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A table of contents for the *Calcutta Christian Observer* can be found here:

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No. 68.—January, 1838.

The entire profits arising from the Sale of this Publication will be devoted to the
CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

CONTENTS.

| | <i>Page</i> | | <i>Page</i> |
|--|-------------|--|-------------|
| I.—Editors' Preface, | 1 | REVIEW. | |
| II.—An address delivered at the Monthly Missionary Meeting, Circular Road Chapel, Monday the 6th November, 1837. By the Rev. W. Morton, and print- ed by request, | 7 | Sermons by the Right Rev. Da- niel Corrie, L. L. D. Late Bi- shop of Madras, 1837, | 46 |
| III.—Paul's Prayers answered. Part 1st, | 20 | MISSIONARY AND RELIGIOUS INTEL- LIGENCE. | |
| IV.—Comparison of Indo-Chinese Languages, | 23 | 1.—Missionary and Ecclesias- tical Movements, | 57 |
| V.—Brief Narrative of the Voyage of the ship Morrison, Captain David Ingersoll, to Lewchew and Japan, in July and August, 1837, | 37 | 2.—Improvements and Schools in Arracan, | 58 |
| VI.—Influence of Mahommedan- ism, | 42 | 3.—Government and Mercan- tile Sanction of the Violation of the Sabbath, | <i>ib.</i> |
| | | 4.—Exportation of Natives, . . | 59 |
| | | 5.—Mauritius Mission, | 60 |
| | | 6.—Treatment of the Natives, . | <i>ib.</i> |
| | | 7.—Cruelty to Animals, | 61 |
| | | Meteorological Register, | 62 |

Calcutta :

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II. That no piece, advocating the peculiarities of denomination, shall in any case be inserted in the work.

III. That the Editors, who are of different religious deno. shall be at liberty, without offence to the contributors, to ~~mo~~ reject all communications which may appear contrary to the above Rules.

EDITORIAL NOTICES.

The Editors of the Calcutta Christian Observer will feel obliged by their friends forwarding, at their earliest convenience, the subscriptions in advance for the year 1838.

Communications have been received from—"Δ"—"Cinsurensis,"—"J. M."—"Calcuttensis,"—"φίλος"—"J. Wilson," and "Epsilon."

It will afford us the highest satisfaction to render any assistance in our power to our friends of the Chinese mission—their wishes shall be attended to.

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Similar in its design to Dr. Corbyn's—it is ably conducted and will be found highly instructive to such readers as seek information on medical topics,—published by the Society, Calcutta.

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 68.—*January, 1838.*

I.—*Editors' Preface.*

IN commencing, with the New Year, the *Seventh* volume of the CALCUTTA CHRISTIAN OBSERVER, our feelings are eminently of a satisfactory nature. We believe we are strictly correct in the impression that no Indian periodical, of a decidedly religious character, (with any thing like an equal extent of circulation) has had so long an existence—and that of the Calcutta Christian Observer has not been a *mere* existence, but a healthy and a vigorous one;—even within the last year the number of our subscribers has very considerably augmented. Now this one fact, we apprehend, may justly be viewed as evidence of the increasing interest taken by the Indian Public in works which, like ours, together with a due attention to all subjects of a general nature, are avowedly devoted to the advocacy of religious truth, in especial connexion with the great Missionary cause. The change that has taken place in these distant colonies in this respect, as in every other analogous relation, is undeniable and most striking. It is a truly encouraging argument that, with a more extended knowledge of, and respect for, the doctrines of genuine Christianity among our countrymen and their indigenous descendants, there has been a not less decided extension of true religion itself, in the hearts of professing Christians. This, even viewing the consequent blessedness to themselves alone, and the promise so afforded that the amelioration is going and will go on with a greatly accelerated rapidity, is cause of exceeding joy, and of exulting thankfulness to “the God of all grace,” who is thus carrying on “the work of faith with power.” But

regarding it in its aspect on the Missionary cause, in its bearing upon the evangelization of the eighty millions of Idolaters and Mahomedans over whom British rule and influence are paramount, it is of immeasurable moment. Viewing therefore the undoubted fact, evidenced in so many various ways, that professed Christians *are* becoming growingly alive both to the blessedness of real Christianity for themselves, and to their responsibility towards the heathen, we do truly "thank God and take courage." The signs of the times are many, and they are not, we confidently think, of doubtful interpretation. They indicate "the shaking of the nations," the tottering of the gigantic edifice of Hinduism equally in its atheistical philosophy, its corrupting superstitions and its abominable idolatries; they prepare us to look for the speedy springing of the mine that has long been preparing and which will, by the divine blessing, bury for ever, under their own rubbish, the whole pantheon of its 333 millions of gods, to be clean forgotten as dead men out of mind. We should hesitate to adventure into the arena of political speculation and prophecy; but no great stretch of foresight is, we think, required to anticipate with an unhesitating assurance that the day is fast approaching, in which the enslaving chains of *caste* itself shall be unwound and flung for ever from the minds and civil institutions of the passive Asiatic, the "unchanging Hindu;" when that glorious instrument of Almighty, Allwise and Allgracious Heaven for the emancipation of deluded minds, the enlargement and sanctification of sin-withered hearts, and the annihilation of all the countless miseries that have ever followed in the train of ungodly superstitions and idolatrous infidelity, the Gospel,—which has long since swept away the more refined and elegant mythologies of Greece and Rome,—will be found equally effective and final, in its application to the coarser absurdities, and more flagitious abominations, and more depressing cruelties of the Brahminical system.

But we must check ourselves or we should perhaps weary our readers in the very commencement of our new year's course—though in truth, so much delight do these anticipations bring to our own minds, and we doubt not to the minds of all true Christians—and these are the only true philanthropists,—that we could

dilate almost without end upon the glorious theme and prospects of the Gospel of Jesus; for it is that and that alone that is *designed* to be, as it ever has been, and is, and will be, "the power of God unto Salvation to those that believe it," even to the very "ends of the earth."

We must however satisfy ourselves with thus concisely adverting merely to the solid grounds that exist for a devout ascription of reverend and hearty praise to Almighty God for what *has* been effected—and to the encouragement thence derived to us for a more earnest, united and unintermitted recourse to prayer to the same omnipotent and all-benevolent source, ("from whom cometh down every good and every perfect gift,") that He would carry on his own merciful and holy cause and "fulfil *all* the good pleasure of his goodness and the work of faith with power." We do then both most heartily congratulate our readers, and supporters, and Christian friends generally, on the evident indications that we shall soon see better things, and that ere long, in India; and also earnestly intreat every friend of man and of the Gospel—(for he who is *TRULY* the one is ever also the other)—to beseech the God of all grace to hasten the kingdom of his blessed Son in the hearts and over the lives of our yet blind, unholy and unhappy fellow-creatures and fellow-subjects; among whom we have but too long dwelt doing little or nothing, as a nation, for their restoration to the image and favour of their and our Creator, Father and Redeemer.

We are in no small measure grateful to our friends also, for their steady and increasing encouragement of our humble but earnest endeavours to render the *Calcutta Christian Observer* auxiliary, under God, to the advancement of His moral and spiritual reign. Accept then, dear readers and kind subscribers, this hearty assurance of our thankfulness for that support. To our numerous contributors is mainly due, of course, the increasing interest which has attached to our periodical. The high character for research and learning, or for doctrinal and practical piety, manifest in so many of the original papers that have appeared in our pages during the five preceding years, has been well sustained during the last. Much talent of no ordinary reach and solidity has been employed in adding to the value of our Indian periodical literature,

through the medium of the Calcutta Christian Observer,—talent which, we are confident, has been too well appreciated to require any laudation on our part. The great variety exhibited in the past year's contributions, has also much tended to throw interest into our pages.

We earnestly entreat a continuance of the same favors in the present year—favors without which we could not hope, for one moment, to maintain either the character of our periodical or the extent of its circulation. We reprint on the cover the list of subjects on which, in common with the Editor of the Bombay Christian Spectator, we solicit *original* papers—for it is rarely indeed that any others find admittance into our pages, and then only when pithy, important and *short*.

In regard to the last characteristic, we venture to repeat our urgent request that kind contributors would aim to be *concise*. The Indian *reading* public has either not sufficient leisure or not sufficient inclination to read lengthy treatises; it is most desirable therefore that the monthly articles should be made as many and as short as possible; not of course so rigidly so however, as to deprive us of valuable disquisitions occasionally that cannot, be compressed within very narrow limits.

We are happy to announce to our readers that we may with confidence expect such assistance from many old contributors, (to whom many new will we hope be added,) as will ably maintain the standing, in acceptableness and usefulness, of a periodical that may now be deemed, we think, permanently established.

During the past year another of our number—and one of the originators of this work—was compelled, by severe indisposition, to return to Europe. Our best consolation under our own loss, was derived from the knowledge that his past most unremitting exertions had been so essentially effective in the outset and early progress of the undertaking, as to render its subsequent failure little to be apprehended, supposing only ordinary diligence in maintaining its established character: that character has been hitherto, and we doubt not will still be, maintained. For ourselves we can religiously engage, that no efforts on our parts shall be wanting to this end—but to enable us to redeem the pledge, we depend altogether upon our contributors and our subscribers.

To these then we once again address ourselves. We may observe 1st, that the whole pecuniary responsibility of the work rests with the Missionary Proprietors; who, while engaged to sustain all losses, unaided by any others, yet derive no pecuniary advantage whatever from its success—the whole amount of profits, be they large or small, being devoted to the *Calcutta Christian Tract and Book Society*, for furnishing those indispensable aids to the general Missionary work.

To the Christian public therefore they look, not so much for any security to themselves, as for that support to this periodical by which the great cause of the Gospel will be so eminently advantaged. Nor is that cause itself more Catholic, than is the Society in question; which prints not a syllable of a controversial nature, but simply and exclusively such tracts and books as treat of and enforce our common vital essential Christianity, and support its claims against the many objections of idolators and unbelievers. Among its management, as among its contributors, are Churchmen and Dissenters, Episcopalians and Presbyterians, Baptists, both General and Particular, Independants, and in short some of all classes “who love our Lord Jesus Christ in sincerity,” and pray and labour for the spread of his kingdom, to the moralization, sanctification and happiness of our entire race.

But among an ever-fluctuating society, such as that of Europeans in India particularly, it is evident that unless the losses from supporters leaving the country are supplied by continual additions of new subscribers, all our efforts must prove finally abortive—and we deeply regret to be obliged to state that, notwithstanding the large increase of subscribers during the past year, the contribution realized from the nett proceeds of the *Observer*, which we were able to make over to the *Calcutta Christian Tract and Book Society* in 1837, was exceedingly small indeed. Now this is mainly attributable to *bad debts!* There is at this moment a very considerable amount due to the work, from persons who have either died or gone home without paying up their subscriptions. We would most earnestly entreat such well-intending individuals as may yet be in arrears, to aid our good and charitable cause and object, by promptly responding to this respectful but urgent call, and not to at-

tribute it to either teasing importunity, or an unkind distrust, (as unworthy of us as of them,) but to the only true cause— anxiety that a work should not fall to the ground which may not only prove so valuable an auxiliary to the cause of truth and the gospel among the heathen—as aimed at by the *C. C. T. & B. S.*—but which has been so eminently useful, we may honestly affirm, in circulating also much very valuable information on literary and scientific, general and religious subjects; and which has greatly aided, therefore, in the cause of native education and general improvement, (a cause that engages *all* suffrages) while it has promoted the interests of true religion among all classes. One peculiar advantage offered by the *C. C. O.* we cannot refrain from particularly remarking, and that is that it is a most effective medium for communication, with all parts of the country, and on matters of practical moment, not otherwise at all or not so promptly or not so extensively obtainable. To the Missionary it has proved specially serviceable in this way, as a ready channel for bringing within the reach of *all* the experience and observation of each. Many valuable papers would never have been written, or if written would have been lost to India and the world, but for the *Calcutta Christian Observer*, which has either drawn them forth or given to them “a local habitation and a name,” a use and an efficiency, beyond the minds of the individuals from whom they proceeded.

The publishers hitherto, Messrs. Thacker and Co., deserve our thanks for the effective manner in which they have attended to the responsibilities of publication and transmission; and not from any the slightest dissatisfaction therewith, but solely from the wish, the necessity indeed, to economize, have the Proprietors transferred the charge of publishing and circulating the work, from the 1st day of this year, to Mr. G. C. Hay, the Depository of the *C. C. T. & B. S.* No. 99, Dhurumtollah, Calcutta. Messrs. Thacker and Co. will still of course receive and transmit their Nos., if so desired, to any of the Mofussil subscribers who, having dealings with that respectable firm or in any other view, may prefer their channel. It is requested that all communications to the Editors henceforward, may be addressed to the care of Mr. Hay. It may be as well also to state, for ge-

neral information, that the Editors are *three* in number, volunteer labourers from the Missionary body in Calcutta, and of *different* denominations. This will be a guarantee to subscribers and well-wishers of all classes that no *party* has or can have influence in the management of the Calcutta Christian Observer. It is, as it has been and shall assuredly continue to be, in every sense a *catholic publication*, attached to no sectarian interests, advocating no peculiar opinions, steering clear of *general* politics, and directed, with every energy that can be made to bear upon it, to its originally declared aim and purpose, which will be found in the fundamental rules printed upon every monthly cover, and to which the editors solicit new attention. Let none then, belonging to whatever section of the Christian Church, hesitate either to subscribe to it or to contribute original articles for its pages;—its motto, whatever the leanings of its individual supporters, shall still, as heretofore, be—

Amicus Plato, Amicus Socrates, magis amica Veritas.

II.—*An address delivered at the Monthly Missionary Meeting, Circular Road Chapel, Monday the 6th November, 1837. By the Rev. W. Morton, and printed by request.*

“This is the word of the Lord unto Zerubbabel, saying, not by might nor by power, but by my Spirit, saith the Lord of Hosts.”—*ZECCHARIAH* iv 6.

In endeavouring to put together a few reflections calculated to improve the present opportunity, the words just quoted presented themselves forcibly to my mind. When the Lord God of Israel brought back the captivity of his highly favoured and as terribly chastised people, what was their situation? Few in number they were, poor, weak and dispirited, and fiercely opposed by malignant, pertinacious and powerful enemies. Encouraged indeed, they were by the recital of previous prophecies, by most positive divine assurances; and they were brought back to the land of their fathers by a divinely appointed individual in the person of Zerubbabel. Yet when there arrived, the ruins only of the holy city, once “delightful for situation, the joy of the whole earth,” and of the sacred temple, “the beauty of holiness, where their fathers had worshipped,” with wasted fields and fallen towns, met their eyes and filled their hearts with sadness. It was little to be wondered if even the most repeated and precise assurances

therefore, of the restoration of the divine favour and of their certain re-establishment in their own land, now doubly a land of promise, should prove scarcely adequate to stem the torrent of their grief and still their rising fears. Never, perhaps, has a more interesting and affecting occurrence taken place in the history of any people than was the restoration of this remnant of Israel at the epoch in question. A comparatively small number of despised people, returning from a 70 years' captivity in a foreign and distant land, whither they had been removed by a divine judgment on them as a nation—who had been exhibited to the surrounding nations as a people whom the very God they acknowledged had been compelled to cast off for their wickedness, and spiritual folly, and shameless declension from their former high character for moral wisdom, purity and goodness—whose return was the signal for stirring up the bitterest opposition and enmity of an idolatrous population that had usurped their inheritance and of those leagued heart and hand with them at the court of Babylon—a people unpractised alike in the arts of peace or of war, without an army for defence, a regulated policy, a long established magistracy—called to relay the very foundations of their city, to rebuild their sanctuary, to recommence the business of a nation, and while yet weak, few and inexperienced, to contend with the opposition of subtle and powerful foes around and near and at the court of the mighty monarch whose rod had so severely chastised them at the divine bidding—the sense of all their past guilt, as a nation and as individuals, pressing upon them, deepened too by all the bitter and humiliating recollections of what they had suffered during their long captivity—the bones of those, for the most part, who had gone forth never to return, laid in a foreign soil instead of quietly reposing in the tombs of their fathers—and many of their dearest connexions yet behind, who had preferred continued banishment in Babylon under a foreign yoke, to encountering all the dangers and hardships, the uncertainties and fatigues of a return to Judea; where the toil of building, the labour of reducing anew to cultivation a soil that had become a wilderness and a covert for the wild beasts of the desert, and a probable, nay certain, contest with angry, numerous and powerful enemies, awaited them—all these were surely circumstances sufficiently disheartening; yet against all is set this one counterbalancing assurance, “This is the word of the Lord; not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

My dear friends, apply this to the erection of the *spiritual* temple to the Lord to be built up with *living stones*—to the restoration of fallen, blind and corrupted men, once and of a long date given over, in the divine judgment, to be “led captive by

the devil at his will," to the knowledge, love, service and favour of the Lord of the whole earth—to the gathering together from the moral wastes of India of a people "holy unto the Lord, to offer unto him spiritual sacrifices acceptable to God by Jesus Christ." Consider the mighty obstacles that oppose this work; its intrinsic difficulty; the enemies that must be encountered in it, the spirits of wickedness in high places, cunning, malignant and persevering; the instrumentality that can be applied to this stupendous and difficult labour; consider the force of prejudice, the depth of blindness, the perversity of heart, the inveterate superstitions, the abominable idolatries, the debasement of mind, the deadness of conscience, the lightness of character, the chains of caste, (than which diabolic craft never forged stronger wherewith to bind the intellects, the consciences and the hearts of fallen mankind;) consider the few who have put their hand to this appalling work, their slender qualifications, their feeble strength, their scattered positions; the little encouragement, rather the positive discouragement, too long and too widely met with from a *Christian* government and a *Christian* people—and assuredly you have a representation not less correct in truth than it is depressing in tendency. The work of missions—that work which our ascending Saviour consigned to his *first* missionaries, the twelve save one that had been with him in his humiliation, when he said, "Go ye into all the world, and preach the *gospel* to every creature"—is the great work we are now contemplating. Have I magnified its difficulties, have I exaggerated the feebleness of the means we possess for encountering them? I have not—yet withal there is to us, as there was to Zerubbabel, this one word of the Sovereign Lord—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Yes, my dear friends, this is our encouragement—the *work* is God's; the *means* are His; and the *event* is His.

I. The work is His. The object of missionary labour is to bring back blind, depraved, lost and unhappy men to the knowledge, love, service and restored favour of their God. No object greater than this can awaken the imagination of the highest intellect of men or of angels; no object more sublime, more holy, more merciful, more beneficent, more stupendous and wonderful than this, can be supposed to occupy the mind of God himself; for it is to effectuate the design of His first creation of our race; to restore them to that state of excellence, moral and intellectual, and to that condition of order and happiness in which his own voice at their creation pronounced them emphatically *good*; it is to destroy the darkness of ignorance, the malignity of sin and all the unutterable miseries to his own creatures thence ensuing; it is to make goodness and felicity co-extensive with the habitations of

men ; to introduce universal peace and harmony over the ruins of war, malevolence and bloodshed ; to bend passion and appetite to the control of enlightened reason and a pure conscience ; to render society an interchange of justice and goodwill between man and man ; to extend the arts of peace, the blessings of civilization and knowledge over the whole earth ; to make the “ desert to blossom as the rose, the wilderness as the garden of the Lord ; even as Eden :”—it is to accomplish that of which prophets have sung, and to which the harp of the sweet Psalmist of Israel was attuned ; that which brought the Son of God from his native heaven to be “ a man of sorrows and acquainted with grief, and to make his soul an offering for sin ;” it is that *He* may “ see of the travail of his soul and be satisfied ;” that He who “ has borne our iniquities may justify many, the isles waiting for his law ;” it is, in short, “ to turn men from darkness to light, and from the power of Satan unto God ;” “ to destroy the works of the devil,” to remedy the ruin of a world, to close the gates of hell, and to people a blissful and holy heaven ! Such is the work : is it not the work of God indeed, worthy of his wisdom, his benevolence, his power ? This is the design of ages, the purpose of the Saviour’s death, the assurance of the Spirit of prophecy—that “ all the ends of the earth shall remember themselves and turn unto the Lord”—that “ the knowledge of the Lord shall cover the earth ”—and that “ God shall be known upon earth, his saving health among all nations.”

II. And as the work is His, so are the means—“ not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

In a review of the arduousness of the work, the feebleness of the instruments, the seeming inadequacy of the means, we are apt to say, “ all these things are against us,” and “ who is sufficient for these things ?” and so to be discouraged, to faint and to despond ; and we might perhaps even withdraw altogether from the work, but for the latent hope that we *shall* see better days. I need not say to you, my dear brethren, who are engaged in the missionary work, how numerous and oftentimes almost overpowering are the discouragements we have to encounter ; a moral darkness that may be *felt*—an apathy and insensibility of conscience like the death of the soul—an enchain- ing superstition that has wound itself round every faculty, and has so long been worn that the miserable captives even hug their bonds and are unwilling to be freed—a subtlety of absurd metaphysics that stultifies the soul and makes the very senses pander to their own deception—an abandonment “ to work all iniquity with greediness” that at once appals and shocks almost to despair. You have seen and contended with all the unholy and hardening influence of Hinduism ; and were your weapons carnal

you would long since, no doubt, have concluded its abandoned votaries under a perpetual sentence of sin and reprobation, and have left them "to perish in their gainsaying." But, blessed be God, it has not been so; "you have not so learned Christ," but know assuredly that it is "not by might, nor by power, but by his Spirit," the victory may be won, as saith the Lord of Hosts.

"Not by might"—no human energy is adequate to quicken the dead; the dead in sin are harder to awaken than the spiritless corpses that fill the graves of earth. Prepossessions, the prejudices of education, the force of evil habit, the power of sin, the strength of superstition, an unfeeling conscience, a besotted understanding, a corrupted heart, dominant appetites, depraved affections are not to be operated upon by man's feeble instrumentality; it has long been tried and tried in vain. The voice that called Lazarus from the grave, alone can reach the ears of the dead in sin. "He who commanded light to shine out of darkness," alone can pour "the light of the knowledge of his own glorious self," his will and purposes, on the dark mind of fallen men. He who created the heart must again put forth his almighty power, ere it can be recreated after his own sin-defaced image, "in knowledge, righteousness, and true holiness." He who first "breathed into man's nostrils the breath of life" and bade him to become "a living soul," must breath again upon the moral carcass of that soul, now sunk in an otherwise everlasting death, ere it shall awaken to the life of righteousness.

"Not by power"—argument, persuasion, the application of the most interesting motives, the employment of all the resources of the profoundest erudition, the most cutting sarcasm, the most awakening and stirring eloquence,—all the mightiest efforts in short, of learning and ingenuity, of reason and of oratory are still, as they have been ever found, utterly inefficient to this great and mighty work of "converting souls from the error of their ways;" of humbling the pride, and softening the obduracy, and subduing the impiety, and purifying the sensuality of fallen men. None was ever born to God "of the will of the flesh, or of man,"—none but "of God" himself; for, "not by human might, or power," is such a work to be accomplished.

But "what is impossible with man, is possible with God; with God *all things* are possible." When His Spirit brooded over the dark face of the great abyss in which were mingled, in chaotic confusion, the elements of a universe inextricable by less than creative energy, his word went forth, and light, order, beauty, fruitfulness arose, and earth, and sea, and skies proclaimed the power, and love, and wisdom of Jehovah. "Who art thou, O great mountain? before Zerubbabel," before the Missionary of the cross of Christ, "thou shalt become a plain, and he shall

bring forth the head-stone (for the living temple) with shoutings, crying grace, grace unto it"—for "not by might, nor by power; but yet by my Spirit, saith the Lord of Hosts."

The Spirit of the Lord it is, then, to whom we must look to render the missionary toil productive in the conversion of sinners. Let us understand this.

1. The great instrument in this great and holy work is the word of the Lord, that word which "holy men of old spake as they were moved by the Holy Ghost." This is the grand implement in the work of salvation. If men are born again of God, it is not of corruptible seed, "but of incorruptible, by the *word* of God; and this is the word which by the gospel is preached unto you," and to all—if they be "changed into the image of God from glory to glory," it is "by the Spirit of the Lord," while "with open face beholding in the glass (of the word) the glory of the Lord"—If "by faith we are saved through grace," then "faith cometh by hearing and hearing by the word of God." God has, in fact, ever put honor on his own word when faithfully and fearlessly, and perseveringly preached. He has declared, "My word that goeth forth out of my mouth shall *not* return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "Preach therefore the *word*," is the apostolic injunction; "be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine;" unsubdued, that is, by opposition, unfainting under difficulties and disappointments and discouragements, while proclaiming the doctrine and teaching of God our Saviour; for though "not by might, nor by power, yet by my Spirit," shall the saving purpose be accomplished, "saith the Lord of Hosts."

"The word of the Lord is sharper," saith the apostle, "than any two-edged sword;" thence it is called "the sword of the Spirit, piercing to the dividing asunder of soul and spirit, (in man,) and is a discernor of the thoughts and intents of the heart," searching, probing and wounding the consciences and the souls of the unregenerate; removing the callousness that *could* not, the obduracy that *would* not feel, and then pouring in at the wounds, thus mercifully made, the healing oil and sanctifying balm of the gospel of the Redeemer. "Father," said our blessed Saviour, of the infant church itself too, of those already united to him by a living faith, "sanctify them through thy truth, thy *word* is truth." Thence are men said to be "born of the Spirit," "taught by the spirit," convinced, comforted, cleansed "by the Spirit," freed, led, moved and actuated "by the Spirit;" and "where the Spirit of the Lord is there is liberty," at once from guilt and condemnation, from blindness and from sin,

from the weight of present misery and the fear of worse hereafter. This then is the weapon of God, "that is mighty to the pulling down of all Satan's strongholds;" the implement of the word, wielded indeed by a human hand, but instinct with the light and life-giving energy of the Spirit under whose impulse it has been written; and in proportion as this word is zealously, earnestly, affectionately, prayerfully preached, will the power of the Spirit be manifest to bring souls unto God.

2. Another medium through which the divine Spirit operates, is *prayer*. "The Spirit," saith St. Paul, "helpeth our infirmities;" "making intercession according to the mind of God." The mode, I apprehend, in which prayer is effective, is this—1st it stirs up him who employs it, to a corresponding sincerity and faithfulness of exertion. For nothing were more manifestly inconsistent than to pray for divine aid, direction and blessing, and still not to put ourselves in the way of these by a vigorous and watchful, trustful and diligent employment of all the instrumentalities placed in our hands. A prayerless church and prayerless missionaries would never convert the world; because, careless and asleep themselves, they would neither feel the obligation nor wish for the privilege of being "co-workers and labourers together with God," in awakening others "to bring them unto Christ." But when stirred up to prayer, and diligent in this holy exercise, they will first be growingly alive themselves to the love and service of God and the Saviour, and next speedily moved to pity and to help those yet dead in trespasses and sins, "without Christ, without God, and without hope in the world." Yes, my dear Christians, ministers and people alike—by prayer only will your own souls prosper, and by prayer only will you ever learn to feel, to contribute and to labour for the souls of others.

But 2nd, prayer takes men off from human dependencies, from trusting to carnal weapons, from the conceit of knowledge, eloquence or persuasive reasoning; it renders them humble, lays them at the foot of the cross, brings them to the Spirit of the Lord as the only efficient in the work, to which they are themselves utterly powerless as to *effect*. Instruments indeed they are, and under the economy of the gospel will not, as such, ordinarily be dispensed with; any more than the plough, the spade and the labourer, in the cultivation of the field; but as these without the *seed* having, like the word of God, "*life in itself*," the rains from heaven and the warming sun, would never cause one single grain to germinate, and grow, and yield its fruit; so neither will all the longest and most judicious labours of a host of Missionaries, produce spiritual life in one dead soul, unless the Spirit of the Lord breathe upon it, and set the dry bones upon their feet and bid them walk in the

power of God. "Paul may plant, Apollos may water, but it is ever God that giveth the increase." Now, prayer makes us *realize* this truth, and stirs us up at once to look more earnestly for the out-pourings of the divine Spirit on the field of our labour, and retains us in our proper place as merely the under-workers in the human field, and conveyers of God's good seed; and only so long as we are in a praying spirit, shall we labour at once vigorously and heartily, labouriously as if all depended upon us, yet humbly and self-renouncingly as knowing that God alone is "all and in all."

3rd. Prayer is a special means of worthily entreating and duly receiving the divine blessing. "This is our confidence," saith St. John, "that if we ask any thing according to His will, he heareth us; and if we know that he heareth us, we know also that we *have* the petitions that we desired of Him."

There is no superstition then, in relying on prayer, devout, fervent, continued, humble, trustful prayer, in the work of conversion and salvation. We may be tried; God may not at once hear our prayer; he may put our faith, and love, and hope, and charity, to task, for their increase and strength. But, in the end, the promise of the Lord shall be realized; "Ye shall go and pray unto me, and I will hearken unto you, saith the Lord—ye shall seek and find me when ye search for me with all your hearts." In the work of missions, above all others, has that scripture its application—"if ye have faith as a grain of mustard seed, ye shall say unto this mountain" of difficulty or to that, "be thou removed, and nothing shall be impossible unto you." Faith leads the soul to God in prayer, because it recognizes both his ability and his willingness to answer prayer; hence, in the same connexion, when the disciples inquired why they could not cast out a certain demon, Jesus told them "because of your unbelief; for this kind goeth not out but by *prayer* and fasting." It is then at once our duty, our privilege, and our encouragement, to betake ourselves to prayer amid discouragements and difficulties and opposition; believing, that if it be employed according to *the mind of God*, it will surely obtain a blessing rich in grace and comfort to ourselves, in health and salvation, it may be, to many to whom the word is by our means sent. And if to any, surely to us missionaries it is written, that "Jesus spake a parable to the end that men ought always to pray and never faint." For God will not long "delay to hear his own elect," his chosen servants, toiling in *his* chosen work.

3. The third mode of the Spirit's operation in the way of missionary labour, is by the impress of his own divine image in the characters and lives of his servants. "Let your light so shine before men that they may *see* your good works and glorify

your Father which is in heaven." And so it came to pass in fact ; for " see how these Christians love ! " how generous they are and bold in a good cause, how meek and holy, how just and kind, how self-denying and laborious ! was the frequent exclamation and still more frequent and general sentiment of multitudes who " beheld their good conversation in Christ ; " and so the lives of the redeemed and the blood of the martyrs became the light of the world, and the seed of the church : because they were a convincing testimony to the seal of the Spirit upon Christ's faithful servants. " Ye," says the apostle Peter, to the believers, " ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light ; who in time past were *not* a people but *are* now the people of God, who *had not* obtained mercy, but now *have* obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims," i. e. as journeying indeed through earth yet not *of* earth, but citizens of heaven and pressing on to the holy rest above, " abstain from fleshly lusts which war against the soul ; having your conversation *honest*," (i. e. decorous, becoming your character, and profession, and hopes) " *honest* among the Gentiles, that they may, by *your* good works which they shall behold, glorify God in the day of visitation." Among the Gentiles—to us then, dwelling among a heathen people, this injunction specially applies. By us, Christian ministers and Christian people, God visits *them* in mercy and in love. His truth is proclaimed, his salvation announced to them. They too are *called* to his service and kingdom, to faith in the sole redeemer and mediator. Oh ! should *our* remissness in holding forth the word of life, circumscribe its holy light and influence ! should our inconsistent lives and un sanctified behaviour, principles and temper, impress *them* with an unfavourable opinion of the doctrines we profess ! should they be stumbled by our worldliness, indifference and want of zeal for God's honor, of charity, for man ! ah then how fearful our guilt, how awful must be our judgment ! should any one heathen soul that might have been taught by our exhortations, or won by our kindness, or convinced by our holy and benevolent lives, of the excellency of our religion, perish by our neglect, our inconsistency or our sin—untaught, undrawn, unsaved—what words may express the tremendous account that must one day be rendered ! Brethren " ye see your calling," your responsibility, your danger, and your safety ; live to God and to the Saviour ; live in near communion with the Lord by his Holy Spirit ; copy the example of Him who lived " not unto himself ; " and strive, oh ! strive earnestly and prayerfully, to live so that the guilt of no

man's blood shall rest upon you ; but rather that some may be " your crown and your rejoicing " in the day of account !

III. But I remarked that as the *work* of missions and the *means* to be employed in prosecuting it, are God's, so likewise is the event, i. e. the result to be anticipated, His also. This is an important consideration ; because, without adverting to it, we might often be stumbled by our apparent want of success. This know " that the Lord is not slack concerning his *promise*, as some *men* count slackness ; " whether it be to judgment or to mercy. " They that believe, shall not make haste, " it is pertinently said in scripture ; that is, they shall not be impatient, restless and distrustful under any seeming delay in the accomplishment of the divine promise. That promise here is irrevocable, " that Christ *shall* have the heathen for his inheritance, the uttermost parts of the earth for his possession. " " Be still and know that I am God, " is therefore the heavenly admonition—work and pray instantly, zealously, perseveringly, but cast the result on Him whose it is ; the times and the seasons are of His appointment ; and we may have to wait, as *we* should think, *long* for " the times of refreshing from his presence ; " but *in the end* his kingdom and grace will come, and " *will* not tarry. " " Be patient therefore, brethren, to the coming of the Lord. " That day of searching judgment will astonish us all. Many shall we then see on the right hand—aye and from among these Gentiles around us too—of whose faith we never heard, but in whom the good seed took root in secret ; and many shall be on the left of whom *we* possibly doubted not. Oh ! my dear brethren and friends, what a day of revelation will that be ? on which hand shall *we* appear ! are we preparing for these solemn transactions ? are we living as on daily, hourly, trial for eternity ?

" Waken, O Lord, our drowsy sense,
To walk this dangerous road ;
That if our souls are hurried hence,
They may be found with God ! "

And can we for one moment apprehend that " the God and Father of all, " whose is " the residue of the Spirit, " or the exalted Saviour of all, who is now " Head over all things " for the gathering, protecting and completing of " his Church, " will ever be unmindful of that which was the subject of prophecy for ages, the end to which all the former dispensations of Providence were directed, for which the Son of God left his own glory, and lived, and bled, and died and rose again ? Impossible and incredible. Omnipotence will not fail of its purpose, infinite wisdom be exhausted of its resources, or eternal, indefatigable, unfathomable love come short, or tire, or be expended in the accomplishment of its merciful and benevolent designs. Jesus

“*shall see of the travail of his soul and be satisfied*”—and the very “ends of the earth *shall* repent themselves and turn unto the Lord”—but *when* and in what progression, who can say? Happily we, my dear Brethren and Christian friends, have nought to do with this—ours is the obedient ministry, the patient charity, the “work of faith and labour of love, and patience of hope in our Lord Jesus Christ” whom, assuredly, “*all shall know from the least even to the greatest.*”

In conclusion let me be permitted to offer a few practical remarks immediately bearing on our own position as the professing people and ministers of God in a heathen land.

For you, my dear friends, who occupy, as the avowed worshippers of God and church of the crucified Saviour, your various stations in the world—lay to heart, I beseech you, the solemn truth that it is not on the preachers and ministers of the church alone, but on the whole body of believers, the obligation “to *adorn* the doctrine of God your Saviour” rests. The ministers are few, but you are many; they have comparatively rare occasions of exhibiting the justice and integrity in dealing, the charity and kindness in the ordinary affairs of life, to which all Christians are called; let then *your* daily lives, as they are more directly brought under the notice of the surrounding heathen, in the intercourse of worldly business, exemplify the efficacy and purity of the doctrines which *we* preach. This they may hear listlessly, reject superciliously, or disregard without examination, because it is new, is opposed to their superstitions and evil habits, demands inquiry, sacrifice and self-control; but the general exhibition to them of a Christian temper, the constant presence among them of men of integrity incorruptible, of piety unquestionable, of purity unsullied, of self-command unvaried; of men ever “shewing forth out of a good conversation their *works* with meekness of wisdom,”—teaching them the essence of christianity in gentleness and disinterestedness, in active benevolence and unfeigned regard to the Saviour you acknowledge and the revelation you receive—this *cannot* fail of conciliating their esteem, attracting their attention, wearing away their prejudices, and winning many to the acknowledgment of that more excellent way which you profess. A word in season, too, judiciously spoken—a religious tract opportunely presented—a prayer devoutly raised to the Spirit of light and conviction, will then assuredly be followed, you may well believe, by a divine blessing, silently perhaps, but surely operating on *some* with whom you have intercourse. Less than this cannot satisfy the claims of the Redeemer on your gratitude and devotion; less than this cannot establish a solid peace in your own

consciences, nor be your security in the great day of account. And who can calculate the mighty results that would follow on the *general* employment, by professing Christians among the heathen, of such means for saving themselves and them that behold their daily life, and spirit, and behaviour? O Christians! acknowledge and feel your solemn responsibility; and if you have any regard for God's honor, any love to a dying Saviour, any pity for the blind and perishing idolators and Mussulmans that surround you, sunk so low at once in demoralizing superstitions and soul-wasting idolatries, be alive to your duty and your calling, and let me say too, to your privilege and glory; and "by all means labour to save some;" speak a word for God as occasion serves; be not diffident to reprove sin; shrink not from the task of telling to the poor heathen within your influence, of the wonders of redeeming love, of what the Lord hath done for your own souls and what he is willing to do for theirs; employ a due portion of your substance for God; you are not called to preach, but you are called to aid those who do, by your willing contributions and ready support; you are called openly to profess and religiously to maintain the spirit of the gospel, "to walk worthy of God as His dear children," to "let your light so shine" that the very heathen around you, "seeing your good works, may be constrained to glorify your heavenly Father." You cannot preach, but you can pray: you may not stand up in the assemblies, either of God's people or the heathen, but you may talk privately to one and another, reprove sin, counsel to purity, honesty and truth; and, above all, you may in the most effectual manner promote the cause of God, both in the circle of your own connexions and society and before the heathen, "by patience, by pureness, by knowledge, by faith, and love, and uprightness, by the works and armour of righteousness, on the right hand and on the left."

Never for one moment forget that the cause of missions lies with *you* in the *first place*. If you derive from the commerce and Government of India your earthly good, is it a great matter if you strive earnestly to repay it by imparting in return the spiritual good of the gospel of Jesus? Yet if we were to measure the regard for missions felt by the professors of the gospel generally in this city, by their small attendance on these missionary occasions, we should, it may be feared, draw some seriously afflicting conclusions. But we receive it as a sign that it is otherwise with you at least, who are now, and who are usually present, at these monthly meetings for prayer and mutual exhortation. Maintain your interest in their returns by studying your deep concern in them, your calling and obligation to put your hearts and your hands to the holy and charitable work; and labour also to excite others, in the circles of

your acquaintance, to take the subject into their serious consideration likewise. Thus may you effectually promote the extension of your Redeemer's kingdom, hasten the blessed reign of truth, righteousness and peace upon earth, and powerfully contribute to the fulfilment of your frequent prayer that "God's kingdom may come and his will be done on earth, even as it is in heaven."

To you, my reverend Brethren, I address myself with caution and hesitation, as knowing how far more competent than myself so many among you are to give "the word of exhortation." But receive it nevertheless, for His sake whose is the message; and whilst you solemnly review your own responsibility, take encouragement to redoubled diligence, and zeal, and circumspection, from the promise that "He will always, *even to the end*," be with those who sincerely labour in proclaiming his saving name to every creature; never for one moment failing to remember that you preach in vain if you preach only, however wisely, diligently or perseveringly; all the exhortation to a holy Christian life addressed to the people applies with equal force to us. Oh! it is a fearful thing to stand up to proclaim the truth of God unto fellow-sinners, where the shadow of a doubt remains as to our own entire conversion to God, and where our hearty devotedness to his service is not testified by all the life of godliness. "Who then is that faithful and wise steward, whom his Lord, when he cometh shall find *well* doing?"

Perhaps it might have proved more interesting to you, my Christian friends, generally, had I taken a review of the Indian or some other mission; but in fact, from amidst many avocations have I been called upon to address you; and unfurnished with the necessary sources of particular information on the one hand, as well as quite unfamiliar with the mode in which these occasions have been usually improved, on the other, I thought it best to take up the principle of missions, with our individual obligation and responsibility, whether as a people or as direct missionary agents, and must trust to your kind indulgence, and to yours, my dear Brethren especially, for the line of address I have accordingly adopted. May the good Spirit of God descend into our hearts and make them "as the heart of one man," in spiritual discernment of our privileges and our duties, in holy zeal for God our Father, in devout gratitude to the Saviour, and in active earnest pity for the souls of the perishing multitudes around us; and then, I am confident, our meeting together this night will prove to have been for good to them, to us, and to the church. Amen and Amen!

III.—Paul's Prayers answered. Part 1st.

“—Making request if by any means now at length I might have a prosperous journey, by the will of God, to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you, by the mutual faith both of you and me.”—Rom. i. 10, 12.

Two traits in the Apostle's character are apparent from the above quotation, both of which our present object requires to be noticed. 1st. *His resignation to the will of God.* He wished, if it were God's will, that he might be able to visit Rome. He never had been there: yet having heard much of the faith of the Roman Christians, he was naturally anxious to see them. But he was willing to give up this gratification, if such appeared to be the mind of the Lord. Delightful as was the anticipation, he had no desire that it should be realized, if it led him out of the path of duty. This was like the apostle in all other things. No one can read his history and writings without being convinced, that he was ever ready to abandon every liking and desire of his own, when these did not harmonize with those of his master. That alone was pleasing to him which was pleasing to God. 2ndly. *His object in wishing to go to Rome.* This, it appears, was a strong desire both to impart and to gain *spiritual good*, verses 11, 12. Rome was the grandest city in the world, and it was full of the most interesting curiosities; but it was neither that nor these the apostle wanted to see. Not that he was destitute of the taste and learning necessary to enjoy the sight of such wonders; but he was otherwise employed. His pursuits were spiritual; and it was for the promotion of these, and of these alone, that he wished to visit the metropolis of the world.—The application of these two observations will come afterwards.

Now for the apostle's prayer. It consists of four parts: 1. His desire to visit Rome “by any means.” 2. His desire that he might have “a prosperous journey” thither. 3. His desire to be made instrumental in the *impartation* of spiritual good to the Christians there. And, 4. His desire to be made the *recipient* of similar blessings through *their* instrumentality. Such a prayer, and offered by such a man, we may be certain was not neglected by him who is denominated the prayer-hearing God: and happily for us, the scriptures prove that all *was* answered to the very letter.

True, the apostle's petitions, as is frequently the case with those also of others, were not answered in the *way* he expected; but still they were answered. 1. He got to Rome, though it was as a prisoner. But having expressly left the “means” of getting there to God, we may be certain he did not complain

of this. 2. He had "a prosperous journey" thither: for though he suffered shipwreck by the way, was subjected to long fasting, and was in danger of his life from the soldiers who guarded him, yet he was favored on board the ship with a most cheering vision from God, was instrumental in doing great good at Melita, and was probably the means, by his preaching and conduct, of the ultimate conversion of the whole 276 persons who sailed with him: at least, it is difficult to say what else can be the meaning of the words, "Lo! God hath given thee all them that sail with thee*." This was being prosperous with a witness. In all probability, useful as Paul had hitherto been, he had never in his life before been so honored in such a short space of time. Prosperous his journey was not, indeed, in the way he expected; for it is likely that, in praying, he thought of nothing more than a safe journey; but this kind of prosperity was not to be compared with that, nor would he have given up the one for the other. 3. He was instrumental of great spiritual good to the Christians at Rome, though this too in another way than he expected. His prayer intimates nothing more than that he wished to be able to do good to those already converted, by increasing their spiritual gifts. And so he was, but how? not by the usual mode of preaching to them and of the laying on of hands; but by appearing among them as a prisoner. The former was what Paul anticipated: the latter, we may venture to say, never entered his mind. Yet read his own relation: "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Was not this imparting to them some spiritual gift? And in addition to this, having been permitted, though still a prisoner, to preach in his own hired house, he was instrumental in increasing the number of the members of the church, and that too by some characters of considerable influence. "Some," it is said, "believed the things that were spoken;" among whom was Onesimus: and elsewhere, in a letter written by the apostle himself, during his captivity—"all the saints salute you, chiefly they of Cæsar's household." This was indeed imparting to them some spiritual gift. This was enlarging their numbers by men of note from the citadel of Satan himself. 4. He was "comforted" by the saints at Rome, though this also was under very different circumstances from those he expected. It is not likely that he contemplated needing comfort as a prison-

* We cannot agree with L. in this interpretation—nor do we perceive the difficulty. The general sense of commentators is that only which appears upon the face of the relation, that as Paul was to be preserved, so his fellow-voyagers should, by the same means which secured his life, secure theirs also for his sake. Just so had there been "ten righteous men in Sodom," it would not have been destroyed for "the ten's sake."—ED.

er: but such was the fact. On approaching Rome he appears to have been dejected: but the brethren came out as far as Appii Forum and the Three Taverns to meet him; and the sight so cheered him that "he thanked God and took courage." He probably, when he prayed, thought only of being comforted by the sight of the brethren in the city, and by beholding their faith and order in a church capacity; but he sees more than this; he sees them come boldly out to meet and to own him, a poor captive,—not being ashamed of his chain, and affording him all the sympathy and aid in their power. This was indeed "being abundantly comforted by the mutual faith both of them and him:" this was seeing godliness to a degree that he probably did not expect. And could the apostle behold this and not be glad?

Thus was the prayer of Paul realized in all its parts. And what are the inferences deducible from the whole?

1. Is not our belief strengthened in the doctrine of God's being a hearer and answerer of prayer? Strong and perhaps unanswerable objections may be raised, on various grounds, to the privilege of prayer; but here are *facts*. God *did* hear and answer, in all its minutiae, the prayer of one good man; and if of one good man, why not of every good man? This, provided we are contented to go no further, (and why should we wish to go further?) is ample satisfaction to every well-regulated mind.

2. Resignation to God's will, and consistency of christian character, are absolutely necessary to efficacious prayer. We have already seen how prominent these two things were in the mind and conduct of the apostle. He wished for nothing but what was agreeable to the will of God; and in wishing for what he did, he was only asking for that in which, as a Christian, he felt deeply interested. Some men feel very miserable when God is not pleased to give them what they desire: but this is folly. Who can gain the victory over Him? He *will* have *his* way whatever may be *ours*. All therefore cannot but know, that it is not only wisdom but happiness to acquiesce in God's proceedings. This we allow is often very difficult; but faith and prayer will remove mountains. And many men there are whose conduct is often far other than what their prayers would indicate. Hear them pray, and you would think them the most holy and devoted men under the sun; but see them at other times, and you find them manifesting evil tempers, indulging in sensuality, and delighting only in the things of earth. Do they ever go to Rome, or to any of the other interesting spots of the world? If their journey has nothing to do with business, it has equally nothing to do with religion. Pleasure is their only object. To *get* spiritual good, and to *do* spiritual

good, has no place in their plans. But it was not so with the apostle. In all his doings and travellings he thought of nothing but of imparting or gaining spiritual benefit. He was a consistent man. His life was of a piece with his prayers. He was not a saint upon his knees, and a worldling on his legs. And this consistency is necessary to acceptable prayer. God will pay no attention to the man who is not as much a Christian in all the affairs and relations of life, as he is when he is supplicating at the throne of divine mercy. Herein is the grand secret of efficacious prayer. Let the reader attend to it.

3. Though prayers be not always answered in the way the Christian hopes, yet are they answered in the very best possible way. This has been abundantly illustrated above. There can be no doubt that when Paul considered the way, the mode, and the means by which he was brought to Rome, and the spiritual results of the whole, he clearly saw that nothing could have been done better, nor his prayers more fully and effectually answered. His having been a prisoner, his having been shipwrecked by the way, and his circumstances in the imperial city, all contributed to the grand object of his prayers—the spiritual advantage of himself and others. And we may venture to assert, that had Paul, at any subsequent period, desired to have the same prayer answered over again, he would not have wished it to be accomplished in any other mode than the past. God gave him all that he had asked: nay more, in the spiritual success that resulted from his journey, God did for him “exceeding abundantly above all he had asked or thought.” Thus will it be with regard to the prayers of every real Christian, who is actuated by the same feelings and sentiments with the apostle Paul, and in whose prayers and conduct there is the same happy consistency.

Monghyr, Nov. 1837.

L.

IV.—*Comparison of Indo-Chinese Languages.*

Considerable time has elapsed since a proposal was made in the *Christian Observer* for collecting short vocabularies of all the languages between India and China. In pursuance of the plan then proposed, we have received, through the kindness of several literary gentlemen, vocabularies of twenty-seven languages, specimens of which are given in the table below. For twelve of these vocabularies, viz. the *Manipuri, Songpú, Kapwt, Koreng, Marám, Champhung, Luhuppa, Northern, Central and Southern Tángkhul, Khoibú* and *Maring*, we are indebted to the indefatigable exertions of Capt. GORDON, Political Agent at Manipur, author of the *Manipuri Dictionary*; to the Rev. C. GUTZLAFF for vocabularies of the *Anamese, Japanese and Corean*; to Rev. J. I. JONES, Bangkok, for that of the *Siamese*; for the *Gúro*, to Mr. J. STRONG, Sub-Assistant to the Governor General's Agent for *Asám*, and to Rev. J. RAE, of Gowaháti, for the *A'ldá*. Most of the remaining languages given in the table have been written down from the pronunciation of natives residing in the neighbourhood of Sadiyá.

Although we have as yet received vocabularies of but a small portion of the languages originally contemplated, it has been thought advisable to give specimens of such as have been obtained, hoping that others may be induced to extend the comparison by publishing specimens of other languages. The words selected are names of the most common objects, and may therefore be regarded as the earliest terms in every language, and such as were least liable to be supplanted by foreign words.

The words given in the table are written according to the Romanizing system; and although there may be some slight variations in the sounds of particular letters, in consequence of the vocabularies having been made out by different persons, yet it is believed they will be found sufficiently uniform for all the purposes of general comparison. At the same time they furnish abundant evidence that the Roman character is adequate to express every sound of the human voice, and is well fitted to be the written representative of all languages. Of the 27 tribes whose dialects are here noticed, it is believed that 17 are entirely unacquainted with any written character; and it is earnestly to be hoped that missionaries or others, whose duty it may be to give them a written language, will at once introduce the Roman letters, in conformity with the plan which has recently been adopted for writing the languages both of Asia and America, and which is now in successful operation throughout the islands of Polynesia.

We now proceed to give such remarks upon the several languages contained in the table, as have been furnished by the individuals engaged in compiling the vocabularies.

I. *Bangáli* and *A'sámese*. These languages being derived from the *Sanskrit*, possess a close affinity to each other. It appears from the table that above six-tenths of the most common words are identical, except with slight variations of pronunciation. The most important of these are the substitution of *s*, in *Asámese*, for the *Sanskrit ch*, and a guttural *h* for the *Sanskrit s* and *sh*. The vowels have also undergone considerable variations. The grammatical peculiarities of the two languages are considerably unlike. In the inflection of nouns and verbs, they both bear a strong resemblance to the Latin and Greek languages, with which they have a large number of words in common. The numerals are evidently derived from the same source with the Greek.

The *A'sámese* possesses six cases of nouns corresponding to those of the Latin, to which may be added a seventh, or *Locative* case, expressed in English by the prepositions *at* or *in*. The terminations of the cases are as follows:

| <i>Singular.</i> | | <i>Plural.</i> | |
|------------------|--------------------|----------------|---|
| <i>Nom.</i> | | <i>Nom.</i> | <i>hont</i> ,— <i>bilák</i> , or <i>bur</i> . |
| <i>Gen.</i> | <i>r</i> . | <i>Gen.</i> | <i>hontor</i> ,— <i>bilákor</i> , &c. |
| <i>Dat.</i> | <i>lui</i> . | <i>Dat.</i> | <i>hontolui</i> . |
| <i>Acc.</i> | <i>k</i> . | <i>Acc.</i> | <i>hontok</i> . |
| <i>Voc.</i> | as the <i>Nom.</i> | <i>Voc.</i> | as the <i>Nom.</i> |
| <i>Abl.</i> | <i>re</i> . | <i>Abl.</i> | <i>hontore</i> . |
| <i>Loc.</i> | <i>t</i> . | <i>Loc.</i> | <i>hontot</i> . |

A peculiar feature of the *Asámese* is the use of two pronouns for the second person, according as the person addressed is superior or inferior to the speaker. This distinction is also marked by a different termination of the verb, thus:

| | <i>Singular.</i> | |
|-------------------------|--------------------|----------------|
| <i>First person,</i> | <i>Moi márun,</i> | I strike. |
| <i>Sec. person,</i> | <i>Toi máro,</i> | Thou strikest. |
| <i>Do. (honorific,)</i> | <i>Túmi márás,</i> | You strike. |
| <i>Third person,</i> | <i>Hí máre,</i> | He strikes. |

Plural.

| | | |
|-------------------------|-----------------------------|--------------|
| <i>First person,</i> | A'mi márun, | We strike. |
| <i>Sec. person,</i> | Tohont máro, | You strike. |
| <i>Do. (honorific,)</i> | Tumulák mára, | Ye strike. |
| <i>Third person,</i> | Hihonte, or híbiláke, máre, | They strike. |

From this specimen, it may be seen that the verb undergoes no alteration on account of number.

Adjectives, in *Asámese*, have no declension, nor are they varied to denote the degrees of comparison. These are expressed by means of the suffix *kui*, *than*, added to the locative case of nouns; as, *íátkui dǎngor*, *great [er] than this*; *atáitkui dǎngor*, *great [er] than all*, i. e. *the greatest*. The same particle is also used in changing adjectives to adverbs, like the syllable *ly*, in English; thus, *khór*, *swift*; *khorkui*, *swiftly*.

Nouns, in whatever case, almost invariably precede the verbs with which they are connected. From the variety of cases, it will readily be inferred that the use of prepositions, or particles having the force of prepositions, is seldom required. When such particles are used, they must invariably follow the nouns which they govern. The genitive case always precedes the noun by which it is governed.

II. *Siamese, Khamti, and other branches of the Tai.* We have seen that the *Bangáli* and *Asámese*, in their grammatical forms, bear a close resemblance to the family of European languages. We come now to a class of monosyllabic languages evidently belonging to the Chinese stock. In these languages the nouns and verbs uniformly consist (except where foreign terms have been introduced, of monosyllabic roots, which undergo no change on account of case, mood or tense. These accidents are expressed by means of particles, generally following, but in some cases preceding, the nouns or verbs which they modify. A striking peculiarity, which, so far as we have had opportunity to examine, extends to all monosyllabic languages, is the variety of *intonations*, by which sounds organically the same are made to express entirely different meanings. The first division of tones is into the *rising* and *falling*, according as the voice slides up or down during the enunciation of a syllable. This variety of tone is employed, in English, mostly for the purposes of emphasis and euphony; but in *Tai*, *Chinese*, *Barmese*, &c. such a variation of tone produces different words, and expresses totally different ideas. Thus in *Tai*, *má* signifies *a dog*, *má* (the stroke under the *m* denoting the falling tone) signifies *to come*. In *Barmese*, *lé* is *air* but *lé* is *a bow*; *myen* is the verb *to see*, while *myen* denotes *a horse*.

Another distinction of tone, which obtains nearly or quite universally, in monosyllabic languages, is the *abrupt termination*, or a sudden cessation of voice at the end of a syllable. This is denoted by a dot under the final letter. Like the other variations of tone, it entirely changes the meaning of the words to which it is applied. Thus, taking for illustration the syllables above mentioned, *má*, in *Tai*, signifies *a horse*; in *Barmese*, *lé* signifies *to be acquainted with*; *myen*, *high*.

These two varieties of intonation are the most extensive and important; but several languages of the Chinese family make still more minute distinctions. The Chinese language itself is said to distinguish eight different tones; the *Tai* possesses five or six; the *Karen* an equal number; the *Barmese* only three, viz. the rising, falling, and abrupt.

The *Siamese*, *Láos*, *Shyán*, *Khamti* and *Ahom*, are all merely dialects of the same original language, which is called *Tai*; and prevails through a wide tract of country, extending from Siam to the valley of the *Brahmaputra*. We have inserted in the table specimens of the *Khamti* and *Siamese*, spoken at the two extremities, between which the difference will naturally

be greater than between the dialects spoken at any of the intermediate stations. Yet we find that upwards of nine-tenths of the fundamental words in these two dialects are the same, with but slight variations in the pronunciation. These variations are mostly confined to a few letters, viz. *ch*, which the northern tribes change to *ts*; *d*, for which they use *l* or *n*; *r*, which becomes *h*; and *ua*, which they exchange for long *ó*.

Different systems of writing have been introduced to express the sounds of the *Tai*; the Khamti and Shyán alphabets are evidently derived from the Barmese; the Láos is nearly related to the Barmese, but more complete and better adapted to the wants of the language than the Shyán; while the Siamese character bears only a remote resemblance to the Barmese.

All the dialects of the *Tai* have nearly the same grammatical construction. The arrangement of words in sentences is, for the most part, as in English; unlike other eastern languages, where the words are generally placed in an inverted order. The nominative precedes the verb; the verb usually precedes the objective. Prepositions always precede the nouns which they govern. The possessive case follows the noun by which it is governed, as *mü man*, the *hand* [of] *him*, i. e. *his hand*. Adjectives follow the nouns which they qualify.

A striking feature in many eastern languages both monosyllabic and polysyllabic, is the use of *numeral affixes*, or, as they have sometimes been called, *generic particles*. These particles are affixed to numeral adjectives, and serve to point out the genus to which the preceding substantive belongs. Thus in *Tai*, the expression for *two elephants* would be, *tsáng song tó*, *elephants two bodies*. When the number is *one*, the generic particle precedes the numeral, as *tsáng tó nüng*, *one elephant*. In Barmese, the generic particles invariably follow the numerals, as *lú ta-yauk*, *man one person*; *lú nhi-yauk*, *men two persons*, i. e. *two men*.

III. *A'ká* and *A'bor*. These languages have been but partially examined; it is evident, however, from the table, that they are closely allied to each other, nearly half the words being found alike in both. One-fifth of the words agree with the *Mishimi*; and a considerable number with the Barmese, Singpho and Manipur.

The *A'bor*s occupy the lofty ranges of mountains on each side the river *Diháng*, or *Tsámpú*, and are probably very numerous. The *Miri* is a dialect of this language, which is spoken by the people of the plains; but is said not to be essentially different from the language of the highlands.

IV. *Mishimi*. This language is spoken by the inhabitants of the mountainous regions on the river *Dibóng*, east of the *Abor* country. Little is known of them. There are three principal tribes, the *Máí Mishimis*, the *Táron* or *Digdrú Mishimis*, and the *Maiyi* or *Meme Mishimis*. Their language is substantially the same. It is distinguished by several very peculiar tones, and some of its consonants are extremely difficult of enunciation. In this respect it differs from the *Abor*, the sounds of which are easy and flowing.

V. *Barmese*. This language is originally monosyllabic, although it now contains many polysyllabic words. These are mostly terms belonging to their religion, which have been introduced from the *Páli*, their sacred language. The Barmese delights in the multiplication of synonymous words, which follow each other in close succession and serve to render many terms definite which would otherwise be ambiguous. *Páli* words are generally followed by their synonyms in the vulgar tongue. Thus the usual expression for *earth* is *pathawí myégyí*; *myégyí* (great earth) being the vulgar term, and *pathawí* the *Páli* or Sanskrit.

The order of arrangement in Barmese is almost directly the reverse of the English. As an example of this, take the following sentence: *He said,*

I am the voice of one crying, make straight in the wilderness the way of the Lord, as said the prophet Esaias. The verse in Barman stands thus: *The prophet Esaias said us, The-Lord of the-way the-wilderness in straight make, crying one of the-voice I am, he said.*

In Barmese, the affixes to nouns, verbs and numerals, are very abundant, many of them merely euphonic. Great attention has been paid to euphony in the formation and cultivation of this language. This is particularly seen in the change of the hard consonants, *k, p, s, t*, to the corresponding soft letters, *g, b, z, and d*. Thus *E'ráwati* (the river) is invariably pronounced *E'ráwadi*, though written with a *t*; *Gotama* (their deity) is pronounced *Godama*, &c. All the affixes, whether of verbs, nouns, or numerals, beginning with a sharp consonant, universally exchange it for a soft one, except where the verb or noun itself ends in a sharp consonant, in which case euphony requires that the affix should begin with a sharp, as the enunciation of a flat and sharp together is peculiarly harsh and difficult. We also trace this principle in the Manipurí language, where the verbal affix is *ba*, unless the verb ends in one of the sharp consonants *k, t, or p*, when the affix is invariably *pa*. Capt. GORDON does not inform us whether this principle extends to the other affixes in Manipurí, but, from the similarity of the two languages, it seems not improbable that such may be the case.

VI. *Karen*. We have been disappointed in not obtaining a perfect vocabulary of this language. The few words inserted in the table will, however, give some idea of its affinities. It most resembles the Barmese and Manipurean dialects, though it is essentially different from either. Its tones are five; the same in number with those of the *Tai*. Several of them, however, appear to be different from those of any other tribe. No final consonants are allowed in Karen.

VII. *Singpho and Jili*. The Singpho possesses many words in common with the Abor, the Barmese, and the Manipurean dialects. It is the language of extensive tribes, occupying the northern portions of the Barman empire. The intonations are similar to the Barmese, and its grammatical construction is almost precisely the same. It is peculiar for its combinations of consonants, many of which would at first sight appear quite unpronounceable to an European. It doubtless belongs to the monosyllabic stock of languages.

The *Jilis* are a small tribe who formerly occupied the highlands in the northern part of Barmah, but have been driven from their country by the Singphos. The tribe is now nearly extinct. Their language appears to have been a dialect of the Singpho, seven-tenths of their vocables being found in that language.

VIII. *Gáro*. For a vocabulary of the language of this singular people we are indebted to Mr. STRONG, of Goalpára, who from frequent intercourse with this tribe, has had opportunity to become well acquainted with their language and customs. In the specimen given in the table, the orthography of a few words has been slightly altered, so as to conform to the Romanizing system. The language appears to have considerable relation to the Singpho and Jili. It is difficult to decide from the specimens before us, whether it is to be ranked with the monosyllabic or polysyllabic languages. It probably belongs to the latter. The Gáros inhabit an extensive range of hills below Gowaháti, and are in a completely savage state. So meagre is their language, that they have not even a term for *horse*, nor do they possess any knowledge of such an animal.

IX. *Manipurí and neighbouring dialects*. The following very interesting account of the singular variety of languages spoken in the neighbourhood of Manipur, is copied from Capt. GORDON's letter to Mr. TREVELYAN.

"I send you specimens of (including the Manipurí) twelve of the nu-

merous languages, or perhaps more properly, as respects many of them, dialects, spoken within this territory. On examining PEMBERTON'S map, you will perceive that, beginning in the west with the *Songpú*, (here commonly confounded with the *Kapuí*, a much smaller tribe,) I have, in my course round the valley, reached the parallel of latitude from which I first set out, having described rather more than a semicircle. This is, however, but the inner of the two circles I propose completing, and until I have made some progress in my way round the outer one, I feel that I shall not be able to furnish satisfactory replies to the queries respecting particular tribes.

“ In several directions, but more especially in the north-east, I am given to understand the languages are so very numerous, that scarcely two villages are to be found in which they are perfectly similar. This, I apprehend, arises from the propensity to change inherent in all languages, and which, when left to operate unrestrained by the check which letters impose, soon creates gradually increasing differences of dialect amongst a people originally speaking the same language, but who have become disunited, and between whom little intercourse has afterwards subsisted. To the same cause is, I believe, attributed the great diversity of languages and dialects spoken by the aborigines of America, particularly in Brazil, where communities composed each of a small number of families are said to speak languages unintelligible to every tribe around them. Aware of this circumstance as respects a country more favorable to intercourse than the mountainous territory surrounding Manipur, I was not much surprised at finding instances of the same kind in this vicinity. The language spoken in *Champhung* is only understood by the thirty or forty families its inhabitants. The majority can speak more or less of Manipurí, or the languages of their more immediate neighbours; but I am told that there are individuals who require an interpreter in conversing with persons not of their own very limited community. Dialects so nearly similar as are those of the *Northern* and *Central Tánghkuls*, are generally intelligible to the adult male population on both sides. But the women (the two tribes in question seldom intermarry) and children, who rarely leave their homes, find much difficulty in making themselves understood. Neither of the tribes just named understand the language spoken by the *Southern Tánghkuls*, and that again differs as widely from the languages of the *Khoibús* and *Marings*. The southern *Tánghkuls* tell me that their language is spoken by the inhabitants of a large village named *Kambi-maring*, situated somewhere to the westward of the northern extremity of the *Kabó* valley. I mention this to show why I as yet do not feel myself competent to give satisfactory replies to the queries concerning particular tribes. I however think I can discover a connection (I do not include the *Tui*) between all of the languages in this quarter that I have yet examined, sufficiently intimate to warrant me in assigning a common origin to the tribes by whom they are spoken. From these tribes, which I imagine to be the aborigines of the country, extending east and south-east from the *Brahmaputra* to China, I derive both the *Burmese* and the *Manipurís*. To the *Shyáns*, I assign a different origin.”

X. *Anamese* or *Cochin-chinese*. The vocabulary of this language has been furnished by Rev. Mr. GUTZLAFF, from whose letter we extract the following additional particulars.

“ The *Anamese* spoken in *Cochin-china* and *Tunkin* with very little difference, might be considered as a coarse dialect of the Chinese, if the sounds wherewith the characters are read were also current in the spoken language. But the oral dialect totally differs from that used in perusing the books in the Chinese character, and the construction likewise deviates materially. It is however monosyllabic; has intonations and all the characteristics of the Chinese, though the *Anamese* have fuller sounds, and use

various letters and diphthongs which no Chinaman can pronounce correctly. The learning of the natives is entirely confined to Chinese literature, in the acquiring of which they are by no means celebrated. There exist a number of short-hand Chinese characters, which are used as syllabaries to express sounds without reference to their meaning ; but they have not yet been reduced to a system, and are used in various ways. The language itself is spoken with a very shrill voice, and appears to a foreigner very uncouth. It bears only a slight resemblance to the Cambodian, but otherwise with no other dialect of the Eastern Peninsula."

XI. *Japanese.* Mr. GUTZLAFF says, " This language is spoken with very little variation, by about 20 millions of people, who inhabit the Japanese islands. It is polysyllabic, and only resembles the Chinese so far as it has adopted some words from that language, which are however changed, according to the organs of the natives, like the Latin and Greek words in our tongue. Having numerous inflections and a regular grammar, in a few points resembling the Mántchú, it is easier to express our ideas in it than in the Indo-Chinese languages. The Chinese character is universally read amongst the natives with a different sound and accent, more full and euphonical. For the common business of life, the Japanese use three different syllabaries, the *Katakana*, *Hirakana*, and *Imatskani*, which consist of certain Chinese contracted characters, and amount to 48. From hence it appears that all the radical syllables of the language are no more than 48, which by various combinations form all the words of one of the most copious languages on earth. Its literature is very rich. The Japanese have copied from and improved upon the Chinese, and have also availed themselves of the superiority of our European literature."

XII. *Corean.* In regard to this language, Mr. GUTZLAFF makes the following remarks.

" *Corea* is little known, and the language still less. The collection of words here inserted was copied from MEDHURST'S VOCABULARY. This nation has likewise adopted the Chinese character, and is in the possession of the same literature ; but in point of civilization it is below its teachers. The Coreans have a syllabary of their own, far more intricate than the Japanese, and formed upon the principle of composition. It consists of few and simple strokes, and is not derived from the Chinese character. Fifteen consonants and eleven vowels are the elements, which form 168 combined sounds, the sum total of the syllabary. The influence of the Chinese Government in this country has been far greater than in Japan, and hence the language is far more tinged with the language of Han. There are a very great number of composita, of which the first syllable is native and the last the Chinese synonym, pronounced in the Corean manner. We have not been able to discover any declension, but it is not unlikely that it has a few inflections. Many words resemble the Japanese, and the affinity between these two nations is not doubtful. The language being polysyllabic, does not require any intonation, and if such exist, it has entirely escaped our notice."

We now proceed to give specimens of all the languages and dialects of which vocabularies have been received : to which we shall add a table showing the number of words per cent. which in any two languages agree, or are so similar as to warrant the conclusion that they are derived from the same source. It must be noted that the words are spelled according to the Romanized orthography. The vowels are sounded as follows :—

| | |
|---------------------------------------|------------------------------|
| a as in <i>America</i> woman. | á as in <i>far</i> , father. |
| e " <i>men</i> . | é " <i>they</i> . |
| i " <i>pin</i> . | í " <i>police</i> . |
| o " <i>nor</i> , <i>not</i> . | ó " <i>note</i> . |
| u " <i>put</i> . | ú " <i>rule</i> . |
| ñ " <i>l'üne</i> , (<i>French</i> .) | |

The letter *h* is always used strictly as an aspirate, whether at the beginning of a syllable, or following another consonant. Thus *th* is sounded as in priesthood, not as in *think*; *sh* as in *mishap*, not as in *ship*: *ph* as in *uphold*, not as in *philosophy*. *Th* and *sh*, when used to express their English sounds as in *think*, *ship*, are printed in italics. The French nasal *n* (as in *enfant*) is expressed by *ñ*, with a dash underneath.

| English. | Bangálí. | A'sámese. | Khamtí. | Siamese. |
|----------|--------------|-----------|----------|----------|
| Air | báyu | botáh | luu | lóm |
| Ant | pipiliká | póruá | mut | mót |
| Arrow | tír | káñr | lempün | luk son |
| Bird | pakhýi | sorai | nók | nók |
| Blood | rakta | tez | leüt | lüat |
| Boat | nanká | nau | heü | rüa |
| Bone | asthi | hár | núk | kra dák |
| Buffalo | mahish | móh | khwai | khwái |
| Cat | birál | mekúri | miá | meau |
| Cow | garu | górú | ngó | ngóa |
| Crow | kák | kauri | ká | ká |
| Day | dñ | dñ | wan | wan |
| Dog | kukkur | kúkúr | má | má |
| Ear | karna | káu | hú | hú |
| Earth | máti | máti | lang nia | dñ |
| Egg | añḍa | kóni | khai | khai |
| Elephant | hasti | hátí | tsáng | chháng |
| Eye | chhakhyuh | sókú | tá | tá |
| Father | pitá | bupai | po | po |
| Fire | agni | jái | fai | fai |
| Fish | matsya | más | pá | plá |
| Flower | pushpá | phúl | mok | dok mai |
| Foot | pád, charan | bhóri | tin | tín |
| Goat | chbágal | shágóli | pe | pe |
| Hair | kesh, chul | súli | phum | phóm |
| Hand | hát | hát | mü | mü |
| Head | mastak | múr | hó | hua |
| Hog | shúkar | gáhóri | mú | mú |
| Horn | shringa | hing | khau | khau |
| Horse | ghóra | ghóra | má | má |
| House | ghar | ghor | heün | rüan |
| Iron | lauha | lu | lék | lek |
| Leaf | pátá | pát | mañ | bai |
| Light | dípti | pohor | leng | seng |
| Man | manushya | mánúh | kun | khón |
| Monkey | bánar | bándor | ling | ling |
| Moon | chandra | jun | leün | düan |
| Mother | janani | ai | me | me |
| Mountain | parbat | porbot | noi | phu khau |
| Mouth | mukh | múkh | pák | pák |
| Musquito | mashé | moh | yúng | yung |
| Name | nám | nám | tsü | chü |
| Night | rátri | ráti | khün | khün |
| Oil | tail | tel | nam man | nam man |
| Plantain | kalá | kolá | kué | klui |
| River | nadí | nói | me nam | me nam |
| Road | rástá, bát | bát | táng | táng |
| Salt | laban | lan | kü | klüa |
| Skin | charma, chhá | shál | nan | nan |
| Sky | ákásh | ákásh | fá | fá |
| Snake | sháñp | báñp | ngú | ngú |
| Star | tará | torá | náu | dáu |
| Stone | prastar | hil | hin | hin |
| Sun | súrjya | belí | wau | tawan |
| Tiger | bágh | bágh | setü | sün |
| Tooth | danta | dánt | khíu | fan |
| Tree | gáchh | gosh | tun | tón mai |
| Village | grám | gañ | mán | bán |
| Water | jal, pání | pání | nam | nam |
| Yam | álu | álu | hó man | hóa man |

| English. | A'ká. | A'bor. | Mishimi. | Burmese. | Karen. |
|----------|-----------|---------|----------|-------------|------------|
| Air | dori | ásár | árengá | lé | kali |
| Ant | táruk | táruk | árüang | payueteik | tahrisá |
| Arrow | apak | epúgh | mpü | myá | — |
| Bird | putáh | pettáng | tsá | nghet | thó |
| Blood | oyi | i | harrí | thwé | — |
| Boat | hujung | etkú | rruá | lhé | khí |
| Bone | sala | álong | rúbóh | ayó | — |
| Buffalo | mendák | menzek | máji | kyue | páná |
| Cat | ésá | kedári | nádzári | kyaung | saminyo |
| Cow | shye | sóu | mátsokrá | nuá | klo |
| Crow | pák | pivág | tsáklá | kyí | — |
| Day | húmpáh | longe | kibingge | né | ní |
| Dog | ekí | ekki | nekó | khwé | tui |
| Ear | nyárung | nórunq | nakrú | ná | naku |
| Earth | — | ámóng | tari | myé | khí |
| Egg | pápúk | rokpi | mtiámaie | u | — |
| Elephant | háti | syite | dátón | shen | kátsho |
| Eye | nyek | ámig | malam | myetsi | mekhlí |
| Father | ábba | bábu | nábá | aphé | pá |
| Fire | ummah | eme | námíng | mi | mé |
| Fish | ngay | engo | tá | ngá | nyá |
| Flower | pung | ápun | ápü | pánbwen | — |
| Foot | lágá | ale | mgroh | kyé | khodu |
| Goat | shabam | soben | mádze | sheik | metele |
| Hair | demuk | dúmid | thüing | shaben | khósá |
| Hand | lák | elág | átuá | tsu | tsu |
| Head | dumpa | dumpóng | mkúrá | ghaung | khó |
| Hog | kukpa | éek | báli | wet | thó |
| Horn | kung | áreng | rrü | kyó | — |
| Horse | ghurá | buré | garre | myen | kásé |
| House | ú | ekum | hón | eing | hí |
| Iron | kakdhar | yogid | sí | thán | tá |
| Leaf | nabar | ánne | náb | yuet | — |
| Light | hang tepá | púánge | tsonáwo | len | — |
| Man | bangne | ámi | name | lú | prá |
| Monkey | lebe | sibie | tamrm | myauk | — |
| Moon | pala | polo | haluá | la | la |
| Mother | anc | náne | náma | amé | mo |
| Mountain | nodí | adí | thaiyá | taung | kátsá |
| Mouth | gám | nepáng | takú | nhók, pazát | kátsá |
| Musquito | tárang | sunggu | tádze | khyen | pátso |
| Name | — | ámin | amüing | náme | ámi |
| Night | ia | kámo | iá | nyin, nya | — |
| Oil | tel | tuláng | suá | shí | só |
| Plantain | kepák | kopág | pháji | nghetpyo | sákwi |
| River | subang | botte | tsaló | myit | thimopralo |
| Road | lamtau | lámbe | nilam | lán | kle |
| Salt | álla | álo | pláh | shá | isá |
| Skin | sapen | ásig | kuá | thayé | — |
| Sky | ápá | taling | brá | mó | múkhó |
| Snake | tabuk | tábi | tábú | myué | hru |
| Star | takar | tekár | kadang | kye | sá |
| Stone | elung | eling | mplá | kyaukkhe | le |
| Sun | dahani | árunq | wanyí | né | mu |
| Tiger | samnya | simioh | támynh | kyá | bosá |
| Tooth | phí | ipáng | llá | thwá | — |
| Tree | sangná | sine | masang | thitpen | áthú |
| Villags | nampum | dólung | múting | yua | wé |
| Water | issi | ási | máchi | yé | thi |
| Yam | — | engin | gi | myaukkaung | nue |

| English. | Singpho. | Jit. | Gáro. | Manipurí. | Songpó. |
|----------|----------|-----------|------------|--------------|-----------------|
| Air | mbóng | mbóng | barówá | nungsit | mpoan |
| Ant | ka gia | tsanglang | shámachak | kakcheng | nteang |
| Arrow | palá | malá | brá | tel | lú |
| Bird | wú | machik | dúbring | úchek | nroi |
| Blood | sai | tashai | kanchai | í | zyai |
| Boat | lí | tali | ring | hí | hí |
| Bone | nráng | khamráng | gring | sará | karau |
| Buffalo | ngá | ngalui | mátmá | íroi | woi'boi |
| Cat | ngyan | tengyau | mengró | haudong | myauná |
| Cow | kansú | tangá | machú | samuk | woitom |
| Crow | kokhá | takhá | doká | kwák | aghak |
| Day | sini | tná | sálo | nungthil | kalbén |
| Dog | kwí | takwi | áchak | hwí | shí |
| Ear | ná | kaná | náchil | ná | anhúkon |
| Earth | nggá | taká | hár | laipák | kandí |
| Egg | wúdí | mati | dúchi | yerum | nroidui |
| Elephant | magwí | tsáng | mongmá | sámú | woipong |
| Eye | mí | njú | mokroa | mit | mhik |
| Father | wá | va | áfá | ipá | apú |
| Fire | wan | tavan | wol | mai | mái |
| Fish | nga | tangá | nátok | ngá | khá |
| Flower | sábanpá | saban | bíbal | lai | mhun |
| Foot | lagóng | takkhyai | jáchok | khong | phai |
| Goat | painam | takhyen | dóbak | hameug | zyú |
| Hair | kará | kará | kiní | sam | sam |
| Hand | letá | tapbén | jak | klut | bán |
| Head | bóng | nggum | shikam | kok | pi |
| Hog | wá | tawak | wok | ok | ghák |
| Horn | ruug | salung | groug | machí | kachai |
| Horse | kamráng | khamráng | ————— | sagol | takoan |
| House | ntá | kim | nók | yim, sang | kái |
| Iron | mprí | taphí | shel | yot | ntan |
| Leaf | lap | lap | bolbijak | lá, maná | nhui |
| Light | thóí | thwé | shingá | ngálba | ghén |
| Man | simpho | nsang | mande | mí | mai |
| Monkey | wé | tawé | hármak | yong | akoi |
| Moon | satá | satá | jájong | thá | bú |
| Mother | nú | nú | amé | itá | apui |
| Mountain | bóm | satóng | áchurá | ching | cheing |
| Mouth | nggóp | nóng | kósak | chil | mboang |
| Musquito | sigrong | pakyók | ganggié | kang | chakháng |
| Name | ming | taming | bimong | ming | kazyan |
| Night | saná | sanap | wálo | ahing | yimhang |
| Oil | namman | namman | tochai | tháu | tháu |
| Plantain | langó | klungó | tarik | laphoi | háu |
| River | khá | talau | chimá | túrel | duidái |
| Road | lam | tanglong | rámé | lampí | cháng |
| Salt | tsúm | chúm | kérasam | thúm | ntai |
| Skin | phí | maphik | bigil | mawul | kagi |
| Sky | mó | mamó | srigí | nongthaurai- | tingpuk |
| Snake | lapú | tapú | chápí | lil | nruí |
| Star | sagan | eakan | ásáke | thawálbichak | [pnk] ghancong- |
| Stone | nlóng | talóng | rangta | nung | ntáu [na |
| Sun | tsan | katsán | sólgrá | númit | naimhik |
| Tiger | saróng | kasé | machá | kai | kamhang |
| Tooth | wá | kóng | wégam | yá | hú, nai |
| Tree | pbún | pbún | bolbiphang | úpál | thingbang |
| Village | mbareng | mbat | song | khúl | nham |
| Water | ntsin | mchin | chí | ising | dui |
| Yam | nai | nai | tájong | hé | rhu |

| English. | Kapwí. | Koreng. | Marám. | Champhung. | Luhuppa. |
|----------|-----------|------------|-------------|------------|-----------|
| Air | thiréng | tinghuan | nhlut | phaaná | masi |
| Ant | tangiu | mteangpwí | nteng | chingkhá | chaling |
| Arrow | than | takyen | nlá | malá | malé |
| Bird | masé | nthikna | aroi | ngáthe | vá |
| Blood | thí | tazyai | azyi | azi | ashí |
| Bout | lí | malí | nlí | marikho | marikhong |
| Bone | mará | pará | mahá | sorú | arú |
| Buffalo | saloi | alui | aghoi | ngalúí | siloi |
| Cat | topisé | myauná | tokpá | hángaubí | lámí |
| Cow | tom | matom | atom | shemuk | simuk |
| Crow | mas | nget | chaghak | khálá | hangkhá |
| Day | tamlái | nin | lánlá | ngasinlung | ngasun |
| Dog | wí | tasí | athí | aval | thú |
| Ear | kaná | kon | inkon | khuná | khaná |
| Earth | talai | kadí | nthá | ngalai | ngalai |
| Egg | makatui | pabum | aroihum | ngorí | harú |
| Elephant | tapong | chapong | mpong | plobí | marú |
| Eye | mik | mik | mik | amak | mik |
| Father | apá | apá | apá | íbo | avá |
| Fire | mai | chamí | mai | amai | mai |
| Fish | ngá | chakhá | khái | akhai | khái |
| Flower | rai | charápen | pán | abun | won |
| Foot | kí | chapi | phai | aphai | phai |
| Goat | ken | kami | khamí | amú | me |
| Hair | sam | tatham | thém | sam | sam |
| Hand | kut | chaben | ván | apán | páng |
| Head | lú | chapi | apí | kau | kui |
| Hog | bok | kabak | wok | avak | bok |
| Horn | takí | pake | ti | ratsú | ngachí |
| Horse | takoan | chakon | chakon | sagol | sikwí |
| House | in | chakí | kai | arú | shim |
| Iron | thin | chaghí | kaphá | aruk | tin |
| Leaf | ná | panú | alui | singnú | ná |
| Light | bán | ben | ghen | wár | hor |
| Man | mí | chamai | mí | samú | mí |
| Monkey | kazyong | tazyong | kazyong | khayo | nayong |
| Moon | thá | charhú | lhá | asúbí | kacháng |
| Mother | anú | apwí | apwí | ípe | avú |
| Mountain | ching | malong | kalong | kaphung | kaphung |
| Mouth | mamun | chamun | mathú | khamar | khamor |
| Musquito | káng | tingkheng | tangkhéng | hachang | hachéng |
| Name | ming | pazyun | azyán | amang | ming |
| Night | zyingphá | nchun | múlá | ngayúlá | ngayá |
| Oil | tháu | tháu | tháo | — | tháurú |
| Plantain | ngachang | ngoshí | mphoithai | lípú | náná |
| River | tuikoak | shínggú | arunkai | úrai | kong |
| Road | lampwí | mpwí | lampí | lampí | songvú |
| Salt | machí | matai | nchí | kasam | machí |
| Skin | mun | paghí | taghí | ahul | ahui |
| Sky | tangbán | tinggem | tinggam | tangaram | kazing |
| Suake | marun | kauu | sanná | rínam | pharú |
| Star | insi | chagan | chaghantuai | harthí | sirvá |
| Stone | lung | talo | ntau | ngalung | ngalung |
| Suu | rímik | tingnaimik | tamik | tamak | tsingmik |
| Tiger | takhú | chakwí | khúbui | akhubí | sangkhú |
| Tooth | ngá | ahú | aghá | avá | há |
| Tree | thingkung | singbang | akoi | asing | thingrong |
| Village | nam | nam | inam | rám, khul | ramkhú |
| Water | tui | tndui | n/hui | thari | tarú |
| Yam | báurá | charú | charáthlai | páthai | lésukpái |

| English. | N. Tánghkhu. | C. Tánghkhu. | S. Tánghkhu. | Khoibú. | Maring. |
|----------|--------------|--------------|--------------|----------|-----------|
| Air | masū | mashia | khíráng | nonglit | marthi |
| Ant | lóngzé | chamchá | akhau | miling | phayáng |
| Arrow | malá | malé | the | malá | lá |
| Bird | atá | oté | mate | wátsá | wáchá |
| Blood | asū | unsi | athí | hí | hí |
| Boat | malhū | malhí | rakong | malí | lí |
| Bone | arúkáu | urú | arú | thurú | khúrú |
| Buffalo | shí | shí | seldi | raloi | luí |
| Cat | láme | tumí | akhan | tongkan | tung |
| Cow | samuk | samuk | samuk | namuk | muk |
| Crow | khungkhá | hongkhá | awák | hatharák | ák |
| Day | masútum | masung | asūn | nongyáng | nungbáng |
| Dog | phū | wí | ū | wí | wí |
| Ear | akhaná | okhaná | nákor | khaná | nhámil |
| Earth | malái | ngalái | alú | thalai | kiai |
| Egg | háchū | atū | artū | wáyui | wáyui |
| Elephant | maphū | sakatai | sái | kasái | sái |
| Eye | amichá | omit | amit | mit | mit |
| Father | apá | opá | pá | pá | pápa |
| Fire | mái | mái | mui | mai | tsai |
| Fish | khí | sangá | ngá | thangá | hugá |
| Flower | pie | pie | ramen | ph̄r | pér |
| Foot | akho | okho | ake | wáng | ho |
| Goat | mí | mikre | makre | hingngau | klang |
| Hair | kosen | kosen | sam | sam | sam |
| Hand | akhūi | khut | kuit | khut | hut |
| Head | akáo | okáo | alú | lú | lú |
| Hog | hok | hok | ok | hok | wok |
| Horn | akatsū | mchí | arkí | atsí | chí |
| Horse | sakoi | sakoi | sapuk | shapuk | puk |
| House | shin | shin | yin | tsim | chim |
| Iron | marū | marí | thiar | sakwá | thir |
| Leaf | thiná | thiná | thingná | ná | ná |
| Light | she | shea | wár | wár | wár |
| Man | mū | mí | pésá | thamí | hmí |
| Monkey | nayong | nayong | yong | hayong | yung |
| Moon | kacheang | kacheang | akhá | tanglá | ténglá |
| Mother | aphū | onú | noá | núbi | tádá |
| Mountain | kaphung | kaphung | ramthing | ramthing | khlung |
| Mouth | ania | onia | mur | mur | mur |
| Musquito | hachéang | haicheang | sangsan | thangtan | thangkran |
| Name | amí | omin | armin | ming | ming |
| Night | mayá | rosá | ayan | rasá | meé |
| Oil | tháu | tháu | tháu | sherek | thrik |
| Plantain | motthái | motthai | müt | mothai | muthai |
| River | kong | tūtháu | tū | kongpwí | tulil |
| Road | somphū | sombūi | lampū | lampwí | lam |
| Salt | ntsū | machí | machí | mití | tí |
| Skin | ahū | ohoi | arhūn | un | wun |
| Sky | kaziréng | kachiréng | arwállong | thangwán | nungthau |
| Snake | phrū | phrūi | mari | phurun | phrul |
| Star | sapáchenglá | sapáchenglá | arsí | tíkron | sorwá |
| Stone | lunggau | lung | lung | thullung | khlung |
| Sun | yimit | ohimit | aní | nongmit | nungmit |
| Tiger | sakhwū | sakwí | hampū | hompwí | humwí |
| Tooth | ahá | ohá | alárrá | há | há |
| Tree | thingbáng | thingbáng | thing | hingtong | hingbál |
| Village | raháng | ram, khui | ram | yon | yul |
| Water | aichū | tūndū | tū | yui | yui |
| Yam | berhá | berhá | wírá | rá | bái |

| <i>English.</i> | <i>Anamese.</i> | <i>Japanese.</i> | <i>Corean.</i> |
|-----------------|-----------------|------------------|----------------|
| Air | hoi | djiyu | siyo |
| Ant | kien | ari | kayami |
| Arrow | ten | ya | sar |
| Bird | shim | tori | sai |
| Blood | mau | tsü | phi |
| Boat | ding | tenmä | syosyon |
| Bone | shüing | hone | spyo |
| Buffalo | klongnük | suigiu | mursyo |
| Cat | meýü | neko | koi |
| Cow | süingkrau | ushi | syo |
| Crow | koukwa | karasze | kamakoi |
| Day | ngai | hi | narir |
| Dog | sho | iau | kai |
| Ear | tái | nimi | kái |
| Earth | det | tsi | tati |
| Egg | krüing | tamango | ar |
| Elephant | wói | dso | khokhiri |
| Eye | mat | me | nün |
| Father | shá | tsitsi | api |
| Fire | lüa | hi | pár |
| Fish | kha | sakana | koki |
| Flower | hoa rü | hana | kot |
| Foot | kangshün | asi | par |
| Goat | yé | hitszeji | yang |
| Hair | long | kaminoke | thorok |
| Hand | tai | te | son |
| Head | dú | atama | mari |
| Hog | héu | inoshishi | santsey |
| Horn | süing | tsno | spür |
| Horse | ngüa | ma | mar |
| House | ya | uchi | tsipka |
| Iron | sat | tets | tsurir |
| Leaf | la | namari | nip |
| Light | raangsang | hikari | piyot |
| Man | ngoe | stonin | saram |
| Monkey | wün | saru | tsainnapi |
| Moon | klang | ski | tarwor |
| Mether | me | haha | omi |
| Mountain | yam | yama | moismuni |
| Mouth | meng | kuchi | ipku |
| Musquito | bang | ka | mokúi |
| Name | ten | na | irhom |
| Night | dem | yoru | pamya |
| Oil | yau | abura | kirúm |
| Plantain | kongtin | obako | phatshyo |
| River | som | kawa | hasyu |
| Road | dang | mitchi | kin |
| Salt | moe man | shiwo | sokom |
| Skin | yá | kawa | katsok |
| Sky | tüingtien | sora | hanar |
| Snake | ran | kuchinawa | paiyam |
| Star | tingto | hoshi | pyor |
| Stone | da | ishi | torsyok |
| Sun | witaiyüing | nitchirin | nar |
| Tiger | ongkop | tora | pom |
| Tooth | nanrang | ha | ni |
| Tree | kai | ki | namo |
| Village | lang | mura | suikor |
| Water | nük | midzu | mursyu |
| Yam | kwei | skunemo | ma |

RESULTS OF COMPARISON,

Shewing the proportion of words in 100, which, in any two of the languages mentioned below, are found to be the same, or so nearly alike as to authorize the conclusion that they are derived from a common source.

| | | |
|---------------|-----|--------------|
| Bangali,..... | 63 | Bangali, |
| Assamese,.... | 1 | Assamese, |
| Khamti,..... | 192 | Khamti, |
| Siamese,..... | 7 | Siamese, |
| Aka,..... | 1 | Aka, |
| Abor,..... | 1 | Abor, |
| Mishimi,.... | 1 | Mishimi, |
| Burmese,.... | 3 | Burmese, |
| Karen,..... | 0 | Karen, |
| Singpho,.... | 1 | Singpho, |
| Jili,..... | 3 | Jili, |
| Garo,..... | 0 | Garo, |
| Manipur,.... | 1 | Manipur, |
| Songpa,.... | 1 | Songpa, |
| Kapvi,..... | 1 | Kapvi, |
| Koreng,.... | 3 | Koreng, |
| Marán,..... | 1 | Marán, |
| Champhung,. | 0 | Champhung, |
| Luhupa,.... | 1 | Luhupa, |
| N. Tángkhul,. | 1 | N. Tángkhul, |
| C. Tángkhul,. | 1 | C. Tángkhul, |
| S. Tángkhul,. | 3 | S. Tángkhul, |
| Khoibú,.... | 1 | Khoibú, |
| Maring,.... | 3 | Maring, |
| Anamese,.... | 0 | Anamese, |
| Japanese,.... | 1 | Japanese, |
| Corean,..... | 0 | Corean, |

Request for specimens of other Languages.

The foregoing table is to be regarded only as the commencement of a series of comparisons, which it is desirable to extend to as many languages as practicable. We would therefore request persons residing in various parts of India, or in other countries, to furnish specimens of such dialects as are spoken in their respective neighbourhoods, including all the words given in the table, by which means a general comparison may be readily made. In addition to the list of words, it is desirable to obtain information on the following points:

1. Within what geographical limits the language described is spoken.
2. The estimated number of people who speak it.
3. The account they give of their own origin, and any circumstances which, in the opinion of the writer, tend to elucidate their origin, and to establish an ancient connection between them and other races.
4. Whether the language is originally monosyllabic or polysyllabic. If the former, have any polysyllabic words crept in, and from what source?

5. Does the language possess a variety of tones? How many and what are they?

6. Is the pronunciation of the language uniform throughout the district in which it is spoken? Are the sounds of particular letters varied, in certain positions, for the sake of euphony?

7. Is it a written language? If so, whence does it derive its alphabet? Is its alphabet well adapted to express the sounds of the language, or otherwise?

8. How many vowel sounds does it contain? How many consonants?

9. What languages does it resemble in grammatical construction? Do the nouns undergo any change of form on account of case, gender, or number? If not, how are these accidents expressed?

10. Are the verbs inflected to express the various moods and tenses? Or are these determined by the use of prepositive or postpositive particles?

11. Are adjectives varied to agree with their nouns? Have they any degrees of comparison? What is the method of forming the numerals above ten? Are there any generic particles affixed to the numerals?

12. Has the language an article?

13. Are there different forms for the personal pronouns, designating the superiority or inferiority of the speaker or hearer?

14. In what order are the different parts of speech arranged in a sentence? Does the possessive case precede or follow the word by which it is governed? Is the objective governed by prepositions, or postpositions? Does the verb precede or follow the objective which it governs? Do adverbs, conjunctions, auxiliaries, and other particles precede or follow the verbs which they modify?

V.—*Brief Narrative of the Voyage of the ship Morrison, Captain David Ingersoll, to Lewchew and Japan, in July and August, 1837.*

The voyage was planned by C. W. King, Esq. of the house of Olyphant and Co., for the purpose of returning to their country seven shipwrecked Japanese residing at Macao, and at the same time of endeavouring to open a communication with that secluded empire. Three of these men were wrecked on the western shores of America in 1832, from whence they were sent to London, and thence to Macao, where they arrived in 1835; the other four were driven ashore at Luconia, and after a variety of adventures, also found their way to Macao.

The party in the Morrison, consisting of Mr. King and his lady, Dr. Parker, who was provided with a large stock of medicines, and S. Wells Williams, set sail on the 4th of July, and on the 12th anchored in Napa-keang, a port on the S. W. side of Lewchew, the same that was visited by Captains Hall and Beechey. We remained in the harbour three days, during which time we had much pleasant intercourse with the inhabitants, going on shore daily, and receiving visits from the officers on board ship. The people were kind and inoffensive,

accompanying us in crowds wherever we went, without ever offering the slightest rudeness; the magistrates, however, always wished us to return to the boat, devising all the ways their politeness would permit, to abridge our walks. The conversation with the chiefs was conducted in Chinese, which when written was intelligible to both parties. Many of the higher classes could speak good Chinese, and this enabled us at times to exchange our thoughts more rapidly. The language of the common people in Lewchew is Japanese, with perhaps a dialectical variation. There were at this time seven Japanese junks in port belonging to the principality of Satzuma.

The Lewchew group is supposed to contain about 20,000 inhabitants, and to comprise upwards of fifty islands; but the data for both these statements are very unsatisfactory. The largest is 60 miles long by 15 broad; and many of the others support a sparse population. They are under the control of the Japanese, who monopolize many of the offices, and exercise a vigilant supervision over the whole. The people formerly sent tribute to China at regular seasons, and were much under the direction of the court at Peking; but from what we could learn, this influence is growing weaker, while that of Yédo is yearly strengthening. There were no Chinese junks in port, nor were there any people of that nation seen; although Lewchewan junks visit China for trade. When we were leaving, payment for the provisions furnished to the ship was offered to the chiefs; but they could not be prevailed upon to accept the least remuneration, saying, that it was against their laws to buy or sell with foreigners; that they merely gave us a few articles, for which they would take no pay. The probability that a Missionary or a physician would be allowed to settle among them is very slight.

After having taken Mr. Gutzlaff on board from H. B. M. sloop Raleigh, Captain Quin, we set sail for Yédo the capital of the Japanese empire. We came in sight of the bay, at the top of which Yédo is situated, on the 27th of July, and were obliged to beat up against a north-easterly wind for 60 miles. The number of fishing smacks and junks in sight was very great; and by some of them intimation of our approach was probably given to the officers on the shores of the bay; and also carried to the capital. During the night of the 29th we proceeded up the bay of Yédo nearly 40 miles, with much difficulty making the course, on account of the darkness and fog; and our doubts were also increased by the charts of this unfrequented spot being too small to be of much service. The morning was so misty that we could hardly discern the banks; but we could hear the firing of cannon far ahead of us, although

the ship could not be seen by those on shore. About noon, it broke away clear, and we saw the shot falling three-fourths of a mile ahead of us, being fired from a fort situated on a hill near the anchorage of Ouragawa, which we wished to reach. Another fort was placed on the opposite hill, from which guns were also fired; these two forts defend the passage into the anchorage, as those at Bocca Tigris guard the passage to Whampoa. On seeing the shot, we came to anchor about 4 miles below the fort, at a distance of a mile and a quarter from the shore.

As soon as we had anchored, several fishing boats crowded with natives came off to the ship, curious to see so unusual a sight. Mr. Gutzlaff conversed with them freely, requesting them when they returned on shore to tell the magistrates that we wished to see them. Nothing was brought off to sell, every one coming from mere curiosity; yet they were friendly and talkative, inviting us to come on shore and ramble about. This we promised to do as soon as the rain would permit us; and a trip was planned for next morning. The country lying before us was very inviting, and the alternation of hill and dale, of wooded height and tilled plain, of dark rocky ledge and bright green field, was picturesque. The natives were slightly clad, although the weather was cold; and are a much stouter race of men than the Chinese of the southern provinces, though probably not as tall.

During the night we observed no intimations of hostility; but as soon as the morning broke, we were surprised by shot falling over and about us, which were fired from four guns that had been brought down from the fort near Ouragawa, and placed on the bank directly opposite the ship, and in such an exposed situation as only those would take, who knew that no defence would be made. The ship's armament had all been left at Lintin; as we wished to try the success of a perfectly peaceful attempt, and to ascertain how far those who went unarmed and in good faith, would meet with a friendly reception. For it has often been said, that the attacks made on foreigners by the natives of countries little visited, were owing chiefly to their standing on the defensive against those who appeared so strange and so hostile. As soon as the firing began, we commenced weighing anchor and removing out of the reach of the guns, which was not until they had discharged one or two hundred shot at the vessel. Through the good hand of God only one ball hit the hull, doing no damage. They continued firing long after we were beyond their reach, and while we lay to for the purpose of allowing the officers to come on board, if any intended so to do. But none came, and we left the bay; judg-

ing that, after such a commitment of hostile intention, no officers would come to treat or to ascertain our errand, even if we should anchor nearer the coast. We gave a piece of painted canvas to a boat astern, on which was merely written our desire to negotiate; but no reply was returned; and thus our object, nation, and character were unknown to those on shore!

Still desirous of executing the design of the voyage, we bore away for some one of the southern ports, and on the 10th of August arrived in the bay at Satzuma, where the Portuguese and Xavier once landed. As soon as we reached the entrance of the bay, two of our Japanese were put on shore in order to find an officer at the nearest village, and bring him on board. After an hour's absence they returned with a petty officer, who wore two swords in his girdle, and who declared that the inhabitants of his village were so terrified at our approach that they would have fired upon us, if the men we had sent had not come to explain. After hearing our story, and receiving some refreshment, he left us in company with two other of the seven men, in order to give their deposition before a higher magistrate on the opposite side of the bay, taking with him our papers addressed to the prince of Satzuma, to send to the capital Kagosima. After an absence of three or four hours, the two men returned, highly delighted with their reception, and at the "sweet word" they had heard from the officer at Miabara. Their deposition (they told us), was very minute, and delivered in the presence of several hundreds of natives, all of whom joined in praising the "benevolent foreigners."

After it had been taken down in writing, it was sealed and despatched to the capital; and they were sent back to the ship, along with a pilot, and directed to tell us to come to anchor, where we must wait for an answer. Every one (as near as they could learn), who heard the story of the men, was of the opinion that our message would be received, and that a high officer from court would be commissioned to take our papers, and receive the men. It was our design, in sending our papers by the first officer, to have them at the capital when a decision upon our case was passed; but the magistrate at Miabara, said he could not receive them; they must be retained until a higher officer came down.

We accordingly came to anchor, though the berth was not a very desirable one, and waited, from the evening of Thursday until Saturday morning, for boats to tow us into a safer harbour, (as they had promised,) and for the arrival of the great officer. Several guard-boats were stationed by the Japanese, to prevent all communication between us and the people; and nothing was brought off, except a cask of water, although we had repeated-

ly requested some refreshments. After we came into the bay, early in the morning several fishing and other boats came off to see the ship ; but when at anchor our guard prevented the common people having any intercourse ; the Japanese on board were also strictly confined to the ship. The country before us was even more beautiful and picturesque than in the bay of Yédo ; and we thought the inhabitants, judging from their churlishness and bad government, were unfit to possess so fair a portion of the world. Terraces were seen ascending the sides of hills ; and trees were abundant on their summits.

About seven o'clock on Saturday morning, we observed the people on shore much excited, running here and there, and mustering in little groups on the eminences near the beach. Soon after we saw several strips of cloth, blue and white in bars, stretched from tree to tree, among the stones of a grave-yard. Behind the cloth, were many persons assembled, having flags and guns, and officers on horseback were seen hastening to and fro, all betokening some hostile operations. As soon as our Japanese saw the canvas bearing the arms of the prince of Satsuma, they said that a messenger had probably come from the capital, and that his orders were to drive us away. Our suspicions of an intended attack were strong, and we accordingly began to heave in the cable, and hoist the yards to the tops, in such a manner as not to excite the notice of those on shore ; and showed the American colours. Before we made any sail, the party behind the canvas battery began to fire at us with musquetry, the shot falling about half way to the ship. Although there was no wind, and a strong flood tide setting in, we concluded it best to weigh anchor and get beyond their reach, before any cannon should be brought to bear on us. In doing so, we narrowly escaped getting foul of a rock towards which the tide was drifting us : and were carried five or six miles farther up the bay than we had before ventured. As we came out, which was very slowly, and against a head wind, cannon were fired at us from the opposite side ; but in this spacious and deep bay we had plenty of sea-room, in tacking, to avoid the shot from both sides. The firing was continued, even from the musquetry, until dark, and after we had passed out of the bay.

No attempt was made to come on board, by any of our guard, although we repeatedly told the officers, that if they did not wish to receive the men on shore, we would depart at the first intimation of their pleasure, and that there was no call for any force to drive us away. Perhaps, however, the execution of our repulsion was committed to other and higher hands than those who were appointed to watch us !

After leaving the bay, we concluded there was little prospect of being received at any other port; and our men declared that their lives would be in jeopardy, if they should be received at any other port, or if they should attempt to steal ashore under cover of night. The risk of detection in the latter case was greatly increased by the minuteness of the deposition given at Miabara, which they said government would send both to Yedo and to their homes. Their disappointment was great, for their expectations had been raised to the highest pitch; and three of them now shaved their heads like Buddhist priests, in order that the hair might grow equably, thereby showing their determination to live among foreigners. All agreed that there was no other way but quietly going back, and becoming perpetual exiles!

After a pleasant passage down the coast of China, we reached Macao on the 29th of August, in the enjoyment of excellent health, and thankful that we had been preserved from all dangers.

VI.—*Influence of Mahommedanism.*

To the Editors of the Calcutta Christian Observer.

Sirs,

Having in a former communication, proposed a plan for assailing the Mahommedan faith throughout India, by a thorough exposure of the Qurán, I shall now suggest the means by which I conclude it may most easily be brought into operation.

A faint and desultory warfare has been for years going on between both parties; and however ineffective it may have been in favor of Christianity, from the causes I have pointed out, still our ministers and others, who have given attention to the subject, have collected much information and experience, which, by a properly organized system of co-operation, may now be turned to good account.

Every friend of the good cause may take part in the interesting work now proposed, and thus by a distribution of labor it will be accomplished with comparative ease. Let each begin with a plain statement of what has fallen under his own observation; noticing on the one hand, the most important objections that have been proposed to him, and the replies he has found most successful; and on the other the arguments he has employed against Mahommedanism, and the replies by which they have been parried; and let him state his views of how the work should be carried on. We shall then at once have, in a consolidated form, the total experience and the whole intellect of the Christian community of India, brought to bear on the subject.

To obtain this information and to arrange other necessary points, the ministers and the pious laymen of Calcutta should be invited to meet and consider the plan of proceeding, and to appoint a general committee. I presume not to dictate what should be done by the committee; that is for themselves, and for those who elect them, to decide; but I hope I may, without offence, sketch an outline, in order that each individual may, by having a tangible proposition before him, decide whether it is, or is not, or what is, in his own view, rather to be desired.

The committee, I beg to suggest, should be composed of seven individuals ; who shall, in the first place, draw up a Report of what they deem the best plan of proceeding, and publish it for general information. Subscriptions should at the same time be solicited, and books for signatures be printed, and a supply sent to each station in the interior and to the other presidencies for circulation. With these lists, a circular address would have to be forwarded, asking for information of the nature above pointed out, and for aid in collecting funds*. No great length of time would be requisite to carry measures thus far, and then the committee would, from the returns, be enabled to decide which of the writers would be best employed on separate portions of the Christian commentary. A few copies in sheets of the Qurán in print having been obtained, those subjects which are best suited to the talents and experience of those who had supplied the previous information should be assigned to them for comment, the parts being interleaved with plain paper, and then bound for the purpose. These selections should be accompanied by a letter of instructions, a copy of Sale's translation, and, if need be, such other publication on the particular subject as can be obtained. Ten writers, having no more than nearly a dozen chapters each, would complete the annotations on the whole volume.

There would doubtless, in some cases, be needless repetition in the writings of men pursuing their tasks at a distance from each other without direct communication ; but such redundancies would be expunged by the general committee.

The printing of the work requires some consideration ; a small edition will not suffice. A mere tract might answer its purpose in an edition of 3,000 or 5,000 copies ; but, for a work of such extensive application, any number short of 20,000 would not supply the wants of any large portion of the country. A small edition, too, causes each copy to be comparatively dear, while the cost of labor spread over an extensive supply becomes so trifling, that the charge on each copy would amount to little more than the price of paper and the disbursement for stitching or binding†. The greater number should be struck off on durable country paper and stitched in strong paper covers, while a portion might be printed on fine paper and bound for private sale. It would not however be necessary to put the whole edition through the press at once ; but just as indents come in from the various stations, supplies should be prepared ; and in this way the loss sustained in this country to some publications by damp and vermin would be avoided. It must however be borne in mind, that no printing establishment could afford to have such a large quantity of type standing for one work, and therefore it would be very desirable to have the pages stereotyped ; which would also be a cheap method. I am not aware that there is any thing to prevent this being done, (though it has never yet been tried in India ;) for the process is simple. There is however another resource noticed by Mr. Babbage, which is to print with the proper ink on transfer paper, and take the impression of each form on a lithographic stone, the printing from which will have all the regularity of type with greater smoothness. The work might thus, at a small cost, be put in progress at every station where there is a lithographic establishment, to the extent required for the surrounding country. Either of these methods will

* If, as I hope the plan (however modified) should be adopted, you have my authority to put down “*” for two hundred rupees—a sum by no means commensurate with my wishes,—but I am limited in my means.

† I have a printing estimate before me for editions of a work graduating from 100 to 500 copies ; in which the rate per cent. for 500 copies amounts to less than a moiety of that for one hundred.

allow of such alterations being made as experience may suggest ; both the stereotype plates and the lithographic stones admitting of corrections of press ; and as a work may thus be perpetuated, it may gradually undergo such emendation as will, in the course of time, render it as nearly perfect as possible.

Considering the quality of the paper—the reduced cost at which a large contract for its supply might be obtained,—the substitution of stitched covers for the usual costly leather bindings,—and the lessened charge of printing for a great edition, I should suppose that the total cost would not exceed Rs. 35,000, or about one rupee twelve anas a copy. But with charges for correspondence, transit and other requisite disbursements, it may be necessary to have a fund amounting to not less than Rs. 40,000.

Were it necessary to depend upon the Indian community alone, for subscriptions to this amount, there would be little prospect of success :—but be it remembered that the object is one in which Christians of every denomination might unite without dissension, as easily as they unite in the support of your periodical. It is not only Bengal and Hindustan that are interested, but the whole Christian world ; and every friend of the Missionary cause in Great Britain, America, Germany, Sweden and Prussia, as well as the colonies of Australia, the Cape of Good Hope and Ceylon, might be invited, through the press and the societies already established, to contribute. Once let the work spread through Hindustan and it may, by translation, extend over the rest of the Peninsula, through Persia, Egypt, Arabia, and Turkey, and ultimately be distributed among the Mahommedans of Burmah, Siam, Sumatra, the Straits, Manilla and the Cape, indeed wherever Mahommedanism exists. This of course must be the work of time ; but by the blessing of God the nucleus of a vast system may now be organized, that not all the power that Satan may raise to defend his favoured volume of falsehood, shall be able to counteract.

I would here pause, and ask whether fifty times the amount of my estimate would be any thing beyond what might, by proper effort, be collected from the Christian world, or any thing commensurate with the importance of the object ? Let us all unite in prayer to the Almighty, that he will direct us in this undertaking, that he will give us the aid of the Holy Spirit to indite what is in accordance with his will ; and that he will now begin to call this people into the inheritance of our Almighty Saviour !

I fervently hope that much more than my estimate will be obtained ; for be it remembered that we shall have to answer the objections of the Mahommedans ; that the publication of several pamphlets may be necessary, that it is a part of my original suggestion to keep up a brisk attack by means of numerous tracts. We are not to calculate too much on the sale of copies of the leading work ; at any rate, not so much will this way be obtained as will repay the actual outlay. The books however will be *bought* by the Mahommedans, from various motives ; and I strongly recommend that a great portion of the edition should be sold at auctions as they occur at the principal stations of the mofussil. The people always buy the Testament when thus sold, sometimes for the purpose of perusal, at other times to keep it out of the hands of those they think might be influenced by it. Gratuitous distribution would be dangerous ; copies might be taken to be destroyed ; but when a price has been given, however small, the work will generally be secure. The money returns will also come in speedily and so help the continuation of the printing ;—and there will be little risk of ill-will towards those whose agency is employed in the distribution.

Perhaps it may be useful here to annex Mr. Babbage's remark on the lithographic transfer alluded to above.

“ There is one application of lithographic printing which does not appear to have received sufficient attention, and perhaps further experiments are necessary to bring it to perfection—it is the reprinting of works which have just arrived from other countries. A few years ago one of the Paris newspapers was reprinted at Brussels as soon as it arrived, by means of lithography. Whilst the ink is yet fresh this may easily be accomplished: it is only necessary to place one copy of the newspaper on a lithographic stone; and by means of great pressure applied to it in a rolling press, a sufficient quantity of the printing ink will be transferred to the stone. By similar means, the other side of the newspaper may be copied on another, and these stones will then furnish impressions in the usual way. If printing from stone could be reduced to the same price per thousand as that from moveable types, this process might be adopted with great advantage for the supply of works for the use of distant countries possessing the same language. For a single copy of the work might be printed off with *transfer ink*, which is better adapted to this purpose; and thus an English work, for example, might be published in America from stone, whilst the original, printed from moveable types, made its appearance on the same day in England.”

Thus the extra of the *Englishman*, instead of being printed as proposed in England, might be composed there and a few copies struck off for transfer at Bombay and Calcutta, or at any other places deemed convenient, instead of sending out a huge packet. In the same way the commentary struck off at Calcutta for transfer, might be printed to any extent at a small charge in any part of the country.

I have observed that *now* is the time for making this great effort. The groundless fears of Government no longer stand in the way of such effort. Christians may now, openly and without constraint, disseminate their opinions. The people know that it is our design as well as our duty to do so; and more wonder at our silence than they will at the increase of our efforts. The press is unshackled, and no authority, as in times past, can prevent such a publication. The time is ripe, and with all the means at our command, used meekly and in a Christian spirit, we have every reason to hope for success. Prophecy encourages us, the commands of God are on our consciences, and every requisite is at our disposal. The temporal power of Mahommedanism is nearly at an end. Every where it is either encountered or subjected by nations of Christian name. Throughout India it has yielded to British sway; in the colonies it is subjected to or combated by various European powers. Egypt has the burden of prophecy on her neck; which, with all the efforts of her ruler, she will never be able to shake off. The right hand of Persia is paralyzed in the grasp of the Russian eagle, while her beak is laid to the throat of Turkish power, from which she is year by year drawing its best energies*. Christians! arouse yourselves, and do your duty; Providence appears to have reserved this great conquest for you. Spare not now your talents or your exertions. Spare not now your treasure, but lay up for yourselves treasure for all eternity. You are the stewards of the treasure of the visible church;—you are the watchmen of the dawn; see that the blood of this people be not required at your hands. God grant that we may soon have to embrace them as brethren in Christ Jesus, Amen!

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* The Mahammadans say that their faith will remain firm as long as Turkey preserves independence. This is their last hope.

REVIEW.

Sermons by the Right Rev. Daniel Corrie, L. I. D. Late Bishop of Madras. 1837.

Scarcely had we concluded our notice of the late Bishop Corrie's *Charge*, published in the *Observer* of November last, when this volume of his *Sermons* reached us, by the favour of a friend to whom we stand indebted for the loan. We are glad to be thus enabled to add to our *Memoir* of Bishop Corrie, in the number for April, and the *Review* of his *Charge* already named, a somewhat extended series of extracts from the present volume, by which our readers will be able to compare his life and what he enjoined on his clergy, with his own ministerial teachings. The Editor, (whom we take to be the Bishop's eldest daughter,) in a short preface states the twenty-six *Sermons* now given to the world to have been selected from among all that he had "left behind him after a ministry of 30 years in India." The selection has been determined by the probable estimate of the deceased prelate himself, as shewn by his own MS. notation of the number of times each *Sermon* had been delivered by him; and the criterion was seemingly a just one.

In reading the published discourses of one with whose personal ministrations we have been familiar, it is next to an impossibility not to bring his appearance, manner, gesture, intonation, and all his most distinguishing peculiarities before the mind's eye; and much indeed of the effect, to those who are in such a predicament, will usually depend on these associations. We love to recal the person and address, the peculiar phraseology, the features,—now clouded with a movement of pity or of disapproval or of sympathy, now animated with the earnestness of zeal, satisfaction and delight,—of him whose living voice we can no longer hear. This real, though illusive, pleasure we have experienced in going over the present volume.

The second *Sermon* we preached in India, some 15 years back, was at Corrie's request, in his own church (temporarily such) at Dum-Dum. It was on that vital doctrine of the *Gospel* of Christ, the converting influence of the *Spirit* of God; and it was a high satisfaction to be assured on descending from the pulpit by such a man as Corrie, that the doctrine then delivered "was just the sort of teaching that was required in India." We would not be deemed to say this in a spirit of self-complacency, but it might surely be well allowed to any man, especially to a young minister, anxious to do the work of an evangelist, to have secured the favourable judgment of a Corrie on his

first efforts. That his then assurance was in perfect accordance with his own real judgment, all we have since heard from him, publicly and privately, (and we have had large opportunities,) has abundantly proved to us. We have sat under his ministry, and well recollect with how much inward satisfaction we have listened to discourses full of the pure essence of the gospel of the Redeemer, clothed in what the editor of this volume justly terms, "the easy and familiar style which characterized his preaching." There was nothing to please fastidious hearers in his pulpit exercises. He never indulged in profound discussions, or curious investigations, or knotty inquiries, or dry polemics. The vital truths that lie at the root of all true, heartfelt, practical religion were ever the prominent topics of his discourses, and these exhibited in their essential influence upon a devout, godly, righteous and useful life. Neither was there at any time the slightest appearance of effort, nothing that could even be wrested to indicate a wish to shine, or to make his ministerial exercises a means of conciliating esteem, favour or honor to himself. No man ever heard Corrie who was not instinctively and at once convinced that he perfectly understood and fully entered himself into the full meaning of every sentence that fell from his lips. His manner, at least within our recollection which is, as we have stated, limited to the latter half of his ministry in Bengal, would by most hearers be deemed not merely inartificial but heavy and monotonous. To us it ever bore the completest character of an artless, unpretending simplicity, and of a sincerity that could not be mistaken. You heard little from him that was new, or striking, much less shewy or laboured: all was easy, natural, flowing without noise or difficulty from the fountain of a full heart that was surely pouring forth its clear, healthy, unadulterated waters for the healing, and refreshment, and purity of the people. We have him now in our mind's eye as we have often beheld him, his tall and truly reverend figure, his hoary head, the frost not so much of years as of labour, uninterrupted labour in an ungenial clime; his staid and quiet attitude, his mild and placid mien, in which it was impossible not to read a tranquil mind, and harmonized passions, a peaceful conscience, and devout affections; his ever continuous pitch, not monotonous yet little varied; and withal his look of kindness, his manifest gravity without austerity, humility without ostentation,—all these are vividly before us, and while perusing his Sermons we seem to hear them from his own lips: so familiar are his enunciation and tones, that we can scarcely avoid running into them as we proceed. But, alas for us, it is but an illusion—never more shall we see or hear him till it be in the temple above! To him the change is all gain, to us though painful yet not unmixed with a melancholy pleasure that steals over us insensibly while we reflect upon the grateful past.

We do not mean, however, that Corrie was a great or an extraordinary preacher,—far from it; he was a plain, and most artless, but a sound, judicious expounder and enforcer of the gospel of Jesus: all esteemed, most loved him, many were edified by his Sermons; yet some thought them common place in matter and lifeless in manner; but these were not the most competent judges among his hearers. There was a peculiar compression of the but half-opened lips that, to a fastidious ear, produced an effect as if his words dropt or oozed from him. It was partly the result of physical debility, partly of a settled habit of mental quietude that to us, we confess, was ever engaging and ever soothing; and yet we *have* seen Corrie strongly excited, and we have more than once been called materially to differ from his judgment in questions of serious concernment; and if, in proportion as to feel deeply was of rare occurrence with him, he was for the time strongly moved, even then his manner and address were dignified, his voice scarcely in the slightest degree elevated; you *saw* the emotion of his soul through his transparent features; and an instant after, not less transparent, beamed forth a winning gentleness and self-possession, a courteousness, and humility, and readiness to conciliation, and if there were occasion, even to solicitation of excuse and indulgence for any excess of warmth in expression above what the case demanded, that sent you away *feeling* that he was a good man and full of the Holy Ghost!

But we are indulging our own feelings at too great a length; for in truth we take an undefinable satisfaction in such retrospections, and we delight to do honor to such a man, whose just encomium cannot be more appropriately expressed than in the words of the bard of Avon—

“He was a man, take him for all in all,
We ne'er shall look upon his like again.”

We fear there is little of even verbal exaggeration in the quotation as applied to the deceased and lamented Bishop of Madras!

Our own predilection might possibly bias us to a more favourable judgment of the present volume than the suffrages of many of our readers might confirm. But we shall adopt the fairest mode of determining the value of these posthumous Sermons, by removing them from our own editorial and perhaps partial tribunal, to that of our readers themselves; and this we shall do by placing, almost without comment, a few of the many passages we have marked as most strongly impressing ourselves; premising only what we have already hinted, that we do not give them as illustrations of either great depth of thought or special excellency of composition. Not the less will they, we think, satisfy the judicious and pious reader than those who sat under Corrie's

ministry must have been deplorably wanting to themselves if they become other than thoroughly imbued with a genuine Christianity; a sound faith, supported by a holy and generous conversation in the world, and honest among the Gentiles. We take it upon ourselves, on the strength of the most undoubted evidence and full conviction, to assert that no man who has ever borne the character of a Christian minister in India, was ever more richly adorned with the best graces of the Holy Spirit, better sustained the character of a Christian indeed, or was more abundantly owned and blessed of God in decided extensive usefulness, than Corrie. May the Lord of the harvest thrust forth many such labourers into his vineyard !

The 1st Sermon in the volume, from Gal. vi. 14, " God forbid that I should glory, save in the cross of Christ Jesus our Lord, &c," is, we are informed, " in substance, the first preached (by the deceased) *on landing* in India in 1806, and the first he preached, 29 years subsequently, in his Cathedral at Madras." It exhibits therefore the views and sentiments both of the youthful chaplain and the hoary-headed Bishop, and affords a fair specimen of the almost uniform tenor, as to matter and style, of his pulpit discourses. The opening of this discourse well sets forth the peculiar excellence of the Christian system : " The grand peculiarity of the gospel, and that which makes it so worthy to be received of all men, is that pardon for the guilty, that healing for the sinful, that comfort to the broken-hearted which it reveals. The most enlightened of those who have not the Bible, know nothing (certainly or effectively) of an atonement for sin ; they have no word of comfort for the trembling penitent, they have no means of soothing the troubled conscience, or of gilding the dark valley of the shadow of death. On these subjects the wisest of men, without Revelation, have acknowledged that all is doubt, uncertainty and conjecture. But life and immortality are brought to light in the gospel. A propitiation for sin is set before us. ' Through Christ we have access by one spirit unto the Father.' Death is disarmed of his terrors ; and the kingdom of heaven is opened to all believers. Hence we find, that the doctrine of redemption by the blood of Christ has, in every age of the church, been the joy of true Christians in life, and their consolation in death."

Of the *articulum stantis aut cadentis ecclesiæ*, he asks—" In what do we *glory* or place confidence as the ground of our acceptance with God ? The inquiry is of the utmost importance, as the right understanding of this question is the turning point in religion. With this subject I began nine and twenty years ago ; and all I have read, observed, or experienced, convinces me more of its importance. If we are right here, we are in the truth ; if in error

here, our religion is vain. Some trust in their reformation ; the sobriety of manhood has succeeded to the tumult of youthful spirits ; objects of pursuit are become fewer, and they are sought with steadiness ; to this succeeds declining life, and quiet and repose become as necessary to enjoyment, as in early life bustle and activity. But throughout these changes there has been no reflection upon their ways with reference to God, so as to say with the prodigal, ' I will arise and go to my father.' Others repose on the general sobriety of their character, the regularity of their attendance on divine ordinances, or their deeds of charity and mercy. Now, if the inquiry were only how one man's character stands with reference to other men, we cannot but see that the sober and reformed possess great superiority over the irregular and dissolute ; but compare the holiest of men with the law of God and the example of Christ, it seems manifest they must plead guilty before God. Hence, a person whilst he may be sensible of the difference between himself and others, must be blind indeed not to see his deficiency before the requirements of God ; and this is the standard we must come to, and by this rule can no man living be justified. It is on this principle that one way of pardon and peace is made known to all ; for all require it. He who possesses least of human merit, is invited to come to Christ, that he may be justified by the faith of him ; and he who stands best with society, must place all his reliance before God on the atonement and blood of Christ. This is the ' foundation laid in Zion' by God himself ; and ' other foundation can no man lay than that is laid, which is Jesus Christ.' "

In the 2nd Sermon occurs a rather striking sentence in reference to the effects of familiarity in lessening the impressiveness of the act of prayer to Almighty God. " ' This is none other than the house of God, &c.' The custom of meeting together in their religious assemblies, has made the act of public worship so familiar to us, that we do not consider how very extraordinary the service is, in which we are employed. No similitude, no form, no appearance indicates the divine presence ; no voice from heaven replies to our petitions, and signifies their acceptance ; no manifestation of the divine glory is afforded to our bodily eye, nor (or) speaks to the outward ear the language of reproof or of approbation ; and yet from week to week, we repair to this house, we pray and praise, we call upon God, and for an hour or two employ ourselves as if he were really among us. Is then indeed the Lord in this place, or is this an irrational service in which we engage ? We see and pity the folly of those who bow down to dumb idols, who call upon stocks and stones, saying ' Deliver us, for ye are our gods !' When we then join in the prayers which are offered up in this house, do we really suppose that we are

speaking to Almighty God, and that he is really present, beholding, and hearing, and attending to all our proceedings? If so, how dreadful will this place appear to us! What a sacred awe will fill our minds, when, in the words of Abraham, we take upon us to speak unto the Lord! And yet is not the most attentive among us conscious of much irreverence in our approaches to God? How easily will the least noise draw off the attention from the service, the entrance of a stranger attract the eye, or thoughts of business or pleasure occupy the mind, so as to make us almost forget where we are! Though therefore a church (or chapel) may justly be called the house of God under these circumstances, in what respect may it be considered the gate of heaven? Then follows this just remark—"What food is to the body, what wine is that strengthens man's heart, that prayer and praise and hearing the divine word, is (are) to the soul which has a spiritual *taste*. 'I was glad,' said the Psalmist, 'when they said unto me, let us go into the house of the Lord.' 'I will go unto the altar of God, my exceeding joy.' In that house the desire of the true worshipper is satisfied; comfort, and joy, and peace are imparted; righteousness is preserved and promoted. In the house of God we prepare for the possession of heaven. There we are employed in some degree as celestial spirits are employed in heaven. With obedient ear and delighted heart, *they* 'hearken to the voice of his word' and hasten to be the messengers to fulfil his will. It is there *we* learn our duty and learn to pray for the subduing of those ungracious affections and corrupt dispositions which are the growth of fallen nature, and improper for the soil of the celestial paradise. There we strive after those inward dispositions of love and purity, and that meek and heavenly frame, which render us like God and fit us for his kingdom: and thus the church may, with the utmost propriety, be called the house of God and the gate of heaven. In humbling ourselves for our sins and sincerely seeking forgiveness of the past, in purposing to amend ourselves and to cultivate holy and suitable affections, peace diffuses itself over the soul, carnal and sinful inclinations lose their reigning power, gracious and heavenly dispositions are quickened, and live and grow in us. Thus a demonstration is afforded to the sincere worshipper, no less satisfactory to his own mind that the Lord is in that place, than was afforded to Jacob. He obtains 'the substance of things hoped for' as well as 'the evidence of things not seen.'"

In the sixth Sermon, paragraph 3, p. 94, is a very accurately drawn description of the state of a believer not yet delivered from the *bondage* of fear and introduced into the liberty of the children of God; but it is too long for quotation. The whole Sermon well deserves the careful consideration of many of our present Christians, who live so far below their privileges that it may seem, and

to their own minds often is, a question whether they really are Christians or not; whether the Spirit of Christ be in them, or whether they be merely *head-believers* with cold hearts and dead affections. The spirit of adoption is well exemplified, in this Sermon as “a spirit of child like love to God” and as producing, “a childlike obedience.”

The *seventh* Sermon has some happy remarks on the conduct of Providence and the unreasonableness of dissatisfaction with its appointments; since the very circumstances seemingly most adverse often become principal links in the chain of our real welfare and good fortune. “Little do persons think, when brought into affliction, what good may be derived from it, or what are the ultimate designs of God. When Naomi, on her return to Bethlehem, was recognized by her former acquaintance, she said—‘Call me not Naomi but Mara;’ i. e. not pleasantness, but bitterness; but, in a few weeks, she was congratulated as the happiest of women. The ways by which her exaltation was effected appeared fortuitous. It is said in the history, ‘it was Ruth’s *hap* to light on a part of the field belonging unto Boaz.’ As far as it was *her* act, it was casual; but as a link in the chain of Providence, it was entirely of the Lord. Though it becomes us to consider our ways when we are in trouble, and to humble ourselves for whatever we have done amiss, yet the affliction may be the very means by which God intends to prepare us for the most exalted good. God’s ways are in the great deep and his footsteps are not known; and not unfrequently, in a spiritual sense, as he did literally by Israel, ‘he makes the depths of the sea a way for his ransomed to pass over.’”

Sermon IX. opens with an observation not always made by superficial readers of the Sacred Scriptures. It is upon the prophet Nathan’s reproof of David. “The fidelity of the sacred historians in recording the faults as well as the virtues of good men, has often been noticed. Many have urged the faults of good men, recorded in Scripture, as an argument against religion; and yet nothing can be more unreasonable. The question should be, does their religion allow of those faults? That the religion of the Bible does not, is unquestionable. Further, in such cases (of unreasonable objection) their *repentance* is always kept out of sight. Thus the circumstances of David’s crime are often referred to, by men who reject divine revelation or oppose serious religion; whilst his deep and long repentance is lost sight of; and the manifold afflictions, both public and domestic, which imbibbered the remainder of his days, are not viewed by them as the punishment of (his) sin; yet, to an attentive reader of Scripture, his repentance and affliction are as evident as his sin.”

On walking with God, in Sermon X., these serious questions

meet us :—“ Whilst so many are plainly walking contrary to the Lord, what do *we* more than others ? Wherein do our tempers and habits differ from theirs ? What do our attendance at church and sacraments effect in *us*, that does not appear in those who neglect them ? Is there a decided inclination in us to study religion ? Is there an acquaintance with the way of peace and reconciliation with God ? Is there a study to walk according to Christ's example ? Do we maintain a habit of prayer, and holy communion with him ? And are we forgetting all that is behind and pressing forward to greater degrees of knowledge and practice than we have yet attained to ? If so, I may apply to you the words of the Psalmist, ‘ happy are the people that are in such a case ! ’ ”

In Sermon XII. the case of Hannah is considered, and the effect of her affliction to bring her to God in devotion and prayer, well contrasted with the opposite effect of domestic or other trials in persons not solidly established in religion, whose devotion is at the mercy of every passing grief to disturb or to overturn. Such may read a salutary lesson in Hannah. “ Hannah had been greatly tried in her family circumstances. Her husband had taken another wife, &c. The usual consequences followed, in a divided family and domestic discord ; so that Hannah could take no pleasure even in the services of religion, further than the seeking of relief in them to her troubled mind ; but ‘ being in bitterness of soul, she (*yet*) prayed unto the Lord, and wept sore ? ’ Every heart knows its own bitterness, and there is, in the case of every considerate person, a something which at times lies heavy upon the spirits, and which no human power or kindness can remove. Now it is profitable to mark what effect is produced upon the temper by these trials. Do they render us sour, and morose, and peevish, and discontented ? Are we ready to consider any attempt to reason us out of our distresses, as a want of due sympathy ? Above all, do our afflictions, of whatever kind, unfit us for the service of God and detach us from his worship ? Then is not our mind in the state that Hannah's was. But there is more even than this to be attended to. Though we may be enabled to bear our trials without expressing discontent or repining, are we in the habit of carrying our griefs to God in prayer ? Hannah had attained composure enough to join in the social and public services of religion ; but that did not satisfy her. She withdrew to commune with God in private ; and this habit of secret intercourse with God marks a truly (and safely) religious state, almost more than any thing else. The public and social duties of life may be performed amidst many trials, in a creditable manner ; and even the public worship of God regularly attended to, when there is yet no de-

light in secret prayer. Let us try ourselves on this point. ' Mine enemies speak against me,' saith the Psalmist, ' but I give myself unto *prayer*.' True religion is the same in all ages. If we know and believe the love of God, then shall we find *relief* in drawing near to him as a reconciled father, and by prayer and supplication, with thanksgiving, making our requests known unto him. But if we turn to the world for comfort, and seek relief from our trouble in its amusements and pursuits, then are we of the world and our end must be accordingly." The excellent preacher might have added, that the case is substantially the same with those who, usually under some religious influence while prosperous and pleased, do yet, in vexation, disappointment and sorrow, neglect prayer, abstain from pouring out their hearts before God, and so deprive themselves at once of the true consolations of religion, of the succours of grace and of all the softening, sanctifying, sweetening influence upon their own tempers that would therein be experienced,—results, too, which, would operate with the happiest effect on the very trials themselves and the causes of them, which are the subjects of complaint.

In Sermon XV. Daniel's steadiness and boldness in the avowal of his supreme regard to religion amidst allurements and terror alike, are well shewn. We have only room for a short quotation or two. " When the *heart* is right with God, no multiplicity of secular employment will prevent us from cultivating that spirituality of mind, which will render waiting on God in prayer easy, even in the midst of the most urgent business." " The manner of Daniel's worship is very remarkable—' his *windows were open* in his chamber towards Jerusalem.' This was as ' *aforetime*.' Some would have been at least for shutting the windows, under such threatening danger; but how then would the strength of his religious principles have appeared! and what honor is ever brought to God, or benefit to our fellow-creatures, by concealing our religion? If religion be worth any thing, it is worth avowing; and if we can live amidst people of no religion or of false religion, and they never discover any difference between our principles and theirs, surely they will think, and with some (certain) appearance of justice, that there is little or no difference between truth and falsehood in religion. Daniel determined therefore to sacrifice every thing rather than be guilty of a dereliction of principle. He would give no occasion to the professors of a false religion to say, that the worshippers of Jehovah differed in nothing from the worshippers of idols. And if *our* religion be a thing of time and place, and will allow us to dissemble merely to avoid personal inconvenience, be assured it is a thing of naught, and will stand us in no stead in that day, when God shall try every man's work of what sort it is." " Why is it that many

who attend to public duties of religious worship, manifest so little religion in their daily habits? It is because they neglect religious retirement: the Holy Scriptures are neglected, and God is not seriously and earnestly prayed to *in secret* and in their families. O! reflect, I pray you, that whilst your life is not that of the righteous, you cannot reasonably hope to die his death."

Sermons XX. on the co-working of all things for good to believers—XXIV. on heavenly affection and the hidden life and XXI. on redeeming the time, are our favourite Sermons among those of this volume. In the first the force of the expression "work together for good," which is a frequent subject of meditation with us, is well observed upon—"Take any part of God's appointment separately, and it may seem against us. We are therefore to look to the end and wait till all be brought to a conclusion. 'What I do,' said our Lord to Peter, 'thou knowest not now, but thou shalt know hereafter.' We are much in the dark; we look to present appearances; His purposes are hidden from us. His purpose (in this) is not to satisfy our curiosity but to try our faith, to exercise our patience and submission, (as in the case of Job,) and our dependence and prayer. For 'I know the thoughts which I think towards you, saith the Lord, thoughts of peace and not of evil, to give you an expected end.' Jer. xxix. 11. Viewing providence in his (its) separate acts, it may, as already observed, seem against us; and we are perplexed and apprehend nothing but ruin, while God may be designing us the choicest mercies. 'Blessed is the man that *endureth* temptation or trial, for when he is (has been) tried, he shall receive the crown of life, which God hath promised to them that love him.'"

On the hidden life he beautifully writes—"This is one of those bold metaphors which abound in St. Paul's writings. It requires more than human teaching to enter into the full meaning of it. The Colossian Christians, before their conversion, had been dead in sin; possessed of the same corrupt nature as others, they lived according to the course of this world, and had no due concern about God or the things of a future state. But now they were become dead in another sense. The former business, shew, and entertainment in which they had lived, had passed away as a dream; the world was become comparatively tasteless and sin hateful; and now the things which are above chiefly attract them, and they live a hidden life, utterly unknown to the world in general, and which the world, too generally, are ready to discredit when told of it. Who, besides the Christian himself, knows the concern felt when first a sense of his true state and condition in the world began to be entertained by him? The humiliation of soul when repentance for sin began to be exercised? Who can express the seriousness with which the penitent humbled himself before

God and the delight which his discovery of the way of forgiveness occasioned? The *progress* of his (inward) life is equally hidden from the observation of the world. The true Christian seeks after God in his retirement, and in the midst of all outward things is saying, 'Lord, lift thou upon me the light of thy countenance.' In the house of prayer, the Christian is humbling himself before God, but his humility is not seen; when he hears the promises of Holy Scripture, his zeal kindles, his love is at work, his hope is rising, his joy getting up to heaven; whilst those around him can see nothing of those holy workings of his soul towards God. In his transactions with the world, he is hurt when he hears the name of God blasphemed; the presence of sin is an offence to him; when temptation arises, he strives and labours, lest he should be overcome of evil: but all this is hidden from the world, as are also the pleasures which the Christian finds in doing the will of God, and the satisfaction arising from religious exercises."

From Sermon XXV. on the management of youth, we must indulge in one short extract. "Many of the corrupt tendencies of nature appear in children as marks of quick discernment and of bright parts; and a saucy answer or a pert retort will excite a smile and receive encouragement from their elders, little reflecting that the vicious propensity is thus strengthened; and that what now excites a smile, because in a child it is powerless, will, if grace prevent not, in more advanced age be attended with conduct which will agonize the heart." Think of this, ye foolish ones who minister, by your selfish fondness, to your children's sin and sorrow, and perhaps future damnation!

But we must omit much that we had marked, earnestly recommending to our readers the purchase and perusal of this volume of sound solid, and practical sermons.

We shall conclude in the deceased Bishop's own words in his funeral sermon (Serm. XI.) for his admirable friend Thomason.—"An honoured, able and useful minister of the Gospel has been removed by death; on whatever principle we form our estimate of character the words of our text (Rev. xiv 13.) Write, from henceforth, blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them*.) must be concluded applicable to our friend"—and assuredly not less applicable to the Bishop of Madras than to the chaplain of the Old Church, to Corrie than to Thomason (we like the mere *names* best; they revive our associations)—for they were both

* The reader is requested to correct a press error in the review of the Bishop's charge in the November Observer, p. 618, l. 11, by drawing a pen across the words 'and labours' after 'faithful works,' with which the sentence should have ended.

equally men of God and men of labour, and men beloved of all, "living epistles of Christ known and read of all men," though in talent, learning, and natural temperament as little alike as might be—"But sure I am, could he address us from the world of spirits, he would say, 'waste not the precious time of this important opportunity in speaking about *me*; but endeavour to enter into my labour and bring home to the hearts and consciences of your hearers (readers) the instruction which this dispensation is calculated to supply.'" We listen to the doubly echoed voice as from the dead, and leave the work of the now "made perfect" departed, to address itself to our readers, many of whom we hope may be induced to procure a volume, the perusal of which will amply repay them in the solid food of gospel truth.

CINSURENSIS.

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta has returned from his visit to Benares, Dacca, &c. His Lordship appears much improved by his journey.—The London Society's Missions in Northern India and the Archipelago have been reinforced by the arrival of the following labourers. The Rev. A. Stronach, the Rev. J. Stronach, the Rev. W. P. Lyon and the Rev. T. L. Lessel and their partners. The Messrs. Stronach will proceed by the first vessel to Singapore to prepare for the Chinese Mission. Mr. Lyon proceeds to Benares, and Mr. Lessel remains in Calcutta. May our dear friends long live and labour in these vast fields!—The Rev. Mr. Wybrow, formerly travelling Secretary to the Church Missionary Society in England, has been appointed Secretary to that Society's Mission in Northern India, and arrived during the past month. We trust he will be enabled to conduct the important affairs of the Mission in the spirit of wisdom, meekness and usefulness.—The Rev. I. D. Ellis returned from his trip to Singapore on the *Sir William Wallace*, last month. His health is much improved by the voyage; but we regret to add that that of Mrs. E. is still very feeble.—It is with unfeigned sorrow we announce that the Rev. G. Pearce of the Calcutta Baptist Mission, has been so prostrated by fever, as to be obliged to take a voyage to sea for the restoration of his health.—We regret to add also that the Rev. J. McEwan of Allahabad, is obliged to retire from the Indian Mission on account of indisposition. The Rev. J. Wilson of Sabathu will occupy the station at Allahabad on Mr. McEwan's departure.—The Rev. J. Compstock and family of Khyook Phyoo, have left that station for Calcutta. It is the intention of our good brother, should his health be restored, to return even to this most unhealthy of all stations, at the close of the cold season.—The Rev. T. Boaz returned from a trip to Arracan in the *H. C. Pilot vessel Krishna*, on the 19th. His health is much improved by the voyage.—It is with extreme sorrow that we have to announce the death of the following labourers in the Mission field. Our venerable friend, Dr. Marshman of Serampore, has entered into his rest after a residence of 39 years in India. His

life was devoted to God, and his end was peace. We hope to present our readers with a brief memoir of this last of the fathers of the Indian Mission.—The Rev. Mr. Reed of Bankok, Mrs. Philips of Sambulpoor and Mrs. Osgood of Maulmain, have also entered into their rest. They all left behind them good testimony to the efficacy of grace, and being dead yet say to us ‘ be ye followers of us, as we followed Christ.’

2.—IMPROVEMENTS AND SCHOOLS IN ARRACAN.

The Local Government in Arracan have, for some time past, been accumulating a fund from the Revenues of the seaports for the improvement of the province. This fund now amounts to a sum sufficient to warrant its expenditure without the fear of exhausting the principal. We understand it is to be employed in the construction and repair of roads, bridges, drains, &c. at the several stations. This will materially increase their salubrity and comfort. It affords us satisfaction to announce also that a part of the fund will be employed to establish schools at Akyab, Khyook Phyoo, Ramree, and Sandoway. The object contemplated in the establishment of these seminaries, is to afford the Mug youth a plain education in the English, Hindustani, and vernacular tongues. Owing to a peculiar practice amongst the Mugs, of entirely giving up their youth to the care of their instructors, it is in contemplation to board and lodge the pupils wholly out of the fund, and by this means win to them from their fickle habits and attach them more firmly to the British Government. We wish the present indefatigable and enterprising commissioner, Captain Bogle, every success in his praise-worthy efforts to discover and render advantageous to the government and the province the resources of Arracan, and in his efforts to train the youth of the country in the path of industry and virtue.

3.—GOVERNMENT AND MERCANTILE SANCTION OF THE VIOLATION OF THE SABBATH.

We have often been indignantly astonished, when occasion has called us forth on the Sabbath, to witness numbers of convicts, coolies and others in the employ of government, engaged in breaking stones, clearing the roads and drains, or employed in other occupations which can certainly never be classed under the head of works of necessity—surely this needs only to be pointed out to be remedied. Would that the evil rested with these poor outcasts and labourers, for who arriving in Calcutta, on the evening of a Sabbath day, and witnessing the display of gaiety and fashion on the Strand, would not imagine that he had miscalculated a day? He could never mistake it for the Sabbath, and especially for the Sabbath in a country proverbial for its sickness and death, where one should suppose the day of rest would be employed in attending to things divine. It must arise from want of consideration, or from long absence from England and forgetfulness of English habits that many who are truly pious people can yet be induced to lend their sanction to such a practice as Sunday airing; but we trust a word to the wise will be enough. Nor are our Christian merchants entirely free from the charge of Sabbath-breaking. Would that they would leave the desk and the ledger for the occupations of the sanctuary, retirement and the Bible; for although they should transact their business with closed doors, the eye of “Him who seeth in secret” rests upon them, and that which they now do in secret, shall one day be proclaimed “on the housetop.” Let them not only cease from their own labours, but give rest to their heathen employes also, and thus give *them* a decidedly practical proof of the value they place upon our most holy faith. We fear that much error prevails in India on the subject of the Sabbath as it respects heathen servants; it is our *holy day*; and as such we, should show them *our* reverence

for it, and teach *them* to respect both it and our faith, by releasing them from all unnecessary labour. We have no right to employ them on that day because they may abuse the time; this is a matter between God and themselves; the law which applied under the old dispensation is, we conceive, binding now, that our "man-servant, and maid-servant, and even the stranger within our gates shall rest." But we must desist. We are afraid to touch on the manner in which the Sabbath is passed in many Muffassal stations, far away from the influence of European society; but we fear that not only do all, with one consent, begin to make excuse, but most unceremoniously employ the day to almost every purpose but that for which it was intended. We have adverted to this subject at the commencement of a new year, in the hope that many in every circle will cease to err in this matter; that they will "rest on the Sabbath day and keep it holy." Nor have we been less impelled to allude to the topic from a conviction that no government, or class of merchants, or others have infringed the claims of God on the Sabbath, without sooner or later receiving the punishment due for such presumptuous disobedience.

4.—EXPORTATION OF NATIVES.

The supporters of colonial slavery have ever been ingenious in devising plans for maintaining the system in reality under different names. But the most singularly ingenious movement which they have made, is to people their plantations from the shores of Hindustan. This benevolent method of employing *the poor starving people of Bengal*, suggested itself first to the philanthropic minds of our Mauritian neighbours. For some time they were quietly conveying away the natives without the sanction of the government, or at least in a manner which the authorities could not sanction. The numbers stowed away must have made the voyage to the Isle of France equally delightful with the *middle passage*. The public prints took up the subject, and in a great measure remedied the evil, by obtaining the establishment of a government registry, which prevented men from being taken away per force, and regulated mercantile humanity in the matter of *quantity* to be shipped on each vessel. But after all we may ask, do these coolies know where they are bound for and what they are to do? Are they quite satisfied with their condition at the Mauritius? Has there been no dissatisfaction? Do they receive any religious instruction? Are Missionaries or others prohibited from labouring amongst them? Have any of their wives or families been sent to them? We put these questions in order to receive answers; for if they are not satisfactorily answered, we shall at once adopt means for obtaining authentic information on the subject. Some of them we *could* answer now. We are desirous of calling the attention of the public to this new scheme. The planters of the West Indies have eagerly grasped at the idea, and equipped a vessel in England (which may now be on her passage) for the purpose of conveying *a cargo of Bengálí agriculturists to the West Indies as free labourers!!!* Did ever any mortal in this our earth hear of such an enterprize even in this age of schemes? We have heard of the Sagar Rail Way Company, and of the Umbrella Society; but who ever conceived of a Society for transporting the population of Bengál to the Western Isles, to be consigned to the tender mercies of sugar planters? But to be serious—the slave trade itself originated in a very similar kind of traffic; and we wonder very much that the originators of this scheme have not urged upon our youthful Queen the argument employed with the Virgin despot, that it would be a fine opportunity to instruct them

in the Christian faith! We would urge it on the government to institute the fullest inquiry into this novel and mysterious traffic, before it grows to an evil not only to the country, but to the unfortunate people themselves who may fall victims to West Indian scheming. Why do they not go to shores much more contiguous than Northern India? What has become of the question of caste? If a *Missionary* had attempted to carry a cargo of natives to form a colony, what a hue and cry would have been raised! The peace, welfare and stability of the government would have been endangered. But "the children of this world are not only more wise" but more daring and successful than "the children of light." We can assure the movers in this trade that we will watch them with an eagle's eye, and that the trade shall neither be commenced nor continued without the most strenuous efforts on our part for its suppression, should it ever become what we have no doubt it will if not watched, a resurrection of the slave trade.

5.—MAURITIUS MISSION.

It will be in the recollection of our readers, that the Rev. A. F. LeGros a native of Switzerland, accompanied by two native teachers, proceeded to the Mauritius for the purpose of diffusing a knowledge of Christianity amongst the Bengali emigrants and the slaves. The authorities refused him permission to land and prosecute his labours; first, because they disapproved of his object, and secondly, because he was not a British but a Swiss subject. He acted upon the letter of their instructions, and proceeded at once to Britain, in order that he might lay his case before the colonial authorities. We predicted at the time without laying any special claim to foresight that which has actually occurred—he has obtained permission to return, accompanied by other Missionaries to labour unfettered at the Mauritius. Lord Glenelg may be sonnambulent, but we suspect the authorities at the Cape and Mauritius would wish that his slumbers were both more potent and long continued. If he does sleep, it is neither in his mental vigour nor love of equity, nor are his sarcasm or contempt of such playing the tyrant and despot as the powers that be in these Colonies have displayed in a dormant condition. Our prayer is that with all his faults such a one may long continue to preside over the interests of the Colonies of Great Britain.

6.—TREATMENT OF THE NATIVES.

"The Natives of India possess both mental and physical sensibilities."
OURSELVES.

It is not often that we quote ourselves, but in this instance we are obliged to do so, as in the whole course of reading we have never met with a single sentence which conveys the sentiment at the head of this paragraph; but although it is not found in any author it is nevertheless perfectly true. It may appear strange that we should have either to make the assertion or substantiate the fact, but we suspect the almost universal practice of abusing and ill-treating the natives may account for the total absence of any such sentiment as the one referred to on the subject of native sensibility. The fact is our consciousness of superiority, combined with the servility of the natives has induced us to adopt a line of conduct and modes of expression highly objectionable and reprehensible. It is true the natives are generally slow and oft perfidious; but may not our treatment of them lead them to the latter at least, for from what European employeés

should we obtain the same amount of labour and attention as from them, or indeed what European would render us service at all under the treatment they oft experience at our hands. They render us good service in many respects, and serve us ill in others; the good service is forgotten and they receive as their reward, often their discharge, accompanied with abuse, anger and blows. Their mistakes often arise rather from our ignorance of their language and habits, from our peevishness induced by disease and other causes, than either their vices or folly; and so habitual does this carping become that we oft censure when we should praise, and are silent when we should commend. This renders them as it would any servants quite indifferent, they care not whether they please or no, and their only study becomes how much they shall pilfer, and how much annoy a master, who never seeks their good, but always his own comfort at their sole expense. We have seen the kind but strict system, and the harsh and blustering plan tried; the former with as much success as we could expect with such a people in such a condition, and the latter utterly fail. In fact we fear that much of the bad conduct of the servant is to be traced to the harsh and ungenerous conduct of the master. It is well for us that the natives are as pusillanimous as they are, or they might resent to our cost the conduct we pursue to them. Let us reflect on the low esteem it must give them of us and of our faith, and how it must tend to render our very government odious in their sight. The Dutch lost their influence by their tyranny. We upbraid America with her harshness to her slaves—let us look at home. We boast of our magnanimity and generosity, let us display it, not in trampling on the poor degraded and conquered Bengali. We have translated some of the words in common use amongst English gentlemen towards their servants, the appropriateness of the vocabulary as applicable to rational beings will we trust commend itself to all, and ensure its universal adoption; for it would be especially delightful to hear our ministers, wives, daughters, and children, speaking in language which must be deemed appropriate by us, as it is always on our lips. *Sūr*, pig; *harámzáda*, a person of bad birth; *gadhá*, ass; *pági*, worthless; *baurá*, stupid. These are the most respectable of the class—many there are which are perfectly untranslatable in the Calcutta Christian Observer.

We close our remarks with the motto with which they commence, entreating all to remember that—

“The natives of India possess both mental and physical sensibilities.”

7.—CRUELTY TO ANIMALS.

The horrid cruelties practised by the Hindus towards their domestic animals must have struck every resident in India. How frequently do we see the poor beasts of burthen groaning under the influence of oppressive burdens, in the midday sun, with loathsome wounds exposed to the action of the atmosphere, the attacks of insects, and not unfrequently to the lash of the rude driver. It is a sight oft to be witnessed, but not without making every well regulated mind revolt. We merely select this instance; it is but an example of the general line of treatment adopted by the natives towards the brute creation. This is a subject demanding the attention of the legislature and one which might certainly come within the scope of their labours without interfering with the religious prejudices of the people; for it can be no offence either to Hindu or Mussalmán to make him respect the ox, and the cow, as it is almost the deity of the one, and the food of the other. We commend it to the attention of our code framers. A slight fine imposed on persons convicted of maltreating dumb animals would be a sufficient check to the practice.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of November, 1837.


| Day of the Month. | Minimum Temperature observed at sun rise. | | | | | Maximum Pressure observed at 9h. 50m. | | | | | Observations made at Apparent Noon. | | | | | Maximum temperature observed at 2h. 40m. | | | | | Minimum Pressure observed at 4h. 0m. | | | | | Observations made at sun set. | | | | | Rain Gauge. | | | | | |
|-------------------|---|-----------------|-------------|----------------------|--------|---------------------------------------|-----------------|-------------|----------------------|--------|-------------------------------------|-----------------|-------------|----------------------|--------|--|-----------------|-------------|----------------------|--------|--------------------------------------|-----------------|-------------|----------------------|--------|-------------------------------|-----------------|-------------|----------------------|-------|-------------|------------|-----------------|-------------|----------------------|-------|
| | Barometer. | Of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. | Barometer. | Of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. | Barometer. | Of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. | Barometer. | Of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. | Barometer. | Of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. | Barometer. | Of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. | | Barometer. | Of the Mercury. | Of the Air. | Of an Evap. Surface. | Wind. |
| 1 | 29.900 | 76.3 | 70.0 | 69.9 | N. | .940 | 79.2 | 82.5 | 77.0 | N.N.E. | .912 | 81.6 | 85.2 | 80.1 | N.b.E. | .668 | 81.8 | 82.7 | 79.6 | N.b.E. | .852 | 81.2 | 82.5 | 79.0 | N. | .854 | 77.2 | 79.0 | | | | | | | | |
| 2 | .900 | 75.1 | 66.8 | 69.0 | N. | .948 | 79.0 | 80.7 | 76.7 | N. | .920 | 81.4 | 83.3 | 79.0 | N.N.W. | .892 | 81.5 | 84.0 | 80.0 | N.N.E. | .890 | 81.2 | 82.9 | 79.3 | N.N.E. | .895 | 79.0 | 79.0 | 77.9 | Cm. | | | | | | |
| 3 | .946 | 74.9 | 68.0 | 68.5 | N. | .997 | 78.6 | 81.0 | 77.3 | N. | .978 | 81.5 | 84.0 | 80.8 | N.b.E. | .924 | 82.2 | 85.9 | 81.5 | N.E. | .920 | 81.6 | 83.8 | 81.3 | N.E. | .930 | 80.5 | 79.9 | 79.0 | N.E. | | | | | | |
| 4 | .930 | 74.5 | 67.7 | 68.0 | Cm. | .970 | 78.5 | 79.8 | 77.0 | N. | .958 | 79.3 | 79.8 | 77.0 | N.b.E. | .920 | 79.5 | 81.5 | 77.3 | N.E. | .920 | 78.9 | 78.6 | 77.0 | N.E. | .920 | 78.5 | 77.9 | 77.0 | N.E. | | | | | | |
| 5 | .900 | 74.0 | 67.0 | 67.6 | Cm. | .937 | 77.0 | 76.8 | 74.7 | N.W. | .928 | 77.6 | 76.8 | 74.8 | N.E. | .888 | 77.7 | 77.5 | 76.3 | N.E. | .880 | 78.0 | 78.0 | 77.4 | N.E. | .887 | 78.0 | 77.9 | 77.3 | N.E. | | | | | | |
| 6 | .866 | 75.5 | 70.3 | 71.0 | N.b.E. | .908 | 78.2 | 81.3 | 78.0 | N.b.W. | .886 | 79.5 | 83.9 | 71.5 | N.b.W. | .830 | 81.0 | 84.3 | 81.6 | N. | .808 | 80.4 | 81.5 | 78.2 | N.b.W. | .818 | 79.7 | 78.0 | 76.5 | N. | | | | | | |
| 7 | .908 | 74.0 | 67.2 | 68.0 | N.b.E. | .952 | 78.5 | 79.2 | 75.3 | N.b.E. | .928 | 79.3 | 81.9 | 71.7 | N. | .896 | 80.6 | 83.0 | 78.8 | N. | .895 | 79.6 | 81.0 | 78.5 | N.b.E. | .901 | 78.7 | 77.0 | 76.9 | Cm. | | | | | | |
| 8 | .940 | 75.2 | 67.3 | 67.6 | N. | .992 | 78.0 | 80.0 | 76.0 | N. | .960 | 79.4 | 81.2 | 77.0 | N. | .900 | 80.4 | 82.7 | 77.6 | N. | .880 | 80.5 | 81.2 | 77.5 | N.E. | .890 | 79.0 | 79.5 | 78.0 | N. | | | | | | |
| 9 | .884 | 74.2 | 67.5 | 66.2 | N. | .956 | 78.5 | 79.5 | 76.2 | N. | .936 | 80.5 | 82.2 | 80.2 | N. | .869 | 80.5 | 85.2 | 82.5 | N.b.W. | .850 | 80.0 | 80.2 | 79.0 | N.W. | .858 | 79.5 | 77.1 | 76.3 | N. | | | | | | |
| 10 | .947 | 73.8 | 66.9 | 66.6 | N. | .000 | 77.0 | 81.0 | 77.8 | N. | .968 | 79.0 | 82.4 | 79.0 | N. | .890 | 80.5 | 84.4 | 79.3 | N. | .870 | 80.0 | 81.7 | 78.8 | N. | .884 | 79.7 | 78.9 | 77.5 | N. | | | | | | |
| 11 | .920 | 75.6 | 69.7 | 69.7 | N.E. | .970 | 79.3 | 82.0 | 78.0 | N.b.E. | .948 | 81.0 | 84.5 | 79.3 | N.b.E. | .900 | 81.2 | 85.0 | 80.7 | N. | .880 | 80.6 | 82.0 | 79.8 | N. | .902 | 79.3 | 70.0 | 78.9 | N. | | | | | | |
| 12 | .912 | 76.0 | 70.0 | 70.0 | N.b.E. | .963 | 79.7 | 82.0 | 78.0 | N.b.E. | .936 | 81.3 | 84.0 | 79.5 | N. | .889 | 81.0 | 85.3 | 81.0 | N. | .872 | 79.5 | 84.0 | 81.0 | N. | .884 | 78.0 | 79.5 | 78.6 | N. | | | | | | |
| 13 | .942 | 74.0 | 66.8 | 69.5 | N. | .990 | 78.8 | 82.8 | 78.7 | N. | .963 | 81.4 | 84.7 | 79.3 | N. | .922 | 82.4 | 86.7 | 81.9 | N. | .900 | 81.0 | 86.3 | 81.9 | N. | .917 | 80.0 | 81.5 | 79.2 | N. | | | | | | |
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| 15 | .940 | 75.6 | 66.0 | 66.7 | N.E. | .960 | 77.9 | 81.0 | 76.6 | N. | .930 | 79.2 | 83.0 | 78.8 | N. | .890 | 81.0 | 84.0 | 79.9 | N. | .810 | 80.4 | 81.8 | 79.2 | N. | .818 | 79.4 | 78.5 | 77.3 | N. | | | | | | |
| 16 | .920 | 70.3 | 64.9 | 66.5 | N. | .960 | 77.2 | 81.0 | 77.3 | N. | .936 | 79.3 | 84.8 | 80.0 | S.W. | .892 | 80.5 | 83.5 | 78.0 | N. | .892 | 79.4 | 81.0 | 77.5 | N. | .800 | 78.9 | 78.0 | 76.9 | N. | | | | | | |
| 17 | .942 | 75.3 | 61.0 | 62.5 | Cm. | .008 | 76.4 | 77.5 | 73.0 | N. | .960 | 77.8 | 82.3 | 77.5 | N.W. | .960 | 78.5 | 84.3 | 79.5 | N.N.E. | .960 | 79.0 | 81.5 | 79.0 | N. | .970 | 78.9 | 78.0 | 77.9 | N. | | | | | | |
| 18 | 30.000 | 70.5 | 61.3 | 62.7 | N. | .044 | 77.2 | 80.3 | 75.5 | N. | .026 | 78.5 | 85.0 | 80.0 | N. | .982 | 79.5 | 85.0 | 81.3 | N. | .978 | 79.3 | 82.7 | 80.5 | N. | .936 | 78.0 | 77.9 | 76.5 | N. | | | | | | |
| 19 | 29.992 | 73.6 | 63.6 | 65.3 | Cm. | .030 | 76.9 | 79.9 | 75.7 | N. | .010 | 78.5 | 84.9 | 79.8 | N. | .958 | 77.5 | 85.5 | 80.3 | N. | .950 | 77.3 | 82.3 | 79.0 | N.W. | .960 | 77.3 | 79.5 | 79.0 | N. | | | | | | |
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| 23 | .982 | 75.3 | 66.5 | 67.7 | N. | .024 | 77.5 | 80.7 | 74.9 | N.b.E. | .006 | 77.9 | 83.5 | 78.0 | N.W. | .966 | 79.0 | 84.0 | 79.5 | N.b.W. | .957 | 78.9 | 81.3 | 79.2 | N. | .966 | 77.8 | 78.0 | 77.6 | N. | | | | | | |
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