

was emphatically known as Jesus, the
 prophet of Nazareth. Two blind men
 when they heard that Jesus passed by, knew
 that he was the Lord, the Son of David.
 Nothing therefore more natural than that
 Christ should forbid his disciples to say
 that he was Jesus. I know there are
 readings, which omit "Jesus" in the above
 quotation. But I would always lift up
 my voice against any individual
 who undertakes to fix a reading on
 a majority of one, against the univer-
 sally received text.

Matth. 20. 20: "The mother of Zebedee's
 children", marked, but why? that there
 was something particular in this nomen-
 clature is pretty clear from 27. 56.

Matth. 23. 6. "chief seats" rendered
 "sitting at the left", with the Chinese
 the more honourable side. But
 besides that the Chinese more than
 any other nation have need to learn
 they are left when the whole world is
 right. & besides that the given trans-
 lation would erroneously bring them
 upon the idea, that in the Bible-
 countries customs prevailed like
 theirs, what shall they say when they
 come to read Matth. 25. 33. where
 the sheep are placed at the right
 & the goats at the left? or to

texts like these: "sitting at the right
 hand of power." "He is on my right
 hand." &c. It is true in the phrase
~~to~~ we cannot disturb the order of
 the sides, as in Matth. 20. 21, but there
 is no possibility of hiding from them that
 the right side, in the Scriptures, is the
 principal one.

Matth. 24. 31. I do not suppose
 any Chinese reader could understand
 this text, as it now stands, otherwise
 than: He shall send his angels with
 a great sound of a trumpet, and
 shall gather his elect in the four
 quarters, in the utmost part of
 heaven."

Matth. 25. 1. "Bridegroom" 新郎
 娶者 denotes a newly (recently)
 married man as much as 新郎.
 Something, it is evident must be
 done to give the term accuracy. Per-
 haps if 娶者 be preceded by 將要
 娶, or 當 the case might be met.

Luc. 11. 9. "Go to market or buy."
 Is it not likely the "go to them that
 sell" is a ^{phrase} ~~phrase~~ irony, alluding
 to the indulgence & merit sellers,
 whom the foolish virgins may former-
 ly have consulted?

Luc. 19. 15. That "Talent"
 should not be expressed by "one Roman"
 of goldpieces, is clear from 19. 28.
 where it is said "give it to him
 which has ten talents", rendered

"ten thousand" which in Chinese is usually expressed by 萬 myriad.

Math. 26. 28. "shed for the multitude," or as any Japanese would render it "shed for all." 爲 in connexion of course means only a multitude, many, alone it would always mean "all, all present." The translation usually expresses the pronoun in phrases like this: and he said unto them "by 爲 meaning to be made like, or all present, and it might here likewise be rendered "shed for you all" (all present). A Text on which Electorists build is much shoddy be kept very clear.

John. 1. 45. "Do you still sleep & take your rest?" I know the German makes it similarly: "Wollen Sie noch schlafen und ruhen?" and the French (for which I have need to the English version very great reverence) likewise makes it: "vous dormez encore, & vous vous reposez?" but there is nothing in the text, or in its comparison with the parallel texts in Mark & Luke to necessitate or justify such rendering. The Syriac (decisive no doubt as far, at any rate, as concerns the Gospel of Math. originally a Hebrew or Syriac book) has a plain imperative: ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.

Math. 27. 19. "I was very much distressed about him," did not God in a dream cause Abime-

lech such misgivings (Gen. 20. 3. 17.) as required bodily healing. He will define that sort of misgivings how were of Pilate's wife?

John. 1. 37. "King of Judea" instead of "King of the Jews." What is that? Is not Christ King of the Jews now found in China? We know from recent times that there is a great difference between saying: King of France, or King of the French, or saying: Bishop of Westminster or Bishop in Westminster.

v. 38. "One on the left & one on the right." I cannot conceive why for the sake of idiom a historical fact should be reversed.

v. 43. 54. And many other places "son of god" rendered 上帝子, a term which I think should be kept with the 上帝 party to express "God the son". son of god should be 上帝之子.

v. 56. "I give you a watch" or perhaps "let a watch be given you." True it appears from ch. 28. 14. this watch stood under the superintendence of the governor. But it may for all that have been a body of soldiers which the Roman government had put at the disposal of the high priests in their civil capacity of magistrates.

Math. 28. 9. "While telling his disciples." Besides that in v. 10. the women are again expressly bidden

to go & tell" which makes it clear the
 Tsinians met them in the way, the many
 difficulties grouping around this Trans-
 action. When all parallel-passage are
 held together, render it of importance
 to be very exact in all that relates
 to time & place in the matter.

v. 20. "I am with you always"
 rendered correctly 我常偕爾,
 makes it necessary to avoid a di-
 rect contradiction, that he "shall
 be with you not always" (cf. John
 12, 8) should not be rendered 我
 不常偕爾.

mark

Ch. 9. 17. 20. 25. "spirit" 神.
 Having already made remarks on this
 in my report on the Chinese-Japanese
 Translation I need here only observe
 that our Literati have declared it in-
 consistent with the genius of the Chi-
 nese language to apply this to
 evil spirits. They were almost
 shocked at the expression 邪神.
 In our language having a double ren-
 dering of this, namely, Kami,
 a God, & massashtchi, a spirit,
 we may well say "ashichi massashtchi
 pi # 2 # i # " evil spirit
 & yet we usually do not, but
 say i'd'-chi, the sound of 邪
 鬼, or ashichi yū-ni: yū-ni

being the sound of 經雷. I think
 the universal & vernacular use made
 in Japan of these & similar Chinese
 terms should have great weight in
 fixing their limits even in the Chinese
 Translation.

Ch. 14. 65. For, "Prophecy" the
 Translation says: "Try & tell us who
 is he that smite thee?"

Ch. 15. 17. "they shall speak the
 current language of every country"
 Although from Acts 2. it is mani-
 fest that "every man heard him speak
 in his own language," we cannot ven-
 ture, asserting the whole gift of tongues
 was confined to the knowledge of foreign
 languages. Here it is plainly said, "they
 shall speak with new tongues." From
 1 Cor. 14. it is plain the miraculous gift
 of tongues consisted in sounds which
 even the speaker himself did not ^{always}
 understand. They were "uncertain sounds
 not easy to be understood." Praying
 in an unknown tongue, though it was
 a praying in the spirit, still left
 the understanding unperfected.

Lu Pe

Ch. 1. 2. "Even (or, namely)
 the original preachers of the word"
 making thus the "many who have
 taken in hand to set forth a
 declaration" of v. 1. the apostles
 themselves, or at any rate the
 same with those mentioned in
 v. 2.

3, ch. 3. 25. which was of (Heli), reading
 其 上 B, a phrase which none of us
 here could make out for what it is
 intended, namely that above him (as
 father) is n.n. It would be some-
 what clearer to drop the B, & to
 leave simply 其 上 n.n. The
 Ys. here coming so close after the
 preceding Ys. B, makes the whole
 look a mere supposition. He
 that could make out the phrase
 at all would naturally read thus:
 Jesus being supposed the son
 of Joseph, his (or who) was sup-
 posed of Heli &c. &c. might
 not Ys be unchanged for B?
 would it not do to say 其 嗣, he
 succeeded as child such & such an
 one? And even as applying to Adam
 it would not say more than the
 english now says, which was the
 son of God."

ch. 5. 14. "Bring my offering accord-
 ing as Moses commanded, for a testi-
 mony unto them that they are clean"
 or "and let thy cleansing be a
 testimony unto them."

ch. 7. 5. "For he loves the people"

This v. 14. and he touched the
 cloth." It was not customary among
 the Jews to cover either coffin or
 bier with any cloth; and besides
 the character 禱見 according to

construction as also Morrison & a Syd-
 ney Dictionary means an inner garment.

This. 24. "into the wilderness"
 is omitted.

This. 35. "and one of the Pharisees", "Simon." added.

ch. 9. 34. "and Shilo (they were)
 in the cloud."

ch. 10. 22. "No man knoweth
 the son, but the Father, & none know-
 eth the Father but the son &c." a
 plain contradiction to the prayer
 of our Lord "that they might know
 thee and Jesus Christ." To know
 therefore, who the son is "which is here
 predicated of the Father only, cannot
 be quite synonymous with knowing the
 son."

v. 24. "all the prophets & kings
 of old"

v. 32. "and likewise a Levite
 came to that place." This would cer-
 tainly suppose the visit of the Levite
 was not contemporaneous with that
 of the priest. whereas the text "then
 he was at the place", at any rate,
 leaves it undecided. Now I heard
 once a remark, based on ^{supposition that} the priest
 & Levite had been together at the
 place. A proof certainly that we
 must leave the letter of the
 scriptures quite ~~undisturbed~~ ^{undisturbed}.

ch. 11. 29. "he began to say to

him also called a sign."

v. 39. "But within (i. e. the cup within) is full etc. and yet

v. 41. reads "If from within (that! from the ravering & wickedness?)

ye give alms. And the "within" in v. 39. been expressly stated, as it ought, to mean within the pharisee, the ta-crosta here might with more appropriateness have been

referred to the cups. As it is the ϕ & ψ would always be referred to the same object. I can by no means see with those who like Passi say "videtur his verbis intelligi ipse hominis animus. de totione enim manuum & externa puritate

he est sermo, cui Christus opposit. To Eothen et Ta-crosta, h. e. internam animi puritatem."

For how could it be said to give alms of any moral quality of man? The right supplement here is $\chi\sigma\tau\alpha$ $\tau\alpha$ $\epsilon\upsilon\sigma\tau\alpha$ $\chi\epsilon\psi\alpha\tau\alpha$ or $\pi\rho\alpha\psi\tau\alpha$, i. e. quantum in obsequio, pro viribus vestris.

ch. 15. 7. None of our people here, including my humble self, could find another sense than the following. I say unto you, a sinner once repenting, or, as soon as a sinner repenteth, there is likewise joy in heaven over him

or rather, they rejoice in heaven at it, and that more than ninety & nine just persons, who await no repentance. It was thought among us the parable of must be introduced thus.

罪惡一人悔改,則在天
之喜樂,勝於九十九之
義人,無悔罪故者, or
something similar.

v. 15. and he sent him into his field to feed the swine, and gave him to eat.

v. 16. and he would fain have filled his belly with the husks that the swine did eat.

v. 17. and he repented, & said.

Ch. 17. 14. $\phi\epsilon\upsilon\sigma$, 示, as it stands here & in several other places, is by our people taken for Teach, in form.

v. 20. "As for the Kingdom of God, when he (God) comes, he is invisible." This was the only meaning they could here find. myself, of course, understood it quite otherwise.

v. 21. The Kingdom of God is in this, or in being, or in right. we can bring out no other sense.

v. 32. make a memorial of the affair of Ed's wife.

v. 43. "all the people, whom they saw it also gave promise" might be referred to Jesus & not to God.

ch. 19. 13. none could make out the
字 for any thing but a kind of
disciple or bad fellow.

ch. 19. 11. and as they heard these
things, they thought the Kingdom
of God should immediately appear."

It is much more probable, his being
nigh to Jerusalem, on a journey
commenced with the significant pro-
amble of ch. x. 31. 1 led them to
the belief the Kingdom of Jesus
would not begin.

v. 13. and gave them each
ten pounds. v. 16. they ten pounds
have gained hundred pounds. Ac-
cording to his calculation the num-
ber of the cities should also have
been raised to hundred.

v. 22. For, but now he. "Be-
yond this, or when this day is over,
all will be hid from my eyes."

ch. 22, 3. "Satan beguiled
or deceived Judas' heart." we
have in the Gospel many who
were possessed with devils, and
by the notion that devils resi-
ded in men must be clear
to every Bible reader; we
have many instances of
devils being driven out,
& they must of course
have been in men; we

read of a whole legion of
devils enter into a herd of
swine, why should there be any
difficulty about plainly saying
"Satan entered into Judas"

John

ch. 1. 9. The true light cometh into
the world & lighteth every man"
What shall the Society of Friends
say to this?

v. 11. He came into his own &
none received him. v. 12. but
they who received him, that is believed
in his name, to them so.

v. 14. The word was made in human
body.

ch. 2. 21. Saying this, he used
temple as a metaphor for his body,
the body of Christ is the real
temple.

ch. 3. 3. Verily, throughout
only once; when it occurs twice.
This is very painful.

v. 19. & this it is why they are
condemned, that light is come to.

ch. 5. 17. my father did it (can
find no other accusation but, the
things" of v. 16.) & now I do it.

v. 18. making himself God's
mate. man and wife make also
a couple, 配, without being
equals.

v. 26. "the father has life, and so has he given also to the son to have life" omitting "in himself", it with much less than he "has everlasting life" in v. 24. indicated of all believers.

v. 31. "If I bear witness myself" or all thought here must be a JS as in v. 37.

v. 32. "then is one who beareth me witness, & I know his witness is true"

v. 33. "and that he witnesseth is true," or "truth."

v. 34. "But I speak (that?) that ye might be saved."

v. 39. "ye search the scriptures, for in them is."

v. 41. "I demand glory of none" (nobody)

ch. 6. 7. 200 pence expressed so as to make it amount to 20 of the pounds mentioned (according to the Translation) in Luke 19, 13.

v. 12. "that nothing be left (behind)" as if dictated by care of preserving it for himself or the disciples.

v. 24. "then the people therefore saw neither Jesus nor his disciples, they took shipping, & came to Capernaum seeking them." I heard once a sermon on the text: "seeking (for) Jesus."

v. 53. "ye have no life" omitted "in you" J. note ch. 5, 26.

v. 57. "as the ever living father"

"has made me and I live by him, a man's eating me & living by me, is even so" the above strength is laid on the comparison instead of resting on the promise, he shall live by me.

v. 58. This bread which came down from heaven, is not like the manna &c. Hence this verse is the summing up of what preceded & not resting in any thing new.

ch. 8. 13. "ye judge man by appearance, I not; "after the flesh" may mean, led by fleshly motives.

v. 46. "convince me of lying, or deceit"

v. 50. "there is one that judgeth, he will glorify me, or give me glory."

ch. 9. 2. "this man being born blind, how canst thou see, his sin or his parents?"

ch. 10. 3. "and leadeth them out, v. 10. and when they are out, he goeth before them."

v. 38. 使爾知之 &c. manifestible, unless it mean, if you know it & believe &c. It cannot read: Because he works, & make you know it & believe?

ch. 11. 10. "Because there is no light (wanting in him)"

v. 28. All here object to the general use of 兄弟姊妹 as notes, & maintain it must be defined better a younger or elder sister is spoken of. no objection is entertained as to 兄弟 for brother; though, in the case of our Lord, from accuracy as well, as also to forestall the Spanish possession concerning the continued use

y
ginity of many, it would appear advisable to express his "brother" (as in Matt. 12. 47) by 諸弟.

v. 45. none could make out he 不復顯行; we thought it would do thus: 耶穌公然不復行 or 再不行.

ch. 12, 6. because he had charge of the bag & "heavily" took from its contents."

ch. 15, 1. Husbandman, 土^①師.
none could make out the phrase,
no more than 土師 - in Luke 18, 2.

v. 11. These things have I spoken unto you, that you might always have joy."

ch. 16. 1. These things have I spoken unto you, lest you reject me." "It must needs be that offences come". Matt. 18, 7. is paraphrased: "It must needs be, men should fall (or be led) into sin."

v. 8. He will cause the world to improve itself of sin &c.

v. 26. "I do not say, pray the father for you" he "I will" none could supply here. Guleruff's word rather read: "and I do not speak of praying the father for you" where it might be understood "of my praying the father for you."

v. 28. "I came from the father into the world"

ch. 17. 5. "And now, O Father, glorify me together with thee"

ch. 18. 4. "and said unto them, Whom will you catch?"

ch. 20, 2. "and I know not" none could take he 不^② to refer to any but Mary Magdalene, whereas the verb depicted shows a plural. I note on Matt. 28. 9. as from the names then mentioned it is of importance to show, that though many were present, several women were present.

v. 17. Jesus said unto her, Do not (pull and) detain me."

v. 19. "the same day" omitted.

v. 23. "Whom you suppose pardonable is pardoned, whom you suppose unpardonable is unpardoned."

ch. 21. 10. "Bring me of the fish"

Hastily copied from my marginal note & respectfully submitted to you & Dr. Metherell's consideration.

To the Rev. Mr. L.
Culbertson,
Shanghai.

Yours faithfully,

D. J. P. Kellogg

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To the Editor of the Illustrated London News.

Sir, It has pleased you in your number for March 8. 1851. to draw us from obscurity, & to introduce both my humble self & the people of my charge to the acquaintance of your numerous Readers. No doubt you did so from the best intentions, & my best thanks are due to you.

The Reynard indeed has done us capital service, & he will be afloat as long as he lives in the history of this mission. A great amount of political good has since her visit here been done to this people, in both the missionary & medical department of the mission. We have introduced vaccination, have at the risk of our lives assisted the nation during the spread of the small pox, & subsequently during the fatal epidemic of a typhus. Both myself & Mrs. B. have moved about a sort of ambulatory dispensaries, carrying bags of medicines, cash & victuals with us for the poor suffering, & when heard starving patients. - I have been enabled to teach several natives to read & write a little English, so that Loochoo may henceforth be considered an English babe, trying to articulate the language of the mother of nations. Some have learned to reckon with our arithmetical cipher, & many more know to make use of our maps, of course lectured with Chinese.