà Wei-lè.* Rev. MARK WILLIAMS was appointed a missionary to China, by the American Board of Commissioners for Foreign Missions, and arrived at Hongkong with Mrs. Williams in July, 1866. He

reached Shanghae on August 7th and Teen-tsin on the 20th. In the beginning of March, 1867, he left for Kalgan, and after stopping a few days at Peking *en route*, reached his destination on the 14th, and now resides there.

CCCXXVI. 衛養生 *Weì Yàng-sǎng.* JAMES WILLIAMSON was appointed a missionary to China, by the Chinese Inland Evangelization Society, and arrived at Shanghae on October 1st, 1866; soon after which he removed to Hangchow.

CCCXXVII. 倪義來 *Nê E-laê.* LEWIS NICOL was appointed a missionary to China, by the Chinese Inland Evangelization Society, and arrived at Shanghae with Mrs. Nicol on October 1st, 1866; soon after which he removed to Hangchow.

CCCXXVIII. 史洪道 *Shè Hûng-taòu.* JOHN ROBERT SELL was appointed a missionary to China, by the Chinese Inland Evangelization Society. He left London in the Lammermoor, in the summer of 1866, in company with the Rev. J. H. Taylor and family, Mr. and Mrs. Nicol, Messrs. J. Williamson, G. Duncan. W. Rudland and J. Jackson, and Misses J. Maclean, S. Barnes, E. Blatchley, L. Desgraz, E. Rose, J. Faulding, M. Bowyer, M. Bell, and M. Bausum. He arrived at Shanghae on October 1st, removed to Hangchow shortly after, made a brief residence there and subsequently went to Ningpo, where he died of small-pox on May 18th, 1867.

CCCXXIX. 童跟福 *T'ûng Kăn-fuh.* GEORGE DUNCAN was appointed a missionary to China, by the Chinese Inland Evangelization Society, and arrived at Shanghae on October 1st, 1866; soon after which he removed to Hangchow.

CCCXXX. 路惠理 *Loò Hwûy-lé.* WILLIAM RUDLAND was sent to China, by the Chinese Inland Evangeliza-

tion Society, and arrived at Shanghae on October 1st, 1866; soon after which he removed to Hangchow.

CCCXXXI. 蔡文才 *Ts'aē Wăn-tsaê.* JOSIAH ALEXANDER JACKSON was appointed a missionary to China, by the Chinese Inland Evangelization Society, and arrived at Shanghae on October 1st, 1866; soon after which he removed to Hangchow.

CCCXXXII. 唐 *T'âng.* Rev. WILLIAM DANIEL THOMPSON was appointed a missionary to China, by the New Connection Methodist Missionary Society, and arrived at Shanghae in November, 1866. He left shortly after for Teen-tsin, where he arrrived on November 30th, and still continues to reside.

CCCXXXIII. 華 *Hwa.* Rev. WILLIAM BRAMWELL HODGE was appointed a missionary to China, by the New Connection Methodist Missionary Society, and arrived at Shanghae in November, 1866. He left in a short time for Teen-tsin, where he arrived on November 30th, and still resides there.

CCCXXXIV. Rev. THOMAS BRYSON was appointed a missionary to China, by the London Missionary Society, and arrived at Shanghae on January 11th, 1867; from which he proceeded without delay to Hankow, and took up his residence shortly after in the provincial city of Woo-chang.

CCCXXXV. Rev. JAMES SADLER was appointed a missionary to China, by the London Missionary Society, and arrived at Shanghae with Mrs. Sadler on January 11th, 1867; from which he removed by the earliest opportunity to Amoy, and now resides there.

CCCXXXVI. 麥加第 *Mĭh Kēa-te.* JOHN McCARTHY was appointed a missionary to China, by the Chinese

Inland Evangelization Society, and arrived at Shanghae with Mrs. McCarthy early in 1867; soon after which he removed to Hangchow.

CCCXXXVII. 吉 *Keih.* Rev. HENRY GRETTON was appointed a missionary to China, by the Church of England Missionary Society, and arrived at Shanghae on January 18th, 1867. He proceeded forthwith to Ningpo, remained there a few days, and reached Hangchow on February 2nd, where he now resides.

CCCXXXVIII. 裴 *Pei.* Rev. JAMES BATES was appointed a missionary to China, by the Church of England Missionary Society, arrived at Shanghae on January 18th, 1867, and reached Ningpo his destination on the 22nd.

WORKS OMITTED IN THE FOREGOING PAGES.

Rev. Robert Morrison D. D.

12*. 大英國人事畧說 *Tá ying kwŏ jin sze lëŏ shwŏ.* Summary of English affairs. Malacca, 1833. This is a translation of an English tract, written by C. Marjoribanks, Esq.; intended to give the Chinese some useful information in a small compass, about the government and commerce of Britain. It was first printed from wooden blocks, and afterwards by metal type, in 4 leaves.

Rev. Walter Henry Medhurst, D.D.

30*. 四字經文 *Szé tszé king wān.* Four Character Classic.

30†. 耶穌總論 *Yây soo tsùng lún.* Life of Christ in verse.

41*. 禱告文 *Taòu kaòu wān.* Book of Common Prayer. Hongkong, 1855. A translation of the Anglican ritual.

41†. 禱告文 *Taòu kaóu wān.* Book of Common Prayer. Hongkong, 1855. This is a translation of the preceding into the Mandarin dialect.

77*. Ancient China. 書經 The Shoo King, or the Historical Classic: being the most ancient authentic record of the annals of the Chinese empire: illustrated by later commentators. 8vo. pp. xvi, 413. Shanghae, 1846.

Rev. Samuel Kidd.

7*. The Thousand Character Classic. 8vo. pp. 31. 8, Malacca, 1831. This translation is published as an appendix to the Report of the Anglo-Chinese College, for that year, The original text is given at the end.

Rev. William Young.

4. *Khui gín-á ê sim-hoe ê chheh.* Child's Primer in the Amoy dialect. pp. 17. Amoy, 1853. This is printed in the Roman character.

Rev. Herman Röttger.

1. Thien-ti-hoih—Geschichte der Brüderschaft des Himmels und der Erden der communistischen Propaganda China's. Berlin, 1852.

Rev. Josiah Goddard.

4.* 聖經舊遺詔創世記出埃及記 *Shing king k'éw ê chaou ch'wāng shē kē ch'üh yae keīh kē.* Genesis and Exodus. 83 leaves. Ningpo, 1860.

4†. 聖經舊遺詔諭利未記 *Shing king k'ew ê chaou yu le wé ké.* Leviticus, 29 leaves. Ningpo, 1861.

James C. Hepburn, A. M., M. D.

1. A Japanese and English Dictionary; with an English and Japanese Index. 4to. pp. xxii, 558, 132. Shanghae, 1867.

Rev. Thomas Hall Hudson.

15. Christian Baptism explained, and modern evasions of of Believers' Baptism examined and refuted. 12mo. pp. 28.

16. A brief sketch of the doctrine and discipline of the General Baptist Churches, 12mo. pp. 4.

17. Important Considerations, relative to English translations, in reply to the proposal for a new version of the Sacred Scriptures into the Chinese language. 8vo. pp. v, 31. Shanghae, 1866.

Alexander Wylie.

13. Notes on Chinese Literature: with Introductory Remarks on the progressive advancement of the art, and a list of Translations from the Chinese, into various European languages. 4to. pp. xxxvi, 260. Shanghae, 1867.

Rev. William C. Burns.

6*. 頌主聖詩 *Sûng choò shing she.* Hymn Book. 42 leaves. Peking, 1864. A collection of 54 hymns, with table of contents.

8. 續天路歷程官話 *Sŭh t'ëen loó leih ch'ing kwan hwá.* Supplement to the Pilgrim's Progress in the Mandarin dialect. 6. books, 113 leaves. Peking, 1866. This is a translation of Bunyan's second part, containing the adventures of Christiana.

9. 舊約詩篇官話 *K'ëw yō she pëen kwan hwá.* Psalms in the Mandarin dialect. 127 leaves. Peking, 1867. This translation has copious heading notes to each psalm, and occasional references in the body of the text, which is composed in sentences of four characters throughout.

Rev. Wilhelm Lobscheid.

22. Anglo-Chinese Dictionary; with Punti and Mandarin Pronunciation. 4to. Only two out of four parts are yet published. It is advertized to be completed about December, 1868; the whole comprising 2000 large quarto pages.

Rev. Joseph Edkins.

8*. 聖教問答 *Shing keaóu wān tā.* Christian Catechism. 9 leaves. Peking, 1862. Appended are the Lord's Prayer and a general prayer.

11*. 桑榆再生記 *Sang yu tsaé sâng ké.* Conversion in old age. 8 leaves. Peking, 1865. This is a translation of an American tract into the Mandarin dialect.

12*. [illegible] *Arikhon sorkhakholi yin asakhoko outchiko bitchik.* Christian Catechism. 26 leaves. Peking, 1866. This is a translation into the Mongolian language of No. 8* supra.

Rev. John Chalmers.

12. The Origin of the Chinese: an attempt to trace the connection of the Chinese with western nations in their religion, superstitions, arts, language, and traditions. 8vo. pp. 80. Hongkong, 1866.

Rev. Josiah Cox.

1. 祈禱文全書 *K'é taòu wan tseuên shoo.* Prayer Book. Hankow, 1865. This is a translation of a portion of the Anglican liturgy into the colloquial dialect of Hankow.

Rev. John Shaw Burdon.

1*. 耶穌聖教法程 *Yây soo shîng keaóu fā ch'ing.* Rules of the Christian Religion. 10 leaves. Peking, 1864. A summary statement of the aim, characteristics and doctrines of Christianity, followed by the Decalogue, Lord's Prayer, Morning and Evening Prayers, and Grace to be said at meals. It is in the Mandarin dialect. A revised edition in 12 leaves was published at Peking in 1867.

2. 公用禱文 *Kung yúng taòu wan.* Prayers for Ordinary Use. 8 leaves. This consists of litanies for morning and evening family devotion, in the Mandarin dialect. It is usually bound up as an appendix to the preceding.

3. 籲主文式 *Yu choò wān shīh.* Prayer Book. 77 leaves. Peking, 1864. This is a translation of a portion of the Anglican liturgy, containing the Morning and Evening Prayers, Litany, Baptismal and Communion Services, preceded by a preface and notes for the reader. It is in the Mandarin dialect, and was drawn up with the assistance of Mr. Schereschewsky.

4. 籲主文式 *Yu choò wān shīh.* Prayer Book. 69 leaves. Hongkong, 1866. This is a version of the preceding in the Canton dialect, without the preface and introductory notes.

5. 聖經精義 *Shing king tsing é.* Scripture History. Vol. 1. 52 leaves. This consists of forty chapters, beginning with the creation, and extending to the death of Joshua; being yet incomplete.

6. 耶穌聖教指要 *Yây soo shing keaóu chè yaou.* Im-

portant points of the Christian Religion. Peking, 1867. An abstract of Christian doctrine, in twelve chapters, written in the Mandarin dialect.

Rev. Henry Blodget.

2*. 福音眞理問答 *Fŭh yin chin lè wăn tă.* Catechism of Gospel Truth. 18 leaves. Teen-tsin, 1863.

2†. 三字經 *San tszè king.* Trimetrical Classic. 9 leaves Teen-tsin, 1863. This is a version of Mr. Lowrie's tract, (see R. Lowrie's works, No. 3.) adapted to the Mandarin dialect.

Rev William Knibb Lea.

1. Cæsar or Christ? A sermon preached in the foreign chapel, Amoy, January 11th, 1864, 12mo. pp. 26. Hongkong, 1863.

Rev George Evans Moule, B. A.

4. *Iao-li veng-teh.* Catechism. pp. 15. Ningpo, 1866. This is the Catechism of the Anglican ritual, translated into the Ningpo dialect, and printed in the Roman character.

5. *Kyin-sing li.* Order of Confirmation. pp. 9. Ningpo, 1866. This is also a portion of the liturgy, translated into the Ningpo dialect, and printed in the Roman character.

6. *Hweng-p'e li-tsih*, Form for the Solemnization of Mat rimony. pp. 21. Ningpo, 1866. This is another portion of the liturgy, translated into the Ningpo dialect, and printed in the Roman character.

Rev. William H. Collins, M. R. C. S.

1*. 福音指南 *Fŭh yin chè nân.* Gospel Guide. 7 leaves. Peking, 1865. Statements of Christian truth, concluding with forms of prayer for morning and evening. This is in the Mandarin dialect.

2. 聖經問答 *Shīng king wăn tă.* Scripture Catechism. 15 leaves, Peking, 1867.

Mrs. Collins.

1*. 金玉良言 *Kin yŭh lëâng yên.* Precious Words. 25 leaves. Peking. A collection of Scripture extracts, with references.

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NAMES OF MISSIONARIES.

INDEX II.

TITLES OF PUBLICATIONS, ALPHABETICALLY ARRANGED.

CHINESE.

永甲村 Vung keen loh. 214.

CHINESE PUBLICATIONS,

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CLASSIFIED ARRANGEMENT OF CHINESE PUBLICATIONS.

Translations of the Sacred Scriptures.

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PUBLICATIONS IN VARIOUS DIALECTS.

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