

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

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

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

The following are his principal works:—

CHINESE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

35. 萬國地理全集 *Wàn kwò t'ē lè tseuen tseih*. Universal Geography. This is chiefly a collection of articles first published in the Eastern Western Monthly Magazine.

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

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

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

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

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

40. 貿易通志 *Mow yih tung chē*. Treatise on Commerce. 63 leaves, and a chart. 1840. This is an abstract of the principles laid down by Mac-Culloch; and is divided into 5 books, as follows,—1. Antiquity and importance of commerce,—the merchant,—companies and free trade. 2. Present state of commerce,—China, and neighbouring countries,—countries in the Indian Ocean,—East Indies,—Western nations,—European countries,—North America,—and South America. 3. Transportation of goods,—charts,—roads,—harbours. 4. Currency,—bills,—banks,—exchange,—insurance companies. 5. New countries,—trading regulations,—tariffs,—protection,—and contracts.

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

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

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

44. 悔罪之大略 *Hwáy tsuy che tá lēō*. Treatise on Re-

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

45. 救世耶穌受死全傳 *Kéw shê yâi soo shôw sâ tseûen chuen*. Narrative of the death of Jesus the Saviour, 10 leaves, 1843.

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

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

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

49. 天教各條問答解明 *T'ëen keaou kô t'eaou wân tâ keaè ming*. Luther's small Catechism. 4 leaves.

50. 緊要問答 *Kin yaou wân tâ*. Catechism of Essentials. 2 leaves.

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

52. 聖會之史 *Shîng hwûy che shê*. History of the Church. 36 leaves.

53. 萬國史傳 *Wan kwô shê chuen*. General History. 53 leaves.

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

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

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

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

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

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

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

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

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

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

JAPANESE.

62. 約翰福音之傳 *Yô han fûh yin che chuen*. ヨハネ子ノタヨリヨロコビ *Yohannes'no tayori yorokobi*. John's Gospel. 60 leaves. Singapore.

63. 約翰上中下書 *Yô han shâng chung hêa shoo*. The Three Epistles of John. 10 leaves. Singapore. Mr. Gützlaff learned Japanese from some of the natives of that country who had been shipwrecked on the coast of America, and were brought to China, in order to be returned to their native land. This translation and the preceding are entirely in the Katakana character. In both, the author signs himself *Shen tîh*. The first two chapters of the Gospel, and the 2nd Epistle, were republished in Paris by Léon de Rosny, in 1854, in 7 leaves.

SIAMESE.

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

DUTCH.

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

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

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

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

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

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

GERMAN.

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

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

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

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

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

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

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

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

ENGLISH.

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

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

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

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

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

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

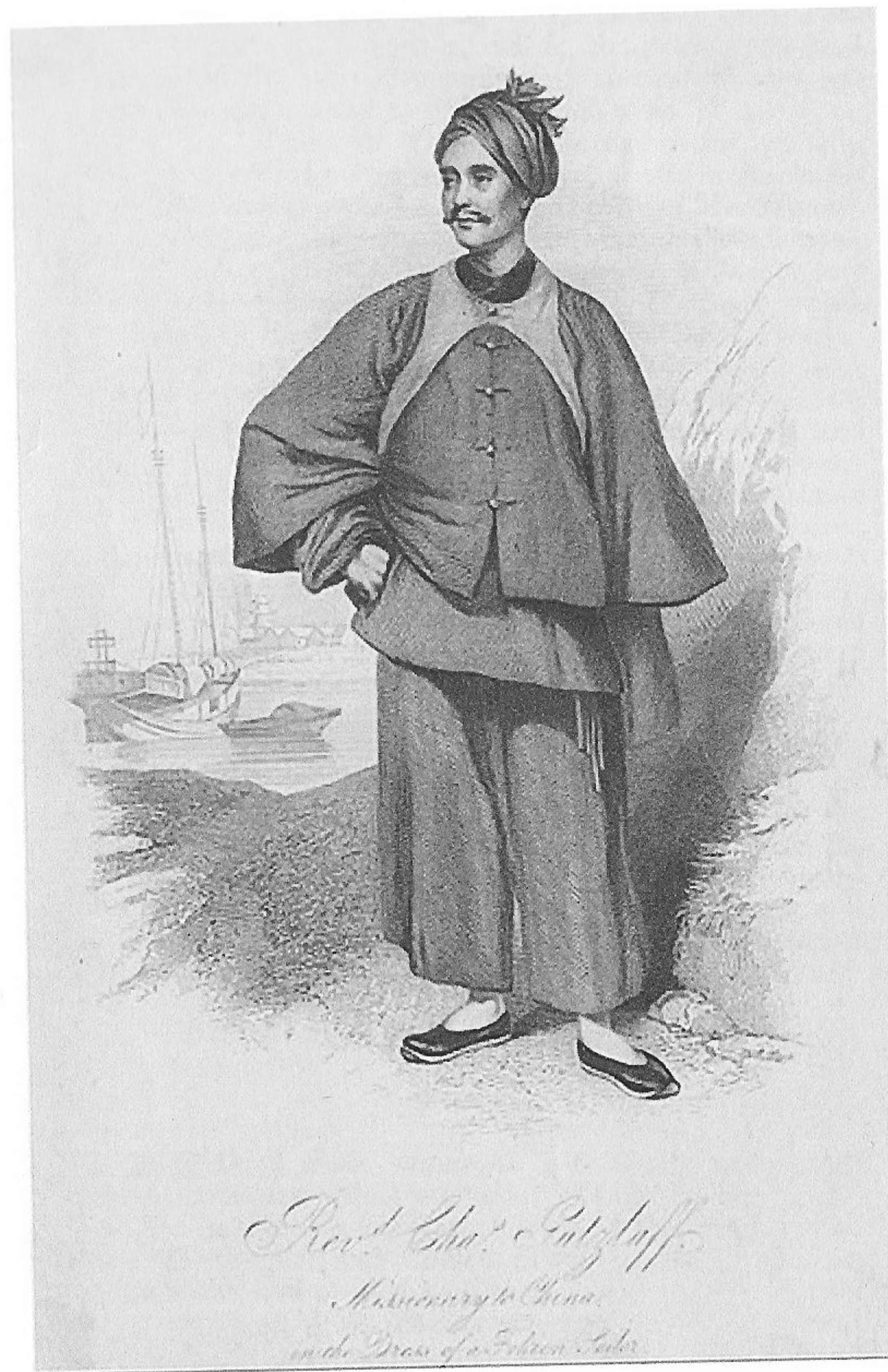
83. Notices on Chinese Grammar. Part I. Orthography and Etymology. By Philo-Sinensis. 8vo. pp. 148. Batavia, 1842. This is the only portion of the work that was ever printed. It is done by lithography, that being the only method available for the Chinese characters.

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

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

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

Gützlaff, Karl



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