A Descriptive Catalogue of Books & Tracts by Dr. and Mrs. Nevius

It being a brief review by Mrs. Nevius in both Chinese and English of most of the works translated or written by them during their life in China. 1853—1893—1901.

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ROCKS AND TRACES

The Rev John Fyfe

H. C. W.
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Preface.

This Catalogue must necessarily be incomplete and in some respects unsatisfactory. It will not contain all the books or tracts made by Dr. Nevius or myself. He left no list of his books, and after the lapse of fifty years I have not found it easy to recover all which he made. Both he and I wrote more or less for various periodicals; our articles having in some cases been printed as serials, which were afterwards issued in book form; but others are entirely lost; not even a rough draft having been preserved.

Several of my husband's books have been printed anonymously, or the name of some other person given on the title-page as the author; and a few are entirely out of print.

As is well known these helpless children of our brains cannot take care of themselves. Unless some one looks after them, they will be literally "laid on the shelf," and before long be forgotten. This will be the case as likely as not, with those upon which no end of labour has been bestowed, and which only require to be known to be appreciated. It is with the hope that I may prevent our books—my husband's and my own—from sharing this fate that I am undertaking the preparation of this Descriptive Catalogue. It would be a great happiness to me to believe that anything which we have written will have a
permanent place in the Christian literature of China and will be a help in the work we have both loved when we are no longer in this world.

On the fourteenth of March, more than half a century ago, my husband and I arrived in China. We sailed from Boston, U. S. A., on the nineteenth of September, 1853; by strange coincidence the very day on which Mr. Hudson Taylor sailed from Liverpool. His voyage was not quite so long as ours, and he reached Shanghai a few days before we did.

After a visit of two weeks in Shanghai my husband and I went on to our station in Ningpo. Of course our first work was learning the language. We found a capital system of Romanization already in use, though no complete books had yet been printed in it. There were several leaves of a Primer, some chapters from the Gospels, and translations of few hymns, quite enough in my opinion for "helps" in learning the language. Present day "new-comers" wonder how we old missionaries managed to learn Chinese with no Wade's system, nor Baller's, nor Mateer's. I think we got it as correctly and about as rapidly as if we had had more books. We took it first hand from the natives, and, urged on by our youthful enthusiasm, were not conscious of needing more than we had. As soon as we had acquired enough of the language we put it to use either in translation or composition. I translated the Peep of Day and also prepared a book of "talks" suitable for house-to-
house visits. This was used in manuscript, but was never printed. My husband, at the earnest request of Miss Aldersey, translated either the whole or part of "Abbott’s Mother at Home" a book in those days much prized in England and America. At the risk of filling my pages with what has only incidentally any connection with my Catalogue of books, may I be allowed a few words in memoriam? It saddens me that one servant of Christ, so remarkable in many ways, so faithful in her work, and so successful should already be well nigh forgotten! And, outside of Ningpo even her name not known. As soon as China was opened to the introduction of Christianity Miss Aldersey, an English lady with a moderate fortune, made up her mind that she would come to China to help in the work to be done here. She was detained at home some years, but at length was able to realize her wish. When we reached Ningpo Miss Aldersey already had a large boarding-school for girls, and in every department of missionary work was making herself felt. The present prosperous station at Yü-yiao was established by her with the help of others; for she did a great deal by proxy. This was necessary from the fact that her knowledge of the language was always imperfect. She had a remarkable gift in being able to impress her character upon others, the natives as well as persons of her own race.
Mrs. Russell, the wife of Bishop Russell, of Mid-China, was Miss Aldersey's adopted daughter, while the Misses Dyer, Burella and Maria sustained much the same relation to her. The former of these was the wife of Bishop Burdon and the other the wife of Mr. Hudson Taylor. One of her adopted Chinese daughters was Mrs. Laisun, so well known and respected in Shanghai and Ningpo.

I think Miss Aldersey was about sixty years of age when on account of failing health and an almost morbid fear she had of being a burden to her friends in China she went to Australia to live with a niece, to whom she was devotedly attached. There after several years of great usefulness she died. It was a great privilege to know her. I am sure that her influence was very great, especially among the younger missionaries. There was so much to admire in her, and also so much to imitate that I regret that no memoir of her, or sketch of her life has ever been written. This, I think, was in consequence of her positive injunction to that effect.

In the reviews of my husband's books which will be found in this Catalogue I have made no mention of his opinions upon "the Term Question," although from the nature of things he was somewhat involved in that controversy. When we reached Shanghai in the spring of 1854 that battle was raging violently, though it had already passed its most acute stage. Utterly ignorant of the merits
of the case we naturally accepted the views of those missionaries with whom we first came into close contact. When our kind hostess in her zeal for our enlightenment gave us to understand that the party to which she and her wise husband did not belong were virtually teaching the poor natives idolatry we were shocked and almost ready to enlist under the banner of that branch of the Church Militant which seemed to be fighting for the right.

On reaching Ningpo we found that the "Shin" constituency nearly held the field. Not until I began to make house-to-house visits among the native women did I see clearly that there were two sides to the question. I remember well one occasion when my belief was rudely shaken. I was exhorting a woman to pray to God. She replied, "I do pray to God," and she held up her rosary, and pointing to the little carved image which ornamented it she exclaimed, "Here is my shin!" (in the Ningpo dialect Jing Ming). So I found that it was not alone the advocates of Shang-ti who might be accused of teaching the worship of idols.

I think my husband could never have been truthfully accused of holding "extreme views" on the "Term Question"; and he certainly was never unkind in his criticisms of those who differed from him. He was what has usually been called a "Shin-man;" but he always acknowledged the superiority of Shang-ti in certain respects. He was far more
strenuous in his belief that Shing-Ling was the proper term for Holy Spirit. I may be mistaken, but I have little doubt that he would have given his adhesion to the usage which seems rapidly gaining ground, Shang-ti for the Supreme Being and Shing-Ling for the Holy Spirit, claiming also the right to use upon occasion Shin as a generic term, especially in translation.

In future editions of my husband's books I hope to have the terms used for God changed to meet whatever usage shall finally prevail.

N.B. It should be stated that Mrs. Nevius has no pecuniary interest in the sale of the books herein described. Prices are quoted for the convenience of readers. *Presbyterian Mission Press, Publishers.*
We had been in China three years when my husband wrote the Tien-lu Dzi-nan, "The Guide to Heaven." In an old catalogue I find the following notice of it in his own words: "This is a book of 170 pages octavo, in the Berlin font. It is a practical work intended primarily for church members and enquirers. Its object is to incite, direct, encourage, and warn those who are desirous of leading a Christian life. The subjects of the different chapters are: repentance—faith—love—self-examination—hinderances to a Christian life—backsliding—the nature of prayer—the practice of prayer—the reading of the Scriptures—diligence in business—fasting—preparation for the Lord's Supper—trials of God's people—provide things honest in the sight of all men—avoid the appearance of evil—observance of the Sabbath—preparation for death—and Heaven. The first edition was published in 1857 and the second in 1861." How many editions have been published since then I do not know. To converts from heathenism the worth of such a book can scarcely be over estimated. It takes the place in Chinese of such works as Taylor's Holy Living and Dying, Thomas à Kempis's Imitation of Christ, Doddridge's "Rise and Progress," and other similar books which have had so much to do in forming the characters of Christians in Western lands. It
is my wish, should my life be spared and my health restored, to prepare an edition of the “Guide to Heaven” in the Eastern Shantung Romanized colloquial, and also in Mandarin with the character.

This book, like all in this catalogue, is to be had in the American Presbyterian Press, 18 Peking Road, Shanghai. Price per copy 15 cents.


Missionaries of the present day find it impossible to realize the difficulties which beset the paths of their predecessors. One of these was the want of native assistants. At first there were none. When in the course of a few years one and another offered themselves for evangelistic work they were ignorant, and often unfitted for the work they were willing to undertake; even if not, as sometimes happened, influenced by any improper motives. As soon as practicable, and whenever possible, the early missionaries began the instruction of evangelists, candidates for the ministry, and others. The want of suitable books was at first the greatest difficulty. To help to meet this want my husband, when the Guide to Heaven was completed, began the preparation of the Manual called Shien Dao Dži Gwei. He says of it in the Descriptive Catalogue already referred to: “This is a book of 108 pages in the Berlin font. It contains Scriptural rules and incentives for the encouragement
and guidance of native preachers. The subjects of the chapters are: Self-examination as to a call to preach the Gospel; Love to God and man the motive which should move and guide the preacher—The regeneration of those who hear the aim and object of preaching—The preaching of Christ and Him crucified the means—Adaptation to men and circumstances the method—Patient continuance in the use of the appointed means the test—A desire to please God the great incentive. An appendix gives rules for guidance in public prayer and in conducting social and public religious meetings.'

Greatly as this Manual was needed at the time it was first made, it seems to me scarcely less so now after the lapse of nearly half a century. It ought to be in the hands of all who are in positions of influence as teachers and guides to their fellow-Christians; but it will also be found helpful and stimulating to ordinary church members as well. Price per 100 copies $5.80.


During the summer of 1859 when my husband and I were making the experiment, then unprecedented, of living in the city of Hangchow, the capital of the Chekiang province, we received an appointment from our home Society to go with Dr. and Mrs. Hepburn to begin a mission in Japan. We accepted the appointment only conditionally; never having had
any desire to give up China, to which we had devoted our lives.

Before leaving Ningpo his Presbytery had assigned to my husband the work of preparing a "Compendium of Systematic Theology." It was hoped that his knowledge of the Chinese character would be available for that task, even if he should decide not to return to China. It was even thought that he might have more command of his time in Japan than he had in Ningpo, where as pastor of the native church, and also having charge of a boarding-school for boys, he had leisure for little else. In this he was not entirely disappointed.

Dr. Nevius, like most Princeton men, was a great admirer of Dr. Charles Hodge. I used to think he almost "pinned his faith" upon him. The study and review of Hodge's Theology, which he had in manuscript before it was published in its present form, occupied many hours of his sojourn in Japan. He felt that under no circumstances would this be lost time, while it was the best possible preparation for the Theology which his Presbytery had ordered him to make, and in which he soon became deeply interested. It was my husband's intention to have the Theology in six separate volumes, but only three of these were ever completed.

Perhaps I cannot do better than to quote again from the old catalogue in which Dr. Nevius described this book as follows:—
“神道總論 SHIN DAO DJUNG LEN. Compendium of Theology.

This book is designed principally to be used as a text-book for native Christians preparing for the ministry. It is suitable, however, for occasional distribution. Three volumes are now printed, and three more will be required to complete the plan.

Vol. 1st contains 150 pages octavo, printed in the Berlin font. The general subject is the Sacred Scriptures. It treats of the genuineness, divine origin, and inspiration of the Scriptures; the settling of the canon; the manner in which the Scriptures have been transmitted to us; and the reasons for regarding the Old and New Testaments as the exclusive rule of faith.

Vol. 2nd treats of the being and attributes of God and the doctrine of the Trinity. This volume was prepared first, and is comparatively small in size, and the matter is much condensed. It is the desire of the author to rewrite and expand it at some future time.

Vol. 3rd has for its general subject the origin of men and things. It treats of the creation of the world; the nature of holy and fallen angels; the primeval state of man; the covenant of works; the fall of man and its consequences; original sin; the Chinese theory of man's nature; and the ruined and helpless state of man without divine interposition. It is about the size of the first volume.”
Although, as I have already intimated, Dr. Nevius was a pronounced Princetonian, he was by no means a narrow theologian. His views changed in some degree with the developments of passing years, and I do not think any student of theology will find this work too conservative to meet the necessary demands of modern research and science. He was favored in having the assistance of good native scholars in the preparation of the theology, and its style is clear and inviting; not too high for ordinary readers, but not too "low" for the most educated.

If this Theology has been superseded by others of more recent date, and is not used as extensively as it was hoped it would be, I think it is not the fault of the book, but of those whose duty it was to see that it was not forgotten;—my own fault more than any one else's. Price three vols. $2.25.

犯先辨論 Si Shien Bien Leu. Errors of Ancestral Worship.

This is a tract for general distribution. Its object is to show the emptiness and sin of this subtle form of idolatry and to relieve Christianity from the objections brought against it from this quarter. It was published first in 1859, and has since then gone through several editions. The last edition is considerably enlarged and improved.

The above extract, taken from an old catalogue, gives a very meagre idea of this excellent tract. I
doubt if there has been a better one on this subject made in Chinese. The natives like it very much. Its spirit is conciliatory, never unnecessarily antagonistic, yet strong, decided and convincing; and calculated to remove prejudice from those who misunderstand the attitude of the Christian religion. A native Chinese scholar says of it: "It is most persuasive, and is well fitted to win our people to the truth by the manner in which he speaks to us, so affectionate and kind and at the same time so clear and unanswerable. It ought to be distributed far and wide."

As the practice of which it treats has not changed during the long years since it was made, and is not likely soon to change materially, the book is needed as much now as when it was first written. I cannot see that it requires correction or alteration in any way. I hope it has before it another fifty years of usefulness. In press.

讚神聖詩 Dzan Shin Shing=Si. Mandarin Hymn Book.

The Mandarin Hymn Book, formerly called Song Yi Yang Djin Shin Yo 頌揚真神歌, now changed to Dzan Shin Shing Si 讚神聖詩, differs greatly from the first edition issued about the year 1862. That was a translation into Mandarin of the Ningpo Romanized Colloquial Hymn Book, which was made a few years earlier by the Rev. Henry B. Rankin and contained chiefly translations of well known English hymns. My husband was assisted in his work by Mr.
Tsao Dżi-gü, a fine Pekingese scholar. The hymn book was used for a number of years without much alteration. About the year 1886 my husband, assisted by the Rev. C. W. Mateer, D.D., revised it thoroughly, adding many new hymns, changing others, and leaving out not a few. It has now about two hundred and fifty hymns; in the first edition there were only one hundred. The restless spirit of change evident everywhere and in everything is now demanding another hymn book in place of this; but it will not be easy for any other to gain such a hold upon the affections of the natives of Shantung and many other Mandarin-speaking localities. It will doubtless continue to be used more or less for years to come. Additions will no doubt be made to it from time to time as they are needed.

Per 100; brown paper $17.00, white paper $19.00, foreign paper and binding $50.00.

騷太問 Ma-tai Wen. Questions on St. Matthew.

This set of questions was made to use in teaching Bible-classes. My husband's method was to give his instruction in the form of a lecture. The following day he closely questioned his class upon that lecture, requiring them to give virtually the substance of all he had then and there told them. As in his lecture he had endeavoured to meet every ordinary difficulty, and to answer every probable question he would not give his students the excuse for that common Chinese habit of repeating like a parrot, sentence after sentence
out of a book. He was determined to make them think, and in this determination he usually succeeded.

It was for this purpose that he gave few answers to the questions in this "Wen-Dah." In general the questions can be answered by any one willing to search the Scriptures, where the answers can usually be found. Where this is not the case he has given the answers in the question-book.

I have known of a few missionaries who object to this method. But I could not help suspecting that a little laziness lay behind the criticism. They wanted the book to do the work for them rather than that they themselves should be the "books of reference" in case of ignorance on the part of the learners. Each teacher will have to decide such matters for himself.

The book is skilfully made; and nowadays when commentaries and books of reference are so numerous, it seems to me well adapted to use in China. Price $5.00 per 100.

馬可傳略解 Ma-ko Djwan Lioh Giai. Mark with Notes.

This was one of Dr. Nevius' earlier books, made and printed not far from the year 1860. He had not been long in China before he became convinced that a great mistake was being made by the indiscriminate and broadcast distribution of the Sacred Scriptures, which was the practice of nearly all the missionaries in the five open ports and the few miles of out-
standing country which they were allowed to visit. It was not an unusual thing for an itinerator to walk through the streets of a city or village, his arms full of books and tracts, among which were copies of either the whole or parts of the Bible. These were flung with a smile and a kind word to the shopkeeper behind his counter, or the shoemaker at his bench, and if they were received with thanks it was supposed that a long step in advance had been made; and great good was hoped for from the fact that the Word of God had been placed within reach of the recipient. My husband disapproved of this practice in toto, and expressed his views in strong language. Many were the arguments and warm were the discussions which he had with his brother missionaries on this subject. Again and again was the promise repeated, as if it by itself should stop all controversy. "My Word shall not return unto me void, but shall accomplish that whereunto I send it." And who shall say that there may not have been cases here and there where God honoured such unquestioning faith? Nevertheless in the course of a few years it was acknowledged by nearly every one that such a use of the Bible, or indeed of any other book or tract was an injudicious one. But while feeling this so strongly my husband held the opinion that the distribution of the Bible, properly guarded, was of the first importance. With "Notes and Comments" and not "without" was what he believed was especially
required. It was to meet this want that he prepared Ma-ko Chwan Lioh Giai, Mark with notes. An old catalogue says of it:

"This book is designed for general distribution. Only such words and usages are commented on as are not readily understood by the Chinese reader. The object is simply to help the reader when he needs help, and let the sacred record speak for itself."

It is my hope that as soon as the translations of the Bible are fixed, and not as now tentative, all my husband's Commentaries may be issued with the revised text. I intend to do it myself if my life is spared until then. And if I am no longer here, there will be provision made to have it done by others. Price, $7.00 per 100.

馬可福音註釋 Ma-ko Juh-Yin Dju-Shi. Commentary on St. Mark's Gospel.

This is a much fuller and more critical work than "Mark with Notes," and was intended for a different class of readers. Though not a translation of Dr. Alexander's Commentary it contains the gist of that excellent book. That fact is a guarantee of its worth. Since I began the compilation of this catalogue I have read twice with great care Dr. Alexander's Commentary on Mark, and as I compare it with some modern commentaries I can but feel that "the old is better." I have found it most helpful, and I am truly thankful that it has been given to the Chinese. Even if one does not fully
agree with Dr. Alexander's views of inspiration, or of predestination, it is certain they would do the Chinese much less harm than the prevalent loose views; and Dr. Nevius, in his Commentary, has so carefully guarded his definitions that no careful student will be led astray.

In the opinion of Chinese scholars the style of the Commentary is remarkably clear. Dr. Nevius was fortunate in having as his amanuensis, while preparing it, Mr. Lin Shiu-boo, a siu-tsai, whose literary finish the natives greatly admire.

When the question of the various translations is fully settled this work, like the other commentaries, must be changed to suit the new version. Price $5.50 per 100.

使徒行傳註釋 Si-tu Hsing Djwan Djū Shih.
Commentary on "The Acts."

This commentary, like that of Ma-ko Djü-shi, though not a translation, was founded upon Dr. Archibald Alexander's. It is somewhat "critical," and does not, as is the way with so many expositors, skip the difficult passages and linger long on those the meaning of which is already sufficiently evident.

A few years after my husband's death some one, without my permission, and indeed without my knowledge, changed the title page and made a few unimportant alterations in the body of the book. The name Tao Shi-ki was given as the author, and no mention was made even in the preface of Dr.
Nevius. The name Tao Shi-ki is, I believe, the Chinese name of Rev. S. Dodd, of Hangchow. He was a warm personal friend of Dr. Nevius, and the last person to wish to appropriate what did not belong to him. He has been dead for several years. I do not know who was to blame for this strange mistake; but that there was blame somewhere I feel very strongly. The Press is doing what it can at this late day to rectify the error, and Dr. Nevius' name is now given on the title page as the author.

In these days of broader views and higher criticism the stanch orthodoxy of this Commentary may seem to certain persons a defect; but to others it will be a cause of gratitude that there is a well written reliable book such as this ready at hand for the Christian student, who will have sufficient chances elsewhere for gaining "advanced views." Price $0.10.

使徒行傳問 Si-tu Hing Djwan Wen. Questions on The Acts.

This set of questions, like his others, grew naturally out of the Bible-classes which Dr. Nevius held for many years. Most of the students in these classes were from his country stations, many of which were a full week’s journey from our home.

How little we who have had the Bible in our hands from our earliest years can appreciate the difficulties of those who have never known it; or to whom for want of helps it has been a sealed book
until it may be in middle life or in old age it has been brought to them. How little we understand the innumerable difficulties which, without the help of notes and commentaries, must meet the reader on every page.

It was Dr. Nevius' practice, as I have said elsewhere, in teaching the Bible to insist on the learner so far as practicable, finding for himself its meaning, without having it by the instructor made too easy. That is to say, if his pupil could by means of patient searching, and by looking out the references already at hand, find the answer to a question Dr. Nevius thought it better to allow him to do so; and it was only when this was beyond the reach of a student that the answer was given in the book of questions.

On this subject opinions differ. Without doubt it is sometimes a saving of the teacher's time having the answer given to every question, even if it is weakening to the student who makes use of them. My husband's judgment and experience led him to use the "Questions without answers," except in exceptional instances. In Press.

羅馬綱目附問 Lo-ma Gang-muh, Fu-wen. Analysis of Romans, with Notes and Questions.

This book in its present form grew out of Dr. Nevius' long continued teaching of theological or
enquirers' classes. He taught his students at all times with great thoroughness and insisted on their mastering the subjects given them; but this Epistle was his special delight. He loved it, and loved to teach it; and he succeeded wonderfully in leading his students to an understanding and appreciation of it. His enthusiasm was contagious, and I doubt if any of his pupils who were in earnest ever afterwards regarded the Epistle to the Romans as dull or incomprehensible. This Analysis, together with the notes, which are so full as to be very much of the nature of a commentary, will enable any thoughtful Chinese to understand Romans quite as well as the ordinary student of our English Bible does and without doubt better than many. To accomplish this, careful use should be made of the questions in the end of the book. I confess that I had not asked myself many of these questions before I found that I was unable to answer them, and was glad to turn back to the beginning of the volume and refresh my memory, or gain the information in which I found I was so defective. If such could be the case with one who has all her life been studying the Bible is it not evident that such a book as this will be of great value to native students whose helps are so few, and whose instructors are sometimes themselves lamentably uninstructed? Price $0.10.
Commentary on First Corinthians.

The latest Catalogue of the Shanghai Presbyterian Press gives Dr. Nevius as the author of this Commentary on First Corinthians; but his name is not given on the title page, and I find no reference to it in any book or journal of his; while my own memory is very indistinct both as to the time and place when he wrote it. The Mission Press and not I must be responsible for its authorship. It has one hundred and twelve leaves, and is in moderately easy Wên-li. Its character and style resemble Dr. Nevius' other Commentaries so closely that I can scarcely doubt its being his. Price $0.12.

The two Lights: Nature and Revelation.

This is a tract designed for general distribution. It contains an introduction, the object of which is to show the insufficiency of the precepts of the sages and the necessity of a revelation from Heaven. The book itself presents an elementary and succinct view of the teaching of the Scriptures with reference to God, man, spirits, a future state of rewards and punishments, the pardon of sin, and reformation and virtuous living, compared with the doctrines relating to these subjects derived solely from the light of nature.

The literary style of the book is good, and it is interesting as well as instructive. It was first published
between 1860 and 1870 at the Presbyterian Mission Press in Shanghai. There will probably be a new edition very soon at the same place.

I will not say that I value "The Two Lights" more highly than other of my husband's books, but it certainly has a peculiar interest to me owing to its checkered history.

It is perhaps not strange that, forty years more or less after it was made, the little tracts should have disappeared and virtually have gone out of print. However not making sufficient allowance for chances and changes in the Mission Press, where it was printed, I was greatly annoyed that not one single copy of the Two Lights could be found there. Nor could I get it from any private library, either foreign or native, until Miss Mary H. Porter came to my help. Her letter relating to it will be of interest to others than myself. She wrote as follows: "I enclose the little book for which you asked me to look. This copy, the only one I have found, was among the collection in the Pang-chuang book-room. I asked the senior pastor, Mr. Chia, to search for it. He brought it to me at our annual meeting at Ling-cho, and with a beaming face told me the story. He said: 'I went to the book-room and took down a pile of dusty volumes and looked them over. It took rather a long time. The day was hot; many persons were waiting to see me, and the preparations for my journey were not yet made. I thought: 'God knows where that book
is! I will ask Him to show me and not let me spend half a day searching!' I stopped and prayed, then began again, and in the very first pile I took down and near the top I found the book!

The incident has strengthened the good man's faith and I thought you would like to know it. Mr. Chia made the trip with Dr. Nevius when my brother and Dr. Arthur Smith were his travelling companions many years ago. It is a great satisfaction to him to think that he could aid you in getting your collection of his books complete.

Yours with love,

MARY H. PORTER.''

Can I doubt that a book restored to me so evidently in answer to prayer has still before it a mission of good? I will add a short preface before I again send it forth. It shall have the very best of paper and large fair type; and I trust it may yet speak to many waiting hearts of Him who has never left Himself without a witness,—nature without and conscience within; and is now offering the fuller revelation of Himself in the Bible and the Church.

A young Chinese teacher says of it: "It is excellent. It says so much in so little space. Many men are unlike Dr. Nevius in this respect. They use so many words to express one little thought. A person ignorant of Christianity will find in this small tract just what is needed to gain his attention and incline him to wish to know more." In Press.
This book, published about the year 1885, grew out of the necessities of the work in Dr. Nevius' more than fifty little country out-stations. Sunday after Sunday the few baptized Christians were accustomed to meet for semi-public worship. Without settled pastors, and in many cases without even a village school-master, how were these services to be made useful, reverent and attractive? Year after year, as he visited the poor scattered sheep of his flock, his soul was stirred within him; and as he jolted in his wheel-barrow over the rough plains, or climbed laboriously the mountain roads, his mind was dwelling on this difficult problem. From time to time he made some little change and improvement in the simple "form of service" which was all they were equal to, and finally he arranged these regulations and suggestions in the form we find them in this little book. With his superintendence and his semi-annual visits he found it answered its purpose admirably. Great was his pleasure, and he hoped that the book would become generally useful to others. It has been so to some extent; and I believe would be found most helpful wherever it could be faithfully tried.

It consists of first a Preface, then a chapter on Prayer, with examples of prayers; the learner being urged to commit these prayers to memory. Next
come selections from the Bible to be learned by heart; and questions and answers on these selections are given. Next are Scripture stories which are to be learned, so that they can be reproduced in a pleasing manner. Then come rules for conduct in the home and in Church and rules for services in Church, or in social and informal prayer meetings.

At the end of the book is a plan by which the leaders or native pastors can keep track of their church-members, of their attendance at the services, of how much and what they have learned during the week, what "works of mercy" they have done, whom they have brought to a knowledge of Christ and how much they have given, either of money or of time to Christ's cause.

There is also printed under the same cover the little tract called Gwo-Deng Men-tu Chwan-Dao Ben-fen. Every man's duty to spread the Gospel. This will be issued as a separate tract almost immediately, as although it is a favourite with the Chinese, it has been allowed to go out of print at the Mission Press in Shanghai.

At the end of the Manual for Christians there is a set of questions on the whole book which will be found very helpful in teaching it.

I must not omit to say that parts of this Manual having been found on trial capitally suited for the religious lessons in schools, I am taking out some parts of the larger book together with the questions
at the end, and shall have them bound as a small volume with the name Dzeh Lu Yü Dao Tsu Hioh 摘錄入道初學. It will be specially adapted to classes of women or enquirers. Price $0.06.

兩教辨正 Liang Giao Bien Djing. The Romish and Protestant Churches compared.

It was with much regret that Dr. Nevius undertook the preparation of this book. It was forced upon him by the necessity of meeting the encroachment of the Romanists in his large country parish. In the Liang Giao Bien Djing—Comparison of the Protestant and Romish Churches—while admitting the good which there is in the Romish church, he clearly shows the falsehood of some of its pretensions and the corruptions of some of its practices. He also gives needed rules and suggestions required when the two branches of the "Church militant" come into collision.

I remember that soon after the book was published Dr. Nevius received a letter from Bishop Moule of Mid-China highly commending it, and especially praising the style of its Wen-li. The book is still needed in certain parts of China, and doubtless will be for years to come. Price $0.07.

真道解 Djin Dao Giai. True Doctrine explained.

This tract, written originally in the year 1876, has been re-written and revised more than once. Indeed it seems to me that Dr. Nevius spent more time upon it, proportionately, than upon any other.
Among the many books of the North China Tract Society destroyed by the Boxers in 1900 this was one. Fortunately a copy was left in my possession in exactly the form in which he wished the next edition to be published. He was impelled to do this by the fact that the last edition had been inexcusably tampered with. Apparently permission had been given to some Chinese teacher to "change and improve" ad libitum. This he had done with scant courtesy to the author, who believed that few if any changes were improvements, and that most of them were positively injurious to the book.

The tract is in Wên-li. It has fifty-two pages and a Preface. The following are the subjects treated of: Chapter 1st, Man's duty towards God; Ch. 2nd, The Bible; Ch. 3rd, The leading doctrines of the Bible; Ch. 4th, Nature of God; Ch. 6th, There is and can be but one True God; Ch. 6th, The relation of man to God; Ch. 7th, Man having sinned has fallen; Ch. 8th, Jesus a Saviour; Ch. 9th, Nature of the Redemption; Ch. 10th, The religion of Christ universal; Ch. 11th, Differences and points of similarity between the Christian religion and the religions of China; Ch. 12th, Duties enjoined by the Christian religion; Ch. 13th, Relation of Christianity to the State; Ch. 14th, Death and Eternity.

I hope to issue almost immediately a new edition of 真道解 Djin Dao Giai, The True Doctrine explained, with large clear type and good white paper, and perhaps a short Preface of my own. Price $3.85 per 100.
In the review of the Yüh-Dao-Tsu-Hioh. A Manual for Christians, reference is made to the little tract with the above title. Fortunate it is that it was incorporated with that book; as otherwise it would have been difficult for me to recover it. It was entirely out of print at the Press.

I confess that at my first hasty reading of it I felt that its title might almost have been, "It is not every man's duty to preach the Gospel;" so many are the warnings conveyed and the difficulties to be guarded against. Still it is easy to "read between the lines;" and no one who has attempted the work of starting country-stations, especially in the earlier days, will fail to see the need of such a book as this. It is straightforward and trenchant in dealing with a perplexing subject, but is never unkind, nor too severe. It is now in the Press, and will soon be issued as a tract.
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Preface.

It has been with mingled feelings of gratitude and regret that I have prepared this list of my books to add to my husband's. I regret that mine have not been many more and far better; but I am thankful that, such as they are, God has used them.

During many years of my life I had the care of a boarding-school for girls. I also taught classes of women and visited from house to house. All this, together with the many inevitable calls upon the time of a missionary's wife, left little leisure for literary work.

It was not until I had been in China more than twenty-five years that yielding to my husband's wish I gave up my boarding-school and devoted much of my time to book-making. Dr. Nevius believed that I should accomplish more permanent good by writing than I could in any other way. "You can reach ten persons with your pen," he used to say, "where you can one with your voice." My continued ill health made it impossible for me to accompany my husband on his long itinerating tours; but it did not prevent me from using my pen in the study.

This Catechism of "Christian Doctrine," or as it is usually called "The Mandarin Catechism," was made by me during our first and second years of living in North China—in the winter of 1861 and 1862—so long ago that it seems to me as if it must have been in a "previous state of existence." In Dr. Nevius' "Life" I find the following: "In our instruction of pupils and inquirers we felt the want of a catechism in Mandarin, and I was glad to put my knowledge of the character to account in preparing one. It was not a translation, as I knew of none which was exactly what was needed; some being too simple, and others like the "Shorter Catechism" unsuited to persons who had not been previously instructed. Mine began with such questions as were comprehensible to the most ignorant, but soon passed on to subjects from the Bible embracing a compendium of both Old and New Testament history, the fundamental doctrines of the Christian system and explanations of Church ordinances and religious duties. This catechism has ever since then been extensively used in Mandarin-speaking districts, and perhaps has had as large a circulation as any other book issued by the Presbyterian Mission Press at Shanghai. In the more than forty years since then some slight additions and changes have been made to suit the wishes of persons using it; and I have found that it is certainly "impossible to
please every one." For instance in the first edition not wishing to burden the memory of learners,—in giving the Ten Commandments I merely asked, "What is the main idea of this Commandment? the 1st, 4th, 10th as the case might be. And this seemed to work well. But there would come a foreign teacher who did not approve of thus "tampering with the word of God;" he must have the whole commandment or none. I submitted, and in the next edition the whole long text was given in full. Without a miracle a stupid illiterate woman or man could not learn this, and after a few years' trial I was requested to go back to the original, which I willingly did. However, another set of missionaries, not realizing that the experiment had already been made, would repeat the request for "the whole commandment," and the society which for the time being was printing it, would accede to the request,—only to repeat the same experience. At present only the chief thought of the question is asked, and thus the answer is both shorter and easier to commit to memory. No other change has been made for many years. The circulation of the book continues large. It is so generally known that it requires no further notice here. It has been much used as a kind of "First Reader" in schools, where it is also committed to memory in just the same way as are the Chinese Classics, both question and answer being beied by the pupils at lightning speed and at the top of their voices.
It has given me great satisfaction to know that the Romanization Committee of the Educational Association has selected this Catechism for transliteration; it being the first book published in the new standard Romanization, after the Primer and the Gospels. Price $4.00 per 100.

故事 Hai-tung Gu Si. Story of Seppili, a Swiss Boy.

This is an apparently true story of a Swiss boy whom poverty obliged to leave home when very young. He was a brave little Christian, and by his kindness and patience finally won the hearts of his employer and fellow-servants who hitherto had ill-treated him. The story of his hardships and of his last illness and death is told in clear simple Mandarin. It is interesting and wholesome, and is well suited for Sunday reading and Sunday school libraries. It is a small book with good clear print. It has been translated into several other dialects of China. Price $2.95 per 100.

梅莫氏行略 Mei Meb-si Hing-lioh. Life of Rose MacMaster Mills.

When this book was written in the year 1875 there was not, so far as I know, a single memoir in the Chinese language of any either foreign or native Christian. It was my hope when this beautiful life on earth was finished that I might help to keep it in memory; in particular in that part of China where
her last days were spent. How well I succeeded it is for the reader to say.

Mrs. Rose MacMaster Mills, the wife of the Rev. C. R. Mills, D.D., was a very interesting character; and in some respects an unusual one; but with not many points for her biographer.

The book is a small one, suited for Church libraries where they exist, and for serious reading for the native Christians at all times. Price $2.00 per 100.


When in Rome during the winter of 1879 and 1880, where I had gone for the benefit of my health—I was one day walking through the little street behind my lodging close to the "Spanish stairs." Noticing a small book-store I went in, and while examining the books scattered on the counter I glanced through one, with the title "Perseverance." It struck me at once as no ordinary production, and I said to myself, "Oh if I could only put that into Chinese how useful it might be!" I soon found that like so many Romish books,—and like that Church itself—together with much which is admirable, and indeed beyond all praise, there was much which with the utmost stretch of charity I would not be willing to reproduce in a Chinese translation. Finally my work became one of expurgation on the one hand, and of numerous additions on the other. As the work now stands it is in
three parts. The first Volume treats of the Motives to Perseverance in the Divine Life. It is in eleven short chapters on Creation, Redemption, etc., etc.

The second Volume is Helps to Perseverance, i.e., Prayer, Study of the Bible, etc., etc.

The third Volume treats of the Effects of Perseverance: Pure, Holy Lives; in the young, the middle aged and the old: A Happy Death; and the Blessedness of Eternity.

The book is about half a translation, and the other half is made with special reference to the Chinese, with allusions to native customs, temptations and necessities. Being in the form of questions and answers it is suited for classes or schools and for enquirers, old or young.

A well known and greatly respected missionary sent me a message to the effect that he had found it the best book he knew for teaching his classes of enquirers, and he made much use of it for that purpose. Price $10.50 per 100.

The Life of the Rev. John Livingston Nevius, D.D.

Dr. Nevius died on the nineteenth of October, 1893. His Memoir was written during the year and a half following. I was in bad health the whole of that time, and it often seemed that I could not live to complete it. My materials were gathered together and arranged in Chefoo, but the greater part was written in Oakland, near San Francisco, or in Cazadero, Sonoma County, Cal., U. S. A., among the
towering red-woods of that beautiful country, where my cousin, Miss Lisle Bainbridge, and I spent several months. There, in perfect quiet, alone with God and the sweet memories of him who had left me, I prepared the record of his life.

In doing this I depended upon my personal recollections together with numerous letters and journals such as in our youth most persons were in the habit of keeping and various reports and accounts of tours and out-station work sent in later years to his society at home. My chief difficulty was in making a selection from such a mass of manuscript. The book has a good many pictures and a likeness of Dr. Nevius with one of his aged mother, and also several maps.

After my return to China the Memoir in Chinese was made. This is not a translation of the English one. I dictated it word by word to a native amanuensis. Certain parts which were not quite suited to the Chinese were omitted. But some additions were made, so that the books are not dissimilar in size, and their contents are virtually the same.

The English Memoir has had a steady and healthy circulation, which does not decrease as the years pass on. The Chinese enjoy and prize this edition; though the taste for that kind of literature has to be created in them, as, until of late, they have had almost no memoirs of the kinds we are so familiar with. I am thankful to God, who has given me the privilege of keeping my husband's life and
work in the memory of those who knew him, and of
telling others of him, and that through this Memoir
he, being dead, may yet speak to those to whom he
devoted his life.

The books, both English and Chinese, are for
sale at the Presbyterian Mission Press, Shanghai.

I must be allowed a few words in explanation of
the title of the book—Chwan Dao Muh-Fan, "The
Model Preacher," or "The Evangelist Pattern" as it
might be translated. Muh-Fan. Exemplar—Pattern
—are words which my husband would not have
permitted me to use as the name for his life. His
genuine humility would never have allowed it; and,
though I honestly believe he deserved it, I alone
should not have dared to close it. When the book
was nearing completion I asked our friend, the Rev.
W. A. P. Martin, D.D., LL.D., to give it a name;
he having more than once done me a similar
kindness. Without hesitation he sent me "Chwan
Dao Muh-Fan." Could I refuse it? Price cloth
$40.00 per 100. Paper $35.00 per 100.

 Dise Dzie Dzai Len. Treatise on Borrowing.

It has been said "One-half the world does not
know how the other half lives." But no one who
has been long in China can be unaware of the fact
that the larger half of its population lives on borrow-
ing in one form or another. It is a national vice as
much as is gambling or opium smoking, and is to
blame for much of the poverty and distress on every
hand. I had felt for a long while that the Church was too lenient towards this evil, and that somebody ought to say in print what the Bible teaches on this subject, and also give the economic reasons for reform and change in the so nearly universal custom. This I have endeavoured to do in the Djie Dzai Len. Dr. Corbett, who wrote its Preface, so thoroughly approves and endorses it that he told me he should insist on all of his students learning it so as to be ready for an examination in it. A warm personal friend of mine, one of the literati in the city of I-Chowfu, at first most strongly disapproved of my views; giving me in writing his objections. Some of these were by no means trifling, but they proved most helpful to me, as they embodied about every objection which a clear-headed unusually clever Chinaman could make to my little tract. I am glad to say that later on, after it was in print, he had the generosity to write me that on again carefully reading it, he could but fuh服,* and that he considered it an excellent book, and one calculated to do great good. Others, both natives and foreigners, have expressed their approval of this brochure against borrowing and paying not again. Price $4.00 per 100.

女四書Mu Szi Shu. The Woman's Four Books.

This native classic has for hundreds of years been a favourite with the Chinese. As it was thoroughly approved by native Christian teachers I allowed them

*服, 欽 服, "Complete submission: hearty accord." Williams' Dic.
to introduce it in my girls' boarding-school, where it was taught a long while before I even examined it. Great was my surprise when I found that together with most beautiful teaching for the daily life of women there was a great deal which would have been suitable for Salt Lake City, but nowhere else! The example of the wife of Wen Wang, whose freedom from jealousy made him the happy father of a hundred sons is again and again held up for imitation. Suicide is more than condoned; it is virtually taught to be just the right thing to do in certain cases; while ancestral worship is taken for granted to be the great duty of man; the one under no circumstances to be omitted.

With these exceptions the book just as it came from the hands of its several authors hundreds of years ago was interesting and instructive and well suited for use in Christian schools of the present time. My work consisted in going over it from beginning to end, pondering each word and sentence, never disturbing it or altering its form unless harm would be done by leaving it as I found it. Possibly a shrewd native averse to change would consider it "Hamlet with Hamlet left out." But most persons not already familiar with the old book would not miss the polygamy, suicide and worship there taught; while on every page they would find just what commends itself to their hearts and consciences; and their race prejudices are never antagonized as is so apt to be the case in books made by foreigners. As it now
stands it can safely be recommended for schools or private reading for every woman and girl in China.

The limits of this notice will not allow even a summary of the lives of the four noted authors. All that I could learn about them will be found in the prefaces of the different volumes collected together in the Nü Szü Shü. Price $10.00 per 100.

勤放腳論 Kuen Fang Giob Len. Treatise against Foot-binding.

It is more than fifty years since I began to "preach" against the custom of foot-binding; and more than thirty years since I made my first convert. But it was only in 1903 that I put my thoughts on the subject into "book form" in the little tract called "An Exhortation to Unbind the Feet." It is similar to many others made during the last few years, and has been well received. The first edition is nearly exhausted and another will probably soon be issued. It is a small book well printed in large type on good white paper. It has only twenty pages.

入門課 Yu Men Kwo. Entering the Door, i.e., First Lessons.

This, by far the easiest made of all my books, has in a short time achieved an unexpected popularity, because it has happened to supply a want. It is in the form of questions and answers. My object was to induce the smallest youngster who may enter a
school to use his hitherto unused brain for the purpose of thinking. To the first sixteen questions no answer is given, as none is needed. But after enquiring, "Do you live in the city or in the country?" I found that the next one, "What is meant by country?" was quite beyond the average small boy, and so an answer was given. And from there on most of the questions have a reply. Most of them because the profound ignorance of the children requires it; and in other cases it is well to give them a good formula of words. The 2nd chapter is the simplest possible physiology; the 3rd is about clothes—their texture, wool, cotton, etc.; 4th, various duties of children at home, at school, in their neighbourhood, with rules for the playground, etc.; the 5th is geographical; the 6th chapter about China—its government, the names of its provinces, etc.; the 7th chapter is about Astronomy of the very simplest kind.

Since this little book has succeeded so well perhaps I may make another similar but not quite so elementary Wen-dah. Price $0.10 per copy.

小先知釋義 Shao Shien Dji Shib-Z. Studies in the Minor Prophets.

In these studies I made use of all the Commentaries and other helps within my reach, in particular of Smith's Bible Dictionary, Frazer's Lectures, White's Inductive Studies, Titcomb's Revelation in Progress, and Cambridge Bible series on the Minor Prophets.
I thought it best to omit such part of the text as is essentially Jewish in its application and is virtually unintelligible to the Chinese. As it now stands it is not more difficult to understand than many other parts of the Sacred Scriptures. To the Chinese who have read it, together with the explanatory notes, it seems a mine of hitherto undiscovered wealth. For many of even the older Christians do not know so much as know the names of the Minor Prophets. The Commentary is much condensed. Each book has a Preface, and to each is affixed a set of questions making it suitable for classes of Bible students or schools. Price $0.25 per copy.

It was found upon trial that the so-called "Standard System of Mandarin Romanization" would not answer for the eastern part of the Shantung Province; while, as the years pass by, the importance of having a system of Romanization of some sort becomes more and more apparent. In the Primer I have prepared for this locality I have adhered to the "Standard" as far as I could without positive harm to that which I have adopted. Perhaps a few more departures would have been an advantage. I consider myself fortunate in having had Mr. F. W. Baller to advise and assist me; and he has been most kind and patient in giving me his help. It would
have been much easier to make a book of first lessons *de novo*, but I used the form and in part the order of lessons issued by the "Standard" Committee, in the hope that persons having learned mine could, without too great difficulty, read that—should their literature—as is likely, be more extensive than we can have in this circumscribed region of Mandarin.

It was with great reluctance that I gave up the older spelling with the aspirated T. P. K., etc., and used only the D. B. G. for the unaspirated letters. Other changes were also displeasing after scores of years had made the older uses familiar. But the hope of being at one with the newer way of spelling which seems likely eventually to prevail, reconciles me to the innovations.

If on trial my new system succeeds in East Shantung I hope immediately to use it in versions of the Gospels and some other parts of the Bible, a number of Hymns, the Mandarin Catechism and whatever else I may have health and time left for.

**浅白祷告文 Chien-beh Dao-Gao Wen. Simple Prayer in Easy Mandarin.**

This Prayer was made not long after our removal to the North for a large class of women who came to me as enquirers. I taught them that it was their duty to pray; but I soon found that without help as to words and form their prayers were not much more than "vain repetitions." I little dreamed when
making it of the strange use to which it was occasionally to be put. To this day it is sometimes asked for as a means of exorcising evil spirits! Heathens come to the Christians begging for the Prayer, saying such or such a person is "possessed;" but the demon will surely leave if only the Chien-beh Dao-Gao-wen is pasted up on the wall over the kang where the afflicted one sleeps! I cannot vouch for any of the cures; but an intelligent Christian woman says she knows of more than one case where an apparent cure, and a permanent one, has been thus effected.

Many years ago a missionary in Hangchow wrote me that he had found this Prayer pasted up on a bridge in a remote city of the Chekiang province; it having been put there by a heathen, presumably for the purpose of acquiring merit; though in what the "merit" would consist it is hard to see.

I trust it is not presumption to hope that this Prayer may have stirred a chord in some darkened heart, or responded to the longings which poor mortals must feel for a Father's care and love, and that it is that which has led so many, even those who have never in any other way known of Christ, to use these words of confession and supplication.

The Chien-Beh Dao-Gao Wen has unfortunately—in the Catalogue of the Shanghai Press—been accredited to another person as the author. There is in the Press another Prayer similar in shape to the
Chien-Beh Dao-Gao Wen, but longer and very different in character. I have not heard of its having the same remedial value as mine, and I doubt if its learned author would be ambitious that it should have! But he certainly could not be more surprised than I have been at the extraordinary use made of mine. Price $0.18 per 100.
書目册
書目冊序言

此冊記載倪維思與倪戈氏生平、所著漢文輔翼聖書計三十餘種，按次列目，頗為詳明。然或有議者曰：全書俱在而此冊不過於名目之下，略述所作之由實於各書無補此冊似不必作亦無庸作而不知作之果何為而作也。呚予豈故費筆墨哉？竊想吾二人五十年之心血盡耗於三十餘種之書內，作書如此之非易，倘不此次名目一一詳註於冊而任其散佚待至世遠年湮將不知出自誰氏之手如此不惟令讀者有不知其人之憾並令後之著作才觀於此之磨滅不彰而興有為之阻者矣試為思之。予之作此冊也可已乎？不可已乎？且五十年之歲月殊非短促其間若書經失落不易再
相爭者乎，當日倪先生在甯波傳道，箋書多用神以稱造我之主，盈
倪先生素性謙和，為己尚年幼，不欲與年長者少生齷齪，年長者謂
須稱神亦隨稱之而已，然心中以為上帝二字似較稱神為妥。年復
一年多是此意。若倪先生書內足可為論上主處其稱不一，挨次
用過後亦用上帝二字在內，揣其本意以為此事當任人自便。如今
大抵欲用上帝聖子聖靈之稱，若倪先生今猶在世，必然悅服。至定
妥之後，予必安排凡我儕所作之書內依所定規之稱呼而稱我儕
所作之書倉存上海印書局。購者可走函商定。
使徒行傳問卷
羅馬書箋注問卷
哥林多前書註疏
天啓二光

入道初學
兩教辨正
真道解文理

各等門徒傳道本分

每本價銀五分
每本價銀壹角一分
每本價銀壹角一分
每本價銀五分
每本價銀七分
每本價銀五分
每百本價銀三元八角五分
倪戈氏著書十二種全目

耶蘇教問答

孩童故事

梅氏行雲

恒心守道

每本價銀四分

每本價銀三分

每百本價銀十元五角

勸放腳論

女四書文理

傳道模範

借債論宮話

布皮每本價銀四分

每本價銀一角

每本價銀四分

布皮每本價銀三角五角

每本價銀一角
入門課

小先知釋義

東山東羅馬字初學

書目冊

每本價銀一角

每部價銀一角五分

每張價銀貳分

每本價銀
天路指南

此書著於一千八百五十七年，即倪牧師初來中國尚未在華波時代，統論中國教友維時不足百人，今雖有萬萬之多，然較尚在幽暗者，仍有不及百之一。若此多人不知正路，不認識若非吾人或親口指教或書領以，幾何不終死於迷途耶。書命名曰天路指南，意望覽此書者果能得之於心，發之於行，因所指之定向，爭先以赴天路之程途，一旦天路盡，天國至，天福得矣。全書分十六章，論慎自省、阻害、退縮、祈禱之理，與法，讀聖書，勤作事、禁食、晚餐、試煉眾所善者，務之，悖於理者，戒之，守聖日慎終，天堂諸條目。其中之訓不第能令初學者不迷於所往，即久明是道者，亦當愈勉其前進矣。
宣道指歸

五十年前，在中國宣道者少，明道者更少，教會中所最不可缺者，即教會之書。能示人真道之實理，當用何法以宣傳。豈五十時待百六十五年。係文理，上海美華書館內有聖經律例訓導人，鼓舞人，並助人膽氣之語以敷宣道人之用。共七章，第一章論當愛神愛人。為宣道之本。第二章論生為宣道之望。第四章論救主死於十架。為宣道之法。第五章論善
卷分十四章，論聖書。一章論聖書真實。二章論聖書真假。合為証。三章論聖書由神以道自合宜為証。四章論聖書由神以外教出於人智為証。五章論聖書由神以前後相符始終如一為証。六章論聖書由神以神蹟為証。七章論聖書由神以預言為証。八章論聖書由神以教之行為証。九章論聖書如何彙集。十三章論聖書遺傳。十四章論聖書專為真道之據。第二卷分九章，論神。一章論神之德。五章論耶穌先有。六章論耶穌即神。七章論神性。四章論神之性。八章論聖靈即神。九章論三位何以合一。第三卷論神人之性。
馬太問

此書即倪先生在世時，為學馬太書之人所用，而問其中之義理也。

蓋先生教人之法，約定時日，使學者，集一堂，先讀過馬太書一篇，而後將其中之意義，層層搜剔，細為剖解，且令聽之者，欲於心得默會領悟。次日，即按次考問，將所聽受者，一道，出其旨趣，如是者，待全書講畢，所集之條問若干，彙成一書，故名之曰馬太問。雖此書有問而無答，然並非無用人，苟細心研究，福音內無論何字，何句，無難
馬可福音註釋

馬可福音註釋倪牧師著於一千八百七十二年出自己手非由緝

八

作此書之意為以後必作註釋以備學教士與傳道人之用在此書
不過略為講解發於教內教外四方之眾人看但能看明之處即無
煩贅語此書用文理著於一千八百十年間上海印書館印發每
本價洋七分
九
使徒行傳註釋

此書雖非倪先生從亞利山大原本句句譯出，然亦如馬可註釋仿
亞利山大著作之大體而成。倪先生逝世後不知何人私將起首之
篇章稍為改變，並將倪維思著易為陶錫祈著字樣而徑自出印。殊
屬令人不悅。第知陶錫祈著本為餘杭之牧師，亦係倪先生之故友。
斷不肯作此盜名之事。今將此書另行刷印，又復舊式書面，仍用倪
使徒行傳問

維思著四字矣，每本價洋一角。

倪先生定例每年兩次開道理會，招集素未明道者來烟台習學。屬

青沂二郡之鄉人居多自十人至五十人之數課例倪先生必先講

解於書中難明者斯詳為指證於易為尋查者不與之言使學者自

為探索以用其思待回課時細細扣問視果能得其詳否若未盡知

其意再反復告之如此教法，可使人經心著意不易遺忘且彼此俱

得其旨趣至課終而問本成矣，書中有問無答此作者特有用意之

處蓋教者可仿此詢問之法而學者亦難置索討之功也每本價洋
羅馬書綱目附問

羅馬書課時、凡書中之大綱細目必先一分清而書於片紙。

至日積月累課終而書即成矣。此書雖非詳切詮釋而較詮釋為尤勝。蓋詮釋言語繁多、閱之者了於目不易存於心。若此書則提綱列目其中之關鍵要竅無不揭明、倘沈心會悟不難期其實得所願讀。羅馬書者按此綱目書之層折追求則羅馬書意旨雖深當亦無難明者矣。
廿

天牖二光

查印書局之發書單內有哥林多前書註釋一書載倪維思之名，是此書為倪先生所著矣。然書面無其名要為倪先生所著與否難以確定。但細看此書的是倪先生之文法意味詞調以及書中奧秘難明之處慷慨闡明以此可無疑為倪先生所著者總之設有錯悔亦屬印書局之失。余不任咎也每本價洋壹角二分。
入道初學

入道初學，倪先生一千八百八十五年所著，為傳道之地計五十餘處之多。每年不過週歷兩次。在此則遺彼，在彼則遺此。一人殊難兼顧安息日，教友雖多，並無領作禮拜之人。勢必道理難以前進。先生有憂焉，途次即將教友當學之道當守之規先有成章。到時口授以敎。
四

觀後效及考驗後果見有益即筆之於書分與各教友此書首列一

序次列目的又有大小十四禱告文並聖書摘要問答均令教友學

熟以能背誦為程後有聖書中之事及比喻使學道者演說不必

泥於字句亦有規條並公禱告私禱告連絡隣里會聚禮拜各格式

又有習道記錄單使領袖同禮拜之人彼此查驗一禮拜內學過何

道行過何善引何人認耶穌為主且捐錢多少一一查清以資激勵

亦有倪先生早已作成之書名各等門徒傳道本分訂於其內以後

余仍將此書摘出別成一本末則為考問學者所學如何名曰入道

初學問無論在何處傳道若教友不得常常訓導按此書而行定能

獲益每本價洋六分
兩教辨正

兩教辨正，牧師倪先生著於一九八九九年，計四十篇，雖用文

理，然甚淺明，為欲教友皆可一目了然，倪先生來山東傳道，除登州
以外，亦常在青州、萊州、沂州一帶來往，此處，亦有天主教、兩教之人

惜乎，不能相合。天主教作書議吾耶穌教，不遵聖規，英教士秀耀春
遂著一書名，兩教合辨詳言，兩教同異，如何天主教不悅，又著書批
駁，倪牧師因此亦著一書名，兩教辨正，取名之意謂辨明其理，而得
其正也，倪先生好辯哉，不得已也，乃恐教友或見理未真或信心
未固，不免見異思遷，搖搖欲動，故不得不即兩家之言，而折衷一是，
且論斷次序，非有心攻天主教之短而顯耶穌教之長也。書
耶穌教問答

耶穌教問答又名官話問答，著於一千八百六十一六十二年之間。

即四十年前，余初來山東寓於登郡時也在西國無成本可譯，雖有

類此者或太淺，或太深於中國皆不適用，余作此書意取簡括而詞
Helen S. Coan DeWind
尚浅明，尤其由浅入深，步步引人，故起首命意措词，虽妇孺村氓，亦
无烦索解。渐次将新旧约中之要道及公会常守之礼，圣徒常戒之
命。作者初不过旨其大一然，然议者曰，此神旨也，若以割截，似
不可。余于是即录全壁，不敢违其所言。厥后又有请者白，似此
初学者无不难。其不知仍归简略，可乎不可。余于是复事节取，应其
所请。云一一人难。难称百人心，于此可验。今日之存本，犹是前日之
文也。此书行于中国各处，不惟慕道者必读，即学房亦为不可少之
书。如中固必读四书五经，每本价洋四分
孩童故事

孩童名塞比利，生於瑞士国。自幼已信救主耶稣，家素贫又遇岁饥，故此无法度日，必须减少人口，即促成之离家远游，为人作工。藉以糊口，呜乎十餘岁之童子，无行资，无伴侣，离父母，姊妹，逃难异乡。举目无亲，途中之艰难，实令人不堪设想。或枵腹行路，终日不得一餐。或夜无宿处，或遇匪徒欺凌，残害行住。如此者经年累月，一大城名比耳尼内，有富家僱为小佣，主人与各同伴，均非善类，于他人。实难相处。然此孩童有仁义，宽容之性情，终为其所化。至于此孩童，如何忠心，如何容忍，以及如何安然而去。世皆载於此书，阅之自知，是人人当何如耶。每本价洋三分。
十三年倪牧師逝世年餘後所作，先牧師逝世似無疾病遽赴主召，余因憂致疾，今已十餘年仍屬未愈。此書正屬繁病之中、詞意難臻工穩，固宜書料在芝署時已備成因倒翻故築得先牧師一生之記錄，並所賜之封面以及親朋信中所論及之語，多選而用之作書之地，在美國加利福尼省京城散法西古哥或居於城外之高山此處古木甚多內有高三百餘尺徑圍數十尺者，奇花異草、青藤馥馥遙望之如鋪錦、既可愛之物產，亦無不繁茂，更值天氣清和，日光朗耀、無暴風無急雨，冷暖合宜，幽雅清靜。
四十二

真所谓别有天地非人间也，余斯时但觉心神会身神合故昬不知

有先牧师之契友沂郡张君阶先生自请愿来烟台助成此书此人

补赘之迹尤其不易待年余余偕贝姑娘复返中国又作英文书幸

今年余前去世论其才逾寻常得其润色之功不及英文内有先牧师

之老母及余二人之像且有西国之城邑屋宇舟车各名画并地图

不多见此格式故不曾尝其旨趣然已阅过作者无不赏心悦目谓于

此中得训诲不少书存上海印书馆布皮者每本价洋四角纸者
五十二

借債論

西國諺云，世人之中，這半不知那半。於何法養生之一半無非借東補西，敷衍度日而已。如中國之游民，類滿街衢，以致國家貧弱，風俗涼薄為害不淺。余在公會多年，知教友亦相沿此弊。公會宜急據聖經凡於此事有關係之訓，措集成書，以示切戒，不可再為寬容。致滋蔓延，作借債論之書。即此意也。書成，郭顯德老牧師撰序，謂此書所延至要，教師院及凡學道者，均宜仔細習學，當未成此書以前，沂郡闕
女四書

是書係四位才德兼優之中國婦女，為教婦女而作，分四卷，第一卷、第二卷明文皇后撰約五百餘年，第三卷李唐才女宋若華，宋若昭姊妹撰約千餘年，第四卷本朝東漢命婦曹太姑撰。今約二千年，第二卷為今知吾初衷實見之不明也，每本價洋四分，

敬愛者此為大要不可無之書，依吾之良心，必須作成，故敘其所言及成即郵寄呈閱。信云細閱此書，殊為中國對症之良劑。
八十二
入門課

教幼童之難，不難於教之讀書，而難於使知書中之意，蓋不知其意，課是為專課幼子，使其日入智慧之門而不覺，故起首之問題，但有知覺者不難明曉，漸次意雖加深，仍用善誘之法，使之能自運其聰明。書按問答體，分七章，第一章論名姓，第二章論家鄕等事，第三章論末則論及人，速為猛省，力返積習，萬勿因循彼此觀望，此書已廣送與人傳揚各處，頗見實效，擬再續刻，更加意申明，並增圖畫在內。
九十二

小先知書

釋義

中國教友無論何人，多以讀新約為要，舊約中之史記、詩篇、讀者尚多。先知書即不多讀，即讀亦不過以賽亞、耶利米等先知之書。至於小先知之十二冊，教友中竟有不知其名者為此。余數年前，即欲將小先知書注解付於教友，但小先知書不易明澈，欲作註解，斷難輕身體。第一章論衣服。第二章論幼童之本分。第三章論第七章論天文全書用意措詞，皆於幼童知所易行所當行，願為合宜，於今多有學房欲用此書以後擬再作一書令幼童可循途前進每本價洋一角。
十三

東山東羅馬字初學

發售每部價洋二角五分

中文文字統有七萬之多，常用者不過四萬，統有之字俱識者，通國
恐無一人；常用之字倶識者，百人中難得十人；教之識字而不能者，
若此蠢愚千人中亦必无十人，所以欲通国皆识字之人事本非难。

惟视教之之法何如耳。美国字母二十五合字变动无穷。字母虽少成字却能抵中国数万之多。五十年前，余尚在宁波广东等处有西国才学之士，试用二十六字母拼为中国字音甚为适宜。由此

罗马字整顿官话使东西南北凡通官话之处定为通行之格式。第

中国语言多不能同故书中有字与此地口音迥异者即如日字，此地音同以他处似有如相合之音又如桥字他处音为朝记得

为即得等等格式书内亦号明四声矣知地异而声亦异如人门疋

来等字虽毗连相近之字且有上平下平之差为此本书不得不将
聲號删去矣，倘能合用亦何煩變更，豈故為抵敵哉。此書按次分列，
國包先生用英文所撰意與漢文同作此書之意為男女老幼素不識字之人使能讀書之妙法，有人指示數日即可學成，聰明者更速。若無人指示但留心細參相對之中國字亦能得其訣竅，以後欲將聖經讚神聖詩耶穌教問答等書用東山東羅馬字刷印願有志者早值一本學成待用而目不識丁之譟可免矣。