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REPORT
ON THE
CHINA MISSION

OF THE
London Missionary Society,

BY THE
REV. DR. MULLENS.

LONDON:
PRINTED BY W. STEVENS, 37, BELL YARD, TEMPLE BAR.

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MULLENS, J.
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REPORT
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HAVING received instructions from the Directors to visit the Missions of the Society in China previous to my return to England, and having, through the hearty co-operation of the Calcutta brethren, been speedily freed from all claims of local labour, I left Calcutta by the steamship "Reiver" on the 20th August to fulfil the task assigned to me. After passing through a heavy gale of wind in the Bay of Bengal, and spending a pleasant day or two in the Society's former Missions at Penang and Singapore, we safely reached the harbour of Hong Kong. Quitting that place without delay, I passed ten days in our Mission in Shanghai, and thence proceeded by the earliest opportunity northward to Tientsin and Peking, the Missions of which I examined thoroughly. Returning to the south, in company with Mr. Muirhead I visited the Society's Mission in the great city of Hankow, on the river Yang-tse. Thence I went down

to Amoy, Canton, and Hong Kong; and thence, having completed my appointed work, I returned direct to Calcutta, which I reached in safety on Friday, December 29th. During these four months I travelled eleven thousand four hundred miles; was in five heavy gales, either on land or sea; changed once and again from heat to cold, and from cold to heat; yet was not only mercifully preserved from all danger, but enjoyed excellent health throughout the journey. Of the hearty welcome I received at every station from my dear brethren, the missionaries of the Society, I cannot speak in adequate terms. They needed not the kind letters in which the Directors commended me to their care, and to which they paid the fullest respect; but placed at my command all the information they possessed; introduced me to their churches, preachers, and chapels; and did all in their power to make me thoroughly acquainted with the work which they are carrying on, the influence which it is exerting, and the results which it has reached. Having already given the Directors much of this information in detail, I wish to conclude my series of letters by a brief general Report.

1. THE CHINESE EMPIRE.

China is a beautiful country. Its provinces are not only vast, wide-spread, and occupied by a teeming population, but to the careful observer they exhibit many distinctive forms of beauty. The

tropical parts of the China Sea are in colour a brilliant sapphire, and as a vessel speeds on her course the irritation of the tiny medusæ covers the surface of the waters with broad patches and long trails of golden light. Exposed to treacherous storms—the terrific typhoons—the care of God has provided the coast with a series of bays and quiet anchorages, into which the watchful sailor may run for shelter. The seaboard, for eight hundred miles, is a line of charming hills, which throw into the waters, from Hong Kong to Chusan, a thousand islands, singly or in groups, of varied forms, all green and fair; or pour into the ocean numerous winding rivers, the great high-roads of commerce, pre-eminent amongst which is the beautiful Min. The broad valleys and open plains of Centre and South China, holding the great lakes, and watered by the Yang-tse and its tributaries, are indescribably rich in silk and tea, in rice, sugar, and cotton—in everything, in fact, which can supply the wants and comfort the homes of the countless population that have covered them with myriads of cities and villages, of hamlets and of towns. The northern provinces, with their icy winter, yield in profusion corn and vegetables, apricots and pears, and abundance of delicious grapes. All round the west and south vast mountains enclose the empire, whose hollows are filled with glaciers which no foot has trodden, and whose summits are covered with perpetual snow. The provinces desolated by the rebels

have undoubtedly lost an enormous number of their inhabitants; walled cities have been emptied, and hundreds of villages have been razed to the ground. But still the people cover the land; produce rises from the soil; the cities are again being filled with busy crowds; emigration goes on; vast exports are carried away to the markets of the world; idolatry lives, and continues strong. Nevertheless China presents to the spiritual observer the sad spectacle of a dying empire. The Government does nothing, and can do nothing, for its subjects. The people, taught from their infancy to respect parental authority, govern themselves. The officials exist, and plunder the quiet, orderly population around them; but with rebels and robbers they can do nothing. All the principle, too, which has upheld the people for centuries is in a state of decay. Confucianism has made them intensely conservative, intensely self-sufficient. But it is wearing away, and, in the presence of the active thought and active life of the great outer world, they strive in vain to cling to the old quietism of by-gone ages. Materially active and enterprising, the Chinese give their whole souls to the pursuits of this world; they think only of buying, selling, and getting gain. Real truth, the fear of God, the love of their fellows, the happiness of a future life, rarely enter their minds. A more worldly, idolatrous, and really ignorant people can scarcely be found in the world. The Gospel alone will give them true education, true liberty, true life,

by giving them sound faith and a hope that maketh not ashamed. Still, therefore, do they constitute the largest single field of missionary labour, and still do they present to the Church of Christ one of the most pressing and powerful claims to which its attention has been drawn.

2. THE STATIONS OF THE SOCIETY.

Fifteen places of the first importance are open on the mainland of China to the residence and settlement of foreign missionaries, including the twelve treaty-ports, the city of Peking, and the island of Hong Kong. Two other ports are open in the islands of Formosa and Hainan, and a third, useful chiefly for its vast trade in beans, is buried amid the snows of Manchuria. Two cities on the Yang-tse have not yet been occupied. Out of the remaining ten the Society has planted missionary stations in SEVEN cities, and all who appreciate their high position and influence in the empire must allow that the choice has been in every respect admirably made.

HONG KONG is the head-quarters of the English Government in China, and is an English possession. With its lofty hills, its green valleys, and capacious land-locked bay, it is a place of great beauty. Its English houses, built of stone upon a steep slope, constitute a handsome settlement, and contain a European population of two thousand persons, of whom about twelve hundred are English and American. The mercantile houses are numerous, and

carry on an extensive trade. The Chinese town, compactly built and densely peopled, contains, with smaller settlements and villages, one hundred and fifteen thousand persons, drawn thither from Canton and the neighbouring provinces, either to escape the local authorities, enjoy the great security of English protection, or share in the flourishing trade. They are a people hard to impress, but work is needed among them, and God has not left himself without witness that even from men so worldly he can draw spiritual children to himself.

CANTON is a noble city, and forms a fine sphere of labour. The old and new cities within the walls, with the west suburb and the district of Honam across the river, cover about six square miles, and contain a population of more than half a million. The boat population on the Pearl River, a special feature in the life of the place, numbers some eighty thousand. The city contains many beautiful streets, broader than those of a Chinese town usually are; and handsome shops, well fitted and filled with valuable goods, are abundant. The people were once exceedingly turbulent, and opposed to foreigners; but since the last war they have grown courteous, and missionaries can labour among them with perfect comfort.

The city of AMOY, higher up the coast, is the great port of the southern portion of the fine province of Fokien. It contains nearly two hundred thousand people; a hundred thousand more occupy the villages

of the island on which it stands; and the towns and villages of the hilly districts near are so available and so used, that twenty stations, with churches and preachers, have already been established among them by different Missions. The Fokien people are a sturdy race, enterprising, self-reliant, full of common sense, and rather like foreigners than condemn them. They are the chief emigrants of the coast, and have filled Formosa, the Straits Settlements, and Batavia with their people and their tongue.

SHANGHAI, on the Woosung, and near the sea-coast of Central China, is the centre of English trade. It is the great sea-port of the river Yang-tse, from which the vast trade of the interior plains, brought down by the great river and its tributaries, is sent across the sea. It lies in a beautiful situation, on a bend of the Woosung. The foreign settlements are three in number, French, English, and American; of which the English concession stands in the centre; and its broad strand-road, called the Bund, on the river bank, fringed by the lofty, handsome houses of the English merchants, is the first object which strikes a stranger when he lands from a sea voyage. The long anchorage, lined with huge jetties, filled with ships and steamers, and covered with boats, gay with white and vermillion, plying for hire on the swift waters, is always a scene of bustling and active life. The whole settlement is well built, and, with its lofty houses, stone roads, and small gay gardens, forms a pleasant place of exile. The English popu-

lation is about as numerous as that in Hong Kong. The native city is large and wealthy, and contains within its walls above three hundred thousand people. Its streets, however, are narrow and dirty, and numerous foul drains and canals render it unhealthy in the extreme.

TIENTSIN is the port of Peking: it is situated on the narrow but pretty river the Peiho, and runs along its south bank for four miles. Its streets are in general dusty and narrow, and its houses poor. It contains, however, one long and beautiful street, the wealthy shops of which resemble those of Canton. It contains half a million of inhabitants; its trade is very great, and an enormous fleet of junks is always anchored off the city, or at its outport of Koku. The great plain on the east of the city is covered with countless mounds of grass, the graves of by-gone generations.

PEKING, the capital of the empire, is a sphere of missionary labour, not only important from its political influence, but also for the people whom it contains. It is built quite differently from other towns, which are but masses of houses with narrow lanes, usually straight, but at times crooked, and always inconvenient. Peking was planned by a man of large mind. When the great Emperor YUNG-LO removed his capital to the north, he spread it over a wide space, so that the walls now enclose an area of twenty-six square miles. Placing the palace in the midst of the Tartar city, and surround-

ing it with vast gardens and a great moat of water, he laid down the streets of the city parallel to its walls, and made the principal thoroughfares between the gates a hundred feet wide. Apparently the city was never finished, and its roads were never completely paved. At the present day its clouds of dust and pools of sooty mud are appalling: the houses, the great gate-frames which cross the streets, and the chief shops, in spite of all their paint and gilding, are filthy in the extreme; the roads are heaps or hollows; the public offices are all out of repair; neglect, decay, and ruin stare one in the face on every side. Nevertheless Peking is a grand old place. The marks of its real greatness are unmistakeable. The lofty, massive gateways in the city walls; the beautiful Palace-buildings, with their yellow tiles, embowered in the rich foliage of wide-spread gardens; the wonderful Observatory; the great Lama Monastery, with its vast halls, its marble courts, its image of Buddha, ninety feet high, and its crowd of priests in robes of sober gray; the Temple of Confucius, with its marble pillars crowded with the names of successful scholars, its memorial hall (with a panelled ceiling of green and gold, and with huge tablets of blue and gold which declare the virtues of the great sage), and its tall, white marble slabs covered with the text of the sacred classics; the Temple of Heaven, with the great altars, roofed over with blue tiles and consecrated to the One God, with the vast platform and railing of pure alabaster,

in front of which, at the winter solstice, the Emperor gathers all the officers of his court, that he may confess the sins of his people in the year gone by : all these things yet remain to testify to the magnificence and splendour of a city, now dying, like the empire of which it is the head, from the imbecility of the Government which enjoys, but cannot rule it. The population of Peking is still very large. After careful consideration, looking at the crowded parts of the city, and making fair deductions for the enormous open spaces which it contains (especially within the palaces, the temples, the public offices, the chief private dwellings, and the broad streets), I still think that Peking contains eight hundred thousand people, and therefore yet ranks as the first city of the empire.

The only sphere of labour to compare with it is the city of HANKOW. While passing up the Yang-tse, and viewing the desolation produced by the rebels on both its banks for seven hundred miles, I could not help fearing that, after all I had read of Hankow, I should be disappointed at the last. But when I stood on the highest hill of Wuchang, and saw the two towns before me, and the broad, placid river flowing between, all doubt and mistrust utterly vanished away. Hankow is indeed a noble city, and occupies a noble position in relation to the country at large. Three times was it visited by the rebels, and three times it was spared. On the fourth visit the people resisted, and it was burnt to the ground. But it at once recovered on the restoration

of peace, and is growing larger every year. Like Peking, it contains probably eight hundred thousand people; but there is this difference between them:—Peking is a dying city: Hankow is full of young and vigorous life. Peking is in name and reality the “Northern Court:” Hankow is in name and reality the “Heart of the Empire.” Its streets are well made, well paved, and full of good shops, exhibiting excellent goods; the population is closely packed, and the streets, great and small, are always crowded. A beautiful view of both cities is obtained from the hills of Wuchang. Wuchang lies at one’s feet, divided by the ridge into two parts, and clear to the eye are the wide parade-ground, the public offices, the long street for business, the rows of dwelling-houses, the ruins of temples, and the city walls, ten miles in circuit, which even now enclose two hundred thousand people. Across the river on the south is the little walled city of Hanyang. Next is a lofty bluff which overhangs the stream, and by its side, running far into the interior, is seen the narrow stream of the Han, covered with a crowd of junks and river-boats, which have brought down the produce of distant provinces, and are transmitting it to the sea-ports. To the north of the little river the crowd of white roofs, densely packed, and stretching for three miles along the bank of the Yang-tse, forms the town of Hankow. Numerous steamers lie at the wharves, and at the northern end is seen the English settlement, with its substantial, handsome houses,

and its wide, level road. The Yang-tse itself, broad, placid, yet alive with moving boats, and stretching far away both north and south, divides the two great towns.

Each of these cities constitutes an important sphere of missionary labour, and the seven, taken together, form a most noble series of stations. It is specially to be noted that, under the peculiar circumstances by which our intercourse with China is at present regulated, such stations should be regarded not only as excellent places of labour in themselves, but as centres whence the light of the Gospel must be poured into surrounding districts. While missionaries take up a permanent residence in these stations, furnished with legal passports, they are free to travel among neighbouring towns and villages, to pay them longer or shorter visits, and from them direct and supervise the settled efforts of their native fellow-labourers. Though few in number, the value of these cities as spheres of Christian labour is indescribable, and the possession of them involves the most grave responsibilities. There are five or six of the treaty-ports on the mainland in which the Society has no station at all. In four even of its present stations it is joined by numerous missionaries of other societies; nevertheless, in view of the great opportunities both of local and distant efforts furnished by the seven stations already established, the Society may well be contented with maintaining them alone, without adding to their number, and in

them will find abundance of truest work for as large a number of missionaries as it can possibly supply. The Missions have been admirably planted, and, from the peculiarity of their position, ought to be kept strong.

3. THE SOCIETY'S MISSIONARIES.

The missionary societies and churches labouring in China are twenty-two in number, and their efforts are distributed in the following manner:—

Stations.	Total Missionaries.	English.	German.	American.	The Society's Missionaries.
HONGKONG, &c	13	3	10	..	2
CANTON, &c.	14	6	1	7	3
SWATOW	5	3	..	2	..
AMOY	12	9	..	4	4
FOOCHOW	7	1	..	6	..
NINGPO	14	7	1	6	..
SHANGHAI	12	4	..	8	3
KIUKIANG	1	1	..	..	..
HANKOW	5	5	..	..	2
CHEFOO	3	3	..	..	..
TUNGCHOW	3	..	..	3	..
TIENTSIN	6	4	..	2	2
PEKING	9	6	..	3	3
13	105	52	12	41	19

The missionaries of our own Society, at the end of the year 1865, will be nineteen in number. Should a pastor come out, as expected, for the English church at Hong Kong, and a third mis-

sionary leave England (as the Directors intended) for Hankow, the number will rise to twenty-one. Of these, during my visit, Mr. Thomas was still prosecuting his journey through Corea; Mr. Lea and Mr. Macgowan, of Amoy, and Mr. Turner, of Canton, were on a visit to England; and the new brethren, Messrs. Anderson, Owen, and Bryant, had not yet arrived. The remaining twelve brethren I saw in the midst of their work, and had with them the most frank and delightful intercourse. It is not for me, who am myself a missionary, to sound the praises of my brother missionaries, several of whom have been longer in the mission-field than myself; but I cannot refrain from saying that, as efficient labourers, speaking and reading that hardest of all tongues, the Chinese, and as earnest, active preachers, in the frequency of their labours, and their consecration to their work, they are a body of men of whom the Society may well be proud. No persons were so clear in appreciating the greatness of missionary opportunities, or so earnest in pressing the claims of China on my attention, that I might represent them to the Society at home.

Could the friends of the Society see these missionary brethren, as I have done, in the midst of their labours, they also would rejoice. Abundant in labours, Dr. Legge would be found, early and late, editing the classics, preaching to his English church, writing business letters, superintending press accounts, or lecturing a great crowd of China-

men in one of the street chapels on the parable of the prodigal son. Mr. Chalmers would be seen gathering the hospital patients in Canton to morning prayers, preaching in his chapel, or late at night studying the important question of the proper name for God in the Chinese tongue. They would follow Mr. Muirhead in the Mission-boat among the village churches around Shanghai; and find Mr. John Stronach visiting churches, examining inquirers, or deep in Alford and Ellicott, revising the Chinese version of the New Testament which he did so much to form. They would hear Mr. John, with grave face, arguing with astute mandarins on an English missionary's treaty-rights; and see him secure a well-earned victory by adding another spacious bazar-chapel to the useful buildings of the Mission. Mr. Edkins they would see instructing students, preparing the Mandarin version, or preaching to a crowd of women in the West Gate Chapel. Nor are the younger brethren behindhand. With fluent explanations in the vernacular, Dr. Dudgeon administers medicines and advice to a long line of sickly patients, or removes some large and painful tumour of unusual weight from one to whom it had long proved a trying sorrow. Mr. Lees, with youthful fire, shares with his native preachers, Mr. Shiang and Mr. Chang, the daily preachings in the low-roofed chapels of Tientsin; the latest arrival, Mr. Williamson, plods manfully through the appalling array of Chinese characters, which scare all reason-

able men except missionaries and officials; and Mr. Eitel argues and preaches the gospel to the native travellers who have crowded the passage-boat on one of his journeys to Poklo.

Our senior colleague in China, Mr. Alexander Stronach, after a steadfast course of labour extending over nearly thirty years, has now reached the age, patriarchal for that country, of sixty-five, and, though still active and anxious to return to work, has, in his recent illness, received an indication not to be mistaken that from that labour he ought ere long quietly to retire. I have said nothing of the share taken in these Christian efforts by our missionaries' wives; I am sure that these valued helpers would prefer that I should be silent; but it would be wrong, when speaking of Mr. Stronach's long and faithful service, to forget the distinctive part taken by Mrs. Stronach through the same long period in the instruction of the Christian women, old and young, who have year after year gathered round her in great numbers; and the great benefit which she has conferred on the young churches of Amoy, by so fully sharing the labours of her devoted husband. On the arrangements that should be made for the future comfort of these honoured friends, I have already offered two or three suggestions for the consideration of the Directors.

4. PREACHING TO THE HEATHEN.

Among the labours of all our brethren, preaching to the heathen in the colloquial language occupies the first place. Circumstances have not called them to maintain in these great centres of influence large English collegiate schools, as in India, nor have they gathered round them to any extent great boarding-schools for Christian boys and girls. Experience has led them rather to distrust such schemes; and thus, both for inviting the heathen and building up the Christian community, preaching in the vernacular is the principal element in their efforts. Even our literary brethren, who edit grammars and dictionaries, or the native classics, or versions of the Bible, take a full share in this department of labour. As excellent in itself, and directly conducive to the end in view, as a contrast to the system pursued by the Roman Catholic priests, as a means of disarming prejudice, and showing the real aim of the Christian Church, this public preaching is in China of the highest importance. In view, therefore, of the work itself, and of the peculiar position occupied by the Missions in the treaty-ports, everything should be done to secure it its right place. This conviction was impressed upon me more and more deeply as I visited the various stations, and was specially strong when I saw the congregations in Hankow and Hong Kong. It was clear that, next to comfortable dwell-

ing-houses for the missionaries in healthy localities, the Society ought to have spacious and conspicuous preaching-chapels in every station of the Mission.

On the whole, it is so. As a rule, the chapels erected are excellent buildings, and the localities are suitable. The chapels are far superior to the ordinary bazar-chapels in the towns of India. In Hong Kong there are three such chapels in well-chosen spots; in Canton there are two, of which one is on a great thoroughfare; in Amoy both the Kwan-alai and Tai-san chapels are handsome and well placed; in Shanghai there are two chapels in the native city belonging to the Society, of which one is spacious and often well filled, and the Mission has the use of two others. In Hankow and Wuchang there are two chapels, which, like all the buildings of that Mission, have been erected with great taste and judgment, and one of which stands in the centre of the most busy street in Hankow. When the Mission-staff is strong in these cities, it will probably be advisable to erect two others. In Peking the hospital-chapel is a peculiar building. It was formerly a temple, and is built quite in native style. It is nearly square in form, and has a sloping roof covered with yellow tiles; the centre pillars are a bright vermilion; the ceiling and roof-beams are panelled with a dark-green damask paper; and the back window is fitted with coloured glass. It holds a hundred and twenty people comfortably, and, having been repaired and repainted, looks gay, if

not gorgeous, in its native dress. The Peking Mission has two smaller chapels, which it will be well to improve. The greatest deficiency in the chapel arrangements is in Tientsin. There two excellent sites have been obtained, though rather small, and chapels have been erected; but, owing to a want of money, they are very poor, with low roofs, and very hot, and the houses of the preachers are small likewise. The buildings are quite unworthy of the work to be done in them, and since, owing to the growing efficiency of the preachers, both English and native, that work may be expected to increase, I would earnestly recommend to the Directors that, if funds are available, two large chapels on a good plan should be erected in the place of those now existing. They will probably cost between £700 and £800.

The services carried on in these chapels are numerous. As a rule, every place is open daily, and had we a larger staff of preachers the services would be maintained for two and three hours at a time. In Amoy it frequently is so. In Hankow I heard both Mr. Muirhead and Mr. John successively address a large congregation, and the native preacher followed. In Peking, between the missionaries, preachers, and students, the service is often carried on for three or four hours. I find, on careful calculation, that, in the seven stations of the China Mission and their chief outposts, the number of separate services carried on amounts to not less than *one hun-*

dred and forty a week, or more than *seven thousand a year*. The sermons, addresses, conversations, and discussions must amount to thrice that number.

In joining in these services it was very pleasant to see the readiness with which the congregations gathered, and the attention with which the preacher was heard. As in India, notwithstanding all defects of manner, idiom, accent, and tone, the English missionary was the favourite preacher. But, otherwise than in India, here the congregations contained people of all classes. The common people might be most numerous; but nearly always respectable men, clerks, scholars, would also take their place and stay out the sermon. In China it is no disgrace to be seen listening to a Christian teacher, nor does it bring at once on the head of the listener suspicion and reproach. Day services therefore are common; and all the services constitute such opportunities of usefulness, that it is both right in itself and worth his while for a missionary to preach his best, to make his addresses matters of careful preparation, and to carry on the work systematically and with the most earnest longing for usefulness.

In one method of helping the congregation to follow and understand the preacher, I was particularly interested. In the Hong Kong and Canton chapels there is a large black board, which moves up and down on a slide. On this board, before he began to preach, Dr. Legge wrote his text in large characters, with the heads of his discourse. He frequently

pointed to it as he proceeded, and the attention of the audience was well kept to the last. The mere fact of his writing the characters so easily at once gave him favour in their eyes. Dr. Legge also distributed at the outset copies of a syllabus of the sermon he was going to preach; and the hearers constantly referred to it as he went on. He has been accustomed to do this for years, the syllabus being printed on a single sheet of about ten columns, in fine large type. In England such a method of drawing an audience would be rather a novelty; but in China it has proved to be practically most useful.

5. NATIVE CHRISTIAN CHURCHES.

The faithful preaching of the Gospel by our brethren has not been without a blessing. The Lord has given testimony to the word of his grace; and many who sat in darkness and in the shadow of death have seen the "Great Light." Our brethren can say, "Thanks be unto God, who always causeth us to triumph, and maketh manifest the savour of his knowledge by us in every place." In all the stations Christian churches have been founded. In the three older stations, commenced after the Treaty of 1842, they have grown strong; and in those missions which date only from the war of 1859 the churches, though young, seem truly prosperous. Our missions in India among the caste-ridden population of the plains grow very slowly. Dr. Mather told us with

special thankfulness how seventy adults had been baptized in Mirzapore in the course of twenty-eight years. In rural villages, where obstacles are fewer and less strong, the number may be larger in the same period; and among the aboriginal races, Shanars, Coles, and Karens, progress is more rapid still. In China it is far more rapid than with us. The following table will show that even the youngest Missions have begun to draw converts from the outset, and that the number of members received has been large:—

—	Begun.	Church Members.	Native Christians.
HONG KONG	1843	97	153
AMOY	1843	413	560
SHANGHAI	1843	230	360 (?)
CANTON	1860	55	100
POKLO	1858	140	201
HANKOW	1861	36	50
TIENTSIN	1861	21	33
PEKING	1862	40	53
Total . . . . .	...	1032	1510

It is worthy of special note that already thirty persons have been baptized at the two stations in Peking, and more than that number in Hankow and its little out-station of Tsai-u. During one year of special excitement Mr. Muirhead was privileged to receive seventy members into the churches of Shanghai; and Mr. Chalmers, in the same period, baptized twenty in Canton. I am not writing the

history of these most interesting churches, or I should enter into many details of the progress at Amoy, and recall what the Directors have often published concerning the singular growth of Poklo. Few of our missionaries in India have been privileged to make a journey like that of Dr. Legge and Mr. Chalmers, when they baptized nearly a hundred persons among the various villages of that Mission.

These converts are not all of the poorer classes. Many such have joined the churches in the Poklo district, near Amoy, and in the villages round Shanghai; but in the towns a great many persons of the middle class, shopkeepers and artisans, have become Christians. In Hong Kong a few of the members are men of substance; and in Peking, Tientsin, and Hankow scholars and men holding literary degrees have embraced the Gospel and now preach it unto others. In character they resemble the converts from heathenism in India and other lands. Their tone of morality is naturally lower than that of European Christians, and cannot but be injuriously affected by the opinions and practices of their heathen fellow-countrymen. In cities thoroughly idolatrous and thoroughly worldly it is difficult for them faithfully to keep the Sabbath, except under heavy penalties. Some have gone back who did run well; others have left the churches for distant provinces, and been lost to the missionary altogether; worldliness and temptation have killed piety in others: but the great majority of the converts have remained

stable and consistent, have continued to grow in grace, and have furnished the same evidences of sincerity and attachment to the Saviour as are exhibited in Christian countries. Few illustrations of deep piety and burning zeal have been given by the modern missionary church more truly affecting than the religious life and history of the aged CHEA, the martyr of Poklo. It was a great pleasure to me to worship with these infant churches, to see their close and intelligent attention to the preacher, to hear their simple singing, and watch their devoutness in prayer. In Peking, during a service I attended, one of the hymns sung turned on the great themes common to humanity in all countries, and pointed to that great Refuge from trouble in whom East and West alike find peace. It was a translation of an English hymn:—

“ I lay my sins on Jesus,
The spotless Lamb of God :
He bears them all, and frees us
From the accursèd load.
I lay my griefs on Jesus,
My burdens and my cares :
He from them all releases ;
He all my sorrows shares.”

In Amoy the congregation sang that favourite hymn of children all the world over, “There is a happy land, far, far away ;” and in Hong Kong the Lord’s Supper was administered by the native pastor ; while among the members was an old man, the last

convert baptized by Dr. Morison. What an affecting link between the gloomy past and the bright promise of the present day.

The native churches have been too weak and too young hitherto to do anything considerable towards self-support. But the question is not forgotten; and, as they grow older, they will be urged by the missionary brethren to make such efforts in this direction as their resources allow. Poverty may keep back the churches in Poklo, the members of which are all Haka peasants; but the four hundred members in Amoy and the two hundred in Shanghai ought to make up by numbers for a partial deficiency of means. In Amoy small sums are contributed for Christian objects, which are devoted to local purposes. The church in Hong Kong has hitherto borne nearly all the expense of the mission in Poklo. Three years ago, when the new preaching-chapels were built, the native members contributed fifteen hundred dollars (over £300 sterling) to their erection. Dr. Legge is anxious that these efforts shall take a definite direction, and be made more systematic. I trust the same course will be adopted in all the stations, without exception. In relation to the habit of Christian liberality it is specially true, "Train up a child in the way he should go: and when he is old, he will not depart from it."

6. NATIVE TEACHERS AND STUDENTS.

This important element in a sound system of missionary operations has received from the missionary brethren a great deal of attention. It is impossible that they should lose sight of it. A missionary without native helpers can scarcely get on; and thus the earliest stage of missionary effort in a new station is the most embarrassing of all. If practicable, a missionary will, when establishing a new station, take one or more preachers with him from elsewhere. It is matter of great thankfulness that in every station of the China Mission, even the newest, the Spirit of God has brought out such men. Even the smallest church has contributed its share in providing converts, who shall preach to their countrymen the Gospel which they have themselves received. The whole number at present engaged as preachers in the Society's China stations amounts to forty:—

Hong Kong 2	Shanghai 7
Canton 3	Hankow 4
Poklo 5	Tientsin 3
Amoy 14	Peking 2

I do not include among these brethren the native ordained pastor in Hong Kong, Mr. Tsin-shin. It might be expected as natural that a considerable number of helpers would be furnished by the older

churches, but it is a matter of surprise and of thankfulness that the youngest churches have also furnished them. I heard several of the brethren preach: some of them are both able and eloquent, men who were native scholars and wearing degrees before they became Christians. To me this was a fact of deep interest, as it rarely, very rarely, occurs in India. Others, though not literary men, are men of ripe age, of sober character, and of considerable experience. Pressing upon the brethren the importance of ordaining native preachers to the pastorate of the native churches, I found that there are in the various Missions seven or eight men who are rapidly growing fit for such a position. In Peking and Tientsin, in Amoy, Canton, and Poklo, there are men of this stamp, men of true piety, "fearing God, and hating covetousness," "faithful men," "able to teach others also;" and I do trust that, within a limited period, all of them may be publicly set apart to the ministry, and placed among the Society's recognised ministers. The number of theological students in four stations is thirteen.

7. EDUCATION—LITERATURE—PRINTING-PRESSES.

Education occupies in the Missions of all societies in China a position very different to that which it holds in India. The Chinese have a system of their own, which, both in its processes and its material, does very little to develop and train the faculties of the mind. It may tax and stimulate the memory to excess, but it does not discipline the judgment, and supplies nothing to nourish and satisfy the heart. Nevertheless all the hopes of parents are centred in this system, because, through its means, they trust that their sons will obtain office in the Government, and perhaps attain the highest dignities. The moral and religious education offered by missionaries is naturally, therefore, in little demand, and considerable difficulty is felt in securing scholars for that training with which alone missionaries can be satisfied. I find that in all the Missions we have only fifteen schools, with three hundred boys. Several of the schools have less than twenty boys, and the largest in Hankow and Hong Kong have only thirty; a school at Chekhnai, a branch of the Canton Mission, has the same number. Our two branch schools in Calcutta, omitting the principal Institution altogether, will furnish a larger number of scholars than the entire range of our China Missions. Whether this is a desirable state of things, whether it may be improved, whether it will be well fully to

provide for the Christian training of our converts' children, and whether, by grants of money, the Society can secure that end, are questions on which I feel unable to offer an opinion. My Indian experience quite unfits me to judge of a state of things so entirely different from that in which I have lived.

IN FEMALE EDUCATION several of the missionaries' wives have made a most promising beginning, and all are anxious to enter into such opportunities as God's good providence may lay open to them. Mrs. Edkins is able every Sabbath to gather round her in Peking as many as forty women and twenty girls from the ordinary population in the neighbourhood of the West Gate Station; and a pleasant sight that unusual congregation is. A smaller number gather for a similar service at Tientsin and Shanghai; while Mrs. Stronach for many years has taken special interest in the Christian women of Amoy, and has done a great deal to elevate and improve them. Such boarding-schools as we have in India for Christian girls do not exist in our Missions in China.

Our brethren in China have always been distinguished for their valuable contributions to Anglo-Chinese LITERATURE. Commencing with Dr. Morrison's great Dictionary and his version of the Bible, we have had Dr. Medhurst's Dictionary of the Fokien dialect, the Delegates' version of the Bible, in which Dr. Medhurst and Mr. John Stronach took

so prominent a part, and other works still used by students of Chinese literature. Our brethren still continue these valuable efforts. Many of them have contributed to the small stock of directly Christian works published in Chinese by the Tract Society. To his Grammar of the Shanghai dialect, Mr. Edkins has just added a Grammar and Exercises in the Mandarin tongue, and is taking a principal part in the preparation of the Mandarin version of the Scriptures. Dr. Legge has recently completed the third and fourth volumes of his elaborate edition of the Chinese Classics; a monument of learning, erudition, and research which no other Chinese scholar has attempted to produce, and which very few besides himself could have ventured to undertake. And Mr. Alexander Stronach has prepared in manuscript, with great care, a very full vocabulary of the Fokien dialect, which will, I trust, ere long be published for the benefit of those who have to study that influential and widely-scattered tongue. These things are besides and in addition to the usual work of a busy missionary life; and, while they help to perfect our brethren in their own knowledge of the languages and literature of China, they are found to be of essential service to others who, in official and missionary labours, are seeking the same honourable attainments.

For several years the Society has had in China two MISSION PRINTING ESTABLISHMENTS; one in Shanghai, the other in Hong Kong. They have

been maintained, however, in very different condition. The establishment at Shanghai has long been without an efficient superintendent, and has been quite unable to turn out work at all equal, either in character or amount, to the demands of the present day. The English type is old; both large and small founts of Chinese type are worn out; the presses are many years old. At the same time, the American Presbyterian Mission have established in Shanghai a new press, well furnished in every way, and placed under the charge of an enterprising superintendent. It was necessary, therefore, to decide whether the Society's Press should be renewed in every department and placed on a new footing, or be altogether closed and the old materials sold. Acting on a former recommendation of the Directors, the Shanghai committee unanimously resolved that, with the sanction of the Directors, the press should be closed, the old type disposed of, and, for the general improvement of the Mission property, the press buildings should be removed. A portion of the type was sold during my visit: the removal of the buildings and the final closing of the establishment await, of course, approval from home.

The establishment in Hong Kong has been maintained for many years in a thoroughly efficient condition, and is still a valuable property. Dr. Legge has been aided in his care of it by two excellent Christian superintendents. A type-foundry has been kept at work, receiving the type and adding

to it as occasion required. And now the press possesses two excellent founts of Chinese type, each of six thousand characters, with punches, matrices, and casting apparatus complete. The larger fount is a beautiful type, and may compare without disparagement with the type prepared in Paris and Berlin. The four presses are in excellent working order, and the buildings are solid and in good repair. If the local Bible and Tract Societies provide, as they should do, a suitable store-room for their publications, which at present burden our property, the press-buildings will be quite sufficient for the work that is now in hand. Dr. Legge is just publishing, in his large character, a new edition of the Bible, which seems even to an unpractised eye a beautiful specimen of Chinese typography. It should be added that in English job-work the Mission press does not compete with the English presses in Hong Kong: it is confined to its special work of providing that Chinese work which those presses cannot publish. Both at Shanghai and in Hong Kong the presses have been worked at a profit; and during the period in which they have been maintained they have contributed large sums to the local funds of the Mission. Last year, after paying all expenses, including its insurance-premium, the Hong Kong press gave to the Society two thousand dollars, or a little over four hundred pounds sterling.

8. MEDICAL MISSIONS.

Medical Missions have long occupied a distinctive place in the system of Christian labour carried on in the Chinese empire. Missionaries have doubtless often helped uncivilized tribes and people in their bodily ailments, and have then drawn their attention to the benevolent spirit of the religion which they preach ; but nowhere have such efforts been made so systematically as in China, and nowhere have they been more needed or more fully appreciated. The crowded populations of its great provinces suffer from many diseases ; and the want of skill in the native doctors leaves the great suffering mass almost without remedies. Medical missionaries have therefore always found a welcome wherever they have opened their hospitals ; and many an ear has been opened to the Gospel, and has learned of the moral disease of sin. Of the great usefulness of these institutions it is superfluous to speak. The reports and letters published by the Directors have borne testimony to it during a long series of years ; and, from the most recent communications, one may well judge that no hospital was more truly acceptable than the institution last founded in the city of Peking.

These hospitals have been rather more unsettled than the Mission stations, and have several times shifted from place to place, especially in troublous times. It is long since we had a hospital in Hong

Kong; and the hospitals at Canton and Amoy are superintended by other missionaries; the former by Dr. Kerr, of the American Presbyterian Board, and the latter by Dr. Carnegie. The Society has only two medical Missions at present; one in Shanghai, the other in Peking. Both are in full work, and both are exceedingly useful. The number of patients is large; and the Christian services are carried on with regularity. In the hospital chapel at Peking, at times the preaching is carried on for four hours, with a congregation of not less than a hundred and twenty persons present. The expenses of the Shanghai hospital are borne by the merchants of the English settlement; those of Peking are met partly by subscriptions, and partly by the fee paid by the English Legation for the services of the medical missionary. The premises at Peking are a part of the Mission; in Shanghai they belong to the hospital trustees. After the sudden decease of Dr. Henderson, the trustees were able to secure the valuable services of Dr. Gentle, and he is now enrolled among the Society's missionaries. He was well known to all the brethren in China, and received a warm welcome on his appointment.

Much has been said in England about the medical missions in China, and they have been held in high esteem. But one fact was brought to my notice during my visit to the treaty-ports, which was quite new to me, and which, in my judgment, requires to be most seriously dealt with by the friends and sup-

porters of these Missions. It is this : that after their arrival in China many of the medical missionaries have turned aside from missionary work to engage in private practice, thereby diminishing the number of the hours devoted to hospital-practice or to private study. The circumstances of the time in earlier days no doubt led to this innovation on ordinary missionary practice. But the result is greatly to be regretted. Many men have been lost to the missionary cause ; their places have become vacant, and have been filled only to be vacant again. Had the ordained missionaries turned aside from their proper work in as large a proportion as the medical missionaries have done, the missions of many Societies would have been disorganized. All, however, have not adopted this course. Some who were drawn into it by the demands of their station and the peculiar circumstances of their day have made the most honourable, Christian use of their position, influence, and opportunities. A few have stood aloof altogether, and have adhered steadily and exclusively to their missionary work.

It seems to me necessary that the various Missionary Societies should take this important matter in hand, and place it for the future upon a sound footing. As a rule, ordained missionaries are explicitly forbidden to engage in any secular work for their personal advantage. Why should not the same principle be steadily applied to the case of medical missionaries ? Why should they alone, while edu-

cated in many instances at the expense of the Church, be allowed to make the position in which the Church places them a stepping-stone to personal advancement?

9. ANNUAL EXPENDITURE OF THE CHINA MISSION.

i. During the years in which the Society has carried on its China Mission, land has been purchased and buildings have been erected at the different stations. Great activity has been displayed in this manner within the last five years. Three new stations have been added to the Society's list; and in the older Missions, especially at Amoy and Hong Kong, new preaching chapels have been erected in localities of great importance. The dwelling-houses and chapels are more numerous and more complete than ever they were, and the valuable press at Hong Kong is in most efficient working order. From a careful survey of the whole of the Society's property in the seven stations, noting the sums laid out, and the increased rate at which land is now sold in Shanghai and Hong Kóng, I find that its present value amounts to the sum of £26,000; the property unsold in Singapore and Penang is worth at least £1200 more; and there are investments on good security in Hong Kong and Shanghai which will add £5400 to this sum: making a total of £32,600.

ii. The total expenditure of the several stations during 1865, had all the missionaries been present

in their appointed spheres of labour, would have amounted to just £8000. During the year the staff in China consisted of sixteen English missionaries and one native pastor—not reckoning the three new brethren whose work in the country commences only with the new year. These facts bring out a conclusion of the greatest importance, which ought never to be forgotten; viz., that in China, as in India, every missionary represents *an expenditure of five hundred pounds* a year. Taking the stations together, the salaries of missionaries and native preachers, rents, repairs, and the like, amount to that sum. It is easy, therefore, to see that, whenever a permanent addition is made to the staff of missionaries, *for every two such men the Society must provide for them and their station a thousand pounds a year from its annual income.*

10. SUGGESTIONS FOR THE FUTURE.

It would be easy to propose vast schemes for the enlargement of the Missions in China, and lay out on paper plans for the increase of their agencies and their influence. A weak mind can, perhaps, amuse itself with such things better than a strong one. But, laying aside all futile and impracticable proposals, there are additions and improvements which may most judiciously be made to existing agencies, with a fair prospect of rendering them more efficient; and in order that the Directors, on a survey of the whole Mission, may determine the extent and cha-

racter of the China Mission in the future, I venture to offer them a few suggestions, and bring this lengthy Report to a close.

China is one of six fields of importance occupied by the London Missionary Society, all of which present unanswerable claims to attention and support. But its position is peculiar, and its claims within a certain range are of the highest kind. Its opportunities are very great, yet permanent residence and fixed labours are limited to a few localities. But this very fact should lead us the more carefully to see that no opportunity is lost, and that fullest advantage is taken of the acknowledged openings for usefulness. It is for the Directors to determine the amount of agency available in their hands for a Mission so really great, with due regard to the other spheres into which Providence has led them; and then it would only be just and right to resolve that every station adopted and established shall be supplied to the fullest extent with the men, the native preachers, and the subsidiary agency necessary to its largest usefulness.

I do not see any special reason for increasing the present number of stations in the Chinese empire. If made thoroughly complete, the seven stations now existing will readily employ all the labourers whom the Society can spare. But for that completeness, several additions may easily be made to the agency existing in certain localities. At Peking, for instance, a better chapel will soon be required at the West Gate

Station, and a building for a girls' school near the Mission-houses. At Tientsin the dwelling-houses are incomplete; the new land just purchased requires to be raised; the missionaries, on good grounds, press for a hospital and medical missionary; and the city chapels require to be renewed on a larger scale. The two chapels alone will cost nearly a thousand pounds. At Shanghai the second Mission-house requires almost to be rebuilt. At Canton we only rent premises and land on which the chapels are built; and it may be well to purchase them or build elsewhere. At Poklo the chapel burnt down should be rebuilt, and a new one erected at Chuk-yun. Hankow needs another chapel; and if the Directors do full justice to that great centre of missionary labour, they should erect two dwelling-houses, a second chapel, and a hospital in Wuchang.

But this brings us to the question of men. Since the last treaty the Directors have several times pledged themselves to have twenty missionaries in China. They have, I believe, sent thither more than thirty missionaries during the last seven years; and it is only the heavy losses to which the missions in Shanghai, Amoy, and Hankow have been subject, in the death or removal of twenty of these brethren, which have prevented the realization of their desire. I venture to suggest that a definite plan should be adopted, and that if the number of our students and the annual income of the Society allow it, the

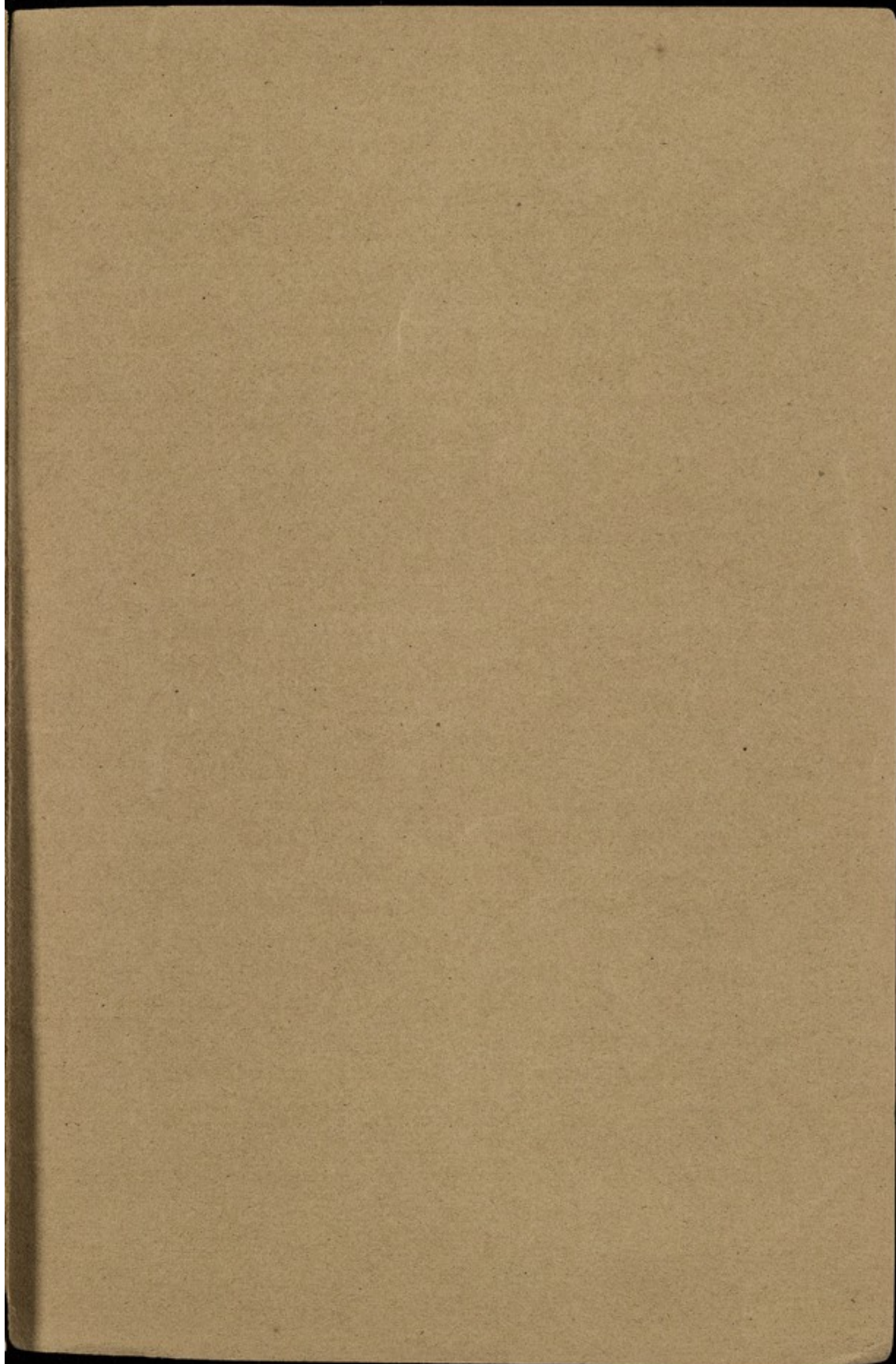
staff of missionaries in China should be maintained at TWENTY-FIVE. There is abundant room for that number. Hong Kong should have three missionaries, including the pastor of the English church; Canton, three, including the missionary superintending Poklo; Amoy, three. Shanghai, including the English pastor and medical missionary, should have three. Tientsin, with a medical missionary, three; and Peking, three. Hankow and Wuchang, including a medical missionary, should have five, that the Mission may be always strong. The Mongolian Mission, proposed in Peking, will need two for itself, and make the tale complete. If the Directors can give two others, they may well be devoted to the commencement of a Mission in Japan, as soon as circumstances show it to be practicable.

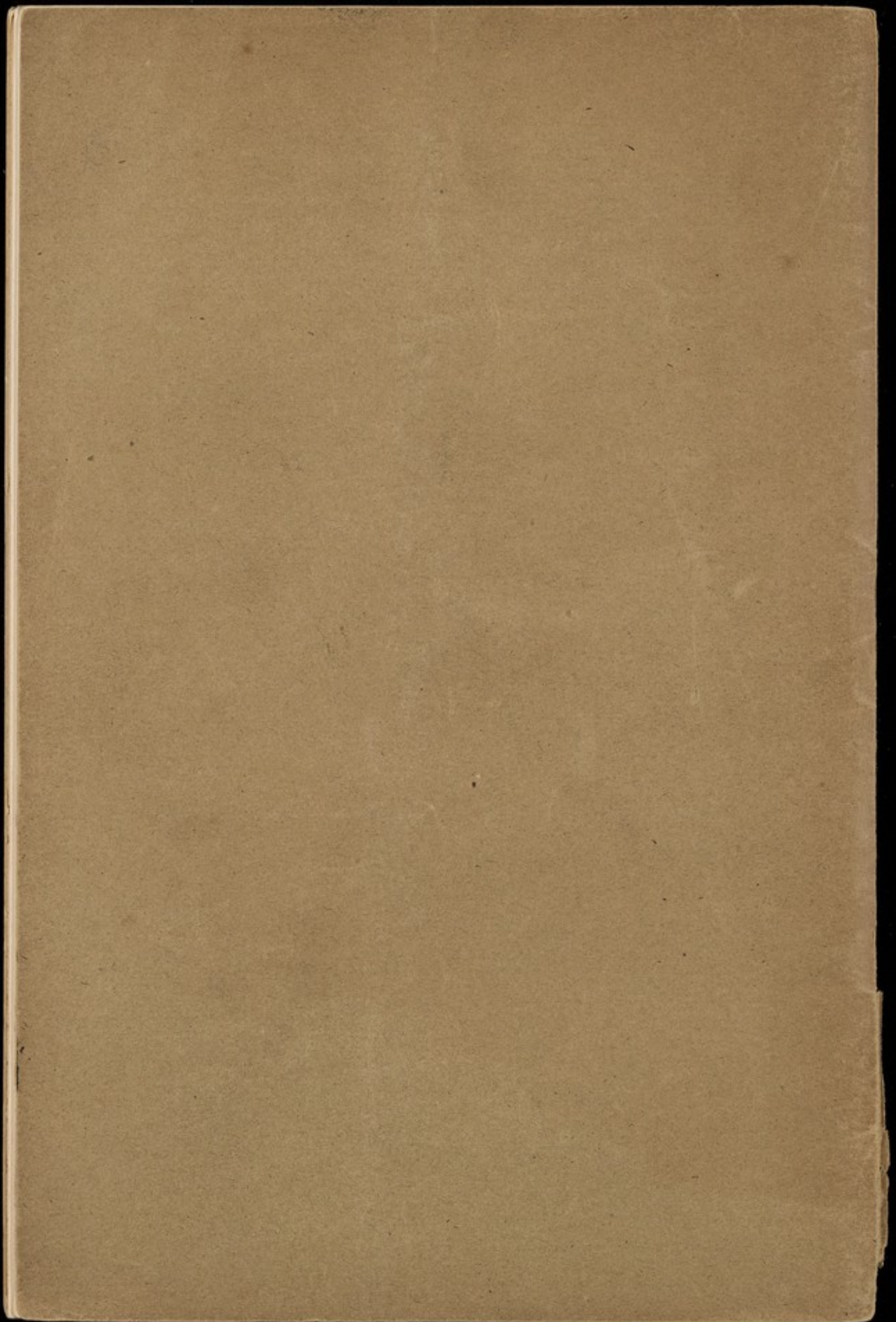
With its great opportunities, China deserves such a staff of men at our hands; and I press the suggestion strongly on the attention of the Society. I do so, not because it is the last country I have seen, but because I have learned by residence in India to appreciate the claims of an empire so vast. How we longed for it to be opened! How the churches pleaded, and wrestled, and prayed! And the Lord hath set before us an open door, which ancient custom can never shut again. While walking with the brethren about Peking and Hankow, I never ceased to wonder that I was there; and often was the wish expressed that Mr. James, who longed so earnestly for the salvation of the Chinese, could have

been with us to see the empire open with his own eyes. We still have but few centres of labour, but they may be made complete, efficient, and strong. Even then, however, may be applied to the largest efforts of the Society the old text, "There is a lad here, which hath five barley loaves, and two small fishes: but WHAT ARE THEY AMONG SO MANY?"

Calcutta, Jan. 15, 1866.

Since my return to England I have heard with pleasure that all the brethren who were proceeding to China have safely reached their stations; and that eighteen missionaries are working in the country throughout the present year. Two others will join them at Shanghai and Amoy in the beginning of 1867; only one is left in England.





APRIL, 1873.

THE CHRONICLE

OF THE

London Missionary Society

A RECORD OF ITS PROCEEDINGS AT HOME AND ABROAD.

EDITED BY THE REV. JOSEPH MULLENS, D.D.,

FOREIGN SECRETARY OF THE SOCIETY.

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The Views are mostly from Original Drawings, or Photographs, and afford ample illustrations for a Lecture on Madagascar, China, or India.

The following is a list of the Scenes on the Slides:—

MADAGASCAR, *Fourteen Slides.*

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|--|---------------------------------------|
| 1. Map of Madagascar. | 9. Place of First Martyrdom. |
| 2. Street in Tamatave. | 10. Second Place of Martyrdom, Ambo- |
| 3. "My Kitchen" (Ellis). | dinandohalo. |
| 4. Mode of Travel. | 11. Third Place of Martyrdom, Faravo- |
| 5. Sakalava War Dance. | hitra, Burning of Nobles. |
| 6. Catching Locusts. | 12. The Martyrs' Home. |
| 7. Ambohimanga, from the North-west. | 13. First Native Church. |
| 8. Audience at the Palace, Antananarivo. | 14. First Memorial Church, Rasalama. |

INDIA, *Ten Slides.*

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| 1. KedarNath, Sketch by Gen. Alexander. | 6. Dr. Lowe and his Medical Class. |
| 2. Brahmins and Shudras—two great classes. | 7. Benares. |
| 3. Domestic Life.—Travel. | 8. Scene on the Ganges. |
| 4. Walk over Red-hot Coals. | 9. Brahmin giving up his Thread to Dr. Mullens. |
| 5. Musicians and Dancing Girls, with caste-mark. | 10. Scene near Bangalore. |

CHINA, *Seven Slides.*

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|--------------------------|--------------------------------------|
| 1. Group of Natives. | 5. Mode of Travel. |
| 2. Hong-Kong. | 6. Child learning the Lord's Prayer. |
| 3. Tanka Girls. | 7. Opium Smokers. |
| 4. Sale of Chinese Girl. | |

Three Hymns.

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|------------------------------------|-----------------------|
| 1. From Greenland's Icy Mountains. | 3. Daughters of Zion. |
| 2. Stand up for Jesus. | |

All applications and inquiries to be made to the Home Secretary, Rev. ROBERT ROBINSON, at the Mission House, Blomfield Street, E.C.



[APRIL, 1873..

THE CHRONICLE
OF THE
London Missionary Society.

I.—General Missionary Conference at Allahabad.

BY THE REV. JAMES KENNEDY, KUMAON.

ON New Year's Day the General Missionary Conference, held at Allahabad, finished its sittings. Some of those present had doubted the propriety of calling the missionaries from all parts of India, and others had doubted the success of the proposal; but, at the close, the feeling was universal that the gathering had been attended by signal tokens of the Divine presence, and had proved a great success. At the closing service, all united in hearty thanksgiving to our Heavenly Father for having called us together, and for the invigorated faith and hope with which we felt we were returning to our respective spheres.

This was called a GENERAL MISSIONARY CONFERENCE. It was entitled to the name, as no previous Conference had been. There had been General Conferences, but these, though attended by several from a considerable distance, had very few representatives from the parts of India lying beyond the Presidency in which they were held. This is the only Conference in which the attempt has been made to secure a missionary representative from every large portion of India. The attempt has been very successful. There were 121 members, representing twenty societies, and attached to all the Christian Churches that have missionary agencies in this vast region. We had brethren from Travancore, Tinnevely, and Madura, in the far South; from Bombay, on the western shore of the Peninsula, and from Madras, on the eastern shore; from Guzerat, from the Central Provinces and Rajpootana; from the Punjab on to Peshawur, on the Affghan frontier; from Kumaon, the eastern British Province in the Himalaya; from all parts of the Gangetic valley; and a large band from Bengal. The extension of the railway system in India also made such a gathering possible.

We had representatives of many nationalities,—Indian, European, and American. Of Indian nations, we had Mahrattas, Parsees, Tamulians, Bengalees, Hindoostanees, and Punjabees. Of European nations, we had English, Welsh, Scotch, Irish, Germans, and Norwegians. Our American brethren mustered in strength. If I caught the number rightly, there were thirty-four American missionaries present. We had the various Christian Churches that have entered the Indian field largely represented,—Episcopalian, Presbyterian, Congregational, Methodist, and Baptist.

We had a considerable number who have for many years borne the burden and heat of the day, headed by the venerable, learned, and much-loved Dr. Wilson, of Bombay, who came to India in 1829. Others had been several years in the country, while there was a promising band of young men entering on the work, and girding themselves for the fight.

We had a new Chairman for each of the seven days we were together; the Chairmen being the senior missionaries of the seven Missionary Societies that are doing most for India, the Society for the Propagation of the Gospel excepted, it having, I understand, sent no missionary. Our native brethren knew the English language well; and it was in it the proceedings were almost entirely conducted. No other language would have answered our purpose, as the native brethren from the South, East and West speak languages widely different from those spoken in these provinces. Indeed, some of the brethren, especially those from the far South, evidently felt themselves to be in a foreign land, as much as Englishmen would in Germany or Russia.

TOPICS DISCUSSED.

The meetings were very prolonged. Commencing with Thursday, December 26th, and ending with Wednesday, New Year's Day, they were equally divided by the Lord's-day. On each week-day, eight hours were given to the reading of essays and to discussion—from 10 a.m. to 2 p.m., from 3 to 5 p.m., and from half-past 7 to half-past 9. Each morning a prayer-meeting was held for three-quarters of an hour, and many of the brethren remained together in prayer for nearly two hours. So interesting were the meetings, that none seemed to weary; at least, no feeling of weariness was expressed. On the Lord's-day we had a prayer-meeting, a communion-service, and a sermon by Dr. Wilson. A Congregationalist presided at the Communion-service; he read suitable portions of the Scriptures, and offered up a most fervent and appropriate prayer. A Baptist gave an excellent address. The Lord's Supper was

administered in the Church of England mode by two much-loved brethren of that Church, the communicants kneeling or sitting as they deemed best. All this was done in a Presbyterian place of worship. It was a hallowed season. Many communicated beside members of the Conference.

Essays by experienced brethren were read regarding every department of missionary work, and furnishing information about every great missionary field in India. The essays were of various merit. Not a few were characterised by singular ability, several were replete with information, and even, when in other respects inferior, they were distinguished by transparent honesty. Abridgment will improve some of these essays, and I hope this will be effected by the Publishing Committee. When published, they will form a large volume, giving, I confidently say, a fuller, more comprehensive, and more impartial account of Indian Missions, their operations, difficulties, successes, and failures, than has yet been given to the Christian Church. Again and again some of the most experienced and intelligent missionaries present said, "We had no conception till now of the work which is being done in India." As for myself, the new information I obtained would alone be ample compensation for the long journey I made in order to being present.

The discussions of our sessions were to me more interesting and valuable even than the essays, valuable though they were. The subjects most fully and keenly discussed were preaching, schools, the higher education, the relation of the missionaries to the native Church and to their converts in secular matters, and industrial missions. It is well known that, on such subjects there is a wide divergence of opinion, and that divergence found vigorous and manly expression. There was no muffling of the views entertained—no soft, unmeaning terms to conceal disagreement. The speakers gave out their sentiments with the utmost freedom, and stated, without reserve, their opposition to plans they deemed objectionable. The discussions were conducted with great spirit. Ready speech, trenchant reasoning, happy illustrations, and sharp, though kindly, repartee, gave point to what was said, and had a large part in sustaining the interest which was maintained to the close. There was also a transparent honesty in the speakers, an earnest desire to keep nothing back, a longing to know what ought to be done, and to do it, however opposed to cherished predilections, which conciliated and gratified all who heard them.

One of the most pleasing things in these discussions was the prominent part taken by the native brethren. They were treated by their European and American associates with the greatest respect and cordiality. They

stood abreast of their brethren of fairer skin. They spoke English with fluency, and some of them with remarkable propriety and power. On the debated points which came before us they held their own. There was a feeling of deep thankfulness in the assembly that God had, by His grace, raised up children of the land, whose entire bearing indicated love and loyalty to our common Master, staunch, unbending Christian principle, and great mental power.

Amidst the freedom and keenness of discussion, the unity of the Spirit was maintained in a degree which I have seldom witnessed. Every now and then a hard word was uttered, and momentary pain was inflicted: but it became speedily evident that the flow of Christian affection was no more interrupted by it than a stream is stopped by the ripple caused by the throwing of a stone. Twice or thrice perplexing questions came up which touched the ecclesiastical feelings of some of the brethren. Their wincing under the touch was, in one instance, most apparent, and fears arose in several minds that our harmony was to be seriously disturbed; but, by great Christian forbearance, without any compromise of principle, the difficulty was entirely surmounted, and harmony maintained. For this result we were, by God's blessing, greatly indebted to the wisdom and forbearance of the senior missionaries of the Church of England.

VIEWS OF MISSIONARY LABOUR.

The affection by which we were bound to each other was felt by many as a foretaste of the perfect love which is to bind for ever the whole united family above. Even a stranger might have now and then perceived the peculiarities of different Christian communities. A quick eye could occasionally perceive cropping up the stately dignity of the Episcopalian, the stern, and sometimes stiff orderliness of the Presbyterian, the large, and sometimes lawless liberty of the Congregationalist, and the emotional warmth of the Methodist; but we all felt we were Christians vastly more than we were Christians of a particular community; and that oneness in Christ was an infinitely stronger and closer bond than that by which we are united to any one section of the Christian Church. May I observe, in passing, that though we were members of different, and, sometimes, it must be confessed, varying Churches, our oneness in everything essential was in marked contrast to the contrariety manifested at the late Church Congress in Leeds.

In this great missionary council of war, as it may be called, not a single voice was raised for retreat—not a single misgiving as to the final victory, was expressed. Most formidable obstacles were again and again men-

tioned. Notwithstanding the measure of success obtained, painful disappointments and failures were acknowledged; but, instead of drawing the inference that India should be abandoned for easier and more productive fields, we felt ourselves called on anew to gird ourselves for the still more vigorous prosecution of our work. We felt we had a Gospel for India, which it urgently needed, and the reception of which alone could save it. We knew we had, in our Divine Head, a glorious and all-conquering Leader, who would certainly lead His Church to final triumph, to whom all India would yet give its loyalty and love. Retreat would be recreancy to our Blessed Saviour. The one desire of every heart seemed to be to cleave closer to Him, to depend more entirely on Him, and to aim more earnestly than ever at fitness for His work.

From what has been said, it may be justly inferred that the assembled brethren showed unabated attachment to the great truths of God's Word. Not a syllable was uttered which had either a rationalist (more properly speaking, infidel), or sacerdotal taint. If rationalists and sacerdotalists be men of the day, we, happily, did not belong to their company.

No resolutions gathering up the drift of the discussions were passed. It was, I think, rightly supposed that to meet the views of all, the edge of much which had been said must have been taken off, and true but useless platitudes be adopted. The most vigorous and prolonged discussion of all had for its subject the relation of the missionaries to the native Church; and amidst differences as to the mode in which it could best be done, the opinion was unanimously expressed that our measures should have for their end the self-support and self-rule of the Native Christian communities.

As to the general work, it was felt by almost all, if not by all, that there was room for every plan yet adopted; and that efficiency would be best secured by every one doing that for which he was most qualified, and which Providence placed before him, at the same time heartily wishing God-speed to brethren differently engaged. By several speakers, narrowness of thought and sympathy was specially deprecated.

I much regret that no adequate account can be rendered to the Christian public of these discussions. There was no reporter, and the speakers were requested to give an outline of their addresses. In many cases there will be no compliance with this request; and, when there is, the addresses, by being taken out of their place, will lose much of their interest, and even of their intelligibility.

The statistics presented to us have been collected with much care, and will be shortly published. All I can say regarding them is that, during

the last decade, the Christian Church in India has received larger accessions than at any previous period; but it must be acknowledged, that this progress has been mainly among the non-Aryan races, and among the very low-caste people, whom the Hindoos, in their pride, declare are no Hindoos at all. Within a generation, in all probability, the non-Aryan races in India will be as much Christian as any nation in Europe is.

It was stated that at the present time the great Missionary Societies have fewer agents in India than they had ten years ago. It would look as if the Christians of Great Britain were getting tired of India, and were more and more disposed to give their strength to fields which promise immediate productiveness. This the Conference felt to be very depressing. There is one thing to cheer us: our American brethren—Presbyterian, Congregational, and Methodist—are reinforcing their Missions, among whom the Episcopal Methodists stand first. British India has surely stronger claims on British than on American Christians, and their zeal ought to quicken the apparently slackening zeal of our home friends. The difficulties in the way of the evangelization of India are, indeed, so great, that I doubt if any other region of the East presents a parallel. This ought to inflame, and not damp, our zeal. When these difficulties are overcome, the triumph of the Gospel will bring corresponding honour to our great Redeemer. Blessed are those who, looking to Him, anticipate with unwavering hope, the time when the millions of India shall bow before Him! Blessed are they who pray, and long and labour for this result!

RESULTS OF THE CONFERENCE.

Good will come from this Conference. Good has come from it. We know each other far better than we did. We know of what is going on in every part of India. The merits and demerits of different plans have been freely discussed. The views of all have been expanded, and the views of some have been happily modified. Some of us have very isolated positions, and we have been greatly cheered by intercourse with brethren. We have all received an impulse, which, by the Divine blessing, will be eminently useful to us.

During the sittings of the Conference, I often wished there had been a large attendance of the friends of Missions. They would have been, I think, greatly encouraged; I also wished for the presence of the detractors and enemies of Christian Missions. They would have seen that Missionaries are not the men they suppose; that they are doing a work of which little is known; and that, so far as heart and hope are concerned,

they have passed unscathed through the incessant cry of failure, with which they have been assailed.

I must not conclude without mentioning that the difficulty of providing for so many strangers was successfully met by the Local Committee at Allahabad. The distances at that station are so great, and the sessions came so rapidly the one after the other, that it was indispensable to accommodate the members of Conference close to the place of meeting, which was the American Presbyterian Mission Church. Tents, kindly lent by the military authorities, were erected in the Mission Compound, and about 150 daily sat down to their meals in the large rooms of the mission-school. Thus, every opportunity for private intercourse, possible in the circumstances, was afforded.

I can well suppose that some will think the pleasure this Missionary Conference has given me has led me to describe it in too glowing terms. All I can say is, that any members of the Conference who may read this account will not condemn me for exaggeration. A cautious fellow-Scotchman said to me, as we were coming out from the last meeting, "Has it not been delightful? I have never felt as now that I have been in heaven!"

II.—South Seas.—Outstations of Samoa.

FREQUENT reference has been made in the pages of the MISSIONARY CHRONICLE to the small clusters of islands adjacent to the Samoan Group, which form spheres of labour for the native agents trained in that mission. In the course of her annual series of voyages, the *John Williams* conveys one or more English missionaries to these islands, for the purpose of visiting and locating teachers, examining candidates for Church fellowship, and affording counsel and encouragement to the Native Churches which have been gathered. The Rev. GEORGE PRATT, of SAVAIL, formed the deputation for 1872, and spent the months of July and August in visiting each island in succession. His journal comprises a report of the work already accomplished, and of the arrangements made for carrying it forward. Apart, however, from direct missionary intelligence, Mr. Pratt gives pleasant sketches of the manners and customs of the people; of the various dialects spoken among them; of the heathen practices to which some of them still cling; and of the formation by others of a code of laws for the better government of their island. He also describes the wrongs inflicted upon the natives, by the cruel and relentless proceedings of the slave-traders who have visited their shores. The following are extracts from Mr. Pratt's communication:—

"We left Falealupo on Monday, July 15th, with a foul wind, and fetched Atafu on Thursday 18th. Directly after a hasty dinner, the Captain, Mr. Gill, and I went ashore. We met Fataaiki coming off to us. We had come so much sooner than we were expected, that the people were at first doubtful as to who we were. In going over the reef, we got an equivalent to a sitz-bath in the shape of a wave, which rolled in over the stern of the boat. Mr. Gill and I got a plunge into the lagoon, and then I went to business. I found that one had fallen from the Church, during the past year; another, a woman, in the night, committed suicide, by taking a canoe and paddling out to sea. One other member had died in hope. There were eleven candidates; four of these had been in the Church, and now desired to be restored. These, having professed repentance, together with five others, we agreed, should be proposed to the Church. This work I committed to the teacher, as also the baptism of the adults admitted. No vessel had touched at the Island since the *John Williams*, so that the people eagerly embraced the opportunity of bartering

their pigs and fowls to get a little clothing. The people's houses are built of either stone or wattle and plaster; but the original boarded chapel is still used. They are purposing to build a new stone chapel soon. At the Lord's Supper, instead of bread, they use the soft spongy inside of a sprouting coconut. The men used to tattoo their faces, but we saw no one so ornamented. Several women had bars tattooed across their mouths. As contributions to the London Missionary Society, the people had collected mats, hats, cinnet, and a little oil; but there is no market for them. They had also made a subscription for their teacher, one item of which was sixteen hats, another two strings of sponges. I received for books sold 5 dollars 25 cents., and we left 600 dried nuts. As we were leaving, the teacher made us each a present of hats. All of these (three in my case), we put on over our own hats, and so returned to the ship. The captain succeeded in purchasing two cannons saved from a wrecked vessel, and thus prevented their being taken to Samoa to be used in the civil war. We got on board by sunset."

2.—A SERIES OF VISITS. REV. G. PRATT.

Continuing the voyage, FAKAOFO, NUKULAEAE, FUNAFUTI, and VAITUPU, were visited in succession. We group together the following incidents and impressions:—

"The first thing on Sunday morning, July 21, FAKAOFO was in sight, and we were tantalized all day by the hope of getting there. In the afternoon a canoe with a sail was seen to come off, and was eagerly watched by us on board; at length she was seen to put down her sail, and paddle towards the land. We thought she had mistaken us for slavers. As soon as we put about ship and stood in, she again made sail and came to us.

The captain judged it to be too late to send a boat ashore, so I got one of the crew of the canoe to come on board and sleep, and I took his place in the canoe. I worked my passage by baling the water from the leaky machine. We got inside the reef before sunset. I observed what to me was a strange appearance in the eastern sky. It was as though *rays of darkness* rose from the horizon, and stretched a third way

across the heavens. We grounded in the shallow water as we skirted one of the islets. I had already, while out at sea, pulled off my shoes, partly to keep them dry, and partly to be ready for a swim; so I got out and walked barefoot along the sandy beach. We then crossed the lagoon to another islet where the people dwell. I had a hearty welcome from the teacher, one of my own children, who had heard by another vessel that he might expect us. It was now night, so we arranged to have service in about an hour. I found a nice clean chapel, well lighted, and full of people waiting for the law. I never preached with more pleasure. The people have a dialect compounded of Niue, Samoan, and Rarotongan; but they have adopted Samoan as their sacred tongue. They speak to each other in their own dialect, but Samoan is used in their religious services. Might not the same plan be adopted in the case of other small islands, with great advantage? After service I was engaged with the teacher on to the small hours of the night. Out of his list of twenty candidates, we agreed that eight should be proposed to the Church. He then gave me a long list of articles given him by the people. These things were estimated at 76 dollars. Having but one head, he could make but little use of thirty hats, and there was no market for the surplus. I reduced the real value of his stipend to 23 dollars. Still, as he was really destitute of many little things, with no chance of supplying his wants, I had to give him about half the usual supplies. This teacher I found had not the least desire to leave. He had come with no other intention than that of leaving his bones in the island. He had been honoured by a visit from the papist bishop. He came to complain of Mafala having gone to Nukunono, to try and persuade the

chief there to leave the papists and receive the word of truth. The bishop then went straight to the chief of Fakaofu, to do the very same thing that he complained of in Mafala. His party of fifty remain stationary. Bananas pumpkins, &c., will grow, but the people decline to plant, though not to eat what the teacher had planted, and presented to them by way of inducement. Their creed in these matters seems to be, 'As it was in the beginning, is now, and ever shall be.' When Nukunono refused to receive Mr. W. W. Gill some ten years ago, a man by the name of Pou, his wife and children, left the island for conscience' sake, and took up his abode on Fakaofu. From this he was carried off by slavers, and after a time, his wife was fetched home. The son remained with the teacher, and he is now waiting for his turn to go to Malua to be educated for the ministry. I finished my work by about 2 A.M., judging by the moon, and then went to bed. Next morning, while waiting for the ship to be near enough to send a boat for me, I had a visit from the King and his Prime Minister with other leading persons, and to them I had to give the news of the outer world."

"FUNAFUTI.—Light winds prevented our reaching this lagoon till one P.M. on Sunday 28th. We came to anchor at four o'clock and got ashore with all the teachers and their wives in time for service. After the sermon, I thanked the people for their good contribution of 15,000 dried nuts for the London Missionary Society. A letter from Arorae told of the teachers there being in want. The Church here made a collection for the Arorae teachers, 36 fathoms of print and 500 dried nuts. After service, the Captain and Mr. Gill went on board and I remained to get the teacher's report. During the year, one Church member had died in faith, and another

in doubt. As there was no stain on her character, we may hope that the doubts mostly arose from bodily weakness. Of the sixteen candidates we selected nine to be proposed.

"Here, also, I found a young man prepared to go to Malua. There is a Samoan papist teacher here. His congregation consists of a man and his wife from Tokelau, and one man of Funafuti, his wife and children. He had sought to have a disputation with our teacher, but he very soon lost his temper, and left, saying, his ears were tired of hearing what our teacher had

to say. Next morning, leaving the teacher to prepare for his numerous guests, at daylight I took a walk through the plantations, returning in time to welcome Mr. Gill ashore to breakfast. If he expected to fare sumptuously he was disappointed, for I had nothing to give him but one ship-biscuit, and tea made in a tea-kettle borrowed from the trader. After breakfast, the Captain and passengers came on shore. Then followed presents of food, cooked and raw, in great plenty."

3.—MORAL AND SPIRITUAL PROGRESS. THE SAME.

Mr. PRATT reports that at NUKUFETAU two young men presented themselves for the Malua Institution. The people had made a large contribution to the Society; and the Teacher was well provided for. He tells also of one island (TAMANA), with a population of a thousand, where only a single family remain heathen. Of his visit to NIUTAO he thus writes:—

"A contrast this to all places yet visited! The men had long straight hair like women. The people crowded round the teacher's house, so that we had no privacy; however, the language diverges so widely from the Samoan, that we were not understood. First, I ascertained that Joane, the Niuteacher, had no desire to leave; my will, he said, was his will. There are forty professed heathen, and the rest of the people are for the most part only nominally Christian. The teachers are kept alive only by a daily portion of six green nuts and four ripe ones for each family. Their children sometimes cried for food. No land was granted them to cultivate, so they could only supply their wants by fishing. Flying fish and bonita are very plentiful. The people often return with 1,500 and 2,000 of the latter, after a morning's fishing. There were eleven

candidates. We agreed that nine of these should be baptised and formed into a Church. I appointed the teachers to act jointly in the matter. There is a good demand for books. We paid a visit to the king, chief and counsellors, who sat in state to receive us. The chief asked for a passage for himself and forty followers to Nanomea. Gladly would I have seized the opportunity to introduce the Gospel there; but I had to explain that we were then going to Arorae, and should not be near Nanomea for some days. In the meantime the ship was full of teachers. We persuaded him to wait till next year, when Tapu, the teacher, will accompany him to try and get a footing there. We received a present for the ship.

"NUKUNAU.—Aug. 6. Here all is different from the last place. Elijah had brought down rain, and all the

people are Christian. The teachers were told by the people that the land was before them, and that they should help themselves whenever they wanted. This they properly declined doing. On Saturday a large supply is taken them, and when finished, it was agreed that one of their children should let any family know, and their wants are supplied. Toddy is prohibited, but the fresh juice is still used, and being their staff of life, I sanctioned its collection on Sunday. If kept from Saturday it is intoxicating, and the same if left uncollected till Monday. The large council houses will not hold the Sunday congregations. Both teachers are in bad health, and so being unable to preach at all the places on Sunday, they had adopted the expedient of preaching at some villages on Saturday! A thousand people had been taken by the slavers within three or four years. The two new teachers, Laofie and Kaisara, having come ashore, and there being no quiet or seclusion in the house, I took them away from the village under the shade of a tree, and there we passed two hours together talking of the things which concern the kingdom, and arranging for the government of the mission as between themselves. When we returned to the ship we found it full of eager traders, and surrounded by neatly-built canoes and boats, which sailed round the *John Williams* while she was under easy sail.

"NANOMAGA.—We reached this island on the afternoon of the 13th. No canoe came off to us, but a few men met us on the reef. They are a most jolly set of fellows, true 'children of the sun.' There was a difficulty about our being allowed to leave the beach without first undergoing the usual form of incantation; but, finally, we were allowed to

enter Timoteo's hut. He told us that the king and chief insisted on his leaving in the missionary vessel. They praised the teacher as a good man, but they did not wish to change their religion. The king is very ill and so could not come to see us, and a very decided negative was given to our wish to go to him. Nor was our request to sleep ashore granted. Eight of the people accompanied us to the ship, and slept there. We went ashore with them next morning. They were performing their incantations; and, while waiting, we got permission to walk through the village. We saw a temple thatched with pandanus, while the houses of mortals were all thatched with coconut leaf. There were human skulls laid up inside. The teacher told us of a practice which I could not credit till I had asked a chief, and he at once confirmed it both by words and signs. When a chief dies, or even a much-loved head of a family, he is buried, but on the third day his head is taken up, and the flesh is gnawed off and eaten (with cocoa-nut) raw and stinking, by his children! Then the skull is preserved. Mr. Powell speaks of many gods; we found but one omnipotent—tobacco! We sent the king's son to ask his father to allow the teacher to remain. He brought back answer, that the king had no other word besides what he had spoken, that the teacher should go; but he left the final decision with the three chiefs. After a good deal of discussion, they finally agreed to let him stop till the ship returned. This they did mostly on the ground that the vessel was not now returning to Samoa. Before next year, a new king will have arisen, and he may not wish to send off the teacher."

III.—A Bamangwato Revolution.

BY THE REV. JOHN MACKENZIE.

(Continued from page 49.)

ON Wednesday the chief went unsuspectingly on his rounds to visit the white men's shops, and to demand the customary basinful of brandy at each. But at grey dawn, on Thursday morning, Macheng's heavy slumbers were rudely disturbed by a discharge of musketry. He lay down, the sensual, stupid, but conceited chief of the Bamangwato; an hour after dawn, and he was an outcast, almost without a friend. As soon as he heard the discharge of fire-arms, Macheng, partially dressed, hurried from his hut—but soon found himself in the hands of the Bakwena and the Bamangwato, under Seretse, a brother of Khame. It was Sechele's desire that Macheng should be shot, but to this Khame refused his consent. "Kill his worthless and bloodthirsty councillors," said Khame, "but let Macheng himself go free." And so Macheng, when seized, was roughly told by his captors that he was indebted to Khame for his life, and that he must leave the town without delay. Six of his attendants fell near to him; and several Matebele, who formed Macheng's body-guard, were also shot. Corpulent and indolent—his longest journey seldom over a mile in length—Macheng was in very bad physical training for the events of Thursday morning. Without shoes, without shirt, so overcome with fatigue and unwonted exertion that he was ready to fall down, Macheng hastened as best he could to take refuge in the mountain overlooking the town. Those of the Bamangwato who, like their chief, had been taken by surprise, made their way to that part of the hill where Macheng took up his first position. Khame, however, afforded them an opportunity of retracing their steps and returning to the town. At the head of a party of horsemen he approached this harmless crowd, and shouted, "He who is for Khame, let him return to the town." The people came back almost to a man; and Macheng was left to scramble up the mountain as best he could.

A native town is an awkward place for warfare: an enemy may be within some hut, or behind some fence, taking a dead aim at you before you are aware. Two of the Bakwena were thus shot down by Macheng's adherents. Therefore, in order to dislodge its occupants, the Bakwena set fire to that part of the town still occupied by the retreating adherents of Macheng. This is not at all the serious matter which the burning of

European houses would be. The only grave part of it was the burning of the corn, which is stored within large clay vessels, roofed over with grass like a hut. The conflagration might have become a serious one; but, fortunately, the wind soon fell, and, Macheng's followers having been driven away, the women were able to return and keep the fire from spreading. Over twenty of Macheng's followers fell in the engagement in the town, and several were wounded. Two Bakwena fell, and other two were wounded. None of Khame's men were hurt, although they were always in the front.

REPRISALS: MACHENG'S FINAL DEPARTURE.

In the afternoon, some of Macheng's followers stationed themselves among the lofty crags overhanging the wells where the Bamangwato women draw water. This is not far from our houses, so we could witness the consternation among the water-drawers when the first bullet was fired amongst them. But Macheng's men did not confine their attention to the women in the river. Mr. Hepburn was superintending some men who were sawing timber, when a bullet, evidently aimed at the party, passed close to Mr. Hepburn's head, and sank into the ground a little beyond the saw-pit. Another struck the ground a few feet in front of Mr. Hepburn's door. A third struck the ground close to where I stood. About this time a number of Bakwena had come to our premises to greet the two Bakwena students; and several Bamangwato men were also near our houses. Perhaps this was one reason why Macheng's followers directed their bullets as they did. Having annoyed us for about two hours, and effectually prevented the drawing of water during that time, they were driven from their strong hold by Khame and Khamane, who caused them to beat a precipitate retreat from the neighbourhood of the station. After lingering a few days in secluded retreats in the northern part of the mountain-range, Macheng turned toward the east, and, while I write, is in the Machwaping Hills, on his way, it is understood, to Mankopane's country. The unfortunate man has not a single friend among all the neighbouring chiefs. He quarrelled with every one during the short period of his reign, and now he has to seek refuge in a country where he is unknown.

Kuruman, the claimant for the Matebele chieftainship, has been involved in the ruin of Macheng. Part of his men were Macheng's body-guard, and were shot down in the town; and others of his followers continued to espouse the cause of Macheng until they saw that it was quite hopeless. Kuruman himself wisely fled from the town when the

fighting began, and remained concealed for some days. When he thought the danger was over, he sent a messenger to Khame, to the effect that he intended to return southward, and hoping that Khame would not prevent him. Khame sent a friendly message in reply, to the effect that it was also his (Khame's) wish that Kuruman should leave Shoshong, inasmuch as, in his opinion, the Bamangwato were not in a position to settle any disputes as to the chieftainship of so powerful a tribe as the Matebele. Giving him an ox for slaughter, Khame sent Kuruman and his party away; and thus removed an inevitable cause of war with the Matebele.

KHAME ACCEPTS THE CHIEFTAINSHIP.

In the public gathering, which took place in the kotla, before the Bakwena returned, Sebele publicly informed the Bamangwato that his father had sent his army, not to assist Sekhome, but to assist Khame, to be chief of the Bamangwato. Some of the Bamangwato head-men also declared in their speeches that "they saw Sekhome in Khame; they did not wish for any other." Khame himself spoke with great prudence. He said, "I have not fought for the chieftainship, but for my life. As to my father, I sent Khamane to invite him, and to bring him home. He refused my invitation, and thus increased the danger in which my life was placed. I shall not ask him again; it is for you, Bamangwato, to send for him, and to bring him back again." He thus threw the responsibility upon the head-men. On the whole, I sincerely hope that neither Macheng nor Sekhome may ever be chief of this town.

11th September.—Events soon transpired which showed Khame that his new position would be one of great difficulty. On Saturday last he came to consult me concerning his first collision with heathenism. He informed me that some of the head-men had suggested the performance of certain heathen ceremonies, in which the chief had to bear a part. They had meant no offence to him in their suggestion; they knew of only one course—the one which they had recommended. The people, it seemed, were about to begin to dig their gardens. This was always done with ceremony and charm. The question then was—Were the people to be told simply to go and dig without any ceremony, or could the seed-time be publicly inaugurated by a Christian Chief in a Christian manner? At the beginning of harvest there were also ceremonies. Was it the duty of Khame to ignore the whole thing, or could the ceremonies be appropriately superseded by Christian services? The latter was my decided opinion. The ideas embodied in the heathen ceremonies were, in themselves, good. In the

spring time, when the chief had given his public sanction, by charm and spell, and strict observance of use and wont, the heathen man hoped, so far as he was personally concerned, to propitiate the Unseen and to get a good crop. When the chief began the harvesting, it was with feelings of gladness on account of the fruits of the earth, which had come to maturity. Why, then, should not a Christian chief issue his "letsemma"—inaugurate the seed-time in his town—by public prayer to Almighty God, the Maker of heaven and earth? And why should not such a chief "loma" in the time of harvest, with thanksgiving and praise to Him who crowneth the year with His goodness? Evidently such a public service would be a blessing to Khame himself, giving him an opportunity publicly to pledge himself to those customs which he had so faithfully followed in a less prominent position. From the stand-point of the old heathen people, such a service seemed also to be desirable. They would feel that the town was not left utterly without a "custom;" there was something to which their ignorant minds might cling—something simpler and better than the old charms. Then, as to the young men who are "adherents," but not Christians, such a service would be both a help and pleasure to them—giving them an answer to those who would draw them back, and strengthening in their minds an idea of the suitability of Christianity to meet their requirements as a people. So I suggested to Khame that he should begin a new thing in the country, and issue his "letsemma" as a Christian chief and in a Christian way. Christianity was his "custom," why not publicly exercise it? Inasmuch as every chief has a right to choose the nation from which his sons' instructors in charms and medicines shall come, Sekhome had only exercised that right in choosing for his sons a missionary instead of a priest; therefore, taking the very lowest ground, the teaching of the missionary was thus entitled to at least as much public respect as that of any native doctor. I also hoped that by publicly acknowledging his unswerving adherence to Christianity at the outset of his career, Khame might receive less molestation from the heathen party in future. Mr. Hepburn fully coincided with me in these views.

PUBLIC RECOGNITION OF CHRISTIANITY.

So, on Sunday morning last, our church was empty. Khame assembled the Bamangwato in the public courtyard. The proceedings were commenced by the young chief in a short speech, in which he emphatically announced his unwavering determination to adhere to Christianity. He did not prohibit heathen ceremonies; but they must not be performed in the kotla; and, as chief, he would contribute nothing towards them.

The service in which the missionary was about to engage was his "letsemma;" after it, they might all dig when they pleased. Whoever wished to have his seed charmed, or his garden charmed, could do so at his own expense; but he himself had no such custom now, any more than in former years. Khame's speech, which was a very clear one, was well received by the people; and I felt, when he sat down, that he was farther from heathenism in his own estimation, and in the minds of the people, than before he made it.

Then followed the religious service, which was somewhat similar to our usual morning service. We sang the Sechwana version of the 100th Psalm; I read the 33rd and the 65th Psalms, and engaged in prayer—in which reference was made to our special circumstances. The young chief had expressed his wish that I should address the people, and, before he sat down, announced that I should do so. Throwing my remarks into the form of a narrative of my past connection with the tribe, I endeavoured to establish the following points: The suitability of Christianity as a "custom" or religion; that under Khame's sway they were not to anticipate calamity because the old customs were no longer publicly recognised. If they regarded Christianity merely as a national "custom," then the people from whom Khame had learned it were not to be despised; they were a great nation, whose skill and prowess were known all over the world. But Christianity was not the custom of any one nation, it was the "custom" for all men. They might judge a little of it from the lives of their young chiefs, who were truthful, straightforward, kind-hearted, and brave. Their praise was in every tribe. All this was because they were under the laws of Jesus Christ, and did not follow the desires of their own hearts. Therefore, let no one tempt them or hinder them in God's service in the future; but rather let them learn to love and trust to the God of Khame and Khamane. The speech was well received—indeed, audible applause was given to it. The service was then concluded in the usual way, and thus ended Khame's public and solemn recognition of God and of Christianity among the Bamangwato people.

We were not much interrupted in our work in the Seminary by these political changes. When it was all over, I endeavoured to extract instruction from the event itself. The students were allowed to visit the town, now partly in ashes, and to gaze upon the fallen followers of Macheng, as they lay stark and stiff in and around the court-yard of that chief. It was an impressive lesson—one which, I am sure, will never be forgotten. All who know Khame hope for great things under his chieftainship.

IV.—Notes of the Month.

1.—ARRIVAL IN ENGLAND.

Mrs. BRYANT, wife of the Rev. E. BRYANT, and two children, from HANKOW, North China, per steamer *Glaucus*, March 13th.

2.—DR. BENJAMIN HOBSON.

We regret to announce the death of Dr. Hobson, which took place at Forest Hill, on Sunday, February 16th, somewhat unexpectedly, after a very brief but severe attack of bronchitis, aged fifty-seven years.

Benjamin Hobson was born at Welford, Northamptonshire, January 2nd, 1816. His father was an Independent minister at Welford. After an apprenticeship at Birmingham, he entered at University College, and fulfilled his course there with much success: he joined the College of Surgeons in 1838, and then graduated at London University as M.B. After this he devoted himself to the work of Christian missions as a Medical Missionary, in connection with the London Missionary Society, and went to China in 1839. He was first stationed at Macao; and afterwards, when Hongkong was taken as a British colony, he resided there; but when Canton was more definitely opened he established an hospital for the citizens in the suburbs of that city, and, with great energy and perseverance, carried on his work among the Chinese with signal success.

After several years of good work at Canton, he went to Shanghai for three or four years, and carried on his work there with equal benefit to the natives in an hospital which had been established by one of his colleagues, but which was then without a medical officer. In 1859 he was obliged to return to England in consequence of his health and vigour being much impaired from frequent attacks of ague, and he hoped to return to China when his health was restored; this wish, however, was never gratified.

Independently of his constant labour at the Chinese hospitals, above spoken of, the great work of his life was the writing out and translating into Chinese of what is called "Hobson's Medical Works in Chinese." These consist of five Treatises—on Anatomy, Surgery, Medicine, Midwifery, and Natural Philosophy—largely illustrated. These works have had a very wide circulation, and no work produced by Protestant missions has had a better acceptance or larger circulation than these books have had. They have also been translated into the Corean and Japanese languages, and had a great popularity in these countries. The demand for these books is still on the increase, and edition after edition has been called

for. The whole series of works has been repeatedly published by the rich Chinese.

After his return to England, Dr. Hobson resided at Clifton and afterwards at Cheltenham, and engaged in public practice; but an attack of facial paralysis compelled him to relinquish the anxieties incident to professional work. He soon completely recovered from the debility consequent on this attack, and for a time lived near Birmingham, and then removed to Forest Hill, where he died. For some time previous to his decease, Dr. Hobson had suffered from fatty degeneration of the heart, and during the last week of his life had a slight attack of bronchitis, of which, however, he took so little notice that on the day before his death he was out for some time. On his return home he said he felt ill, and suffered much during the night. He was still worse on the morning of Sunday, and a medical friend who saw him expressed his decided opinion to the relatives that he would not recover. Appropriate remedies were ordered, but before these could be carried out, and in two hours after the visit, he seemed oppressed; struggled for breath, and then died without a pang, and without a thought that he was dying.

It may be truly said of him that he nobly fulfilled the object for which he was sent out to China; and the work that he accomplished for the medical education of the Chinese will still be a great blessing to that as well as to other Eastern people.

3.—THE REV. DR. GEDDIE.

This gentleman, so well known as one of the pioneer missionaries of the South Seas, expired at his residence in Geelong, on Saturday, Dec. 14th. The deceased at the time of his death was fifty-seven years of age. He was a native of Banff, in Scotland; but while young his parents emigrated to Picton, Nova Scotia. Here he studied for the ministry, and, when twenty-four years of age, received the appointment of parish clergyman. For eight years he officiated in this capacity. But he manifested an interest in missionary enterprise that knew no bounds, and for two years he advocated the establishment of a mission at the New Hebrides. The result of this advocacy was that he was appointed to this station by the British-American Missionary Society. In 1846, accompanied by his young wife, he started for the New Hebrides group of islands, and landed at Anyteum. For many years they continued among the islanders, not unfrequently risking their lives in their endeavours to propagate the Gospel. During this time, Mr. Geddie applied himself to the work of translating the Scriptures into two of the native languages.—*Geelong Advertiser*.

V.—Anniversary Services in May, 1873.

THE Directors are gratified in announcing to the Friends of the Society that they have made the following arrangements for the ensuing Anniversary:—

MONDAY, May 12th.

1. *Morning*.—PRAYER MEETING AT THE MISSION HOUSE, BLOMFIELD STREET, specially to implore the Divine blessing on the several services of the Anniversary, at half-past seven o'clock.
 2. *Afternoon*.—ANNUAL MEETING OF DIRECTORS AND DELEGATES, AT THREE O'CLOCK.
-

WEDNESDAY, May 14th.

1. *Morning*.—SURREY CHAPEL.—SERMON by the Rev. JOHN KENNEDY, D.D., of Stepney.

Service to commence at half-past Ten o'clock.

2. *Evening*.—WESTMINSTER CHAPEL.—SERMON TO YOUNG MEN and others, by the Rev. THOMAS JONES, of Swansea.

Service to commence at Seven o'clock.

THURSDAY, May 15th.

1. *Morning*.—ANNUAL MEETING.—EXETER HALL. *Chair to be taken at Ten o'clock* by JOHN CROSSLEY, Esq., of Halifax.
-

LORD'S DAY, May 18th.

SERMONS will be preached on behalf of this Society at various chapels in London and its vicinity; particulars will be given next month.

VI.—New Year's Sacramental Offering to Widows' Fund.

To 20th March, 1873.

LONDON AND ITS VICINITY.

W. C. Gellibrand, Esq.	7	0	0
Barbican Chapel	6	14	5
Bedford Chapel	5	0	0
Brixton—Trinity Chapel	7	6	6
Bromley	5	12	6
Buckhurst Hill	3	9	0
Camberwell Green Chapel	20	0	0
Cambridge Heath Chapel	11	10	0
Claremont Chapel	1	10	0
Craven Chapel	20	0	0
Hare Court Chapel	28	13	4
Haverstock Chapel	13	3	2
Kentish Town	18	12	10
Lower Norwood	9	6	0
Sunday-school	0	4	10
New Tabernacle	3	0	0
Tooting	1	0	0
Woolwich, Rectory-place	5	4	8

COUNTRY.

Abergavenny	1	11	0
Alresford	0	18	8
Barrow	0	14	0
Bath—Percy Chapel	5	0	0
Argyle Chapel	10	10	0
Beaconsfield	1	0	0
Bedford—Bunyan Meeting	10	10	0
Birkenhead—Oxton-road	6	15	10
Birmingham—Small Heath, Cong. Ch.	2	2	0
Lozell's Chapel	8	8	0
Boston—Grove-street	1	4	0
Blackburn—James-street United Com- munion	11	10	0
Blakeney	0	12	5
Bridgnorth	0	12	0
Bristol—Highbury	1	0	0
John Bourne, Esq.	5	0	0
Burley	1	1	0
Burnley—Salem Chapel	2	0	0
Cardiff—Hannah-street	0	17	0
Cavenham	1	0	0
Chatham—Ebenezer Chapel	3	3	0
Church, Preaching-room	2	2	0
Cockermouth	2	1	6
Congleton	2	11	3
Coventry—Well-street	1	13	0
Cranbrook and Iden-green	1	0	1
Deddington	0	15	6
Derby—London-road	3	10	0
Dewsbury—Trinity Church	5	0	0
Dundee Auxiliary—Pannure-st. Church	7	11	0
Mrs. Baxter	5	0	0
Earl Shilton	2	12	9
Eastbourne—Mr. S. Hall	0	5	0
Cong. Church	3	1	1
East Cowes	1	0	0
Exeter	4	12	0
Falfield	1	2	9
Fleetwood	3	10	0
Fordham	1	1	0
Hales Owen	1	1	0
Halifax Auxiliary, Elland	0	10	0
Hanley—Tabernacle Chapel	5	0	0
Harrold	2	1	3
Harrowgate	2	0	0
Haverhill, Old Meeting	1	4	0
Hawes	1	4	6
Hereford—Eign Brook Chapel	1	10	0
Holbeach—Union Church	0	18	9
Holmfirth	1	3	9
Horningsham	0	5	0
Hopton	2	0	0
Huntingdonshire Auxiliary, Moieties :—			
Bluntisham	2	12	0
Dean	1	0	0
Godmanchester	0	13	0
Huntingdon and Dis- trict Churches	4	16	9

Huntingdonshire, Ramsay, Great Whyte	1	0	0
Salem	1	10	0
St. Ives	3	13	8
St. Neots, Old Meeting	2	7	7
Corn Hall	0	13	1
Woodhurst	0	11	9
Yelling	0	12	0
Ipswich—St. Nicholas-street	4	12	0
Jamaica—Ridgemoor Chapel	2	0	0
Jersey—St. Aubin's Indep. Church	0	15	0
Leamington—Holy Walk	2	2	0
Leeds Auxiliary, Salem Chapel	4	5	6
Belgrave Chapel	3	0	0
East Parade Chapel			
(additional)	2	0	0
Leek	5	0	0
Leicester Auxiliary, Gallow-tree-gate	10	10	0
London-road	6	0	0
Wycliffe	3	0	0
Loughborough	1	11	6
Bond-street	7	0	0
Oxford-street	3	3	0
Hallaton	3	18	11
Llanelli—Park Chapel	1	15	0
Long Ashton	1	15	0
Luton—Congregational Church	3	10	0
Lutterworth	2	0	0
Maidenhead—Mr. H. Thompson	0	10	0
Maldon	11	8	6
Manchester—Chorlton-road	28	6	8
Margate—Congregational Church	2	4	1
Zion Chapel	2	0	2
Marlborough	1	5	0
Marsden—Providence Chapel	0	10	0
Mevagissey and Gorran Haven	0	13	0
Middlewich	1	13	7
Monmouth—A Friend	0	5	0
Newcastle	2	0	0
Newport Pagnell	2	0	0
Nottingham Auxiliary	30	0	0
Oakham	0	17	0
Oundle	1	1	0
Point in View	1	0	0
Red Hill	5	5	6
Ringwood	2	0	0
Romsey	4	0	0
Saffron Walden—Abbey Lane	2	10	0
St. Helen's	7	16	8
Sale	9	6	2
Sandbach—Hope Chapel	1	4	0
Sheerness—Alma-road	1	5	0
Slough	3	0	0
Southend	1	0	0
Southsea	6	0	8
South Petherton	1	4	6
Stafford	2	0	0
Staines	3	0	0
Stebbing	1	15	0
Stockport—Hanover Chapel	9	13	6
Stonehouse	1	7	6
Stourbridge	2	0	0
Sutton	2	10	0
Swindon	2	2	0
Tewkesbury	1	10	0
Thame	1	0	0
Thaxted	3	5	8
Thornbury	1	2	0
Uckfield	2	4	5
Uxbridge—Providence Chapel	5	13	6
Wallingford	2	9	0
Wigan—Hope Chapel	4	6	2
Wilmslow	10	14	6
Wimbourne	2	0	0
Winchester	1	5	0
Windsor—William-street	4	15	6
Wiveliscombe	1	0	0
Workop	1	0	0
Worthing	3	6	6
Yardley, Hastings	1	10	0

VII.—Contributions.

From 19th February to 18th March, 1873.

LONDON.		Blakeney		Lymington	
R. C. L. Bevan, Esq.....	200 0 0	Bocking, for Bocking School, Nagercoll	10 0 0	Manchester. Auxiliary	1240 0 0
Geo. Livesey, Esq.....	5 0 0	Bournemouth	23 17 10	Do., A Friend	100 0 0
Rev. W. Martin.....	3 3 0	Bradford. Auxiliary	100 0 0	Margate. Auxiliary.....	4 4 3
Mrs. Martin.....	2 2 0	Braminster. Mrs. Whitley ..	1 0 0	Market Harborough. J. Lang- ham, Esq.....	5 5 0
J. Sheffield, Esq.....	2 2 0	Burnley. Auxiliary	15 0 0	Do., Auxiliary.....	40 11 10
Mr. Mark Clark	1 1 0	Burley	2 18 0	Marlborough. Wilts.....	1 10 0
A Friend	1 0 0	Chippenham	25 15 0	Marsh Gibbon	7 8 2
A Friend, for Madagascar ..	0 5 0	Congleton	18 14 8	New Mills	29 13 11
Miss Lobb, for Madagascar ..	0 2 6	Cranbrook and Eden Green ..	4 4 2	Newport Pagnell.....	29 8 9
A Friend, for China	0 1 0	Deddington	1 14 0	Stoke Goldington	3 10 0
Further on account of the Legacy of the late T. Hill, Esq.....	363 5 2	Derby. Miss Challinor	3 0 0	Northampton. Aux., Com- mercial Street Chapel	103 19 0
Buckhurst Hill. Ladies' Branch	8 18 6	Durham. Auxiliary	11 19 10	Northam. Mr. Rawlf	1 0 0
Clapham. Congregational Church, Collection	22 14 11	Eastbourne. Mr. S. Hall ..	1 1 0	Nuneaton	3 1 1
Hawley Road Church	10 13 0	Edinburgh. Auxiliary	100 0 0	Oakhill	81 4 8
Horbury Chapel	60 11 10	Fareham. H. Sharland, Esq.....	100 0 0	Parkhead	1 18 1
New Tabernacle	5 0 0	Farnworth. T. & A. Barnes, Esqs.	103 0 0	Pokesdown.....	6 15 9
South Norwood	2 2 0	Faversham	20 14 8	Preston. Auxiliary	12 16 9
Trinity Congregational Church, Walford Road, Stoke New- ington	8 15 6	Fordingbridge	9 0 0	Reading. Auxiliary.....	30 0 0
Girls of Orphan Working School, Haverstock Hill, for support of Martha Haver- stock, in Mr. Rice's School, Bangalore.....	5 0 0	Folkestone. Collected by Mrs. Huckstepp	2 13 1	Ringwood. Auxiliary	23 9 1
		Fulbourne	7 16 2	Mr. and Mrs. G. H. Benson ..	3 0 0
		Gainsborough	7 16 3	Ripley.....	9 11 9
		Glastonbury	4 5 9	Shaftesbury. Mr. J. Rabbets ..	4 19 0
		Halifax. Auxiliary Holy- well Green	62 5 4	Sheerness. Alma Rd. Church ..	9 11 4
		Huddersfield. Ramsden Street Church Sun-school, Stall at Missionary Bazaar ..	17 5 0	South Ockendon	2 12 2
		Huntingdonshire. Auxiliary ..	54 18 0	South Shields	22 11 10
		Kenilworth	5 2 6	Stockbridge	5 10 5
		Leeds. Auxiliary	39 5 6	Suffolk. Auxiliary.....	37 14 7
		Leek. Auxiliary	71 15 8	Tarporley. Mr. J. Sherlock..	1 1 0
		Liverpool. Jno. Carow, Esq. ..	3 0 0	Taunton. Ernest Rossiter, Esq., L. S.....	20 0 0
		Do., for Vepery, Madras ..	2 0 0	Teckesbury	10 5 0
		Do., W. R. Ronald, Esq....	3 3 0	Thornbury	11 19 0
COUNTRY.					
Alrexford	14 2 6				
Ashbourn. A Lady, per Rev. J. Teague.....	10 0 0				
Ash-next-Sandwich	24 17 2				
Berkeley.....	1 18 0				
Breadley. Giles Shaw, Esq.(A) ..	3 3 0				
Bicester	3 0 0				
Bideford. Rev. J. Edwards ..	1 0 0				
Birmingham. Auxiliary ..	13 9 6				

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This work was translated into French by Gaubil, and revised and published by Desguignes in 1770. Gaubil's original translation was published by Pauthier in the *Livres Sacrés de l'Orient*, 1841. An English translation with the Chinese text, was published by Medhurst, in 1846.

- 2 詩經 *She king*. Book of Odes. 4 vols.

This was translated into Latin by Lacharme, edited and published by Mohl, 1830.

- 3 四書 *Szé shoo*. Four Books. 5 vols. (incomplete)

This consists of the four works, *Tá-heo*, *Chung-yúng*, *Lún-yú*, and *Mang-tszè*. A Latin translation of the whole of these by Noël was published in 1711, in a work entitled "*Sinensis Imperii Libri Classici Sex*." A French translation of the above by Abbé Pluquet was published in 1786, with the title "*Les Livres Classiques de l'empire de Chine*." A translation into Russian, with commentary, was made by Leontief, and published in 1780. An English translation by Collie was published in 1828. A French translation by Pauthier was published in 1846.

A Latin translation of three of the Four Books was published in 1687, under the title "*Confucius Sinarum Philosophos, sive Scientiæ Sinensis Latine exposita*."

The *Tá-heo* was published in Latin by Ignace de Costa, with the Chinese text, in 1662. An English translation, with the Chinese text, was given by Marshman, in his *Clavis Sinica*, 1814. A French and Latin version, with the Chinese text, was published by Pauthier in 1837. An English translation by C. B. Hillier, was published in the 1st volume of the "*Transactions of the China Branch of the Asiatic Society*." A more recent version in French, has been published by Callery in his translation of the *Li-ki*.

The *Chung-yúng* was first translated into Latin by Father Intorcetta, and published with the Chinese text. It was republished by Thévenot in 1672. A reprint of it appeared in the "*Analecta Vindobonensia*." A French and Latin version, with the text in Chinese and Manchu, was published by Remusat in 1817. A French translation is given in Callery's *Li-ki*.

The *Lún-yú* was translated into German by Schott, and published with the title "*Der Lun Yu des Tschinesischen Weisen Kung-fu-dsu*," in 1826. An English translation

of the 1st part, with the Chinese text, was published by Marshman, in 1809.

Mang-tszè was translated into Latin by Julien, and published in 1824.

Translations of the *Shoo king*, *She king*, and *Szé shoo* are to be found in Manchu and Japanese.

- 4 **四書正文** *Szé shoo ching wăn*. Corrected text of the Four books. (incomplete)

- 5 **千字文** *Tsëen tszé wăn*. Book of a Thousand Characters.

A small edition of a Korean translation of the above, with the Chinese text, was published by Siebold, 1833. An English translation was given by Medhurst, accompanied by the Chinese text, and a version in the Korean language, forming an appendix to a Chinese, Korean, Japanese and English Vocabulary, published in 1835. An English version by Bridgman appeared in the Chinese Repository for September, 1835. A German translation by Siebold, was published in 1840.

- 6 **千字文釋義** *Tsëen tszé wăn shih é*. Exposition of the Book of a Thousand Characters.

- 7 **三字經訓詁** *San tszé king heún hoò*. Explanation of the Three Character Chassic.

An English translation of the *San tszé king*, by Morrison, accompanied by the Chinese text, was published in the "Horæ Sinicæ," in 1817. An English translation by Kidd, was appended to the Report of the Anglo-Chinese College for 1829. A version by Bridgman appeared in the Chinese Repository for July, 1835. This was republished in his Chinese Chrestomathy, 1841. An English translation with notes has just been published by the Rev. S. Malan, in a work entitled "The Threefold Trimetrical Classic." A German translation by Neumann was published in his "Lehrsaal des Mittelreiches," 1836.

Versions of this work exist in Manchu, Mongolian and Japanese.

- 8 **百家姓考略** *Pih k'ea sing k'au l'ö*. Short Examination of the Family Names of China.

The *Pih k'ea sing* "Family Names of China," is a popular little tract containing four hundred and fifty four of the national surnames. It does not admit of translation, but there is a review of it by Bridgman, in the Chinese Repository for August, 1835.

Transcripts of this work are to be found in the characters used respectively by the Kin dynasty Tartars, the Yuen dynasty Mongols, and the Manchus.

- 9 **幼學詩** *Yew h'ö she*. Odes for Children.

A translation of this by Bridgman, appeared in the Chinese Repository for October, 1835.

- 10 大清聖祖仁皇帝聖訓 *Tá Ts'ing Shing-tsoò Jín Hwáng-té Shing heün*. Sacred Instructions of the Emperor Kang-he. 10 vols. (incomplete)
This is a portion of a larger work entitled *Tá Ts'ing Shing heün*, or "Sacred Instructions of the Manchu emperors," a review of which by Gutzlaff, may be found in the Chinese Repository for November, 1841.
- 11 澳門番語 *Gaou-mún Fan yù*. Vocabulary of the Macao Foreigners.
- 12 官話正音 *Kwan hwá ching yin*. Standard Pronunciation of the Mandarin Dialect. 3 vols.
- 13 隸辨 *Lé p'én*. Discussion on the Official hand writing. 8 vols.
- 14 蒙鑑全書 *Mung yay tseün shoo*. Vocabulary of Objects.
- 15 江湖尺牘 *K'ang hoó ch'ih t'ü*. Letter writer 3 vols. (incomplete)
- 16 讀書作文譜 *T'uh shoot s'wän poò*. Treatise on Study and Composition. 3 vols.
- 17 父師善誘法 *Foó sze shén yèw fä*. The Parent's and Teacher's Training Guide.
- 18 商賈便覽 *Shang koò p'én län*. Commercial Guide. 6 vols.
- 19 東華錄 *Tung hwa lü*. Annals of the Reigning Dynasty. (manuscript, incomplete)
- 20 實詳訴明傳 *Shih ts'äng soó ming chuen*. Collection of State Papers relative to the War with England. (manuscript)
- 21 朝廷准行正教錄 *Ch'aou t'ing chün häng ching keáu lü*. Imperial Edict in favour of Christianity.
- 22 欽定嚴禁鴉片章程 *K'in ting yén kin Ya-p'én chang ching*. Severe Imperial Prohibition against Opium. 2 copies.
Issued A D. 1838.
- 23 奉勸世人莫吃洋烟 *Fung k'ueñ shé jin möh k'ieh yang yen*. Exhortation against the Use of Opium.
- 24 駁案新編 *Pö gán sin p'én*. New Guide to the Duties of the Magistracy.

hae, which was translated by Dr. Medhurst, and published in 1849, under the title of "The Chinaman Abroad."

- 58 江蘇海運全案 *Kēang-soo haè yün tseûen gân*. Orders observed in the transport of Grain from the Province of Keang-soo. 12 vols.
- 59 四庫全書簡明目錄 *Sz' k'óo tseûen shoo kēen ming mǔh lǔh*. Abstract of the Catalogue of Books in the Imperial Library. 9 vols. (incomplete)
- 60 楹聯叢話 *Ying lēen ts'ung hwá*. Treatise on Antithetical Sentences.
- 61 楊忠愍公傳家寶書 *Yáng Chung mìn kung chuen kēa paou shoo*. Family Precepts of Yang Chung-min
- 62 敬信錄 *King sin lǔh*. Exhortations to Virtue.
- 63 救劫寶誥 *Kéw kēē paou kaóu*. Important Instructions for the Salvation of the Age.
- 64 敬惜字紙 *King seih tszé chē*. Exhortation against desecrating the Written Character.
- 65 明心爲善編 *Ming sin weí shén pēen*. Essay on the intelligent performance of Virtuous Actions.
- 66 家庭講話 *Kēa t'ing kēang hwá*. Discourses in the Family Hall
This is written in the Mandarin Dialect.
- 67 武備秘書 *Wò pé pe shoo*. Treatise on Military Tactics. 8 vols.
- 68 勦賊議 *Tseàu tsǐh é*. Essay on the suppression of Rebellion.
- 69 金湯借箸 *Kin t'ang tséáy choó*. Disquisition on the Application of the National Resources. 10 vols.
- 救荒良方 *Kéw hwang léang fang*. Plans for affording relief during years of scarcity.
- 70 檢驗集証 *Kēen nēen tseih ching*. The Coroner's Guide. 3 vols.
- 71 洗冤錄 *Sēen yuen lǔh*. On Post-mortem Investigations. (incomplete)
- 72 拯溺良方 *Ching neih léang fang*. Plans for restoring persons in a state of Asphyxia.
- 73 經驗良方 *King yén léang fang*. Verified Receipts.
- 74 集驗良方 *Tseih yén léang fang*. Amply ve-

- rified Receipts. 6 vols.
- 75 醫方集解 *E fang tseih keaè*. Explanation of a Collection of Medical Receipts. 1 copy, 3 vols. 1 copy, 6 vols.
 - 76 牛經大全 *Nêw king tá tseûen*. The Cow Doctor's Complete Manual. 2 vols.
 - 77 療馬經 *Leaou mà king*. Veterinary Surgeon's Guide. 4 vols.
 - 78 痧症全書 *Shaòu ching tseûen shoo*. The Complete Book of Cholera.
 - 79 痧脹玉衡全書 *Sha chang yǔh hǎng tseûen shoo*. Complete Directory to the treatment of Cholera.
 - 80 傷寒全生集 *Shang hân tseûen sǎng tseih*. Treatise on Cold Diseases. 4 vols.
 - 81 福幼編 *Fǔh yéw pēn*. Treatise on the Diseases of Infants.
 - 82 幼科百效 *Yéw k'o pǐh heáu*. Approved methods for the Treatment of Infants.
 - 83 孟氏幼科 *Mǎng she yéw k'o*. Dr. Mang on the Diseases of Infants.
 - 84 幼科指南 *Yéw k'o chè nân*. Guide to the Treatment of Infants.
 - 85 幼幼集成 *Yéw yéw tseih ching*. Collection of methods for the Treatment of Young Infants. 6 vols.
 - 86 脈理秘訣 *Mǐh lé pe keüè*. Secrets of the Pulse.
 - 87 醫學診脈 *E hěö chin mǐh*. The Physician's Guide to the Pulse. 2 vols.
 - 88 大生要旨 *Tá sǎng yaou chè*. Fundamental Principles of Parturition. 4 vols.
 - 89 達生篇 *T'ǎ sǎng pēn*. Treatise on Parturition.
 - 90 產科心法 *Sán k'o sin fǎ*. On the Principles of Parturition.
 - 91 仙家秘傳痘科真訣 *Sēen kēa pe chuen t'ow k'o chin keüè*. Secret memoir on the true method of treating Small-pox, handed down by the Immortals.
 - 92 種痘新書 *Chùng tów sin shoo*. New Treatise on Small-pox Inoculation. 6 vols.
 - 93 女科秘傳 *Neü k'o pe chuen*. Secret Memoir

on Female Diseases.

- 94 濟陰綱目 *Tse yin kang mǔh*. Leading Principles in the Medical treatment of Females. 8 vols.
- 95 女科經綸 *Neù k'o king lun*. Arrangement of Female Complaints. 6 vols.
- 96 婦人良方 *Foó jín lēang fang*. Receipts for Female Complaints. 1 copy, 12 vols. 1 copy, 8 vols.
- 97 證治彙補 *Ching che wei poò*. Supplementary Collection of accredited plans of Medical treatment. 4 vols. (incomplete)
- 98 遵生八牋 *Tsun sāng pǎ tsēn*. Eight Chapters on the Preservation of Life. 10 vols. (incomplete)
- 99 嵩厓尊生全書 *Sun, yae tsun sāng tseūen shoo*. Sung-yae's Complete Guide to the Preservation of Life. 6 vols.
- 100 衛生鴻寶 *Wei sāng hung paòu*. The Treasure for the Preservation of Life. 4 vols.
- 101 壽世編 *Shów shé pēn*. Treatise on the Method of Attaining Old Age.
- 102 東醫寶鑑 *Tung e paòu kēen*. Mirror of Medical Practice in the East. 8 vols.
A work published in Japan.
- 103 急救廣生集 *Keih kéw kwàng sāng tseih*. Collection of Methods for Saving Life in Extreme Cases. (incomplete)
- 104 太醫院急救良方摘要 *T'ae e yuén keih kéw lēang fang tseih yaou*. Selected Receipts of the Imperial Medical Institute, for Saving Life in Extreme Cases.
- 105 外科精要 *Wáé k'o tsing yaou*. Important rules for the treatment of External Complaints. 3 vols.
- 106 外科十法 *Wáé k'o shǐh fǎ*. Ten Methods for the treatment of Surgical cases.
- 107 外科正宗 *Wáé k'o ching tsung*. Treatise on Surgery. (incomplete)
- 108 金鑑外科 *Kin kēen waé k'o*. Mirror of Surgery. 11 vols.
- 109 類經 *Lūy king*. Medical Cyclopædia. 22 vols.
- 110 瘡說 *Tso shwǒ*. Remarks on Eruptions.
- 111 瘡瘍經驗 *Tsang yǐh king yén*. Verified

- Treatise on Eruptions. 6 vols.
- 112 審視瑤函 *Shìn shé yaou hân*. Treatise on Diseases of the Eye. 6 vols.
- 113 眼科大全 *Yên k'o tá tseûen*. Complete Treatise on Diseases of the Eye. 6 vols.
- 114 內經知要 *Nûy king che yaou*. Important facts respecting Internal Complaints.
- 115 瘍科選粹 *Yang k'o seuên suy*. Selected Instances of Infectious Complaints. 7 vols. (incomplete)
- 116 瘍醫大全 *Yang e tá tseûen*. Treatise on the Medical treatment of Infectious Complaints. 16 vols. (incomplete)
- 117 黃帝素問靈樞 *Hwân-té soo wân ling ch'oo*. Ancient Medical Thesaurus by Hwang-te.
- 118 素問靈樞類纂約註 *Soo wân ling ch'oo lûy tsuan yô choó*. Classification of the Contents of the Ancient Medical Thesaurus. 2 copies.
- 119 醫學心悟 *E hěô sin woó*. Considerations respecting the Study of Medicine. 4 vols.
- 120 醫宗金鑑 *E tsung kin kěên*. The Physician's Golden Mirror. 16 vols.
- 121 醫宗必讀 *E tsung peih t'ûh*. The Physician's Vade-mecum. 4 vols. (incomplete)
- 122 推拿廣意集 *Tuy na kwàng é tseih*. Treatise on Mesmeric Manipulation. (manuscript)
- 123 本草綱目 *Pùn ts'au kang mûh*. Universal Herbal. 40 vols.
- 124 本草備要 *Pùn ts'au pé yaou*. Essence of the Universal Herbal. 4 vols.
- 125 葉氏本草經解 *Yě shé pùn ts'au king keàè*. Yě's Explanations of the Text of the Universal Herbal. 1 copy, 2 vols. 1 copy, 4 vols.
- 126 丸散膏丹做法 *Wân sán kaou tan tsó fã*. Manufacture of Pills, Powders, Ointments and Boluses. (manuscript)
- 127 身體病藥字典 *Shin t'è ping yô tszé t'èen*. Materia Medica. (manuscript)
- 128 書信招牌雜冊 *Shoo sîn chaou paé tsă ts'ih*. Collection of Medical Placards, &c. (manuscript)

- 129 欽定四庫醫書目錄 *K'in t'ing szé k'òò e shoo mǔh lǔh*. Catalogue of Medical Books in the Imperial Library.
- ✓ 130 太醫院目錄 *T'ae yüén mǔh lǔh*. Dictionary of Terms used in the Imperial Medical Institute.
- 131 種德堂丸散膏丹花露目錄 *Chùng-tih t'ang wán sán kaou tan hwa loó mǔh lǔh*. Catalogue of Pills, Powders, Ointments, and Medicaments, sold at the Chung-tih Tang Apothecary's Establishment.
- 132 一撮金 *Yih tsǒ kin*. Book on Prognostication.
- 133 五福集 *Wò fūh tseih*. Collection of Receipts, for the attainment of Happiness of various kinds.
- 134 金陵救生局 *Kin-ling kéw sǎng k'eūh*. Report of the Nanking Humane Society.
- 135 上海輔元堂施醫局徵信錄 *Sháng-haè Fòó-yüén T'ang she e k'eūh ch'ín sin lǔh*. Report of the Foo-yuen Tang Dispensary, at Shanghai.
- 136 上海育嬰堂徵信錄 *Shán-haè Yǔ-ying T'ang ch'ing sin lǔh*. Report of the Foundling Hospital at Shanghai.
- 137 徽寧思恭堂徵信錄 *Hwuy Ning Sze kung T'ang ch'ing sin lǔh*. Report of the Hwuy-chow and Ning-kwǒ Benevolent Institution.
- 138 籌捐接濟徵信錄 *Ch'ow keuen tsëe tse ch'ing sin lǔh*. Report of Subscriptions for the Relief of the Distressed, A. D. 1849.
- 139 上海朱氏義莊全案 *Sháng-haè Choo shé é chwang tseüén gán*. Complete Regulations of the Free Settlement of the Choo family at Shanghai.
- 140 三國志 *San kwǒ ché*. History of the Three States. 20 vols.
This historical romance was translated into French by Pavie, and published in 1851, with the title "Histoire des trois royaumes."
There are versions of this in the Manchu and Japanese languages.
- 141 好逑傳 *Haòu k'ew chuen*. The Fortunate Union. 6 vols.
This tale was translated into English at Canton in 1719, and published by Bishop Percy in 1761, under the title of "The Pleasing History." A French version of the same was published at Lyons in 1766. A new Eng-

lish translation by Davis appeared in 1829, with the title of "The Fortunate Union." Another French translation, by M. Guillard d'Arcy, bearing the title of "La Femme Accomplie," was published in 1842.

- 144 紅樓夢 *Hung lôw mung*. Dream of the Red Chamber. 19 vols. (incomplete)

A translation of a portion of this work, with the Chinese text, was published in Thom's "Chinese Speaker," 1846.

- 145 玉嬌梨 *Yŭh keaou le*. The Two Fair Cousins. 4 vols. 2 copies.

A French translation of this novel by Remusat, was published in 1826. An English translation appeared in 1827.

- 146 列國全志 *Lěe kwŏ tseŭen ché*. History of the Various States. 20 vols. (incomplete)

- 147 龍圖公案 *Lung t'ôo kung gân*. The Chancellor's Judgment.

- 148 花間笑語 *Hwa kĕen seaóu yŭ*. Pleasantries among the Flowers.

- 149 困煙館 *K'wăn yen kwăn*. The Opium Shop.

- 150 新馬頭 *Sin mà t'ow*. The New Landing-place.

- 151 孫子算經 *Sun tszé swán king*. Sun Tsze's Arithmetical Classic.

Published during the 3rd century of the Christian era. (w)

- 152 五曹算經 *Woo Tsaou swán king*. Woo Tsaou's Arithmetical Classic.

A work of about the 5th century. (w)

- 153 張丘建算經 *Chang K'ew-kĕen swán king*. Chang Kew-keen's Arithmetical Classic.

Published about the 7th century. (w)

- 154 緝古算經 *Ts'eih koò swán king*. Classic of Ancient Arithmetical Formulæ.

Published in the 8th century, by Wang Heaou-tung, Imperial Librarian. (w)

- 155 緝古算經 *Ts'eih koò swán king*. Classic of Ancient Arithmetical Formulæ.

A republication of the preceding work in 1803; with all the problems worked out at full length, by means of the Chinese system of Algebra, called *T'ĕen yuen*, by Chang Tun-jin. (w)

- 156 測圓海鏡 *Ts'ih yŭen haè king*. Mirror of the Mensuration of Circles. (manuscript incomplete)

Published by Le Yay, at the commencement of the

Yuen dynasty. This is the first work in which the principles of Chinese Algebra are fully developed. (w)

- 157 塹堵測量 *Ts'een too ts'ih lēang*. Mensuration of Reservoirs. (w)

- 158 三角法舉要 *San k'ěo fā k'èu yaou*. Principles of Trigonometry. (incomplete)

This and the preceding are by Mei Wan-ting, who lived in the time of Kang-he, and has attained greater renown as a mathematician, than any other Chinese of the present dynasty. (w)

- 159 漢四分術 *Hán szé fún shūh*. Astronomical Rules of the "Four Part" Chronology, used during the Han dynasty. (incomplete) (w)

- 160 漢乾象術 *Hán k'een s'ēang shūh*. Astronomical Rules of the "Celestial Figure" Chronology, of the Han dynasty. (w)

- 161 補修宋奉元術 *Pò sew S'ung fung yuēn shūh*. Rules for correcting the "Received Original" Chronology, of the Sung dynasty. (w)

- 162 補修宋占天術 *Pò sew S'ung chen t'ēn shūh*. Rules for correcting the "Observing Heaven" Chronology, of the Sung dynasty. (w)

- 163 日法朔餘彊弱攷 *Jih fā s'ō yū k'ēang j'ō k'aou*. Examination of the Surplus and Deficiency in various Measures of the Day. (w)

- 164 方程新術草 *Fang ch'ing sin shūh ts'aou*. New Rules for the Solution of Equations, given in Detail (w)

- 165 句股算術細草 *Keú koò swán shūh sé ts'aou*. Rules in Detail for the Computation of Right-angled Triangles. (w)

- 166 弧矢算術細草 *Hoo shè swán shūh sé ts'aou*. Rules in Detail for the Calculation of Arcs and Versed-sines. (w)

- 167 開方說 *K'ae fang shwō*. Treatise on Evolution. This and the preceding eight works are by Le Juy, an author of the present century. (w)

- 168 對數探原 *Túy soó t'án yuēn*. Investigation of the Source of Logarithms.

By Le Shen-lan, a living author. (w)

- 169 天元歷理 *T'ēn yuēn leih lè*. Principles of Astronomy. (incomplete) (w)

- 170 高王觀世音經 *Kaou wáng Kwán shé yin*

king. The Kwan-yin Classic. (Buddhist.)

- 171 暗室燈註解 *Gán shǐh tǎng choó keàè*. A Lamp for a Dark Chamber, with Commentary.

- 172 太上混元道德真經 *Taé sháng hwǎn yuēn taóu tǐh chin king*. True Classic of the Original Reason and Virtue, by Laou Keun.

A French translation of this work by Pauthier appeared in 1838, under the title "Livre de la Raison Supreme de la Vertu." Another French translation was published by Julien in 1842, with the Chinese text, entitled "Livre de la Voie et de la Vertu." (w)

- 173 感應篇直講 *Kān yǐng pēen ch'ǐh kēàng*. Plain Discourses on the Book of Rewards and Punishments.

The Book of Rewards and Punishments was translated into French by Klaproth, and published in his Chrestomathie Mandchou, in 1828; it was again translated by Julien, and published in 1841, under the title of "Le Livre des Récompenses et des Peines."

There is a version of this work in Manchu.

- 174 玉歷鈔傳警世 *Yǔh leǐh chaou chuen king shé*. Precious Narrative for the Admonition of the Age. 2 copies.

- 175 呂祖寶訓 *Leù tsoò paòu heún*. Counsels of the Patriarch Leu.

This work is attributed to Leu Tung-pin, one of the Eight Immortals.

- 176 關聖帝君聖蹟圖志全集 *Kwan shing té keun shing ts'eǐh l'óó ché tseüen tseǐh*. Illustrated Narrative of the Sacred Traces of the Holy Prince Kwan Te.

- 177 文昌帝君陰騭文 *Wǎn ch'ang té keun yin tsǐh wǎn*. Chapter on the secret Retribution of Actions, by Wan-chang Te.

There is a version of this in Manchu.

- 178 敬信錄 *Kíng sin lǔh*. Collection of Chinese Tracts.

- 179 敬竈全書 *Kíng tsaóu tseüen shoo*. Complete Book of the Worship of the Spirit of the Kitchen.

- 180 借菴詩 *Tsěáy-gan she*. Odes by Tseay-gan, a Buddhist Priest.

- 181 蓬壺詩選 *Pung Hoó she seuén*. Select Stanzas, from the Pung-lae and Fang-hoo hills.

- 182 家寶全集 *Kēa paòu tseüen tseǐh*. Complete

Collection of Family Treasures. 1 copy, 16 vols.
1 copy, 20 vols.

Extensive translations from this work may be found in Morrison's Dictionary, Part 1, Vol 1, pp. 749 to 785; the Journal Asiatique for January, 1839; and Thom's Chinese Speaker.

- 183 **世事通考** *Shé szé t'ung k'aòu*. Cyclopædia of Miscellanies.

- 184 **四書人物備攷** *Szé shoo jìn wǔh pé k'aòu*. Cyclopædia of Men and Objects mentioned in the Four Books. 6 vols.

- 185 **鄭氏遺書** *Ching shé é shoo*. Posthumous Works of the Philosopher Ching. 36 vols.

This collection consists of the doctrinal writings of the moral reformer Ching, who was visited by Dr. Medhurst in the spring of 1845, at his residence in the district of Fow-leang in Gan-hwuy; the narrative of which visit is given in the "Glance at the Interior of China," published in 1849. There is a chapter from this collection, on "Nourishing the spirit," translated by Dr. Medhurst, in the Chinese Repository for August, 1850. Ching was a determined opponent of the views entertained by Choo He, the authorized commentator on the Four Books; hence he was frowned down by the present rulers of China, and died in obscurity.

- 186 **夢溪筆談** *Múng k'e peih t'an*. Dreamy Brook Jottings. 7 vols. (w)

- 187 **北夢瑣言** *Pih múng sò yén*. Northern Dream Small-talk. (w)

- 188 **玉泉子** *Yǔh-tseuen tszè*. Yuh-tseuen Tsze.
Published during the Tang dynasty.

- 189 **癸辛雜識** *Kwei-sin tsǎ shǐh*. Memoranda made from the year *Kwei* to that of *Sin*, embracing nine years of the Cycle.

Published during the Sung dynasty. (w)

- 190 **江隣篋雜誌** *Kēang-lín ke tsǎ ché*. Keang Lin-ke's Notes.

Published during the Sung. (w)

- 191 **西溪叢語** *Se k'e tsung yǔ*. West Brook Scrap-book.

Published in the Sung. (w)

- 192 **論建醮故事稿** *Lùn keen tseáou koò szé kaòu*. Discourse on Ancient Sacrificial Services. (manuscript)

- 193 **雜論** *Tsǎ lùn*. Various Discourses. (manuscript)

- 194 **關中金石記** *Kwan chung kin shih ké*. Record of Metal and Stone Inscriptions in Shen-se, 2 vols. (w)
- 195 **中州金石記** *Chung chow kin shih ké*. Record of Metal and Stone Inscriptions in Ho-nan. 2 vols. (w)
- 196 **通志畧** *T'ung ché lěö*. National Annals. 155 vols. (incomplete)
This is a History of China from the earliest times, down to the end of the Suy dynasty. (w)
- 197 **幾何原本** *Ke hô yuên pùn*. Elements of Geometry. (manuscript)
This is the first Six Books of Euclid, translated by Matthew Ricci and his disciple Seu Kwang-ke. 1607.
- 198 **同文算指** *T'ung wăn swán chè*. Guide to Arithmetic. 9 vols. (incomplete)
This treatise was drawn up by Ricci with the aid of his disciple Le Che-tsaou, and published in 1613; being the first work on Arithmetic in Chinese, published by a European. (w)
- 199 **畸人十篇** *Ke jin shih pēn*. Ten Chapters by an Odd Man. (incomplete)
Matthew Ricci, Jesuit. 1608. (w)
- 200 **七克** *Ts'ěih k'ih*. The Sevenfold Victory. 3 vols
Didacus Pantoja, Jesuit. 1614.
- 201 **闢釋氏諸妄** *P'ěih Shih shé choo wáng*. Exposure of Buddhist Fallacies. (manuscript)
Seu Kwang-ke. (w)
- 202 **萬物真原** *Wàn wūh chīn yuēn*. The true Origin of All Things
Jules Aleni, Jesuit. 1628. Reprinted, 1721.
A version of this tract was published in Manchu.
- 203 **睡畫答** *Shwūy hwă tă*. Replies respecting Sleep and Pictures.
Francis Sambiasi, Jesuit. 1629.
- 204 **輕世金書** *K'ing shé kin shoo*. Imitation of Christ.
Translated from Thomas a Kempis by Emanuel Diaz Jun. Jesuit. 1640. Reprinted, 1815.
- 205 **遵主聖範** *Tsun choè shing fán*. Imitation of Christ. 2 vols.
This is a more literal translation than the preceding.
- 206 **天主降生言行紀畧** *T'een choè k'hang*

săng yên hîng ké lǎo. Brief Account of the Life of Christ.

Translated from a European work, by Jules Aleni. 1642. Reprinted, 1796, Again reprinted, 1853.

- 207 耶穌言行紀畧 *Yây-soo yên hîng ké lǎo.* Life of Christ.

Another translation of the preceding.

- 208 天主聖教四字經文 *T'een choò shíng keaóu szé tszé king wăn.* Roman Catholic Four Character Classic.

Jules Aleni.

- 209 聖經直解 *Shíng king ch'ih keaé.* Commentary on the Gospels. 8 vols.

Translated by Emanuel Diaz Jun. 1642.

- 210 已亡者日課經 *E wang chày jǐh k'ó king.* Prayers for the Dead.

Louis Bugli, Jesuit.

- 211 善生福終正路 *Shén sǎng fūh chung ching loó.* Right Road to a Good Life and Happy Death. 2 vols.

Andrew Lobelli, Jesuit.

- 212 教要序論 *Keaóu yaou seu lún.* Order of stating the Mysteries of the Faith.

Ferdinand Verbiest, Jesuit. 1670. This was translated and published in Manchu; the same being denounced in an imperial edict by Kea-king in 1805.

- 213 聖教明徵 *Shíng keaóu mǐng ch'ing.* Evidences of Christianity. 2 vols.

Wan Tse-kwo, Dominican. 1677.

- 214 四終畧意 *Szé chung lǎo í.* The Four Final Conditions.

Pih To-ma, Augustinian. 1705.

- 215 真道自證 *Chin taóu tszé ching.* Internal Evidence of the True Doctrine. (incomplete)

Shao Show-sin. 1718.

- 216 聖體仁愛經規條 *Shíng t'è jìn gaé king kwei t'eaou.* Formula for the Eucharist.

Fung Ping-ching, Jesuit. 1719.

- 217 聖年廣益 *Shíng nǎn kwang yǐh.* The Sacred Calendar. 4 vols.

Fung Ping-ching. 1738. This work is noticed in the Chinese Repository, for April, 1833.

A version of the same in Manchu was denounced by the emperor Kea-king in an edict issued A. D. 1805.

- 218 聖經廣益 *Shíng king kwáng yǐh.* Improve-

ment of the Sacred Scriptures. 2 vols.

Fung Ping-ching. This work is noticed in the Chinese Repository for April, 1833.

- 219 易簡禱藝 *E k'èen taòu è*. Simple Manual of Prayers. 3 vols.
Chin Jo-seih. 1758.
- 220 盛世芻蕘 *Shing shé ts'oo yaou*. Simple Discourses. 3 vols.
Fung Ping-ching. 1796. Reprinted, 1818.
- 221 眞思指南 *Chin sze chè nân*. Directory to Meditation. 4 vols.
Reprinted, 1842.
- 222 聖母行實 *Shing mod' h'ing sh'ih*. Life of the Virgin Mary.
Alphonso Vagnoni, Jesuit.
- 223 聖教淺說 *Shing kea'ou ts'èen shw'ò*. Plain Remarks about Religion.
- 224 主經體味 *Cho'ò king t'è wé*. Essence of the Lord's Prayer. (manuscript)
Yin Hung-seu, Jesuit.
- 225 逆耳忠言 *Ne'ih ùrh chung yén*. Faithful Words ungrateful to the Ear. (incomplete)
Yin Hung-seu.
- 226 聖教要經 *Shing kea'ou yaou king*. Important Prayers. (manuscript)
E Na-tseo, Augustinian.
- 227 聖教切要 *Shing kea'ou ts'è'è yaou*. Essentials of Religion. (manuscript)
Pih To-ma, Augustinian.
- 228 聖教直講 *Shing kea'ou ch'ih k'èang*. Roman Catholic Catechism. (manuscript)
Written in the Shanghae dialect.
- 229 字部緝解 *Tszé po'ò ts'è'ih kea'è*. Explanation of the Radical Characters.
Rev I. J. Roberts. 1840.
- 230 地理便童略傳 *T'è lè p'èen t'ung l'è' chuen*. Geographical Catechism for Youth.
Rev Dr. Medhurst. 1819. (See Retrospect of the first ten years of the Protestant Mission to China. p. 284.)
- 231 咬嚼吧總論 *Kea'ou-lew-p'a ts'ung lún*. General Account of Java.
Rev. Dr. Medhurst. 1826.
- 232 東西史記和合 *Tung se shé ké hó h'ò*.

Comparative Chronology

Rev. Dr. Medhurst. 1829.

- 233 大英國人事略說 *Tá Ying kwǒ jín szé lěō shwǒ*. Brief Account of English Men and Things.

Rev. Dr. Gutzlaff. 1832.

- 234 大英國統志 *Tá Ying kwǒ t'ùng ché*. History of England.

Rev. Dr. Gutzlaff. 1834.

- 235 大英國畧論 *Tá Ying kwǒ lěō lún*. Brief Account of England.

- 236 美理哥合省國志畧 *Mèi-lè-ko hǒ sǎng kwǒ ché lěō*. Brief Geographical History of the United States of America.

Rev. Dr. Bridgman. 1838.

- 237 萬國地理全集 *Wàn kwǒ t'é lè tseûen tseih*. Universal Geography.

Rev. Dr. Gutzlaff.

- 238 古今萬國綱鑑 *Kò kin wàn kwǒ kang k'én*. Universal History.

Rev. Dr. Gutzlaff. 1838.

- 239 猶太國史 *Yéw-t'ae kwǒ shé*. History of Judea.

Rev. Dr. Gutzlaff. 1839.

- 240 亞美理駕合眾國志畧 *Ya-mèi-lè-k'á hǒ ch'ung kwǒ ché lěō*. Brief Geographical History of the United States of America.

Rev. Dr. Bridgman, Canton. 1846.

- 241 地球圖說 *T'é k'ew t'óō shwǒ*. Illustrated Geography.

Rev. R. Way. 1848.

- 242 地理全志 *T'é lè tseûen ché*. Universal Geography. 2 vols.

Rev. W. Muirhead. 1853—1854.

- 243 貿易通志 *Mow yǐh tung ché*. Treatise on Commerce.

Translated from MacCulloch, by Rev. Dr. Gutzlaff.

- 244 制國之用大畧 *Ché kwǒ che yung tá lěō*. Outlines of Political Economy.

Rev. Dr. Gutzlaff.

- 245 大英國官告示 *Tá Ying kwǒ kwan kaóu shé*. Proclamation by the English authorities.

- 246 格物窮理問答 *K'ih wǔh k'eung lè wǎn*

tǎ. Catechism of Nature.

Translated by Rev. W. Muirhead. 1851.

- 247 **大英國志** *Tá Yīng kwō ché*. History of England.

Translated from Milner, by Rev. W. Muirhead, 1856.

- 248 **博物新編** *Pō wǔh sin pēén*. Natural Philosophy and History.

B. Hobson, M. B. Canton, 1855.

- 249 **天文畧論** *T'ēn wan lěō lún*. Digest of Astronomy.

B. Hobson, M. B. Canton, 1849—1851. This is noticed in the Chinese Repository for July, 1851.

- 250 **算法全書** *Swán fǎ tseúen shoo*. Treatise on Arithmetic

Rev. E. T. R. Monereiff, Hongkong, 1852. (w)

- 251 **數學啟蒙** *Soó hěō k'è mung*. Compendium of Arithmetic.

A. Wylie, Shanghai, 1853.

- 252 **設數求真** *Shě soó k'ěw chin*. Arithmetical Questions.

Rev. J. Chalmers, Hongkong, 1856.

- 253 **航海金針** *Hang haè kin chin*. Treatise on Cyclones.

Translated by Dr. Macgowan, Ningpo, 1853.

- 254 **新種痘奇法** *Sin chùng tów k'ê fǎ*. Treatise on Vaccination.

Shanghai, 1847. This is a modification of a Tract published by Sir G. Staunton and Dr. Pearson in 1805. An edition of the same was printed in London, with the title "Chinese treatise on Vaccination, originally printed at Canton, in 1805, now lithographed in London, 1828." A reprint of the original appeared in the "Chinese Serial," for August, 1855.

- 255 **全體新論** *Tseúen t'è sin lún*. Treatise on Physiology.

B. Hobson, M. B. Canton, 1851. This is noticed in the Chinese Repository for August, 1851.

- 256 **鴉片六戒** *Ya-p'ěén lǔh keáé*. Sixfold Injunction against Opium.

Rev. I. Tracey and Leang A-fa, Singapore, 1835. Reprinted at Ningpo in 1847, with an Appendix shewing the amount of Opium imported annually, from 1796 to 1842. A revised edition of the above was published at

Shanghai, in 1847, with the title **鴉片速改七戒文** *Ya-p'ěén suh haè t'seih keáé wan*.

- 257 意拾秘傳 *E-so-pe chuen*. Æsop's Fables. (incomplete)

Translated by Robert Thom. 1838. There is a review of this translation in the Chinese Repository for August, 1840. The work was ordered to be suppressed by the mandarins. It was afterwards translated into the colloquial dialects of Chang-chow in Fuh-keen and Tiéchiú in Kwang-tung, by Rev. S. Dyer and Rev. J. Stronach, and published at Singapore in 1843. A review of this appeared in the Chinese Repository for February, 1844.

- 258 伊娑菩喻言 *E-so-peí yú yén*. Æsop's Fables.

A later edition of the preceding work, printed at Shanghai, 1850.

- 259 華英通用雜語 *Hwa Ying tung yung tsá yú*. Chinese and English Vocabulary.

Robert Thom, Canton, 1843. This is reviewed in the Chinese Repository for February, 1844.

- 260 新嘉坡栽種會告訴中國做產之

之人 *Sin-kěa-p'o tsaé chùng hwúy kaóu soó chung kwó tsó sán che che jín*. Tract of the Singapore Agricultural and Horticultural Society, for promoting Husbandry among the Chinese.

Rev. I. Tracey and Leang A-fa, Singapore, 1831. There is a translation of a portion of this tract in the Chinese Repository for July, 1837.

- 261 是非畧論 *Shé fei lěo lún*. Erronious Impressions respecting Foreign Nations corrected.

Rev. Dr. Gutzlaff. 1835.

- 262 問答淺註耶穌教法 *Wán tá ts'ènn choó Yáy-soo keaóu fá*. Assembly's Catechism.

Translated by Rev. Dr. Morrison. 1812. (See Retrospect, & p. 274.) Another translation of this with the same title, was published by Rev. Dr. Medhurst at Batavia, in 1832. Another translation of this catechism was published by the Presbyterian mission at Ningpo in 1849,

with the title 耶穌教要理問答 *Yáy-soo keaóu yaou lè wan ta*. It was again translated by Rev. W. Muirhead, and printed in 1855, with the title 教會問答 *Keaóu hwúy wan ta*.

- 263 年中每日早晚祈禱敘式 *Nēn chung mei jih tsaóu wán k'é taóu seu shih*. Daily Morning and Evening Prayers of the English Church.

Translated by Rev. Dr. Morrison, and printed at Malacca in 1818. (See Retrospect, &c. p. 275.) Reprinted at Malacca in 1824, with the Psalter attached.

Reprinted in 1829, in Morrison's "Domestic Instructor"

(See No. 297.), with the title 英吉利國神會

祈禱文大概翻譯漢字 *Ying-keih-lé kwo shín hwúy k'é taóu wan tá kaè fan yih Hán tszé*, having the Calendar appended. Morrison's translation of the Liturgy was republished in London in 1848, under

the title 會祈禱文 *Hwúy k'é taóu wan*. A selection from the Liturgy, with the Adult Baptismal service, was published with the title 聖會周年早

禱 *Shíng hwúy chow nēn ts'aóu taóu*. A new translation of the English Prayer Book, and also a version of the same in the Mandarin Colloquial, were made by the Rev. Dr. Medhurst, and published under the sanction of the Bishop of Victoria, at Hongkong, in

1855, the title to both being 禱告文書 *Taóu kaóu wan shoo*. A selection from the above was published at Hongkong, in the preceding year, by the Bishop of Vic-

toria, with the title 耶穌聖教禱告文 *Yây-soo shíng keáu taóu kaóu wan*. A selection from the Liturgy was published by Rev. T. MacClatchie, in the

Shanghae dialect, with the title 週年早晨禱

告式 *Chow nēn tsaóu shín taóu kaóu shih*. A portion of the Episcopalian Liturgy was translated into the Shanghae dialect, under the superintendence of Bishop Boone. A revision of the same was afterwards printed

at Shanghai, with the title 常年早禱 *Ch'ang nēn tsaóu taóu*.

- 264 求世者言行真史記 *K'éw shé chày yén hing chin shé kè*. Life of Christ.

Rev. Dr. Milne, Malacca, 1814. (See Retrospect, &c. p. 276.)

- 265 進小門走窄路論 *Tsín seaóu mún tsòw tsih loó lín*. The Strait Gate.

Rev. Dr. Milne, Malacca, 1816. (See Retrospect, &c. p. 278.) Reprinted, 1832. Again reprinted, 1843. Reprinted with modifications, at Amoy, 1854; at Shanghae, 1856.

- 266 崇真實棄假謊畧說 *Ts'ung chin shih k'é k'èa hwang lěo shwǒ*. On the Sin of Lying.

Rev. Dr. Milne, Malacca, 1816. (See Retrospect, &c. p. 278.)

- 267 幼學淺解問答 *Yéw hěo ts'èen keaé wǎn tă*. Catechism for Youth.

Rev. Dr. Milne, Malacca, 1816. (See Retrospect, &c.

p. 278.) This was entirely remodelled in a subsequent edition, the title remaining unaltered. Reprinted at Shanghai, with an appendix of Prayers and Hymns, 1845; Ningpo, 1846. Reprinted with modifications, at Shanghai, 1848. Revised by Rev. W. C. Milne, and printed at Shanghai in 1851, with the title **真道入門** *Chin taó juh mún*. Reprinted at Hongkong, 1851; at Amoy, 1854.

- 268 **祈禱直法註解** *K'é taóu ch'ih fā choó keaé*. Exposition of the Lord's Prayer.

Rev. Dr. Milne, Malacca, 1818. (See Retrospect, &c. p. 279.) A revision of this by Dr. Medhurst, was printed at Shanghai, 1846. Reprinted at Shanghai, 1850.

- 269 **諸國異神論** *Choo kwǒ é shín lún*. On Idolatry.

Rev. Dr. Milne, Malacca, 1818. (See Retrospect, &c. p. 280.) Reprinted at Malacca, 1832.

- 270 **生意公平聚益法** *Sǎng é kung ping tseú yih fā*. On Justice between Man and Man.

Rev. Dr. Milne, 1818. (See Retrospect &c. p. 280.) Reprinted at Ningpo, 1847.

- 271 **賭博明論畧講** *Toò pǒ ming lún lěo kēang*. The Evils of Gambling.

Rev. Dr. Milne, 1819. (See Retrospect, &c. p. 280.) Reprinted, at Malacca, 1832; at Singapore, 1840; at Ningpo, 1847.

- 272 **新增聖書節註** *Sin tsǎng shing shoo tsě choó*. Sermons.

Rev. Dr. Milne, Malacca, 1818. (See Retrospect, &c. p. 280.) The four sermons of which this tract consists, form the concluding portion of Dr. Medhurst's "Commentary on the Ten Commandments." (See No. 286.) One of these sermons, entitled **論誨罪**

信耶穌 *Lín hwúy tsúy sín Yâi-soo*. "Repentance and Faith," was published as a separate tract, at Shanghai, in 1846; reprinted, 1849; again reprinted, 1851.

- 273 **張遠兩友相論** *Chang Yuèn lěang yèw sǎang lún*. Dialogues between two Friends, Chang and Yuen.

Rev. Dr. Milne, Malacca, 1819. (See Retrospect, &c. p. 281.) Reprinted at Malacca, 1831. Again reprinted at Singapore, 1836. Again reprinted at Hongkong, 1844. Again reprinted at London, 1845. Again reprinted at Shanghai, 1847. Again reprinted at Ningpo in 1847. Republished with modifications by Rev. J. L. Shuck, at Shanghai in 1859. Revised by Rev. W. C.

Milne, and printed at Shanghai, 1851, with the title 長

遠兩友相論 *Ch'ang Yuèn lěang yèw sěang lún*.

Reprinted at Hongkong, 1851. Another revision printed

at Ningpo, 1851, with the title 二友相論 *Urh*

yèw sěang lún.

- 274 受災學義論說 *Shów tsae hěō é lún shwō*.
Duty of Men in Times of public Calamity.

Rev. Dr. Milne, Malacca, 1819. (See Retrospect, &c. p. 282.)

- 275 三寶仁會論 *San paōu jīn hwáy lún*. The
Three Benevolent Societies.

Rev. Dr. Milne, Malacca, 1820. This is an account of the Missionary, Tract and Bible Societies. (See Retrospect, &c. p. 283.)

- 276 卿訓十二則 *Hěang heún shīh úrh tsīh*.
Village Sermons.

Rev. Dr. Milne, Malacca, 1819. (See Retrospect, &c. p. 284.) Reprinted at Ningpo, 1845; in London, 1847; at Shanghai, 1850. Revised by Rev. W. C. Milne, and printed at Shanghai in 1850, with the title

福音廣訓 *Fuh yin kwàng heún*. Again revised

by Rev. Dr. Medhurst, and printed at Shanghai, 1854.

Translated into the Mandarin dialect by Rev. Dr. Medhurst, and printed at Shanghai, in 12 separate

tracts in 1856, with the following titles:— 1. 人所

當求之福 *Jīn sò tang k'êw che fuh*. "True Hap-

piness." 2. 救世主祇耶穌一人 *Kéw shé*

chòè che Yây-soo yih jīn. "Christ the only Saviour." 3.

人不信耶穌之故 *Jīn puh sín Yây-soo che*

koó. "Why the Heathen make light of the Gospel." 4.

失羊歸牧 *Shih yáng kwei muh*. "The wandering

Sheep returned to the great Shepherd." 5. 君子終

日爲善 *Keun tszè chung jīh wei shén*. "A well-spent

Day." 6. 歲終自察行爲 *Sáy chung tszé ch'a*

hing wei. "Discourse for the New Year." 7. 悔罪

祈求之事 *Hwáy tsúy k'é k'êw che szé*. "The peni-

tent Sinner seeking for Mercy." 8. 惡者不得入

天國 *Go chây puh tih juh t'een kwo*. "Who are ex-

cluded from the Kingdom of God." 9. 祈禱上帝

之理 *K'é taóu Sháng-té che lè*. "Prayer." 10. 善

- 者受難獲益 *Shén chày shóu nán hwo yih*. "The good Man in Affliction." 11. 善人考終命 *Shén jín k'àu chung ming*. "The happy Death of the Righteous." 12. 死至猝不及備 *Szè ché tso puh k'eih pé*. "A Thief in the Night."
- 277 靈魂篇大全 *Ling hwǎn pëen tá tseûen*. Treatise on the Soul.
Rev. Dr. Milne, Malacca, 1824.
- 278 上帝聖教公會門 *Sháng té shíng keáu kung hwúy mún*. Entrance to the Church of God.
Rev. Dr. Milne. Reprinted, 1825. Again reprinted at Malacca, 1835. This was translated into the Shanghai dialect, two editions of which were printed at Shanghai in 1847.
- 279 聖書袖珍 *Shíng shoo sew chin*. Scripture Sleeve Gem.
Rev. Dr. Milne. Reprinted, 1832.
- 280 新增聖書節解 *Sin tsǎng shíng shoo tsëe keaé*. Commentary on Ephesians.
Rev. Dr. Milne, Malacca, 1825. Reprinted at Ningpo, 1848.
- 281 聖經釋義 *Shíng k'ing shǐh é*. Help to the Scriptures.
Rev. D. Collie, Malacca, 1825. Reprinted at Singapore, 1835.
- 282 媽祖婆生日之論 *Mà tsoò p'ò sǎng jǐh che lún*. Birth-day of Ma Tsoo-poo.
Rev. Dr. Medhurst, Batavia, 1826.
- 283 耶穌言行總論 *Yây-soo yén h'ing tsùng lún*. Life of Christ.
Rev. D. Collie. Malacca, 1826.
- 284 普度施食之論 *P'òò t'óó she shǐh che lún*. On Feeding the Ghosts.
Rev. Dr. Medhurst. Batavia, 1826. An abstract of this was published by Rev. W. Lobscheid, in 1851, with the title 普度施食文 *P'òò t'óó she shíh wan*.
- 285 清明掃墓之論 *T'sing ming saóu moó che lún*. Feast of the Tombs.
Rev. Dr. Medhurst, Batavia, 1826. Reprinted at Singapore. A revision of this tract by Rev. Dr. Medhurst, was published at Shanghai in 1854, with the title 野客間難記 *Yây kih wan nán ké*.
- 286 神天十條聖誡註解 *Shín t'ëen shǐh*

t'eaou shing keaé choó keaé. Commentary on the Ten Comandments.

Rev. Dr. Medhurst, Batavia, 1826. Reprinted at Malacca, 1832. Again reprinted at Singapore, 1840. Re-

vised and printed with the title 十條戒箸明 *Shih t'eaou keaé choó ming*. An abbreviated edition with

the title 論十條誠 *Lún shih t'eaou keaé*, was printed at Shanghae in 1848. A short commentary on the

Ten Commandments, entitled 真神十誠 *Chin shin shih keaé*, was published at Shanghae, by Rev. J. L. Shuck, 1850.

- 287 天鏡明鑑 *T'een k'ing ming k'ên*. Celestial Mirror.

Rev. D. Collie, Malacca, 1826.

- 288 聖書憑據總論 *Shing shoo p'ing kéú tsung lún*. Bogue's Essay on Christian Evidences.

Translated by Rev. D. Collie, 1827.

- 289 三字經 *San tszé king*. Three Character Classic.

Rev. Dr. Medhurst, Malacca, 1818. Reprinted at Batavia, 1828. Reprinted at Malacca, 1832. Again reprinted at Singapore, 1839. Again reprinted at Hongkong, 1843. Again reprinted at Shanghae, 1845. Again reprinted at London, 1846. Again reprinted at Ningpo, 1848. Again reprinted at Shanghae, 1848. Revised by Dr. Medhurst, and printed at Shanghae, 1851. Reprinted at Hongkong, 1852. Again reprinted at Amoy, 1852. Again reprinted at Shanghae, 1856.

- 290 三字經註解 *San tszé k'ing choó keaé*. Three Character Classic, with Commentary.

Ningpo. Another edition with the title 繡像真

理三字經註釋 *S'ew s'áng chin lè san tszé k'ing choó shih* "Three Character Classic of Truth, illustrated, with Commentary," has been recently printed at Ningpo.

- 291 踏火之事論 *T'ă hò che szé lún*. On walking over the Fire.

Rev. Dr. Medhurst, Batavia, 1828. Reprinted at Batavia, 1833.

- 292 熟學聖理略論 *Shŭh h'ěo shing lè l'ěo lún*. General Discourse on the Study of Holiness.

Leang A-fa, 1828.

- 293 時鐘表匠言行略論 *Sh'ê chung peaòu ts'áng y'ên hing l'ěo lún*. Narrative of a Watchmaker.

1829.

- 294 眞道問答淺解 *Chin taóu wăn tă ts'ë'n keaé.*
Simple Catechism of the True doctrine.

Leang A-fa, 1829.

- 295 訓女三字經 *Heún neù san tszé king.* Three
Character Classic for Girls.

Miss Martin. 1832. Noticed in the Chinese Repository for June, 1832.

- 296 勸世良言 *K'euén shé lëang yën.* Good Words
exhorting the Age.

This is a collection of 8 tracts, written by Leang A-fa and revised by Dr. Morrison in 1832. The titles of

them severally are:— 1. 崇眞闢邪論 *Ts'ung chin p'ei h sây lún.* Follow the True, and reject the

False. 2. 雜論 *Tsa lún.* Various Tracts. 3. 聖

經雜解 *Shing king tsa keaé.* Miscellaneous Explanations of Scripture.

4. 聖經雜論 *Shing king tsa lún.* Miscellaneous Statements, founded on Scrip-

ture. 5. 熟學眞理論 *Shuh hëo chin lè lún.* A

perfect Acquaintance with the true Doctrine. 6. 安

危獲福篇 *Gan wei hwo fuh pëen.* On obtaining

Happiness, whether in Peace or Peril. 7. 眞經格

言 *Chin king kih yën.* Excellent Sayings from the true

Scriptures. 8. 古經輯要 *Kò king tseih yaou.*

Important Selections from the Ancient Scriptures.

This collection has gained considerable celebrity, as

being the work from which Hung Seu-tseuen (Tae-ping

Wang) is said to have gained his first knowledge of

Christian principles. A Review of it by Dr. Medhurst

may be found in the "Shanghai Almanac and Miscellany" for 1855.

- 297 古聖奉神天啟示道家訓 *Kò shing fung shên t'ëen k'è shé taóu k'ëa heún.* Domestic
Instructor. 4 vols.

Rev. Dr. Morrison, Malacca, 1832. The 1st and 2nd volumes contain an Introduction to the Holy Scriptures; the 3rd volume is a translation of the Liturgy; and the 4th volume consists of miscellaneous pieces, chiefly religious.

- 298 神理總論 *Shên lè tsung lún.* Discourse on
Theology

Rev. Dr. Medhurst. Reprinted at Malacca, 1833.

- 299 上帝眞教傳 *Sháng té chin keaóu chuen.*
Theology.

Rev. Dr. Gutzlaff, 1834.

- 300 靈魂編 *Ling hwăn pëen*. Tract on the Soul.

- 301 中華諸兄慶賀新禧文 *Chung hwa choo heung k'ing hó sin he wăn*. Tract on the New Year.

Rev. Dr. Medhurst, Batavia, 1826. Reprinted at Batavia, 1834. Reprinted at Singapore.

- 302 諸題目 *Choo te mǔh*. Scripture Texts.

- 303 新遺詔書要端 *Sin ê chaóu shoo yaou twan*. Important Passages from the New Testament.

- 304 人心本惡總論 *Jín sin pun gǒ tsùng lún*. Discourse on the natural Depravity of the Heart.

Reprinted, 1828.

- 305 論神風感化新心 *Lún shén fung kàn hwá sin sin*. Renewal of the Heart by the Holy Spirit.

Reprinted, 1830.

- 306 聖書日課初學便用 *Shíng shoo jǐh k'ó ch'oo hěō pëen yung*. Scripture Lessons for Schools. 2nd vol.

Canton, 1831. A second edition was published at Canton in 1832, in 3 volumes, at the expense of the British and Foreign School Society. This work is noticed in the Chinese Repository for June, 1832.

- 307 救世主耶穌基督行論之要畧傳 *Kéw shé choó Yáy-soo Ke-túh hìng lún che yaou lěō chuen*. Brief Narrative of the most important Actions and Discourses of Jesus Christ the Saviour. 1834.

- 308 論善惡人死 *Lún shén gǒ jìn szè*. Death of the Good and Evil.

Rev. Dr. Medhurst, Batavia. Reprinted at Malacca, 1835. Again reprinted at Singapore, 1837. Again reprinted at Hongkong, 1844. Again reprinted at London, 1847; also at Ningpo, 1847. This is a translation of "Poor Joseph," and "Death of Altamont," two tracts published by the British and Foreign Tract Society. A revised edition, forming two tracts, was published at Shanghai in 1853, with the titles 貧者約瑟明道論 *Pín chày Yo-sih ming taóu lún*, and 亞大門臨死畏刑論 *Yá-tá-mún lín szè wéi hìng lún*.

- 309 勸世文 *K'euén shé wăn*. Admonitions for the Age.

Malacca. This is a reprint of Dr. Milne's 4 tracts,— "On Idolatry" (See No. 269), "The Strait Gate" (See No. 265), "The Evils of Gambling" (See No. 271), and "On Justice between Man and Man" (See No. 270).

- 310 誠崇拜類函 *Ching ts'ung paé lúy hán*. On Sincerity in Worship.
Rev. Dr. Gutzlaff, 1834.
- 311 贖罪之道傳 *Shŭh tsúy che taóu chuen*. The Doctrine of Redemption.
Rev. Dr. Gutzlaff, 1834. Reprinted, 1836.
- 312 救世主言行全傳 *Kéw shé choè yén hing tseüen chuen*. Life of Christ.
Rev. Dr. Gutzlaff. Revised and reprinted by the Chinese Evangelization Society, 1855.
- 313 續纂省身神詩 *Sŭh tswan säng shín shín she*. Sacred Poems for Contemplation.
Malacca, 1835. Reprinted at Singapore, 1838.
- 314 福音調和 *Fŭh yin t'eaóu hô*. Harmony of the Gospels.
Rev. Dr. Medhurst, Malacca, 1835. Reprinted at Singapore, 1837.
- 315 救世主耶穌之聖訓 *Kéw shé choè Yáy-soo che shing heün*. Sacred Counsels of Jesus the Saviour.
Rev. Dr. Gutzlaff, Singapore, 1836.
- 316 耶穌神蹟之傳 *Yáy-soo shín tseih che chuen*. Miracles of Jesus.
Rev. Dr. Gutzlaff, Singapore, 1836.
- 317 全人矩矱 *Tseüen jŭn keù hwŏ*. Whole Duty of Man.
Rev. Dr. Gutzlaff, Singapore, 1836.
- 318 耶穌之寶訓 *Yáy-soo che paòu heün*. Precious Words of Jesus.
Rev. Dr. Gutzlaff, Singapore, 1836.
- 319 福音之箴規 *Fŭh yin che chin kwei*. Gospel Precepts.
Rev. Dr. Gutzlaff, Singapore, 1836.
- 320 耶穌降世傳 *Yáy-soo kēang shé chuen*. Narrative of the Incarnation of Jesus.
Rev. Dr. Gutzlaff, Singapore, 1836. An enlarged edition in 2 vols. was published by Rev. Dr. Medhurst.
- 321 正教安慰 *Ching keaóugan wei*. Consolations.
Rev. Dr. Gutzlaff, 1836.
- 322 摩西言行全傳 *Mô-se yén hing tseüen chuen*. Life of Moses.
Rev. Dr. Gutzlaff, Singapore, 1836.
- 323 真假兩岐論 *Chin kēa léang k'e lún*. The true and the false Way.
Rev. Dr. Bridgman. 1837.

- 324 保羅言行錄 *Paòu-lô yên hing lǔh*. Life of Paul.
Rev. Dr. Gutzlaff, Singapore, 1837.
- 325 但耶利言行全傳 *Tán-yâ-y-lé yên hing tseûen chuen*. History of Daniel.
Rev. Dr. Gutzlaff, Singapore, 1837.
- 326 關繫重大略說 *Kwan he chùng tá lǎo shwô*. Important Consequences.
Rev. Dr. Gutzlaff, Singapore, 1837.
- 327 約翰言行錄 *Yô-han yên hing lǔh*. Life of John.
Rev. Dr. Gutzlaff, Singapore, 1837.
- 328 揀選勸世要言 *Kèèn seuèn k'euèn shé yaou yén*. Important Words to admonish the Age.
Leang A-fa, Singapore. This consists of 4 tracts, with the following titles:— 1. 真傳救世文 *Chin chuen k'eu shé wan*. A true Account of the Salvation of Mankind. 2. 崇真闢邪論 *Ts'ung chin p'eh s'ây lún*. Follow the True, and reject the False. 3. 真經聖理 *Chin king shing lè*. On the holy Truths contained in the true Scriptures. 4. 聖經雜論 *Shing king tsa lún*. Miscellaneous Statements, founded on Scripture.
- 329 求福免禍要論 *K'êw fūh m'èèn hó yaou lún*. Important Discourse on seeking Happiness, and escaping Misery.
Leang A-fa, Singapore.
- 330 熟學真理論 *Shūh h'êo chin lè lún*. Discourse on the Study of Truth.
Leang A-fa, Malacca. This is another number of the *Keuen shé l'ang yén*. (See No. 296).
- 331 四字經 *Szé tszé king*. Four Character Classic.
Rev. I. J. Roberts.
- 332 頌言讚語 *Sung yén tsán yù*. Praise and Eulogy.
Rev. Dr. Gutzlaff, Singapore, 1838.
- 333 生命無限無疆 *Sǎng ming woó h'èèn woó k'ang*. Endless Life.
Rev. Dr. Gutzlaff, Singapore, 1838.
- 334 轉禍爲福之法 *Chuèn hó wéi fūh che fǎ*. The Way from Misery to Happiness.
Rev. Dr. Gutzlaff, Singapore, 1838.
- 335 誨謨訓道 *Hwúy moó heún taóu*. Instructive

Details.

Rev. Dr. Gutzlaff, Singapore, 1838.

- 336 彼得羅言行全傳 *Pè-tih-lô yên hing tseûen.chuen.* Life of Peter.

Rev. Dr. Gutzlaff, Singapore, 1838.

- 337 醒世要言 *Sing shé yaou yên.* Important Words to arouse the World.
1838.

- 338 聖書列祖全傳 *Shing shoo lě tsoò tseûen.chuen.* Bible Patriarchs.

Singapore, 1838.

- 339 正邪比較 *Ching sây pè keaóu.* Rectitude and Depravity Contrasted.

Rev. Dr. Gutzlaff, Singapore, 1838.

- 340 四字經文 *Szé tszé king wăn.* Four character Classic.

Singapore, 1838.

- 341 世人救主 *Shé jin kéw choò.* The Saviour of the World.

Rev. Dr. Gutzlaff, Singapore, 1838. Reprinted.

- 342 慈惠博愛 *Tsze hwúy pō gaé.* Kindness and Love.

Rev. Dr. Gutzlaff, Singapore, 1839.

- 343 福音總論 *Fūh yin tsùng lún.* Summary of the Gospel.

Rev. S. Dyer. 1839. Reprinted in London.

- 344 聖書註疏 *Shing shoo choó soo.* Explanation of Scripture.

Rev. Dr. Gutzlaff, Singapore, 1839.

- 345 真理之教 *Chin lē che keaóu.* The Religion of Truth.

Rev. I. J. Roberts, Macao, 1840.

- 346 祈禱神詩 *K'é taóu shên she.* Prayers and Hymns.

Bankok. 1840.

- 347 小信小福 *Seaóu sín seaóu fūh.* Little Faith, little Joy.

Rev. Dr. Gutzlaff.

- 348 正道之論 *Ching taóu che lún.* The Right Way.

Rev. Dr. Gutzlaff.

- 349 論語新纂 *Lún yù sin tswan.* New Version of the Lun-yu.

Rev. Dr. Medhurst.

- 350 偶像書編 *Gòw sěáng shoo pēn*. On Idolatry.
Rev. Dr. Medhurst.
- 351 小子初讀易識之書課 *Seaòu tszè ch'oo t'ũh é shih che shoo k'ó*. Easy Lessons for Young Children.
Batavia. Revised and reprinted at Malacca, with the title 嬰兒書課 *Ying urh shoo k'ó*.
- 352 改邪歸義之文 *Kaè sěây kwei é che wǎn*. On Reformation.
Singapore.
- 353 玄天上帝生日之論 *Heuen t'ēen Sháng té sǎng jǐh che lún*. Discourse on the Birth-day of Heuen-t'ēen Sháng-té.
Rev. Dr. Medhurst, Singapore.
- 354 聖錄名人問答 *Shíng lǔh míng jǐn wǎn tǎ*. Biographical Catechism.
- 355 盡理正道傳 *Tsín lè ching taóu chuen*. The True Religion.
Rev. Dr. Gutzlaff.
- 356 救世主坐山教訓 *Kéw shé choè tsó shan keaóu heún*. Sermon on the Mount.
Reprinted. A version of the same in the Shanghae dialect, was published in 1849, under the title 耶穌拉山上教衆人 *Ya-soo la san long keaou tsung nyin*. A new version of the same with commentary, was published at Hongkong in 1844, under the title 耶穌山上垂訓 *Yáy-soo shan sháng ch'uy heún*.
- 357 約色弗言行錄 *Yǒ-sǐh-fúh yén hing lǔh*. Life of Joseph.
Rev. Dr. Gutzlaff, Singapore.
- 358 祈禱文讚神詩 *K'é taóu wǎn tsán shín she*. Prayers and Hymns.
- 359 上帝垂愛世人 *Sháng té ch'uy gaé shé jǐn*. God's Love to Man.
Rev. I. J. Roberts, Macao, 1840.
- 360 真道自証 *Chin taóu tsze ching*. Truth its own Witness.
Rev. Dr. Gutzlaff, Singapore.
- 361 問答俗話 *Wǎn tǎ sǔh hwá*. Catechism in the Macao Dialect.
Rev. I. J. Roberts, Macao, 1840.
- 362 招人獲救 *Chaou jǐn hwǒ kéw*. Men called

- to receive Salvation.
Rev. I. J. Roberts.
- 363 救贖何義 *Kéw shǔh hó é.* The Meaning of Redemption.
Rev. I. J. Roberts.
- 364 卜卦之論 *Pǒ kwa che lún.* Divination.
Rev. J. L. Shuck.
- 365 問答引道 *Wǎn tǎ yìn taòu.* Elementary Catechism.
Reprinted at Singapore, 1841.
- 366 以來者言行紀畧 *E-laê-chây yên hing ké lěö.* Memoir of Elijah.
Mrs. Dean. Reprinted at Singapore, 1841. A revised edition was printed at Hongkong, 1849.
- 367 養心神詩 *Yàng sin shên she.* Hymn Book.
Rev. Dr. Medhurst. Translations, chiefly from Watts and Rippon.
- 368 奉勸戒酒文 *Fung K'euên keá tsèw wǎn.* Exhortation to Temperance.
Reprinted at Singapore, 1841.
- 369 天皇上帝赦罪恩詔 *T'ëen hwáng Sháng té shây tsüý gǎn chaòu.* God's Edict respecting the Pardon of Sin.
1841.
- 370 真理 *Chin lè.* Truth.
Rev. I. J. Roberts.
- 371 耶穌道理總論 *Yây-soo taóu lè tsùng lún.* General Discourse on Christian Doctrine.
Reprinted at Malacca, 1841.
- 372 不知天命總論 *Pǔh che l'ëen míng tsùng lún.* Discourse on Ignorance of Heaven's Decrees.
Singapore, 1841. Reprinted, 1841.
- 373 道之本原全體要論 *Taòu che pùn yuên tseüen l'è yaou lún.* Substance of the Fundamental Doctrinal Principles.
Singapore, 1841. A revised edition was published by the Anglo-Chinese College.
- 374 六友相論 *Lǔh yèw sǎng lún.* Conversation between six Friends.
Singapore, 1841.
- 375 異端之論 *E twán che lún.* On false Doctrines.
Singapore, 1841. This is the greater portion of the section *E twán pëen*, in the "Simple Discourses." (See No. 220). An extensive extract from the same source,

was published by Rev. W. Lobscheid, under the title

異端總論 *E twán tsùng lún.*

- 376 耶穌比喻註說 *Yây-soo pè yú choó shwǒ.*
Parables of Jesus.

Rev. Dr. Gutzlaff, Singapore, 1841.

- 377 上帝萬物之大主 *Sháng té wǎn wǔh che tá choò.* God the Lord of all.

Rev. Dr. Gutzlaff, Singapore.

- 378 養心神詩 *Yâng sin shên she.* Hymn Book.
Malacca, 1842.

- 379 永福之道 *Yung fūh che taòu.* The Way of
Eternal Bliss.

Rev. Dr. Bridgman. 1843.

- 380 救世耶穌受死全傳 *Kéw shé Yây-soo shóu szè tseûen chuen.* Narrative of the Death
of Jesus the Saviour.

1843.

- 381 耶穌巡徒養心日課 *Yây-soo seun t'óo yâng sin jìh k'ó.* The Christian Traveller's Daily
Text Book.

Translated, 1844.

- 382 悔罪之大畧 *Hwúy tsúy che tá lǎo.* On
Repentance.

Rev. Dr. Gutzlaff.

- 383 神天訓誡 *Shín t'een heún keáé.* God's Com-
mandments.

1844.

- 384 復活要旨 *Fūh hwǒ yaou ché.* Important
Facts concerning the Life to come.

Rev. Dr. Bridgman, Hongkong, 1844.

- 385 靈生銓言 *Língsǎngtseûen yên.* Disquisition
on Regeneration.

Rev. Dr. Bridgman. 1844.

- 386 顯著求主言行論 *Hèen choó kéw choò yén hìng lún.* Life of the Saviour.

Singapore, 1844.

- 387 造天地畧論 *Tsaòu t'een té lǎo lún.* Brief
Account of the Creation.

1844.

- 388 創世歷代傳 *Ch'wáng shé leih taé shoo.*
Genealogy from the Creation.

Rev. Dr. Medhurst. This is the first eleven chapters
of Genesis, with an occasional commentary.

- 389 奉勸真假人物論 *Fung k'euén chin k'èa*

jîn wǎh lún. Exhortation to discriminate between Good and Evil.

Rev. Dr. Dean. Reprinted at Ningpo, 1845 & 1847 ; Chaou-chow, 1847 ; Hongkong, 1849.

- 390 聖教要理 *Shíng keaóu yaou lè.* Important Principles of Religion.

Rev. Dr. Medhurst.

- 391 祈禱式文 *K'é taòu shǐh wǎn.* Forms of Prayer.

Rev. Dr. Medhurst. 1 edition lithographed. 1 ditto. letter-press. There is a version in the Shanghai dialect, under the same title, by Rev. Dr. Medhurst.

- 392 神經遺詩諸篇 *Shín king é she choo pëen.* Selections from Scripture, &c.

Rev. Dr. Medhurst. This is a miscellany, consisting of "Poor Joseph," "Death of Altamont," and extracts from the Psalms, Isaiah, Luke, John, Hebrews, and Revelations.

- 393 耶穌降生受死之傳 *Yây-soo kěang sǎng shóu szè che chuen.* Narrative of the Advent and Death of Jesus.

Shanghai, 1845. Ningpo, 1847.

- 394 耶穌教畧 *Yây-soo keaóu lě.* Brief History of the Christian Religion.

Rev. Dr. Medhurst. 1846. Reprinted at Ningpo, 1847 ; and at Shanghai, 1851, and 1853.

- 395 誠犯指途 *Keaé fán chè t'ó.* The Guide to avoid Sin.

1846.

- 396 真理通道 *Chín lè t'ung taóu.* Course of Sermons. 3 vols.

Rev. Dr. Medhurst, Shanghai, 1846. The former part of this work consists of an abstract of Dwight's Theology ; to which is added a revision of Dr. Medhurst's "Commentary on the Ten Commandments" (See No. 265).

- 397 敬上帝真詮 *Kung Sháng té chin tseuen.* Tract on honouring God.

Amoy, 1846.

- 398 論勿拜偶像 *Lún wǎh paé gòw sǎng* On Idolatry.

Rev. Dr. Medhurst, Shanghai, 1846. Revised by Rev. Dr. Medhurst, and reprinted at Shanghai, 1849. This forms the 53rd in Medhurst's "Course of Sermons." (See No. 405).

- 399 聖經史記 *Shíng king shè ké.* Scripture History.

Rev. Dr. Medhurst, Shanghai, 1846. Reprinted with illustrations, at Ningpo, 1847.

- 400 常活之道傳 *Chang hwǒ che taóu chuen*. The Way of Life Eternal.

Rev. Dr. Gutzlaff, 1834.

- 401 論天德天性天道不妄違 *Lún t'een tih t'een sing t'een taóu pǎh wáng wéi*. Heavenly Virtue, Heavenly Nature, and Heavenly Principles, must not be set at nought. (Manuscript)

Puh Tsie-wang Kwo-he, 1846.

- 402 馬太傳福音註 *Má-t'áe chuen fūh yin choó*. Commentary on Matthew. (First 5 chapters).

Rev. Dr. Medhurst, Shanghai, 1846.

- 403 路加福音書註釋 *Loó-k'ea fūh yin shoo choó shǐh*. Commentary on Luke.

Ningpo, 1846.

- 404 進教要理問答 *Tsín keáu yaou lè wǎn tǎ*. Episcopalian Catechism.

Bishop Boone, Shanghai, 1846. Reprinted in 1847, with the term *Chin shin* substituted for *Sháng té*, as the name for God. A version of the same in the Shanghai dialect, has been published more recently.

- 405 天主上帝總論 *T'een choó Sháng té tsùng lún*. Discourse on God.

Shanghai, 1846. This is a reprint of an article in Premare's *Notitia Linguae Sinicae*. There is an appendix, explanatory of the term *Sháng té*, and also the difference between God and Spirits. Another reprint of the above was published at Ningpo, in 1846, under the title 眞神總論 *Chin shin tsùng lún*, in which the term *Chin shin* is substituted for *Sháng té*. Another edition under the same title, but considerably modified in the phraseology, was published by Rev. J. L. Shuck, at Shanghai, in 1850. There is also some additional matter at the end of this last edition, on the Salvation of the World.

- 406 善終誌傳 *Shén chung ché chuen*. Peace in Death.

Translation of a tract published by the British and Foreign Tract Society, by Rev. J. Stronach, Amoy, 1846. Reprinted at Shanghai, 1848. Again reprinted at Shanghai, in 1855.

- 407 講頭一個祖宗作惡 *Kong dow ih ko tsoo tsung tso óh*. The Sin of our First Parents.

This is a translation in the Shanghai dialect of the 20th in Medhurst's "Course of Sermons" (See No. 396), by Rev. Dr. Medhurst, Shanghai, 1846.

- 408 論上帝差子救世 *Lún Sháng té ch'a tszè kéw shé.* God sending his Son to save the World.
Rev. Dr. Medhurst. This is the 25th in Medhurst's "Course of Sermons" (See No. 396). There is a translation of the same in the Shanghae dialect, by Rev. Dr. Medhurst, 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.* Shanghae, 1846.
- 409 講上帝告訴人知識 *Kong Sang te kaou soo nyin tse sîh.* Revelation.
This is a translation in the Shanghae dialect of the 26th in Medhurst's "Course of Sermons" (See No. 396), by Rev. Dr. Medhurst, Shanghae, 1846.
- 410 講自家個好處靠弗着 *Kong se ka ko haou tsu kaou fe zăh.* On the Insufficiency of one's own Merits.
Written in the Shanghae dialect, by Rev. Dr. Medhurst, Shanghae, 1846.
- 411 福音大旨 *Fŭh yin tá ché.* The great Object of the Gospel.
Hongkong, 1847.
- 412 禮拜日要論 *Lè paé jîh yaou lún.* Important Discourse on the Sabbath Day.
Ningpo, 1847 and 1848.
- 413 癡兒記 *Yà ūrh ké.* The dumb Boy.
Hongkong, 1847.
- 414 若瑟言行全傳 *Jō-sîh yén hing tseûen chuen.* History of Joseph.
Ningpo, 1847.
- 415 福音要言 *Fŭh yin yaou yén.* Important Gospel Sayings.
Rev. J. Stronach, Shanghae, 1847. Reprinted at Shanghae, in 1850, with the term *A-lo-ho* substituted for *Sháng té*, as the name for God. Revised by Rev. Dr. Medhurst, and reprinted at Shanghae, 1853.
- 416 聖經之史 *Shing king che shé.* Scripture History.
Translated from the German, by Rev. Dr. Gutzlaff. Reprinted by the Chinese Evangelization Society.
- 417 聖差言行傳註釋 *Shing ch'a yén hing chuen choó shîh.* Commentary on Acts.
Ningpo, 1847.
- 418 論復新之理 *Lún fów sin che lè.* Discourse on Renovation.

This is a reprint of the 45th in Medhurst's "Course of Sermons," with the term *Chin shîn* substituted for *Sháng té* as the name for God. Ningpo, 1848.

- 419 三字經 *San tszé king*. Three Character Classic.
Rev. J. L. Shuck, Shanghai, 1848.
- 420 天帝宗旨論 *T'ëen té tsung ché lún*. Discourse on the Attributes of God.
Rev Dr. Medhurst, Shanghai, 1848. Reprinted, 1849.
This tract is an adaptation of a portion of the "Simple Discourses" (See No. 220).
- 421 怕死唔 *Pó szè va*. Are you afraid of Death?
Rev. J. L. Shuck, Shanghai, 1849. Reprinted, 1850.
Written in the Shanghai dialect.
- 422 中外理辨 *Chung waé lè pëén*. Discussion of Chinese and Foreign Principles.
Written in the Shanghai dialect, by Rev. T. MacClatchie, 1849.
- 423 耶穌教要理問答 *Yây-soo keaóu yaou lè wán tǎ*. Catechism of the Important Principles of Christianity.
Ningpo, 1849.
- 424 救魂論 *Kéw hwǎn lún*. Discourse on the Salvation of the Soul.
Rev. T. Hudson, Ningpo, 1849.
- 425 邪性記 *Sēây síng ké*. Depravity of Human Nature.
Rev. T. Hudson, Ningpo, 1849.
- 426 指南針 *Chè nân chin*. The Mariner's Compass.
Rev. T. Hudson, Ningpo, 1849.
- 227 主神論 *Choè shên lún*. Discourse on God.
Rev. T. Hudson, Ningpo, 1849.
- 428 教條 *Keaóu t'eaou*. Systematic Theology.
Translated from the German, by Rev. Dr. Gutzlaff, 1849.
- 429 指迷律論 *Chè mē leih lún*. Guide for the Ignorant.
Reprinted at Hongkong, 1849.
- 430 治病良言 *Che ping lëang yên*. Hospital Prospectus.
Hongkong, 1849.
- 431 聖會要理問答 *Shíng hwúy yaou lè wán tǎ*. Sabbatarian Baptist Catechism.
Rev. S. Carpenter, Shanghai, 1850.
- 432 天地人論 *T'ëen t'é jín lún*. Heaven, Earth and Man.

Rev. Dr. Medhurst, Shanghai, 1850. This is a reprint of 12, 15, and 16, in Medhurst's "Course of Sermons" (See No. 396). Reprinted at Shanghai, 1854. Again reprinted at Shanghai, 1855.

- 433 祈禱入門要訣 *K'é taòu jǐh mún yaou keuě*. Important Axioms respecting Prayer.
Dr. MacCartee, Ningpo, 1850.

- 434 畫經比喻講 *Hwǎ king pè yú kěäng*. Pictures Allegorized.
Rev. J. L. Shuck, Shanghai.

- 435 讚美詩 *Tsán mèi she*. Hymns.
Ningpo, 1851.

- 436 獨耶穌救魂靈 *Tō Ya-soo kéw hwǎn lēng*. Jesus the only Saviour of the Soul.
Rev. J. L. Shuck, Shanghai. Written in the Shanghai dialect.

- 437 初學編 *Ch'oo hěō pēn*. First Studies.
Ningpo, 1851.

- 438 耶穌教要略 *Yây-soo keaòu yaou lěō*. Abstract of the chief Points of Christianity.
Rev. E. C. Lord, Ningpo, 1851.

- 439 馬太福音上海翻譯福州刪改 *Má-táé fūh yin Sháng-huè fan yǐh Fūh-chow shan kaè*. Suggested Improvements on the Shanghai Version of Matthew's Gospel, by the Fuh-chow Missionaries.
1851.

- 440 基督降世傳 *Ke-tǔh kěäng shé chuen*. Advent of Christ.

- 441 創世傳註釋 *Ch'wáng shé chuen choō shǐh*. Commentary on Genesis.
Rev. Dr. Dean, 1851.

- 442 出麥西傳註釋 *Ch'ūh Mǐh-se chuen choó shǐh*. Commentary on Exodus.
Rev. Dr. Dean, Hongkong, 1851.

- 443 主日論 *Choò jǐh lún*. Discourse on the Lord's Day.
Rev. T. Hudson, Ningpo, 1851.

- 444 行客經歷傳 *Hing kǐh king leǐh chuen*. Pilgrim's Progress.

Translated by Rev. W. Muirhead, Shanghai, 1851. There is a translation of the same work, by Rev. W. C. Burns, with the title 天路歷程 *T'ēn loó leih ch'ing*, published at Amoy, 1853; and reprinted at Hongkong and Shanghai, 1856. There is also a translation

- in the Ningpo dialect, by Rev. R. H. Cobbold, with the title 旅人入勝 *Li-jing jih sing*, printed at Ningpo in the Roman character, 1855.
- 445 聖會大學 *Shíng hwúy tá hěō*. Doctrinal Catechism.
Rev. F. Genaeher, Hongkong, 1851.
- 446 上帝辨證 *Sháng té pēn ching*. Theological Evidences.
B. Hobson, M. B. Canton, 1852.
- 447 傳福音之漢會舊規條 *Chuen fūh yin che Han hwúy k'ew kwei t'eaou*. Rules of the Chinese Union. (Manuscript)
- 448 証據守安息日 *Ching keú shòw gan seih jh*. The Sabbath Day kept according to Evidence. Sabbatarian tract in the Shanghae dialect, by Rev. S. Carpenter.
- 449 約瑟紀畧 *Yō-sih ké lěō*. Brief History of Joseph.
Rev. Dr. Legge, Hongkong, 1852.
- 450 養心神詩 *Yáng sin shín she*. Hymn Book.
This is a revision and enlargement of the Hymn Book, No. 378, by Rev. Dr. Legge, Hongkong, 1852. A rearrangement of the work has been published by Rev. W. C. Burns, with the title 神詩合選 *Shín she ho seuén*, having an appendix of Hymns in the Amoy dialect, by W. Young, with the title 養心神詩新編 *Yáng sin shín she sin pēn*. Amoy, 1852.
- 451 舊約史記條問 *K'ew yō shè kè t'eaou wǎn*. Questions on Old Testament History.
Ningpo, 1852.
- 452 *Lu hyiao-ts*. *Ih-pe tsiu*. A Cup of Wine.
Printed with the Roman character, in the Ningpo dialect. Ningpo, 1852.
- 453 *Se-lah teng Haen-nah*. Sarah and Hannah.
Translated by Mrs. Russell in the Ningpo dialect, and printed in the Roman character; Ningpo, 1852.
- 454 聖書問答 *Shíng shoo wǎn tǎ*. Scripture Catechism.
Ningpo, 1853.
- 455 約翰真經釋解 *Yō-han chin king shih keaé*. Commentary on John's Gospel. (First 17 chapters)
B. Hobson, M. B. Canton, 1853.
- 456 馬太福音書問答 *Má-t'ae fūh yin shoo wǎn tǎ*. Catechism of Matthew's Gospel.

Canton, 1853.

- 457 要理推原 *Yaou lè tui yuên*. Important Principles traced to their Source.

Rev. R. H. Cobbold, Ningpo, 1853.

- 458 真理摘要 *Chin lè t'êih yaou*. Important Selections of Truth.

Rev. R. H. Cobbold, Shanghai, 1853. Reprinted at Shanghai, 1856.

- 459 *Ts'ing tao Yia-su u-sen læ*. Come to Jesus.

Translated by Rev. W. A. Russell in the Ningpo dialect, from the tract of the same name by Rev. Newman Hall, and printed in the Roman character; Ningpo, 1853. A translation of the same tract has been made by Rev.

W. Muirhead, with the title 來就耶穌 *Læ tséw Yáy-soo*. Shanghai, 1856.

- 460 摘錄舊新約書 *T'êih lüh k'êw sin yǒ shoo*. Excerpta from the Old and New Testaments.

- 461 約翰真經釋解 *Yǒ-han chin king shǐh keá*. Commentary on John's Gospel. (9th and 10th chapters)

B. Hobson, M. B. Canton.

- 462 馬太福音註釋 *Má-t'áe fūh yin choó shǐh*. Commentary on Matthew. (First 14 chapters)

Written by Ho Tsin-shen, and revised by Rev. Dr. Legge, Hongkong, 1854.

- 463 祈禱式文 *K'é taóu shǐh wǎn*. Forms of Prayer.

B. Hobson, M. B. Canton, 1854.

- 464 孝事天父論 *Heáou szé t'êen foó lún*. Discourse on Filial Devotion towards God.

Rev. J. Edkins, Shanghai, 1854. Reprinted at Shanghai, 1856.

- 465 耶穌門徒信經 *Yáy-soo mún t'óo sín king*. The Apostle's Creed.

B. Hobson, M. B. Hongkong, 1854.

- 466 天道溯原 *T'êen taóu soo yuên*. Evidences of Christianity.

Rev. W. A. P. Martin, Ningpo, 1854.

- 467 福世津梁 *Fūh shé tsin lēang*. Bridge to the World of Bliss.

Rev. W. Lobscheid, 1854.

- 468 棄假歸真 *K'é k'èa kwei chin*. Rejection of the False and Retention of the True.

This is a reprint of Dr. Dean's tract (See No. 389), with the term *Sháng té* instead of *Shin* for God.

- 469 **警惡箴言** *King gǒ chin yén.* The Sinner's Friend.
Rev. W. C. Milne, Shanghai, 1854. This is an adaptation of the English tract of the same name, by Rev. Newman Hall.
- 470 **問答良言** *Wǎn tǎ lěang yén.* Catechism of Christian Principles.
B. Hobson, M. B. Canton, 1855.
- 471 **真道問答** *Chin taóu wǎn tǎ.* Catechism of the True Doctrine.
Rev. J. Goddard, Ningpo, 1855.
- 472 **教子有方** *Keaóu tszè yèw fang.* Method of Instructing Children.
1855.
- 473 **聖教幼學** *Shíng keaóu yéw hěó.* Religious Juvenile Instruction.
Bishop Boone, Shanghai, 1855.
- 474 **誠妄行錄** *Keaé wáng hing lǔh.* Injunction against Depraved Conduct.
Published by the Chinese Evangelization Society.
- 475 **新舊約聖書證據** *Sin k'éw yǒ shíng shoo ching keú.* Old and New Testament Evidences.
Canton, 1855.
- 476 **信德之解** *Sín tǐh che keaé.* Explanation of Faith.
B. Bobson, M. B. Canton.
- 477 **耶穌教或問** *Yáy-soo keaóu hwǒ wǎn.* Questions about Christianity.
Rev. J. Stronach, Shanghai, 1855.
- 478 **上海土白入門** *Zong hæ t'oo bak zæh mung.* Introduction to the Shanghai Dialect.
Rev. C. Keith, Shanghai, 1855. Written in the Shanghai dialect, and printed in the Roman character.
- 479 **上海土音字寫法** *Sháng hæ t'oo yin tszé sěáy fǎ.* Method of writing the Shanghai Dialect.
Rev. T. Crawford, Shanghai, 1855.
- 480 **Miscellaneous Pieces in the Shanghai Dialect.**
Written by Rev. T. Crawford, 1855, and printed at Shanghai in a new phonetic character.
- 481 **聖書擇錦** *Shíng shoo tsǐh kin.* Selections from the Holy Scriptures.
B. Hobson, M. B. Canton, 1856.
- 482 **古訓撮要** *Kòò heún tsúy yaou.* Important Extracts from Ancient Authors.
B. Hobson, M. B. Canton, 1856.

- 483 三德論 *San tih lún*. The Three Christian Graces.
Translated from Adams' "Private Thoughts," by Rev. J. Edkins, Shanghai, 1856.
- 484 聖經圖記 *Shing king t'oo ké*. Illustrated Narratives from the Scriptures.
Rev. J. W. Quarterman, Ningpo.
- 485 耶穌降生言行韻文 *Yây-soo këang säng yên hing yün wăn*. Life of Christ, in Rhyme.
Ningpo. This is a revised edition of Collie's tract (See No. 283).
- 486 耶穌教例言 *Yây-soo keáu le yên*. Observances of the Christian Religion.
Ningpo.
- 487 鴉片六戒 *Ya-pëen lüh keáé*. Tract on Opium smoking.
Reprint of No. 256, with preface and receipts, by Dr. MacCartee, Ningpo.
- 488 天教證畧 *T'ëen keáu ching lěó*. Christian Evidences.
Rev. W. Muirhead, Shanghai, 1856. This is an elaboration of the hints thrown out in the 21st of Swan's "Letters on Missions."
- 489 救靈先路 *Kéw ling sën loó*. The Anxious Enquirer.
Translated by Rev. W. Muirhead, from James' work of the same name, Hongkong, 1856. The first chapter was published separately at Shanghai, 1856.
- 490 勸世文 *Keuen shé wăn*. Exhortations for the Age.
Rev. R. H. Cobbold, Shanghai, 1856.
- 491 小學正宗 *Seaòu hěó ching tsung*. Correct Statement of Minor Questions.
Rev. R. H. Cobbold, Shanghai, 1856.
- 492 耶穌之要道 *Yây-soo che yaou taóu*. Important Christian Doctrine.
- 493 宗主詩篇 *Tsung choò she pëen*. Hymn Book.
This is a revision of Dr. Medhurst's Hymn Book (See No. 367), Shanghai, 1856.
- 294 金屋型儀 *Kin ŭh hing e*. The Example of the Wealthy.
Published by the Chinese Evangelization Society.
- 495 天佛論衡 *T'ëen Füh lún häng*. The Golden Balance.
Translated by Rev. W. Muirhead, from the transla-

- tion of a tract originally written in Burmese by Rev. Dr. Judson. Shanghai, 1856.
- 496 聖經舊遺詔創世傳 *Shing king k'ew é chaóu ch'wáng shé chuen*. Genesis, with Notes. (First 5 chapters).
Rev. J. Goddard, Shanghai, 1849. Reprinted, 1850.
- 497 真神十誡 *Chin shên shǐh keáé*. The Ten Commandments.
Rev. C. Taylor, Shanghai, 1850.
- 498 重修禮拜堂仁濟醫館祈禱上帝
祝文 *Ch'ung séw lè páé t'ang jín tsè e kwán ke taóu Sháng té chǔh wǎn*. Prayer used at the Re-opening of the Chapel and Hospital at Hongkong.
Rev. Dr. Legge, Hongkong.
- 499 古今授受大道 *Kò kìn shòw shów tá taóu*. The Great Doctrine of all Ages.
Rev. R. H. Cobbold, Ningpo, 1853.
- 500 鄉訓十三則 *Hēang heún shǐh san tsǐh*. Thirteen Village Sermons.
This is a revision of Dr. Milne's work (See No. 276), by Rev. E. Doty, including Milne's tract on "The Strait Gate" (See No. 265). Amoy, 1854.
- 501 聖經之史 *Shing king che shè*. Scripture History.
This is a revised edition of Dr. Gutzlaff's work (See No. 416), with *Shin* substituted for *Sháng té* as the name for God; published by the Baptist Mission, Shanghai, 1855.
- 502 天理十三條 *T'een lè shǐh san t'eaou*. Thirteen Sermons.
Translated from a work of the British and Foreign Tract Society, by Rev. W. Muirhead, Shanghai, 1856.
- 503 天教超儒論 *T'een keáou chaou joó lún*. Christianity superior to Confucianism.
Rev. W. Muirhead, Shanghai, 1856.
- 504 天人異同 *T'een jín é t'ung*. Analogy of Natural and Revealed Religion.
Translated by Rev. W. Muirhead, from Dr. Pye Smith's Introduction to Butler's work of the same name. Hongkong, 1856.
- 505 Selections from Æsop's and other Fables.
Translated into the Shanghai dialect, by Rev. A. B. Cabaniss, Shanghai, 1856. Printed in the new phonetic character.
- 506 *Ah-tia t'i ng-ts sön tsiang*. Conversation between a Father and Son on settling Accounts.

- Printed with the Roman character, in the Ningpo dialect. Ningpo.
- 507 *Sing siu.* Hymn Book.
Printed with the Roman character, in the Ningpo dialect.
- 508 *Hang-le zæh-lok.* Henry and his Bearer.
Translated into the Shanghae dialect, by Mrs. Keith, Shanghae, 1856. Printed in the Roman character.
- 509 聖經類書 *Shing king lûy shoo.* Thesaurus of Scripture Passages.
Dr. MacCartee, Ningpo, 1856.
- 510 聖會真道問答 *Shing hwûy chin taóu wân tâ.* Baptist Catechism.
Published by the Baptist Mission, Shanghae.
- 511 新約全書註解 *Sin yǎ tseûen shoo choó keàè.* Commentary on Romans.
Rev. Dr. Medhurst, Shanghae, 1856.
- 512 葆靈魂以升天國論 *Paòu lîng hwân è shing t'een kwǒ lún.* Discourse on saving the Soul and ascending to Heaven.
Rev. Dr. Medhurst, Shanghae, 1856.
- 513 行道信主以免後日之刑論 *Hing taóu sin choò è mēen hòw jǐh che hing lún.* Discourse on avoiding future Punishment, by consistent Faith.
Rev. Dr. Medhurst, Shanghae, 1856.
- 514 人當自省以食晚餐論 *Jin tang tszé sǎng è shǐh wán tsan lún.* Self-examination, on partaking of the Lord's Supper.
Rev. Dr. Medhurst, Shanghae, 1856.
- 515 天理十則 *T'een lè shǐh tsǐh.* Ten Sermons.
Translated by Rev. W. Muirhead, from a publication of the British and Foreign Tract Society; Shanghae, 1856.
- 516 地理 *T'é lè.* Geography. (Manuscript, incomplete)
This is a revision of Dr. Gutzlaff's Geography (See No. 237), by Rev. Dr. Medhurst.
- 517 *Di-lì-shü.* Geography. (4th part)
Printed with the Roman character, in the Ningpo dialect. Ningpo, 1852.
- 518 *Di-lì veng-teh.* Geographical Catechism.
Written in the Ningpo dialect, by Rev. W. A. P. Martin, and printed in the Roman character, Ningpo, 1853.
- 519 SINGLE SHEETS. 1. 劉大人告示 *Léw*

tá jìn kaóu shé Proclamation by the Mandarin Lew; issued at Shanghai, 1846; stuck up on the London Mission Chapel.

2. 天主聖教瞻禮齋期表歲次甲辰 *T'een choò shíng keaóu chen lè chae kè peaou súy tszé kěá shin.* Roman Catholic Calendar for the year 1844.

3. 天主降生一千八百四十六年歲次丙午 *T'een choò kěang sǎng yǐh t'sēn pǎ pǐh sze shǐh lǔh nēen súy t'szé ping woò.* Roman Catholic Calendar for the year, 1846.

4. 天下新聞 *T'een hēá sin wǎn.* Newspaper. Published, February, 1829.

5. 咸豐二年十一月初一日日蝕單 *Hēen fung úrh nēen shǐh yǐh yuě choo yǐh jǐh jǐh shǐh tan.* Elements of the Solar Eclipse on December 11, 1852. Calculated by Capt. Shadwell, for Peking, Shanghai, Ningpo, Fuhchow, Amoy, Canton, and Hongkong. Translated into Chinese by Rev. J. Edkins.

6. 日食圖說 *Jǐh shǐh t'óo shwǒ.* Plate and Explanation of the Solar Eclipse. This is another translation of the preceding, with explanatory notes, by Dr. Macgowan, Ningpo, October 12, 1852.

7. 聖地不收貪骨論 *Shíng t'è pǐh show t'an kǔh lún.* Covetousness excluded from Heaven. B. Hobson, M. B. Canton.

8. 真道自證小引 *Chín taóu tszé ching seaóu yǐn.* Introductory Section, on Truth its own Witness.

9. 聖主耶穌啟示聖差保羅復活之理 *Shíng choò Yáy-soo k'è shé shíng chae Paóu-lo fūh hwǒ che lē.* The Doctrine of the Resurrection, as revealed to Paul, by the Lord Jesus.

10. 詩篇 *She pēen.* Hymns.

11. 聖差保羅寄哥林多人上書第十三章 *Shíng chae Paóu-lo ké Ko-lín-to jìn sháng shoo té shǐh san chang.* Thirteenth Chapter of Paul's 1st Epistle to the Corinthians.

12. 聖書意曰凡人欲拯救於罪惡之中而免地獄之苦須篤信耶穌基督 *Shíng shoo é yuě fan jìn yǐh ching kéw yu tsù yǐ gō che chung úrh mēen*

t'é yǎ che koò seu tǔh sin Yây-soo Ke-tǔh. The Scriptures say,—Those who would be saved from their sins, and avoid the pains of hell, must believe in Jesus Christ. 13. 心信說 *Sin sin shwǒ* 主

禱式文 *Choò taóu shǐh wǎn.* The Creed, and Lord's Prayer. 14. 神天訓誡 *Shin t'een heún keáé.* The Ten Commandments. This is the same as the tract No. 383, printed in a sheet form 15.

勸世良言 *K'euén shé lǎng yén.* Exhortations for the Age 16. 勸崇聖書畧言 *K'euén tsung shǐng shoo lǎo yén.* Exhortation to reverence the Scriptures. 17. 眞神之外不可有

異神 *Chin shín che waé pǔh k'ò yèw é shín.* Thou shalt have no other Gods but me. (Manuscript) 18. 勸世文 *K'euén shé wǎn.* Exhortations.

19. 安心解難良方 *Gan sin keáé nán lǎng fang.* Form of Prayer. Impression from a stone

tablet at Ningpo. 20. 耶穌門徒信經十

二條 *Yây-soo mún t'oo sin king shǐh ūrh t'eaou.*

The Creed. 21. 眞神堂十誡 *Chin shín tang*

shǐh keáé. The Decalogue. 22. 十條聖誡

Shǐh t'eaou shǐng keáé. The Ten Commandments.

Hongkong. 23. 神天十誡 *Shín t'een shǐh*

keáé. The Divine Decalogue. 24. 上帝垂

誡十條 *Sháng té ch'uy keáé shǐh t'eaou.* The

Ten Commandments of God. Amoy. 25. 十條

誡 *Shǐh t'eaou keáé* The Ten Commandments.

Shanghai, 1855. 26. 禮拜并月會日期

Lè paé pǐng yuě hwáy jǐh ke. Sabbath and Monthly

Meeting Calendar. Hongkong, 1849. 27.

安息日期 *Gan seǐh jǐh ke* Sabbath Calendar.

Published by the Sabbatarian Baptist Mission,

Shanghai, 1830. 28. 有一件事是要緊

的 *Yèw yǐh k'èen szé shé yaou kìn teǐh.* An im-

portant Matter. Sabbath Calendar, published by

the Sabbatarian Baptist Mission, Shanghai, 1830.

29. 安息日即禮拜日定期單 *Gan seǐh*

jǐh tseǐh lè paé jǐh tǐng ke tan. Sabbath Calendar.

Published by the Baptist Mission, Shanghai, 1830.

30. 禮拜日月定期 *Lè paé jǐh yuè tǐng ke.* Sabbath Calendar. Published by the London Mis-

sion, Shanghai, 1848. 31. 禮拜月日定期 *Lè paé yuè jǐh tǐng ke.* Sabbath Calendar. London

Mission, Shanghai, 1849. 32. 安息日或曰

禮拜日定期 *Gan seǐh jǐh hwǒ yuè lè paé jǐh tǐng ke.* Sabbath Calendar. London Mission,

Shanghai, 1850. 33. 安息日或曰禮拜

日定期 *Gan seǐh jǐh hwǒ yuè lè paé jǐh tǐng ke.* Sabbath Calendar. London Mission, Shang-

hae, 1851. 34. 中西月日單 *Chung Se yuè jǐh tan.* Chinese Western Calendar. London

Mission, Shanghai, 1852. 35. 新年勸誡文 *Sin nēén k'euén keaé wǎn.* New-year Exhortations.

Rev. J. L. Shuck, Shanghai, 1852. 36. 禱天

神祝文並序 *Taóu T'een Shín chǔh wǎn pǐng seú.* Prayer to the Celestial Spirit, with Preface.

This was originally interpolated in a Chinese work, and sold to the Missionaries at Fuh-chow, as the production of Ke-ying, the Imperial Commissioner.

The present impression was published in the North China Herald, April 12, 1851, by Rev. J. L. Shuck,

and also circulated among the Chinese. A more correct version appeared in the same journal, the following week. The fraud was detected by Rev. Dr.

Legge; for an account of which, see North China Herald, May 31, 1851. 37. 耶穌外無一救

世 *Yáy-soo waé woó yǐh kéw shé.* Jesus the only Saviour. This is a reprint of the 2nd of Milne's

Sermons as revised by Rev. E. Doty (See No. 500). Published by Rev. W. C. Burns, Shanghai, 1856.

520 察世俗每月統記傳 *Tsǎ shé sǔh mèi yuè t'ùng ké chuen.* Chinese Magazine. (1819 and 1820)

Edited by Rev. Dr. Milne, Malacca (See Retrospect &c. p. 276). The Part for 1819 is incomplete, merely containing Medhurst's Geographical Catechism (See No. 230). The Part for 1820 consists of a variety of articles chiefly by the editor, religious, historical, literary and miscellaneous.

521 持選撮要 *Ch'e seuen tsǎ yaou* Monthly Ma-

gazine. (incomplete)

Edited by Rev. Dr. Medhurst, Batavia, 1823 to 1826. This includes the tracts of Dr. Medhurst, Nos. 284, 308, 231, 353, 282, 301, 285, 231, the first seven chapters of Doddridge's "Rise and Progress of Religion in the Soul," and other matter, historical and miscellaneous.

- 522 天下新聞 *T'een hēá sin wăn*. Universal Gazette.

A single sheet newspaper, published in 1829.

- 523 東西洋考每月統記傳 *Tung Se yâng k'âu mèi yuē t'ung ké chuen*. Eastern Western Monthly Magazine. 4 vols. (1833 to 1838)

Originally conducted by Rev. Dr. Gutzlaff, Singapore, till 1837, when it was taken under the charge of the Society for the Diffusion of Useful Knowledge in China. This contains the substance of works published separately by Dr. Gutzlaff, on History, Geography, &c. Dr. Medhurst's Comparative Chronology (See No. 232), and a great amount of other matter, religious, political, scientific, commercial, and miscellaneous (See Chinese Repository for June, August, and September, 1833, August, 1834, December, 1835, March and April, 1837).

- 524 各國消息 *Kō kwō seaou seih*. News of all Nations.

Canton, 1838.

- 525 遐邇貫珍 *Hēà ūrh kwán chin* Hongkong Serial. 2 vols. (August 1853, to May 1856.)

Edited successively by W. H. Medhurst, C. B. Hillier, and Rev. Dr. Legge, Hongkong.

- 526 中外新報 *Chung waé sin paóu*. Chinese and Foreign Gazette. 3 vols. (1854, 1855, 1856.)

Edited by Dr. Macgowan, Ningpo.

- 527 欽定選擇註便覽吉用憲書 *K'in t'ing seuen ts'ih choó p'én lán k'eh y'ung h'een shoo*. Imperial Almanac. (1846, 1848, 1849, 1850, 1852.)

- 528 便民通書 *P'én mìn t'ung shoo*. Almanac for the People. (1850, 1851, 1852.)

A native work, not published by authority.

- 529 華英和合通書 *Hwa Y'ing hò hò t'ung shoo* Anglo-Chinese Almanac. (1843)

Rev. D. Ball, Canton. This is noticed in the Chinese Repository for February, 1843. The work is continued during the following years, under the title 華番和

合通書 *Hwa Fan hò hò t'ung shoo*. Chinese Foreign Almanac. The number for 1844 is reviewed in the Chinese Repository for February, 1844. The number for 1845 is reviewed in the same work for March,

1845. The Almanac is continued, with the same title for 1846 and 1849. The issue for 1856 bears the title **和合通書** *Hò ho tung shoo*. Peace Almanac.
- 530 **博物通書** *Pò wǔh tung shoo*. Philosophical Almanac. (1851)
Dr. Macgowan, Ningpo. This is reviewed in the Chinese Repository for May, 1851.
- 531 **英華通書** *Ying Hwa tung shoo*. Anglo-Chinese Almanac. (1851)
Rev. Dr. Legge, Hongkong.
- 532 **平安通書** *Ping gan tung shoo*. Peace Almanac. (1851, 1852, 1853.)
Dr. MacCartee, Ningpo.
- 533 **華洋和合通書** *Hwa Yang hò hò tung shoo*. Chinese and Foreign Almanac. (1822)
Rev. J. Edkins, Shanghai. This has been continued from 1853 to 1857, under the title **中西通書** *Chung Se tung shoo*. Chinese Western Almanac.
- 534 **中外通書** *Chung Waé tung shoo*. Chinese and Foreign Almanac. (1856)
J. T. Points, Shanghai.
- 535 **京畿江浙粵閩考訂日蝕圖說** *King k'e Kēang Che Yuē Mìn k'au t'ing j'ih sh'ih t'oo shwǒ*. Illustrated Description of the Solar Eclipse, at Peking, Keang-soo, Che-keang, Canton, and Fuhkeen.
W. H. Medhurst, Hongkong, 1852.
- 536 **惠愛醫館年記** *Hwáy gae e kwán n'een ké*. Annual Report of the Missionary Hospital at Canton, for 1850.
- 537 **恤嬰芻言** *Seüh ying tsoo yēn*. Report of the Foundling Hospital, Shanghai. (1855)
- 538 **聖經** *Shing king*. The Holy Scriptures.
Translated by Rev. Dr. Marshman, and published at Serampore, 1822. Detached portions of this work had been printed previously.
- 539 **神天聖書** *Shin t'een shing shoo*. The Holy Bible. 21 vols. (Deficient Judges.)
Rev. Drs. Morrison and Milne, 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. M.; the New Testament was completed in 1814. 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, Malachi. Dr. Milne translated Deuteronomy, Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job.

- 540 神天聖書 *Shên T'een shing shoo*. The Holy Bible. 19 vols. (Deficient Joshua, Judges, 1 Chronicles.)

A reprint of the preceding version in a larger size, Malacca, 1832.

- 541 新遺詔書 *Sin ê chaóu shoo*. New Testament. Rev. Dr. Medhurst, Batavia.

- 542 新遺詔書 *Sin ê chaóu shoo*. New Testament. (Deficient Mark, Luke, and John.)

Another edition of the preceding, Singapore, 1839.

- 543 救世主耶穌新遺詔書 *Kéw shé choè Yáy-soo sin ê chaóu shoo*. New Testament of the Saviour Jesus.

A larger edition of the preceding, printed at Singapore.

- 544 救世主耶穌新遺詔書 *Kéw shé choè Yáy-soo sin ê chaóu shoo*. New Testament of the Saviour Jesus.

This is Mark's Gospel according to Medhurst's version, with notes by Rev. I. J. Roberts, Macao, 1840.

- 545 馬太傳福音書 *Má t'áé chuen fūh yin shoo*. Matthew's Gospel.

Medhurst's version, revised and published by Rev. Dr. Gutzlaff, 1840.

- 546 創世傳 *Chwáng shé chuen*. Genesis. Rev. Dr. Gutzlaff, 1843.

- 547 舊遺詔聖書 *K'éw ê chaóu shing shoo*. Old Testament. 3 vols.

Rev. Dr. Gutzlaff.

- 548 救世主耶穌新遺詔書 *Kéw shé choè Yáy-soo sin ê chaóu shoo*. New Testament of the Saviour Jesus.

Dr. Medhurst's version, revised by Rev. Dr. Gutzlaff.

- 549 救世主耶穌新遺詔書 *Kéw shé choè Yáy-soo sin ê chaóu shoo*. New Testament of the

Saviour Jesus.

Ninth edition edited by the Chinese Union, being a modification, of Medhurst's version ; published by Chin Ji-tsin, Hongkong.

- 550 救世主耶穌新遺詔書 *Kéw shé choò Yáy-soo sin ê chaóu shoo*. New Testament of the Saviour Jesus.

A revision of the preceding, published by the Chinese Union, Hongkong.

- 551 路加傳福音書 *Loó-kěa chuen fūh yin shoo*, 使徒行傳 *Shè t'óo hing chuen*. Luke's Gospel, and Acts of the Apostles.

A revision of Morrison's version, by Rev. W. C. Milne, printed in London, 1845.

- 552 耶哥伯之書 *Yáy-ko-pǐh che shoo*. The Epistle of James.

Reprinted from Gutzlaff's version, 1845.

- 553 路加傳福音書 *Loó-kěa chuen fūh yin shoo*. Luke's Gospel.

Revision of Gutzlaff's version; printed by the Presbyterian Mission, Macao, 1845.

- 554 摩西五經 *Mó-se woò king*. The Pentateuch.

Reprinted from Gutzlaff's version, by the Presbyterian Mission, Ningpo, 1846.

- 555 新遺詔書 *Sin ê chaóu shoo*. Paul's Epistles to the Romans, Galatians, Ephesians, Philippians, and Collossians.

Revision of Medhurst's version ; printed at Shanghai, 1846.

- 556 約翰傳福音書 *Yō-hán chuen fūh yin shoo*. John's Gospel.

Translated into the Shanghai dialect, under the superintendence of Rev. Dr. Medhurst, Shanghai, 1847.

- 557 聖差彼得羅約翰寄書合傳 *Shíng ch'ae Pè-tǐh-lô Yō-hán ké shoo hō chuen*. The Epistles of Peter, and First Epistle of John.

Revision of Gutzlaff's version; printed by the Presbyterian Mission Ningpo, 1847.

- 558 路加傳好新聞 *Loó-kěa chuen haòu sin wǎn*. Luke's Gospel.

Translated into the Shanghai dialect, by Rev. T. MacClatchie; Shanghai, 1848.

- 559 馬太傳福音書 *Mā-t'áé chuen fūh yin shoo*. Matthew's Gospel.

Translated into the Shanghai dialect, by Rev. W. C. Milne; Shanghai, 1848.

- 560 使徒言行傳 *Shè t'óo yén hng chuen*. Acts of the Apostles.
Translated by Rev. Dr. Dean; Hongkong, 1849.
- 561 聖經創世傳 *Shíng k'ing ch'wáng shé chuen*. Genesis.
Translated by Rev. J. Goddard, Ningpo, 1850.
- 562 新約全書 *Sin yǎ tseúen shoo*. New Testament. Gospels and Acts.
Translated by the Committee of Delegates; Shanghai, 1850.
- 563 馬可福音傳 *Mà-k'ò fūh yin chuen*. Mark's Gospel.
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- 564 約翰傳好新聞 *Yǎo-hán chuen haòu sin wǎn*. John's Gospel.
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- 565 馬太傳福音書 *Mà-t'áe chuen fūh yin shoo*. Matthew's Gospel.
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- 566 約翰傳好新聞 *Yǎo-hán chuen haòu sin wǎn*. John's Gospel.
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- 567 新約全書 *Sin yǎ tseúen shoo*. New Testament. 1st part— 4 Gospels.
Delegate's version, printed at Hongkong, 1851.
- 568 創世傳 *Ch'wáng shé chuen*. Genesis. (Manuscript)
- 569 創世傳 *Ch'wáng shé chuen*. Genesis. (Manuscript)
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- 571 馬太傳福音書 *Mà-t'áe chuen fūh yin shoo*,
馬可傳福音書 *Mà-k'ò chuen fūh yin shoo*,
路加傳福音書 *Loó-k'ea chuen fūh yin shoo*,
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- 572 馬太傳福音書 *Mà-t'áe chuen fūh yin shoo*,

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 Apostles.
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- 573 馬太傳福音書 *Mà-t'áé chuen fūh yin shoo*,
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- 574 聖經新遺詔馬太福音傳 *Shíng king
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- 575 新遺詔書 *Sin é chaóu shoo*. New Testament.—
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- 576 約翰傳福音書 *Yō-hán chuen fūh yin shoo*.
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 chow, 1851.
- 577 馬可傳福音書 *Mà-k'ò chuen fūh yin shoo*.
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 Welton ; Fuhchow, 1851.
- 578 新約全書 *Sin yō tseúen shoo*. New Testament.
 Delegate's version ; printed at Shanghai, 1852.
- 579 聖經新遺詔福音諸傳 *Shíng king sin
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- 580 救世者耶穌新遺詔書 *Kéw shé chày
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 Jesus the Saviour.
 Canton.
- 581 馬太傳福音書 *Mà-t'áé chuen fūh yin shoo*.
 Matthew's Gospel.
- 582 聖經新遺詔約翰福音傳 *Shíng king*

- sin ê chaóu Yō-hán fūh yin chuen.* John's Gospel.
Translated by Rev. J. Goddard; Shanghai, 1852.
- 583 聖經新遺詔全書 *Shíng king sin ê chaóu tseúen shoo.* New Testament.
Translated by Rev. J. Goddard; Ningpo, 1853.
- 584 新約全書 *Sin yō tseúen shoo.* New Testament.
Revision of the Delegate's version, by the Committee; Shanghai, 1853.
- 585 路加傳福音書 *Loó-kēa chuen fūh yin shoo.* Luke's Gospel.
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- 586 馬太傳福音書 *Mo-t'ae djün Foh-ing shü.* Matthew's Gospel.
Translated into the Ningpo dialect, and printed in the Roman character; Ningpo, 1853.
- 587 新約全書 *Sin yō tseúen shoo.* New Testament. 2 vols.
Revised edition of the Delegate's version; Shanghai, 1853.
- 588 約翰傳福音書 *Iah-'en djün Foh-ing shü.* John's Gospel.
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- 589 約翰第一書 *Iah-'en sia-peh cong kong-we di-ih fung shü-sing.* First Epistle of John. *Pao-lo sia-peh Fi-lih-pi nying-go shü-sing.* Paul's Epistle to the Philippians.
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- 590 舊約書創世記 *K'ew yō shoo ch'wáng shé ké.* Genesis.
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- 592 新遺詔馬太傳福音書 *Sin ê chaóu Mà-t'ae chuen fūh yin shoo.* Matthew's Gospel.
Published by the Chinese Evangelization Society, 1854.
- 593 使徒保羅達羅馬人書 *Shè t'óo Paòu-ló t'ă Lô-mà jîn shoo.* Paul's Epistle to the Romans.
Translated by Rev. Dr. Bridgman and Rev. M. S. Culbertson; Shanghai, 1854.
- 594 馬太傳福音書 *Mà-t'ae chuen fūh yin shoo.* Matthew's Gospel.
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Medhurst; Shanghae, 1854.

- 595 **新約全書** *Sin yǎ tseûen shoo*. New Testament.

Delegate's version; 1st instalment of a million, Hongkong, 1854.

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- 597 **新約全書** *Sin yǎ tseûen shoo*. New Testament. 2 vols.

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- 598 **新約全書** *Sin yǎ tseûen shoo*. New Testament.

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- 599 **新約全書** *Sin yǎ tseûen shoo*. New Testament.

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- 600 **救世主耶穌新遺詔書** *Kéw shé choò Yáy-soo sin é chaóu shoo*. New Testament of the Saviour Jesus.

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- 601 **舊約全書** *K'éw yǎ tseûen shoo*. The Pentateuch. Published by the Presbyterian Mission, Ningpo, 1853—1855.

- 602 **舊約全書** *K'éw yǎ tseûen shoo*. Old Testament. 3 vols.

Translated by Rev. Dr. Medhurst, Rev. J. Stronach, and Rev. W. C. Milne; Shanghae, 1855.

- 603 **舊遺詔聖書** *K'éw é chaóu shíng shoo*. Old Testament. 4 vols.

Gutzlaff's translation, published by the Chinese Evangelization Society, 1855.

- 604 **使徒保羅達羅馬人書** *Shè t'óo Paóu-ló t'á Lô-mà jín shoo*. Paul's Epistle to the Romans.

Published by the Presbyterian Mission, Ningpo, 1855.

- 605 **馬太傳福音書** *Mà-t'á é chuen fūh yin shoo*. Matthew's Gospel.

Published by the American Episcopal Mission, Shanghae, 1855.

- 606 **聖經新約** *Shíng king sin yǎ*. New Testament. 8th part— Paul's 2nd Epistle to the Corin-

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Published in the Fuhchow dialect, by the Mission of the American Board of Foreign Missions; Fuhchow, 1855.

- 607 **新約全書** *Sin yǎ tseûen shoo* New Testament.

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- 608 **使徒行傳** *Shè t'óo hing chuen*. Acts of the Apostles.

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- 609 **新約全書** *Sin yǎ tseûen shoo*. New Testament.

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- 610 **馬太福音** *Mò-t'á dzæn fōk-iung sū*. Matthew's Gospel.

Translated into the Shanghae dialect, and published in the Roman character, by Rev. C. Keith, Shanghae, 1856.

- 611 **路加傳福音書** *Loó-k'ea chuen fūh yin shoo*,

約翰傳福音書 *Yǎo-hán chuen fūh yin shoo*,

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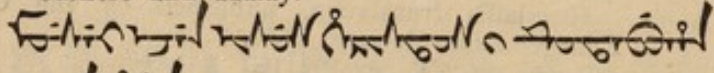
Translated into Japanese, by Rev. Dr. Betelheim. 1855.

- 612 **約翰上中下書** *Yǎo-hán sháng chung hēá shoo*. The Three Epistles of John.

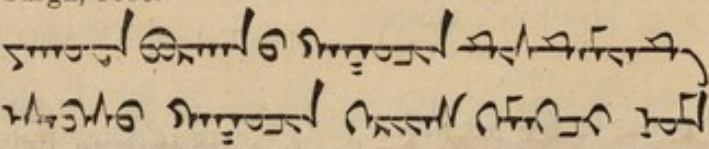
Translated into Japanese, by Rev. Dr. Gutzlaff.

- 613 **約翰傳福音書** *Yǎo-hán chuen fūh yin shoo*. INDJIL, JANG TERSOERAT OLEH JOHANNES. John's Gospel.

Chinese and Malay.

- 614  *Musei echen Isus Gheristos i tutapuha itche ghese*. New Testament.

Translated into Manchu, by S. Lipofzof; St. Petersburg, 1836.

- 615  *Yahowa Borhan o hakhotsin tis*.

tamint esebaso hakhotsin kerias kemaktsi nom orosibai. Old Testament.

Translated into Mongolian, by Dr. Schmidt; St Petersburg, 1840.

- 616 *Biten o esen ba tunilkhaktsi Isus Keristos on sina tistamint kemaktsi nom ano orosibui.* New Testament.

Translated into Mongolian, by Rev. Edward Stallybrass and Rev. William Swan; London, 1846.

- 617 上古之傳學生便讀 *Sháng hòe che chuen hěo sǎng pēn t'ǎh.* HIKAJET DERI DIHOELOE KALA; GOENA SEGALA ANAK ANAK. Easy Lessons in Ancient History.

Chinese and Malay. Batavia, 1839.

- 618 耶穌之來歷由福音擇出 *Yây-soo che laě leih yěw fūh yin tsih ch'ǎh.* HIKAYET ISA. KALUAR DERI DALAM INDJIL. The History of Jesus, extracted from the Gospels.

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- 619 Specimen of Chinese Type, made by the London Missionary Society.

Hongkong, 1849.

- 620 亨利實錄 *Hang-le zæh lok.* Henry and his Bearer.

This is a version in the Chinese character of the tract No. 508. Shanghai, 1856.

- 621 真神十誡 *Chin shîn shǐh keaé.* The Ten Commandments, with Commentary.

- 622 真神天皇十誡 *Chin shîn t'een hwâng shǐh keaé.* The Ten Commandments, with Commentary.

- 623 真神十誡 *Chin shîn shǐh keaé.* The Ten Commandments, with Commentary.

Rev. J. L. Shuck, Shanghai, 1851.

- 624 Chinese Concordance I; arranged according to the Radicals. 7 vols

This contains an analysis of the Text and Commentary on the "Four Books," the Paraphrase of the same, and the first 6 chapters of the *San kwo ché* (See No. 140).

- 625 Chinese Concordance II; arranged according to the Radicals. 7 vols.

- 626 Chinese Concordance III; arranged according to

the Radicals.

- 627 Chinese Concordance IV; arranged according to the Radicals.

This contains an analysis of part of the *San kwo ché* and 聖諭 *Shíng yú* "Sacred Edict."

- 628 Chinese Concordance V; arranged according to the Radicals.

- 629 Chinese Concordance VI; arranged according to the Radicals.

- 630 Chinese Concordance VII; arranged according to the Radicals.

This contains an analysis of the first six chapters of the *San kwo ché*, with the references given in Roman and Arabic numerals.

- 631 Chinese Concordance VIII; arranged according to the tonic dictionary 彙集雅俗通 *Wuy tseih ya sũh t'ung*. 3 vols.

This contains an analysis of part of the *San kwo ché*, *Lêe kwo tseuen ché* (See No. 146), and 西遊記 *Se yêw ké* "Rambles in the West."

- 632 Chinese Concordance IX; arranged according to the same dictionary as the preceding. 2 vols.

This contains an analysis of part of the *San kwo ché*, 五才子 *Woo ts'ae tszè* "Fifth Renowned Author," *Se yêw ké*, and *Lêe kwo tseuen ché*. It has the following manuscript note at the beginning, by the author:—

"This Index is very valuable, and was made with a great deal of trouble: I have often found it of immense service in translating; by turning to a few references, I have often found the very phraseology I wanted:—

When there is no specific mark, the reference is to

the	Sam kok
†† refers to	Gor ts'hae tshoo
§ —	Sey yeu
|| — .....	Lêet kok

The references are to books in my own library, portioned off by M.S. figures. S. D."

- 633 Chinese Concordance X; arranged according to the tonic dictionary 雲集雅俗通 *Yün tseih ya sũh t'ung*.

The above ten manuscript works were made by Rev. S. Dyer, and are all left incomplete. An account of them in his own words, is to be found in his Memoir by Evan Davies. Speaking of one of them, he says,— "I have seldom consulted this index in vain: to me it is such an invaluable treasure, that I make a point of referring to it in all cases of difficulty; and when it does assist, the assistance is valuable, as it furnishes classical authority for every expression."

- 634 **四書合講** *Szé shoo hǒ kěàng*. Four Books with Paraphrase. 6 vols.
This copy belonged to Rev. S. Dyer, and has the columns all numbered to agree with the above Concordance I.
- 635 **會試硃卷** *Hwúy shé choo keuén*. Register of the Literary Examinations.
A. D. 1822—1836.
- 636 **馮桂芬文章** *Ping Kwei-fun wǎn chang*. Successful Essay by Ping Kwei-fun.
A. D. 1840.
- 637 **丙辰粵事公牘要畧** *Ping shin Yuě szé kung t'ǎh yaou lěǎ*. Correspondence between the English and Chinese authorities at Canton, A. D. 1856.
- 638 **英國文語凡例傳** *Ying kwǒ wǎn yù fan lé chuen*. A grammar of the English Language. (incomplete)
Rev. Dr. Morrison, Macao.
- 639 The periodical Magazine and Juvenile Instructor. 1836 to 1838; and Indo-Chinese Gleaner, Nos. 14 and 15. Printed at Malacca.
- 640 24 Lessons in Chinese and English, by Rev. Dr. Medhurst, Shanghai.
- 641 *De-le-ts Vung-tah*. Geographical Catechism.
Written in the Shanghai dialect, by Rev. C. Keith, and printed in the Roman character, Shanghai, 1857.
- 642 **智環啟蒙塾課初步** *Ché hwan k'è mung shǔh k'ó ch'oo poó*. Graduated Reading; comprising a Circle of Knowledge, in 200 lessons. Gradation 1.
Rev. Dr. Legge, Shanghai, 1856.

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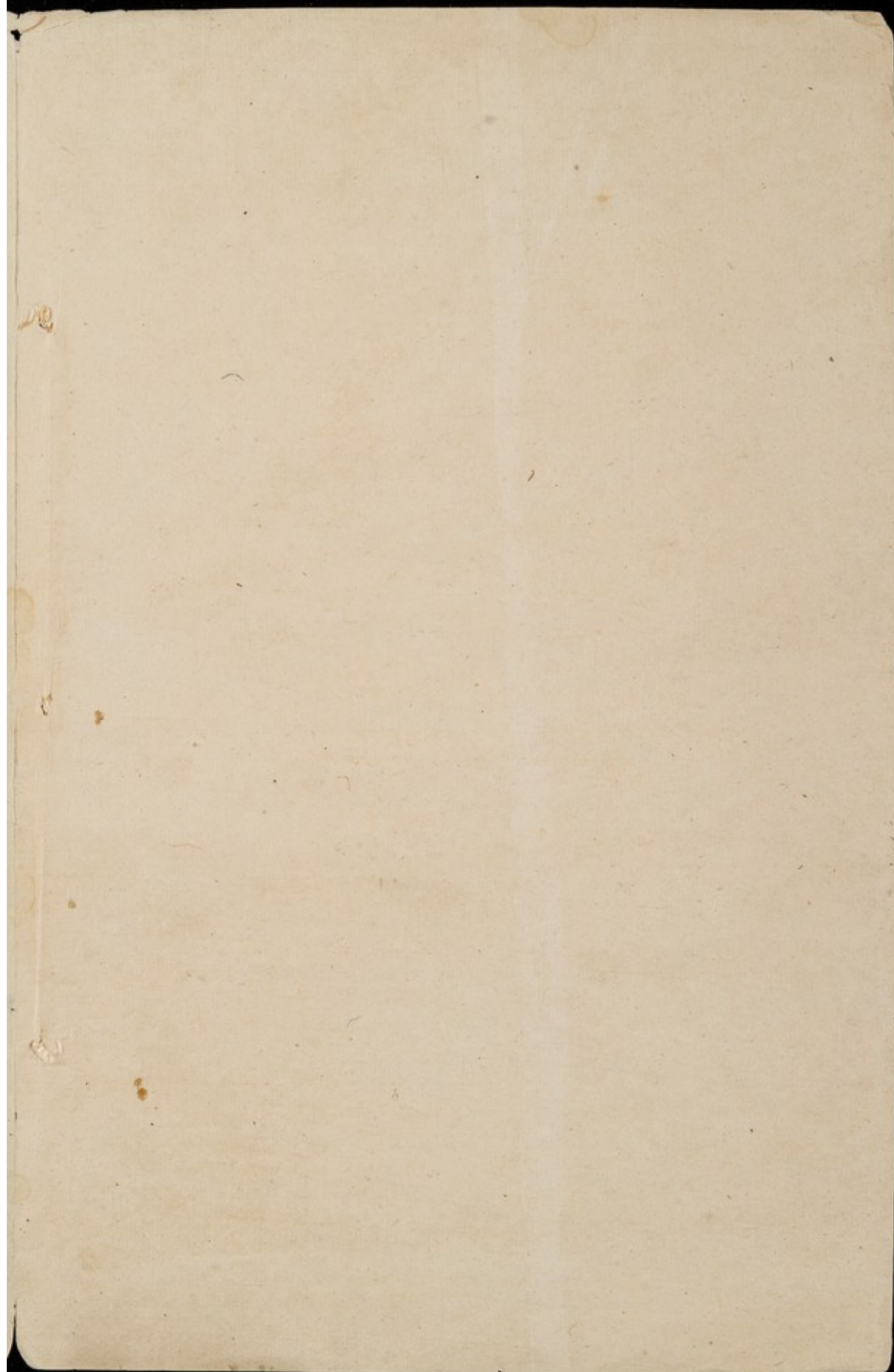
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