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Engraved for N^o. x. of the Baptist Period. Acc.^{ts}



Mr. John Thomas,
Late Missionary in Bengal.

Published by Button & Son, 24, Paternoster-row, Decr 24 1801.

PERIODICAL
ACCOUNTS
RELATIVE TO THE
BAPTIST
MISSIONARY
SOCIETY.

VOL. II.

Clipstone :

PRINTED BY J. W. MORRIS.



SOLD BY BUTTON, LONDON:

AND MAY BE HAD OF THE BAPTIST MINISTERS IN MOST OF
THE PRINCIPAL TOWNS IN THE KINGDOM.



1801.

P R E F A C E.



AT the commencement of a second volume of Periodical Accounts, it may be expected something should be said of the general state and progress of the mission. It was with fear and trembling that the society entered on this important undertaking. They foresaw some difficulties, and concluded that many others would arise which it was not in their power to foresee. Had they not been fully persuaded that the cause was of God, and encouraged on this ground to hope for his direction and blessing, they would not have dared to engage in it. And, to the glory of his name be it spoken, though they have not been able to report success equal to their wishes, yet they have seen enough to furnish grounds for thankfulness and hope. The preservation that has been extended towards all the missionaries from the perils of the sea, while under the care of Captain *Benjamin Wickes* of Philadelphia, to whom we shall ever account ourselves most highly indebted, for his christian affection and attention to our brethren and their families; the favour which God hath given them in the eyes of many, and the room that he hath

made for them to serve him; the spirit of faith and diligent perseverance which, amidst innumerable discouragements, has been imparted to them; the conviction which the word of life has carried with it to the consciences of the heathen; the hopeful effects which have appeared in several individuals; and above all, the translating and printing of the scriptures, may surely be considered as tokens for good.

When we first engaged in these undertakings, it is probable that many, if not all of us, looked for greater success than we have yet experienced, and perhaps greater than we at present have reason to expect. The hopes of some might be formed from recollecting the success of the primitive preachers. But that appears to have been the effect of an *extraordinary* out-pouring of the Spirit of God. It was foretold that the sending of the rod, or word, of the Messiah out of Zion, should be *a day of power*, a day in which his people should be *willing*, and that the dawn of his reign should be distinguished by innumerable converts, like the dew drops of the morning. Hence the labours of the apostles were seldom if ever unaccompanied with some success. The hand of the Lord was eminently with them, and much people were added to the Lord. It is not difficult to perceive the fitness of things being so ordered. The primitive christians were the *first fruits* of



the Messiah's increase; the beginning of the harvest which he reaped after so great a labour and expence. It was fit, not only that he should *see his seed, and that the pleasure of the Lord should prosper in his hand*, but that it should immediately succeed to his *making his soul an offering for sin*: for this would afford a proof of its efficacy equal, if not superior, to all the miracles which distinguished those early ages.—The ascension of Christ was a great and joyful event. It was the return of the heavenly conqueror; and it was proper that after having spoiled principalities and powers on the cross, he should triumph over them in the world. It was the day of his coronation in the heavens; and it was wise and glorious that it should be distinguished by an extraordinary liberation of captives. Such an out-pouring of the Holy Spirit, and perhaps much greater, may be repeated before the end of time; but in the ordinary course of things it is not to be expected. Nor ought we to relax our efforts on this account. The Lord doth not despise the day of small things. Those that sow and those that reap will one day rejoice together.

But may we not reckon from God's *usual manner of blessing a preached gospel in our own country*, and expect that at least an equal degree of success will attend it amongst the heathen? Doubtless we may hope and pray for this, and more: but if for a considerable time we should

fee less, we ought not to sink into despondency, nor to relax our efforts. It is not God's ordinary way to effect great changes on a sudden; but to produce them gradually from small beginnings. A country where God has been long known as a refuge, when compared with one which from time immemorial has been over-run with heathenism, is as a cultivated field to a wilderness: in the one, the husbandman soon reaps the fruit of his labour, or rather of the labours of his predecessors; but in the other, a great deal requires to be done before a harvest can be expected. Many of the most flourishing churches even in our own country, were for many years feeble, and few in number.

And as great things arise from small beginnings, so they commonly fetch a compass in their accomplishment in some degree proportioned to their magnitude. God made promise of a son to Abraham: but *five-and-twenty* years elapsed before it was performed. He also promised the land of Canaan for a possession to his posterity: there the performance required a period of nearly *five hundred* years. At the same time Abraham was assured that the Messiah should descend from his loins, and that in him all the nations of the earth should be blessed: this promise was nearly *two thousand* years ere it came to pass. These events resemble the oval streaks in the trunk of a tree, which mark its annual growth; each describes a

larger compass than that which precedes it, and all which precede are preparatory to that which follows. The establishment of Abraham's posterity in Canaan, was a greater event than the birth of Isaac, and greater preparations were made for it: but it was less than the coming of Christ, and required less time and labour to precede it. All that the patriarchs and prophets were doing for thousands of years was introductory to the gospel. Their work was to *Go through and through the gates, to prepare the way, to cast up the high-way, to gather out the stones;*—and when the way was thus prepared, and a *standard lifted up for the people*, by the preaching of the cross, then are they seen to walk in it.

There is something analogous to this in almost all the operations of grace. The heart of an individual is seldom if ever known to be effectually renewed without some preceeding convictions, though those convictions may have nothing spiritual in their nature. It is the same with a people. The dry bones in the valley were not immediately inspired with the breath of life on the prophet's prophesying upon them: but first there was a *noise*, then a *shaking*, then a coming together, bone to his bone, then they were *covered with sinews and flesh and skin*, and last of all were inspired with the breath of life, *lived and stood up, an exceeding great army.*

It is said of the Messiah that he should *deal prudently*, and that hereby he should be *exalted, and extolled, and be very high*. Now much of the exercise of prudence consists in *timing* things, or doing every thing in its proper season. If the gentiles had been called in the early ages of the world, there had been no such proof afforded of the necessity of gospel grace, by the manifest insufficiency of human wisdom to lead sinners to God. And if they had not been called when they were, and the blessings of the gospel had been nearly confined to the jews, the spiritual pride which abounded in that people might have become intolerable. By things being thus wisely balanced, divine grace appears to be what it is, altogether free; and both jews and gentiles may each see enough of themselves to humble them in the dust. First the world is provoked to jealousy by his calling and blessing Israel; next Israel is provoked to jealousy by his calling and blessing the world; and lastly, the jealousy of both issue in their embracing the Messiah; and each proves a blessing to the other. It was on a review of these subjects that the apostle exclaimed, *O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!* The amount is, The servants of God must lay their accounts with labouring, and waiting his own fit time. They must not only sow before they reap, but in

many cases may leave the harvest to be reaped by their unborn posterity.

Reflections like these may preserve us from impatience and despondency, though but little fruit should appear for a number of years. To this may be added, That there may be fruits actually brought forth, which we may overlook, or which do not come within our calculation. The usefulness of faithful ministers in any country is seldom, if ever, justly estimated. As much of that which we reckon usefulness may turn out to be of no account; so much of that which we overlook may prove genuine. Our friends have frequently expressed their fears and suspicions of the Hindoo converts: and their character may for ought we know be doubtful. It certainly affords a proof that the missionaries are not so eager to catch at nominal converts as to gain real ones. It may be proper however to observe, that should those who have appeared to embrace the gospel amongst the Hindoos, or others who may hereafter come forward, prove to be real christians, they may notwithstanding be less amiable characters than are commonly found amongst us. Human character, as cognizable by men, is a compound of various materials, and arises from a number of very different causes. The state of morals in a country will have an

inconceivable influence in forming the exterior of its inhabitants. That which is reputable and advantageous is certain to be pursued in a considerable degree, and not a little for these purposes. Christianity has wrought so much in this and in some other nations, as that gross lying, theft, robbery, adultery, &c. are in a good degree flamed out of countenance. No man can preserve his reputation while he openly indulges in these vices. It is not so, however, in Hindostan. Such practices are there so common that no manner of disgrace attaches to them. This being the case, there is nothing in the state of society to restrain a Hindoo from gross immorality. If he be restrained, it is merely by christian principle, and the connexion he has with christians; which may not be equal to the same things accompanied, as they are in Europeans, with other things. This seems to have been the case with the Corinthian christians. Their city was vicious to a proverb, and they were a very unamiable people. They set up men as heads of parties, held communion at idolatrous feasts, connived at fornication, went to law before the unjust, and profaned the Lord's Supper to the purposes of sensual indulgence. If such a community were to appear amongst us, we should probably deem them a company of hypocrites, and give them up as strangers to real



religion. Yet Paul did not give them up; but pursued and reclaimed them: And it is worthy of our enquiry, Whether the evenness and regularity of character which we possess be not greatly owing to adventitious circumstances, rather than to the immediate influence of christianity? If all that appears amiable in us, but which in reality arises from no higher motives than a regard to our own interest or reputation, were taken out of the scale, and nothing left but the pure effect of christian principle, we might not be able greatly to outweigh either a Corinthian or a Hindoo.

Such considerations, while they humble and lead us to examine ourselves, may induce us to hope that our labours may prove, in more instances than we apprehend, not to have been in vain in the Lord.

We cannot conclude without expressing our grateful acknowledgements to the religious public for their liberality, and great confidence in us and our friends. We do not desire the continuance of either any longer than we and they shall continue to act as becometh the cause which we have undertaken,

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PERIODICAL
ACCOUNTS

RELATIVE TO THE

Baptist Missionary Society:

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No. VII.  
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THE papers relating to the embarkation of four missionaries and their families, on board the *Criterion*, on May 24, 1799, having been presented to the reader in our last Number,* we shall now furnish him with a few of the most interesting extracts from the Journals during the voyage.

FROM Mr. WARD'S JOURNAL.

~~~~~  
*May 24.* Went on board the ship with our luggage. I blessed God for this new æra in my life.

*June 1.* This evening we passed Plymouth. Oh! my God! what would I give for the restoration to health of brother *Pearce*! Oh, if it be possible, spare—oh spare his precious life! How glad should I be to adopt one of his children as my own, and provide for it. If I could have walked on the water, I would have made long strides to Plymouth to-night, and laid his dear aching head on my throbbing breast.

*June 3.* We had a comfortable prayer-meeting to-night. We thought of England, and the multitude of hands lifted up at this hour. Let *thy kingdom come*!

*June 6.* My mind has been preserved pretty calm. I have no wish to be any where but here, nor any how but

\* Page 520.

as I am, and expect to be. The idleness, the inanity, the enmity to good, the blasphemies of those around me, endear the Bible to my soul, and give an answer to the host of infidel thoughts which so often attack me. I will not ask thee any more, oh my God! what thou intendest to do with the world lying in wickedness.

Several of our friends who have been sick, begin to look up. This evening we had a most precious hour at prayer. Captain Wickes read from the 12th verse of the 33rd of Exodus, and then joined in prayer. Our hearts were all warmed. We shook hands with our dear Captain, and, in design, clasped him to our bosoms. With what affection did he pray for us—for our missionary success—for every thing we could wish in our circumstances. The chapter was selected by himself, and was peculiarly applicable.

*June 8.* Farewell Old England. We shall see thy face no more! Brother Grant was well enough to take his part in the exercises of the morning. His prayer was spiritual.

*June 9.* The Captain joined us in prayer this morning. He now takes his turn with us. After previous arrangement, we went upon deck about half-past ten, where the Captain had assembled the ship's crew for public worship. Brother Brunson, whose turn it was to preach, gave it up to me. The Captain addressed the crew tenderly as his "fellow-shipmates," and said, that they had now undertaken a long voyage together; it therefore became them to seek the favour of God; that he had in former voyages called the crew together and spoke to them himself; but that now he should resign that work, as Divine Providence had sent amongst them men whom he had called to preach the gospel. God had attended those addresses he had been enabled to make, with some success; profane swearing had been laid aside; and he hoped good would be done now. For which purpose he entreated them to pay a serious attention. This address was delivered with tears and trembling. Brother Grant also with tears reflected, "It was a fine sight to see the sailors come on deck." It was quite a new scene to us

all. We begun with singing, "Come sound his praise abroad."—The second verse seemed to strike some of the sailors. They had not however been used to the songs of Zion, and they could more readily have given the watery worlds to Neptune than to Jehovah. I enjoyed liberty in prayer and preaching: the text, *How shall we escape, if we neglect, &c.*; and for the first time perhaps, the Criterion became a house of God, and her sails wafted the praise of our Saviour to the bosom of the ocean. The crew were serious. The supercargo behaved well; one or two of the passengers smiled at the beginning. After service, one young man gave me a look which said—"I would tear you in pieces." Brother Marshman preached in the evening in our room from, *So walk ye in him*. Brother Brunson and I had some very comfortable talk with the Captain by moon-light; and then the sabbath closed very sweetly, even in what might have been "a floating hell." *Bless the Lord, Oh my soul, and forget not all his benefits.*

*June 11.* Held our conference this evening. A vessel is still pursuing us, which the Captain believes to be a Frenchman. I feel some alarm: considerable alarm. Oh Lord, be thou our defender! The vessel seems to gain upon us. (Quarter past eleven at night.) There is no doubt of the vessel being a French privateer: when we changed our tack, she changed hers. We have, since dark, changed into our old course; so that possibly we shall lose her. Brethren, G. and B. have engaged in prayer: we have read Luther's Psalm,\* and our minds are pretty well composed. Our guns are all loaded, and the Captain seems very low. *We are thine, Oh Lord, and thou art our Father.*

*June 12.* Blessed be God, and blessed be his glorious name for ever! We are still in tranquility on board our vessel, and the enemy has disappeared. To-night we had our experience meeting, which was truly sweet to us.

*June 13.* (One o'clock in the morning.) Our friends have just waked me out of sleep, with the infor-

\* The xlvii.

mation, that two large vessels are just upon us, and that one of them has fired a gun to bring us to. I dress myself in a hurry, and go upon deck. All hands are at the guns, and the matches are lighted. I go to the end of the ship. I can just see the vessel, though it is very foggy. A ball whizzes over my head, and makes me tremble. I go down, and go to prayer with our friends. My mind calm. We leave ourselves in the hands of our God, whether we are to go to a French goal, or to India. Another ball goes over the shrouds. The Captain thinks it is an English frigate. He has scarce any doubts; and now lest the mast should be shot away, he orders to haul to, for the ship gets nearer and nearer. The sails are furled, and we are going along-side. They are within hearing. 'Tis a fine sight. The light through their port-holes, and that on the surface of the water around their vessel, make it charming, even amidst the fears of its being an enemy. They demand through their trumpet, our name, our destination, how long we have been from London, &c. &c. We soon learned that their vessel was an *English frigate*!! As soon as these words caught my ears, I was electrified with joy; and word was immediately carried to our friends below; who, however, were greatly supported. We fall down and thank our Saviour, and then retire to rest,

*June 14.* We know not where to begin in counting the multitude of God's tender mercies. Our Captain—our room for worship—our supplies of food—the harmony amongst us—the health we enjoy—the seasons of refreshment in social meetings—the comfortable situation of the children—our preaching to the sailors—our deliverance in time of great peril, &c. &c. &c.

*Lord's-day, June 16.* Fine morning. The Captain engaged in prayer. Brethren Marshman and Brunson preached. I have read Crantz's History of Greenland, I trust, with much profit. I feel towards the first Greenland missionaries a kind of enthusiastic reverence. To say they were *Howards* or *Thorntons*, would be a poor compliment, how-

ever it might embellish their names or embalm their memories. Their testimony in favour of the blood of Immanuel will, I trust, be mine; to that I would cleave—that I trust will be the centre to which I shall be drawn, and from thence deduce every important truth.

*June 17.* Rose at six. I propose to divide my time thus: Read my Bible and get my Greek exercise before breakfast. After breakfast attend to a Latin exercise, examine biblical criticisms, &c. From twelve to two (dinner time) read Missionary Accounts, &c. After dinner attend to History, &c. And before tea get another Greek exercise done. After tea we have every night a social meeting.

*June 19.* We have begun to teach the sailors reading, writing, and accounts. Brother Marshman was down amongst them this morning, and I this afternoon, teaching them ab ib ob ub. The presents of our London brethren and sisters, enabled us to give them some spelling-books, testaments, &c. May these things give us access to their hearts! Then we will try to introduce our Saviour.

*June 21.* We had a sweet prayer-meeting this evening. It is good to be here. I can scarce ever go to a throne of grace now, but I carry thither the congregation of Greenlanders, Esquimaux, Negroes, South-sea Islanders, Indians, and Hottentots. Thank you, Moravians! Ye have done me good. If I am ever a missionary worth a straw, I shall owe it to you, under our Saviour.

*June 22.* Our Captain expresses his anxiety for our being at the scene of action. Alas! he does not know what poor creatures we are, or he would not expect much from us. I hope we are beginning to learn a little of the strength of the meaning of our Saviour, when he said, *Learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls.* Lord! make me a little child. As we possess this meek and child-like temper, we shall enjoy much of the fruits of brotherly love, and be content with the lowly lot which Christ giveth us.

*June 26.* Brother Grant addressed one of the sailors this afternoon while hearing him read. He seems to have a talent for conversation that promises usefulness.

*Lord's-day, June 30.* On deck gave out the mariner's psalm, ( Dr. Watts ) and enjoyed much liberty in prayer, and in preaching from,—*Believe in the Lord Jesus Christ, and thou shalt be saved.* I was enabled to speak with more tenderness than I ever remember to have done before. The sailors were really attentive, and I could almost hope they *felt*: but this I must leave with our Saviour. After sermon and singing, I presented each sailor with a book against sabbath breaking, swearing, lewdness, &c. They took them with apparent satisfaction. May our London friends meet in heaven some of these poor sailors, recovered from ruin by the means of their benevolence! In the evening, brother Marshman had a contest with a deist among the sailors, and brother Grant with one among the passengers. The last was a pretty warm dispute. I believe, however, the missionaries were conquerors. Brother G. has a talent for confounding a deist; and I think they would not soon overcome brother M.

*July 1.* I bless our Saviour for making me acquainted with Strong's Sermons, Crantz's Greenland, Brethren's Periodical Accounts, and Larkell's Account of the American Indians. I trust they have done me much good lately. We have had a sweet monthly prayer-meeting this evening. I thank our Saviour for Captain W. The divine image, drawn in lively characters on his soul, would silence a thousand deists, if their eyes were not holden.

*Lord's-day, July 7.* Brother Marshman preached on deck from Acts xiii. 38—41. Brother Brunson in our room, from 2 Cor. ix. 8. I have been talking with one of the sailors this afternoon, who appears to be under serious convictions, which have been much strengthened during the last week. Another who now associates with him for religious conversation, has been much hurt by Paine's Age of Reason: but he has borrowed a bible, and begun to read it through,

July 8. This morning, we presented one of the above with a Bible. Charles V. presented to his son the crown of Spain: The Romans restored to the States of Greece their liberties: Alexander left to his successors the government of the world: We have given to this poor sailor, from the Society for promoting Religious Knowledge among the Poor, a Bible! *What shall it profit a man, if he gain the whole world, and lose his own soul!*

July 9. Brother Grant has been talking very seriously with the cook, a black. He acknowledged, that if he died a sinner, he must go to hell: to avoid it, he supposed he must pray. Brother G. told him of Jesus. I endeavoured to bring home to the boatswain the parable of Dives, which he was reading to me. This man was under serious impressions, through Captain Wickes' instructions during a former voyage: but he seems to have lost all. This afternoon I saw Spencer, the sailor to whom we gave the bible: he was thankful for it, and hoped it would be more valuable to him than any earthly treasure. Sat on deck with him till morning. I have much hope concerning him.

July 11. An evident change appears among the sailors: swearing is not so common; and on a Lord's-day they line the side of the deck, reading the books we gave them. The passengers, I think, swear worse. I suppose it is to shew their spirit. We are frequently thankful that there is, *at present*, a gulph betwixt us—a room to ourselves.

July 12. I never felt so much for any men as for our sailors; a tenderness which could weep over them. Oh, Jesus! let thy blood cover some of them! A sweet prayer-meeting. Verily God is here.

July 14. Brother Brunson preached a very solemn discourse on deck from,—*Lest any of you be hardened through the deceitfulness of sin*. Only one of the passengers present. After dinner, I went into the steerage, the sailors sitting round me, and read to them part of the life of Col. Gardiner. They listened. I then heard the boys repeat their catechism: two of them were a good deal moved. After

the cook had read, he listened attentively to the news of pardon—heaven—hell. I still hope some one or more may bless God in the eternal hallelujah, for the Criterion. Brother Marshman preached in our room this evening from, *If any man have not the spirit of Christ, he is none of his.* Two of the sailors, Spencer and Lewis, worshipped with us in our room to-night. The latter says, he deserves hell, that he is very uneasy; and that these words in the life of Col. Gardiner, “Sinner! have I suffered all this,” &c. struck him very much.

*July 15.* At our prayer-meeting to-night, we read Dr. Ryland’s Address, and brother Pearce’s Letter; also sung brother Pearce’s “Hymn in a Storm.”

*July 17.* Have lately been more concerned about the Life of Faith. To have Christ so reigning in my heart, that I may live by, to, and for him, is what I long to attain. Lewis and Spencer begin to meet with sneers and ridicule, as might be expected. They bear it pretty well, and seem to grow in useful knowledge. Several of the sailors seem as if they would be serious; but their ignorance of the way of salvation is extreme, is total. I was talking with Spencer till midnight. Indeed a moon-light evening on deck is truly pleasant. I can read by the light of the moon in my pocket testament.

*July 18.* Had some very serious conversation with the Black, who is ill this afternoon. I get more acquaintance with the human heart by these conversations, than by any books.

*July 25.* The men seem less disposed to conversation of a religious kind when we hear them read, than they used to be. Of Spencer and Lewis, however, I have some hope. Yet it is very difficult indeed to write the plan of salvation on their minds, so prone are they, with all men, to expect salvation from their own efforts.

*Lord’s-day, July 28.* A charming day: the air much the same as the middle of autumn in England. Brother

Marshman preached from Rom. iii. 20, 21. We made the sails ring again with—"Jesus! thy blood and righteousness," &c. Brother Grant read to the men in the room between decks Strong's Sermon on Regeneration, and catechized the boys. His congregation was numerous and attentive. Brother Marshman preached in our room this evening, from 1 John iii. 23. Thus we spend our sabbaths. I have spent hundreds much more unpleasantly on shore. The sameness of the scene does not tire; and indeed this sameness is frequently varied by the birds skimming on the surface of the ocean, (some of them eight feet long from the extremities of their wings) and the fish frolicking around our vessel. In fact, time is too swift, and the days are too short. We are fully occupied in teaching and learning.

*Lord's-day, August 4.* Preached on deck from,—*Godliness is profitable to all things, &c.* In the afternoon, Brother Marshman read to the sailors and catechized. Brother Brunson preached in our room from,—*Behold the man!* We then partook of the Lord's supper; a sweet time it was to us all. We admired the goodness of God in our privileges. We are in fact so happy, that we are almost ready to say with Peter, *It is good to be here*—on board a ship—7,000 miles from home and friends, and exposed to the perils of the deep. *Bless the Lord, Oh! our souls.* How different Paul's missionary voyage! Acts xxvii.

*Aug. 5.* A black, servant to the Supercargo, confessed to brother Brunson to-day with tears, that though when a slave in the West Indies, he had heard the gospel and listened to it, he had since then been among wicked people. He seemed to have a serious impression of the danger of his state. We joined our brethren this evening in all parts of the world, in the petition, *Let thy kingdom come.*

*Aug. 6.* The above Black was much affected again to day with the conversation of brother Grant, and when brother G. made his last remark to him, he burst into tears and walked away.

*Aug. 9.* I found my mind last night, on seeing the Hottentot country, much concerned for the success of the Mission of our Moravian brethren, and was enabled to carry them in the arms of prayer to our dear Saviour. The Caffrees and brother Vanderkemp were not forgotten. Yesterday the cook told brother Grant that he was uneasy in his mind; that his tears would sometimes flow so as to cover the words in his spelling-book. Yet it is astonishing how ignorant these men are of the way of salvation, though several of them have been convinced of the evil of sin. We have again and again shewed them our bleeding Saviour; but still they cleave to self and works. Oh! that God would convince them of their innate depravity. We fear they are all still ignorant of this.

*Aug. 10.* We had a tremendous storm. Oh! what an insignificant worm does a hardened blasphemer seem amidst this every day's work of Omnipotence!

*Aug. 28.* We have proved how much an undeviating course of benevolence will do even among sailors; the crew are not only universally obliging to us, but their passions are evidently restrained; several of them read their Testament; some of them listen to the words of our Saviour; a few of them say they pray, and one or two have serious impressions at least. May we not hope to meet one or more in the mansions of blessedness? Some affliction, or a more favourable situation, may be the means of bringing home the truths which have been delivered; for it must be great grace that shall withstand the torrent of evil with which a poor sailor is perpetually surrounded. Experience meeting truly pleasant. Captain said he had enjoyed more solid resting on Christ in this voyage, than in his whole life before; and he has been a follower of Christ, I suppose, thirty years.

*Lord's-day, Sep. 1.* Brother Marshallman preached on deck. Brother Grant read a sermon of Mr. Scott's. I catechized. Brother Brunson preached in the evening. The Bible we gave to Spencer is like a book in a circulating

library: first one sailor borrows it; then another: one man never knew how the world was made, till he read in Spencer's bible the beginning of Genesis.

*Sep. 2.* A fine wind sprang up in the evening, and we had a most precious prayer-meeting. Brother M. having copied from his short-hand Father Booth's Address, he read it to us. I was much melted in prayer: we seem to long for nothing so much as the spread of the Redeemer's kingdom.

*Sep. 27.* An American vessel is along-side, and the Captain is speaking to their Captain through his trumpet. How pleasant to talk to a friend! I have been looking at them through the glass: the sailors sit in a groupe, and are making their observations upon us. I long to go and preach to them. Oh, when shall the whole human race have one heart, and that be filled with the love of Christ!

*Sep. 30.* I have been reading Spencer's diary; surely there is something good in him towards the Lord God of Israel!

*Oct. 2.* One of the sailors, named Worcester, has just done my heart good. He seems to have, in some degree, a right view of himself, and the way of salvation. His knowledge of divine things surprised me. I hope he has some feeling of love to our Saviour, and of the evil of sin. He blessed providence for the Criterion. I have perceived him to be uninterruptedly serious for some time.

*Oct. 9.* Approaching to Calcutta. It is truly pleasant going up the river. Here nature in her simple attire, her cot, her grove, frisks in the stream, or tends her flock; all wears the appearance of enchantment; and I have already longed to be a converted Hindoo, with my cottage and my grove by the side of this fine river. I feel pleased with the idea of spending my life with the gentle, the placid Hindoo, to try to win him to and for our dear Saviour. The most beautiful park in England has not half the charms

which many a hut by the side of this river enjoys. The natives in general appear to be of the middle size, copper-coloured, and some of them handsome. The country is quite flat, very woody; the huts appear to be of mud and thatch, without windows; cattle abound, and may be seen in droves. The market has the appearance of a mob; we could hear the buzzing of the croud as far as our vessel. Their boats are but rude; their dress consists of a piece of cloth on the head, and another round the waist. Fruits, fish, and rice, make their principal food; and smoking their principal amusement. Oh! if the christian virtues could be planted in their hearts, this would indeed be a paradise. We have boats along-side, with the most delicious fruits, fish, eggs, &c., almost every part of the day.

*Oct. 11.* Brother Brunson and I went on shore this afternoon. We were truly delighted with the country, and the natives. There are more pleasing countenances among them than among Englishmen, I think. We were not permitted to enter their pagoda; but we saw on a hillock three unpolished shapeless stones, about the size of two fists, and two or three pieces of stick cut in the shape of some animal, piled together; to which the natives bowed with their faces to the ground. I never saw so paltry a god worshipped before! Here is an unaccountable union of civilized and savage life: in their dress, cottages, &c. you see much of the savage state; their manners are truly civil; their religion is a compound of both.

*Oct. 12.* Captain Wickes has sent a Sicar to Calcutta for two boats to carry us and our luggage to Serampore. (Ten o'clock.) We are now setting off; brother Brunson and I in the boat with the luggage, and the rest in a passage-boat. We leave Captain Wickes, and the Criterion.

*Lord's-day, Oct. 13.* Brother Brunson and I slept in the open air on our chests. We arrived at Serampore this morning by day-light, in health and pretty good spirits. We put up at Myerr's, a Danish tavern, to which we had

been recommended. No worship to-day. Nothing but a Portuguese church here.

*Oct. 14.* Mr. *Forfyth* from Calcutta, missionary, belonging to the London Missionary Society, astonished us by his presence this afternoon. He was wholly unknown; but soon became well-known. He gave us a deal of interesting information. He had seen brother Carey, who invited him to his house, offered him the assistance of his Moonshi, &c.

*Oct. 16.* The Captain having been at Calcutta, came and informed us that his ship could not be entered, unless we made our appearance. Brother Brunson and I went to Calcutta, and the next day we were informed that the ship had obtained an entrance, on condition that we appeared at the Police Office, or would continue at Serampore. All things considered, we preferred the latter, till the arrival of our friends from Kidderpore, to whom we had addressed letters. Captain Wickes called on Rev. Mr. Browne, who very kindly offered to do any thing for us in his power. Our Instructions with respect to our conduct towards Civil Government were read to him. He promised to call at the Police Office afterwards, and to inform the Master that we intended to stay at Serampore, till we had leave to go up the country. Captain Wickes called at the office afterwards, and they seemed quite satisfied with our declaration by him. In the afternoon we went to Serampore.

*Oct. 19.* I addressed a letter to the Governor to-day, begging his acceptance of the last number of our Periodical Accounts, and informing him we proposed having worship to-morrow in our own house, from which we did not wish to exclude any person.

*Lord's-day, Oct. 20.* This morning the Governor sent to enquire the hours of our worship. About half-past ten he came to our house with a number of gentlemen, and their retinue. I preached from Acts xx. 24. We had a very attentive congregation of Europeans: several appeared affected, among whom was the governor.

## FROM MR. MARSHMAN'S JOURNAL.

—♦♦♦—  
*June 23.* I have no painful feelings to relate at present: goodness and mercy have hitherto followed us. If I attempt to recount the privileges we enjoy, I could scarcely enumerate them all. It is a singular mercy that so precious a christian has been given us for our Captain: having been exercised for a long time in the school of temptation, and been made to feel the buffetings of satan almost to the driving him to despair, he is as humble and teachable as a child, and behaves towards us with all the tenderness of a father. He engages with us in prayer, joins us at our conference and experience meetings, and takes every opportunity to leave his gay company in the cabin, and sit and participate in our conversation: consequently every attention that can contribute to the convenience of the women and children is constantly paid.

About a week since, we saw St. Jago, one of the Cape de Verd Islands. This is the only land we have seen since leaving England; from hence we had quite a fair wind till we came within a few degrees of the line. A singular circumstance attended our passing St. Jago, which I had almost forgotten. We had for some days been looking out for the land; but the weather being hazy, the Captain had not been able to take any observations for two preceding days, so that we were obliged to steer by guess entirely; now it was necessary to pass between many of those small Islands, and therefore our situation was very critical, especially as we were in the middle of the night; yet providentially our ship was guided into the widest and clearest part of the channel, and when we came within sight of the land, we found ourselves just where we should have been, had we gone by the most exact observations. We saw land too at the most seasonable time of the day, about one o'clock in the afternoon. Being hazy, we did not discover it till we were within about two leagues of it, and we were steering as it were just through the midst of the Islands. Had we

not therefore instantly altered our course, we must have been on shore quickly; but had it been in the night, instead of the day, we should have been in a very perilous situation. Hence we could not but consider the divine hand as immediately displayed on our behalf, in the whole of this circumstance.

*Lord's-Day, July 7.* Through mercy I have never found the least relenting thought about having forsaken all for this undertaking; on the contrary, an encreasing satisfaction in having engaged in this great work; and could I but hope (which I sometimes am enabled to do) that the Lord will make his strength perfect in my weakness, and make me an instrument of some good in India, I feel a joy that you can better conceive than I describe.

*July 8.* To-night we had a delightful opportunity in our prayer-meeting. Brethren, Ward, Grant, and self engaged. Brother Ward gave us a hymn which he had just composed, and which I here send you.

Thus far our Saviour's tender care  
Has brought us safely o'er the deep,  
And charg'd the winds and waves to spare,  
A few, the meanest of his sheep.

Oh, let our souls with praise record  
The thousand mercies we enjoy,  
Beneath the safeguard of our Lord,  
Kept as the apple of his eye.

The burning heat, the threat'ning foe,  
The tempest's rage, the lightning's pow'r;  
Each his eternal Godhead shew,  
And wait on him thro' every hour.

Yes, we are safe beneath thy shade,  
And shall be so midst India's heat:  
What should a missionary dread;  
For devils crouch at Jesus' feet.

There, sweetest Saviour! let thy cross  
Win many Hindoo hearts to thee;  
This shall make up for every loss,  
While thou art ours eternally.

*Aug. 2.* We have had the Lord's Supper administered once. We considered that we were not formally a church, and had not an ordained pastor over us; y<sup>t</sup> on account of our peculiar situation, we thought we should rather dispense with these customary requisites, than live in the omission of Christ's positive command. At first I felt some hesitation lest we should err. If we did however it was not knowingly. Brother Ward administered it last Lord's-day three-weeks; we expect it again next Lord's-day; on account of which I gave an exhortation this evening, from Psalm lvi. 12, 13. *Thy vows are upon me, Oh God, &c.* I observed from hence, that the mercies of God demanded that we should in return consider ourselves as having his vows upon us: i. e. that we should give ourselves up to him in a way of duty: also that mercies already experienced laid a good foundation for expecting future support. Felt very much confirmed in my calling, in considering it *thus*, and seemed almost able to give my fears to the wind.

*Aug. 5.* We have set up a school on board the ship, and every man and boy who wanted instruction in reading writing or arithmetic, has come to us for it. Thinking it might pave the way for something better, we proposed to the Captain to instruct them gratis; accordingly we attend two of us in the morning about ten on one watch, and at three in the afternoon on the other, between decks; there we have the greater part of the crew, with the Boatswain and Cook, under our tuition. I take the writing and cyphering, and my brethren the reading. Among these are six Negro Sailors who are all learning to read, and it is truly moving to see their assiduity and solicitude to learn; particularly the Cook, a stout black, about thirty, comes running in with his spelling-book all over dirt and grease, and seems never tired of reading. Every sabbath, in the morning, we have a sermon on the quarter deck. In the afternoon, one of us talk and read to as many of the sailors between decks as chuse to attend. I went yesterday and talked familiarly to them about divine things for more than an

hour; almost all of them were present, and some very attentive. We have great hope of two of them: they read the word, and I believe often pray together. One of them (Spencer) is a native of America, a sensible young man, and a good scholar; the other (Lewis) a native of Liverpool.

*Lord's-day, Aug. 18.* While brother Brunson was preaching to the sailors, from Eph. iv. 18, we were going at the rate of seven knots an hour. Oh that God would make bare his arm, and pluck some of these poor sailors as brands from the burning! The work is wholly his own, and to him we must look, both here and at Bengal. We are enabled, through grace, to bear a testimony to them concerning the great truths of salvation, and find it lies much on our hearts to clear ourselves of the blood of their souls, by faithfully warning them, and setting before them the way of life. The two I mentioned before continue still seeking, and give us some hope, though mixed with much fear. They assemble with us on the eve of the Lord's-day; but their ideas of the way of acceptance are very dark and confused. One or two of the Blacks will also hearken, and sometimes shed a tear: this gives a little hope; but it is a great thing to have the heart turned wholly to God. Yet when I consider how long a word of conviction often remains on the mind without effect, and after all is made effectual, it gives me encouragement to embrace every opportunity of dropping a word; for who can tell?

*Oct. 14.* Yesterday we arrived at Serampore, a Danish town fifteen miles above Calcutta. Thus have we finished this memorable voyage: memorable not for the storms we have weathered, or the hardships we have borne, for we have seen nothing worthy of the name; but because goodness and mercy have continually followed us. Surely the Lord is never wanting to those who commit their way to him!

Here is emphatically a world lying in wickedness; and scarcely any sign of true religion to be seen. The harvest indeed is plenteous, but it seems to require not merely the power of God, but *the exceeding greatness of his power* to insure success: and why may we not hope for this? There are at Calcutta and Serampore several Portuguese and Catholics, and we are not without hope that if one of us learn portuguese, and lay before them the truth as it is in Jesus, some good might be done among them.

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## LETTER

*From Mr. GRANT to his FATHER.*

[ The communications of our brother GRANT being terminated by death, we have given nearly the whole of his Letter. ]

Dear Father,

I shall endeavour to give you a brief account of the most remarkable events which occurred during the voyage. Soon after leaving Gravesend, I became sick, with several brethren and sisters, which lasted some time; during which I was confined to my room, and unable to take any food. Although very weak, yet I was resigned to the divine will, and believe this sickness has been serviceable to me. Whilst sick I experienced the most tender attention from brethren, Ward and Brunson. My wife was affected by the motion of the vessel, but she was able to attend Phœbe, who with Catharine (the children) have not been affected in the least. I began to recover, June 10. Phœbe thrives amazingly; she has found in the Captain an affectionate grand-father, for he is known to the children by no other name, and also is able to supply the want of your tender offices to her: he carries her in his arms, and frequently she is soothed to sleep by his nursing. Our situation is very agreeable; the greatest harmony prevails; an interesting exchange of kind offices appears to be the delight of the whole company. We have great reason for gratitude

for the many advantages we enjoy. The goodness of the Lord has been manifest in preserving us together in the unity of the spirit, and the bond of peace. I will now mention the events in the order in which they occurred:—

*Lord's-day, June 6.* Our Captain, after having engaged in prayer, assembled the ship's crew for public worship, which he opened by a very affectionate address to the people, stating the motives that induced him to introduce preaching amongst them, to which he desired their most serious attention. Brother Ward then gave out a hymn, engaged in prayer, and preached from Hebrews ii. 3. *How shall we escape, if we neglect so great salvation.* The sailors were very attentive, and the whole service was conducted with great decency. I was much affected with the interesting situation in which we were placed. I hope the Lord will enable us by our lives and conversations to manifest the sincerity of our profession.

*June 11.* About eleven o'clock this morning, three vessels appeared in sight: one we soon lost sight of, another we apprehended to be an American schooner, the other a large brig. We were soon convinced that it was an enemy; for she pursued us. At the close of the evening, our Captain altered his course: this being observed, they shaped their course after us. Every preparation was made for fighting. We had a conference in the evening: brother Brunson and myself engaged in prayer after supper, that the Lord would preserve us from our enemies. Before we retired to rest, our Captain determined to return to the right course, and leave the event to God. When we arose in the morning, the enemy was not to be seen. We praised the Lord for his protecting care.

*June 17.* Passed Madeira. We scarcely felt the motion of the vessel, and are able to read and prosecute our study. It may not be unpleasant to inform you how we divide our time. On Monday have a prayer-meeting: Tuesday confer on a text of scripture: Wednesday an experience

meeting, which has often been very profitable to our souls: Thursday discuss an interesting question: and on the Friday evening a prayer-meeting. In the day we each of us devote as much of our time to reading as circumstances will admit.

When I reflect on the greatness of the undertaking in which we are engaged, and my own insufficiency, I am almost overwhelmed with despondency; but I hope the Lord will perfect his strength in my weakness, and give me the most ardent desires for the advancement of his glory, and the conversion of the heathen.

*July 9.* Passed the line. Assisted brother Ward in teaching the sailors. Had some interesting conversation with the cook, a black man, and found him under serious concern. I endeavoured to open the nature of the law, the grounds of moral obligation, and thus lead him to the great truths of the gospel: I reminded him that there was no other name given under heaven or amongst men, whereby we must be saved, but the name of Jesus; to which he gave the most serious attention.

*July 15.* Brother Brunson preached on deck, from Heb. iii. 13. It was a very impressive discourse, and seemed to interest the attention of the sailors. Oh, what blessings do we enjoy; thus to spend our sabbaths in the service of our God! May our minds be suitably affected with the undeserved favours which we are continually receiving!

*July 24.* I was enabled to pray earnestly, that, although we may never see each other again in this world, we might meet in heaven, and join the innumerable throng of all nations kindreds and tongues, in ascribing glory to him who sitteth on the throne, and to the Lamb for ever. In the evening, the Captain gave us an account of a trial he was once under, from an apprehension of his being in a state of reprobation.

*Aug. 1.* I was enabled to bless God for the innumerable mercies we have experienced during this voyage. My

wife and children in health. Oh may you unite with me in praising the Lord for the undeserved favours we have received. We often think of you and our dear sisters, and have often recommended you all to the protection of our gracious Lord.

*Aug. 4.* Celebrated the dying love of Christ. Brother Ward administered the ordinance: truly it was a comfortable opportunity. I have been more than ever led to see my own weakness, my need of continual support, and long to experience the transforming power of the glorious gospel, bringing me into conformity to the image of Christ. Finished the reading of David Brainerd's life. Have reason to be thankful to God for his having given me any relish for the experience of such men as Brainerd. Oh that the Lord would pour out upon me a spirit of prayer, that I may constantly be looking up to him for support, and for the influences of the Holy Spirit, to lead me into the mysteries of Redemption!

*Aug. 6.* Attended with brother Ward to instruct the men, and had an opportunity of speaking to Jacob, a black man, concerning the great truths of the gospel; when I observed how unbounded the love of God appeared in devising a plan by which sinners might be admitted to his friendship: he was much affected, wept, and turned from me.

*Aug. 8.* Bless the Lord, oh my soul, for all his benefits! Our vessel wafted over the mighty ocean; preserved from innumerable dangers; those who amongst us were weak, recovering; our children in health; living together in brotherly love; and I trust entering more and more into the spirit of the great undertaking in which we are engaged. In the evening had some conversation with the cook: after explaining to him the nature of sin, I then asked him, whether he thought God might justly punish him to all eternity for his sins? He acknowledged he might. I then endeavoured to explain to him the doctrine of the atonement, and point out to him that precious Saviour held out

in the gospel. He was very attentive. In the course of the day, came in sight of the Cape of Good Hope. Realized that union which exists between the members of Christ, and felt a strong affection for the converted Hottentots.

*Aug. 10.* The sea ran high; the wind blew strong; and the appearance was most tremendous: the women were undismayed; the motion of the vessel was so great, that Brother Marshman was thrown down with the chest on which he sat; my wife was thrown into bed with the infant in her arms, which prevented her being injured by the chests, which tumbled about the room.

*Aug. 12.* The storm ceased; the sea became smooth; a fair wind, and a prospect of soon coming to the close of our voyage. I find myself prevented, for want of time, from continuing the account of the voyage. Some very interesting events have occurred in my own family, which I cannot particularize. Nancy has been dangerously ill, but is now recovered; the children took up so much of my time that I had no opportunity of reading and writing; but intend by the next conveyance, to give you a more full account.

*Oct. 13.* Arrived at Serampore. It is a beautiful little town, and esteemed the most healthy spot in all India. Lord's-day following, brother Ward preached, when the governor attended, with some of the principal inhabitants.

N. B. About ten days after writing this Letter,  
 Mr. Grant died!



## LETTER

*From the MISSIONARIES to Captain WICKES.*

Dear Captain,

We are bound to give thanks to God for you, brother, making mention of you in our prayers continually. We thank God for directing us to the vessel under your command; we thank him for that experience of his grace in

your mind, which has often instructed and refreshed us ; for that example of holy caution, zeal and fortitude, which he, by his holy influence, has enabled you to give us ; for those opportunities of refreshment from his presence, which we have enjoyed together ; and for all the tender mercies which filled up every day of our voyage.

We are bound to make our acknowledgements to you also, beloved brother, for the care and tenderness which you perpetually exercised towards us, our sisters, and little ones ; and we pray our heavenly Father to forgive our evil example, and prevent its ill effects ; that your spiritual prosperity may not be hindered by our manifold failings.

We intreat your intercessions at the mercy-seat for us : that we may grow in grace, and be filled with all the fulness of God ; that his work may not be impeded, but in some degree forwarded, by our feeble efforts ; that satan may not overcome us, but that the grace of God may be sufficient for us ; that we may not faint under our difficulties, but be faithful unto death : and when your fellowship is intimately with the Father, and with his Son Jesus Christ, Oh, remember the poor *Hindoo*, and the millions sitting in darkness and the shades of death.

Thus at the throne of mercy our prayers shall be united, our souls shall be one ; till we lose our depravity, our fears and our doubts, and form one blessed communion in the vision of the Lamb.

We pray that the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, may rest upon you.      Amen. Farewell.

J. MARSHMAN.

W. GRANT.

D. BRUNSDON.

W. WARD.

## ACCOUNTS OF THE MISSION,

*From April, 1799, To February, 1800.*

## LETTER I.

*Mr. CAREY to Dr. RYLAND.**April 1. 1799.*

I wrote to the Society that I had reason to hope that a copy of the whole Old and New Testament might be compleated, by the time the paper mentioned by brother Fuller, for printing 2,000 copies of the New Testament, would arrive. I have the pleasure to inform you that I think this great object now nearly accomplished. We have a press, and I have succeeded in procuring a sum of money sufficient to get types cast. I have found out a man who can cast them, the person who casts for the Company's press; and I have engaged a printer at Calcutta to superintend the casting. The work is now begun, and I hope may be compleated in less than six months, by which time the copy will be in forwardness to begin upon.

The whole is now translated, except the books of Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther, in which brother Fountain is engaged; (only I shall correct the copy) and I have to translate Job, Proverbs, Ecclesiastes, Canticles, Zechariah, and Malachi. After which, my whole attention will be bent to the revisal, and preparing the work for the press. We now almost see the end of our labour in this important part of our work, and are much animated thereby. I hope in ten days more to have the Prophets finished.

I went to Calcutta in company with Mr. F——, a gentleman whom I have often mentioned in my letters to you. He lays himself out much to induce people to attend the preaching of the word. At Calcutta, I saw much dissipation; but yet I think less than formerly. Lord Mornington has set his face against sports, gaming, horse-racing, and working on the Lord's-day; in consequence of which, these infamous practices are less common than formerly.

I saw at Calcutta, a Mr. F——, a pædobaptist missionary, who appears to be a man of great seriousness. I was much pleased with him, and invited him to this place.

On the way down, we stopped at a large town called *Kulna*, for the Lord's-day. I tried to collect a congregation there, but in vain. Yet in the course of the day I had several disputations, and one which gave me great pleasure. I sat under a tree near a large temple of Jaggernât, and after disputes with several persons, a young Brâmmhân came and accosted me thus:—"Sir, if you will not be offended, I will sit down, and prove all that you have said to be false." I desired him to sit down and try; which he did, and after about two hours close reasoning on both sides, in which he used all the sophistry of which he was master, and that was not a little, he found himself impounded. He had at first declared, That God was light, and in him was no darkness at all; but he was now forced to say roundly, That God was possessed of sinful inclinations like men, or to give up his cause. I, seeing his difficulty, thus addressed him before the multitude:—Brâmmhân, you know that you have used every crooked argument in your power to support your cause, notwithstanding which you are involved in an inextricable difficulty. Why will you adhere to so bad a cause? I then spoke to him of the way of life by Christ, and the harmony of the gospel plan, and prayed with them. After prayer, he said to me,—“Sir, never in my life had I a day of such pleasure. I left my country and friends, (he was a native of Orissa) to come here to study the Shasters; but I am convinced that the way of the Shasters is not the true way. When you prayed, I felt my heart pray with you.” This open free young man we left, and he perhaps may never hear the word of life more. I told Brother Thomas of him, and by his name, it is possible, he may find him: \* but it is very doubtful. After this disputation, we wished

\* Brother Thomas has a small house at Chandernagur, where he resides with his family.

to see the idol Jaggernāt, and this Brāmmhān was conducting us to the temple; but when we arrived at the gate, the priests told us, that the T'hakoor, or idol, had lately been eating something, and was retired to sleep. It cannot be supposed that the priests believe this; but the people do.

As I was returning from Calcutta, I saw the *Saba-moron*, or a woman burning herself with the corpse of her husband, for the first time in my life. We were near the village of Noya Serai; (Rennel, in his Chart of the Hoogly river, spells it Niaserai.) As it was evening, we got out of the boat to walk, when we saw a number of people assembled on the river side. I asked them, for what they were met? and they told me, to burn the body of a dead man. I enquired, whether his wife would die with him? they answered, yes; and pointed to the woman. She was standing by the pile, which was made of large billets of wood; about two feet and a-half high, four feet long, and two wide; on the top of which lay the dead body of her husband. Her nearest relation stood by her, and near her was a small basket of sweet-meats, called kivy. I asked them, whether this were the woman's choice, or whether she were brought to it by any improper influence? They answered that it was perfectly voluntary. I talked till reasoning was of no use, and then began to exclaim with all my might against what they were doing, telling them that it was a shocking murder. They told me it was a great act of holiness, and added in a very surly manner, that if I did not like to see it, I might go further off, and desired me to go. I told them that I would not go; that I was determined to stay and see the murder, and that I should certainly bear witness of it at the tribunal of God. I exhorted the woman not to throw away her life, to fear nothing, for no evil would follow her refusing to burn. But she in the calmest manner mounted the pile, and danced on it, with her hands extended, as if in the utmost tranquility of spirit. Previous to her mounting the pile, the relation whose office it was to set fire to it, led her six times round it, at two intervals; that is, thrice at each

circumambulation. As she went round, she scattered the sweet-meats above mentioned among the people, who picked them up, and ate them as very holy things. This being ended, and she having mounted the pile and danced as above mentioned, (which appeared only designed to shew us her contempt of death, and to prove to us that her dying was voluntary) she then lay down by the corpse, and put one arm under its neck, and the other over it; when a quantity of dry cocoa leaves and other substances, were heaped over them to a considerable height; and then ghee, or melted, preserved butter, poured on the top. Two bamboos were then put over them, and held fast down, and fire put to the pile, which immediately blazed very fiercely, owing to the dry and combustible materials of which it was composed. No sooner was the fire kindled, than all the people set up a great shout, “Hurree Bol, Hurree Bol!” which is a common shout of joy, and an invocation of Hurree, the wife of Hur or Seeb. It was impossible to have heard the woman, had she groaned, or even cried aloud, on account of the mad noise of the people; and it was impossible for her to stir or struggle, on account of the bamboos which are held down upon them like the levers of a press. We made much objection to their using these bamboos, and insisted that it was using force to prevent the woman getting up when the fire burnt her. But they declared it was only done to keep the pile from falling down. We could not bear to see more, but left them, exclaiming loudly against the murder, and full of horror at what we had seen.

I have lately obtained from a very respectable correspondent, some farther information concerning the missionaries on the Coast of Coromandel. At *Vepary*, are Mr. Gericke and Mr. Paezold. At *Tranquebar*, are the Rev. Dr. John and Rother, and Mr. Caemerer. The Missionary at *Trichinopoly*, is Mr. Pohle; and at *Tanjore*, are Messrs. Rohshoffe, Jaenicke, and Holtzberg.

I am also informed that the Hindoo converts there have made no exception against communicating with the missionaries, nor started any difficulties about either the bread or the wine in the Lord's Supper. At *Tranquebar*, the missionaries had till lately a separate cup for the cast people, and another for those of no cast. But some time back, one of the principal members of the town congregation proposed there should be but one cup. Objections were made by some; but the point was carried without much difficulty. The cast people approach the communion-table first, and then those of no cast; neither do they sit in the church mixed one with the other, but in separate places. The children at school do not mind it so much, and do not separate themselves from one another so carefully.

The same correspondent, in reply to some enquiries I made concerning the Jews in Asia, informs me that there are none at Neyapatnam, but at Cochin is a considerable colony, whose arrival in that place was prior to that of the Portuguese in India. These are the unmixed Jews, who say they came thither about the time of the Babylonish Captivity; but it is more probable that they came at the dispersion, after the destruction of the second temple. They have copies of the Old Testament in Hebrew manuscript; but not of all the books we have. The missionaries at Tranquebar once had a correspondence with one Ezekiel their chief, who died above thirty years ago.

There are also the mixed Jews, who, having mingled with the natives, are that kind of people among them, which the Portuguese are in India among the English, Dutch, Danes, and French.

That many Christians were found on the Malabar Coast,\* at the arrival of the Portuguese, whose Bishop was a Syrian, and whose liturgy was in the Syrian language, and that the Portuguese had an immense deal of trouble to cause them to acknowledge the supremacy of the Pope, admits of no doubt. They call themselves *Thomas*

\* The west side of the great Peninsula, on this side the Ganges.

*Christians* to this day, and are said to have been there from the times of the apostles; but others think that the name of Christ has not been known there so long, and that many of the inhabitants of the coast were converted by one Thomas, a Syrian, who came thither in the sixth century. They are chiefly about Cochin, and farther down to the end of the Peninsula.

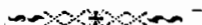
I hope by means of this correspondence to procure an English and Malabar Grammar, and some other books in that language, properly called the Tamul, which is spoken between Madras and Comorin, and in the north of the Isle of Ceylon.

It does not appear that the Portuguese found any Christians on the Coromandel Coast, to the east of the Peninsula, on this side the Ganges. The place called Saint Thomas, 5 miles from Madras, is so named only by Europeans; it is called *Mylapore* by the natives.

My love to all who care for the cause of Christ. You know that I am

Affectionately your's,

W. C.



## LETTER II.

*Mr. WARD to a Friend at HULL.*

My dear brother,

*Serampore, Oct. 22, 1799.*

After a very favourable voyage of twenty weeks, we arrived at Serampore, on Lord's-day morning, the 13th instant. We put up at the inn, and staid there eight days, when we took an house to wait the arrival of brother Carey. The climate is very pleasant now: this is the best time of the year. We have had no rain since we arrived. Last night I went with a native a walk in the town. In our way he took me to the hut of a Portuguese: I there found an old man of seventy three, stretched on his bed, and calling on the name of Jesus. He spoke of his dolorous sufferings, his precious blood, &c. I did not obtain satisfaction respecting his real christianity; but the name of

*Jesus* on the tongue of a copper-coloured man here, is like the unexpected meeting of a friend. We went forward in our walk and came to a place in the open air, where the natives were assembled to worship their god, Ram, whose history is too long for me to write here. In this worship the priest stood in the midst of a number of natives, who sat on the grass. He had a kind of brush in one hand, made of Buffalo's hair, and in the other, two pieces of brass, which sounded like bells by the shaking of his hands. His face was painted, and he had round his neck two or three chains made of shells, &c. During very short intervals of singing by five young men standing at his back, he spoke two or three sentences to his hearers, exhorting them to repeat the name of Ram, and to avoid that which was bad. Some of the natives were at work, making nets, while they professed to be worshipping their god. On our return home, I saw a man making clay gods, though he is by trade a washerman. In this settlement, which contains perhaps not more than three thousand inhabitants, here are not less than fifty houses inhabited by prostitutes, though the Hindoos marry very young. But I would rather be here, to dedicate my life to the conversion of the Hindoos, than in any other place in the world.

We are all happy, and have no desire to return to England. God will provide for us; and sooner or later India shall learn the doctrine of the cross, and sing the song of Moses and the Lamb. I have no doubt of it. Their superstitions are sinking into oblivion very fast, even without the torch of truth; but with a bible and a press, posterity will see that a missionary will not labour in vain, even in India. There is a time to *break down*, and a time to *build up*; a time to *sow*, and a time to *reap*.

We have two young Bràmmhàns learning to read and write English at our house already. One, who says he is to be God Almighty's man, and to do nothing but make prayers and good words, is now writing before me this copy:—*Whatsoever ye would that men should do unto you, &c.*

My dear friend, *live near to God*. This is the philosopher's stone, which turns every thing into gold. Remember me affectionately to all friends.

May our Saviour bless you indeed, and make you a blessing. I often think of you, walking and praying. Yes, the hour approaches when we shall walk together, "High in salvation, and the climes of bliss."

Adieu, my dear brother, adieu.

W. W.

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## ACCOUNTS

Of the DEATH of MR. GRANT.

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*From Mr. WARD'S Journal.*

*Oct. 31.* It was but yesterday that I noted in my journal the sickness of brother Grant; so lately did it alarm me. This morning however, his fever took a more dangerous turn, and he had a convulsion fit. We were alarmed; but still thought we should not lose him. After dinner, however, symptoms of death were too evident. At half-past two o'clock he died, very calmly, though his disorder prevented our fully knowing the state of his mind. I know not when any death so affected me. We were all overwhelmed with sorrow, consternation, and disappointment. I know not when I felt so forcibly the apostle's words:—  
*How unsearchable are his judgements, and his ways past finding out!*



## LETTER III.

*Mr. BRUNSDON to Dr. RYLAND.*

Very dear Sir,

*Serampore, Dec. 4. 1799.*

The way which God takes with his people is often as unsearchable as his nature, and his dealings with them as hard to flesh and blood as parting with right eyes and right hands. Yet though clouds and thick darkness are round

about him, and hide the design of his actions from us; still justice and judgement tempered with infinite mercy guide the whole; and when the vail is withdrawn we shall see the propriety of every dispensation of his providence, and have abundant reason to bless him for the severest stroke of his rod.

I could gladly leave off here, and casting all my cares and sorrows on the Lord, inform you only of that goodness and mercy which have followed us to this place. But I must not. The Lord has been pleased to afflict us by removing to himself our brother, our very dear brother Grant. Yes, he has finished his course, and entered into the joy of his Lord, just as we have girded on our sandals. He has obtained the victory, and gone to receive the crown, just as we are approaching the scene of action. But while we are smarting beneath the stroke, we cannot but bless the name of our dear Lord for that kind support, and those soul animating consolations he affords us. So true it is that he never corrects but in measure, and with some glorious end in view. 'Tis our prayer it may prove to us, what sanctified afflictions are to the people of God, a rich blessing. Rom. v. 3, 4. Heb. xii. 11. Below are a few extracts from my Journal since we wrote to England last.

*Lord's-day, Oct. 27.* We had public worship. The Governor and ten other gentlemen attended. Brother M. preached from Acts iii. 26. In the evening from Rom. xii. 1. Brother Grant is poorly to-day of a cold, attended with a kind of stupor.

*Lord's-day, Nov. 3.* Alas! what shall I write? Our Lord has this week smitten us with a grievous stroke, by bereaving us of our dear brother Grant. He was called from earth to heaven on Thursday, Oct. 31, about two o'clock in the afternoon. We had no serious apprehensions of his death, till about ten o'clock that morning. His wife had just raised him up from the bed, when a fit seized him, or rather, death struck him with his dart, and claimed him

as his prisoner. We moved him to the bed again, and he appeared much easier. When the physician came, he ordered hot water in bottles to be applied to his hands and feet, which the warmth of life had in great measure forsaken. He said he was in no pain, and could feel the warmth of the water. He spoke but very little all the time of his sickness, and the interval of reason from monday morning was very short, being generally in a kind of stupor. The doctor told us, that if brother Grant got over to-day, he should think him safe. I sat by him while all the rest were gone to dinner: I gave him some roast fowl, which he chewed, while labouring for breath, but was unable to swallow it. I then gave him something to drink, which he took out of the spoon very eagerly. I felt his hand lying in a bottle of water; it was still cold: he raised it, slightly pressed my hand, and laid it down again, looking hard at me, with a placid countenance; but was too weak to speak to me. I had left the room a few minutes, and on returning, he appeared much the same as in a former fit. The doctor arrived in a few minutes, and told us he was dying. Not many minutes after, he breathed his last, without a sigh, a struggle, or a groan, except the trembling of his limbs from the convulsive throbs. His wife, poor woman! was greatly distressed; and indeed it was a mournful stroke to us all: yet we were not left to sorrow as those who had no hope. Sister Grant was supported far beyond what could have been expected. In the evening, I read Psalm xc. and engaged in prayer. Brother Marshman read 1 Thess. iv. We found it very good to wait on God, and leave the dark providence with him, while trusting his promised grace. I sometimes thought I could almost see him bowing amongst the heavenly throng, and hear his Lord and ours say, It was well that it was in thy heart to come thus far—while his peaceful end gave death a more pleasant appearance.

The night is long and dark, but the morning will be glorious indeed, when the righteous shall rise in their

Saviour's image, and shine forth as the sun in the kingdom of their Father.

In the night our dear Captain arrived, and in the morning brother Forsyth. About eleven o'clock we proceeded to the Danish burying-ground. Brother Forsyth went before the corpse, which was borne by Portuguese men; my wife and sister Tidd followed next, then the Captain and brother Marshman, and brother Ward and myself closed the short and simple train of mourners. At the grave, brother Forsyth gave out, "Why do we mourn departed friends," &c.; read 1 Cor. xv. and closed in prayer.

This morning, brother Ward preached from 1 Cor. xv. 54. *Death is swallowed up in victory.* The Governor, and two other gentlemen attended. I felt much comforted by the discourse. In the evening, he preached from Jonah iv. 6, 7. *Jonah was exceedingly glad of the gourd: but God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.*

Your's &c.

D. B.



## LETTER IV.

*Mr. FORSYTH to the Directors of the London Society.*

*Nov. 18. 1799.*

The Baptist Missionaries arrived at Serampore about a month ago. Governor Bie has shewn them much kindness. He has, moreover, set on foot a subscription to build a *protestant* church, there being none of that description there before, only a popish portuguese one; and will no doubt employ them, along with others, to preach in it. This is all encouraging: in it the divine wisdom, goodness, and faithfulness are clearly to be seen. But sorry I am from my heart to inform you that, about ten days after their arrival, one of our friends, Mr Grant, was seized with a fever, of which he died in a few days. From the small acquaintance I had with him, and what he was so free

as to communicate to me of his experience and the history of his life, I formed a very high opinion of him, both as to his gracious attainments and his natural temper. Though little did I think a few days before he was taken ill, when he was so free in imparting to me these anecdotes, that I should so soon have occasion and in adorable providence be called to speak at his grave, and preach his funeral sermon, which yet was the case. Being at Churmoh, the Dutch settlement, where I preach every Lord's-day morning, our friends sent me word (as I had desired them if he were worse) that Brother Grant was in a dangerous way. On which, though exceedingly poorly at that time myself, I set off early in the morning on foot, and was at Serampore about day-light. You may think what my feelings were, when on entering the house, the first sight I saw was the pale corpse of my dear deceased brother, stretched on the bed of death; a disconsolate widow with two children, and the surviving brethren and sisters lamenting their loss, and weeping under the stroke of providence. *How unsearchable are his judgements, and his ways past finding out!*

That morning about eleven o'clock, the corpse of our dear brother was interred, and at the desire of our friends, I delivered a short discourse at the grave. On the Wednesday following (for I had to preach at Churmoh and Calcutta on the Lord's-day) I preached what might be called his funeral sermon, from Rev. xiv. 13. *Blessed are the dead, &c.* The Governor, his family, and a number of other Europeans, with I believe some (country born) Portuguese attended, and I trust not without satisfaction and benefit.

Let it not be thought that this instance is a proof of the unhealthiness of this country; for, so far as I know, few of the kind occur, of Europeans dying or taking disorders on their arrival, or of their being in any extraordinary degree unhealthy afterwards, if they live as they ought to do. There are now living in this neighbourhood, many persons who have resided from twenty to thirty years in this country, and have been generally very healthy.

## LETTER V.

*Mr. MARSHMAN to a Friend at BRISTOL.**Scrampore, Dec. 19, 1799.*

You must be convinced by this and my former of Oct. 23. that we have not forgotten you, but still hold communion in spirit with you, though so many thousand miles apart. In that I gave you a particular account of the divine goodness, which exceeded all our expectations, in granting us so favourable a voyage. Since then our company has been visited in a very trying manner in the death of our dear brother Grant. The very day after I dispatched my former letter, he was taken poorly, and that day week was carried off by a fever, notwithstanding all the medical assistance we could procure. He was generally insensible for two days before he died, so that we could know but little of the state of his mind; yet from what I knew of him ever since his acquaintance with me, I cannot but conclude that the Lord has taken him to glory. But still the Lord's dealings strike me with amazement: that he who was so earnest in the Missionary cause should thus be taken off, before he had the least opportunity of doing any thing in that cause, appears mysterious. That the Lord should make use of him to stir me up and loosen me from those many connexions in which I seemed so firmly fixed, (though blessed be God I was enabled to determine my duty wholly independant of him) and that I should, after seeking to God with many tears, be determined to go immediately, not waiting, as I had at first resolved, till he had gone to India first and sent me an account how matters stood, in which case my coming at all might have been prevented—I say that he should be raised up for this purpose, and then be taken to glory, is to me quite astonishing. Yet amidst the darkness of this dispensation, I think I can plainly perceive the will of God respecting myself, and the path in which he had ordained me to walk. Let me then learn silent acquiescence in his will, and continually look up to him for abundant supplies of grace;

for I am convinced by painful and daily experience, that without him I can do nothing. Nothing but the al-  
 sufficient grace of God can make me in the least degree use-  
 ful; and when I review what passes within me, my spirit  
 almost sinks under it. Relative to serving the cause of  
 God, as yet, the recollection that his strength is made per-  
 fect in weakness, and that out of the mouth of babes he or-  
 daineth praise, sometimes gives me hope. Do you ask what  
 is the state of our minds, amidst the weakness of our faith?  
 I perceive with pleasure that the soul of my dear yoke-fellow  
 longs unweariedly for the conversion of the poor heathen  
 around us. And I would bless God that my own desires  
 for it have been considerably enlivened since our arrival.  
 Were my faith in the promises of God respecting the in-  
 crease of his church, and the call of the gentiles stronger,  
 I should find them increase in a much greater degree. But  
 when I view the depth of ignorance and superstition in  
 which they are all sunk; their almost inconceivable attach-  
 ment to the customs of their forefathers; and their utter in-  
 difference to every thing except eating, drinking, &c., I am  
 almost ready to despond. Yet what is this before the Spirit  
 of the Lord? If he have a chosen seed here, if the Redeemer  
 have purchased them by his precious blood, (and why may  
 we not justly hope he has, seeing he has sent his gospel here)  
 they shall hear his voice; they shall own his power, and  
 thankfully acknowledge his grace.

Providence has kindly indulged all our family: we are  
 as well as when in England. I never enjoyed my health  
 better, nor found greater vigour either of body or mind.  
 Could we but see the power of the Lord present with his  
 gospel, there is nothing in the country or climate, that  
 would much discompose us. For this we must pray and  
 hope, wherein I beg you and all our dear friends to unite  
 with us,

J. M,

## L I N E S

TO THE MEMORY OF

MR WM. GRANT, BAPTIST MISSIONARY,

*Who died at Scrampore, on the 31st of October, 1799, in the  
25th year of his age, and soon after his arrival in India.*

BY MR. WARD.

BOLD in the rank of fools Horatio stands,  
And madly 'gainst his God lifts both his hands;  
Sits with the Deist in the scorners' chair,—  
Derides the book of God, and laughs at pray'r.  
While on he rushes in his mad career,  
The voice of mercy whispers in his ear—  
'Rash youth! forbear to urge th' unequal war,  
Or God shall smite thee from his fiery car.  
His voice demands the reason of thy rage:  
Why 'gainst thy God and Father thus engage?  
'Midst oaths and blasphemies, his tender care  
Ne'er cease thy life to guard, thy soul to spare!  
And when thy feet have touch'd the brink of hell,  
How many times he sav'd thee, canst thou tell?  
Oh turn thine eyes, behold the Lamb of God!  
And hear the accents of redeeming blood.  
This scene which fools and infidels blaspheme,  
Must hence become thy sweet and constant theme;  
Now to thy former friends this news be shewn,  
Then haste and follow me to worlds unknown.'

The tale of mercy fill'd his anxious mind:  
If true, how vile was he, and God how kind!  
He reads the sacred page; the scene's renew'd,—  
The words that mercy spake are there review'd,  
No longer now he doubts the word of God,  
Nor madly tramples on the Saviour's blood;  
He feels the power and majesty divine  
Which shine in every page, in every line;  
Wonders he ne'er beheld the scene before,  
And longs to bear the news to every shore,

To prove the change divine, his prayer is heard;  
 To India's shore he bears the heav'nly word;  
 Jesus accepts the soul his grace has won;  
 On India's plains arrived, his work is done;  
 Content, the way to heathen lands is shewn,  
 He follows mercy to the world unknown.



## REMOVAL

### OF THE MISSION TO SERAMPORE.

The reader has already been informed, that Mr. Carey had removed from Mudnabatty, owing to the Factory at that place having been declined; and that he had taken a small one at Kidderpore, about twelve miles distant, where he intended to carry on a little business for himself, and to erect some dwellings for the newly arrived missionaries. \* During the month of November, he made all possible interest in order to obtain leave for their settlement in the British territory, but to no purpose.

The missionaries who were then at Serampore, were anxious, if they could not be permitted to join their brethren, that their brethren might come and join them. Letters passed between them: and in one of them, Mr. Carey writes as follows: "I am really incapable of giving advice on the very important things you mention; but shall just state a few particulars. In little more than a month's time, I shall be free from my temporal engagements at Mudnabatty. At Serampore we may settle as missionaries, which is not allowed here; and the great ends of the mission, particularly the printing of the scriptures, seem much more likely to be answered in that situation than in this. There also, brother Ward can have the inspection of the press; whereas here we should be deprived of his important assistance. In that part of the country the inhabitants are far more numerous than in this; and other missionaries may there be

\* Periodical Accounts, No. vi. p. 526.

permitted to join us, which here it seems they will not. On the other hand, I have engaged in an Indigo concern, with a design of providing for the mission, to relinquish which will be a loss of five hundred pounds. When I have paid that, I shall not have a rupee to live upon, except by anticipating the next year's allowance. At Serampore, rent will be very high; and how can we subsist? Here we formed a church, and God has given us some Europeans as our hire; also a considerable number of the natives have *some light*, though the conversion of any is *uncertain*. The school—the state of things at Dinagepour—the expence which a removal will bring upon our friends at home, &c, &c.”

On Nov. 9. Mr Fountain arrived at Serampore, and on the twelfth was married to Miss Tidd, an amiable member of the baptist church at Oakham, with whom he had formed an intimacy before he left England. They were married by the Rev. Mr. Buchanan at Calcutta, who treated them with the greatest friendliness, and declined accepting the usual fees.

On Nov. 14. Brother Ward and brother Fountain set off for Mudnabatty, to consult with brother Carey respecting their removal.

### EXTRACTS

FROM MR. WARD'S SECOND JOURNAL.



*Lord's-day, Nov. 24.* Another sabbath without public worship; the natives are busy in the fields as on another day. It is now their harvest. No noise of the village bells, calling the rustics to church; no throngs going up to the house of God; no congregation swelling the note of praise, or listening to the word of everlasting life: all is wild as the wilderness; and, as it respects the praise of Jehovah, all are silent as the dead. Millions heaped upon millions preserve this guilty silence, while every bird reproves their baseness. The men have just now dined, but

having no word for gratitude in their language, nor any thankfulness in their hearts, the goodness that feeds them is made to serve with their sins. Not an eye is lifted up to their benefactor: not a word is uttered in his praise!

*Nov. 29.* This evening we fell in with a Hindoo, the master of a vessel, and a merchant. Brother Fountain told him our errand to India, and talked of the new Shaster, and the new Cast. Most of the Hindoos have learned, that a new cast shall arise, and swallow up all others. This man had learned so much. He said, that he supposed their Shaster would come to nothing, after ours was published. The credit of the debtahs seems to fall, and the terrors of the cast appear to be confined to this world. During a late dreadful sickness, the people acknowledged that the debtahs could do nothing, and that God only could save. Their religion is the offspring of fear, and their feelings the same as those of a man who believes in ghosts and evil spirits, walking through a church-yard in a gloomy night. As day-light removes his apprehensions, so will the light of the glorious gospel of the blessed God disperse theirs; and in their place implant the fear of Jehovah, who can destroy both body and soul in hell.

*Lord's-day, Dec. 1.* This morning we left the boat, and walked a mile and a-half to brother Carey's. I felt very unusual sensations as I drew near to the house. So near to brother Carey, after a voyage of 15,000 miles, and a tedious passage up the river, in our present circumstances . . . . . What an interesting situation! The sight of the house increased my perturbation. We met Hurry Charron. At length I saw CAREY! He is less altered than I expected; has rather more flesh than when in England, and, blessed be God! he is *a young man still*. He lives in a large brick house, two stories high, with mat doors, and venetian windows, situated in a small village (Mudnabatty,) thirty miles almost from any European. We arrived in time for morning worship: it consisted of an exposition in Bengallee,

concluding with prayer. About eleven o'clock, public worship began in the hall. Perhaps twenty attended. Brother Carey preached from,—*Light is come into the world, &c.* He told them that the light would now soon depart from them. (He had resolved to join us at Serampore.) I was a good deal moved with the singing, &c. They sing about the inefficacy of their shafts, debtahs, &c., with the utmost indifference. Any thing for pay. The prospect, however, of these idolators worshipping Jehovah in spirit and in truth, and the spirit of praise and prayer running through their land, was brought into a very interesting light by this scene. We had another service of this kind in the afternoon.

*Dec. 2.* We have been consulting to-day on our future proceedings. Brother Carey has made up his mind. Indeed he had scarcely any choice left him: while the Lord who opened a door for us at Serampore, had shut up every other.

*Dec. 9.* This day we visited the court of justice at Dinagepour: the proceedings are in Persian: the Musselmans swear by the Koran, and the Hindoos by the water of the Ganges. The counsellor only explains the case. We also went to the prisons of debtors and criminals: of the latter more than 1100 were confined; so dreadful is the moral state of this people: amongst the rest were a great number of adulteresses. We saw several have their chains knocked off, and discharged, both men and women: but no joy, no shame, no emotion appeared in their countenances.

*Lord's-day, Dec. 22.* Brother Carey preached twice to-day at Dinagepour. After the English service, a collection was made in favour of the school, established by Mr. Fernandez.

*Dec. 25.* Took leave of brother Powel and Mudnabatty. Brother Carey and I rode to *Malda* on horse back, while the boats followed. Brother Fountain had set off on the 13th.

*Dec. 30.* Set off from Malda to *Serasing*, the residence of Mr. Halsted, who married Mr. Powel's sister.

*Dec. 31.* This day brother Carey and I went up the Rejemal hills, where a different race of people live, supposed by many to be the aborigines of this country. The foot of the hills is about eight miles from Serasing. These people have no casts, priests, or publick religion. We went to two villages on the hills, and brother Carey was able to converse with the inhabitants in Hindostanee. They live principally upon Indian corn, and by hunting. They continually carry their bow and arrows with them. An European would evidently be well received, and listened to with eagerness. I long to stay here, to tell these social and untutored heathens, the good news from heaven. I had a strong persuasion that the doctrine of a dying Saviour would, in the hands of the holy Spirit, melt their hearts. On our return, the boats had arrived with the goods, Mrs. Carey and the children. We dined at Serasing, and then went on board, to go the rest of our journey by water.

*Lord's-day, Jan. 5. 1800.* Brother Carey halted with the boats in the river, and preached twice in an adjoining village. The Bràmmhàns every where shrink from the arguments against their Shasters: but the people are sunk into the filth and mire of the basest antinomianism. They will perpetrate any thing for money, and lay their crimes unblushingly to the charge of God. The common sort wonder how brother Carey can know so much of their Shasters.

*Jan. 10.* This day we joined our brethren at Serampore, and found that sister Marshman had been delivered of a son. Brother and sister Brunson were on a visit at brother Thomas', at Beerboom, for the benefit of sister B.'s health. The next day, we presented brother Carey to the Governor, who received him in a very friendly manner. In the evening, he went out and preached to the natives.

*Jan.* 18. This week we have adopted a set of rules for the government of the family. All preach and pray in turn; one superintends the affairs of the family for a month, and then another; brother Carey is treasurer, and has the regulation of the medicine chest; brother Fountain is librarian. Saturday evening is devoted to adjusting differences, and pledging ourselves to love one another. One of our resolutions is, that no one of us do engage in private trade; but that all be done for the benefit of the mission.

The renting of a house, or houses, would ruin us. We hoped therefore to have been able to purchase land, and build our houses upon it; but we can get none properly situated. We have in consequence purchased of the Governor's nephew, a large house in the middle of the town, for 6,000 rupees, or about £ 800; the rent in four years would have amounted to the purchase. It consists of a spacious veranda (portico,) and hall, with two rooms on each side. Rather more to the front are two other rooms separate, and on one side is a store-house, separate also, which will make a printing-office. It stands by the river side, upon a pretty large piece of ground, walled round, with a garden at the bottom, and in the middle a fine tank, or pool of water. The price alarmed us; but we had no alternative; and we hope this will form a comfortable missionary settlement. Being near to Calcutta, it is of the utmost importance to our school, our press, and our connection with England.

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LETTER VI.

*Mr. THOMAS to Dr. RYLAND.*

My dear brother in the Lord,

*Nov. 30. 1799.*

I beseech you to forbear and entirely to forgive all my past remissness and neglect in writing to you, while I was exceedingly cast down, and sunk in a horrible pit, out of which according to the riches of the glory of his grace, He hath delivered me, even me. I have received several kind and refreshing letters from you, which however I have not

now at hand, and therefore cannot reply so circumstantially as I wish: and also many edifying books, particularly your choice collection of scripture, No. I. of which I have frequently read a part, and explained it to the heathens here; and wish for No. II. More particularly, I thank you for your last publication, which I have just received.

I have neither been owned nor blessed in my labours of late, and I wonder not at it: I have been much entangled, greatly cast down, righteously deserted, and, as I thought, forsaken: but now I know it is not so. I have lately been afflicted nigh unto death; but HE hath delivered me. Three days and three nights quite delirious, without food, &c.; but out of all the Lord has delivered me: and here I am, a monument of his forbearance and grace. In this state, I could hardly preach to any body: being brought out of it, I can hardly forbear preaching, in the midst of my business, to every one; being fervent in spirit, diligent in my business, serving the Lord, with his own, and of his own, according to his surprising grace. I wanted all things: I want nothing. I have all and abound: my cup runneth over. I could say more, but forbear; I find my mouth comfortable in the dust. It is grateful to my soul to humble myself below all men, and before God all my days. It is my earnest prayer and desire continually, that I may pass the rest of my time of sojourning here in great fear. *My mouth shall be filled with his praise, and his honour, all the day long.* Here, my brother, in me you shall behold a fresh instance of grace abounding to the chief of sinners: in that very heart where sin abounded, there grace abounds much more. I behold the glory of this grace with unspeakable joy: I hear the heavens declaring his glory night and day; I see the earth full of his goodness; I see HIM wherever I look, and my hope in God is awakened abundantly.

Lately, for the first time since my recovery, I preached to a new congregation of about a hundred in number, in a new place. I spoke, and was most abundantly refreshed in spirit, though enfeebled in the flesh: whether

they would hear or forbear, I declared the difference which the word of God makes between *dead idols*, false gods, and *the living and true God*. I spoke of the *Son of God from heaven*, of *heaven itself*, of *the wrath to come*, and of our great *Deliverer*, till I was amazed to find that all did not believe in him. My text was 1 Thess. i. 9, 10. Oh that the Lord may now be *sanctified* in all the missionaries here, both new and old, *before the eyes of the heathen!* I have one enquirer. I hope he will not prove like many others. My labours are sweet: my soul is satisfied. *Now unto him who is able to keep me from falling, and to present me faultless before the presence of his glory, with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen.*

Your affectionate brother,

J. T.

## LETTER VII.

Mr. CAREY to Mr. YATES.

Gobra, Jan. 6. 1800.

I am now removing from Mudnabatty to Serampore, with my whole family and effects, in company with brother Ward. The pleasure we felt on receiving the account of such a goodly number of missionaries having arrived safe in this country, was great indeed; but it was soon checked by their not being permitted to join us. All our friends, therefore, thought it best for us to settle at Serampore. Several circumstances united to press this measure upon us; particularly the failure of the indigo crops last year at Mudnabatty, which issued in the relinquishment of that factory, together with the removal of the worthy owner, who had been our steady friend and patron, to Calcutta.

You will enquire, What is become of those natives concerning whom some hopes have been entertained? What is become of the rising interest at Dinagepour? And is all preaching given up at Malda? Is the school dissolved, and

all the fruits of five years labour relinquished at once? I answer: None but myself can tell the conflict, and the exercises of my mind on this trying event: but necessity has no law. Our resources are too small to permit us to live separately; and the work of printing the bible requires my inspection. I hope well of Sookmun, and Hurry Charron. The very last conversation I had with them, gave me much encouragement. Our labours at Dinagepour have not been in vain. The christians also in the neighbourhood of Malda please me much. We hope to visit those places once or twice in the year, besides corresponding with our friends by letter. The school at Mudnabatty is necessarily relinquished; \* though not till we have the pleasure of knowing that about fifty lads have been taught to read and write, who would otherwise have known nothing. The name and doctrines of Christ are known by many; so that a foundation is laid for our future efforts to become effectual.

W. C.

## LETTER VIII.

*Mr. WARD to Mr. MORRIS.*

*Scrampore, Feb 5. 1800:*

The Society ought to be concerned that so little has been done, but at the same time it ought to be very thankful that so much has been accomplished. How different might have been its affairs! Though there is no absolute certainty that a single native has been converted, yet much light has been spread. The Bible is as good as translated, and every thing is now ready for printing it: here are five brethren on the spot, two of whom have learned the language; and Bengal, yea, all Asia is before us.\* These are circumstances sufficient to form a song of thanksgiving, especially when we consider, that no persevering effort of this kind was or ever shall be in vain; nay, we have reason to hope, that it shall be the means of conferring unspeakable happiness on millions of souls, and of promoting the Redeemer's glory, through an immeasurable eternity.

\* This it seems must have been the case, had they only removed to Kidderpore.

Many Europeans live to old age in this country, and no one is more likely, apparently, than brother Carey; yet we ought to provide against casualties, as though nothing of this kind were to be expected. I am anxious that the foundation of the Mission might be so laid as not absolutely to need either the talents or activities of those of our brethren who now bear a principal part in the undertaking, both here and in England.

Some little time since we passed through *Moorshedabad*, the native capital of Bengal, and the seat of the Nabob. It is full of Moors, very populous, very dusty. Except a few large brick houses and a great many mosques, the rest of the town consists of small brick or mud huts, into which you rather creep than go. In a town here, there is very little to interest a person who has seen the metropolis or market towns of England. All business is transacted in the bazar, the shops in which display little else than what you might expect to find in a pedlar's pack. However, the river for near two miles was lined with trading vessels. We saw on the banks a multitude of vultures devouring with greediness a dead body. It was a shocking sight: but the people all around were carrying on their business with perfect indifference. On the river, the passenger sleeps in his boat, and the men on the boards at the outside, covered with a few old pieces of cloth, are all hushed to sleep by the chattering of the frogs, and the dreadful howl of the jackalls. A poor native seems to have but one luxury, and that is, a frequent opportunity of smoking his hooka. Lying down or rising up, sitting or walking, this is his constant companion. A native will sit with his thighs resting on the calves of his legs for hours together.

I have been blessed with good health hitherto, and so have nearly all our companions: but I long to have my soul more in heaven, that dying may be blessed work, may be going home.

Yours, now and ever,

W. W

## ACCOUNTS OF THE MISSION, |

*From February to September, 1800.*

EXTRACTS from JOURNALS,

*Principally Mr. WARD'S, addressed to Mr. FULLER.*

In January 1800, I sent you the substance of my journal, which contains a history of the Mission from our arrival to that time. I now carry it forward. If I send you but a small account of my experience, &c., it is because I think the affairs of the mission are more important to you. I might observe, however, that I hope God hath not forsaken me, nor left me without some blessedness in himself. I am quite satisfied with my choice, as it respects my present engagements, and though we have much darkness and difficulty to struggle with, yet He does not fail to cheer me, and to open to me the sweet prospects of immortality. Our faith is often tried, and my unbelief is often powerful; but yet upon the whole, I hope the gospel is encreasingly precious to me. Since entering upon this undertaking, I think that I know more of what it is to delight in God, and what the difficulties of walking worthily of our high vocation are, than I ever did before. Oh, the christian spirit as pourtrayed in the gospel, how desirable! I think I have learned more how inseparably connected holy walking and a gracious hope are, and that personal religion never appeared to me more important.

*Lord's-day, Jan. 26, 1800.* Brother Carey discoursed twice with the natives, and both opportunities were truly pleasant. I hope that I feel an increasing concern for their salvation; but when they will be made to hear the voice of our Saviour, I know not. They are indeed beyond the reach of man, almost so far as the procuring a moment's thought, or serious reflexion. A Musselman fol-

lowed brother Carey, and talked of the Koran. He repeated some little; but when asked the meaning, he said, "Nay, Sahib, who can understand Arabic?" Another, a Hindoo, declared that, let him sin as much as he would, the river Ganges would wash it all away!

*Feb. 1.* Brother Brunson is now at Beerboom. He writes that brother Thomas has many hearers in that neighbourhood.

*Lord's-day, Feb. 2.* Brother Marshman and I have preached to-day in English. Brother Carey discoursed twice to the natives, and once to the servants, and I catechised our children. In the morning, we saw a man sitting before a small mosque, with the koran before him, and he reading it most lustily. Brother C. asked him the meaning. "The meaning, Sahib, is another thing: I cannot tell that." In the evening, a man interrupted brother C. whilst he was speaking, and enquired into his knowledge of their shasters. After some little conversation, he said, That sin was as necessary as holiness, for that God had made hell as well as heaven! Brother C. replied that there was a prison in Serampore, but it was not therefore necessary that he and others should commit robberies in order to fill it. When the man saw that the people laughed at him, he said, As long as the river continued, (in which he supposed his sins might be washed away) he did not mind; but if the shasters fall, the sacredness of the river must fall too.

*Lord's-day, Feb. 9.* One of the natives said to brother Carey, as he was preaching, "I cannot sin, because I am a part of God." In reply he was asked whether the potter and the clay were the same?

*Lord's-day, Feb. 16.* This morning, brother Carey went into that part of the town where the washermen live. They were tolerably attentive. Several women were also present. One of them asked brother C. what she should eat in order to be saved? After preaching in English, he went again amongst the natives in the evening. We found a

number of them gazing at *a god in a box*, which a man carried slung over his shoulders. After exposing the absurdity of such things, during which this hawker of the gods sneaked off, brother C. disputed and explained for some time. One of the Bràmmhans said that God was light and darkness, merciful and unmerciful, was in fact a great *sinner*!

*Lord's-day, Feb. 23.* Brother Carey went again this morning among the washermen. They seemed totally indifferent to the word of God. One asked how he was to pray? Brother C. asked him how he should do, if he carried a petition to the Governor for pardon? He said, he should look very sorrowful, and tell a great many lies to excuse himself, and that so he should do if he went to God. He declared himself in favour of lying, and even thieving.—I make no comment on these things. I think no one can hear of them without being petrified with horror. Yet who can wonder? All their gods were liars, adulteresses, or guilty of some notorious vice. They say they are part of God.—Brother and sister Brunson arrived this morning from a visit to brother Thomas, in good health.

*Feb. 25.* This evening we went to see a man rise from his grave who had been buried a month! A great crowd was collected, and every one waiting with impatience to see the resurrection. Brother C. had some conversation with one of the Musselmans, who asked, upon his denying the divine mission of Mahommed, what was to become of Musselmans and Hindoos? Brother C. expressed his fears that they would all be lost. The man seemed as if he would have torn him in pieces. At length, when the new moon appeared, the top of the grave was opened, and the man came forth, apparently unaltered by his confinement. He bowed with his head to the ground several times at the foot of a plaintain tree, which I suppose he had planted on going into the grave, and upon which he also poured water. It was necessary that he should see the

new moon immediately on coming forth from his confinement. Many crowded round him, and put out their hands for a gift, which all who asked obtained, and which, as far as I could see, consisted merely of particles of dust. Several persons brought presents, and it is probable a goat was offered in sacrifice after we were gone. This subterraneous abode was cut very deep, and divided into three or four rooms; one to sit in, another to sleep in, &c. It was covered over with mats and soil, and the only opening into it was a hole at one end, two or three inches in diameter; through which he was supplied with milk and fruits by a man who waited on him, and who had a hut by the side of the grave. This is a Musselman's custom; and they say it has an allusion to the flight of their prophet. Perhaps it would not be continued, but that it is a qualification for receiving lands or offerings to canonized saints amongst them. Many persons in this country have built places like raised tombs, in a hole of the centre of which a lamp is kept burning in the night; these are consecrated to some saint, and the person who tends the lamp has whatever is given or left to the place. Passengers make their salem, and throw down a few cowries as they pass. In the above case, some ground had been left to the place, and the man could succeed to it only by burying himself for a month.

*Lord's-day, Mar. 2.* Brother Fountain and Brunson went one way, and brother Carey and I another.\* Going into a village, they perceived an idol's temple, and drew near to it. Several Bràmmhàns were engaged in worship. The doors of the temple being shut, Mr. Fountain asked, Why do you bow down here? Your debtah is shut up, and therefore cannot see you. They said he was "asleep; it was not time to open the doors." Has he life then? "Life! Oh yes." Will you let me go in and see? "No, we cannot do so." Does he eat? "Yes, a great deal every day." Does he speak? "No." If you will let me go in I shall know whether he has life. I am not afraid

\* The following conversations are taken from a Letter from  
Mr. Fountain to Mr. Button,

of him. Perceiving they began to be ashamed, he sat down on one of the steps leading up to the temple, and thus addressed them:—You are Bràmmhàns : it is your duty to teach the ignorant. I have often enquired how a sinner may obtain salvation; yet none of your Pundits can tell me. Now I ask the same of you. One who stood near called to another, “ Give an answer.” He replied, “ No: I cannot tell.” True, You cannot tell: you have many ways of worship, many sacrifices, many shafters; yet none of you have found salvation. Your country is full of sin and misery. Listen to me, and I will teach you the way. He then preached to them the gospel of the grace of God.—Going to the same place again in the evening, he enquired of the Bràmmhàns whether their debtah was yet asleep? They answered, “ He was a little later to-day than usual.” Shaking his head at them, he replied, Bràmmhàns! I am sure you do not believe your own words. You know that this great idol is a *stone*; and that it can neither eat nor sleep. When I asked you to let me examine it, you dare not. I perceive you are ashamed. I now see the difference between your debtah and the great God whom I worship, even HIM who made the heavens and the earth, and who supports all things! He is in every place. He sees all, he knows all, and he can do all. He never sleeps. We can worship him by day or by night. He knows all that is in our minds. If grief be there, he can take it away. If we want any thing, he can give it; and he will give all good to every one who calleth upon him. Your debtah cannot do any thing like this. You have given him eyes, but he cannot see you; ears, but if you call ever so loud he cannot hear you; hands, but he cannot help you, or defend himself. I could break him all to pieces, if you were willing I should try. If you have committed sin, he cannot pardon you. All sin is committed against God; therefore none but God can forgive it. One of them said, “ God is *nerakar*, without form.” True, God cannot be seen. He is a great and good Spirit. We know he exists, because we see his works. The sun, the moon, and the stars on high;

the beasts, the trees, and other things on earth did not make themselves. He made all. You say that God is a Spirit, without form: Why then do ye liken him to beasts or man? Moreover, we know the character of God: for he has given a holy and good law to man, and has forbidden all evil. He is pleased with good. By this we know that all men are sinners against him. And he has also told us how sinners may be saved.—He then entered more fully into the gospel, contrasting it with their vain traditions. They assented to many things, and seemed to be struck with them.

The same day, as brother Carey was preaching in the street of Serampore, a Bràmmhàn from a neighbouring village hearing him, requested him to come and speak such words to his towns-men. He promised to go on the 12th, but being necessarily engaged, brother Fountain, accompanied with brethren Marshman and Brunson, went in his stead. They did not see the Bràmmhàn who had given the invitation; but seeing nine or ten persons standing in the street, brother F. addressed himself to them. What is the name of this village? “Budha-baree.” Is it a Hindoo or a Musselman town? “Both.” Are you Hindoos? “Yes.” Can you read? “No; it is the Bràmmhàn’s work to read.” Do you ever hear them read the shafters? “Yes, we have heard a little.” What have you heard? “It does not stay on our minds.” You have ears, and you have understanding: How is it that you do not know what you hear? Can not you tell me the *meaning* of any thing you have heard from the shafters? “No, we do not know the *meaning*: the Bràmmhàn can tell; but none of them are here just now.” By this time many more people had gathered round them.—I am come to talk a little with you. I would as soon talk with you as with Bràmmhàn. All men are alike God’s creatures, and have sinned against him. There is in fact but *one* cast. You say there are many. The Bràmmhàn tell you so, and that *they themselves are the greatest of all*. This is because they are proud. There are Hindoos, Musselmans,

Portuguese, Armenians, English, &c.; but all are sinners: Can you tell how a man's sins may be forgiven him; how a sinner may obtain salvation? They looked hard at him, and repeated his words, as having never heard such an enquiry before. He then added, This is the greatest enquiry that a man can make. Our lives are going very fast. In a little time we shall die. If our sins remain, we cannot go to God; for he is holy. "Very true." I have enquired of your teachers how a sinner may be saved; but none of them can tell me. Some say by the waters of the Ganges. This is not true. If, when a person's *body* is unclean, he should go into the water, his *flesh* may be made clean: but sin is in the *mind*; and you all know that water cannot make that clean. I have seen persons who have frequently been to the Ganges; but they are just as they were before. Other Bràmmhàns say we must offer sacrifices: but God does not delight in birds and beasts. Man has sinned, and these creatures cannot bear his punishment, nor make atonement for his sin. Therefore what must be done? They all exclaimed, "These are great words!" Well then, I am come to tell you how you may be saved. I have brought with me a *new shaster*, which is the word of God himself. It tells us how God can forgive sin, &c.

As he was thus preaching the gospel to them, a Bràmmhàn joined the company—Well, Bràmmhàn! I am come to speak a few words to these people about the way of salvation: I wish you to hear. After hearing for some time, he brought forward the stale doctrine of every thing being done by God, and that man therefore was not accountable. He was asked, Why then do you talk about sin and holiness? You all say that God is holy; and yet he is the author of all the wickedness in the world! This cannot be. A holy Being cannot perform unholy works. Were I to kill this boy, would it not be my sin? "Yes."—Mr. Fountain then proceeded to preach the gospel of salvation by Jesus Christ. The Bràmmhàn afterwards said, "There are rivers from the east, west, north, and south; but they all meet in

the sea: so there are many ways amongst men, but all lead to God." Answer: No way can lead to God, but that which he hath marked out. There is no Saviour but one whom God hath appointed, even Jesus Christ.

After preaching to them, he took off his hat to pray. They were struck with surprise at this; and when he had done, they noticed it. "Look! Sahib takes off his hat to pray." Yes, said he, if I go to a great man to ask a favour, I take off my hat; and you put off your shoes: but you know God is greater than any man. "True, God is above all." He proposed to come again, and they seemed pleased.

*Lord's-day, Mar. 9.* This forenoon, brother Thomas preached to us in English. In the course of the day, he also preached twice in Bengallee in the neighbourhood.

*Mar. 12.* This evening, brother Fountain, accompanied by brethren Marshman and Brunson, went again to *Budha-baree*, or, as we commonly call it, Buddabarry, and was heard attentively.

*Mar. 14.* This evening, all the brethren went to Buddabarry. Brother Carey preached. The head-teacher of the village (who is called the Gooroo) was brought to hear the new doctrine. Several walked a good way back with us: one man, a shopkeeper, after contending some time for the cleansing power of Gongo, (the river) acknowledged that all the common worship of the natives was good for nothing. He talked very well indeed. Brother Carey contended that no outward ceremonies would avail; a bad tree would bring forth bad fruit. He replied, that a tree would bring forth the fruit it was *intended* to produce; so man in the indulgence of his passions acted according to his nature. Brother Carey replied to the objection. This man had never heard the gospel before. One grand deception amongst the natives is, That the present life is not a state of probation, but a place of punishment; that in such a state God does not look for holiness. Antinomianism seems to

have been the immediate consequence of the first sin: *The woman THOU gavest me, &c.*; and can exist only with the want of, or rejection of God's Law.

*Lord's-day, Mar. 16.* Preached this forenoon from, *I know whom I have believed, &c.* Was very comfortable. The governor, two other gentlemen, two Portuguese, and two ladies were present, and brother Thomas. Brethren Carey, Thomas and Fountain, preached several times in different parts of the neighbourhood, and brother T. to the servants at home in the evening.

*Mar. 18.* This day brother Carey took an impression at the press of the first page in Matthew. Yesterday morning a bràmnhàn from Calbmere called upon us. Our brethren had much conversation with him. He says they slide upon the ice there. It is three months journey from hence. Bengallee language is not understood there. They have a prodigious multitude of bràmnhàns. After brother Thomas had talked some time, he said that brother Thomas was a *god*, and not a man!

*Mar. 21.* On wednesday brother F. went to Buddabarry, and was well received. This evening, brother B. and I accompanied brother Carey thither. We found thousands upon thousands assembled from all parts, to perform a grand ceremony at the river the next day, in honour of their Neptune, or river god. Some had come a three-days journey. Hundreds of bràmnhàns were cooking their food in pots placed over a hole in the ground which contained fire. The crowd was so immense, and the noise was so great, that brother Carey did not attempt to preach. On our return a boy joined us: brother Carey asked him the meaning of this ceremony: he said he did not know; he had heard that the river was mother to somebody, that these people were come to worship, bathe, &c., and called it their holiness; but he did not know, he was not one of gongo's people. Oh, you are a Musselman: Ha! Sahib?

Under brother Pearce's Kettering sermon, and surrounded with christians, it is easy to believe in the millenium: but here, all the rapid conversions we have heard of, would scarcely thin the ranks of idolaters. Yet we despair not—"He speaks—and his almighty breath fulfils his great decrees."

*Mar. 22.* We have begun to distribute our bills respecting our School, Printing, and Subscriptions for the Bible. We have advertized in the Calcutta Gazette.

*Mar. 29.* One day this week, the Governor called on us, and invited all the brethren to dine with him. We were treated with great kindness, promised the government printing, the teaching of his children, &c. Governor Bie is also a subscriber to the Bengallee Bible. The Cashmere bràmmhàn has again called on us. Another bràmmhàn was with him, who said that "Bràmmhàns were in the form of men, but they had the divinity within them!"

*Lord's-day, Mar. 30.* This morning three of us went one way, and two the other. Both had pleasant opportunities. In this country, it is common for a few of the lowest of the people to take up the trade of ballad-singers, or beggars, for they have no written or printed books to sell. This morning, at a place in the town where four roads meet, brethren Carey, Marshman, and I, made our stand, and began singing *our* ballad. People looked out of their houses; some came, and all seemed astonished to see three Sahibs turned ballad-singers. This evening, three of us went one way and three another. The people seem quite anxious to get the hymns which we give away. The bràmmhàns are rather uneasy. The Governor advised his bràmmhàns to send their children to learn English. They replied, that we seemed to take pains to make the natives christians, and they were afraid that their children being of tender age would make them a more easy conquest.

*April 1.* Yesterday brother Thomas returned home. We have had a pleasant interview. This morning some Armenians called upon us, and a Greek gentleman.

*Apr. 4.* This evening, brother Carey discoursed at Buddabarry. Before he had begun, some bràmmhàns declared that it would be sin for them to be taught by a person of inferior cast. Some went off; others staid and gave a degree of attention. The place was by the side of the river. We distributed the ten commandments, with Christ's exposition, and some gospel texts added in Bengallee. Several bràmmhàns refused to take the papers till we were out of the presence of the river!

*Apr. 21.* Almost every day brother Carey has one or another come to talk with him. This evening, a Sheek called upon us, who said he was the descendant of a Rajah. The Sheeks went from the Hindoos formerly, and now worship one God. They are numerous, and it is dangerous to pass through their country. They much resemble the Arabs.

The small pox being very prevalent at Calcutta, we have had the children inoculated, and they are now recovered. They had it so slightly as scarcely to make them ill.

*Apr. 24.* This day we set apart as a day of thanksgiving in our family, for the establishment of the Mission, and for the divine goodness towards us; also for the receiving into the church the newly arrived missionaries. Brother Carey was chosen Pastor, and brethren Fountain and Marshman were appointed Deacons. The address from the Society to the Missionaries, of May 7. 1799, was read, together with a Letter from brother Pearce, and the substance of an Address delivered by Mr. Booth. It was a good day. Towards evening, brother Carey preached from Rom. xii. 12. *Rejoicing in hope*; and to heighten our enjoyment, Letters from England arrived in the midst of our solemnity. The following hymn, written by brother Fountain, was sung during the exercises of the day.

## MISSIONARY THANKS.

*Sung on the Thanksgiving day, April 24, 1800.*

—\*—

This day be sacred to the LORD,  
While we in grateful lays  
Recite the wonders of his love,  
And tune our hearts to praise,  
Each individual here can say,  
(And feel his bosom glow)  
Mercy and goodness from the LORD,  
Have follow'd me till now.

But, private thoughts be banish'd hence—  
To-day our souls expand :  
We bless our God for gospel grace  
Shewn to a Heathen land !

We see his providence fulfils  
What Prophets long foretold :  
The growing interest of our LORD  
With joy our eyes behold.

Yet let this joint request be heard,  
Which we to-day present—  
May we be faithful in the work  
For which we're hither sent !

*Apr. 25.* This forenoon, brother Carey and I waited upon the Governor with an address of thanks agreed to yesterday. He received us with the utmost kindness, and said that the assurance of his protection was not intended as a compliment. In the evening, brethren Fountain and Marshman went to Buddabarry. As soon as they arrived, they perceived a degree of agitation among the people. One man immediately prostrated himself at the feet of a bràm-mhàn, and declared him to be his god. The bràm-mhàns were very noisy.

*Lord's-day, Apr. 27.* I accompanied brother Fountain before breakfast to speak to the natives. One bràm-

mhàn said that brother Fountain could give away no more papers, (hymns &c. in Bengallee) for the bràmmhàns had determined to accept no more of them. Yet he afterwards took one himself. In the evening, I accompanied brother Carey. He first addressed himself to a bràmmhàn; but another brammhan soon came up, and persuaded him not to stay. Brother C. was very earnest, and I never saw the people more serious and attentive. One bràmmhàn said he had no occasion for a hymn, for they were all over the country. He could go into any house and read one. Brother Fountain had a very attentive congregation in another part of the neighbourhood.

*May 9.* Brother Fountain was this evening at Bud-dabarry. At the close, the bràmmhàns having collected a number of boys, they set up a great shout, and followed the brethren out of the village with noise and shoutings.

*Lord's-day, May 11.* In the evening brother Carey and I went into a village. Our congregation was noisy; but while brother C. was relating the death and sufferings of Christ, the people were all attention. This subject is, I think, more and more his theme.

Eeshor incarnate ! cover'd o'er with wounds  
And blood, the spotless sacrifice for sin :  
This wondrous theme, in ev'ry clime made known,  
Softens the savage, calms the raging mind,  
Illumes the gloomy bigot, fills with praise  
The heart of base ingratitude, and gives  
A mighty emphasis to every word  
Of God.

As we returned, we met an old man, whom brother C. saluted. He reminded him that in a little time he would die, and asked him how he expected salvation? The feeble and tottering old man (a bràmmhàn) said, If he could be sure of being carried to the river before his breath was gone and have some of the water poured into him, all would be

well. Brother C. told him he was holding fast a lie with both his hands, and there was no salvation, but in Christ. Men, he said, looked at the *poitou*; but God looked at the heart.

*May 16.* This week we have begun to print the first sheet of the New Testament. We print 2,000 copies, of which 1,700 are on Patna paper, and 300 on English. We also print 500 of Matthew to give away immediately, which will nearly be an expence of paper only, and so will not cost more than two or three pounds.

Brother Carey and I were at Buddabarry this evening. No sooner had we begun, than a bràmnhàn went round to all the rest that were present, and endeavoured to pull them away. However he lost his labour; for the congregation was larger than usual. They would have been very noisy, but brother C. put them to the blush. As he was concluding in prayer, a feeble shout was set up in order to drown his voice; but they did it very poorly; it died, or, as brother C. said, it languished on their tongues. As we returned, a poor man overtook us; and, as if pondering over the prime article of the sermon, said, "God is holy. We are sinners. If a man drop into hell, he will never get out again. *Jesu Chrest* is the only Saviour!" Brother C. was much pleased with the man, and even gratified by the opposition attempted by the bràmnhàns, having never seen the like before in India.

*Lord's-day, May 25.* Brother Carey preached in English. Seven or eight Armenian gentlemen were present, besides a few Danes; but the weather is now so extremely hot, that a person is really afraid to go out in the middle of the day. Most Europeans have doors made of grass, upon which water is thrown to cool the wind as it passes into the house. Our brethren, as usual, preached five times in Bengallee. *Ram Boshra* having just received notice of our arrival, came up this day, and accompanied brother C. in the evening preaching. He is a very sensible man; speaks En-

glish pretty well, though he cannot read it; and knows enough to despise the superstitions of his country. Brother C. talked to him very closely, and has translated Dr. Ryland's letter to him.

*May 30.* This evening at Buddabarry, the man mentioned in my journal of Mar. 14, insulted brother Carey. He asked why we came; and said, if we could employ the natives as carpenters, blacksmiths, &c. it would be very well; but that they did not *want our holiness*. In exact conformity with this sentiment, our bràmmhàn told brother Thomas when here, "That he did not want the favour of God." One old bràmmhàn, however, said to brother C. to-night, that what he had told them formerly respecting the love of God, that he became incarnate to die for and save sinners, was a great word.

*Lord's-day, June 1.* Bharratt told brother Carey this morning that the natives meet and talk about the gospel; but that at present they are counting the cost: the losing of cast, and the curse of the bràmmhàn. Bharratt said, unless some bràmmhàn joined us first, he could hardly think that others would have sufficient courage. Brother C. observed that he expected they would be the last to receive the gospel. —In the afternoon we partook of the Lord's Supper. In the evening brother C. had a congregation who were disposed to quarrel amongst themselves about what was truth. It was our fear at first, that if we went often to the same place, nobody would attend after a time or two; but our brethren preach every week at the same places, and yet the numbers increase, rather than diminish.

*June 2.* Before our monthly prayer-meeting this evening, a native, who had been here two or three times before, called upon us. His mind seemed much affected. He spoke of the love of Christ with much warmth, and wept considerably. He spoke of the cast, of the gods, and of the worship of the country with contempt. He joined us in our worship, part of which was in Bengallee, for the sake of him and a bràmmhàn who was with him. We were

much refreshed. He lives at Serampore, has heard preaching, and read our hymns. His name is *Gokol*.

*June 3.* This evening Gokol came again. Brethren Carey and Fountain were absent. We were therefore obliged to talk to him as well as we could in our broken Bengallee. He is a Sooder, and keeps a shop. He talks of nothing else but love. "He that has got love," he says, "has got light and joy. If I have got light, why should I walk in darkness? Why did Christ say he was the light of life?" He could not reconcile himself to our saying that leaving this world was dying: It was going into union with God. At one time he brake out, "What would have been our sorrow, if Christ had not died;" and then he threw himself back in the chair to weep. He soliloquises to himself every now and then: "Jesus Christ lived thirty-three years on earth, and did nothing but good." He says he has told every body that comes in his way, and has written to all his friends, respecting the gospel. He thinks every body will become christians. He thinks losing cast, and breaking their gods to pieces will be nothing. He has a wife, mother, and one son, and may be about forty. He tells us he does not want any thing from us: "If there were two pitchers, one of gold and the other of clay, if the latter had water in it, and he were dying of thirst, should he not prefer the latter?"

*June 4.* Gokol had the following comparison this evening. "A natural man is like a drunken elephant, full of his own greatness; but when a man has got love, like the ant, he can creep into any hole." He took up a piece of bread and butter, and ate it hastily, evidently afraid lest the servants should see him. He says he has had a situation under government here, and that they are now seizing his property for debt. This has filled us with apprehensions respecting his sincerity. He resolves every thing into love; but yet he does not appear to be aware of the obligations which love imposes.

*Lord's-day, June 8.* Both our brethren had attentive congregations this morning. Bharratt told brother Carey that bràmmhàns wanted a sign from heaven. He could not think, unless the power of God were to descend like the *bore*, \* that the gospel would spread. In the evening brother Fountain preached at a fresh village, and was well received. Brother Carey, his two sons, Ram Boshoo, Parbottee, Brunfdon, and myself, went to Chattera; but the place where we used to stand, was occupied by a Bengallee set of musicians, and a large company. We feared that we had lost the day; but we made our stand within sight of Creeshnoo's worshippers, and began to sing,—“ Oh who besides can recover?” Presently, the Bengallee performers were deserted, and went off. We had a company which blocked up the street. Brother Carey so preached, that one bràmmhàn wept much, and many seemed to be affected.

*Lord's-day, June 22.* Gokol has not forsaken us; but we find he is afraid of losing cast, and does not seem to have that sense of the evil of sin as we could wish. Ram Boshoo has written a piece, which is printed: we call it the Gospel's Messenger. He tells us that there are not less than five hundred bràmmhàns in the jails of this part of the country, for robberies.—We have addressed a letter to the brethren at Bhavian's Cloof, requesting to open a correspondence with them. Our Bengallee school was opened in the beginning of this month. A bràmmhàn has been several times to disturb the children, and to curse Jesus Christ! Another bràmmhàn complained to brother Carey that, by our school and printing, we were now teaching the gospel to their children from their infancy.

*June 24.* This morning we assembled early for prayer on account of the Mission. Brother Forsyth joined us, and preached to us in the evening. In the middle of the day, we went to see a grand ceremony, in which the god, Jaggernāt, was drawn in a carriage nearly forty feet high.

\* The flood-tide in the Ganges. See Per. Ac. Vol. I. p. 221.

Thousands upon thousands were assembled. Ram Boshoo says that one-and-twenty people were crushed to death three years ago by this carriage going over them. The above ceremony is intended to celebrate the incarnation of Creeshnoo, when he appeared as a dwarf bràmmhàn. Two maunds of rice are said to be daily offered to this god, which is afterwards given away; and a great number of persons may be seen every day eating in the temple-yard what the god has left. The whole ceremony consisted in bringing a log of wood, painted with silver hands, and putting it into this carriage; when the people are indulged with the honour of drawing him into a small market-place adjoining, where he continues a week. Thousands of offerings of flowers were thrown up to the idol, which, after being presented, were distributed among the people as very great favours.

*Lord's-day, June 29.* Brother Carey has had another letter from Mr. Gericke. Ram Boshoo is with us on a small allowance. The piece which he has written in commendation of the Bible, is likely to be useful. The natives are fond of rhymes, and it is written in their own idiom. This evening, a bràmmhàn went round amongst the people who were collected to hear brother Carey, to persuade them not to accept of our papers. Thus "darkness struggles with the light."

*Lord's-day, July 20.* Our Bengallee school contains upwards of forty children. It is pleasant to see them at their lessons, and in our yard. Many more might be taught, if we had room, or could employ another teacher.

*July 27.* A man came last week from near Nuddea for a book of Matthew. This was the man mentioned in my journal of June 2.

*Aug. 1.* I have lately had brother Carey's two eldest sons in my room once a week for religious conversation and instruction. In both of them there appears considerable attention. William went to prayer in my room the other evening. Felix enquires, with years, the way of salva-

tion. I talk; they weep, they read, they pray, and ask questions.

Mr. B. of Calcutta has this day ordered 600 spelling-books which we printed, and acknowledges the receipt of twelve books of Matthew which we sent down for his distribution. He says that his moonshi speaks well of the translation, especially with respect to the ease with which it will be understood.

Above you have our history for about seven months. Our labours for every day are now regularly arranged. About six o'clock we rise: brother Carey to his garden: brother Marshman to his school at seven: brother Brunidon, Felix, and I, to the printing-office. At eight, the bell rings for family-worship: we assemble in the hall; sing, read, and pray. Breakfast. Afterwards, brother Carey goes to the translation, or reading proofs: brother Marshman to school, and the rest to the printing-office. Our compositor having left us, we do without: we print three half-sheets of 2,000 each in a week; have five press-men, one folder, and one binder. At twelve o'clock, we take a luncheon; then most of us shave and bathe, read and sleep before dinner, which we have at three. After dinner, we deliver our thoughts on a text, or question: this we find to be very profitable. Brother and sister Marshman keep their schools till after two. In the afternoon, if business be done in the office, I read and try to talk Bengallee with the bràmnhàn. We drink tea about seven, and have little or no supper. We have Bengallee preaching once or twice in the week, and on thursday evening we have an experience meeting. On saturday evening, we meet to compose differences and transact business, after prayer, which is always immediately after tea. Felix is very useful in the office; William goes to school, and part of the day learns to bind. We meet two hours before breakfast on the first monday in the month, and each one prays for the salvation of the Bengal heathen. At

night, we unite our prayers for the universal spread of the gospel.

I wish I could persuade my friends that it is as easy to send a letter to W. Ward, Serampore, East Indies, as from one town to another in England. They have only to put the letter in their own post-office, and pay the postage to London, and then it would come by the first bag.

*Mission-House, Serampore, Aug. 18. 1800.*



## LETTER IX.

*From the MISSIONARIES to the SOCIETY.*

(Containing a review of the last three months.)

*Dear brethren in Christ,*

*Serampore, Aug. 15, 1800;*

We bless God, that as a family we experience his goodness in continuing, and we hope encreasing, a spirit of unanimity and brotherly love amongst us. We trust that we can say we are of one mind, and that our desire is to strive together for the furtherance of the gospel, and the conversion of the heathen around us.

Though we have been visited with a considerable share of affliction, yet we have seen the goodness of our God in watching over us while in the furnace, and at length removing affliction and restoring to health again. Brother Fountain has been visited by a severe dysentery, which laid him aside for several weeks. He and Mrs. F., however, set off about six weeks ago for Moypauldiggy. We have since learned from his letters that God has been graciously pleased to restore him. Sisters Marshman and Brunson have also been often afflicted; but they are at this time much better.

What shall we say respecting the Mission? Our brethren, Carey and Fountain, have continued sowing the seed of the word in Serampore and several neighbouring villages, in hope that at length it would be watered by the dew from heaven, which waiteth not for man, nor tarrieth for the sons of men. Many also seem to hear the word with atten-

tion, and we dare not say that all has been in vain. The state of sinners, and the way of salvation, have been faithfully declared; their refuges of lies have been often attacked, and their detestable idolatries and superstitions plainly exposed: and though the peculiar nature of their diabolical system is such as to render their hearts apparently impenetrable, yet we rejoice that there is One who is stronger than the strong man armed, and who will in due time bind him and spoil his goods. We rejoice that our Saviour is almighty. We recollect with exultation that he has triumphed over the gods of Greece, of Rome, and of Britain; and are persuaded that he will not suffer Satan to baffle him in India. We desire to bless his name that he has been pleased to station us, unworthy as we are, in this part of his vineyard; and would persevere in the patient discharge of our duty, constantly looking to him, till he be pleased to pour down his Spirit from on high, and turn this wilderness into a fruitful field.

Amidst all our discouragements, we bless God that the publishing of his Word in the language of this country is in so great a state of forwardness. Matthew, Mark, and a great part of Luke, are printed off; and the utmost diligence is employed in completing the whole new testament. By the end of May, 1801, we hope to have it published.

It was deemed advisable to print 2,000 copies of the New Testament, and also 500 additional copies of Matthew for immediate distribution; to which are annexed, some of the most remarkable prophecies in the old testament respecting Christ. These are now distributing, together with copies of several evangelical hymns, and a very earnest and pertinent address to the natives, respecting the gospel. It was written by Ram Boshoo, and contains a hundred lines in Bengallee verse. We hear that these papers are read with much attention, and that apprehensions are rising in the minds of some of the bràmmhans whereunto these things may grow.

A subscription has been opened for the Bible, at thirty-two rupees, and near fifty copies are subscribed for. Several persons have kindly intimated that our school will meet with encouragement. We desire to bless God for this, and hope it will be a mean of lightening, in some degree, the heavy burden which you must necessarily feel from the expense of so large a family, and so great an undertaking.

A Bengallee school is established; upwards of forty children are admitted, and ten times that number might be obtained, if our finances would admit. The subscriptions amongst our friends in this country will defray the expense this year: for the next, the Lord will provide.

And now, very dear brethren, we beseech you to pray for us, that we may be faithful and diligent in the Lord's work; and that his word may have free course and be glorified. Be assured that we have constant and fervent remembrance of you, both socially and individually.

We are, dear brethren, your's in our common Lord,

William Carey.

Joshua Marshman.

William Ward.

Daniel Brunson.

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## LETTER II.

*Mr. WARD to a Friend at HULL.*

*Mission-House, Serampore, Sep. 15. 1800.*

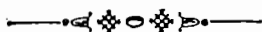
Before you get this, we shall most likely have published the New Testament in Bengallee, and 2,000 copies will be putting into the hands of the natives. I love England, I love you, and many more friends at Hull; but to give to a man a New Testament, who never saw it, who has been reading lies as the word of God; to give him those everlasting lines which angels would be glad to read; this, this is my blessed work. If it should be long on the earth, it will bear a precious crop, sooner or later. If a man should not know the value of it immediately, a leaf, a verse, may sometime be more precious to him than a load of hay. It

may, it *will*, enlighten the ignorant, convert the froward, raise the ruined, comfort the distressed, and support the dying. Blessed Book! In India it shall be said and sung, "The Gospel bears my spirit up."

A young Musselman is now at my elbow, learning to read. I cannot persuade him, however, that hell punishment will be eternal. The friends of antinomianism and universalism may each be comforted in this: Their principles every where prevail in Bengal! No one, either Musselman or Hindoo, feels his obligation, takes the blame of sin to himself, or fears being cast into hell.

Oh, that I may see you all with joy at that day!  
The Lord Jesus be with your spirit!

W. W.



### LETTER III.

*Mr. MARSHMAN to a Friend at BRISTOL.*

*Serampore, Sept. 20. 1800.*

My heart often conceives of you as communing with us, and pouring out ardent supplications on our behalf. Believe too, that we are not unmindful of you. No: often my spirit flies to Bristol, and mingles in the dear society once so sweet and pleasant.

Oh my friend! you cannot form an idea of the real state of men's minds here. How dead to every true virtuous feeling; how devoid of every true idea of God, of sin, their danger, a Saviour, of heaven and hell! But such we were, and so we should have remained to this day, had not divine, free, and sovereign grace made the difference. Through mercy we do not faint, but the hearts of all our brethren seem more and more engaged in the work, more affected with its importance, more desirous of leaning on the divine arm, and more and more united in love. I sometimes bless God for opening the way for me to come; and though my hope of usefulness is but small, I trust I can say that my soul is wholly engaged in the work, that all the

powers and desires of my mind are concentrated here. It appears infinitely proper that the salvation of Christ should be made known, and a witness borne to the true character of God, to their sin against him, to their danger, to the truth of God's infinite love to the world in the gift of his Son; whether they will hear, or not. In this work I wish to employ the few remaining days allotted me in this world. Oh what a precious Saviour is now exhibited to these Hindoos, immersed in the grossest idolatry! Surely the Lord will at length give them eyes to see. For this we pray, we long, we look.

I beg you and my other friends will excuse my not writing oftener and more largely. I have not time. The school occupies the best part of the day, and the attainment of the language appears of such consequence as to engross almost every moment of my spare time. Am glad that I can make the natives understand me in a small degree, but I find it exceedingly difficult to understand them.

Through mercy we are enabled to maintain the unity of the spirit in the bond of truth. Tell my friends I will write more largely to all of them, when I have more time, and my information is matured.

J. M.

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## LETTER XII.

*Mr. MARSHMAN to Dr. RYLAND.*

We seem to be settled at Serampore, and it is probable we shall all continue here until the Scriptures be published, and we have all acquired the language of the country. What door the Lord may then open for itinerating, we are not able now to say. At present, all our hands are full of work, besides learning Bengallee, which is by no means neglected. Indeed here is much to be done in this town and the neighbouring villages. It is a very considerable seat of the bràmmhans: some say there are two hundred families of them here. It is very difficult for any one to form

a just idea of the state of these people, unless he were on the spot. Humanly speaking, they are far more remote from the gospel than the Hottentots or American Indians. They are far worse than those who have no religion. The common law of nature, found amongst the worst of savages, is here extinguished by a false system: a system which has completely debauched the minds of its adherents, and rooted out the natural principles of conscience. Hence to kill a *man* is a small thing, atoned for by a fine; but to kill a *cow* is one of the three unpardonable sins. How immense is the weight of this diabolical system! It has for its foundation an almost unfathomable antiquity; is confirmed by the examples of many generations; extended over a vast country; perfectly agreeable to the corruptions of human nature, by giving the greatest liberty to sin, and yet affording the assured hope of happiness; and supported by a very numerous body of ecclesiastics who are anointed holy, not for the sake of their office, but on account of natural descent; and whose fame, reputation, and support, depend on the existence of this system.

The principles which pervade the whole mass of the people without distinction, are the most destructive of holiness that can well be imagined. Who would think that men could really believe the water of a river can cleanse from sin? Yet no absurdity in popery was ever more firmly credited than that a branch of the Ganges which runs by our house washes away all moral pollution. What evil will people abstain from who believe this? Transmigration with you a fable, is here a very serious affair. Hence, the present state is not regarded as a state of probation, but of punishment for the sins of pre-existence; therefore whatever be done *here*, is not sin, because they are now expiating former sins. They often support this hypothesis with great subtilty, by the instance of young children. These suffer great pain, they say, and often death itself; but they have never sinned; what therefore can they suffer for, but

the sins of a former state of existence? The idea of fatality is exceedingly common amongst the very lowest of the people. Ask a labourer where he shall go when he die; whether to heaven or not? What can I do? will be the answer. "If God hath written in my fate, (Kopal) I shall go to heaven; if to hell, I shall go thither." This principle is often apparent in their actions. Casting all care about futurity on their gooroos, (teachers) is another source of inattention. I have asked many carpenters, masons, fishermen, &c., Are you likely to go to heaven? You are sinful: How will your sins be forgiven? The answer has been, "I am a poor man, what can I know? My gooroo knows that: he will obtain the forgiveness of sins for me." On enquiring where this gooroo was; I found that he was perhaps a hundred miles off; some bràmmhàn, the head of their particular cast, whom they have not seen ten times in their life.

These, dear sir, are some of the most common ideas among them. You will easily perceive that they contradict each other in some respects; but absurdity never shocks them. The refutation is also easy; but how to convince those who never wish to examine, and who have imbibed such notions from their infancy, is quite another thing.

When we add to these things, the terror of losing cast, which rivets all the rest, we need not wonder at their inattention to the gospel. However we do not despair. We know that all this is nothing before the Lord of hosts. When he reveal his arm, it will be as stubble before the wind. For that time we look, we long, and earnestly pray. We cannot believe that it will be *ever* delayed; for this is surely the Lord's work. Our hearts are pained within us when we see our fellow-creatures capable as they are of almost any thing, thus perishing with their eyes fast closed. We, however, bless God that he has given them the objective light of the gospel, and beg him to open their eyes, that they may see indeed. The recollection of what God hath already done, is exceedingly encouraging to us;

for all his works are perfect. Something is really *done* amongst them: bràmmhàns are confuted; their pride, tyranny, and covetousness, are exposed whenever they appear; while the common people seem to rejoice when they see those of whom they stood in awe, silenced and confounded. Brother Carey has a very happy talent in this way: he has done it so frequently, that they will now seldom exchange a word with him upon the subject.

We live together and love as brethren. Our family is settled on very happy principles: all private trade is mutually forbidden; hence, all we engage in is for the public stock. While this is preserved, the mission will be uncorrupted: if it should be disregarded, the missionaries may grow rich, but the mission itself will die.

I can speak Bengallee a little. Application to the language is as pleasant to me as any study I ever engaged in. A knowledge of the Sanscrit appears very desirable; there is a close connection between that and the Bengallee, and in combating a bràmmhàn, the advantage arising from it is not small. I have cursorily surveyed part of the grammar, and find it not terrific. It seems to have a close affinity with Greek.

J. M.



## LETTER XIII.

*Mr. CAREY to Dr. RYLAND.*

*Aug. 15. 1800.*

Hitherto God hath preserved us, and supplied our wants; and though we have had but little encouragement, yet I think the mission is more established, and a better foundation laid for future success, than at any former period. I have often thought that it is very probable we may be only as pioneers to prepare the way for more successful missionaries, who perhaps may not be at liberty to attend to those preparatory labours in which we have been occupied;

—the translation, and printing of the scriptures, &c. Our children, perhaps, may reap the harvest of our labours. And now I have mentioned this, I feel great pleasure in saying that there have lately been some very hopeful appearances in my two eldest sons. Time only can shew how it may end; but at present I hope well of them. Should they be truly converted, their faculty of speaking Bengallee and Hindostanee, (both of which they speak as freely as if they were their vernacular languages) would give them an advantage in communicating their ideas, which will never be acquired by any person who learns the language at a more advanced period of life.

I sometimes think that the corrupt christianity of the Portuguese, who are pretty numerous in this neighbourhood, or perhaps that of the Armenians or Greeks, (with several of whom we are on very friendly terms) may open a way for propagating the real truth. The Armenians are mostly natives of this country, who came in the time of Timur Long, but retain their old customs, dress, language, and religion. They have the bible in their own language, and I have had some conversation with their priest, who with several others came to see us. Several of them have once or twice attended our english preaching, and could understand tolerably well. The Greeks are but few. It is said they have a church at Calcutta. One man, who was born at Cefarea, lives at this place, and is friendly with us. He also brought with him another, who was born at Constantinople, and who is a very accomplished man. He breakfasted with us once or twice: his name is Basilius Alexander. His father, he says, was Prince of Wallachia. He is master of the English and French languages, and is a very considerable Greek scholar. Amongst other valuable friends, I have the pleasure to mention Mr. Forsyth, a missionary from the London society, who is greatly beloved by us all, and serves us to the utmost of his power.

The printing of the New Testament is the work which at this time most occupies our attention. - Matthew, Mark,

and part of Luke are now printed off; and I am happy to think that it will be easily understood. We have begun to distribute Matthew's gospel, and I have opened a book for inserting the name and place of abode of every person to whom a copy is given. The design of this is, That when we go to any part of the country, we may know whether the word of life has been sent thither or not. We intend to transmit a few copies of Matthew by the first conveyance, just to convince our dear friends in England that we have not been idle. We have printed several small pieces in Bengallee, which have had a large circulation; and if I should live to see the present work compleated, I have some thoughts of undertaking the translation of the bible into Hindostanee. I am now translating the address of dear brother Pearce to the Lascars, and intend to do the same with yours, entitled, "A message from God unto thee."

You must excuse my irregularity in keeping a journal; for in the printing I have to look over the copy and correct the press, which is much more laborious than it would be in England, because spelling, writing, printing &c., in Bengallee, is almost a new thing, and we have in a manner to fix the orthography. I will endeavour, however, to give you a short account of some things.

Last Lord's-day, (Aug. 10.) I went with brother Marshman to preach in the high-ways. We had a tolerable congregation of Bengallees, and one Greek to whom I endeavoured to point out Christ as the way of life. We then distributed a few copies of an address composed by Ram Boshoo. On our going a little farther, we saw a man to whom we had given a pamphlet, reading it to about a dozen persons standing around him. This did our hearts good. We then went to visit a weaver whose name is Bharratt. This man desired to see us some months ago, and wished a friend to inform us. Since then we have generally visited him once a week, and he is very inquisitive. After this I preached in English, from,—*Neither is there salvation in any*

*other.* In the evening I went to a village, called Chattera, accompanied with brother Ward. Here I preached to an assembly in the street; but just as I was concluding, all the people ran away. On enquiring the cause, I was informed that a man had died, and his widow, a fine young woman of the age of fourteen, was going to be burnt with him. I entreated her to desist, and remonstrated with the brāmmhāns from their own shafters, but in vain. We left the place with horror, and she suffered soon afterwards.

This evening, brother Marshman and I went to Budabarry, a village about two miles distant, where we generally preach once a week. On entering the town, I accosted a man who pointed me to another who stood by, and said that he was a learned brāmmhān, or pundit. After a few words, I saw he was desirous to get away; which occasioned a conversation something like the following. Why do you wish to go away? “Because I want to perform the *fundhya*, or evening devotions.” What will be the advantage of performing the *fundhya*? “Why; that all the sins I have committed in the day may be blotted out.” I am a sinner, I have committed sins to-day: Will my sins be blotted out by performing the *fundhya*? “No: every one will be saved by attending to the religion of his own country.” You know there is but one God, and that he is of one mind: how then can he appoint one way for you, and the opposite for me? “The fruit of both is the same.” You see there is a soozeena tree, and a mango tree. Now you may as well convince me that the fruit of these two trees is the same. On this he manifested a strong desire to be gone; but the people laughed at him, and called upon him to answer. I then put the question: You are a sinner, and all present are sinners: How shall we get our sins pardoned and blotted out? Do stay and answer me: why will you be put to shame before all the people? This small disputation collected a number of persons, to whom I then turned and preached Christ as the only Saviour. While I was thus addressing them, the brāmmhāns stole away, and I conti-

nued to preach till the rain prevented us. Brother Marshman and I then returned, and by the way we had some conversation about what induced him to engage in missionary work, which to me was very interesting.

You will no doubt wish to hear something about *Hurry Charon*, and *Sookmun*; but I cannot now say any thing certainly. We are about 350 miles from them; but brother Fountain is gone that way, and will see them. Our dear friends, Mr. Fernandez, and Mr. C., hold on well. There is also another person at Dinagepour who has, I hope, received some serious impressions.

I hear that brother Pearce is gone to the joy of his Lord. Dear man! I had written a letter ready for him, but shall not send it now. Oh, what a loss have the churches sustained! Yet it is the will of him who cannot err. His portrait hangs before me, and often renews the remembrance of that sweet friendship which we mutually enjoyed. I hear that the venerable Mr. B. Francis is also taken away. Oh, may the death of those great men be so impressed, as to excite us who remain, to greater diligence and ardor in the work of our God!

*Aug. 17.* To-day I went to visit our friend Bharratt. I found him reading in Matthew's gospel; but he appears to read here and there a passage in a detached manner. He asked several questions about different parts of the Mahabharat. I told him that though I often used it as a weapon against the Hindoos, yet I only did it to reason with them on their own principles; and that I did not believe a word of it to be true. He enquired whence I thought bràmmhàns came from? (This was the second time that this question had been put to me this morning.) I answered that God created man; but when man sinned, the devil became lord of this world, and he made bràmmhàns; and then bràmmhàns made shafters for their own emolument. In support of this, I alledged several passages from the Mahabharat.

It may be necessary that the Bible should be published before many conversions take place; for it must be expected that those who believe will very frequently have occasion to give a reason of the hope that is in them, which it would be difficult to do, without the word of truth. I doubt not but God will work, and I think that all our brethren have lately been more than usually solicitous for the spread of the gospel amongst these deluded people.

W. C.



### DESCRIPTION

#### *Of the QUADRUPEDS of BENGAL,*

Communicated by Mr. Carey.



In addition to what I have before written, I could wish to say something on the natural history of the country; but no part of that pleasing study is so familiar to me as the vegetable kingdom. This, however, may not be so acceptable to others, and I shall therefore take a little notice of the Quadrupeds.

The *Elephant*, and *Rhinoceros*, are not found wild in the cultivated parts of Bengal; but abound in the woods at the foot of the Boutan mountains, and along the north and east borders of Bengal. I need not describe animals so well known. Tame elephants are very docile, though I cannot think it very pleasant to ride on them. It is safe where tigers abound, and gentlemen often mount them to hunt that ferocious animal.

The *Buffalo* is one of the most dangerous and mischievous animals in this country. They abound so much in this neighbourhood, that few days pass without our seeing some; and travelling in the night, which we should otherwise prefer, is dangerous on this account. From the time of planting the rice till the time of harvest, the inhabitants are obliged constantly to watch their fields, to pre-

vent their being destroyed by buffaloes, and many lives are lost in the attempt. This year, one of our neighbours was gored quite through the under part of his thigh, while he was watching his field. The wound occasioned by the horn was large enough to admit my hand to pass through it. I attended the poor man, and dressed the wound, which is now nearly healed. Last year, a boy was killed near our house by one of these creatures; and they not unfrequently come into my garden. The buffalo resembles a large clumsy ox, with very long horns. In walking they lift their noses very high, so that their horns nearly lie upon their backs. These animals are gregarious, and usually of a blackish colour; though I have seen some white ones. They have large feet, no dewlap, and ruminate like an ox. In the heat of the day they generally lie in shallow waters, and go out at night to commit their depredations. Their look is remarkably stupid and savage, and their disposition precarious. I have seen a man driving a large wild buffalo from a herd of tame ones, by throwing clods of earth at him, at a few feet distant, and in rutting him. I have also known them charge a person at first sight, without any provocation. In this case it is almost impossible to escape; their swiftness being equal to that of a very good horse. They are in fact the scourge of this part of the country. A single one is far more dangerous than a herd.

They are frequently destroyed by shooting, laying snares in pits, &c. More than twenty were lately taken near Mudnabatty, and many of them by the following stratagem. When the floods were very high, a number of persons went out with a boat; and having driven one of them into deep water, they ran the boat just across the animal's back; when, seizing him by the horns, and pulling his head back as much as possible, they instantly dispatch him by applying a knife to his throat.

I doubt not but these animals might be applied to many useful purposes. There are large herds of them tame: their

milk is very good : their flesh coarse, but well tasted ; and might be improved by feeding. The animal might be harnessed to the plough or the cart : in short, what is now a curse might be made a blessing, if properly attended to ; an event which the spread of the gospel, by promoting civilization, will no doubt produce.



The following Letter not coming to hand till after the preceding sheets were printed off, prevented its insertion in an earlier part of the present Number, more agreeable to its date ; but as the life and labours of the writer are now terminated, the remaining extracts from his correspondence are here presented to the reader.

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## LETTER XIV.

*Mr. FOUNTAIN to Mr. READ.*

*Serampore, Aug. 1. 1800.*

Though I sincerely regret leaving Mudnabatty and Dinagepore, yet I hope that a settlement being formed at this place will greatly tend to the furtherance of the gospel. I suppose that more persons hear it in one week at Serampore, than in half-a-year at Mudnabatty.

In a letter lately received from Mr. *Gericke* at Vepery, after speaking of the brethren's itinerant labours, he says, " I can hardly remember any one of those who heard us preach in public, becoming a member of our church, though some of them have afterwards visited us, and sought our acquaintance. But I remember some who were awakened to a sense of religion by the little tracts which we printed for these poor people, and which we offer after we have had any conference with them. They commonly receive the tracts with great respect, though occasionally they decline accepting them; sometimes with disdain, and at other times with signs of fear."—As with brother *Gericke*, so it is with us. Several bràmnhàns have refused to take the hymns, the ten commandments &c. after they have

heard us explain them to the people. Others however, through an eagerness to read, are ready to tear them out of our hands.

None of our new missionaries were personally known to you; but could you see us altogether as a family, you would certainly break forth in the words of Watts:

Blest is the pious house,  
Where zeal and friendship meet:  
Their songs of praise, their mingled vows,  
Make their communion sweet.

The Society, I trust, was directed of God, when it made choice of the brethren who are lately come. They possess a pleasing variety of talent, and their hearts are warm with devotion. They are making a far more rapid progress in the language than I did, and are likely to preach much sooner. The Sisters too are amiable characters. No one repents of coming hither. Brother Grant's death is a grief to us. Neither I nor brother Carey ever saw him. This providence may be designed to try the zeal and courage of others who have had thoughts of embarking in the same cause. If so, *Blessed is the man who ENDURETH temptation!*

J. F.

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## ACCOUNTS

Of the DEATH of MR. FOUNTAIN.

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From Mr. POWELL.

Moypauldiggy, August 26, 1800.

I now address you on a very mournful occasion, which has filled all who are concerned for the glory of God here with the most lively anguish. Little did I think that brother Fountain's course was so nearly finished. Yet it has pleased an all-wise providence to take him away, just as he seemed fitted for usefulness, by a good knowledge of the language, which he attained by dint of close application.

He was one of the only three that could preach to the natives. He was also the leader of the singing in worship, and had a pleasing knowledge of notes, with an agreeable voice. I used, when writing to him, to direct my letters "To the Chief Musician." He died on the 20th of August, at the house of Mr. Fernandez, at Dinagepore, of a dysentery, or rather a complication of disorders, which preyed on him for several weeks, and baffled the power of medicine, and convinced us, by its rapid progress, that his end was near. His death ought by no means to be imputed to the unhealthiness of the climate (as Europeans generally enjoy as good health here as they do in their native countries,) but rather to a weak and feeble constitution, ever disposed to sickness, of which he experienced a great deal, both in England and in this country. When Mr. Thomas first saw him, after his arrival here, he remarked to me, that he did not think him formed for longevity, and was apprehensive that a climate so warm as this would prove injurious to a person of such a sickly habit. His complying with Mr. U.'s request to make indigo for him at this place was the occasion of his visiting this part of the country. In July last he wrote to me, a little before he quitted Serampore, that he was very unwell, and that if the Lord did not bless the voyage, he could hardly expect to return. On his arrival here, I perceived that he was exceeding ill, and I feared he was nigh the grave. After staying here a few days, I accompanied him and Mrs. Fountain to Dinagepore, on the 26th of July, where the assistance of one of the Company's surgeons was procured, who was kind and attentive to him. After experiencing a few favourable symptoms, his disorder wore a threatening appearance, so that he was not expected to survive another day. Mr. Fernandez, at brother Fountain's request, wrote for me, and said, that if I did not hasten to Dinagepore immediately, I might never see him again. This was on the 13th of August; I was then at Saddamah'l, a place 24 miles distant from Dinagepore. On receiving the mournful tidings, I

Instantly set off on my journey, and reached Dinagepore about two in the morning. When I saw him, his emaciated countenance and frame exhibited such a melancholy spectacle, that I sought for a place where to weep—

A mortal paleness on his cheek,
And glory in his soul.

I sat up with him, and was glad of an opportunity of relieving Mrs. Fountain, whose turn it was to sit up with him. I was much comforted to find him so composed, and resigned to the divine will. He spoke of his faith in Christ, and talked sweetly of the Saviour. Death, to him, presented no terror, but assumed the mild and pleasing aspect of a messenger of peace.

Dr. Young's description of the dying christian was exactly realized—

“ The chamber where the good man meets his fate,
“ Is privileg'd above the common walk of virtuous life,
“ Just on the verge of heaven.”

When I asked him where he would be buried, he misunderstood me, and thought I spoke of an epitaph for his tomb. Let there be none on mine, said he ; but soon after added, if any thing be said, let it be this :

JOHN FOUNTAIN,

MISSIONARY TO THE INDIES,

Aged 33.

A SINNER SAVED BY GRACE.

As he lay languishing in pain, and his voice becoming more and more feeble, he often expressed the most earnest desires to depart. Once, as I was helping him up, he said, “ O that I could now slip away, and go to my heavenly Father ! ” He repeatedly said to those who visited him, that he was not afraid of death—that there was no saviour but Christ, and that his hopes were firmly fixed upon him. At his desire many portions of scripture were read to him,

and hymns from Dr. Watts, and the appendix, as expressive of the desires of his soul. The doctor who attended him said to me, that he never saw a person so composed, resigned, and prepared for death, as Mr. Fountain; and wished to die like him. When a gentleman observed, that it would be a miracle if he was raised up again, Mr. Fountain replied, he only wished to live with the prospect of death and heaven in view. "What would it avail me now," he added, "if I were Governor General; and how miserable should I be to go into the presence of God with my sins! Jesus Christ is my righteousness—my soul is established in him."

I am sorry that I have been able to recollect only a few of the many expressions he uttered during his illness. After I had left him a few minutes one day, to take rest, he sent for me, clasped my hand, and exclaimed with an emphasis, "I am safe, I am happy, and am now going to my heavenly Father!"

On awaking from a short sleep, one day, he said to me, "I am so happy, just now without pain, that at this rate I thought I could live out four generations."—He desired that all the natives who knew him might be informed that he was not afraid to die—that there was no Saviour but Christ—and that if they did not believe on him they must perish for ever. The Lord's-day prior to his death, he told Mr. Fernandez, that the next Lord's-day he should spend in heaven. The hopes and consolations of the gospel were a seasonable support to him; and to die as he did, appeared to be so comfortable, that I could not forbear wishing myself in his stead, with such a bright and glorious prospect in view. This solemn and awakening providence, I trust, has been a season of profit to several. Two gentlemen, under serious impressions, who visited brother Fountain three or four times every day, professed themselves to have received great benefit by seeing such tranquility in a dying christian. "Surely," said one, "this must be

genuine religion, which so sticks by a man in his dying moments."

Mr. Fernandez behaved with the greatest tenderness and kindness to him, and is much established in faith by seeing brother Fountain's happy exit. On account of its being the height of the season for making Indigo, my business would not allow me to attend brother Fountain to the last. I was obliged to leave him two days before his death. One of the two gentlemen above-mentioned supplied my place, and was so kind as to sit up with him at night. Mr. Fernandez got a coffin made for him. The corpse was escorted to the grave by a guard of Sepoys; I mean a party of the Company's soldiers: and as there was nobody else to speak over his grave, the funeral service of the church of England was read by Mr. Burgess. The Judge and Chief Magistrate of the place attended.—Owing to my treacherous memory, this will be an incoherent letter. Sister Fountain in the depth of her sorrow, expressed a wish to die with him.* He desired the person who engaged in prayer before him, to pray that his place might *soon* be supplied, and that God would send *more* labourers into this vineyard. He was prepared for this great event, he had lived the life of the righteous, and died the death of the righteous.

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From Mr. MARSHMAN.

Sept. 20. 1800.

Our dear brother Fountain is with us no more! He finished his course at Dinagepore on the 20th of August. A violent dysentery seized him in June. For a considerable time we thought it was got under, and in consequence he went to Moypauldiggy to make Indigo this season, at the particular request of our worthy friend Mr. U. On his arrival there, he gave us great hopes of an entire recovery, which we mentioned in our letter to the Society.† But the next letter informed us that he was just on the point of

* Mrs. F. has since been delivered of a fine boy---a fatherless child in a strange land.

† Page 68.

death; and he expired on the very day that we received the news of his being worse. Oh, what a dispensation is this! To his disconsolate widow—to us—to our dear friends in England—how mysterious! A man in the prime of life, thirty-three years of age, who had just acquired the language, and of whose usefulness we had formed considerable expectations. Yet he is taken away from his work, his brethren, and his spouse, to whom he had been united only nine months. But we have a Saviour who ever lives; and oh, how does *his* love to his church, and care of her, transcend ours! We therefore desire to bow in silent submission to his wife and righteous will. We cannot doubt for a moment of our being in the way which he hath led us, and we also firmly believe that after he hath chastened and humbled us, he will be pleased to smile upon us. He hath twice smitten us, but he can heal us, and it is nothing with him to save by many or by few. It is true, at present we are obliged to go out mourning, while we attempt to scatter the gospel seed; but surely the time will come when the word of the Lord shall have free course and be glorified.



BRIEF ACCOUNT

OF

MR. FOUNTAIN'S CHRISTIAN EXPERIENCE.



LETTER XV.

*Mr. FOUNTAIN to Mr. SHARPE.**Mudnabatty, March 29, 1799.*

As you knew my father, and I believe all of us, you will probably be ready to ask, how or when I first began to think about religion? I cannot tell either the time or manner with any precision, though I am far from thinking either to be very singular. Reading and observation have brought me to believe that many of those who are appointed to obtain salvation, are (even before their conversion) the subjects of feelings which perhaps those never know who are suffered to fill up the measure of their iniquities,

and at last receive the due reward of their deeds. I remember to have had pretty strong convictions of sin, and remorse of conscience, when I was about eight or nine years old. I thought much about original sin, but knew not what to conclude respecting it. I sometimes supposed that our *christening* did that all away; yea I was sometimes ready to think it did every thing for us. But by examining the Bible I soon began to doubt the supposed efficacy and even propriety of infant baptism. But when this prop failed me, I had another whereon to lean for a while. I thought I was much better than any boy I knew. I went strictly to church, not only on Lord's-days, but on prayer-days. Yea, so carefully did I attend at church, that I well remember being detained to roast some meat for dinner one Lord's-day, I spent most of the time in weeping. In those days I used often to call in at the *Meeting* as I went by; and I think to this day I can remember almost every text from which I heard Mr Smith preach, and a great part of the hymns which you then gave out; though I never saw a hymn-book till many years after that time. I was in the daily habit of hearing all manner of reproach cast upon every one who went to the meeting: and yet I could not help considering them as more excellent than their neighbours. The first person I ever saw baptized was that amiable man, T. D.—I was considerably struck with the propriety of the mode.

The circumstance of brother R.'s leaving the establishment had some effect on my mind. Every body called him a fool for so doing, and concluded he had taken the road to ruin; but the manly, or rather the christian spirit, with which he bore the threatenings and reproaches so cruelly heaped upon him, made me draw a contrary conclusion. About this time, I joined the singers at church, and then began to *spoil* my pharisaical righteousness. A lad who sang treble along with me, being of a much lighter turn of mind than myself, I was induced to go a walking with him in the fields on a Lord's-day afternoon, where we often en-

gaged in foolish conversation and play. This has often been like a dagger to my heart afterwards. Week after week have I resolved to be better on the next Lord's-day; but my resolutions were all in vain. At this time I frequently heard you preach; but one sermon from 1. Cor. i. 23, 24. had more effect upon my mind than any other. About the time of your going from Oakham to Manchester, I began to long for some personal acquaintance with you. I found all was not right with me, yet I scarcely knew what to do. I lamented your departure, perhaps more than your most intimate friends.

When I was about eighteen or nineteen years of age, *Hervey's Meditations* fell into my hands. Till then I had read nothing but my bible, and the prayer-book. This ushered me as it were into a new world! It expanded my mind, and excited a thirst after knowledge; and this was not all: I derived spiritual as well as intellectual advantages from it. I shall bless God for this book while I live upon earth, and when I get to heaven I will thank dear Hervey himself.

The first persons whom brother Greenwood baptized were Mr. L. and J. M. I had previous knowledge of it, and determined to go to see the ordinance administered, and to hear what Mr. G. had to say on the subject. On the Lord's day morning before I went to meeting, I carefully read all I could find in the New Testament on the subject of baptism. That day I became a baptist in principle. After this, I went to meeting as often as I could. I had a growing sense of the evil of sin, and gave up all hope of salvation by works of righteousness which I had done.

I began to perceive that I must leave the established church, but how to do it I knew not. My father, two brothers, and myself, were the support of the choir at church, and on that account somewhat conspicuous. I thought that if I left, there would be great notice taken, and so much said, that I should not know what to do. This lay heavy on my mind. The Lord, who knew my desires, wrought my deliverance in a very unexpected man-

ner! A vestry-meeting was held, and, lo! without any previous notice or consultation, it was agreed by the churchwardens to break up the singing society. That very evening they sent for all the music-books which we had belonging to the church. This set me at liberty so far, and I now went constantly to meeting; but what unkind treatment I endured in consequence, I will not attempt to describe. Blessed, for ever blessed, be the Lord, who supported and brought me through!

Soon after I began to attend constantly at the baptist meeting, Mr. R. took some notice of me. He was a man after my own heart. Our souls clave to each other; nor can time, distance or death, ever separate them. Mr. G. likewise acted towards me with the tender concern of a father. I shall for ever acknowledge my obligations to him. About three quarters of a year after my constant attendance, I was led to see sin, (not in its *true* colours, I have not done that yet, but) so as to sorrow for it after a godly sort. I mourned more for its *own evil*, than for its direful consequences as to myself; though I was sometimes almost ready to give up all hope of pardon. I saw, and loved the holiness of God. I knew he might be righteous in my condemnation; but I scarcely thought he could be just if he pardoned me. I wanted salvation; but in a way consistent with the divine honour. Blessed be God, that the invitations of the gospel are addressed in the manner they are; to perishing, lost, unworthy sinners. *Whoever will, let him come—Come unto me all ye that labour and are heavy laden, and I will give you rest—Him that cometh unto me, I will in no wise cast out.* On scriptures of this import I leaned with a trembling hope, and urged them again and again at a throne of grace. The Lord is faithful and just! He manifested to me a sense of his pardoning love, and taught, yea, assured me, that grace could reign in a way of *righteousness*. The recollection of these days is precious still. Oh, that I now possessed that flow of love to God which then warmed my breast!—After this, I staid at Oakham about seven years. During this time, my knowledge of gospel doctrine

was, I trust, somewhat encreased. I loved the people of God, and met with more respect than I was worthy of. Several circumstances concurred to prevent my being baptized there; but in the various scenes which turned up, I now see the wisdom and goodness of God.

In March 1794, I went to London. After being an occasional hearer at many other places, I at length proposed myself to our dear Mr. Smith for baptism, and was received into the church at Eagle-street. I was baptized in October 1794, with five other persons, and Mr. Medley of Liverpool preached on the occasion. Soon after I had joined the church, one of the brethren who was a member of the Good-Samaritan Society in Shoe-Lane, invited me to join them; and being informed of their object, I complied. Soon after joining this society, our late valuable friend, Mr. Savage, who was the secretary, took some notice of me, and mentioned to one or two of the brethren that he should like to send me abroad. He afterwards mentioned it to me, and I was much gratified by the proposal. We agreed upon my coming to India. In January 1796, I went to Oakham to take a farewell of my relations, and christian friends. In this journey I called on brother Fuller with a letter from Mr. Savage, acquainting him with my intention. Mr. F. was pleased to call a committee on the business, and it was agreed to take me in part under their direction; but Mr. S. dying before he had effected his purpose, I was placed entirely under the care of the society: And here I am this day, in the midst of Hindoos and Musselmans, preaching (according to the grace given unto me) the unsearchable riches of Christ. I bless the Lord that he hath enabled me to do any thing for his glory. His is the power, let him use what instruments he may; but the *excellency* of that power will indeed appear, if he should effect any thing by me. Oh, brethren, brethren! cease not to pray for the conversion of the Hindoos and Musselmans, nor for us who labour amongst them.

J. F.

APPENDIX.

ANNUAL SUSCRIPTIONS

FROM

October 1. 1799, to October 1. 1800.

N. B. Those names to which no place is annexed, are persons residing in
LONDON, or its Vicinity.

A	L. S. D.		L. S. D.
			25 14 6
MR. R. Arnett -	1 1 0	Mr. B. B. Beddome -	1 1 0
Mrs. Agace - - -	2 2 0	— S. Beddome - -	1 1 0
Mr. T. Adams - -	10 6	— A. Benham - -	1 1 0
— Abbot, <i>Kingsthorpe</i>	10 6	— Billis - - -	1 1 0
— E. Abraham, <i>Olney</i>	1 1 0	— A. Booth - -	1 1 0
— W. Andrews, <i>ditto</i>	2 2 0	— A. Booth, jun. -	1 1 0
— H. Alsop, <i>Watling-</i>		— J. Booth - -	1 1 0
<i>ton</i> , 2 years -	1 1 0	— J. Boggis - -	1 1 0
— Anstie, <i>Luton</i> -	10 6	R. Bowyer, esq. -	1 1 0
Anonymous by Mr. Pope,		Mr. W. Brooks - -	1 1 0
jun. - - -	1 1 0	— W. Brounger -	1 1 0
— at <i>Northam.</i>	1 1 0	— A. Bryson, sen. -	1 1 0
— at <i>ditto</i> -	10 6	— Bryson, jun. - -	1 1 0
— at <i>ditto</i> -	1 1 0	— I. Bult - - -	1 1 0
— at <i>ditto</i> -	10 6	— W. Burls - -	1 1 0
— at <i>Towcester</i>	10 6	— E. Buttonshaw -	1 1 0
— at <i>York</i> -	10 6	— Jos. Butterworth	1 1 0
— at <i>Edinthorpe</i>	1 1 0	Rev. J. Bicheno,	
B		<i>Newbury</i> - -	1 1 0
J. Benwell, Esq. <i>Bat-</i>		— J. Barker, <i>Towcester</i>	10 6
<i>tersea</i> - - -	2 2 0	— W. Bull, <i>Newport</i>	1 1 0
Mr. J. Darber - -	1 1 0	— J. Burton, <i>Foxton</i>	10 6
— Bagster, sen. -	1 1 0	— W. Button - -	1 1 0
— Bagster, jun. -	1 1 0	Mr. Bates, <i>Kettering</i>	10 6
— Baily - - -	1 1 0	— Bowles, <i>Bristol</i> -	1 1 0
— P. Bateman - -	1 1 0	— S. Bayley, <i>Whit-</i>	
— J. P. Bateman -	1 1 0	<i>church</i> - - -	10 6
— W. G. Bates -	1 1 0	— Berridge, <i>Northamp.</i>	1 1 0
Mrs. Barnes - -	1 1 0	— Blakemore, <i>Birming.</i>	10 6
	£. 25 14 6		£. 51 9 0

L. S. D.			L. S. D.		
51 9 0			99 4 6		
Mr. Blow, <i>Whittlesford</i>	1	1 0	Mr. F. Coupies, <i>Luton</i> ,		
— Bonville, <i>Bristol</i>	1	1 0	2 years - - -	1	1 0
John Boyes, jun. esq.			— Culverwell, <i>Bristol</i>	1	1 0
<i>Wansford</i> - - -	1	1 0	— Crisp, <i>Hertford</i>	1	1 0
Mr. J. Broughton,			D	1	1 0
<i>Braybrook</i> , 2 years	1	1 0	Mr. Joseph Dare	1	1 0
— Brain, <i>Glen</i> - - -	1	1 0	— William Davis	1	1 0
— Burchel, <i>Downend</i>	1	1 0	— Robert Davies	1	1 0
— Burditt, <i>Woodford</i>	10	6	Miss Davies	1	1 0
Miss Button, <i>Grave-</i>			Mr. Dartnall	1	
<i>scnd</i> - - - - -	1	1 0	— W. Day	1	1 0
— B. Bunney, <i>Newbury</i>	10	6	— J. Day	1	1 0
C			Mrs. E. Dennis	1	1 0
Mr. Calloway - - -	2	2 0	Rev. J. Dore	1	1 0
— N. Carroll - - -	3	3 0	Mr. J. Dunkin, sen.	1	1 0
— Chinner - - -	1	1 0	— J. Dunkin, jun.	1	1 0
— James Clarke - -	1	1 0	Rev. G. Durant	1	1 0
— Cook, sen. - - -	1	1 0	Mr. Dyer - - -	1	1 0
— John Cook - - -	1	1 0	— I. Daniel, <i>Bristol</i>	1	1 0
Mrs. A. Clodd - - -	1	1 0	Miss B. Daniel, <i>ditto</i>	1	1 0
Miss Coade - - -	2	2 0	Mr. Davis, <i>Cheneys</i>	1	1 0
Mr. James Collins -	1	1 0	— J. Deekin, <i>Birm.</i>	1	1 0
— William Cornwell	1	1 0	— J. Dent, <i>Northam.</i>	1	1 0
— Cordell - - -	10	6	E		
— J. Cowell - - -	1	1 0	Captain Elliot	1	1 0
Robert Cowie, esq.	5	5 0	Mr. C. Elliot	1	1 0
Miss Carroll, <i>Northam.</i>	5	5 0	— Elston - - -	1	1 0
Mr. J. Carlill, <i>Scul-</i>			— S. Etheridge	5	0 0
<i>coats</i> - - - - -	1	1 0	— Everard - - -	1	1 0
— S. Chase, <i>Luton</i>			Rev. B. Evans, <i>Sutton</i> ,		
2 years - - - - -	2	2 0	2 years - - - - -	1	1 0
— F. Churchill, <i>Not-</i>			F		
<i>tingham</i> - - - -	1	1 0	Mr. T. Fauntleroy	5	5 0
Rev. B. Cave, <i>Leicester</i>	10	6	— G. Fell - - -	1	1 0
— B. F. Churchill,			Messrs. Fenn & Wick-		
<i>Sheepshead</i> - - -	1	1 0	enden - - - - -	4	4 0
Mrs. Clarke, <i>Bristol</i>	2	2 0	— H. Fletcher &		
Mr. H. Coles, <i>Ald-</i>			Son - - - - -	4	4 0
<i>winckle</i> - - - - -	10	6	Mrs. Flight - - -	1	1 0
Rev. W. Coles, <i>Amphill</i>	1	1 0	Rev. Mr. Foster	1	1 0
— W. B. Crathern,			Mr. Forbes - - -	1	1 0
<i>Dedham</i> , 2 years	2	2 0	— Foxwell - - -	1	1 0
Mr. S. Cooper, <i>Hull</i>	1	1 0	— W. Freme - - -	1	1 0
£. 99 4 6			£. 151 9 6		

L. S. D.			L. S. D.		
	151	9 6		204	6 6
Messdms. S & M.			Mrs. Greene, <i>Bristol</i>	1	1 0
Fuller - - -	5	5 0	Mr. W. Griffin, <i>Thrapston</i>	10	6
Mr. H. Fysh - -	1	1 0	— R. Gutteridge, <i>Dun-</i>		
R. Fishwick, esq.			stable, 2 years -	4	4 0
Newcastle, 2 years	10	0 0	— Gutteridge, <i>Luton,</i>		
Mr. Flight, <i>Exeter</i> -	1	1 0	2 years - - -	1	1 0
— W. Foster, <i>St. Noets</i>	1	1 0	H		
Miss Foster, <i>ditto</i> -	1	1 0	Messrs. Hardcastle &		
Mr. J. Foster, <i>Biggles-</i>			Rayner - - -	10	10 0
wade - - -	1	1 0	Mr. William Hale -	1	1 0
Friends at <i>Bristol</i> -	1	1 0	— George Hammond	1	1 0
Mr. W. Friend, <i>New-</i>			— Hankinson - -	1	1 0
bury - - -	10	6	— Hanson - - -	2	2 0
Mr. B. Fuller, <i>ditto</i> -	10	6	— W. Harrison -	10	6
Rev. A. Fuller, <i>Ket-</i>			— W. Henbest -	2	2 0
tering - - -	1	1 0	— J. Hepburn -	1	1 0
G			— Heygate - - -	1	1 0
Mr. John Garwood	1	1 0	— Joseph Hill -	1	1 0
— Thos. Gardiner -	1	1 0	— Hills - - -	1	1 0
— Garland - - -	1	1 0	— George Hoby -	1	1 0
— George Gaviller	1	1 0	Mrs. Holley - - -	2	2 0
— W. Giles - - -	1	1 0	Rev. J. Hughes, <i>Battersea</i>	10	6
— Gillman - - -	10	6	— J. Hinton, <i>Oxford</i>	10	6
— J. Gouldsmith -	1	1 0	— R. Hogg, <i>Thrapston</i>	2	2 0
— Thos. Graves -	1	1 0	Mr. M. Horne - -	10	6
Charles Grant, esq.	3	3 0	Mr. J. Haddon, <i>Nase-</i>		
Mrs. B. George - -	10	6	by, 2 years -	2	2 0
— M. Gurney - - -	1	1 0	— I. Hall, <i>Northamp.</i>	1	1 0
Mr. Jos. Gurney -	1	1 0	— Harris, <i>Tilsforth</i>	1	1 0
— W. B. Gurney -	1	1 0	— Harris, <i>Kislingbury</i>	10	6
— B. Graves - - -	2	2 0	— Hays, <i>Oxford</i> - -	10	6
Jos. Gutteridge, esq.	2	2 0	Mrs. Harwood, <i>Birm.</i>	1	1 0
Dr. Gibbons, <i>Hadleigh</i>	1	1 0	Mr. Hemming & friends,		
Mr. H. Goff, <i>Hook-</i>			Astwood, 2 years	3	13 6
Norton - - -	2	0 0	Messrs. Hepworth &		
Miss Goff, <i>ditto</i> -	1	0 0	Crosby, <i>York</i> -	1	1 0
— S. Goff, <i>ditto</i> -	1	0 0	Mrs. Hiron, <i>Birming.</i>	10	6
Mr. Goodacre, sen.			Mr. Hinton, <i>Beckington</i>	5	5 0
Leir - - -	2	2 0	— I. Hill, <i>Woodford</i>	10	6
— Goodacre, jun. <i>ditto</i>	1	1 0	— Hadgos, <i>Newbury</i> -	10	6
— Gotch, <i>Kettering</i>	1	1 0	— C. Holmes & friends,		
— Graham, <i>Newbury</i>	10	6	Wantage - - -	2	0 0
— Greene, <i>Kingsthorpe</i>	10	6	— Heudebourg, <i>Taunton</i>	1	1 0
£. 204 6 6			£. 261 14 0		

L. S. D.			L. S. D.		
261 14 0			306 17 0		
Mr. Humphreys, <i>Coun-</i>			Mr. Ralph Morris -	1	1 0
<i>testhorpe</i> - - -	2	2 0	Rev. J. W. Morris,		
— Hunt, sen. <i>Brad-</i>			<i>Clipstone</i> -	10	6
<i>ford</i> , 2 years -	1	1 0	Mrs. E. More -	1	1 0
I			— Munn, <i>Hammersmith</i>	1	1 0
Mrs. Iveson - - -	1	1 0	D. Munn, Esq. <i>ditto</i>	1	1 0
Mr. Abraham Jackson	1	1 0	Mr. Macmichael,		
— S. Jackson - - -	1	1 0	<i>Bridgenorth</i> -	1	1 0
— P. James - - -	1	1 0	— Manning, <i>Kingsthorpe</i>	10	6
— J. Jessop - - -	10	6	— Marsden, <i>Colchester</i>	1	1 0
— T. Jacques - - -	1	1 0	— T. Mayers, <i>Oxford</i>	10	6
— J. Johnson - - -	10	6	— Jos. Mead, <i>Luton</i> ,		
— D. James, <i>Newbury</i>	1	1 0	2 years -	1	1 0
— J. James, <i>Olney</i>	1	1 0	— T. C. Mellows,		
— Johnson, <i>Birming.</i>	1	1 0	<i>Northampton</i> -	10	6
K			— J. Marriott, <i>Witney</i> ,		
Mrs. Keene - - -	1	1 0	2 years - - -	1	1 0
Mr. Thomas Key	1	1 0	Rev. R. Mills, <i>Sheepshead</i>	10	6
Rev. Mr. Keely, <i>Northam.</i>	10	6	Mr. Mitchel, <i>Hilmorton</i>	10	6
Mr. T. King, <i>Birming.</i>	3	3 0	Mr. Moses, <i>Overcarne</i>	2	10 0
L			N		
<i>Langham</i> subscription	4	4 0	James Neale, esq. -	2	2 0
Mrs. Lamb - - -	1	1 0	Mr. John Neale -	1	1 0
Mr. B. Lepard -	1	1 0	— J. Norton - - -	1	1 0
— W. Lepard -	1	1 0	Miss Neale, <i>Luton</i> ,		
— Lewington, <i>Witney</i>	10	6	2 years - - -	2	2 0
— Lund, <i>York</i> -	10	6	— H. Neale, <i>ditto</i>	2	2 0
Mrs. Lewis, <i>Exeter</i>			W. N. <i>Tweedmouth</i>	1	1 0
2 years - - -	2	2 0	O		
A Lady, by Rev. Mr.			Mr. D. Orme -	1	1 0
Cooper, <i>Trowbridge</i>	1	1 0	— T. Osborne -	1	8 0
M			— T. Osborne, <i>Olney</i>	1	1 0
Mr. S. Mills - - -	2	2 0	P		
— B. Mills - - -	2	2 0	Rev. S. Palmer -	1	1 0
Mrs. Mills - - -	1	1 0	— Mr. Penney -	1	1 0
Mr. Mackenzie -	1	1 0	Mr. John Page -	1	1 0
A. Martin, Esq. -	2	2 0	— Joseph Parker -	1	1 0
Mr. Jos. Mayor -	2	2 0	— Robert Parker -	1	1 0
— Mead - - -	1	1 0	— W. Pashley -	10	6
— S. Medley - - -	1	1 0	Mrs. Ann Parker -	1	1 0
— G. W. Merriton	10	6	— Paul, <i>Mettingham</i>	1	1 0
— G. Meyer - - -	1	1 0	— George Phillips	1	1 0
— J. Middleton -	1	1 0	— S. Ponder -	1	1 0
£. 306 17 0			£. 343 16 6		

	L.	S.	D.		L.	S.	D.
	343	16	6		388	9	0
— James Pritt -	2	2	0	— T. Smith -	1	1	0
Mrs. Pearce, <i>Birming.</i>	1	1	0	Mrs. Shaw -	1	1	0
Ditto, an eastern piece				Mr. B. Shaw -	1	1	0
of gold -	15	6		— James Shanks -	10	6	
Mrs. Peach, <i>Northamp.</i>	10	6		— William Shenstone	10	6	
— (Joseph) Peach,				— Edward Smith -	2	2	0
ditto - - -	1	1	0	— A. Sparkhall -	10	6	
Mr. Pewtress, ditto,				— Arthur Spear -	1	1	0
2 years - -	2	2	0	— B. Stennett -	10	6	
— Phillips, <i>Birming.</i>	1	1	0	— W. Summers -	1	1	0
— Pick, <i>Leicester</i> -	10	6		— Salter, <i>Watford</i>	1	1	0
— Pickering, <i>Walgrave</i>	1	1	0	— W. Salter, ditto	1	1	0
— Pigott, <i>Luton</i> ,				— J. Satchell, <i>Ket-</i>			
2 years - -	1	1	0	tering - - -	1	1	0
Rev. T. Pilly, ditto,				Mrs. Scotman, <i>Oxford</i>	10	6	
2 years - -	1	11	6	W. Shepherd, esq. <i>Frome</i>	2	2	0
Mr. Pope, jun. <i>Birm.</i>	1	1	0	Rev. Mr. Scott, <i>Matlock</i>	2	2	0
— Potts, ditto -	1	1	0	— J. Smith, <i>Alcester</i>	10	6	
— Purser, <i>Leicester</i>	10	6		Mr. Sprigg, <i>Birming.</i>	1	1	0
R				— Smith, <i>Northamp.</i>	1	1	0
Messdms. Rivers & Rutt	1	1	0	Mrs. Soul, <i>Olney</i> -	10	6	
Mr. Randall - -	1	1	0	Miss Stringer <i>Witney</i> ,			
— Thomas Read -	1	1	0	2 years - - -	1	1	0
— John Reynolds -	2	2	0	Dr. Stuart, <i>Edinburgh</i>			
— W. Rivers - -	10	6		2 years - - -	4	4	0
— S. Robinson -	1	1	0	Rev. J. Sutcliff, <i>Olney</i>	1	1	0
— Henry Rutt -	1	1	0	T			
— Thomas Rutt -	1	1	0	H. Thornton, esq. M. P.	5	5	0
Rev. Dr. Ryland, <i>Bristol</i>	1	1	0	R. Thornton, esq. M. P.	5	5	0
Mr. Roberts, ditto -	2	2	0	S. Thornton, esq. M. P.	3	3	0
— Ratnat, <i>Northampton</i>				Mr. W. Taylor -	1	1	0
2 years - - -	2	2	0	— Tairn - - -	1	1	0
— T. Ransford, <i>Bristol</i>	1	1	0	Rev. J. Thompson	1	1	0
— P. Round, <i>Birming.</i>	1	1	0	Mr. J. Thornton -	1	1	0
— Rose, <i>Bromsgrove</i>	1	1	0	Miss R. Tomkins -	5	0	0
— Rollo, <i>Newbury</i> -	10	6		Mr. B. Tomkins -	1	1	0
S				— J. Towle - -	1	1	0
Rev. W. Smith - -	1	1	0	— R. Thompson,			
Mr. S. Salloway -	1	1	0	<i>Bridgenorth</i> -	1	1	0
William Savill, esq. -	2	2	0	Mrs. Thompson, <i>Bristol</i>	5	5	0
R. S.	5	0	0	Mr. Tidd, <i>Ashwell</i>	1	1	0
Mr. Sampson - -	1	1	0	— Tiffin, <i>Hadleigh</i>	10	6	
— W. Shrubsole -	1	1	0	Rev. T. N. Toller, <i>Kett.</i>	10	6	
£. 388	9	0		£. 488	11	6	

L. S. D.			L. S. D.		
488 11 6			503 18 6		
Mr. Toomer, <i>Newbury</i>	10	6	— J. wontner - -	1	1 0
— Turland, <i>Bugbrook</i>	1	1 0	Mrs. Wood - - -	2	2 0
Miss Tyler, <i>Bristol</i>	1	1 0	Rev. B. Woodd -	1	1 0
V			Miss Wyatt, <i>Arnsby</i>		
Mr. W. Viner - -	1	1 0	2 years - - -	2	2 0
Mrs. Vowell - -	1	1 0	Mrs. Wykes, <i>Northamp.</i>	10	6
Miss E. Vowell - -	10	6	Y		
U			Mr. Yates, <i>Leicester</i>	-	10 6
Dr. Underwood -	1	1 0			
W			<i>Collections and Donations</i>		
Messrs. Wallis, Cook			Alcester -	20	1 2
and Hammond	5	5 0	Birmingham, <i>Cannon-</i>		
Mrs. B. Wallis, <i>Ket-</i>			street -	18	7 4
tering - - -	2	2 0	Chesham -	10	14 1
Mr. Waldren <i>Lubsthorpe</i>	1	1 0	Exeter -	6	17 0
— A. Ward, <i>Derby</i>	5	0 0	Fairford -	10	19 0
— Ward, <i>Arnsby</i>	10	6	Hants & Wilts Society	31	19 0
— J. Warmington -	1	1 0	Leicester -	26	17 0
— Warne - - -	1	1 0	Leominster -	6	0 0
— Weare - - -	1	1 0	Nottingham -	33	6 9
— J. Webster, <i>St. Neots</i>	10	6	Oxford -	23	3 8
— R. Westley - -	10	6	Reading -	29	12 0
Miss Welbrook - -	1	1 0	Sheepshead -	6	6 6
H. Weymouth, esq. <i>Exet.</i>	1	1 0	Weston-by-Weedon	7	8 6
Miss Wharton - -	1	1 0	Anonymous, by		
Mr. Wheeler, <i>Hook-</i>			Mr. Burls	31	10 0
Norton - - -	1	0 0	— by Mr. Booth	10	10 0
— D. Whitaker -	1	1 0	— by Mr. Saffery	10	0 0
W. Wilberforce, esq.			— by Mr. Button	4	4 0
M. P. 2 years	10	10 0	— by ditto	1	1 0
Miss Wilkinson -	1	1 0	— by Mr. Sutcliff	3	3 0
Mrs. R. Wilkinson	1	1 0	— by Dr. Ryland	5	5 0
Rev. E. Williams, <i>Clip-</i>			Mrs. Colwell, <i>Bath,</i>		
stone, 2 years	1	1 0	by Dr. Rippon	10	10 0
Mr. J. Willis - -	2	2 0	Mrs. Evans, <i>Bristol</i>	20	0 0
— J. Wilson - -	1	1 0	F. M. S. -	5	0 0
— J. Wilson, jun.	1	1 0	Ditto -	2	0 0
— William Wilson	1	1 0	Sir Charles Middleton,		
— Joseph Wilson -	2	2 0	Bart. -	5	5 0
— Thomas Wilson	2	2 0	J. F. Weeve, esq.,		
— W. Wilson, <i>Olney</i>	10	6	<i>Bristol</i> - -	20	0 0
— J. Winter, <i>Newbury</i>	1	1 0			
— G. E. Woodhouse	1	1 0	£. 503 18 6		
			£. 871 5 6		

	L.	S.	D.			L.	S.	D.
	87	1	5	6		68	18	0
Society at Stirling	10	0	0	— J. Boyes	-	1	1	0
Friends at Gravesend	1	0	6	— Christ. Briggs	-	1	1	0
A Friend deceased	10	6		Rev. B. B. Bury	-	1	1	0
Mrs. Unwin, <i>Castle-</i>				Mr. J. Carlill	-	5	5	0
<i>Heddingham</i>	5	0	0	— J. Dunderdale		10	6	
Mr. Willis	2	2	0	— John Gilder	-	1	1	0
Mr. Ritchie, Editor of				P. Green, esq.	-	10	0	0
the Mission. Mag.	28	9	0	Mr. John Green	-	1	1	0
Sums under 10s. 6d.	3	1	0	— G. Greenwood	-	3	3	0
				— William Hall	-	1	1	0
<i>Total for the Mission</i>	921	8	6	Rev. Mr. Kidd	-	10	6	
				Mr. W. Levett	-	1	1	0
				— M. Levett	-	1	1	0
				Rev. Mr. Lyon	-	1	1	0
				Mr. S. Middleton	-	1	1	0
				— W. Retchie	-	10	6	
				— E. Riddell	-	1	1	0
				— Thos. Riddel	-	1	1	0
				— M. Robinson	-	10	6	
				— John Robinson	-	5	5	0
				— W. Rust	-	1	1	0
				— W. Sedgwick		5	5	0
				— W. Stephenson		1	1	0
				Jos. Sykes, esq.	-	10	10	0
				Mr. T. Thompson		1	1	0
				— W. Todd	-	1	1	0
				— Watson	-	1	1	0
				— G. Watson	-	1	1	0
				— S. Watson, <i>Swanland</i>		1	1	0
				— E. Webster	-	2	2	0
				— John Wilson	-	1	1	0
				Sums under 10s. 6d.		7	0	
				NEWCASTLE.				
				Collection	-	12	0	0
				EDINBURGH.				
				Dr. Erskine and other				
				friends of the Church				
				of Scotland	-	29	2	6
				Collection at the				
				<i>Circus</i>	-	64	0	0
				Ditto, Baptist church,				
				<i>Richmond court</i>	-	54	0	0



	L.	S.	D.		L.	S.	D.
	292	19	6		776	17	9
Ditto, Congregational				Rev. Messrs. Mackinlay			
Ch. <i>Candle-maker-row</i>	11	9	3	and Jeffrey	2	7	0
Anonymous by Mr.				A Poor Woman, by			
J. M'Lean	-	-	10 6	Mr. Balfour	-	-	7 6
Ditto, by ditto	-	1	1 0	Sums under 10s 6d			5 0
J. B.	-	-	1 1 0	YORKSHIRE			
Mr. Rich. Foster	-	1	1 0	and Rossendale.			
— James Haldane	21	0	0	Ackrington	-	-	2 12 6
A Gentleman, from				Bacup	-	-	6 14 0
the <i>West Indies</i>	-	1	1 0	Bradford	-	-	47 0 0
A Lady, by Mr. Bu-				Cloughford	-	-	1 4 0
chan	-	5	5 0	Goodshaw	-	-	3 0 0
Ditto, by Dr. Stuart	1	1	0	Halifax, Indep. cong.	8	0	0
Lady Lockhart	-	1	0 0	——, Baptist, ditto	2	16	2
Miss Macpherson	-	2	0 0	Hepden Bridge	16	5	10
Lady Maxwell	-	3	3 0	Lockwood	-	-	5 0 0
Lady Ruthven	-	10	6	Leeds	-	-	16 1 6
I. W. <i>Dalkith</i>	-	2	2 0	Ogden	-	-	2 3 2
W. H. Weir, esq.				Rochdale	-	-	7 13 1
<i>Craigie Hall</i>	-	1	1 0	Salendine Nook	-	-	6 5 0
Miss Warrenders	-	1	1 0	Slaithwaite	-	-	4 12 6
Int. Mr. Braidwood	10	5		Friends at <i>Wigan</i>	1	11	6
Sums under 10s 6d	2	5	0	Rev. Mr. Ashworth,			
GLASGOW.				<i>Farsley</i>	-	-	10 6
Collection at the				Mr. Ashworth	-	1	1 0
Indep. Congreg.	202	3	0	— I. Beap, <i>Haslayd</i>			10 6
Tabernacle	100	14	1	Executors of W. Riley,			
Relief meeting,				by Mr. Fawcett			10 6
<i>Campbell street</i>	35	10	6	Mr. James Greenwood,			
Paisley	-	18	1 6	<i>Haworth</i>	-	2	2 0
Greenock	-	20	8 0	— Jn. Greenwood, <i>do.</i>	1	1	0
Hamilton, cong. ch.	20	0	0	— Jos. Greenwood, <i>do.</i>			10 6
Missionary Society				— W. Greenwood, <i>do.</i>			10 6
at Kilmarnock	-	5	0 0	— R. Greenwood, <i>do.</i>			10 6
Anonymous	-	2	2 0	Miss E. Greenwood, <i>do.</i>			10 6
Ditto, by Mr. M'Gilp	3	0	0	— S. Greenwood, <i>do.</i>			10 6
Ditto, by ditto	-	1	1 0	Mr. J. Haworth, <i>Bacup</i>			10 6
Mr. Milliken, by <i>do.</i>	1	0	0	— J. Hayle, <i>ditto</i>	-	-	10 6
Rev. G. Ewing	-	2	11 0	— Thos. Hayle, <i>ditto</i>			10 6
Mr. W. Gillespie	10	10	0	— J. Hurst, <i>ditto</i>	-	-	10 6
— David Greig,				Mrs. A. Lord, <i>ditto</i>	-	-	10 6
<i>Lockgilvie</i>	-	10	6	Mr. John Holmes	1	1	0
— William Muir	4	4	0	Messrs. Horsfaulls			10 6
£.776 17 9				£.923 8 6			

	L.	S.	D.		L.	S.	D.
	923	8	6		1039	6	4
—— I. and M.	10	6		Mrs. Hunter	-	3	3 0
Mr. Lind, <i>Dewsbury</i>	2	2	0	Mr. Hurry	-	1	1 0
— David Macroben	10	6		— Rob. Jones	-	5	5 0
Rev. Miles Oddy	-	1	1 0	Miss Jones	-	1	1 0
Mr. John Town	-	1	1 0	Mr. Samuel Livesly-	2	0	0
Sums under 10s. 6d.	1	15	0	— Mercer	-	1	1 0
MANCHESTER.				— Peers	-	-	10 6
Baptist congregation	22	2		— W. Ripley	-	1	1 0
Mosley-st. chapel	19	1	0	— Rollison	-	-	10 6
Mr. Tho. Bateman	2	2	0	— Shand	-	1	1 0
Mrs. Broklehurst	10	6		— Smallshaw	-	1	1 0
Mr. John Hall	-	1	1 0	— P. Sowerby	-	1	1 0
— Layland	-	-	10 6	— J. Sowerby	-	1	1 0
Rev. Mr. Roby	-	10	6	Mrs. Sutton	-	2	0 0
LIVERPOOL.				Mr. Walley	-	5	5 0
Collection at Baptist				— Ward	-	1	1 0
Meeting	-	32	4 10	— Wells	-	-	10 6
Mr. Z. Barnes	-	5	5 0	— Ooooo—			
Mr. and Mrs. Burton	1	1	0	Bovey Tracy, collec.	5	8	3
— T. Chapman	-	2	2 0	Donation from Evang.			
— Carlill	-	1	1 0	Magazine	-	20	0 0
— Cearns	-	-	10 6	Hants & Wilts society	34	4	9
— Donbavand	-	1	1 0	Mr. Blakemore, <i>Birm.</i>	1	1	0
— John Dutton	-	1	1 0	— Button, <i>Gravesend</i>	1	1	0
— Frost	-	4	0 0	— P. French, <i>Reading</i>	1	1	0
— Harrison	-	1	1 0	— I. Meach, <i>ditto</i>	1	1	0
Mrs. and Miss Hird	5	5	0	— T. Ring, <i>ditto</i>	2	2	0
Mrs. Heron	-	2	2 0	— Wilmshurst, <i>ditto</i>	1	1	0
Mr. W. Hope	-	5	5 0	Anonymous, <i>ditto</i>		10	6
— John Hope	-	1	1 0	Miss Neales, <i>Luton</i>	5	5	0
	£. 1039	6	4	H. Weymouth, esq.	2	2	0
					£. 1142	17	4

DISBURSEMENTS.

	L.	S.	D.
Journeys and expences in collecting, and otherwise serving the Mission - - -	87	12	10½
Secretary's account for Postage, Carriage, Stationary, &c. - - - - -	8	2	6
Treasurer's account for ditto - - - - -	4	1	2
Remittances to the Missionaries - - -	1247	7	2½
Committee Meetings - - - - -	3	5	9
Printing No. VI. and a Second Edition of No. II. Periodical Accounts - - -	78	18	0
In aid of Village preaching - - - - -	26	3	3
Books &c. Sent to the Missionaries - - -	39	1	2
Insurance for the ship of the last year - -	85	0	0
Allowed for an Assistant to the Secretary -	20	0	0

Total of Disbursements - £. 1599 11 10½

STATE OF ACCOMPT.

Balance of last year - - - -	1744	4	2½
Subscriptions and Collections - -	921	8	6
Ditto for Translation - - - -	1142	17	4
Interest of monies - - - -	61	15	10½
Sale of Periodical Accounts - - -	22	0	3

Disbursements - - - 3892 6 2

Disbursements - - - 1599 11 10½

Balance in Hand - £. 2292 14 3½

*Such as are disposed to remember this Charity in
their Wills, may use the following
form of Bequest.*

ITEM. I give and bequeath unto A. B. and C. D. the sum of _____ upon trust, to the intent that they, or either of them, pay the same to the Treasurer, for the time being, of *The particular Baptist Society for propagating the Gospel amongst the Heathen*; for the use and support of the said Society: and his receipt shall be a full and sufficient discharge for the same.

PERIODICAL
ACCOUNTS

RELATIVE TO THE

Baptist Missionary Society:

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No. VIII.  
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CONTAINING THE STATE OF THE MISSION IN INDIA,
From *September 1800, to February 1801.*

AS the correspondence of the Missionaries is become more regular, owing to their residence near Calcutta, the Committee hope to be able to present the friends of the undertaking with a half-yearly Number in future, instead of a yearly one. If they should not always be able to do this, it will be owing to the non-arrival of intelligence.

The following account of events as they occurred, we hope will be equally interesting to our friends as they have been to us. In relating the ordinary course of things it might have sufficed to have consolidated the different journals of the brethren into a single narrative; but in giving an account of so remarkable, and what at present appears so effectual a work of divine grace, we thought it best that the tale of each journalist should be told by itself; and which we are persuaded will not be tedious to the serious reader.— Various excursions among the natives and conversations with them are omitted for the sake of introducing other things still more interesting.

EXTRACTS

From Mr. BRUNSDON'S Journal,

Communicated to Mr. SUTCLIFF.



Nov. 25, 1800. This has been a memorable day indeed! The first Hindoo, named Fakīra, came before the Church. His answers were ready, simple, and satisfactory. He has for some time heard brother Thomas at Beerbhoom; and is lately come down to us at Serampour. Brother Carey interrogated him in Bengallee, and afterwards interpreted, as the Sisters could not understand all his answers. I can only note down a few questions and answers. Q. How do you expect salvation? A. From the mercy of God in Christ. Q. How came you first to think about God and your soul? A. From hearing Mr. Thomas speak God's word, and the gospel; I thought nothing about it before. Q. If we should not be willing to receive you, what do you intend to do? Will you go back to your old way of living, and serve the debtahs? A. No! If you do not receive me, I will take my book, and go about telling the Hindoos of this great Saviour; and if you do not give me any thing to eat, God will.—Every one was well satisfied with what he said. The meeting closed with prayer by brother Carey in Bengallee, and by brother Thomas in English.

[Here brother B.'s journal was interrupted by a heavy and dangerous affliction.]

Jan. 6, 1801. I am now by the goodness of God recovering from the mouth of the grave, whither I had been conveyed by a putrid fever. About the 5th of December, I fell ill, as was supposed, by taking cold from the dampness of the printing-office. When bilious fevers are coming on, the great preventative is an emetic. This I took, and soon after a large quantity of bark. This restrained the fury of the disease for several days, and it appeared a great deal like the ague. The sabbath following I had quite

lost my reason, and continued to grow worse. I took but little notice, and felt but little pain; being mostly like a person stupified by strong liquors. Brother Thomas was gone up the country; and was not expected back till the Lord's-day following. I had medical assistance; a blister was put upon my stomach, and other means, but all to no purpose. I felt a great desire for brother T.'s return, and almost a persuasion that by means of him I should recover. Here the hand of the Lord was remarkable. Brother T. left Beerbhoom three days sooner than he intended; yet he did not know why, but thought he would hasten down to Serampour. When he arrived, which was on Wednesday afternoon, he said, Now I know why I was to hasten down hither. He consulted with the Doctor who attended me, and obtained his consent to put me in a hot bath. This produced a sudden and entire change of feelings. I cannot tell why, but I was very much delighted with it, and I suppose eased. I was kept in five minutes; the water being somewhat hotter than I was at the time. Thursday evening he put in bowls of hot water after I was in, till it was very hot, and I kept in ten minutes. Friday evening bathed as the first night only five minutes. These bathings produced copious perspirations. The spots came out very red, but did not turn colour, or I had gone. Brother T. was in much doubt as to the issue till Saturday. Lord's-day it was apparent I was getting better, though very slowly, and so I have continued ever since, though still so weak as to be but just able to guide my pen.

The last Lord's-day in December, 1800, a Hindoo, named Kristno, was baptized, together with Felix Carey, in the river opposite our own gate. This is the first Hindoo who has trampled on his cast for Christ's sake, and joined the standard of the cross. I did not hear him make profession of the name of Christ before the church, on account of my illness: but I was now so far recovered as to be carried to the water side, to see this pleasing sight. There

were a great number of Portuguese, as they are called, and Europeans present, as well as Hindoos. Brother Carey sung, prayed, and preached in Bengallee; then led down Felix and baptized him, and afterwards Kristno. To the former he spoke in English, I baptize thee &c.; to the latter in Bengallee. It was a very pleasant sight indeed!

In the afternoon the Lord's-supper was celebrated in my room, that I might be present. Most that was said was in Bengallee, in which I think brother Carey was greatly assisted indeed. The thanksgiving before receiving the cup was in both languages.

Lord's-day, Jan. 18. Many things in the past week are worthy of notice. Our experience meeting on Thursday evening was very sweet. Kristno said many things that were encouraging. "When I am at work, said he, my mind goes away from God, and I am sorry, and charge it not to do so. I say, O mind, why dost thou thus depart from Christ? Thou canst not be happy any where without him: I charge thee to keep close to him!" He also said much more which I cannot recollect.

This morning our dear brother Fernandez, and Kristno's wife's sister, were baptized into the faith of Christ. Brother Carey preached in English from Mal. i. 6, on the importance of attending to positive commands. The subject appeared very striking from a view of the judgments executed on those who neglected them; as our first parents, Nadab and Abihu, &c.

Jan. 27. Brother Fernandez being to go up the country this week, the Lord's-supper was administered in Bengallee; and he, and sister *Joymoon* (the name of Kristno's wife's sister) were received into the church. Brother F. was very much affected. It was a delightful season to us all. Our whole church, consisting of *fourteen* members, were present. This morning I went to Kristno's house

and read the eleventh chapter of Luke. Felt pleasure in saying many things in explanation. The women heard with many expressions of delight, and repeated it to one another. I had not words enow at command to enquire much into the state of their minds. May our dear Lord keep and instruct them by his spirit !

Thus you see, my dear brother, the Lord is doing great things for us, and the poor Hindoos. Blessed be his holy name for the present appearance of things ! This household of Kristno gives us great pleasure. We hope in a few days to baptize his wife, and another who resides there whose name is *Unna*. I, and Mrs. B. go almost every day to visit, converse, and read with them. They are exceedingly ready in taking in the meaning, and their attention is unwearied. One day it was a cold wind (for this country) and the natives being so thinly cloathed, quickly feel it : and indeed so do I. The cold of hot countries is more intolerable than the heat. I said to them I will leave off : you will be cold. They answered quickly, " They should not feel the cold while they were hearing about Jesus Christ." This brought Dr. Watts' lines to my mind—

" When he begins to tell his love
Through every vein my passions move,
The captives of his tongue :
In midnight shades, on frosty ground,
I could attend the pleasing sound,
Nor should I feel December cold,
Nor think the darkness long ! "

What can have taught these women thus to prize the knowledge of Christ, but that same Spirit who animated the poet's breast ? A few nights ago I had read the 19th chap. of Luke to them. On coming away I told them to remember that one word, Jesus Christ came into the world *to seek and to save that which was lost*. " O yes, says Joy-mooni, my mind's book is open, in which I write down every thing that I hear about Jesus Christ."

On the other hand the Lord is exercising our faith and patience, and our regard to his cause. The inveterate hatred that the Bràmhans every where shew to the gospel, and the very name of Jesus, in which they are joined by many lewd fellows of the baser sort, requires no common degree of self-possession, caution, and prudence. The seeming failure of some we hoped well of is a source of considerable anxiety and grief. Fakīra, after having spoken before the church, went up the country with brother Thomas, intending to bring down his child to Serampour, and to be baptized in two or three sabbaths after his return. He had to go farther than brother T., and not returning at the appointed time, brother T. came without him, expecting he would follow in a day or two: but we have not heard from him since. We suppose he may be detained by force. There is also a man whose name is *Gokool*, who gave in his experience with Kristno: but his wife seeing what would follow, left him, and fled to her father. In consequence of this he did not come forward to be baptized, but went and it seems made it up with her upon some such sad terms as that he should not come near us any more, nor hold converse with Kristno. I have not seen him since, but brother Carey has. Kristno also has had conversation with him. They earnestly pressed him to be decided. He answers, “What can I do? My mind is towards Christ; but if I come and am baptized, my wife will leave me, and go to another man; and how can I endure to see this?”—If his mind be truly towards Christ, he will some how or other break his fetters, and set him at liberty.

Kristno has a sweet natural disposition, and is indeed a very hopeful character. He is a carpenter, and will I dare say have employment sufficient to maintain his family. A gentleman in this place said, he thought every European ought to employ this man, and he would set the example. He has accordingly given him a good large job of work.

He has a bràmmhàn, however, for a landlord, who has not been so kind; but has ordered him to quit his house.

Serampore, Feb. 5. 1801.

Affectionately your's

D. B.



EXTRACTS

From Mr. WARD'S Journal,

Communicated to Mr. FULLER.



Lord's-day, Aug. 31, 1800. After dinner, brother Carey read and translated to us a most cutting piece in verse against the bràmmhàns, written by *Ram Bishno*. "You may think you are gods, says he, and have no sin; but when you leave the body you will be as light as the sun, and all your sins will be magnified in an inconceivable manner." We have the honour of printing the first book that was ever printed in Bengallee; and this is the first piece in which bràmmhàns have been opposed, perhaps for thousands of years. All their books are filled with accounts to establish bràmmhànism, and raise bràmmhàns to the seat of God. Hence they are believed to be inferior gods. All the waters of salvation in the country are supposed to meet in the foot of a bràmmhàn. It is reckoned they have the keys of heaven and hell, and have power over sickness and health, life and death. O pray that bràmmhànism may come down!

All the Musselmans seem to be universal restitutionists. This doctrine has been long taught in this country; and its success seems completely to answer the wishes of the destroyer of souls. A musselman cares very little about hell: for he conceives he shall soon come out again.

Brother Pearce's address to the Lascars has been translated, with a few trifling alterations by brother Carey; so that though he is dead, he yet speaketh, and that to the Hindoos.—Brother Carey addressed the servants this evening with earnestness and tears.

Sep. 9. This evening letters and pamphlets arrived from New York. Mr. Williams, a baptist minister there, and a member of the Missionary Society, sent them. Captain Hague, son of dear brother Hague, baptist minister of Scarborough, brought them to Calcutta. One pamphlet contains an account of a glorious revival of religion in America. The other day we had letters from England, giving accounts of the African, and South-Sea missions. We have been refreshed.

Sep. 10. We were this day presented with a pulpit, a present from Mr. D. It is a very good one. We have hitherto preached before a table or desk.

Sep. 11. This evening brother Forfyth preached a funeral sermon for brother Fountain, from Prov. xiv. 32. *The wicked is driven away in his wickedness: but the righteous hath hope in his death.* The governor and about ten others attended.

Lord's-day, Sep. 14. Captain Hague, and an American gentleman, spent the day with us. Bharratt* said this morning, "He knew if he exercised his judgment how it would be: but he was a poor man, and what could he do? If he lost cast, he must stand two or three yards from every body. If he put water into milk, how could he separate it again? He might sour it, and turn it into curds, it was true."

Lord's-day, Sep. 21. Brother Carey addressed the servants this evening very seriously. Part of his discourse was founded on Matt. vii. 22, 23. *Many will say to me in that day, &c.* "Bràmmhàns, said he, may come and say, we have read the shasters, washed in the river, and pronounced the Gytre; † Musselman's, we have read the Koran, and made sacrifices; Portuguese, we have taken the name of Christ, and had the crucifix in our houses: but one sentence will be addressed to all, *Depart . . . I never knew you!*

* See No. VII. p. 77, 79.

† The Gytre is a few words in Shanscrit, which are so sacred that a Sooder would be affrighted to hear them.

Lord's-day, Sep. 28. The people were all engaged to day in the worship of the goddess *Dhoorga*, inflamed and almost jaded to death with her infernal orgies. The countenance given by Europeans encourages them much in their idolatries. We are told that one evening last week several streets in Calcutta were almost filled with the palanquins of Europeans, going to see the worship of *Dhoorga*. The music and dancing, I suppose, attract attention.—Brother Carey discoursed this evening to the servants from Matt. vii. 24—27. He recounted the doctrine he had taught in Christ's name, and brought home the doom of those who disregarded him. The figure of the *house built on the sand* is very forcible in this country. In the dry season the river is very much dried up; so that many fishermen build houses on the sands. By and by the rains come on in torrents; north-west winds blow in hurricanes; and the floods come. These houses are then swept away like chaff. "If you fall into hell, said he, what Bràmmhàn, or Debtah, or Peer will help you then? What can *Dhoorga* do for you, who is made one day, and two or three days afterwards thrown into the river!"

Oct. 1. In walking out this evening I discovered that brother *Marshman* had begun his missionary career. I found him in one of the streets, or roads, addressing about half-a-score of the natives.—I was much refreshed and encouraged this evening by the prayers of Felix and William Carey in my room.

Oct. 3. Brother *Marshman* having directed the children in the Bengallee school to write out a piece, written by brother *Fountain*, (a kind of catechism) the school-master reported yesterday that all the boys would leave the school rather than write it; that it was designed to make them lose cast, and make them *Feringas*; that is, persons who have descended from those who were formerly converted by the papists, and who are to this day held in the greatest contempt by the Hindoos. From this you may gather

how much contempt a converted native would meet with. We propose to explain to their parents that the children will never be compelled to do any thing that will make them lose cast; that though we abhor the cast, we do not wish any to lose it, but by their own choice. After this we shall insist on the children doing what they have been ordered.—This week a native doctor from Calcutta called on brother Carey on purpose to know all about us. He said “He had paid no regard to the Hindoo books for twelve years. He kept his credit by holding his tongue. He did not think any Hindoos would be converted, they were such great scoundrels.”

Oct. 8. A few of the oldest school-boys have withdrawn themselves from school, under the fear, as they have said, of being sent on board ships, and taken to England. The rest are willing to write any thing we give them. They learn to read by writing. All words are pronounced as they are spelt.

Oct. 15. We this day received a present, from a much respected friend, of ninety rupees; and an account of a very favourable change in a deist, by reading *Leland's Review of the Deistical writers*, a book which was lent from our library.

Oct. 17. This day a letter arrived from Dinagepour from Mr. — who acknowledges having received good from the ministry of our brethren at that city, and from witnessing the death of brother Fountain. He expresses his desire to pursue the things which pertain to his eternal welfare.

Lord's-day, Oct. 19. This morning brother Carey went out before breakfast. We soon collected a pretty good congregation, who listened and staid very well. He preached with a good deal of life. Brother Thomas preached to day in English. Three Americans, three English officers, and four Danes were in the number of our hearers. Our American friends staid the day. In the

evening a bràmmhàn said to brother C., "You may mind Jesus Christ if you choose it; but I will not. I want money."

Oct. 21. Last week I began to speak to the natives in Bengallee. This evening Felix and I went out. He for the first time attempted to preach the gospel. He spoke for half-an-hour; and I have seldom heard a sermon better suited to teach the bewildered minds of these people. It was striking, simple, and very evangelical.

Lord's-day, Oct. 26. Bharratt told brother Carey to day what the people talked among themselves—"Formerly, say they, here were no white people amongst us. Now the English have taken the country, and it is getting full of whites. Now also the white men's shafter is publishing. Is it not going to be fulfilled which is written in our shafters, that *all shall be of one cast*; and will not this cast be the gospel?"

Oct. 28. This morning we met for the second time to hold a prayer meeting, for success to this mission.—Felix and I agreed to go out together four times a week. I improve by practice. I can say a little; and what I cannot understand of the replies of the natives, he explains. He was fifteen years old the 20th of this month.

Lord's-day, Nov. 2. This forenoon a Hindoo Christian came to our house, a member of the Danish congregation at Tranquebar. His grandfather was a heathen. His father had been a Roman Catholic, but became a Lutheran. He says the number of christians is very great. They have vey large schools. He was in one sixteen years. His knowledge of the scriptures is pretty extensive. He will eat with Europeans. He says they do not admit immoral persons into connexion. His confession of faith appears to be simple. "He prays to Christ for pardon; without which the world is worthless. If he hath love in his heart, love doth nothing that is bad." He says, Father

Swartz was the means of converting the king of Tanjore, who was privately christened. At the death of Mr. Swartz this king came and wept over him, saying, "I have lost my father, and my friend; what shall I do?" Numbers came from all parts, and throwing themselves on his grave, staid weeping for three days.

Nov. 4. This morning we had our prayer-meeting as usual, which was opened by an address from brother Thomas. When it was over, six or eight natives arrived to hear the word, and get books of Matthew. Brother T. talked warmly to them for an hour. After dinner we discussed the case of one of brother T.'s servants whose name is Fakīra, who has engaged with him in prayer, has heard the word with a tender mind for twelve months, appeared a man of integrity during that time, and declares his belief in Christ, and renunciation of the Hindoo worship. He says he will now delay no longer to put on Christ.—While we were discussing this case, five or six other natives came to hear and get books.

"Sweet is the work my God, my King!"

After writing the above, Felix and I went out. As we returned, we found brother T., with a little boy by his side, and a congregation before him. He was one of our school-children. Brother T. had been reading under a tree, and the child came up to him, and made his salem (his bow.) Brother T. asked him, what he knew? He said he knew Eshor (God.) And what else? "I know Jesus Christ." Brother T. was much pleased, and began to speak to the people. At the close, brethren Carey and Marshman came up. They had been at the request of a native to a neighbouring village. The head man of the village had got a book of Matthew. They sat down. The head man read, and brother Carey expounded. Brother C. was much pleased to find that the translation was so well understood. The man sometimes assisted him in expounding.

Nov. 5. This evening a sick lady, who had lately put in at Serampour from Calcutta for her health, attended our family worship. She appeared to be near unto death. It was her intention to have gone higher up the river; but finding that she became worse in the boat, she desired to be landed at the first place where she could get a bed. One or two of our sisters called at the Inn one day: she enquired about the school, and asked if we could help her to a prayer-book. Brother Marshman sent her a friendly note with two other books to read; and from this she was encouraged to come and enquire farther respecting her salvation.

Nov 7. A number of natives have been within these few days to get books of Matthew, &c. Brother Thomas' servant, Fakīra, has been to prayer two or three times in my room, and declares himself willing to renounce cast whenever we choose to baptize him. By a letter from brother Powell I understand that Mr. Fernandez longs for the day to arrive when he shall be baptized. Felix also looks forward to that time with joy. This evening brother Carey had the greatest conflict with the brāmmhāns, and the greatest victory over them that I ever rejoiced in. If the apostles rejoiced that the devils were subject to them, my joy was somewhat like theirs on this occasion. We were going to a neighbouring village; but they stopped us, and would have brother Carey go and dispute with a very great brāmmhān. One of the first topics respected the origin of moral evil; or who was accountable for sin, God or man? Brother C. asked, If it were God, how is it that there is a hell? This they admit, and to this he was unable to answer. The brāmmhān alledged that this was the *Kallee Yoge*; * and that it was in vain for a man to hope to become holy till this period was expired. Then said brother C., There can be no harm in killing a brāmmhān, or in a brāmmhān eating with an Englishman in Kallee

* A particular æra in the Hindoo Chronology:

Yoge!—Another bràmmhàn declared that he was God, that he was a debtah, &c. However that may be, said brother C., you will very soon die like a man. He then approached near to this god, and looking him full in the face, addrest some very cutting things to him. “Seest thou a man wise in his own conceit, said he, there is more hope of a fool than of him.” He charged him with being a sinner, and a great sinner; told him his mind was as hard as a stone, as impenetrable as marble: but when God should call him to account for his sins, especially for the sin of charging God with being the sinner, while he called himself holy; he would be tender enough! He then asked brother C. if *he* were not a sinner? O yes, said he; but I confess it, and do not call God a sinner, and myself holy. He was so completely mortified as to be glad to sneak off. Brother C. then asked those who remained, What their minds could learn of God, while they looked at an idol of wood or stone; whereas if they fixed their eyes on any of God’s works, they were full of instruction. He also attempted repeatedly to introduce Christ and him crucified; but they would immediately manifest the utmost dislike of the very name of him. Nay, in their turn they commended Creeshnoo, and invited brother C. to believe in him. Appoint a day, said he, for giving me the poison, and making me a bràmmhàn! They said “He could not be a bràmmhàn.” What then, said he, you want to make a Sooder of me? I wish to make you my equals; but you want to bring me under you!

Lord’s-day, Nov. 9. When brother C. told the Sooders not to mind the bràmmhàns, a bràmmhàn replied, “You may tell them to mind Jesus Christ; but I know they will not.”

This day the Hindoo Christian from the coast dined with us; and we had no little pleasure in having a Hindoo at our table, superior to the vulgar error of the cast. I got from him an interesting account of the state of the

mission on the Coast, which I shall send perhaps to brother Ryland.

On going out this evening we found a poor destitute Hindoo, far from his own home, perishing under a tree. We brought him to our house, and gave him food and medicines: but in this degradation he has all the pride of a bràmmhàn. If a person fetch him water, he must not touch the vessel; but let it down into the river by a string! Almost every day people are coming to our house for copies of Matthew.

Nov. 15. There is a great deal of patience and self-denial required in collecting our congregations, and bearing with all their interruptions and wanderings. You stand by the side of a street, or lane—A man passes—you ask him how he does; or whither he is going?—Sometimes, he replies, and at other times will go on, taking no notice of you—Sometimes he will stay till he has heard your message, and then sets off—If he stop, another stops, and another, and so on till a congregation is gathered. When you are in the middle of your discourse, half perhaps sheer off—some more come—a brammhàn interrupts you, “Why cannot the river wash from sin?” Or some such question—Tell them they are in the way to everlasting ruin; perhaps one will answer, “Sahib’s words are very fine—Sahib knows all shasters—these are shaster words!” Then he will make his salem and depart.

Nov. 21. This evening Fakīra was in my room, when I engaged in prayer for the first time in Bengallee: Felix followed. We had some very sweet conversation. He clasped the book of Matthew to his heart, and said he would never part with it, even if brother Thomas should forsake him. He said when he first worked for brother T., he had sixteen rupees a month: but when he heard the words of Christ, he got so much happiness that he would not leave brother T., though his wages were reduced to four or five rupees. He brought forward of his own ac-

cord, the parable of the mustard seed, as descriptive of the growth of religion in the heart, and in this country. "Some were saying, This is Sahib's Eshor—Sahib's shaster—others said other things—By hearing and reading again and again it would grow and grow, till it became a great tree, and filled the country." He is a poor man, just able to read; but is not destitute of sense. Felix related to him the account of Paul's conversion, which he had not heard before. He was much pleased.

Nov. 25. This morning brother T. was called to set a man's arm which had been dislocated. After the operation, he discoursed on the gospel for some time. The man whose name is Kristno, (according to the name of one of their gods) wept and sobbed, and exclaimed. Gokool, whose house is just by, was standing over him.—This evening Fakīra was examined by the church in order to baptism. He gave a short and simple account of the impressions made on his mind by the gospel, and which was very satisfactory. Brother C. told him, he must never countenance, in any way, more reverence to a bràmmhàn, than to a sooder; that he must never worship the river, nor give a dead body to it; that he must not marry after the heathen manner; that he must never eat any thing offered to an idol; but in other respects he might eat or not eat what he pleased. He frankly agreed to all this. Brethren C. and T. prayed; and we all standing, sung with new feelings,

"Praise God from whom all blessings flow, &c."

Each brother shook Fakīra by the hand: the rest your imagination will supply.

Nov. 27. This forenoon brother T. and Fakīra went up the country. He is gone among his relations, and to fetch his child.

Nov. 27. Kristno, the man whose arm was set, overtook Felix and I, and said he would come to our house

daily for instruction; for that we had not only cured his arm, but brought him the news of salvation.

Dec. 1. Gokool and Kristno have been in my room this evening. I said a little. Felix went through the bible to them, pressed the word of salvation, and prayed fervently with and for them. They declare that they wish to hear continually of our Saviour.

Dec. 5. Yesterday evening Gokool and Kristno prayed in my room. This morning Gokool called upon us, and told us that his wife and two or three more of his family had left him on account of the gospel. He had eaten of Kristno's rice, who being of another cast, Gokool had lost his. Kristno says his wife and family are all desirous of becoming christians. They declare their willingness to join us, and obey all our Saviour's commands. Gokool and his wife had a long talk; but she continued determined, and is gone to her relations.

Dec. 6. This morning brother C. and I went to Kristno's house. Every thing was made very clean. The women sat within the house, the children at the door, and K. and Gokool with brother C. and I in the court. The houses of the poor are only calculated for sleeping in. Brother C. talked; and the women appeared to have learned more of the gospel than we expected. They declared for Christ at once. This work was new, even to brother C. A whole family desiring to hear the gospel, and declaring in favour of it! K.'s wife said, she had received great joy from it.

Lord's-day, Dec. 7. This morning brother C. went to K.'s house, and spoke to a yard-full of people, who heard with great attention, though trembling with cold. Brother B. is very poorly. K.'s wife and her sister were to have been with us in the evening; but the women have many scruples to sitting in the company of Europeans. Some of them scarcely ever go out, but to the river; and

if they meet a European, run away. Sometimes when we have begun to speak in a street, some one desires us to remove to a little distance; for the women dare not come by us to fill their jars at the river. We always obey.

Dec. 11. Gokool, Kristno and family, continue to seek after the word, and profess their entire willingness to join us. The women seem to have learnt that sin is a dreadful thing, and to have received joy in hearing of Jesus Christ. We see them all every day almost. They live but about half-a-mile from us. We think it right to make many allowances for ignorance, and for a state of mind produced by a corrupt superstition. We therefore cannot think of demanding from them, previous to baptism, more than *a profession of dependance on Christ, from a knowledge of their need of him, and submission to him in all things.*—We now begin to talk of baptism. Yesterday we fixed upon the spot, before our gate, in the river. We begin to talk also of many other things concerning the disciplined natives. This evening Felix and I went to G.'s house. K. and his wife and a bràmmhàn were present. I said a little. Felix read the four last chapters of John to them, and spoke also. We sat down upon a piece of mat in the front of the house. (No chairs.) It was very pleasant. To have natives who feel a little as we do ourselves, is so new and different. The country itself seems to wear a new aspect to me.

Dec. 13. This evening Felix and I went to see our friends G. and K. The latter was out. G. gave a pleasing account of the state of his mind, and also of that of K. and his family. While we were there, G.'s Goroo, (teacher) came for the first time since his losing cast. G. refused to prostrate himself at his feet while he should put his foot on his head; for which his Goroo was displeased. He staid long enough however to hear Felix give an account of his own conversion. G. invited his Goroo to go to our house and hear the whole of the word. He promised. Felix told of the sufferings of the Moravian missionaries in

Greenland. K.'s wife stood behind the hedge and listened attentively. G. said he had read since wednesday, Mark, Luke, John, and almost the Acts of the Apostles.

Lord's-day, Dec. 14. Brother B. continues very ill. Surely the Lord will not cut off another of his unworthy servants; though in fact we frequently acknowledge to each other our unfitness for this great work.

Dec. 15. This morning we received a letter from brother T., informing us that when they arrived at *Etinda*, (brother T.'s house) Fakīra went farther, promising to return to him in three days, in order to come to Serampour: but that the day he wrote was the fifth day, and he was not returned. We are not without our apprehensions that he is gone back to the heathen.—Brother Brunson is exceedingly ill. Shall we lose a third brother, in little more than a year? Have pity upon us, Oh Lord!

Dec. 17. Brother Thomas returned; but without Fakīra. Soon after his arrival he put brother B. into the warm bath.

Dec. 18. Brother B. is rather better. The warm bath has produced a good effect.

Dec. 19. Gokool said a man had been asking him whether God did not make sin? He answered, "How can that be, since God came into the world to die for it, and destroy it?"

Dec. 20. The sick lady, mentioned in my journal of Nov. 5, died a few days since at Calcutta, apparently in a happy state. One or two of our brethren frequently visited her when at this place.

Dec. 22. This day Gokool and Kristno came to eat Tiffin (what in England is called luncheon) with us, and thus publicly threw away their cast. Brethren Carey and Thomas went to prayer with the two natives before they proceeded to this act. All our servants were astonished:

so many had said, that nobody would ever mind Christ, or lose cast. Brother T. has waited fifteen years, and thrown away much upon deceitful characters: brother C. has waited till hope of his own success has almost expired: and after all, God has done it with perfect ease! Thus the door of faith is opened to the gentiles; Who shall shut it? The chain of the cast is broken; Who shall mend it?—This evening, Gokool, Kristno, Rasoo his wife, and his wife's sister, came to make profession of the name of Christ, in order to be baptized. Before we began, the women had some tea with us, or rather in my room by themselves; for being poor people they are ashamed to sit at table. Felix spoke first; and his account was very satisfactory. Gokool came forward next. He said, before we came he had been years in searching for a way of happiness in poojahs, holy places in the river, &c.; but all in vain. When he heard the word of Christ he could not rest. He talked to Kristno about the agitation of his mind. He and another man sat up a whole night talking about it. He had great fears about his sins. When asked how he lost them, he said, “They went away in thinking on Christ.” He renounced all hope from his former worship, and all farther connexion with it. He said he was now Christ's servant. Whatever he said, that he wished to do. When asked, Whether he thought the Hindoo Shasters true or false? He said he could not speak decidedly what in them was true or false; but this he knew, that they did not point out the way of salvation. We were well satisfied. Kristno's wife's sister first heard of Christ from Gokool. Her account was clear and simple; and indeed, considering how little time she had heard, it astonished us all. Her sister, whom we expected would say but little, pleased us much. They both acknowledged that Christ's words had made their minds tender; had removed their sins; and that he was all to them: that the debtahs were nothing, and the blessing or curse of a bràmmhàn nothing. [Mr. Carey, speaking of *Joymoon*'s experience, says, “When she heard

of Christ, she made him her “afroy;” which means, a house built for the refuge of a Jogee, (one who has forsaken his all) in a wood. It may mean refuge in English; but no English word comes up to its full sense.] Kristno concluded. He had heard as well as Gokool, the word from the mouth of brother Fountain, not without some effect. When his arm was dislocated, under the words of brother T. he was much affected. He repeated two or three things brother T. had said which struck his mind. Their hearts, to use the words of Gokool, seemed “nailed to Christ;” and this was the substance of all they said. After we had sung “Salvation, O the joyful sound,” brother C. concluded in prayer. Brother T. is almost overcome with joy.

Dec. 23. This forenoon Gokool came to tell us that Kristno and his whole family were in confinement! Astonishing news! It seems the whole neighbourhood, as soon as it was noised abroad that these people had lost cast, was in an uproar. It is said that two thousand people were assembled, pouring their anathemas on these new converts. They dragged them to the Danish magistrate. He dismissed them with commendations for losing cast. They were brought back under a fresh charge, that K. refused to deliver up his daughter to a man contracted in marriage to her. While they were detained on this charge, G. arrived. Brethren C. and M. went to the magistrate. He was out. They went to the governor. On their arrival they found that the governor had set them at liberty, and had assured the girl she should not be compelled to marry the man against her own consent. The governor also promised that we should not be interrupted in our baptism. The minds of the parties had been preserved in much calmness. Brother T. Felix and I visited them this afternoon. We found them calm and unmoved, hearing the word with joy. O that men would praise the Lord for his goodness! This has been a day of great joy.

Dec. 24. This forenoon the Governor called upon us. At our request he had sent a Sepoy to watch at K.'s house last night. Every thing was quiet. The Governor said, the man who wished to marry K.'s daughter had been with him this morning to endeavour to obtain her. The Governor denied him. He told us, however, that he thought it would be prudent to bring the girl into our premises, if not the whole family, till the baptizing day. He was afraid the girl might be murdered. She is come to sleep at our house this evening.

Dec. 27. This day at noon Kristno came to tell us that Gokool and the women wished to put off their baptism for two or three Lord's-days. The brother of K.'s wife had been calling them fools. He had also complained to K. that since he was becoming a christian, he should have nobody to throw him into the river after he was dead. G.'s wife is returned to a neighbour's, with several of her friends, I suppose to try to make it up. Brother C. has talked a deal to G. and the women. We have little hope however of their being baptized to-morrow. K. went with Felix and me into the high-way a preaching. After a happy opportunity we returned. K. said he would go with us every Lord's-day that he might learn to speak to others also. He declared that he would come and be baptized to-morrow. We met a man who insulted K., on account of his renouncing Hindooism. It is common for the natives to address one another in proverbs and couplets. This man made a rhyme at poor K.'s expence, as follows—

Kristno! tumi ka?

Kristno! who are you?

Shoitaner gon—

The devil's own—

Noroka tumor shinghaon! In hell your throne!

Kristno smiled, and gave a reason for his change, which was, that in confessing and forsaking his sin, and laying hold upon Christ, he should get salvation.

Lord's-day, Dec. 28. This morning Kristno came to be baptized, but neither Gokool nor the women. I preached

on the subject. A good number of Europeans were present. We then went to the river's side. The Governor, a number of Europeans, Portuguese, Hindoos, and Musselmans attended. We began by singing in Bengallee,

“ Jesus, and shall it ever be,

A mortal man asham'd of thee? &c.”

Brother Carey then spoke for a short time in Bengallee; declaring that we did not think the river sacred—it was water only; and the person about to be baptized from among them, by this act professed to put off all the debtahs and all sins, and to put on Christ. After prayer he went down into the water, taking his son Felix in his right hand, and baptized him, using English words. After this, Kristno went down and was baptized; the words in Bengallee. All was silence and attention. The Governor could not restrain his tears; and almost every one seemed to be struck with the solemnity of this (to them) new and sacred ordinance. I never saw, even in the most orderly congregation in England, any thing more decent and impressive. Ye gods of stone and clay! Did ye not tremble when in the name of the Father, Son, and Holy Spirit, one of your votaries shook you as the dust from his feet? When K. came from dressing (and here it is a very short work) a German lady* who had been witness to the ceremony, took him by the hand, and held him for some moments; and though unable to make him understand a single word, I could see that she thanked him from her heart for renouncing the worship of devils. —To see brother C. leading down into the water, on the same day, his eldest son, a missionary, at fifteen years of age, and the first converted native who had fortitude sufficient to renounce his cast, was indeed an interesting spectacle! Brother B. lay in the palanquin to see it. In the afternoon the Lord's-supper was celebrated in Bengallee for the first time. How amiable are thy tabernacles, O

* Of this Lady, brother Carey says, “ She came hither for her health, and I trust has met with some good to her soul.”

Lord of Hosts ! Kristno at the close said he was full of joy. Felix and I accompanied him to his house. We scarcely knew whether Gokool and the women wished to hear of Christ. I talked to them with unusual feeling. Felix talked also ; and Kristno opened his heart, and the proceedings of the day to them. About nine o'clock he came to our house joyfully to tell us that Gokool and the women were brought again to wish for baptism, with their minds towards our Saviour, and that when Mr. Fernandez came they would be baptized. Blessed day !

Dec. 29. All the Bengallee children have left the school ; and at present it is given up.—There seems to be a very great fermentation in the minds of the people. Gokool says a thousand people have clapped their hands and hissed at him ; nor can we pass along but the name of our Saviour is pronounced with a sneer. To day the Governor sent us a note which he had received from a very great Hindoo at Calcutta, pressing him to give up Kristno's daughter to the man who wants to have her. Brother C. went to him. He says he shall never give her up, nor notice any of their complaints, while he sees we make use of no undue means to bring the people from Hindooism.

Jan. 1. 1801. This morning brethren C. and M. went down to Calcutta. During their absence Mr. Fernandez, and son, and Mr. Powel, arrived from Dinagepour in good health.

Lord's-day, Jan. 4. Kristno, his wife's sister and his daughter, were at the servant's worship. K.'s wife has been repeatedly to hear singing in honour of Creeshnoo, (their god.) Her husband could not dissuade her from it.

Jan. 6. This evening while Felix and I were at Kristno's, his wife returned. As soon as she saw us, she cried out, " There he sits with a *Feringa* ! " *

* See the Journal of Oct. 3. p. 113.

Jan. 8. A very encouraging letter arrived from Mr. —, in which he relates a conversation betwixt him and a deist at Dinagepour, who acknowledges the fruit of examining the bible must end in a conviction of its truth; but excused himself under the plea that to do so was analogous to drinking brandy, which produces intoxication.— When Kristno left us last night, a European, whom he does not know, addressed him in the street, and asked him respecting his late profession of christianity, “What he got for it, &c.?” K. said, “He got nothing, but much joy and comfort: it was the work of love.” It was reported that we had given these people several hundred rupees for losing cast. The man asked many questions, and at length told him, he was very glad to hear what he had to say, and putting a rupee into his hand, which K. at first refused, went away.

This afternoon I called upon Mr. —, a scotch gentleman, who has taken refuge here after having met with some heavy losses. He gave me an account which did my mind much good. He says he received a religious education, which restrained him a good deal till he came into this country, when he was like other Europeans. Ten years ago his troubles came on. They failed however to produce any good upon him. He came to Serampour five years since: but he continued still without God, till he attended our worship, when he felt a new kind of joy, and union to us. Since then, he has read almost all the most valuable books of our library; and has been a constant attendant on our ministry. Now he says, his most precious hours are at a throne of grace; his bible is a new book; his afflictions appear in a new and interesting light; the law is new; the plan of salvation is precious; he feels so much depravity, that his only hope and refuge is the grace and strength of Christ.

Jan. 9. K.’s wife has promised that she will go no more to the idol worship. She owns her fault, and says,
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“ She was led to commit it because having none but daughters, and her husband not being in a very good state of health, she was afraid nobody would provide for her, if he should die.” She was told, that those who truly gave themselves up to Christ, after doing all they could for a livelihood, if that was insufficient, might expect to share our loaf.—Every night almost, we are sowing, sowing, sowing, amidst the curses and ridicule of the devil . . . in the bràmmhans.

Jan. 12. The bràmmhans, and the young people shew every degree of contempt; and the name of Christ is become a bye-word, like the name *methodist* in England formerly. I was much grieved to day because of the hardness of their hearts.—In the evening we had a church meeting, when we had the joy of receiving amongst us Mr. Fernandez. His name is fragrant in the country, and he is precious to us.

Jan. 13. This evening Felix and I went to K.’s. While I was speaking, a woman seemed to be touched with the word. I was pleased with seeing the tears on her cheeks; but I thought no more about it, till K. spoke of it at our house at night.—This day letters arrived from England of the date of June 13. 1800, from brother Ryland and brother Fuller.—K.’s gift in prayer grows fast. He says, wherever he sits, he tells the words of Christ. Some hear, some mock. Gokool never comes to us. He sits melancholy in the house.

Jan. 15. At our experience meeting to-night, K. said, “ Christ is my joy, my hope, my all.” If ever worldly things draw his mind from Christ, he says to it, “ Mind, why dost thou leave Christ? There is no other Saviour—If thou leave him, thou fallest into hell—I charge thee, mind, that thou keep close to Christ!” He has lately had a prayer-meeting in his family:—first he engaged, then his wife, then his wife’s sister, and afterwards his daughter.

Lord's-day, Jan. 18. This morning Mr. Fernandez and Joymooni (K.'s wife's sister) were baptized, about 9 o'clock. No notice having been given, only a few people were present.—In the afternoon, Felix, Mr. Fernandez, and myself went to K.'s house. A number of strangers came into the yard, and heard Felix attentively. He spoke well on the way of salvation by Christ. This is almost exclusively his topic. Joymooni seemed full of joy. Kristno himself was absent a part of the time, a native having taken him a walk to know the meaning of this strange business—this new sect.

Jan. 22. K. at our evening meeting said, "His chief thoughts now were about the salvation of others;" that he said to Christ, "Come, and I will give thee a throne in my heart; there I will worship thee; and I will invite others to admire thine excellencies." Joymooni said, "She had found a treasure in Christ greater than every thing else in the world."

Lord's-day, Jan. 25. I preached in English from, *God forbid that I should glory, save in the cross, &c.* We had a comfortable opportunity at the Lords-supper. Four new members, and all the old ones: two from among the heathen.—A box arrived yesterday with letters, pamphlets, and parcels from England! We were much refreshed.

Jan. 28. This day Mr. Fernandez, Mr. Powell, Mr., Mrs., and Miss Thomas took leave of us for Dinagopour. Mr. F. left his son at our school. He saw some of the letters from England, the spirit of which affected him. He expressed his sorrow for being obliged to leave us; said he never was in such a happy family—He shed many tears. The night before they left us we had a very happy meeting. The question was discussed, *What farther could we do for the spread of the gospel?* It was recommended both to brother P. and brother F. to talk to the

natives as much as possible. The latter speaks English, Portuguese, Hindoostanee, and Bengallee. Both our brethren seem desirous of making known the gospel to the natives; but brother F. is very diffident.

Feb. 4. K.'s landlord will not let him live in his house. The bràmmhàns would turn him out of the world, if they could: but we ought to be content, if the servant be as his Lord.

Feb. 5. Sister M. is this day returned from Calcutta, having had the opinion of Dr. Hare on her case. The Doctor speaks favourably.—This evening at meeting, Joy-mooni said, "She was formerly in prison. The light of the gospel came to her prison door, and she got out. Now her prayer was that Satan might imprison her no more. She recalled to her mind continually the sufferings of Christ." Unna, (the woman mentioned in my Journal of Jan. 13.) comes constantly with the other women to our house. She said the other day to brother C., "Formerly I never saw my sins; but now I perceive that I am in a sea of sin." She begged to be prayed for as a great sinner.

Feb. 7. *This day we have finished composing the New Testament.* For about a month at first we had a bràmmhàn compositor; but we were quite weary of him. Then brother B. Felix and I did it. Brother B. being taken ill, Felix and I made shift ourselves. We kept four pressmen constantly employed, and God has honoured us with finishing it. I have not had an hour's illness since I left England. We have been about nine months on the New Testament.—Felix spoke this evening with more freedom and force than usual. The congregation kept increasing during the discourse. The natives were much affected. Ho! Ho! Ho! Ho! (a sound of surprise and approbation) went round again and again. The depravity of man—the inefficacy of the Hindoo religion—the death of Christ—and the day of Judgment, were the subjects handled. A bràmmhàn who had insulted us a night or two before, came

in the midst of the discourse ; but the number and seriousness of the people over-awed him.

Feb. 13. Gokool did not speak to Kristno for some time. His wife forbid him. Yet he was very often seen reading the scriptures. This week he asked K. to walk out in the fields. He complained that he could go nowhere. His shop was gone ; he had little or nothing to eat ; and if he became a christian his wife would leave him what should he do?—K. keeps up family worship, morning and evening.—This evening Unna came before the church and made profession of Christ, which was satisfactory. She heard from K.'s family—She has also heard others, and lately has been a constant attendant. K.'s wife was present ; and these two persons propose being baptized on Lord's-day seven-night. K.'s daughter also appears to be much attached to the gospel. Kristno is about 35 years old. His wife and Joymooni her sister, may be about the same age. They have 4 children. Unna is a widow of about forty. She has a daughter married.—And now, my dear brother F., pray for me ! I sometimes look forward to the hour when I shall see you again—and Pearce—and Francis—and Ryland—&c. &c. Oh what a world of dear friends !

Serampore, Feb. 14. 1801.

W. WARD.



EXTRACTS

From Mr. MARSHMAN'S Journal.

(Communicated in a Letter to Dr. Ryland.)



Sep. 15, 1800. I went to the school this afternoon, and distributed some lessons which were composed by brother Fountain in Bengallee. Afterwards, taking one of the boys with me, Ram Lochon, I went to his father's house. By the way, I accosted some weavers who were warping a chain, or warp, in the open air. While asking

them questions respecting their work &c., a bràmmhàn entered the grove, which was almost impenetrable to the sun. He began by asking, "What advantage would arise to the children by learning the lessons which I had then given to several of them; and whether they would know better how to procure rupees?" I replied, Is nothing necessary besides rupees? "These people have no holy knowledge, and are incapable of any. It is their business to work, and mine to give blessings." True, they have no holy knowledge at present; but are quite as capable of receiving it as you are. You call yourself their Goroo (teacher:) it is then your duty to teach them. "They are incapable of receiving any shaster knowledge; for it is not their *kopal* (fate:) my blessing is sufficient for them." Whence arises the virtue of your blessing? Are you sinful? Then your blessing avails nothing. However, your blessing a fooder is just the same as a fooder blessing you. If there be such virtue in your blessings, do be so good as to favour me with a few of them. This he declined. I then asked, How can sin be forgiven? "By worshipping God." Must not this be true worship, proceeding from a sinless mind, to be acceptable? "Yes." The minds of all are sinful: Is yours free from sin? "Why do you ask?" When you have replied, I have something farther to observe. "Are you without sin?" No; and therefore I need a Saviour. But is your mind sinless or not? "It is evening; and therefore I must go and perform my poojah, (worship.)" Stay a little longer; these are important things. "It will rain soon." Then stand under this shady tree.—However, nothing would do. He went away, saying he would come to our house. The weavers smiled at the bràmmhàn's abrupt departure. I then took occasion to tell them that the bràmmhàns only wanted their money, and cared nothing about their salvation. To this they readily assented. I then asked them what sufficient atonement there was for sin; adding, that if I went into the presence of God, depending on a false atonement, my condemnation must be dreadful. This they acknow-

ledged ; but one replied, that to worship God was an atonement for sin. On this I asked, If my mind was sinful, would not that render the worship sinful ; and if so, whether sinful worship would atone for sin ? They said, No. I then told them that God had appointed one way in which sin might be forgiven ; viz. by giving his Son to die for us, and that whoever saw their need, and came to him for salvation, would obtain it. I enlarged here as well as I was able, and they seemed to listen with some attention. Night being come, I departed.

Oct. 1. Passing along the road behind our house, one, out of a number of people standing there, asked me in a very fierce tone, Why I had despised and spoken against the worship of Doorgha. Doorgha ! said I, who is that ? “ A goddess.” I saw nothing at the worship of Doorgha, but an image. That I do despise ; for God hath forbidden it : and because you worship such idols, the curse of God is upon your whole nation. There will soon be a judgment day, in which you must all stand before God : What will you do then ? At this he was quite silent : the people also seemed struck. Being dark, I left them : however, one followed me, and asked much about Jesus Christ. I told him all I could, and invited him to our house ; but I have not seen him since.

Nov. 3. This evening, we united in prayer for the universal spread of the gospel, in conjunction with our dear friends in England. Brother Thomas, who has been on a visit these six weeks, was peculiarly animating.

Nov. 4. Taking into consideration the exceeding greatness of our work, our unfitness for it, our absolute need of divine assistance, and withal, the displays of divine grace in the conversion of souls, of which we have heard from England, and more especially in America within the last year, we have agreed to set apart a little time one morning in the week, to humble ourselves before God, and implore his blessing on this country in particular. Accordingly we met

this morning for that purpose, and trust we enjoyed some tokens of the divine presence.

Nov. 5. Mrs. Myers, at the tavern, who sends her little girl to Mrs. Marshman's school, having repeatedly invited her to tea, she and sister Brunson went on Monday evening. A sick lady from Calcutta, who has taken lodgings there, wished to be furnished with a prayer-book. I sent her *The Refuge*, James' *Memoirs of Lawr. Spooner*, &c. accompanied with the following note:—

Dear Madam,

I have not been able to procure a prayer-book amongst us all. Indeed, we conceive prayer to be the genuine expression of our wants and desires to that God who searches the heart: we find no more necessity for a prayer-book, (though we by no means condemn the use of it) than a child when he asks a tender father for food, or implores forgiveness of his faults.

Give me leave to recommend to your perusal, the books which accompany this note, as calculated not only to beguile a tedious hour, but to point out the path to everlasting life. Excuse, dear madam, this freedom in a stranger, and believe me to be, with the most earnest wishes for your eternal welfare, your real friend and servant,

J. M.

I was constrained to deal thus plainly with her, because she was on the brink of the grave, though I feared it might not be well taken. However, I was pleasingly disappointed; for at seven this morning, she came in her palanquin, apparently in great distress of mind. She had been a very great sinner, she said; had long stood it out against convictions; had often in her affliction resolved to be better, and as often relapsed into folly again; that lately, in particular, she had been attempting to pray, but was much discouraged, and begged with tears to be told what she must do; that she had no one to speak to about these things; but from the note she had been induced to make

her case known to us, and requested to be present at our family worship. It will readily be supposed that we welcomed her with the greatest pleasure. After enquiring into particulars of her distress of mind, we directed her to the blessed Jesus, as the only refuge for sinners. We then sung, "Come, ye sinners, poor and wretched." With this she was exceedingly affected, and begged she might attend with us every day.

Nov. 7. Visited the sick lady, who has come to our worship every morning since. Found her very desirous of hearing farther of the way of salvation. Attempted to set forth the atonement of Christ, as the ground of acceptance with God; read the account of his agony in the garden, the fifty-third of Isaiah, the third of Romans, and concluded with prayer. I never observed more earnest attention to the things of God, than upon this occasion.

Nov. 10. Brother Thomas visited the lady yesterday. She is still hungering after the word; appears to feel her need of the Saviour, and to cast herself upon him. This morning she was present at family worship.

Lord's-day, Nov. 17. Brother Carey preached in English, from Isai. liii. 1, 2. We had a mixed audience: four or five Englishmen, one Scotchman, three Danes, two Americans, two Armenians, and one Malabarian christian were present. In the evening, brethren Thomas and Brundon went over the river to Barrackpore. Brethren Carey and Ward to Chatterah, about a mile from Serampore. Ram Boshoo and I went to the great Cotton-tree. Said a little about Christ's ability and willingness to save, which Ram Boshoo explained in a very pleasing manner. Oh that this man were but brought wholly to God! He knows that all the Hindoo shafters are nothing; he believes that Christ alone can save; but cannot bear the idea of losing cast for his sake.

Nov. 18. Went to the shop of a Mahommedan dyer. On sitting down, several persons collected and sat around me, smoking. I entered into conversation with them about the way of salvation, to which they listened with some attention. Praying with them, I departed.

Lord's-day, Nov. 23. Went with brother Carey to the new pagoda, at the upper end of the town. About ten brāmmhāns attended. They behaved in the most scoffing and blasphemous manner, treating the name of Christ with the greatest scorn; nor did they discontinue their ridicule while brother Carey prayed with them. No name amongst men seems so offensive to them as that of our adorable REDEEMER!

Nov. 25. This night our hearts have been rejoiced by hearing a Hindoo, for the first time, give in his experience before the church. His name is Fakīra, servant to brother Thomas. He has heard the gospel attentively for eight or nine months, and repeatedly declared his intention to lose cast, and be baptized. To-night, when asked how he hoped to be saved; he replied, "I am a sinner; I have nothing to give to God; but if a rich man become a poor man's surety, he may trust in him: thus I place my trust in Christ Jesus. If you receive me, I shall rejoice; but if I beg my bread, I will hold fast the gospel." Brother Carey then told him of the order which ought to be observed in a christian church; walking in love, admonishing one another, departing from all iniquity, &c. To all this he agreed very cheerfully. He will depart in a day or two for Beerbhoom, to fetch his infant daughter, previous to his being baptized.

Nov. 26. Brethren Thomas and Carey were called to a man who had dislocated his shoulder. His name is Kristno, a carpenter. Brother Thomas soon reduced his arm, and afterwards spoke to him of the diseased state of his soul. Gokool, who was much with us a few months ago, was there, and seemed to be greatly affected.

Dec. 3. Kristno and Gokool having invited us to speak the word of God at their house, in order that the women might hear, I went with Kristno this evening. We sat together on the opposite side of a very small yard, the two women in the door of the house, and the children in the area between us. I introduced some of the great truths of the gospel, and concluded with prayer. Perhaps this is the first instance of the gospel being brought into a Hindoo family at their own request.

Dec. 8. Went again to Kristno's house. Kristno's wife, and her sister, hear the word with great readiness of mind. I found much liberty in holding forth the Saviour to them. Gokool attended: his wife has left him on account of his attachment to the gospel.

Dec. 10. Brother Carey called at Kristno's this morning. The women propose to be baptized, and to lose cast. Their confession to brother C. was this: That they are sinners, and rejoice that a great Saviour came into the world to deliver them.

Dec. 11. Went to Risserah. Had a long dispute about the old error, That God is the author of sin. Spoke as plainly as I could about the atoning Saviour; but their hearts feel not the weight of sin. Lord, when wilt thou appear! I feel, however, an encreasing determination to persist in this dreadful conflict. They are exceedingly opposed to the gospel; but there is nothing else can do them good!

Lord's-day, Dec. 14. This morning I went to K.'s: read and expounded part of Matt. xi. and John xiv. Gokool was much affected: the women quite attentive. In the afternoon I crossed the river. Preached Christ, as the great, the all-sufficient, and only Saviour. No contradiction: many heard with much attention.—Brother Brundon is alarmingly ill.

Dec. 17. Received a letter from brother Thomas which gave us sorrow. He is gone to Beerbhoom with

Fakīra, who intended to bring his daughter hither, previous to his baptism. Brother T. writes as if it were doubtful whether Fakīra would come back. Thus are our hopes depressed again. Yet who can tell?

Dec. 20. Brother Thomas is arrived; but no Fakīra. In the evening I went with brother T. to Kristno's. We sung, read, preached, and prayed with them. They appear determined to renounce all for Christ.

Dec. 22. This morning, Kristno and Gokool came to unite with us. We met: brother Carey began in prayer: then Gokool and Kristno prayed; and last of all, brother Thomas. Afterwards they sat down at table with us, and for the first time perhaps in these parts, Hindoos and Europeans ate the same food together, out of the same dish.—Evening. (Blessed evening!) Four Hindoos have given themselves up to Christ and his church: *Gokool*, *Kristno*, *Rasoo*, (Kristno's wife) and *Joymoonni*, (Rasoo's sister.) The women first drank tea in brother Ward's room; thus renouncing their horrible cast. After family worship, we called a church meeting, at which, Felix Carey gave a very satisfactory account of what God had done for his soul. Then *Gokool* said, that he had for many years been seeking after happiness; had traversed great part of India in search of it, but in vain. When we came to Serampore, he heard the word; it struck him with amazement, and so filled his mind that he and another talked it over all night. He continued thus thinking and talking about it, and had his thoughts so occupied that he could hardly sleep for two months. At length he came to our house; talked much with us, but did not find his mind agree with all we said about Christ; yet seemed sensible that the fault was in himself. When *Kristno's* shoulder was dislocated, he recollected that he had received medicines from our house, and sent for us. What was said on that occasion, revived the work again, and he now gave himself up entirely to Christ. He had before seen himself to be a great sinner, and that none but Christ

could save him. Being asked what he thought of the Hindoo shafters; he replied, That he knew not whether they were true or false; but this he knew, that there was no salvation in them. *Joymoon* being asked by whom she first heard the word; she replied, From Gokool, about a month ago; that she saw herself a sinner, and that Christ was her all. Being asked whether she was not afraid, on account of being a sinner; she replied, That she had been afraid; but had gone to Christ, and confessed her sins to him, and that now her fears were all gone. To the question, Do you wish to obey Christ? She answered, "Yes, in all things." Is gonga any thing; or the debtahs? "No, nothing at all; Christ is all."—*Rasoo* (*Kristno's* wife) heard the word from her husband about eight months ago. On hearing it, she said, it appeared to her that there was not such a sinner in the world as herself. Some time after, she heard from her husband also, that Christ was a great and willing saviour, and, said she, "I felt my heart immediately unite to him." To the question, Do you renounce all the Hindoo worship? She replied, "If I had not, why do I come hither?" Do you regard the curse or the blessing of a brámmhàn? "No; they are nothing at all." She also said she wished to keep all Christ's commands, so far as she knew them—*Kristno* heard at Mannucktulloh, when brother Fountain first went thither. Mannucktulloh is a little below our house, and near to *Kristno's*. In that little Bazar, brother F. first opened his commission in this neighbourhood, Jan. 5. 1800. K. was struck with the word: it seemed to be the word of God! Hearing it from Europeans, added not a little to his surprise: hence he could not help talking of it to his companions. "He saw himself to be a very great sinner; had lived all his life in sin; had been a liar, a cheat, injurious, and almost all that was bad: but now, says he, I have put it off; I want no more of it; it is not my work, I wish to do it no more." He said, "That God in suffering his shoulder to be dislocated, had acted like a Father,

when he inoculates his child to save him from death. Thus God had laid him aside, that his soul might find mercy; that while his arm was healing, his soul also obtained rest and peace in Christ, and he now wished to be his alone."—Brother Carey then explained to them the nature of the christian walk, the necessity of avoiding sin, and the end and design of baptism. Afterwards we sung, "Salvation, oh the joyful sound," &c., in Bengallee, and brother Thomas concluded.

I think few have given a more satisfactory account of the work of God, than these poor heathens. There appeared such simplicity and frankness, especially in the women as truly astonished us. We could not but admire the wisdom of God in fixing us at Serampore, almost against our will, and ordering the most minute circumstances in the whole of this work. To him be all the glory!

Dec. 23. You may suppose we met this morning at our weekly prayer-meeting, with unusual pleasure. While I was musing on what we had witnessed last night, a few lines presented themselves to my mind, and we sung them upon this occasion. Hope you will have the goodness to excuse me, if I insert them:

Oh God of matchless grace!
Thy pow'r and glory shine,
Before our blushing face,
And all appears divine.
Our fears are dumb before thy nod;
We cry, Behold, the hand of God!
Let missionaries pray;
Let saints renew their trust;
The idols melt away:
Let brāmmhāns cease to boast.*
The mighty chain † that millions bound,
Aunder burst, bestrews the ground.

* The brammhans have often boasted that no Hindoo would ever embrace the gospel.

† The Cast.

Dear Saviour! from above
Regard these feeble sheep;
Encircle them with love,
Their souls in safety keep!
Let Hindoos speak thy praise aloud,
While millions join th' adoring crowd!

Our Hindoos begin to meet with persecution already. A mob has seized Kristno with his family, and carried them before the chief magistrate. The ostensible pretence is, That Kristno's eldest daughter, (*Golook*, about fourteen years of age) contracted to a young Hindoo at Calcutta, is not delivered up to him. Indeed when her espousals were celebrated about four years ago, she had been at his house; but he sent her back to remain at her father's, till she should be of proper age. Hearing of their embracing the gospel, he with his friends came, and distributing a little money among the populace, raised a mob, who dragged them before the magistrate. Word being brought of this, brother Carey and I immediately went to the governor, who, we found, had already settled the business in a very prudent and equitable manner, commanding the bridegroom to appear himself to-morrow, with the girl, before him; and in the mean time committed her to the care of her father. Afterwards he kindly ordered a Sepoy to guard their house during the night. Their minds are not at all dismayed.

Dec. 24. The parties appeared before the governor. The girl declared she would become a christian along with her father. The governor then asked the bridegroom whether he would renounce heathenism. He replied in the negative. On this, the governor told him that he could not possibly deliver up a christian woman to a heathen man; and therefore, unless he cordially embraced christianity, he should not have her. Thus the matter terminated, to the exceeding joy of poor Golook, who was greatly afraid of being brought into this connexion. The governor had the

goodness to call on us in the course of the day, and desired us to secure the girl, at least within our walls for a few days, as he was persuaded the people round the country were so exasperated at Kristno's embracing the gospel, that he could not answer for their safety. A number of the mob might come from twenty miles distant in the night, and murder them all, without the perpetrators being discovered. He believed, that had they obtained the girl, they would have murdered her before the morning, and thought they had been doing God service! We felt quite sensible of the governor's kindness, and prevailed on them to send their daughter to our house that night; but indeed they seemed so raised above fear, that we could hardly persuade them to it. However, through the goodness of God, no farther violence was offered them, though the news spread far and wide, and the whole country seemed to be moved at it.

Dec. 27. Our hearts are again wounded. In the afternoon Kristno brought us word that Gokool and the women are unwilling to be baptized to-morrow. We repair to the house, and find that what Satan could not effect by violence, he has nearly accomplished by other means. Gokool's wife, who run away from him because he heard the gospel, and his mother, are returned, and beseech him not to cast them off, by being baptized, as in that case they cannot live with him afterwards, without being outcasts themselves. "And," says his mother, "having only thee to depend on, whither shall I go?" Rasoo's brother has also been weeping to her, to keep her from being baptized with her husband, Kristno. The poor women and Gokool seem quite staggered. They say that they can never leave Christ, but beg to defer their baptism a little longer, till their relations are a little more reconciled to it. We caution them—entreat them—pray with them—but still they appear irresolute. Kristno declares, however, that he will come, though it be alone.

Lord's-day Dec. 28. Went to Kristno's this morning Found him alone, and willing to come without the least hesitation. At eleven o'clock, English worship as usual, brother Ward preached in turn: text, John v. 32. *Search the scriptures.* At half-past twelve, brother Carey attended to the ordinance of baptism in the river opposite our house. After singing, "Jesus! and shall it ever be," he prayed, and explained the nature of the ordinance to the natives, a great number of whom were present, as well as many Europeans. Felix Carey and Kristno were then baptized. I need not say it was a delightful season.

Dec. 29. Went down to Calcutta. Saw the husband of the sick lady before mentioned. From what I learnt farther of the state of her mind while on her death bed, my hopes of her having found mercy were greatly confirmed. The gentleman himself has had much uneasiness of mind ever since this affecting providence has taken place. He is a person of good understanding, and great frankness; but appears to have lived hitherto without God in the world. In a very close conversation between us alone for four hours, we carefully discussed some of the most important subjects of religion, and examined the appropriate parts of scripture. He appeared to be conversant with the bible, and at length was quite astonished at the gospel plan of salvation, particularly as it shines in Rom. iii. At nearly twelve at night we kneeled down, and both prayed in succession.

Jan. 1. 1801. Brother Carey and I went down to Calcutta. On our return we found our dear brother Fernandez arrived with brother Powell. We had long expected them.

Jan. 5. Our school commenced again. We have an increase of two boarders, making eight in all; seven boys and one girl. And here permit me to say a few words respecting the school, as it is not unlikely that some well-

meaning people may be ready to doubt the propriety of such an undertaking, for want of a clear idea of our situation. By former letters it has been understood what were the reasons which induced us to settle at Serampore. On coming hither, we found our number, great and small, to be nineteen, with the probability of some increase. How to provide things honest in the sight of all men; was a very serious question. When the greatest frugality was exercised, we found £600 per annum insufficient; and how was such an expenditure to be provided for? We were well assured of every possible exertion by our dear friends in England: but should the want of Missionary success, or any other unforeseen event arise, by means of which our present resources might be rendered precarious, What should we do with our encreasing families? Besides, as we have now ten children in our united family; viz. brother Carey four, myself three, dear deceased brother Grant two; Shall they fall a prey to ignorance? Rather, Are they not a treasure, which duty, affection, and even interest command us to improve to the uttermost? Accordingly our brethren requested me to undertake the school; and having before (I trust with my whole heart) given myself up to the Lord's work, I could not hesitate. To prevent as much as possible any ill effects that might arise from our being in part employed in secular concerns, we have laid it down as a fundamental rule amongst us, 'That no one shall engage in any private trade; but whatever is earned shall go into the common stock.' On the observance of this depends the salvation of our mission. By this, avaricious exertion is checked, and trade subordinated to a nobler object. The care of the school having devolved wholly upon me, no one besides is hindered in his missionary work; and to prevent any undue encroachment on my time, we have appointed our school hours from seven in the morning to three in the afternoon, that opportunity may be given for going out among the natives. Hence I have sometimes been engaged eight times a week in preaching,

or rather conversing and striving with the Hindoos. This is the work my soul desires! And now that God hath set my tongue in a small degree at liberty, I am ready to count that afternoon lost in which something of this kind is not attempted.

Perhaps a brief sketch of the manner in which a week is laid out may not be altogether unacceptable. At seven in the morning school begins, and is continued till past two, intervals for worship and breakfast excepted. Then bathing and dressing till three, at which time we dine. This, in so large a family, occupies the time till four; and till then I can scarcely find half-an-hour's time for reading, writing, learning Bengallee, or any thing. From four to seven is the time for meeting with the natives. Now we seek them in the lanes, or streets, or little markets of Serampore. Twice in the week we go out to the neighbouring villages, Buddabarry, Rissara, &c., within the distance of three or four miles. Tea, and family prayer, fill up the time till nearly eight; after which, I get a little time for corresponding with my friends, journalizing, reading, Bengallee, &c. This however is a little abridged. The evenings we go out are somewhat curtailed by walking seven miles backward and forward, and talking with the natives. Thursday evening we have an experience meeting, and Saturday evening a meeting for the regulation of family concerns; so that we have but two evenings left. This statement will, I hope, be esteemed as a sufficient apology for not writing more largely and frequently to our dear friends in England. You, dear sir, will also suppose that my desire to read the Bengallee Shasters, and learn the Shanacrit, is not small. Indeed the advantages that would result to a missionary from a very good acquaintance with these studies, are enough to render their pursuit a most desirable object; but as yet I am unable to apply myself in the manner I could wish. However I desire to be thankful that I can speak at all intelligibly about the great salvation.

We have much reason to adore the goodness of God in giving us favour in the eyes of the people. The clear profits of the school may, I think, be estimated at £ 300 per annum. Whether they will encrease or diminish, is in the hands of God; but appearances are much in our favour. My dear partner is very happy in her employ, although the school, together with the care of her family, and learning Bengallee for which her desire is scarcely less ardent than my own, render her life very laborious.

Jan. 7. Mrs. M. has had a violent attack of her old complaint, and for three days and nights her life seemed in danger. I contemplate the issue with extreme concern.

Jan. 12. Brother Fernandez gave in his experience to the church this evening. We received him with joy. He and brother Powell have named us, 'The happy family.'

Lord's-day, Jan. 18. This day our dear brother Fernandez, and Joymooni, were baptized. The grace which appears in this poor woman fills us with comfort. Her sister, Rasoo, also gives us great hope, though she has not yet overcome her timidity.

Jan. 29. Brother Thomas, who was very ill for nearly a month, is much better, and gone up the country to Dinagepour, in company with brethren Fernandez and Powell.

Jan. 30. For a month past we have gone into the market-place at Buddabarry, instead of staying at the entrance of the village, and have had a much larger number of hearers, though sometimes a little turbulent. However, to-day I entered the market-place, while brother Carey went to a bràmnhàn's house, and met with a much more unpleasant reception than usual. After speaking about ten minutes, a rude fellow began to be very abusive, and with the help of a few boys, raised such a clamour that nothing could be heard. At length, seeing no hope of their becoming quiet, I retired to the other part of the town.

They followed, hallooing and crying, "Hurree boll!" (an exclamation in honour of Veeeshno.) They at last began to pelt me with stones and dirt. One of the men, who knew the house to which brother Carey was gone, advised me to accompany him thither, saying, that these people would not hear our words. Going with him, I met brother C. We were not a little pleased that the devil had begun to bestir himself, inferring from hence that he suspected danger. *Think ye, said our Lord, that I am come to send peace upon earth? I came not to send peace, but division.*

Feb. 4. Having been kindly urged by our brethren, we went down to Calcutta to consult Dr. Hare on the state of Mrs. M.'s health, and was happy to learn that there was much reason to hope for her recovery. Saw the gentleman mentioned in my journal of Dec. 17; indeed I found him at Rev. Mr. Browne's evening lecture. On farther conversation it appeared that his former impressions were not obliterated, but rather strengthened.

Feb. 6. Went with brother Carey to Buddabarry. He addressed them very affectionately and closely; and though some could not help shewing their dislike, yet they abstained from outrage.

Thus, dear sir, I have given you a faint representation of the state of things with us, during the last four or five months. We have much to be humbled for; much, very much to be thankful for. We have been afflicted, and healed; our wants have been wonderfully supplied, and God hath on the whole greatly blessed the Mission. The New Testament is now finished; and here are five of us, who are now enabled to open our mouths for God to the heathen: brethren Carey, Ward, Brunson, (whose health seems nearly established) Felix Carey, and myself. I trust I may say, our ardor for the work is not abated, and I hope our desire to lean wholly on the Lord is increased. We have reason also to bless his holy name that we are of one heart, and of one soul.

Besides the two Hindoos already baptized, there are two others, Rafoo and Unna, whom we hope soon to receive in the Lord. Something favourable appears also in Golook, (Kristno's daughter.) There is also a scotch gentleman, resident at Serampore, who, I doubt not, has tasted that the Lord is gracious; but for particulars on this subject, I must refer you to the journal of brother Ward.

Serampore, Feb. 12, 1801.

J. MARSHMAN.



EXTRACTS of a LETTER

From Mr. CAREY to Mr. SUTCLIFF.



[This Letter not arriving till the preceeding sheets had been prepared for the press, those things which were narrated by the other brethren are omitted here.]

Serampore, February, 1801.

I HAVE very great pleasure in all my brethren and sisters here. They are of the right sort; and perhaps as striking a proof as ever was exhibited of the possibility of persons of different tempers and abilities being able to live in one family in the exercise of christian love. Probably there has seldom been a greater diversity in natural disposition and temper: yet this diversity serves for mutual correction. We really love one another. All our brethren begin to speak the language, and hold conversation on religious subjects with the natives.

No one has so much cause for joy as myself, on account of the grace of God towards me. I trust God has mercifully begun a work of his Spirit on the hearts of my two eldest sons. It has been of some standing now; namely, about three months. It was begun in both about the same time. Felix, the eldest, often goes out with brother Ward, who has encouraged him to speak to the heathens; and I find he has done so, to the satisfaction of our

brethren who have heard him. When at Mudnabatty, I was in great distress on account of the education of these children, which could not possibly be attended to in such a manner as it ought to have been. But now they have not only means of instruction in science; but have also found a Saviour!

W. C.



LETTER

From FELIX CAREY to Mr. YATES.



Dear Sir,

Serampore, Feb. 4, 1801.

I HAVE been in this country a considerable time, through the mercy of God; yet I have lived to his dishonour, and at enmity with him all the days of my life. I have been prayerless, careless, thoughtless, and know of no time but when I was full of sin. I have been as bad as the heathens, yea worse; for I have heard of the way of salvation, which they have not. Time after time the Lord called me, and not only in one, but in various ways; yet still I grew more careless than ever. If the Lord had cut me off then, I should now have been in hell! My sins have been as the sand of the sea for number, and as mountains for magnitude. Day after day I heard of the way of salvation, but never cared about it, till one day when brother Ward was catechizing us, I was struck very much with my lost and ruined state. From that time I began to pray, though I left it off again. At last I found salvation through a dying Saviour; and now he is my rest, my comfort, my all. Oh! the kindness of God how great! How kind he was that he did not let me go on in sin! He hath not bought me with silver and gold, but with his own blood, that now I may live to his glory all the days of my life.

Oh, dear sir, this is truly the country of the devil; here Satan continually reigns; here nobody thinks of the true God; they worship idols; they sin, and say it is God

that sinneth ! At one time they will say there is one God ; at other times that there are many thousands of Gods. Their fooders call the bràmmhàns their gods. They are all filled with superstition. When the gospel is preached, some mock, some turn their backs, and some now and then pay a little attention. Here Hindoos, Musselmans, English, and Portuguese, are all the same ; no one pays the least attention to his immortal soul. They are running the road which leads to hell as fast as they can, and never care about it. Here they say that only by looking at Gonga, (the river) all their sins go away. } Here truly the devil leads all the people captive ; they hate the gospel wherever it is preached ; they hate all holiness, and every thing that is good ; and love all sin, whatever it be. No one would ever think that here the gospel would prosper, only that God has said it, and it will surely come to pass : all nations shall be given to Christ for his inheritance. Here the gospel hath been preached for many years, but scarcely any seemed to care about it, till lately the Lord hath been pleased to call first one, then another, out of darkness into marvellous light, and from worshipping vain idols to serve the true God.

Since we came to Serampore, we have had great cause to rejoice in the success of the gospel. At one time my father baptized me, and a native, named Kristno, who has lately seen his danger and need of Christ. He and all his have thrown away the cast for the gospel's sake. His wife's sister and Mr. Fernandez were lately baptized ; and we expect his wife and two or three more. Oh, that the Lord would bring more from worshipping idols, to serve himself the true God ! The work of the Lord is going on, and no one can stop it. I have begun to preach to the heathens. I chiefly speak of their danger, and the way of salvation by Jesus Christ. Now I can say, I am willing to glorify God, either by living or dying. I desire only to glorify him. Now Christ is my hiding place : into his hands I commit myself. Oh ! How many are his mercies !

How great is his kindness! If he were not unspeakably kind, he would not have sent his only-begotten Son to die in our stead: and if Christ were so kind as to die for us, he will be sure to keep us. Into his hands I commit myself; for I am sure he can keep me. Now I am not afraid to die, because I shall go to my Saviour.

Since I left England, Peter is dead, and I have been near unto death myself. Since then I have another brother, Jonathan. Lately I have learned to print, and we have almost printed the New Testament. Remember me always in your prayers. Oh, pray for the spread of the gospel, even unto the uttermost parts of the earth!

F. C.

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EXTRACT OF A LETTER

*From Mrs. MARSHMAN to Mrs. SMITH,  
Houndsditch, LONDON.*

—ccoo—

*Serampore, Feb. 13, 1801.*

LONG ere this meets you, no doubt you will have received the melancholy account of the death of dear brother Fountain. He died triumphing in Christ. How did my bowels yearn for his dear disconsolate widow, whom providence had placed at such a distance from me, that I could afford her no relief! But God was very kind indeed to her. After her husband's burial, she came to us as soon as possible: the distance by water was 300 miles. A gentleman of Dinagepour, who was coming to Calcutta, accompanied her. They had not arrived at our house long before there was such a storm, that many boats were sunk, and many lives lost: we saw five go under water before our house! How great was the divine goodness, to bring them safely in before this storm arose; especially considering that within four days afterwards, sister F. was delivered of a son!

Our gracious God hath arisen from his seat, and began to work. The cast of the country is broken; and satan is driven from some of his strong holds. I believe that since his residence at Serampore, he has never trembled as he does now. I pray that he and all his colleagues, bràmmhans, may never reign here any more. We have had four baptized, and more are waiting for baptism. These things cheer our hearts in the midst of all our difficulties. At present my hopes concerning the success of the gospel in this place are great. I trust that God will soon call in a goodly number of his elect, and that Christ will soon have many of these heathen for his inheritance. We have people coming almost every day to enquire about the gospel. There is a fisherman who appears to be concerned about the state of his soul, having heard the words of Christ from the mouth of our Hindoo brother. Glory be to God and the Lamb, for these displays of his grace!

I searched my mind very minutely before I engaged in the school, lest it should be irksome to me afterwards. However, I was enabled to leave all, and cheerfully to give myself up to the work; and through mercy I have not repented, and hope I never may. I am not worthy of being employed in any thing belonging to Christ; and often wonder at the dispensations of God in sending me to this land, where so much grace is needed, and my daily experience is such that I often fear lest I have none. This, however, I know: I long for the increase of Christ's kingdom upon earth, especially in this benighted part of it.

Respecting our family, I shall only say, I love all, and make it a part of my prayer that I may continue to live in love and peace with all. I wish ever to see my own faults before those of others; and this is one of the blessed things which I have learned in my affliction. Thanks be to the giver!

H. M.

## REFLECTIONS

ON THE

FOREGOING INTELLIGENCE.

— 555 —

Notwithstanding the many disappointments which have occurred in former instances of apparent success, it would ill become us so to hesitate in the present state of the mission, as not to join with our brethren in rejoicing and blessing God. Whatever be the issue of things with the parties who have come forward in a profession of christianity, it is manifest that the loss of cast is not an insuperable bar. If they should prove to be sincere christians, as we greatly hope they may, they afford a specimen of what the grace of God can accomplish, and we trust will go on to accomplish, to the confusion of scoffers, whether among Hindoos or Europeans. And should they even prove otherwise, and after a while turn their backs on the gospel, still it may be inferred, that if a profession which has no root, and which in time of temptation will fade away, has been found sufficient to overcome this hitherto insuperable difficulty, much more shall that which is rooted and grounded in love. We wish to rejoice with trembling; but rejoice we must and ought. Neither should we entertain undue suspicions of those that have lately come forward, on account of the failure of others. None have given such proofs of sincerity before. If the drawing back of some be alledged as a suspicious circumstance, we answer, If it be so, it can affect only those who declined; and with respect to them, it becomes us to consider that the strength of their temptations is probably greater than any thing of which we can form an idea. It requires not only true religion, but a large degree of it, at once to forego almost every thing that is dear to us. We may think at some happy moments that such is the state of our minds; and such they may be; we may be really willing and determi-

ned to surrender all up to him : but if we were put to the trial, there might be many unexpected failures ! Even in the primitive ages, there were many who stumbled and fell for a time who yet in the end were recovered. John Mark, the cousin of Barnabas, failed at the first on-set ; yet he was afterwards *profitable for the ministry*. \*

It has lately occurred to us that the *Cast* which we have considered as so great an evil, and as forming an almost insuperable barrier in the way of christianity, may prove at last to be more than a little *favourable to its interests*. The renunciation of this idol must form a test of sincerity peculiarly suited to try a people hitherto distinguished by their treachery. Thus the oil proceeding from the serpent may prove an antidote to its venom. Were it not for this, the dread of imposition would always mar the pleasure of christian communion. As it is, it may be presumed that the danger of being imposed upon will not be greater in that country than in others. There will doubtless be some who will prove deceivers notwithstanding ; for such are found in all ages and places : but it may be hoped that their number will not be great, as it is scarcely conceivable that men should relinquish nearly all their worldly prospects from a mere worldly motive. This would be like Satan casting out Satan. If under such circumstances there are deceivers, it may be supposed that they have first deceived themselves.

The work of our brethren is plain before them. If any profess to believe in Christ, and are willing to be baptized in his name, provided their spirit and deportment appear to accord with it, it is their duty to hope the best, and forthwith to baptize them. Such was the practice of the Apostles. If after this they should prove insincere, there is a way out of the church of Christ as well as a way into it.

\* Acts xiii. 13. xv. 38.      2 Tim. iv. 11.

# PERIODICAL ACCOUNTS

RELATIVE TO THE

*Baptist Missionary Society:*

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No. IX.
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THE events which preceded and attended the late hopeful appearances of a work of God among the Hindoos, were narrated in our last Periodical Number, and the tale of each journalist was told by itself. Mr. Thomas's account, however, could not at that time be given, as his journal had not arrived. The following particulars relative to the above period have since been received, and are now presented to the reader, in addition to the statements before given.

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EXTRACTS

*From Mr. THOMAS'S Journal.*

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Serampore, Lord's-day, Oct. 12. 1800.

ARRIVED here the day before yesterday. Yesterday, after having read a small pamphlet, giving an account of the revival of religion in different parts of America, and being now come into the assembly of saints, I was so much affected in family prayer, that I could not proceed. I had been very carnal in my affections all the way down, and neglected prayer, because of the inconvenience of the place, apparently, but really through that depraved inclination to

neglect, rather than to perform, which catches at every little excuse. I dearly repent of it now. On hearing of the outpouring of the holy Spirit in America, it became very desirable to me, that the Lord should remember us; and it appeared necessary also, and most exceedingly so to me, the vilest of all. I longed for the outpouring of God's Spirit, and did ask for it believingly, especially at night, for an hour and more together. About midnight I was enabled to pour out strong cries and supplications to God. This morning, sung several hymns with the brethren, making melody in our hearts to the Lord. Proposed a prayer-meeting to be held weekly, on every tuesday morning, for a blessing on the work of the mission.

Oct. 26. Oh, my neglected Saviour, have mercy! Direct! How can I go to the gay and the worldly, and tell them that a religious life is the only happy life, while they appear happier than I am, and more contented? How can I go and tell the heathen that their gods are dead gods, and neither hear nor answer prayer; and that my God is the living God, who both hears and answers prayer? In the strength of the Lord, I determine without delay, to go to the bottom of this matter, before I do any thing else.

Oct. 27. This morning we attended to weekly prayer, and all engaged. May I now watch unto prayer! Oh God, thou ART; and this is the cause of all my troubles: Thou ART; and this is the cause of my eternal joy.

Oct. 28. Oh Lord God, who madest man's mouth, who teacheth like thee? Behold thine unprofitable servant once more called to preach among thy saints on earth: grant thy Spirit; and then any child may teach, and any father in Christ learn wisdom of him!

Nov. 4. Went out this evening with brother Brunf-
 don; met a brâhmân in the high way, where others were
 passing and repassing; fixed my eyes on him; stood still,
 and asked him, saying, Brâhmân! Have you ever commit-
 ted any sin? He answered, "Oh yes, to be sure: (smil-

ing) every body has." You have sinned, you say. Did you ever consider the evil of sin, and the curse of God which belongs to it? One sin makes a man lose cast with God, though he may keep the name of cast among men: one sin defiles all the powers of body and soul, exposes both to shame, fear, pain, and sorrow in this life on every side; to death, and to the pains of hell's unquenchable fire in the world to come. If you did but know how fast and surely you are approaching to this, you would have no rest this night, not till you had found some real remedy. (By this time many had joined, with fixed eyes, and bended ears.) Consider the miseries you have felt, heard of, conceived; look back through fields of blood and war, on the restless agonies of men with bullets in their tender torn flesh; look at all the jails, the hospitals, the dying, the living, and some whom worms are eating alive; consider, if you can, all their pain, all this agony of body and mind. What is all this? The fruit of one sin. Oh brāhmān! You have confessed that you have sinned One of the fooders interrupted me, and said there was no sin in a brāhmān. I replied, You are a fooder: Whose word is to be taken; yours, or the brāhmān's? "Oh the brāhmān's, certainly." Very well; then the brāhmān confesses he has sinned: How dare you say he has not? See the misery we are all in; all dying; and the wrath of God coming upon our sins! Yet you say, brāhmāns have not sinned. Do not brāhmāns suffer daily? And what is suffering, and dying, but the fruit of sin? After having suffered so much, shall we say they have not sinned? God forbid! They have sinned, have suffered, do suffer; and will suffer as other men, in unquenchable fire, if none can be found to take away their sins, and save them. Brāhmān! behold all the misery come, and coming; the fruit of one sin! If you go into everlasting punishment, there shall come a period when you shall find every one of your sins as fruitful in misery as this; and you yourself, from the righteous God, shall suffer in body and soul, as much as

all men you ever saw, heard of, or conceived; and even then there will be an everlasting punishment to come. As there is no favour like God's favour, so there is no wrath like God's wrath. What will you do? Can you contend with God? Can you, who are unholy, worship and please a holy God? What is all the worship of the ganges before God? Vile. What is all the water of the ganges, to wash away one sin? Nothing. It may wash the dirt off your bodies, but can never cleanse the soul. What is the name of Seeb, Dhoorga, Kreeftnoo, Kallee, or Mahomet? All vain and wicked names of men or devils, and shall all sink into perdition shortly at the name of JESUS. This is the only Son of God, who came down from heaven, became a man, to suffer, to die, to save sinners. If sin be the cause of all our calamities, then this is our disease. If God hath sent Jesus Christ, then this is our physician. If God hath sent this remedy, it must be sufficient; and what need of any other? There is no other: there can be no other. You light lamps for the darkness, and they lighten part of your houses, but not sufficient for the day. Behold the lamp of God! This glorious sun which he hath sent, to light up your house and mine. Is there light sufficient in the sun, so that you have no need of a lamp? Yes: so there is salvation sufficient in the Saviour's name, and there is no need of any other.—Being greatly encouraged by their solemn attention, and most of all by the change of countenance and behaviour which appeared in the man who had said there was no sin in a brähmàn, and who now stood with his eyes fixed, his hands united and lifted up, and so heard till I had done: being encouraged by the good hand of God all day upon me, I said many things to them concerning the kingdom of God, and then bade them farewell.

Nov. 5. Met this morning for weekly prayer, and being called to engage first, I endeavoured to draw attention to the promises of the Spirit. Are there any men upon the face of the earth who have more need of the

pouring out of God's holy Spirit, than we have? We shall never prosper without it. Here is the repeated promise, and the appointed means of its accomplishment. After a short exhortation, in which my mind had been much employed the preceding midnight, I was greatly assisted in pouring out strong cries to God, in behalf of this most desirable blessing on us all: and I have reason to believe in God.

Several pleasant things happened to us this day. The Lord sent five people to our house, to enquire after, and to hear the gospel. We met them all in one room, as we came out from prayer in the other room. Putting aside my breakfast, I, with far more comfort than a breakfast could afford, spoke to them the word from the beginning, and proclaimed the salvation of God through Jesus Christ, till they were much moved. This took up about an hour and a half. They afterwards came to me in brother Ward's room, heard more, took some books with them, which they earnestly desired; and in the evening went towards home. In the afternoon, while we were at dinner, five more came on the same errand: and as brother Carey was going to Eshora, they desired to accompany him; but instead of going thither, they persuaded him and brother Marshman to go aside into a village, where the mundul and the people would be very glad to hear him. He went, and found the mundul with the book of Matthew, which I had given him. The mundul read it well, while brother Carey, to their great satisfaction, expounded it from verse to verse; and the Lord was with him, comforting and strengthening his heart for his work, by these gracious providences. In the evening I preached under the great tree, where brother Ward and Felix came, with a similar intention. Presently after, brethren Carey and Marshman came up: so now, having all gone out apart, we came together, relating to each other with joy, how good the Lord had been to us. We now bent our way homewards, rejoicing; but as we came to the market-

place, we were all arrested various ways by questions. Ward and Felix were engaged with one party, Carey and Marshman with another, Brunson and myself with a third; disputing, enquiring, denying, confirming, for some time; and then we took leave, and went home. This has been a blessed day.

Nov. 17. Heard brother Carey with much pleasure, and many tears. *Ho, every one that thirsteth, come ye to the waters, &c.* Under this discourse, the Lord shewed me anew his own greatness; also the vanity of the creature, and the exceeding worth and glory of the gospel: here I tasted of the wine he spake of, and enjoyed much consolation. I went to hear with prayer, and came back with thanksgiving. Went over the water again with brother Brunson and Felix, and I had a blessed time of it. The daily question after dinner, which I at this time proposed, was much blessed to me: viz. Of what importance is it to us as missionaries, to give no offence in any thing; neither to one another, nor to the Hindoos, nor Musselmans?

Nov. 18. One of the boys of the school, called Benjamin, is under considerable concern: indeed there is a general stir amongst our children, which affords us great encouragement. The following are some of the expressions used in prayer by poor Benjamin:—

“ Oh Lord, the day of judgment is coming: the sun, and moon, and stars will all fall down. Oh, what shall I do in the day of judgment! Thou wilt break me to pieces. [literal] The Lord Jesus Christ was so good as to die for us poor souls: Lord keep us all this day! Oh hell! Gnashing, and bearing, and beating! One hour weeping, another gnashing! We shall stay there for ever! I am going to hell: I am going to hell! Oh Lord, give me a new heart, give me a new heart, and wash away all my sins! Give me a new heart, that I may praise Him, that I may obey Him, that I may speak the truth, that I may never do evil things! Oh, I have many times sinned against thee, many

times broken thy commandments, oh many times; and what shall I do in the day of judgement!

(Soliloquy.) “Dives, when he died, fell into eternal fire: so Lazarus said, You in your life time had so many good things; and Lazarus, poor thing, had nothing. Did you hear what Mr. Ward said? That way you must never forsake. You must love God better than father and mother, better than sister and brother, and better than any of your generation. Do not curse. Do not lie. Oh what a great thing it is! They that will go to heaven: what a happy thing it is!”

Many other sweet and hopeful expressions were uttered by this lad, with a plaintive and affecting voice. He has an abscess on his thigh, and keeps his bed; but he did not mention any thing of his affliction.

Sister Marshall says there was a general stir among all the children last night, and that her son John would not go to bed till he had read the whole story of Dives and Lazarus.

Calcutta, Nov. 21.

Visited Mr. B., master of a European school, and was glad to find a man after fourteen years standing, all alive, strict and conscientious, deeply humble, swift to hear, rejoicing in Christ Jesus, having no confidence in the flesh. Rejoiced to hear that he expounds, with prayer, the word of life to all the children under his care; and that one of them, now gone to Patna, had been found in secret, praying, and gave other consistent reasons to hope that his humble labours among the children had not been in vain in the Lord. Rejoiced to hear that one Michael, a Portuguese, assembles a few people of his tongue, in his own house, and expounds the word to them, with prayer. Also that a Mr. De C., a Portuguese, discovers a similar disposition. A Portuguese protestant also preaches at the missionary church every Lord's-day morning, in Portuguese.—After about two hours fervid, soul-renewing communications with Mr. B., I departed.

[Mr. Thomas makes mention not only of the above, but of a considerable number of Europeans scattered up and down the country, who appear to be the friends of Christ, and who strengthen the hands of the missionaries.]

Nov. 25. Called at a house in my Bengallee dress, and they did not know me. Asked the sircar whether there were any brâhmâns, or others, in Serampore, who feared God? They said there were some padrees who did, and they were Danes: another said, No; they were English, and that they had given them a book of one Jesus Christ. Jesus Kreeftnoo, said I? (Speaking the name as they often do.) Do you mean the Kreeftnoo of the Mahabharet? “No, no: It is *Efoo Kreeft*; not Kreeftnoo.” Efoo? Efoo? What do they mean by Efoo? “Efoo is God, who after a little while will be received by all Hindoos, all Musselmans, and all the world.” Ah! Then I suppose these men fear God.—As I dwelt on the name of *Christ*, one of them said, that I must be one of the padrees; and another said, it was the face of Mr. Carey.

Dec. 20. Went to bed last night exceedingly weak, languid and weary in body, but happy in spirit. Gokol and Kristno came this morning. As to Kristno, it is a cordial to hear him speak. “I shall never (says he) forget the words I heard that day, (the day he dislocated his arm) how they softened my heart. I am a great sinner, Sahaib; but I have confessed my sins, obtained righteousness of Jesus Christ, and I am free.”



EXTRACTS OF A LETTER

From Mr. THOMAS to a Friend in America.



River Ganges, Mar. 2, 1801.

—I esteem very highly your “sympathy, astonishment, grief, fear, devotion, and joy.” Some have read all you have heard of us, I suppose, without feeling any of these,

You ask, WHAT SUCCESS? I know of no question so difficult to answer with precision, just now. Some say, none at all: others say, the time is not come: some say, we never shall have any: others laugh at our labours altogether, and pity the society at home. We know also ourselves, that “except the Lord build the house, they labour in vain who build it:” except the Lord remove all the impediments, lay down all the plan, and find all the materials, we labour in vain. Is a foundation to be laid? Alas! in this work, here is a mount Vesuvius in every heart to be taken away. We have laboured on the rubbish; and the materials being now in sight, we begin to think little of what our neighbours say, even though Sanballat the Horonite, and Tobiah the Amonite themselves were here: for our master-builder is too wise to send all these materials at the cost of so much blood and treasure, without any design to build.—WHAT SUCCESS? Some of the rubbish is taken away, the foundation is prepared, the word of life is translated, part of it is printed, and daily distributing; many of the natives are eager to read it, the holy unction appears on all the missionaries, more especially of late; times of refreshing from the presence of the Lord are solemn, frequent, and lasting.—WHAT SUCCESS? I cannot tell; for some say all this is nothing, and we have been too ready to join them. But the builder sends, and encourages us to go on, and now we have “a mind to work.”—Six persons have been baptized, four of whom are natives.—WHAT SUCCESS? Who can tell, when only one little grain, like mustard-seed is sprung up. Here is a door of faith opened, which no man shutteth. Who can tell of what divinely penetrating degree this heaven is, and how far it reaches, even now? Multitudes are moving, bone to bone. Glory be unto the most high God, possessor of heaven and earth! Amen. Let all the people say, Amen: Let all the angels in heaven say, Amen: and let Christ the All in All say, Amen!!

EXTRACTS of LETTERS from the MISSIONARIES.

(From January to March, 1801.)



MR. CAREY to Dr. RYLAND.

Serampore, Jan. 30. 1801.

THE distributing of Matthew's gospel has excited enquiries of different kinds in many. Things have taken a new turn, as it respects the temper of people in general. Formerly, what we said made very little impression: the people heard like stocks: now the most violent opposition is heard on every side; and the boys in the street call out, as we go along, Jesus Christ! as if they thought we should be ashamed to hear the name repeated. It is true, we are grieved at their opposition and hardness of heart; but we also hope that the "fire is now already kindled," for which our Redeemer expressed his strong desire.

The persons lately baptized continue to walk worthy of their vocation. I wish you could be witness to their simplicity. They meet with warm opposition, and we also have a little share of it; but we are much encouraged notwithstanding. Besides them, there are several others of whom we entertain pleasing hopes. We have reason to think that God has begun a good work upon the son of our worthy friend, Mr. Fernandez, who is at school with us. He is about the age of my eldest son; and the Bengalee and Hindostanee being his vernacular languages, the appearance of a work of grace in him affords us great joy.—Our number of church members is now sixteen, and we hope to be increased.



MR. MARSHMAN to Dr. RYLAND.

March 5. 1801.

WE have lately had a meeting for the purpose of returning thanks to our God for his goodness in enabling us to finish the New Testament. Our Hindoo brother and sisters were present, and Kristno engaged in prayer. After

prayer and praise at proper intervals, brother Carey delivered an exhortation in Bengallee and English, from Col. iii. 16. *Let the word of Christ dwell in you richly.* The subject having dwelt rather forcibly on my mind, produced the following lines, which were then sung; and which, on account of the *occasion*, I take the liberty to insert.

1. Hail precious book divine !
 Illumin'd by thy rays,
 We rise from death and sin,
 And tune a Saviour's praise :
 The shades of error, dark as night,
 Vanish before thy radiant light.
2. We blest the God of grace,
 Who hath his word reveal'd,
 To this bewilder'd race,
 So long in darkness held :
 His love designs ; his people pray ;
 His providence prepares the way.
3. Now shall the Hindoos learn
 The glories of our King ;
 Nor to blind goroos turn,
 Nor idol praises sing :
 Diffusing heavenly light around,
 This book their shafters shall confound.
4. Deign, gracious Saviour, deign,
 To smile upon thy word ;
 Let millions now obtain
 Salvation from the Lord :
 Nor let its growing conquests stay,
 Till *earth exult* to own its sway !

Our dear Hindoo friends seem to have their hearts much engaged in the work of God. About this time, Kristno brought us a hymn which he had made. We were much pleased with it on account of the evangelical spirit which it seemed to breathe. I translated it into English, and we sung it to Gloucester tune. It is as follows :—

The shipwrecked sinner looking to Jesus,

1. The feeble vessel of my soul,
On life's deceitful shallows sunk;
The foaming billows o'er it roll,
The sails are split, the masts are broke;
Yet why, my soul, this anxious fear?
Say, why thus sinking in despair?
2. If thou indeed wouldst cut the sand,
And heav'n-ward urge thy future course,
Then hear! There's help divine at hand,
The shipwreck'd sinner's last resource:
Then why, my soul, this anxious fear?
Say, why thus sinking in despair?
3. In faith, on Jesus loudly call;
This instrument thy bark shall move: *
Thus let thy vessel floating fall,
And swim in boundless seas of love!
Then why, my soul, this anxious fear?
Say, why thus sinking in despair?



THE MISSIONARIES TO THE SOCIETY.

Dearly beloved brethren,

Serampore, March 18. 1801.

YOUR letter, dated April 17. 1800, has cheered and rejoiced our hearts. Pressing and weighty as the motives are which call for our utmost diligence and watchfulness, we find their weight encreased by the tender sollicitude you manifest towards us. It is, we trust, our constant desire to search our hearts, lest there should be any latent corruption unnoticed, any base motive indulged, that might cause the Lord to withhold the usual display of his mercy and power: and conscious of our proneness to self-deception, we desire continually to cry with David, "Search

* In this country they have a machine, which being fixed on the sand close by the shore, will thrust off a large vessel, by means of a windlass turned by several men. To this the allusion is made in the last stanza.

me, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me.”—We sometimes shudder lest some unobserved sin should deprive us of the Lord’s blessing on our labours, and make us accessary to the destruction of millions of souls. Oh, brethren! We feel our situation peculiarly awful, and rendered still more so by the repeated strokes of our Redeemer’s hand.

But we desire to adore his name, that he has been pleased at length to appear and take away our reproach. In our last public letter we informed you, that *two* Hindoos, a man and a woman, had put on our Lord Jesus Christ by a public profession; and on Lord’s-day, Feb. 22. two other Hindoo women, one of them *Rasoo*, the wife of our dear brother Kristno, the other *Unno*, a widow of about forty, were solemnly baptized in the river opposite our house. Thus hath it pleased our gracious Lord to increase our little society with six in two months. Three brethren, Kristno, Fernandez, and Felix Carey; and three sisters, Joymooni, Rasoo, and Unno. On viewing what the Lord has done for us these last twelve months, we are humbled, and filled with joyful hope: for besides those added to our church, he has been pleased to bless his word to two, if not three, Europeans; one of whom is since dead. He has enabled us to finish the new-testament; to speak the word much more abundantly than in any preceding year, and to contribute something by the labour of our own hands towards alleviating the heavy burden which our dear friends in England so generously bear.

We have hitherto had great consolation from the circumspect and zealous conduct of our Hindoo friends. Though they are plain simple people, and the greater part of them women, yet they have been enabled to despise cast, to withstand the reproaches, ridicule, and even persecution of their neighbours and countrymen, and to speak boldly the word of our Lord Jesus Christ to them who know not the truth. We have great hope that two or three others, wrought upon by their example and exhor-

tations, are beginning to think of turning from dumb idols to serve the living and true God.

The opposition manifested immediately on the baptism of our friends is somewhat subsided ; and though many treat the word with disdain, yet we are encouraged to speak much more boldly to them, and feel an increasing persuasion that the Lord will win many trophies, even from among this idolatrous nation. At the time alluded to, however, all the children of our bengallee school left us ; the parents being possessed with fear of their becoming christians. Since which we have not thought it expedient to renew it, confining ourselves for the present wholly to Kristno's family. He has four daughters, one of whom about fourteen, seems to be looking very earnestly towards Zion : we employ a person to instruct these, and our three Hindoo sisters, who are very desirous of learning to read the holy scriptures.

We have great reason to bless the God of peace, for preserving and encreasing among us a spirit of brotherly love. United in the same cause, we drink into one spirit, and are sometimes enabled to look forward with pleasure to our eternal home, as to the place where we, with you and all who follow the Lamb, shall sit down together and recount the wonders of redeeming love ! This thought endears us afresh to each other, and renews more strongly the sense of our union with you.

Considering the uncertainty of life, the bereavements we have already sustained, and the threatening illness of brother Brunson, we think it highly expedient that you should send out two more brethren as soon as convenient. As it is our wisdom to continue together in one family, (though we can itinerate to a considerable distance alternately) *those amiable dispositions which render society a blessing* should be an object of the first magnitude in your choice of a missionary. It will be necessary also that one of them should be well qualified to take the charge of our school, in

case of brother Marshman's removal. To cultivate the minds of our own youth, and bring them forward as much as possible for the work of the ministry, is of great importance also; and persons capable of this will always be indispensably necessary in our mission.

We remain, dear brethren,

Yours, &c., &c.

W. Carey.

J. Marshman.

W. Ward.

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Mr. WARD to Mr. MORRIS.

*Calcutta, March 24. 1801.*

I AM this moment sitting up with brother Brunson at Calcutta, whither he has been removed for medical assistance. I think he is not likely to survive many days. I fear these repeated strokes of providence may discourage some: yet we are not in despair—not one of us—not even our widowed sisters. Sister Brunson enjoys a happy degree of tranquility, though very near lying-in, and though her husband be apparently dying. God is all-sufficient! I do not think the climate of Bengal to be pernicious. Brother Carey, and others, think it more healthful than England; and perhaps it may be so after a person has been enured to it. The loss of brother Brunson will be severely felt. Upon the life of brother Marshman depends, in some measure, half our support by the school. Upon the life of brother Carey depends the translation, and more than I can describe. I am happy in thinking, that if I die, Felix Carey will be able to print. But I assure you it cannot be conceived how necessary we seem to each other. Our love to one another groweth exceedingly, and every new death makes us cling the closer.

We have been blessed with a happy addition to our church, and our school encreases very comfortably. Amidst all our tribulation we are constrained continually to rejoice over our Hindoo brother and sisters. I expected

that the first converts from hindooism would have been little better than the nominal christians in England: yet at our experience meetings, and in the daily conversations we have with them, I cannot perceive but that they grow in knowledge and love, as fast as converts do in England. It is true, they talk of little else than the love and death of Christ; but this is the sun which throws light upon every other subject, and makes every thing else plain and easy.

*Kristno* is about forty years of age, rather tall and thin, and of a weakly constitution. His prejudices in favour of hindooism were weakened some years ago, when he received a cure from a native, who exhorted him to worship one God, and despise the brāhmāns. We have not discovered in him any worldly-mindedness since his connexion with us. He was affected at first by that faithful saying, That Jesus Christ came into the world to save sinners. Such words from a Sahib, and in the Bengalee language, he never heard before. He now longs for the salvation of others; and in his hours of sickness, calls around him his converted relations, to mitigate his pains by talking to him of the love of Christ. The Hindoos are very great cowards in sickness: *Kristno* says, his dying day will be a day of great joy.

*Joymoonie*, *Kristno's* wife's sister, was from the first particularly drawn by the love of Christ. She is of a very cheerful temper, and delights to talk of the way of life; but she is very modest. *Ram Boshoo* thinks the Bengal women to be sharper than the men. She speaks decidedly on the Hindoo system to all she meets with, even brāhmāns, who feel their pride greatly mortified in being resisted and overcome by a poorer woman.

*Rasoo*, *Kristno's* wife, was at first kept back a little through fear of the world; but she seems now raised above all fear from that quarter. Since her baptism she appears to be very lively in religion. She is small of stature, and about thirty years of age.

*Unno* is a widow upwards of forty. She seems to walk with cautious steps.

Kristno's children are training up in the knowledge of Christ. The eldest appears to be on the side of religion. The next of age is possessed of considerable discernment, and in her knowledge of the way of salvation exceeds many a child in the Sunday-schools in England of the same age.

This christian family have prayer twice a-day, in which the children sometimes join, and call on the name of the Lord. Kristno has composed a hymn to sing in the family. Two or three neighbours join them.

### EXTRACTS

*From the JOURNALS of the MISSIONARIES.*

(Dated from February to October, 1801.)

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*Serampore, Feb. 17. 1801.*

LAST night, on going into the garden just before I retired to rest, I heard master John Fernandez at prayer. I listened for some time. He has hitherto been so averse to divine things, and so full of childish folly, that I was most agreeably surpris'd. I had been talking to the children in my room, on the depravity of human nature. This morning he came into the printing-office, and requested a bible. I gave him one. After dinner I took him into my room, and asked him various questions. He said, that while at Dinagapore he sometimes thought on these things, but they were not rooted. When he came hither, he was still careless and prayerless; but that for several days he had been uneasy in his mind. The last time I engaged in family prayer, he was much affected. He was now desirous of seeking salvation with all his heart. I lent him Bunyan's *Grace abounding*. In the evening at tea I saw him uneasy about something. He went out weeping. I followed him, and found him on one of the beds, bathed in tears. I took him into my room, and found that he was sorrowing for sin,

though his weeping prevented his saying what was the matter for some time. I talked and prayed with him. We had a meeting for prayer, after family worship: a sweet meeting! Felix sat up, talking and praying with him, till late. He told Felix that my conversation with him in the afternoon had made him more uneasy. I wrote a letter to his father, and went to bed.

*Feb. 22.* A man, the other day, asked Joymooni how many rupees she had got for becoming a christian? She replied that she had obtained very great riches indeed; and then spoke to him of the unsearchable riches of Christ. She is constantly speaking a good word for Christ to her neighbours, and does it with a great deal of modesty and good-nature. Kristno's landlord, a bràhmàn, has ordered him to quit his house. Applying, the other day, for some land which he had in part purchased eight years since, another bràhmàn interfered, and prevented his obtaining it. He went home, musing on the words and condition of our Saviour: "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." Jesus Christ does not suffer the poorest of his people to be so poor as himself!

*Mar. 2.* It is truly pleasant to be surrounded with Kristno's family. His children have afforded me much pleasure several times.—This day, letters arrived from Dinagepore. Our friends got safe home: but brother Fernandez had 2,000 rupees in cash stolen out of his boat, as they were going up. He bears it exceedingly well. I could wish you to read his letter. He had just received mine, respecting the serious concern of his son, which came to hand very seasonably when he had met with such a loss. One of the estates which he had purchased is also in danger of being taken from him; yet he scarcely touches upon his loss, but says most in favour of our Saviour. He has now got courage enough to pray in the family, and often talks to the natives. Brother Thomas also mentions his having preached to the natives with some apparent effect, in his

journies. They have joined us in our tuesday-morning prayer meetings.

Mar. 18. Our brother Kristno has been very ill. At the experience meeting to-night, he said, there was an old friend of his, for whose salvation he greatly longed, and if he could but see this, he should die in peace. One day, in the absence of Kristno, the goroo (teacher) came for his annual rupees. Joymoonie explained their change to him, and charged sin upon him. He revolted, and said, though he did commit sin, it did not stay in his body. He told them, that in renouncing hindooism, they had committed a great sin, and that one of them would soon die.

Mar. 21. A letter from Mr. Thomas has this anecdote: He said, one morning he put the question round, "Supposing Christ should now come in, what would you say to him?" One said one thing, and another another. Brother Fernandez answered, "I would say, Lord, I am not worthy that thou shouldst come under my roof."

April 5. Brother Marshman preached from, *Who art thou, oh great mountain, &c.* In the afternoon we had the Lord's supper. Gokol and Ram Boshoo were spectators. The latter is again come into our service. The ordinance seemed to be very sweet to our Hindoo sisters. I had some pleasant conversation with Kristno before the evening service. At the experience meeting on thursday, he said, that during the week many people had come to his shop, enquiring why he had forsaken the old way, and walked in this pernicious path? He prevailed on them to sit down, and then explained to them the sufferings of Christ. Some mocked, some laughed, and some listened.

Apr. 10. This has been a morning of distress and confusion. Kristno's daughter was seized at a little distance from his house, and carried off by two men, one of them the man to whom she was contracted in marriage.\* On the

\* See *Period. Accounts.* No. viii. p. 125.

alarm being given, Kristno followed and overtook them; but they beat him unmercifully, and crossed the river on their way to Calcutta. We sent three in pursuit of them, but it was too late. Kristno and his family were much distressed; but upon the whole they acted prudently. The effect of the gospel upon their minds was now apparent. They were sometimes much agitated; but were enabled to refer all to our Saviour. When Kristno said, perhaps she was taken to Calcutta that she might speak of Christ there, they were a little comforted. Unno and the whole of the family were at our house most of the day. Gokol was not wanting in assistance upon this trying occasion.—Within these few days we have been short of money, and had been saying, We have 500 rupees coming; but we want 700. What shall we do? To-day we received from two or three friends up the country, a present of 200 rupees to the mission; and the sircar at Calcutta was paid 600 rupees, instead of 400, as we expected. *My God shall supply all your need!*

*Apr. 11.* This morning Kristno came and told us, he had heard that his daughter was nearly murdered on her way to Calcutta. The man was enraged at her losing cast. Kristno very properly said, If she were dead, he should be better satisfied, than for her to be dragged to the worship of idols; yet he feels most sensibly on her account, for he was exceedingly fond of her. He is going down to Calcutta to see her, and brother Carey has written to the master of the police on the subject. We had many fears respecting the issue, lest these calamities should alienate their hearts from Christ. The natives are apt to connect temporal deliverances with that which is spiritual, and having but just read those words, *all things work together for good to them that love God*, they do not all at once see the propriety of salvation being accompanied with afflictions. Poor Kristno has now lost all his former friends, his honour, his home, and his daughter! What else does the world contain? It is true, he finds our house a home, and amongst us a friendship unknown to him before.

*Apr. 12.* Kristno returned this evening from Calcutta. His daughter had been beaten, but not killed. Passing by a police station, she cried out, and the men were detained. The master of police called them before him; and Golok said, "She had heard of the love and sufferings of Christ: these things laid hold of her mind: she was become a christian from choice: and was not willing to go with this man." She was then detained for farther enquiry the next day.

*Apr. 13.* Kristno went down again to Calcutta, and this forenoon the parties appeared again before the magistrate. The man claimed the girl as his lawful wife. The magistrate said he could not separate them, but would take care that she should profess what religion she chose. She was much grieved for being left in the hands of idolaters.

*Apr. 15.* Kristno's wife, her sister, and Unno went down to see Golok. They took with them a testament, and some hymns.

*Apr. 16.* At our experience meeting to-night, Kristno gave a very pleasing account of his feelings during the late trial. He said, his chief concern now was for Golok to be baptised, and that she might bear a great testimony for Christ before the thousands at Calcutta.

*Apr. 18.* This evening Rasoo and Joymooni gave us an account of their visit at Calcutta. They had seen Golok but once, and then they were told that they should say nothing about Jesus Christ at that house. Her husband would not permit them to have a second interview, and Golok is afraid they will carry her to another house by the sea-side. The women staid a day or two at a neighbouring bràhmàn's; and while there, Arunda, Kristno's second daughter, read one of our printed papers. The bràhmàn's wife was surprised to see a girl reading, and called others to witness it. The paper being read to them, they were much surprised, and pleased with its contents. The bràhmàn, his wife, and others heard the word from the mouth of Rasoo,

Joymooni, &c., and said they would also forsake the cast, and become christians. The servant of a rajah came and heard the word, and asked for papers. He at last made a bold request for the new-testament, which they had been reading, and which they had given to Golok. Wishing to carry it to his own country, and shew it to his master, the rajah, the book was given to him.—Kristno proposes to take a small house at Calcutta, to which several of them may go alternately to visit Golok, if possible, and talk about Jesus Christ. We have engaged to pay the rent, if a house can be obtained. It may open to us a door at Calcutta, especially since brother Carey is likely to be there some days in every week. \* Their desires for the spread of the gospel afford us much pleasure. [*Ward.*]

*Apr. 24.* About this time brother Brunson returned from Calcutta, having received much benefit from the advice of Dr. Hare. His complaint seemed nearly removed, and we hoped that a persevering in the medicine he was taking, would complete his cure. This mercy (as it then appeared) added to all we had recently experienced, seemed to demand a solemn acknowledgement from us as a family, and we therefore agreed to set apart a little time for that purpose. This happening to be the anniversary of our union in church fellowship, we agreed to devote the morning of the day in commemoration of the dealings of God with us as a church, and the evening to own his mercy towards us as a missionary family. Accordingly we met in the morning at 6 o'clock, and engaged alternately in prayer and praise. The following lines were sung on the occasion.

\* Mr. Carey was about this time appointed by Marquis Wellesley to an important station in the New College at Fort William. He had no expectation or desire of any such application being made to him; and when it was made, did not accept the appointment without the full concurrence of his brethren, and a persuasion that it would not injure, but promote the interests of the mission. He resolved also to appropriate every temporal advantage that might arise from it, to the missionary stock.

The College, we understand, has since been suppressed by a resolution of the Directors at home,

1. Lord we, a little flock appear,  
Before thy gracious throne;  
To thank thee for that tender care,  
Which thou this year hast shown.
2. True, we have mourn'd a brother's loss;  
And here, on Satan's ground,  
To mourn a herald of the cross,  
How painful was the wound!
3. Yet still what precious mercy-drops  
Dost thou upon us pour!  
Sweet-presage, to our fainting hopes,  
Of the approaching hour.
4. Amidst *ourselves* hast thou display'd  
Thy love and power divine;  
Let not this blessed work be stay'd:  
Be *all* our offspring thine!
5. Souls dead in vile idolatry,  
On *them* thy grace has shone;  
Now, living stones, they beautify  
The temple of thy Son.
6. Astonish'd, we thy word believe,  
(Our guilty doubts remove)  
We glory Hindoos to receive  
In bands of christian love.
7. Thus chasten'd, blest, let love abound,  
With zeal and holy peace;  
And may the coming year be found  
A year of rich increase.

[*Marshman.*]

*May 3.* Kristno has been to Calcutta two or three times during the last week. Once he took a letter from brother Carey, requesting that K. might be permitted to see his daughter. The magistrate gave him no answer to this request; and when K. reminded him of it, he passed on without taking any notice. Kristno and his family are

much distressed : they have heard too that the man uses their daughter very ill : but hitherto they wear well.

*May 8.* This morning, when the inhabitants were in profound sleep, the English from the other side of the river came and hoisted the English flag, and quietly took possession of Serampore, without a gun firing, or a drum beating. At ten o'clock, we and others were desired to appear at the government house. In the governor's hall we found several British officers, and in an adjoining room the new English governor, with Col. Bie, &c. standing by his side. We presented ourselves. Col. Bie assured us we might go on with our school, preaching, &c., in the same peaceful way as when under his government. The English Commissioner also very politely said, He was sorry that he had given us the trouble of coming; and we were at perfect liberty to follow our calling as usual. We withdrew : but we could not help contrasting our situation with what it might have been. How exceedingly are divine mercies multiplied towards us !

*May 21.* Our Hindoo brother and sister have been full of sorrow about their daughter. She refuses to cohabit with her husband. She vowed when a child that she would never marry; and now says that she is espoused to Jesus Christ, and wants no other husband.

*May 26.* Kristno longs very much for the salvation of the Hindoos. They have heard that Golok's husband has paid fifty rupees to the brâhmâns to recover her cast again, and a sacrifice is to be offered. Golok says, however, that live or die, she will be Christ's. [*Ward.*]

*May 29.* *Gokol*, who gave in his experience with Kristno and the women, but afterwards drew back, came forward again about this time. He had met with very severe opposition from his relations, particularly his wife, who after having eloped on this account, and continued absent many weeks, was still a terror to him. True, she returned of her own accord; but she now would not suffer

him to speak a word to Krifno, threatening to elope again, if he did. But he now resumed his courage, and resolved to join the gospel standard, let the consequences be what they may. After much conversation with him from time to time, and much consultation with each other, we determined to receive and baptise him.

*Lord's-day, June 7.* Brother Carey baptised Gokol in the river opposite our house, in the presence of many people. He is the fifth Hindoo we have baptised. His wife, to our surprise, came of her own accord to see him baptised, and seemed to express some approbation of the gospel. She had listened to her husband, and others, much more attentively of late. [*Marshman.*]

*June 8.* This week brother Carey accompanied Krifno to Calcutta, to see his daughter. She was very well. Whilst brother C. was talking affectionately to the household, a great crowd collected together, and he preached to them. After he had begun to address them, he heard one who had learnt a little English, crying out, "A rascal, a rascal, &c." At length he discovered that they were dividing into parties, and hatching some mischief. He got into his palanquin, and was going. They tried to persuade him to stay. Finding that ineffectual, they offered to stop the bearers of the palanquin. Passing a kind of watch-house, the constable was persuaded to call brother C. back. He returned. These fellows began to interrogate him; but rejecting their authority to do this, and shewing them that he knew the law, he went forward: but they detained Krifno, who was shortly taken before the police magistrate, where the father of his daughter's husband deposed, that Krifno had brought three or four feringahs to take his son's wife away by force. The magistrate, not believing this, refused to take his deposition; but told him that if Krifno went again to his house, to beat him away. When the old man saw that the constable durst not detain brother Carey

at the watch-house, he began to cry and complain that his cast was gone, &c.

*June 9.* On thursday, Mr. E—— sent us a contribution of 250 rupees.

*June 12.* This day, letters arrived from England, which refreshed us much, especially brother Morris's miscellanies. All were read at night in the family. Kristno's family, and Gokol, staid to hear some of their contents explained to them. Kristno one night gave us an account of his day's talking to one and another of the natives, as he does frequently. It was something like the following:—  
 'Amidst all your worship there is no fruit. None of the debtahs died for sinners; but I have heard from English people, in my own language, that the Son of God was incarnate, to die for sinners, and that he suffered indescribable agonies in their stead. This is the greatest love of which I ever heard. At the house of the missionaries I have seen such love as I never saw before. When a man believes in Christ, he gets a new mind: this is the fruit of becoming a Christian, &c.' Kristno's chief topic in his daily conversations with the natives, is the love and death of Christ, and the fruits of faith. At some convenient time we think of setting him more entirely apart to the work of making known the gospel. We employ a man to teach his family to read bengalee, and he has of his own accord induced two or three other children, whose minds are less prejudiced against christianity, to come to his house for instruction. This is what we wished, as it may revive our bengalee school in a new and better form.—We are now finishing a lodging room over the school, for the use of the scholars. Kristno has performed the joiner's work.

*June 19.* We had very few at our experience meeting to-night on account of the rains. Brethren Carey and Brunson were not returned from Calcutta. I was exceedingly pleased the other day, in hearing Kristno give an account of his little children going into a corner to pray for themselves, and their sister Golok. K. not only talks to

his own countrymen, but to others also. He has lately been attacked by Europeans and Americans, and one day he had some conversation with two Portuguese christians. Being at work lately at the house of a Danish gentleman, the lady asked him whether he had not become a christian? On his answering in the affirmative, she laughed in his face, and asked him how many rupees he had got? He replied, that he had weightier reasons than rupees; and then spoke of the love and salvation of Christ. His answers have always put to silence the ignorance of these foolish people. While he was doing some work at the inn also, two Englishmen derided him on his becoming a christian: but when he told them of the unparalleled love of Christ, of salvation by him, and the wickedness of Europeans in this country, they were speechless, even before a newly-converted Hindoo! Addressing a Portuguese christian, an old man, he told him that he had laid hold of nothing but the *name* of Christ. True, said the other, *we* are made christians when we are eight days old; we know nothing. Seeing another Portuguese professor in a passion, he gently admonished him, and reminded him, that if he had laid hold of the love of Christ, instead of his name only, it would not have been so with him.

*June 21.* This day a christian from Madras arrived at our house. I obtained from him a very interesting account of the mission in that quarter. I have now the particulars of Tranquebar, and of the whole mission along that coast. He says, "Mr. Swartz had a great deal of love to Christ; that he used to preach about the love of Christ till he wept, and then his hearers soon became christians." The taking of Tranquebar by the English has made no alteration in the mission there.

*July 6.* Conversing with Kristno, he said to me, "As I lay musing one night, I thought thus: One or two of the missionaries are dead; Mr. Carey is much engaged at Calcutta, Mr. Marshman in the school, and Mr. Ward

in the printing-office: Bengal is a large country; How shall the people know about Christ? I would go to the end of the world to make his love known." Like other natives, he speaks Hindostanee as well as Bengalee; and often converses with a man who comes from Allahabad, where nothing but Hindostanee is spoken. This man came to me in my room one evening, and I got Felix Carey to talk and pray with him in Hindostanee.

*July 21.* The rain coming into Gokol's house, we gave him 8 rupees to get it repaired. He gave the money and two or three more rupees to his landlord for rent, who promised to get the house repaired immediately. The thatch was all taken off, as if preparing for the work; but the new thatch not coming, and the rains pouring in upon him, he asked when the work would be done? His landlord, who is a byraggee, answered with a sneer, "Do you think I would let a feringah live in my house?" This being the rainy season, it is almost impossible to procure a house; and such is the disposition of the people towards our native converts, that they would be glad to reduce them to the poverty of Christ. Matt. viii. 20.

*Aug. 1.* This week the byraggee who owns Gokol's house, has abused and beaten Rasoo, Kristno's wife, in the street. The enmity of the bràhmans and byraggees, who live on hindooism, is inveterate.

*Aug. 2.* We have received a note from our beloved Captain Wickes, saying, he was just arrived in Calcutta river. We went down to Calcutta, and spent the evening in very serious conversation with Mr. R——, of whom we entertain much hope. The next day we visited and dined with our dear old friend on board his ship, the Delaware. Oh, how did his heart rejoice to hear of all the Lord's goodness towards us! He appears deeply interested in our work, and expects much good from the opposition of the bràhmans. He sent by brother Marshman 50 dollars, as a cup of cold water from a Mr. Haslett of Philadelphia. Captain M——

also brought some American missionary magazines, and four letters, one of which was from Dr. Rogers.

*Aug. 14.* Brother Fernandez has just had both his estates confiscated, on account of their having been purchased irregularly. They brought in 500 rupees per month.—We have given away but few Testaments at present. It is difficult to find people whose minds are in a state to read them.

*Aug. 16.* Kristno of his own accord has built a house for God, immediately opposite to his own. We call this the first native meeting-house in Bengal, and intend to give him something towards the expense. To-day brother Carey preached in it to about twenty natives, besides the family of Kristno.

*Aug. 25.* We have purchased a piece of land for 61 rupees, upon which we are going to erect a house for Gokol, a room for Unno, and another for a place of worship and a school. This will be the first meeting-house in Bengal, belonging to the mission, though Kristno's is first in point of time. It stands by the road side, and we expect many hearers. Captain Wickes, we believe, intends to defray the expense of this building. The brāhman, whose house is adjoining, wanted to prevent the sale of the land, and now wishes to sell his own premises: so much do these people abhor us,

*Sep. 4.* Brother Carey has obtained information that poor Golok, Kristno's married daughter, is well in health; but her state of mind we know not. Kristno dares not go to see her. [*Ward.*]

*Sep. 25.* For three months past, *Komal*, the wife of Gokol, has paid unusual attention to the word. She has now given in her experience, the substance of which is as follows:—She had run away from her husband, on account of his attachment to the gospel; and when her adopted son came and cried to her to return, she rejected all his entreaties with anger, though at the time she felt a conviction

that she was wrong. When she came back, and heard her husband talk more of the gospel, she seemed struck with the love of Christ, in giving himself a ransom for sinners, and began to feel that she was a sinner. When her husband was baptised, she felt a secret pleasure in it, although she could hardly account for it. After much distress about her sinful state, she determined to cast herself upon Christ for salvation, let the world call her what they would; and at length resolved to be publickly baptised in his name. We received her with a pleasure which is easier conceived than described; for we had long entertained a most favourable idea of her on account of her simplicity and frankness.

*Oct. 2.* We agreed to purchase the adjoining house for 10,340 rupees. The garden &c. contains more than four acres of land. By this addition we have room not only for our two schools, encreasing family, printing and binding business, but also for a number of new missionaries. We therefore thought it an object of some importance to secure it while it was offered.

*Lord's day, Oct. 4.* Komal was baptised. Brother Carey being much indisposed for four days past, I preached on this occasion, and brother Ward administered the ordinance. Our dear friend Cap. Wickes was present. We have now six baptised Hindoos, whom we esteem more precious than the same number of the most beautiful gems in the universe. Yet we need great prudence in our conduct towards them. We are obliged to encourage, to strengthen, to counteract, to advise, to disapprove, to teach; and yet to do all so as to endear the Saviour to them, and retain a place in their warmest affections. [*Marshman.*]

## MISCELLANEOUS COMMUNICATIONS.



RAM BOSHOO to DR. RYLAND.

(Translated by Mr. Carey.)

Salutation!

Feb. 10. 1801.

THE three books, and affectionate letter which you sent me by Mr. Marshman and the other missionaries, I received with great joy. I also feel very thankful that you have so great a favour towards me, a poor creature. I had heard of you before from Mr. Carey, but now know much more of you from your letter.

After the missionaries had arrived a long time in Bengal, I heard of them, and went to Calcutta, where I understood that they resided at Serampore. I therefore went thither and visited them, where I heard all particulars, and remained with them some time. Soon after this, Mr. Forsyth obtained me a place to live with Mr. Douglas, to manage the Company's hemp experimental-farm, where I have been four or five months. Rihera, the place where I reside, is near to Serampore; on which account I have opportunity frequently to visit the missionaries, and hear the gospel.

Oh sir! I am most wretched. When the gospel was first published in this country, I heard it. Mr. Thomas had been here but a few days when I became his moonshi, and taught him the language of the country. After he had learned a little, he began to translate, and preached in many places, where he was much esteemed, and where the word was manifested to many people.

After this Mr. Carey came hither. I also taught him the language; and the gospel was also proclaimed. But as I was under Mr. Thomas so I remained. I understood something of the gospel, and can make it known a little to others; but cannot leave my cast. This is my great difficulty. But what God hath said in Matt. vi. 7—12, gives me hope. This I seek after, and have hope from no other quarter. Whatever else relates to me, you will understand from Mr. Carey's letters.

You have sent me the great Word—the Bible. What can I send you? Only for the purpose of ushering in the gospel I have written two little pieces, which the missionaries have printed. I enclose you a copy or two of them, the particulars of which will be given by Mr. Carey. The people of this country will read such little pieces. I have a desire to turn all the bible thus into verse; but must labour to supply the wants of my family, so that I have much travelling from one place to another, and am seldom long at rest. Yet at my leisure I have written a little: when I have finished any subject, I will send you a copy. All other news Mr. Carey will send.

RAM BOSHOO.

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BRIEF ACCOUNT

Of the Portuguese and Armenians in Hindostan.

(By Mr. Carey.)

THE Portuguese are a people who, in the estimation of both Europeans and natives, are sunk below the Hindoos or Mussulmans. However, I am of opinion that they are rated much too low. They are chiefly descendants of the slaves of the Portuguese who first landed here, or of the children of those Portuguese by their female slaves; and being born in their house, were made christians in their infancy, by what is called baptism, and had Portuguese names given them. It is no wonder that these people, despised as they are by Europeans, and being consigned to the teachings of very ignorant popish priests, should be sunk into such a state of degradation. So gross, indeed, are their superstitions, that I have seen a Hindoo image-maker carrying home an image of Christ on the cross between two thieves, to the house of a Portuguese. Many of them, however, can read and write English well, and understand Portuguese. They are chiefly very poor, and many of them addicted to thieving. Yet I am not without hope that their corrupt christianity may serve to prepare the way for some good both to themselves and others. The people, when well dressed, make as decent an appearance as the poor do in England.

Beside these, there are many who are the children of Europeans by native women, several of which are well educated, and nearly all of them protestants by profession. These, whether children of English, French, Dutch, or Danes, by native women, are called Portuguese. Concubinage here is so common, that few unmarried Europeans are without a native woman, with whom they live as if married; and I believe there are but few instances of separation, except in case of marriage with European women; in which case the native woman is dismissed with an allowance: but the children of these marriages are never admitted to table with company, and are universally treated by the English as an inferior species of Beings. Hence they are often shame-faced, yet proud and conceited; and endeavour to assume that honour to themselves which is denied them by others. This class may be regarded as forming a connecting link between Europeans and natives.

The Armenians are few in number, but chiefly rich. They, as well as the Greeks, are Baptists, so far as respects the *mode*. Being one day in conversation with an Armenian, I enquired how they administered baptism? He answered, "By baptizing." However they immerse thrice, and administer that ordinance to infants. Their disposition is friendly. I have several times conversed with them about religion: they hear with patience; and wonder that any *Englishman* should make that a subject of conversation!



KRISTNO'S DISCOURSE WITH A BYRAGGEE.



KRISTNO, the first baptised native, was told that an old man, and two others, wished to hear something about the gospel. They stopped at an adjoining house, and Kristno went to them. Sitting at the door, he asked them whether they were not come to see Jaggernaut, whose worship was then celebrating? Replying in the affirmative, Krist-

no asked them, What fruit have you found in this worship?
 Answer, None.

Byraggee. What fruit have you found then, Kristno?
 Speak.

Kristno. Byraggee, hear! The good news hear!
 Jesus Christ, the great Saviour, was not known in this
 country hitherto; but now the news of him is come. He,
 for the sake of his *enemies*, gave his own soul. His fruit
 is this: When a sinner believes in him, he gets the pardon
 of his sins, and a new mind. Christ is a place of refuge:
 there is no other place of refuge in the whole world, but
 him. [Many other words about our Saviour, Kristno said.]

Byraggee. [This word hearing, Byraggee said] This
 is astonishing love! True, Kristno, this kind of love I
 never heard of before. [Alluding to Christ dying for his
 enemies.]

Kristno. Byraggee hear! We are all the children of
 God. In what manner? The same as a rich man who
 had two sons: his youngest went to his father for his share
 of the inheritance, telling him that he intended to go
 and live in another place. His share receiving, he went
 to another country: there staying, all his riches he spent;
 so that he became very poor. In that country a great fa-
 mine happened: he had no money, no food, nothing at
 all. At length he became servant to a rich man, to feed
 his swine. He was full of sorrow: no means to preserve
 his life: What could he do? He ate with the swine.
 Now he remembered, and said, 'What do I? I have a fa-
 ther, a very rich father: here I all this affliction get.'
 His Father being in his mind, he resolves to go. 'I will
 say, Ha! Father! I am a very wicked son: I went from
 you. Now, father, pardon my sins, my wickedness:
 give me something, or I perish. I will become your ser-
 vant: you have many servants: only give me some-
 thing to save me from perishing!' Thus thinking and re-
 solving, he set off to his father. His father a great way
 off saw him. Seeing him, he said, 'Come, my son, my

lost son!' The father great love shewed, fell on his neck, and kissed him. Hear, Byraggee! In this manner we are the lost sons of God. He is our Creator; our Father. We have cast away our God: we know him not: we are at a great distance from him. Now he is calling us, and saying, 'Come, my lost sons, come: I will not cast you away: I love you greatly!' In this manner, Byraggee, God is calling to us by Jesus Christ.

Byraggee. You have done well, Kristno: shame, fear, hatred forsaking, you have obtained the riches of Christ. Now, having heard of this astonishing love of Christ, I will certainly come to you, and believe in him.

[These three people went afterwards to Kristno's house, and staid there several days. Kristno, and all the brethren had much talk with them. The old man wanted to unite Christ and the debtahs together. Finding he must forsake all for Christ, he was discouraged; but promised to come again, and bring others with him.]



SOME PARTICULARS

In the LIFE and DEATH of Mr. BRUNSDON.



The following account of his early exercises was written by himself, in a Letter, dated Nov. 20. 1800.

I was born at Defford, a village near Pershore in Worcestershire, on June 1st, 1777. My father was a churchman; but occasionally heard the gospel amongst dissenters. My mother constantly attended the baptist meeting at Pershore. I have good ground to conclude they were both godly persons. In childhood my disposition was impetuous and violent; for which at times I was unhappy, knowing that it was evil. I used also to be scared with awful dreams, which though they did not change my heart, nor materially alter my conduct, yet drove me to cry for mercy. I once dreamed that, having been provoked to curse an animal, I was immediately seized by the wicked

one, and thrown into hell. I awoke in great agony of mind, and spent some time in prayer. A sermon also that I heard when about twelve years old, on Prov. viii. 17, *I love them that love me, &c.* wrought mightily on my feelings; and made me resolve to seek the Lord betimes: but these things soon wore off.

One day hearing a sermon in which the minister gave a very moving description of a hereafter, I was much affected; and the state of my mind rendered me ill in body. I then thought that probably I was seized with death, and this terrified me more. For some time I became very serious, and spent much time in prayer. Nor could I conceal my unhappiness from my friends: I wept; but could not tell them on what account. Being ill, and unable to work, I was attended by an apothecary; but his medicines were of no use to me. Soon after, the minister preached from Prov. xiv. 26. *In the fear of the Lord is strong confidence: and his children shall have a place of refuge.* I felt conscious that mine was not the true fear of the Lord, but merely a being afraid of him, lest he should send me to hell; and that, as to confidence, I had none: yet the sermon, taken in the whole, was not only interesting to me, but tended much to enliven and encourage me. I have very little recollection of the views which at this time I entertained of divine truth. Thus much however I remember: I thought I could have done any thing for Christ, even to the laying down of my life: but much of this might possibly be owing to an unacquaintedness with my own heart.

At times I was still very unhappy under the apprehensions of being lost for ever. The thought, that God did not make any one on purpose to be lost, would afford a little relief, and induce me to pray for mercy: but, as heretofore, such things would wear off, and be succeeded by levity. Indeed my experience has been so intermingled with light and shade; convictions have so often been succeeded by declensions; and the work of grace so slowly, and to me so

imperceptibly carried on, that I have found it difficult on review to ascertain my conversion.

In Dec. 1792, I went to live at Bristol. This removal from all my friends and connections was a heavy affliction: it was accompanied, however, with a great revival in my soul. Prayer seemed now more necessary, and was very often sweet to me. My sabbaths also were much blessed. I delighted so much in the public means of grace, and found so much encouragement in them, that I would not have given them up for the world. In one instance, however, my zeal betrayed me into an error. My master enjoined me to stop at home every other sabbath evening: but if I thought there was no danger of being detected, I went to worship, contrary to his will. I believe his requirement was reasonable, and my conduct at best disobedient and unlovely. I used at this time to read the scriptures with profit; and had access to my master's library, in which were many good books: these, with the discourses I heard on the Lord's-day, informed and enlarged my mind; but the family in which I lived were worldly, and proved a snare to me, rather than otherwise. I sometimes contended for religion; and they hardly ever ridiculed me. If I had not been too much like them, I might have been made useful to some of them.

About July 1795, I called on Dr. Ryland, and after some conversation, he wished me to come again. Some time after, I paid another visit, and enjoyed much pleasure in his company. I then told him that I wished to follow the Lord in his ordinances; and after some self-examination on so important an undertaking, in the month of November I offered myself for membership at Broadmead, and was accepted.

I had for some time imbibed very high notions in religion, and which tended to inspire me with a large portion of self-confidence. I had read Mr. H.'s Bank of Faith, as he calls it; but afterwards perceiving the self-important spirit which it breathed, and imparted to the reader, I was as much dis-

gusted as before I had been pleased with it. The principles which I believed and avowed on my entering into the church, were, That I was a guilty and lost sinner; that Christ the Son of God was the only Saviour; that his salvation was free to all who were willing to embrace it; that, if there were any difference between me and other sinners, it was wholly of grace; and that I needed to be upheld continually by the holy Spirit.

From my first embracing the gospel, I had a desire after the work of the ministry; and frequently prayed that, if the Lord had any work for me to do, he would open a way. On reading and hearing the missionary accounts, I felt a desire to go on such an undertaking. The reading of No. III of Periodical Accounts, directed that desire particularly to India. I said nothing, however, till the appearance of No. IV, which revived all my feelings on the subject. Soon after this, I offered my services to the Society, through Dr. Ryland; and was accepted as a probationer. During my residence at Olney, I had great experience of the depravity of my nature, acting out itself in ways which it had never done before. I had flattered myself that when my whole time was taken up in the work of God, I should be more devoted to him. But I was soon convinced, that change of circumstances will not make the mind more spiritual; and that, if I had been as earnest for more grace, as I was for a change of situation, I might have glorified God much better than I did in that situation in which he placed me. Instead of being more spiritual, and more happy, (agreeably as I was situated in a social view) when my time was wholly taken up in reading &c., I became more miserable; doubting whether I were fit for any work of God, and even whether I were the subject of true religion. The more I read of the bible, the less I seemed to understand it, and was often tempted to question the truth of it.

If those exercises have taught me to depend more entirely on the Lord, to look to him for strength every day of my life, and to derive all my happiness from him, I

have, notwithstanding the pain it gave me, abundant reason to bless his name. I learned also about this time the true way to be happy in religion. I saw plainly, that the man whose heart is ardently set upon promoting the glory of God, will not want evidence of his being a child of God. Here I had frequently erred; labouring first to make out that I was a christian, after which I was to enquire what I was to do for the Saviour.

And now, my dear brother, I close. If, through the merits of our dear Lord, I should meet you at the marriage supper of the Lamb, free grace will be exalted indeed. If I may but live and die in his service, I desire no more. The riches and honours of this world may be divided among those who have no higher good in view: I neither have, nor want them. If my dear Lord bless his word by my mouth to the poor Hindoos, I shall be rich indeed. One soul gained is of more worth than a world; how much more a multitude! What a booty! I will freely give him all, and rejoice to be nothing in his presence.

D. B.

*Account of his affliction and death, in a Letter from Mr. Ward,
dated July 22. 1801.*

—♦♦♦—

WITH the assistance of our dear sister B., I now attempt to give you a short account of the affliction and death of brother Brunson. I wish I may be able to furnish all that your anxiety may expect.

Brother B. enjoyed a tolerable share of health, till the beginning of December last, though his constitution was not one of the strongest. Brother Thomas told him soon after he became acquainted with him, that if he were not careful, he would not live long in this country. About the 7th of December he began to be very poorly of what we thought a cold, which it is supposed was contracted by standing on the damp floor of the printing-office, where we were employed in composing the Bengalee Testament. He seemed to have a great deal of bile on his stomach, and

shortly had a bad cough, with a considerable degree of fever. We called in medical assistance. However he continued growing worse, so that we greatly feared the consequences. On the arrival of brother Thomas on Dec. 17. he ordered the warm bath, which produced a surprising alteration for the better. From this period, brother B. began gradually to amend, though he laboured under a slow fever.

During this affliction his mind was blessed with peculiar enjoyments. At one time he said, "To live is wretched; to die is glorious." On another occasion he said to me, "I have not such exalted feelings as some have had; but I have no fear: I feel that the everlasting arms are laid beneath me." Sister B. read to him several times out of the Psalms, &c. He observed that the word of God was never so sweet to him as then. He reminded sister B. of the happy end of her brother, and said, he used to wonder at his joys, and longings to depart; but now he wondered no more: he felt something like it. On the 1st of March, after I had been preaching from, *Him that cometh unto me, I will in no wise cast out*, he shook me by the hand when I entered his room, and apparently with much feeling, said, "Yes; I know he will not cast me out." He seemed peculiarly sensible of the interposition of providence in sending brother Thomas hither three days sooner than was expected, who, by the use of the warm bath, apparently snatched him from the grave.

While thus gradually mending, he sometimes complained of being afraid that he was losing that happy frame of mind which he possessed when more afflicted. As soon as he appeared better he went almost daily to the house of Kristno, to read the word, and talk a little. This he enjoyed very much. At that time Rasoo, Kristno's wife, was led aside to idolatry, and seemed averse to the gospel. She acknowledged to me the other day, that she should ever remember Mr. Brunson, who came and read the word of God, and

spake to her, when her mind was hardened, and averse to Christ; as by these means it became tender, and she gave up herself to our Saviour in baptism. That ordinance day, and two or three following, brother B. very much enjoyed.

Towards the end of February he became worse again; and on the 1st of March went down to Calcutta, accompanied by sister B., to consult an eminent physician, whose prescriptions had been very useful to her, and whose benevolent attention to brother B. has left a lasting sense of obligation on our minds. He now learned that his principal complaint was an enlargement of the spleen, which had been coming on for some time. He remembered having had a pain in his side a good while, but knew not the cause of it. As usual, the Doctor ordered a course of mercury, to remove this complaint. For more convenient accommodations he removed to a Mr. R.'s,* who, though almost a stranger to him and us, treated brother and sister B. with uncommon kindness during his long illness. On the 8th of March, I went down to Calcutta. On my arrival, brother B. was going in Mr. D.'s carriage to Mr. R.'s. He was exceedingly reduced; and I was greatly alarmed and shocked to see him. From the 14th to the end of the month almost, he appeared to be getting worse and worse. Some shivering fits on the 28th occasioned very painful apprehensions to brother Marshman, and others who were with him. However, all through the next month he appeared to be recovering: and about the end of the month he and sister B. returned home, as the time of her lying-in drew nigh. He continued to take mercury now and then, though his mouth was much salivated. During this time he supposed that he caught cold, as his throat became sore, and he felt himself evidently worse. Sister B. having

* Mrs. R. died lately. By a providential circumstance we became acquainted with her when at Serampore for her health. We hope to see her in heaven, as the fruits of the mission. See *Periodical Accounts*, No. VIII. p. 136. &c.

been delivered about the 16th of June, he again returned to Mr. R.'s. The morning after his arrival, he went to the physician, who assured him that his complaint was no better than when he left Calcutta. Soon after this he discovered that his throat was ulcerated, and it became difficult for him to swallow his food. Getting still worse, at length he was scarcely able to swallow any kind of liquid, as what he drank returned through his nose, unless prevented by the pressure of his fingers. On the 26th of June, brother Carey brought us word from Calcutta, that he thought brother B. was in very great danger. As much of this news as was thought safe, was mentioned to sister B. ; and she resolved to go down to see him, though hardly recovered from child-bed. On the morning of the 30th of June, I went down to see him. As soon as I approached his bed-side, he fell on his face, and wept for some time. In the course of the day I suggested to him the propriety of composing his mind as much as possible; and asked him how it was with him? I informed him that his case appeared dangerous, and that I had many fears about him. He asked why? I reminded him of his weakness, and of the danger of the fever returning. He complained of the confused state of his mind, and of his having lived too much without prayer, &c. I intimated that the foundation of hope remained the same, whatever his bodily incapacity might be. I asked him whether his views were not sometimes directed to the sacrifice of Christ, &c.? He answered that he was not without such thoughts; but his mind was very dead. This deadness, however, ought perhaps to be attributed to his bodily weakness, rather than to any thing else. He was evidently delirious in a degree, even while I had this conversation with him. I took his hand and laid it under my head. He seemed pleased with this familiarity; said he was much revived at seeing me, and thought, if I could stay two or three days, he should be better. He talked of his anxiety to go up the country to Dinagore, to itinerate, and recruit his health. His mind

had been long set on this journey. His heart was quite in the mission; discouragements affected him more than any of us; and he heartily rejoiced in its success. His afflictions hindered him from acquiring so much of the language as those who came out with him; but his capacity for learning it was great, and at first he made a rapid progress. He was often very low in spirits when he saw others overwhelmed almost with the business of the mission, while he himself was laid aside. A few days before his becoming so much worse, he got a Mussulman servant to read the Bengalee Testament to him; and he explained to this man the reasons of his coming to this country. But to return—At his request I procured a pipe to convey liquid down his throat; and with this instrument he made incessant efforts to swallow. I watched with amazement his patience in this work; but all was ineffectual. The ulcer in his throat was inaccessible to medicine, and totally prevented his taking any thing to preserve life. Bark was injected four or five times a-day to keep him alive. I continued with him till midnight; and after taking a little rest, returned to Serampore on the Wednesday morning, not expecting any very sudden change for the better or worse.

On Thursday evening, July 2. brother Marshman and sister Grant attempted to go down; but in crossing the river they were in great danger, and obliged to return. The next morning, however, they went. Soon after they were set off, we received a letter from Mr. R., informing us that brother Brunson was gone! He died between twelve and one o'clock on Friday morning, July 3. 1801, in the 24th year of his age. For some hours before his death he appeared to suffer greatly: his cries were very distressing. His last moments were tranquil, though he was quite insensible. Indeed, such a degree of derangement existed during the greater part of his last affliction, that he was unable to think upon or feel his situation. The day before his death he was unwilling

that sister B. should leave him at all; saying, "I shall go—I shall go." He called the servants to his bed-side, and took leave of them; but was much discomposed.

As soon as we received Mr. R.'s letter, brother Carey and I went down; and in the evening, brethren Carey, Marshman, and myself, Mr. R., with sisters Brunson and Grant, followed the remains of our dear departed brother to the grave. Brother Carey went through the religious exercises of the interment, in Bengalee and in English; which consisted of singing, exhortation, and prayer. A number of natives were present, who seemed somewhat affected with the word, and with the scene.

On Lord's-day, July 12. brother Carey delivered a funeral discourse at the mission-house, from some words which appeared to support brother Brunson, when about to enter the dark valley of the shadow of death:—*The Lord knoweth them that are his.*

May the sufferings and death of brother Brunson, like those of the martyrs, animate others to follow his example; not counting their lives dear unto them, so that they may finish their course with joy, and testify the gospel of the grace of God! Our brethren, Fountain and Brunson, though they labour no longer in the mission on earth, have left us two sons, who may learn the language as natives, be assimilated to the climate, and be the means of the conversion of thousands. "Instead of thy fathers, shall be thy children." May God fulfil his promise! And may this mission, even if it be sealed with the blood of martyrs, make the same blessed progress as it did during the short missionary life of brother Brunson! Then all its friends will have reason for ever to bless our Saviour for its establishment.*

W. W.

* In little more than twelve months, God so blessed the mission, that 2,000 new-testaments were printed; thousands of small evangelical tracts were distributed; the chain of the cast was broken; the church, from four was increased to sixteen members, five of whom were natives; besides a number of other very favourable circumstances.

LETTER

From the SOCIETY to the MISSIONARIES.

Dearly beloved in the Lord! *Arnsby Ministers Meeting, April 20. 1802.*

YOUR letters and journals, dated from Feb. to Oct. 1801, we have duly received. From the accounts of dear brother Brunfdon's illness up to Mar. 1801, which we received the November following, we have for the last four months been painfully apprehensive of that intelligence which at length has put an end to our slender hopes.

We cannot but feel these repeated strokes, as you do: but we do not so feel them as to be discouraged; and we bless our God that it is the same with you. We cannot but perceive the hand of a wise and merciful Father in all; who when he tried us with the want of success, preserved your lives and hopes: and now that success is given, it is accompanied with afflictive bereavements. Had these afflictions been united, you and we might have sunk under the load: or had these successes been unaccompanied with thorns in the flesh, we might each have been exalted above measure. As it is, we are led to serve the Lord with fear, and to rejoice with trembling.

We bless the Lord for the kind deliverance extended to sister Fountain, whose seasonable arrival from Dinagepour, seems to have saved her and her little one from an untimely death; and to brother Marshman and sister Grant, on the 2nd. of July 1801. But for these interpositions, instead of three, six, nay seven of your company might have been numbered with the dead. And while we adore the "Preserver of men," we earnestly entreat you to be careful of yourselves for his sake. If the keeping of a couple of horses for excursions, and occasional exercises for health, would promote your comfort, keep them; and let the additional charge be reckoned with your other expences. This, or any other accommodation, that you feel necessary, have; and that without delay, or in the least suspecting our cheerful acquiescence. We are all happy in feeling in every one of you an entire confidence.

The deep interest, and tender anxiety that you feel in the trials of the dear Hindoo brethren and sisters, we participate, and with you rejoice that they have hitherto been preserved in their adherence to Christ. We long to hear the issue of things with poor Golook; and could we speak to her, would say "Be faithful unto death, and thou shalt have a crown of life!—Fulfil the duties of thy station—How knowest thou O woman, but thou shalt save thy husband?"—Through the medium of their and your struggles, we read the *Acts* and *Epistles* as it were with new eyes; and seem to behold as in a mirror the christianity of the early ages. We can truly say of you, dear brethren, and both we and you of them, "Now we *live*, if ye stand fast in the Lord." We do most heartily rejoice in your faithfulness, diligence, prudence, unanimity, and in all the good which the Lord hath wrought for and by you; in the cross of Christ being the grand theme of your ministry; and in the maintenance of a holy, loving, and orderly church-state being your constant care. Thus go on, and God, our own God will bless you! The godly simplicity of the believing natives, delights us, and binds our hearts to them in christian love. Your intention of bringing forward every hopeful *gift* amongst them we entirely approve. We feel for their trials, and also for those of dear brother Fernandez: but we trust they shall all turn to their spiritual and eternal advantage. Greet them all by name; and assure them of our tender sympathy, and prayers on their behalf.

We will certainly do our utmost towards sending you more missionaries: but on recollecting how long we had to wait for the last company, and how well satisfied we now are that we did wait, together with your many cautions against sending out improper persons, we dare not make haste. Brother Chamberlain, and a female companion from Olney, wait to go out this spring if possible.

The journals of brethren Ward and Marshman are a singular treat to us. We there see every event as it occurs, and are ready to think ourselves with you, and sharers in all your cares and labours.

A. FULLER, *Secretary.*

APPENDIX.



ANNUAL SUBSCRIPTIONS

FROM

October 1. 1800, to October 1. 1801.

N. B. Those names to which no place is annexed, are persons residing in LONDON, or its Vicinity.



A	L.	S.	D.		L.	S.	D.
MR. T. Adams	-	-	10 6	Mr. W. G. Bates	£. 56	8 0	
— R. Arnett	-	-	1 1 0	— B. B. Beddome	-	1 1 0	
Mrs. Agace	-	-	2 2 0	— S. Beddome	-	1 1 0	
Mr. Abbot, <i>Kingsthorpe</i>	10 6			— A. Benham	-	1 1 0	
— H. Aslop, <i>Watlington</i>	10 6			— A. Booth, sen.	-	1 1 0	
— Wm. Andrews, <i>Olney</i>	2 2 0			— A. Booth, jun.	-	1 1 0	
Anonymous	-	-	5 0 0	— J. Booth	-	1 1 0	
Ditto	-	-	1 1 0	— Jos. Boggis	-	1 1 0	
Ditto	-	-	1 1 0	— Wm. Brooks	-	1 1 0	
Ditto, <i>Bristol</i>	-	5 5 0		— Wm. Brounger	-	1 1 0	
Ditto, <i>ditto</i>	-	20 0 0		— A. Bryson, sen.	1 1 0		
Ditto, <i>Northampton</i>	1 1 0			— A. Bryson, jun.	1 1 0		
Ditto, <i>ditto</i>	-	1 1 0		Robt. Bower, esq.	-	1 1 0	
Ditto, <i>ditto</i>	-	10 6		Mrs. E. Barnes	-	1 1 0	
Ditto, <i>Reading</i>	-	10 6		Mr. Bull	-	10 6	
Ditto, <i>Wantage</i>	-	10 6		— J. Bult	-	1 1 0	
Ditto, <i>Kingston Lisle</i>	10 6			— Wm. Bult	-	1 1 0	
Ditto, <i>ditto</i>	-	10 6		— Wm. Burls	-	1 1 0	
Ditto, <i>York</i>	-	10 6		— Jos. Butterworth	1 1 0		
Ditto, <i>Frome</i>	-	2 0 0		— Thos. Burn	-	1 1 0	
Ditto, <i>Tewksbury</i>	-	10 6		— Jonathan Bellis	-	1 1 0	
Ditto, by Mr. Sutcliff	1 1 0			Rev. Wm. Button	-	1 1 0	
B				Mrs. Button	-	10 6	
J. Benwell, Esq.	-	2 2 0		Miss Button	-	1 1 0	
Mr. Bagster, Sen.	-	1 1 0		J. Ballard, esq. <i>Bratton</i>	1 1 0		
— Bagster, Jun.	-	1 1 0		Rev. J. Barker, <i>Towcester</i>	10 6		
— J. Bailly	-	1 1 0		— Ste. Barker, <i>Henley</i>	10 6		
— J. Barber	-	1 1 0		Mr. Burchell, <i>Downend</i>	1 1 0		
— P. Bateman	-	1 1 0		— J. Bates, <i>Kettering</i>	10 6		
— J. P. Bateman	-	1 1 0					
	£. 56	8 0			£. 84	4 6	

	L.	S.	D.
£. 84	4	6	
Mr. S. Bayley, <i>Whitchurch</i>	10	6	
— J. Barchan, <i>Edin- thorpe</i>	-	-	1 1 0
— T. Berridge, <i>North.</i>	1	1	0
— E. Blakemore, <i>Birm.</i>	10	6	
— Bonville, <i>Bristol</i>	-	1	1 0
— Bramford, <i>Lench</i>	-	10	6
— J. Broughton, <i>Bray- brook, 2 years</i>	1	1	0
Rev. J. Burton, <i>Foxton</i>	10	6	
— J. Bicheno, <i>Newbury</i>	1	1	0
C			
Mr. N. Carroll	-	-	3 3 0
— A. Callender	-	-	10 6
— Chinner	-	-	1 1 0
— James Clark	-	-	1 1 0
Mrs. Ann Clodd	-	1	1 0
Miss E. Coade	-	2	2 0
Mr. James Collins	-	1	1 0
— J. Cook	-	-	1 1 0
— Robert Cottle	-	2	2 0
— Robert Cowie	-	5	0 0
— John Cowell	-	-	1 1 0
— Wm. Cornwell	-	-	1 1 0
— H. Covell	-	-	1 1 0
Rev. W. Coles, <i>Ampthill</i>	1	1	0
— W. B. Crathern, <i>Dcdham</i>	-	-	1 1 0
Miss Carroll, <i>Northam.</i>	5	5	0
Mr. J. Carlill, <i>Scal- coats</i>	-	-	5 5 0
— S. Chase, <i>Luton</i>	-	1	1 0
— F. Churchill, <i>Not- tingham</i>	-	-	1 1 0
Mrs. Clarke, <i>Bristol</i>	-	1	1 0
Mr. Cowley, <i>Northam.</i>	10	6	
— R. Comfield, <i>ditto</i>	10	6	
— F. Coupies, <i>Luton</i>	10	6	
— Cox, <i>Leighton, 2 years</i>	-	-	2 2 0
— H. Coles, <i>Aldwinkle</i>	10	6	
— Culverwell, <i>Exeter, 2 years</i>	-	-	2 2 0
£. 135	18	0	

	L.	S.	D.
£. 135	18	0	
Mr. Jos. Dare	-	1	1 0
— James Day	-	-	1 1 0
— William Day	-	1	1 0
— Dartnall	-	-	1 1 0
— William Davis	-	1	1 0
— Robert Davies	-	1	1 0
Miss Davies	-	-	1 1 0
Mr. N. Dell	-	-	1 1 0
Miss Dennis	-	-	1 1 0
Rev. James Dore	-	1	1 0
— Geo. Durant	-	1	1 0
Mr. J. Dunkin, sen.	1	1	0
— J. Dunkin, jun.	1	1	0
— John Dyer	-	-	1 1 0
Rev. Mr. Dear, <i>Bristol, 2 years</i>	-	-	2 2 0
Mr. Davis, <i>ditto</i>	-	1	1 0
Mr. Ed. Daniel, <i>ditto</i>	1	1	0
— B. Daniel, <i>ditto</i>	1	1	0
— S. Daniel, <i>Gloucester, 2 years</i>	-	-	2 2 0
— Jos. Dent, <i>Northamp.</i>	1	1	0
— Dunn, <i>Trowbridge, 2 years</i>	-	-	2 2 0
— Dunn, jun. <i>ditto, 2 years</i>	-	-	1 1 0
E			
— Wm. Elston	-	-	1 1 0
— S. Etheridge	-	-	3 3 0
— John Everard	-	1	1 0
F			
Mr. Fauntleroy	-	-	5 5 0
— George Fell	-	-	1 1 0
Messrs. Fenn & Wick- enden	-	-	4 4 0
— H. Fletcher & Son	4	4	0
Mr. Benj. Flight	-	1	1 0
Mrs. Flight	-	-	1 1 0
Mr. Forbes	-	-	1 1 0
— John Foxwell	-	1	1 0
— W. Freme	-	-	1 1 0
Messdms. S. & M. Fuller	5	5	0
£. 192	12	0	

L. S. D.			L. S. D.		
191 12 0			247 15 6		
Mr. Samuel Foyster	1	1 0	Mr. Harrison	-	10 6
— H. Fysh	-	1 1 0	— James Heygate	-	1 1 0
— Fenton, <i>Reading</i> ,			— John Hemming	-	10 0 0
2 years	-	1 1 0	— William Henbest	2	2 0
— Finch, <i>Heddingham</i>	1	1 0	— John Hepburn	-	1 1 0
— W. Foster, <i>St. Neots</i>	1	1 0	— George Hoby	-	1 1 0
Miss Foster, <i>ditto</i>	-	1 1 0	— Thomas Hills	-	1 1 0
Mr. J. Foster, <i>Biggles</i> .	1	1 0	— John Hill	-	1 1 0
Rev. Mr. Fuller, <i>Ketter</i> .	1	1 0	Mrs. R. Holley	-	1 1 0
Mr. R. Fuller, <i>Isleham</i>	1	1 0	Mr. Haddon, <i>Naseby</i>	1	1 0
G			— J. Hall, <i>Northamp.</i>	1	1 0
Charles Grant, esq.	3	3 0	— Harris, <i>Kislingbury</i>	10	6
John Gurney, esq.	-	2 2 0	— Harwood, <i>Bristol</i>	1	1 0
Joseph Gutteridge, esq.	2	2 0	Mrs. Ann Harwood,		
Mr. T. Gardiner	-	1 1 0	<i>Birmingham</i>	-	1 1 0
Mrs. Garland	-	1 1 0	Messrs. Hepworth and		
Mr. John Garwood	1	1 0	Crosby, <i>York</i>	1	1 0
— G. Gaviller, esq.	1	1 0	Mr. J. Hill, <i>Woodford</i>	10	6
Mr. Gillman	-	10 6	Rev. R. Hogg, <i>Thrap-</i>		0
— Wm. Giles	-	1 1 0	<i>ston</i>	-	2 2 0
— John Goode	-	1 1 0	Mr. Humphreys, <i>Coun-</i>		
— Jesse Gouldsmith	1	1 0	<i>testhorpe</i>	-	2 2 0
— B. Graves	-	2 2 0	Mrs. Hirons, <i>Birming.</i>	10	6
— T. Graves	-	1 1 0	I		
Mrs. M. Gurney	-	1 1 0	Mrs. Iveson	-	1 1 0
Mr. Jos. Gurney	-	1 1 0	Mr. Ab. Jackson	-	1 1 0
— W. B. Gurney	-	1 1 0	— Samuel Jackson	-	1 1 0
Rev. S. Greatheed, <i>New-</i>			— P. James	-	1 1 0
<i>port</i> , 2 years	-	4 4 0	— J. James, <i>Olney</i>	-	1 1 0
Mr. R. Gutteridge,			— J. Jessop	-	10 6
<i>Dunstable</i>	-	2 2 0	— Thos. Jacques	-	1 1 0
— D. Gutteridge, <i>Luton</i>	10	6	— John Johnson	-	10 6
— W. Griffin, <i>Thrapston</i>	10	6	— P. Johnson, <i>Birm.</i>	1	1 0
H			K		
Messrs. Hardcastle &			Mrs. Keene	-	1 1 0
Reyner	-	10 10 0	Mr. Thomas Key	-	1 1 0
Rev. Wm. Humphreys,			Rev. G. Keely <i>Nor-</i>		
<i>Hammersmith</i>	-	1 1 0	<i>thampton</i>	-	10 6
Mr. Wm. Hale	-	1 1 0	Mr. T. King, <i>Birm.</i>	3	3 0
Mrs. Hall	-	1 1 0	L		
Mr. Geo. Hammond	1	1 0	Mrs. Lamb	-	1 1 0
— John Hankinson	1	1 0	Mr. B. Lepard	-	1 1 0
— Edward Hanson	2	2 0	— D. Lister	-	2 2 0
£247 15 6			£296 2 0		

	L.	S.	D.		L.	S.	D.
	296	2	0		339	12	6
D. L. - - - -	2	2	0	Mr. Thos. Osborne -	1	8	0
Langham Subscription	4	4	0	— J. Overbury, <i>Tetbury</i>	2	2	0
Mrs. Lewis, <i>Exeter</i> -	1	1	0	P			
J. Lucas, esq. <i>Tooting</i>	1	1	0	Mr. Page - - -	1	1	0
Mr. Lund, <i>York</i> -	10	6		Rev. S. Palmer -	1	1	0
M				Mr. Robert Parker -	1	1	0
Mr. John Mackenzie	1	1	0	— Joseph Parker -	1	1	0
A. Martin, esq. - -	2	2	0	Mrs. Ann Parker -	1	1	0
Mr. Jos. Mayor -	1	1	0	Rev. John Penny -	1	1	0
— Mead - - - -	1	1	0	Mr. John Penny, jun.	1	1	0
— Sam. Medley -	1	1	0	— Geo. Phillips -	1	1	0
— Geo. Meyer - -	1	1	0	— Steph. Ponder -	1	1	0
— John Middleton -	1	1	0	— James Pritt -	2	2	0
— S. Mills - - -	2	2	0	Rev. Mr. Pratt, 2 years	2	2	0
— Benj. Mills - -	2	2	0	Mrs. Jos. Peach, <i>North-</i>			
Mrs. Mills - - - -	1	1	0	ampton - - -	1	1	0
Mr. D. R. Munn -	1	1	0	— Peach, <i>ditto</i> -	1	1	0
Mrs. Munn - - - -	1	1	0	Mr. Pewtress, <i>ditto</i>	1	1	0
Mr. Moore - - - -	1	1	0	— William Pell,			
— Ralph Morris -	1	1	0	<i>Guilborough</i> -	1	1	0
— Manning, <i>Kingsthorpe</i>	10	6		— T. Pigott, <i>Luton</i> -	10	6	
— Marriot, <i>Witney</i> -	10	6		— H. Pope, sen. <i>Birm.</i>	2	2	0
— E. Martin, <i>Godman-</i>				— H. Pope, jun. <i>ditto</i>	1	1	0
chester - - - -	1	1	0	— Thos. Potts, <i>ditto</i>	1	1	0
— J. Mead, <i>Luton</i> -	10	6		R			
— Mitchell, <i>Hillmorton</i>	10	6		Rev. J. Rance - - -	1	1	0
Rev. J. W. Morris,				Mr. Thos. Randall -	1	1	0
<i>Clipstone</i> - - -	10	6		— Thos. Reid - - -	1	1	0
N				— John Reynolds -	2	2	0
Mr. Wm. Napser -	1	1	0	Messdms. Rivers and			
Jas. Neale, esq. - -	2	2	0	Rutt - - - -	1	11	6
Mr. John Neale - -	1	1	0	Rev. Dr. Rippon -	1	1	0
Rev. Wm. Newman -	10	6		Mr. William Rivers	10	6	
Mr. P. Niner - - -	1	1	0	— Daniel Rivers -	10	6	
— James Norton -	1	1	0	— Kennard - - -	1	1	0
Miss Neale, <i>Luton</i> -	1	1	0	— Thos. Rutt - - -	1	1	0
— H. Neale, <i>ditto</i> -	1	1	0	— Hen. Rutt - - -	1	1	0
Mr. Joseph Nicolson,				— Mrs. Ratnet, <i>Nor-</i>			
<i>Kingsbridge</i> -	1	0	0	thampton - - -	1	1	0
— J. Nicolson, <i>ditto</i>	1	1	0	Mr. D. Riste, <i>Isleham</i>	1	1	0
— Norwell, <i>Bristol</i> -	1	1	0	— Samuel Robinson	1	1	0
O				— Samuel Robinson,			
Mr. Dan. Orme - -	1	1	0	<i>Wellingtonborough</i>	1	1	0
£ 339 12 6				£ 381 19 6			

L. S. D.				L. S. D.			
381 19 6				428 8 6			
Mr. Jos. Rose, <i>Broms-</i>				T			
<i>grove</i> - -	10	6		Hen. Thornton, esq.	5	5	0
— P. Round, <i>Birm.</i>	1	1	0	Rob. Thornton, esq.	5	5	0
— Jas. Russel, <i>York</i>	1	1	0	Sam. Thornton, esq.	3	3	0
— Rees, <i>Bristol</i> -	5	5	0	Mr. J. Thornton	-	1	1
Rev. Dr. Ryland, <i>ditto</i>	1	1	0	Miss R. Tomkins	-	5	0
S				Mr. Wm. Taylor	-	1	1
Mr. S. Salloway	-	1	1	Rev. Mr. Thompson	1	1	0
— Sampson -	-	1	1	Mr. Benj. Tomkins	1	1	0
William Savill, esq.	-	2	2	— J. Towle -	-	1	1
Rev. Jona. Scott	-	2	2	— Tidd, <i>Ashwell</i> -	1	1	0
Mrs. Shaw -	-	1	1	— Timms, <i>Kettering</i>	1	1	0
Mr. Arthur Spear	-	1	1	— Turland, <i>Bugbrook</i>	1	1	0
— Benjamin Shaw	1	1	0	Miss Tyler, <i>Bristol</i> -	1	1	0
— Wm. Shenstone	-	10	6	V			
— Wm. Shrubsole	-	1	1	Mrs. George Vowell,			
Rev. J. P. Smith	-	1	1	2 years -	10	10	0
— Wm. Smith -	-	1	1	Miss E. Vowell	-	10	6
Mr. Ed. Smith -	-	1	1	U			
— Thomas Smith	-	2	2	Miss Underwood, <i>Nor-</i>			
— Thomas Smith	-	1	1	<i>thampton</i> -	-	1	1
— Benj. Stennet	-	10	6	W			
— Wm. Summers	-	1	1	Messrs. Wallis, Cook			
— Salter -	-	1	1	& Hammond -	5	5	0
— W. Salter -	-	1	1	Mr. H. Wardall -	1	1	0
— S. Salter, <i>Watford</i>	1	1	0	— John Warmington	1	1	0
— Satchell, <i>Kettering</i>	1	1	0	— H. Waymouth, jun.	2	2	0
Walter Shepard, esq.				— Wm. Weare -	1	1	0
<i>Frome</i> - -	2	2	0	— S. Welbrook -	1	1	0
Mr. M. Smith, <i>Northam.</i>	1	1	0	— R. Westley -	10	6	
Rev. Mr. Smith, <i>Alcester</i>	10	6		— Robert Wilkinson	1	1	0
Mr. Soley, <i>Hardwick</i>	10	6		Miss Wilkinson -	1	1	0
— William Sprigg, <i>Bir-</i>				Mr. William Wilson	1	1	0
<i>mingham</i> - -	1	1	0	— Jos. Wilson -	2	2	0
— F. C. J. Steinheil, <i>Frank-</i>				— Thomas Wilson	2	2	0
<i>fort upon the Main,</i>				— J. Wilson -	1	1	0
by Mr. Meyer	5	0	0	— J. Wilson, jun.	-	1	1
Miss Stringer, <i>Watlington</i>	10	6		Miss Wharton	-	1	1
Dr. Stuart, <i>Edinburgh</i>	2	2	0	Mr. D. Whitaker	-	1	1
Rev. Mr. Sutcliff, <i>Olney</i>	1	1	0	— J. Whaley -	1	1	0
J. Sykes, esq., <i>Hull,</i>				Rev. B. Woodd -	1	1	0
2 years -	10	10	0	Mrs. Wood -	2	2	0
£ 428 8 6				£ 496 8 6			

	L.	S.	D.
	496	8	6
Mr. Wontner - - -	10	6	
— G. E. Woodhouse	1	1	0
— Warne - - -	1	1	0
Henry Waymouth, esq. <i>Exeter</i> - - -	2	2	0
Two Donations of ditto	4	18	0
Mrs. B. Wallis, <i>Ketter</i> .	2	2	0
— Webster, <i>Chedgrave</i>	1	1	0
Mr. Webster, <i>St. Neots</i>	10	6	
J. Wellman, esq. <i>Taun-</i> <i>ton</i> - - -	2	2	0
Mr. Williams, <i>Notting.</i>	1	1	0
— Wilson, <i>Olney</i> -	10	6	
Rev. E. Williams, <i>Clipstone</i> -	10	6	
Mr. Whitaker, <i>Bratton</i> , 2 years - - -	2	2	0
— Wood, <i>Moulton Park</i>	10	6	
Miss Wyatt, <i>Arnsby</i>	1	1	0
Mrs. Wykes, <i>Northamp.</i>	10	6	
Y			
Mr. Young, <i>Denford</i>	2	2	0
Y. Z. by Mr. Burls	2	2	0
Ditto by ditto - - -	2	0	0
Sums under 10s. 6d.	6	3	0

COLLECTIONS.

Abingdon - - -	15	13	0
Alcester - - -	6	10	0
Collected by Mr. Smith of <i>Alcester</i> - - -	3	17	7
Arnold - - -	2	14	0
Astwood, by Mr. Hemming - - -	5	5	0
Ditto, by Mr. Smith	5	7	0
Birming. Cannon St.	21	10	9
Boston, by Mr. Trotman	7	7	0
Cheltenham, by Mr. Williams - - -	5	5	0
Evesham, by Mr. Smith	7	5	0
Kirkby Woodhouse, Gen.			
Bap. congregation	1	1	0

£ 612 4 10

	L.	S.	D.
	612	4	10
Leicester, including subscriptions	24	4	0
Long Collingham, by Mr. Nichols	12	0	0
Nottingham - -	30	12	6
Oxford, including sub- scriptions, by Mr. Holloway -	17	5	0
Pershore, by ditto, New- Meeting -	4	13	8
— Old ditto by ditto	4	10	5
Road - - -	1	4	6
Sheepshead - -	10	13	1
Tewksbury, by ditto	5	10	0
Upton, by ditto -	3	3	0
Winburn - - -	2	11	9
Westmancoat, by Mr. Smith - - -	6	13	6
Worcester - - -	14	9	0
HENLEY, by Mr. Hinton.			

Mr. S. Allnutt -	1	1	0
Miss Allnutt -	10	6	
Mrs. Biles -	10	6	
Mr. Beuzeville -	1	1	0
— William Fletcher	1	1	0
Anonymous -	1	2	6

NORWICH and its VICINITY,
by Mr. Fuller.

Collection at Mr. King- horne's Meeting	3	12	6
Ditto at Mr. Wilks's	8	3	0
Mr. Annis -	10	6	
Mr. Thomas Beame	1	0	0
— Barnard -	2	2	0
— Blunderfield -	10	6	
— Burdett -	1	1	0
— Burrows -	10	6	
— Cozens -	2	2	0
— Cozens, <i>Yarmouth</i>	5	5	0
— Cozens, sen.	1	1	0
— J. Cozens, jun.	1	1	0
— R. Crane -	1	1	0

£ 783 1 9

L. S. D.			L. S. D.		
	783	1 9		852	3 11
Mr. R. Culley	-	1 1 0	M. Annesly, esq.	1	1 0
— S. Culley	-	1 1 0	Rev. Mr. Davis	-	1 1 0
— J. Culley	-	1 1 0	Mr. Field	-	1 1 0
— Culley, jun.	-	1 1 0	— French	-	1 1 0
— H. Culley	-	1 1 0	— Meach	-	1 1 0
— T. Clarkson, <i>West-</i>			— King	-	2 2 0
<i>moreland</i>	-	2 2 0	Mrs. Ryder	-	1 1 0
— J. Davy	-	2 2 0	Mr. Welmhurst	-	1 1 0
— W. Durrant, <i>Cossey</i>	1	1 0	PLYMOUTH, by Mr. Fuller.		
— D. Ebbets	-	1 1 0	Mr. Allen	-	1 1 0
— Gurney	-	1 1 0	— Bayley	-	2 2 0
— Joseph Gurney	1	1 0	— J. B. Bayley	-	1 1 0
— Harper	-	10 6	— Brand	-	1 0 0
— Thomas Hawkins	-	10 6	— William Burnell	-	2 2 0
Rev. Mr. Kinghorne	1	0 0	— Richard Derry	-	5 0 0
Mr. Martineaw	-	10 6	— William Dove	-	1 1 0
Rev. Mr. Newton	-	10 6	Mrs. Elworthy	-	10 6
Mr. W. Newson	1	1 0	— C. Gibbs	-	3 0 0
— Thomas Paul	1	1 0	Mr. Thomas Harvey	-	1 0 0
— Charles Potter	-	10 6	Mrs. F. Johnson	-	5 0 0
— R. Priest	-	1 1 0	— Kirkby	-	1 0 0
— Edward Rigby	1	1 0	Mr. Lee	-	10 6
— W. W. Simpson, <i>Diss</i>	2	2 0	— Leach	-	10 6
— G. Watson	-	1 1 0	— William Prance	-	2 2 0
— John Webb	-	1 1 0	Mrs. Plimsole	-	1 1 0
Rev. Mr. Wilks	-	1 1 0	Mr. Prout	-	10 6
Mr. Peter Willsea	1	1 0	— R. Reed	-	1 0 0
— Wright	-	1 1 0	— Roberts	-	10 6
— Wilkin	-	3 3 0	— Saunders	-	2 0 0
Mrs. Wilkin, <i>Cossey</i>	1	1 0	— Benj. Shepheard	-	5 0 0
Anonymous	-	10 6	— Fanner	-	2 0 0
Small sums	-	9 6	— Friscott	-	10 6
WATTESFIELD.			— Wakeham	-	1 1 0
At the Rev. Mr. Hick-			— W. Watts	-	1 0 0
man's meeting	3	4 7	— Welsh	-	10 6
BUNGAY.			Rev. Mr. Winterbotham	1	1 0
At the Rev. Mr. Shuffle-			Anonymous	-	10 6
bottom's meeting	9	1 0	Sums under 10s. 6d.	1	0 0
READING, by Mr. Hinton.			PLYMOUTH DOCK.		
Collection at the baptist			Mr. D. Andrews	-	10 6
meeting	-	22 16 1	— Banks	-	10 6
			— Batten, sen.	-	1 1 0
£ 852 3 11			£ 908 10 11		

	L.	S.	D.
	908	10	11
Mr. Batten, jun.	-	10	6
Rev. Mr. Birt	-	3	0 0
Mr. Bodie	-	10	6
Miss Bond	-	10	6
Mr. M. Breay	-	10	6
— Brown	-	1	0 0
Captain Bright	-	1	1 0
Mr. John Brown	-	10	6
— Butcher	-	10	6
— Richard Clarke	-	2	2 0
— Cree	-	10	6
— Creed	-	10	6
— Davie	-	10	6
— Edmond	-	1	0 0
— Elliot	-	10	6
Mrs. D. Evans	-	1	0 0
Mr. W. Evans	-	1	0 0
— Fagan	-	10	6
— Foster	-	10	6
— S. Fry	-	10	6
— D. Fry	-	10	6
— John Gay	-	2	2 0
— R. Grenvil	-	10	6
— E. Hancock	-	10	6
— H. Hawkins	-	1	0 0
— S. Hicks	-	10	6
Rev. T. M. Hitchens	-	1	1 0
Mr. Howard	-	10	6
— Ivory	-	1	1 0
— H. May	-	10	6
— W. May	-	10	6
— H. Maynard	-	2	0 0
— Melling	-	10	6
— R. Miall	-	1	0 0
— Thomas Nicholson	-	2	2 0
— Joseph Nicholson	-	1	1 0
— B. Nicholson	-	10	6
— J. Nicholson	-	10	6
Mrs. Nicholson	-	1	0 0
Mr. J. Penkevil	-	2	2 0
Mrs. Peters	-	10	6
Mr. Prowse	-	10	6
— Ramsay	-	10	6

£ 946 15 11

	L.	S.	D.
	946	15	11
Miss Savery	-	10	6
Mr. Shepherd	-	2	2 0
— R. Smith	-	10	6
Mrs. Spry	-	1	0 0
Mr. Henry Spry	-	1	0 0
Rev. Mr. Steadman	-	10	6
Mrs. Stephens	-	10	6
Mr. Tink	-	2	0 0
— James Thomas	-	1	1 0
— H. Tonkin	-	2	0 0
— Wm. Tucker	-	2	2 0
Mrs. Webster	-	1	0 0
Mr. Wynter	-	1	0 0
— Wynter	-	1	0 0
Sums under 10s. 6d.	-	6	1 6

WALLINGFORD.

Collection at baptist meeting	-	13	11 0
Rev. Mr. Lovegrove	-	1	1 0
— Mr. Pentycross	-	1	1 0
Mr. Parsons	-	2	0 0
YORKSHIRE, by Mr. Fawcett.			
Hepden Bridge	-	3	11 6
Mr. Jos. Heap	-	10	6
— Thos. Hoyle	-	10	6
— John Hoyle	-	10	6
— John Hirst	-	10	6
— J. Howarth	-	10	6
Mrs. A. Lord	-	10	6
Mr. W. Riley's executors	-	10	6
Rev. J. Fawcett	-	1	1 0

DONATIONS.

Mr. Anderson, near <i>Edin.</i>	-	1	1 0
Miss Bowies, <i>Edin.</i>	-	1	1 0
Mr. Mc. Lean, <i>ditto</i>	-	1	7 0
R. Terry, esq. <i>Hull</i>	-	5	0 0
F. M. S.	-	5	0 0
Glasgow Missionary Society	-	100	0 0
Mrs. Evans, widow of Dr. C. Evans, late of Bristol	-	10	0 0

£ 1118 12 5

L. S. D.			L. S. D.		
	1118	12 5		1162	3 8
Hants & Wilts Society	37	5 3	Mrs. Findley, Paisley	1	1 0
Donations for the			Mr. Hollick, jun. Strat-		
TRANSLATION.			ford, Suffolk	1	1 0
Mr. Cornwell	1	1 0	Sir Egerton Leigh	10	0 0
— Carlill, Sculcoats	5	5 0	Mr. H. Waymouth, jun.	2	2 0
£ 1162	3 8		Deduct for	1176	7 8
			Translation	20	10 0
				£ 1155	17 8

—♦♦♦—
DISBURSEMENTS

From October 1800, to October 1801.

	L.	S.	D.
Journeys and expences in collecting, and other-			
wife serving the Mission	61	15	9½
Postage, stationary, carriage, &c.	16	18	7
Remittances to the Missionaries	1841	18	0*
Ditto in books, types, stationary, &c.	169	13	6
Committee meetings	0	18	0
Printing Periodical Accounts	124	19	2
In aid of Village preaching	22	1	5½
Assitant to the Secretary	25	0	0
Freightage and shipping expences	18	19	5
Total of Disbursements	£ 2282	3 11	

* The expenditures of this year though very heavy, are not to be considered as sunk; as a considerable part of them have been applied to the purchase and repairs of the Mission House at Serampore, which is vested in the hands of the Missionaries as trustees for the Society. About 600l. of it has also been expended in the printing of the New Testament in Bengalee.

STATE OF ACCOMPT.

			L.	S.	D.
Balance of last year	-	-	-	2292	14 3 $\frac{1}{4}$
Subscriptions and Collections	-	-	-	1155	17 8
Ditto for Translation	-	-	-	20	10 0
Interest of monies	-	-	-	75	5 7 $\frac{1}{4}$
Sale of Periodical Accounts	-	-	-	8	19 4
				3553	6 10 $\frac{1}{2}$
<i>Disbursements</i>	-			2282	3 11
<i>Balance</i>	-			£ 1271	2 11 $\frac{1}{2}$

—————❦—————

Such as are disposed to remember this Charity in their Wills, may use the following form of Bequest.

—————❦—————

ITEM. I give and bequeath unto A. B. and C. D. the sum of _____ upon trust, to the intent that they, or either of them, pay the same to the Treasurer, for the time being, of *The particular Baptist Society for propagating the Gospel amongst the Heathen*; for the use and support of the said Society: and his receipt shall be a full and sufficient discharge for the same.

PERIODICAL
A C C O U N T S

RELATIVE TO THE

Baptist Missionary Society :

~~~~~  
No. X.  
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MR. WARD'S JOURNAL,

Continued from No. IX, p. 186.



OCT. 5, 1801. WE are informed the flood has been so great, that vast multitudes are perishing. At Moorshdedbad, one gentleman, with his indigo boats, is said to have saved the lives of a thousand persons, who had ascended the tops of their huts. Ram Boshoo also gives us a sad account of the overflowing of the river where his family lives. He is sending a supply of rice and oil to them. They live in an open boat; the house and every thing being swept away. Thousands are in this state, and in danger of being lost.

OCT. 12. This morning we paid between 6 and 7,000 rupees, being the first payment in part of the 10,000, for the house which we lately purchased.*—Afterwards I went on the river with Mr. Short, for the benefit of his health. Kristno, in a little boat, accompanied me, in hopes that we might itinerate among the villages on shore. The first place we stopped at was Ghyretty. On entering the market-place, I began by asking some questions; and in a short time we collected about a hundred people. I explained the way of salvation: Kristno confirmed the

* See No. IX, p. 186.

word, and explained more, answering a number of questions. They eagerly took about a hundred small tracts, and single hymns. After tea, as the budgerow had approached another village, I could not help going out again, though it was dark, as Mr. Short intended to set off early in the morning. The people seemed surprised to see us at night: such words from an Englishman, who seemed anxious to give away certain papers, and at night too! All this surprised them. After a little hesitation, one man took a paper; afterwards others took some; then more came running up. Having distributed about fifty, we returned to the boat. I was much pleased; and Kristno rejoiced in his work. He appeared to be a little embarrassed at first, but got boldness afterwards. The natives thought him to be my servant, and that he was paid to tell them about Jesus Christ.

Oct. 13. We arrived this morning at Chandernagore, a place lately belonging to the French. We went out early. I began with one man: others came up, till we had a good congregation. Kristno and I talked alternately, and answered a number of questions. At length I offered them books; but nobody would receive them. We were going to retire: but Kristno being a little behind, they eagerly took them of him; so that in a short time we had scarcely one left. Several followed us to the boat: and after I was gone into the budgerow, they went to Kristno in his little boat. The news became more circulated throughout the town; and during the whole of our breakfast-time, people flocked to him for books. One man begged hard for Kristno's testament: he asked leave to give it, and I consented. One man, after hearing the word, came and made his prostration to me: I raised him up, and told him that I was his brother. We sent for more books to Serampore. Arriving at Chinsurah about noon, we went into the town after dinner. We first met with two rich fat brahmans; who, having heard of Christ, did not like us, pretending they could

not read, &c. On going forward, we collected a good congregation; and after hearing our discourse, they eagerly took many papers and tracts. We then went into the bazar (market.) Here a very large mob assembled while I was speaking, and so pressed upon us for papers, that I knew not what to do. Afterwards we entered the great bazar, where I sat down, and conversed with a brahmàn some time, the people collecting around us. He was a most vile fellow: he denied that he had any sin, though he acknowledged he was a liar, an adulterer, &c. He alleged that he could not sell a rupee's worth of things without lying; and if he became holy, as I talked, "How was his belly-business to go forward?" I appealed to the people, and exposed his wickedness. It getting dark, after distributing some papers, we returned.

Oct. 14. Leaving our boats, we walked towards Hoogley. At Pretapore we talked, and distributed many papers. At Gongagovinsing also we talked, answered questions, prayed, and gave away papers. At length we came to Hoogley. The boat not arriving, I began to be fatigued; but the man having brought the papers from Serampore, I went and sat down upon them under a shed near the river. Very many people came for papers, and heard the word. They seemed to hear gladly: some women also came near enough to hear. Kristno talked well, and seemed much pleased with this people. He thought their minds were in a good state for receiving the gospel. In the evening, at Chinsurrah, he was so shocked at the wickedness of the brahmàn, that he could not open his mouth. At two or three of these places whole streets appeared to be moved, crowding for papers.

Oct. 15. This morning I went out, and walked by the side of the river. I saw some brahmàn buying buffaloes to sacrifice to Doorgha. The people asked five rupees a-piece for them. I reasoned with them, and told them of our Saviour. I talked with a few others

before two idol temples, in one of which was Jaggernaut, (the lord of the world) and a large figure of a monkey: they were both gods! Kristno, on the other side of the river, talked, and gave away a few papers. After entering the nulla (brook) which leads into the Jubuna river, we stopped to breakfast at Mulliabaug. On entering the market-place, and collecting the people, I was sent for by the magistrate. I went, and found a young muslulman sitting in the porch of his house. He was polite. I told him my errand, read to him part of brother Pearce's address to the Lascars, and presented him with a copy. Kristno also explained: and after the young man had explained to his father, who came in, I took leave. The crowd, having waited at the door, followed me into the market-place. Here I again made known the love of God in Christ, and protested against idolatry. Some of the people took books, and spoke favourably of the good news. While I was talking, the magistrate sent to beg the Bengalee Testament; and I sent him my own. Multitudes came to the river-side, and obtained papers of Kristno.

Oct. 16. Entered a village called Byape. Near forty people assembled, to whom we explained the word of life. They heard pretty well: but fear, or something else, prevented their taking any papers. One or two who had taken papers, returned them; and the children, to whom we gave afterwards by the water-side, came back with them. At length, however, many came to Kristno, and accepted of papers. About noon we arrived at Ber-rye, where we made known the word of the Lord to a few people, who also accepted of papers at the hand of Kristno. One good-tempered old man brought me a present of four cocoa-nuts, and said, with tears in his eyes, it was all he could afford to give me. On our way afterwards we gave to people by the side of the nulla, to carry to the villages.

Oct. 17. Arriving at Dharfa, we found the people at the image of Doorgha; some asleep on the ground, after their midnight orgies, and some preparing for fresh superstitions. We delivered our message, and distributed many papers. The people heard decently. We afterwards made known the gospel at Ballee, and sent papers on the way to Gokolpoor and Srenagor. About noon we came to Madapoor. Here also the people were assembled at the worship of Doorgha. A carpet was brought for me to sit upon, and the gooroo was sent for. The people were placed under an awning before the temple; the gooroo sat on the steps above; I on the steps below, and Kristno sat on a coarser mat by my side. The women stood in the inside of the temple. Here I asked the gooroo what fruit he expected from this worship? He said that in the kal-lee yōg all was evil. I then preached to them the gospel; Kristno followed; and we gave away many tracts.

Oct. 18. Before breakfast we went to some fishermen, and sent papers to a village or two in the neighbourhood. Afterwards we saw two boats full of people, whose houses had been destroyed by the flood, seeking a dry place on which to pitch their tents. We gave them some papers to take with them wherever they might settle. We passed a great many small villages, to which we could not go, and the ruins of many more which had been carried away by the flood. About noon we came to Govadanga, where was a small bazar, and many people. I went, and stood on the temple steps, and collected a great crowd around me. I spake the word for a short time, and we then began to give away books; but here was a perfect tumult. Such a scramble for books I never saw: the very women came up, and entreated us for books. Again and again I went to the boat for more books, till at last I was obliged to tell Kristno to give no more, lest we should have none for other places. However, they followed us into the water for them. One brahmān wanted to send two persons with me to be taught. In

passing on from this place, my heart was pained with seeing village on village in desolation. The poor inhabitants, some in boats, some sheltering themselves under parts of the roofs of their houses, which they had saved from the flood. They send to Calcutta for rice, and all are busily employed in catching fish for their sustenance. Many of the cattle are drowned.

Oct. 19. This morning before I was up, Kristno had sent books to two villages, and given to another. As I was rising I saw a number of people on the water-side, to whom he had been talking and giving books. Proceeding farther, we called at a village, made known the good news, and distributed a quantity of papers. Still as we went on, all was ruin and desolation! About noon we came to Porrah, went into the bazar, delivered the word, and distributed papers. On our return to the boat, I found the gemedar, and other brahmans with Mr. Short, whom they knew. I preached Christ to them. Numbers of people came from the town for papers, to whom Kristno further explained the word. At night we landed at Belliah, near Noyatto, where Mr. Short formerly had an indigo factory. Here all is under water.

Oct. 20. After breakfast, Kristno and I went into the bazar, and soon gathered a large and attentive congregation: there were many mussulmans, and but few brahmans. The people seemed anxious to get papers. We gave many away, and several came running into the water for more.

Oct. 21. In the afternoon we went to a village of mussulmans, called Milky. After I had been talking some time, a great man, named Cajee Basset Mahomet, attempted to shew me why God could pardon sin without a sacrifice; and quoted something from the Koran, in which God is represented as promising Mahomet to pardon sin for his daughter's sake. I now thought it necessary to expose the character of Mahomet, in order to prove that he could not be a true prophet. He acknow-

ledged that Mahomet put people to death because they would not be mussulmans, and offered an apology for it. The man became exceedingly vociferous, and threatened to say something bad about Jesus Christ. I told him that so far was Christ from killing men, that he died in order that they might live: but that as to his prophet, Mahomet, he was a very great sinner, a murderer, and an adulterer. He was now in a rage: and I believe it was well that he had not a weapon in his hand. I assured him however, that he could not frighten me with his fury; that I had only spoken the truth, and that at any rate his passion must be sinful. Kristno attempted to talk to him; but he treated him with the utmost contempt. At length Kristno reminded me once or twice that it was getting dark: so we returned without distributing any papers.

Oct. 23. This afternoon we went down to DAYHATTA. In our way I saw at *Ashinabad*, the place where brother Carey first thought of settling.* At Dayhatta I saw the ghaut where he put to, by the side of Mr. Short's bungalow, when, like the Father of the faithful, he went forth, not knowing whither he went. When we arrived at Dayhatta, Mr. Bernard, who accompanied us, went to see a Mr. B——e, a European, who was very ill at that place. He pressinglly sent for me, being much afraid of death. I went to him, and talked of the necessity of repentance, faith in Christ, and the grace of God.

Oct. 24. We collected a good congregation in the bazar, who heard attentively, and I spoke with more than usual liberty. Kristno followed; and we began to give away books: but the eagerness of the people exceeded all bounds, so that I was pressed on every side, and obliged to retire to the boat. At length they surrounded the boat, soliciting for books, till I found it impossible to supply all they wanted, and was obliged to

send nearly half of them away without any. Kristno afterwards explained the way of life to many of them, and gave away papers. I have reflected with pleasure since, that this was the very spot where brother Carey set his foot on shore, and from whence he looked out for a place to begin the work of God.—After breakfast I went again to see Mr. B——e, and took him some medicines from Mr. Short. Their case is truly affecting: Mr. B——e is raving with the fever, Mrs. B——e is also very poorly, and not a soul about her, except natives. If he should die, there is scarcely any other resource for her but to bury him with her own hands, as no Hindoo or Mussulman will touch him!

Oct. 25. Mr. B. is rather better. We left Dayhatta, and in the evening put to at Muckterpoor, at the immediate entrance of the Sunderbunds. This has been an uncomfortable sabbath. The rain and other circumstances prevented my going amongst the natives, and my whole day has been passed in the company of an infidel, or of those who love not God.

Oct. 28. This afternoon Kristno accompanied me to see the great Kalle, at Kalle Ghaut. This image is like the great goddess Diana, whom all the world worship. Offerings of goats, &c. are continually made to her, and here is a very large trade for the brahmans. Human victims were formerly immolated to this debtah. After looking at the idol for some time, I enquired who obtained the offerings? They said, the poor people. The brahmans informed me that many Englishmen made offerings of rupees, and that even one of the former Governors used to go every Sunday to worship her, and that the English now gave sixty rupees a-year to this idol! I told him that we were come to India on a very different errand, and immediately preached to them the gospel.

Oct. 29. I left the budgerow this morning, and went on the small boat to Kristno. We arrived at Serampore about ten o'clock, and found the family well : but we now heard the melancholy news of the death of Mr. Thomas, which took place at Dinagepour on the 13th instant.

Nov. 1. Joymooni and Unnā having been on a visit to Chandernagore, to see three of Kristno's sisters, they returned this day, and were in time to attend the Lord's supper with us. They give a favourable account of two of them, who promise to come soon to Serampore to hear more of the gospel. Joymooni and Unnā made known the word of life to many other women at Chandernagore.

Nov. 8. (Lord's-day.) Brother Carey preached an excellent sermon on occasion of the death of brother Thomas, from John xxi. 19. *This spake he, signifying by what death he should glorify God.* Captain Wickes, Mr. Powell, and Mr. Rolt were with us. Out-of-door services as usual. Felix preached in the evening to the servants ; after which we had a farewell prayer-meeting, and the Captain took leave to enter on his voyage. Dear man ! How much was he affected by this scene of parting prayer !

Nov. 11. Mr. Powell took his leave for Dinagepour. We have invited Mrs. Thomas and her daughter to come and live with us. She replied, that she did not know yet where she should settle. Some kind offers have been made to her from another quarter. We can hear no favourable accounts of those natives who heard the gospel at Mudnabatty, Moypaul, Dinagepour, Malda, &c.

Nov. 15. (Lord's-day.) I preached in the evening in Bengalee. A Dutch gentleman and lady from Chinsurah, who understand Bengalee, were with us. We have had two or three people at our house lately, who

appear to be on the enquiry. They have been reading the scriptures. People seem more encreasingly desirous of getting the New Testament. Brother Carey has lately been invited to the house of a Portuguese catholic at Calcutta, who appears to be under concern for his soul.

Nov. 20. Felix has begun to read the Old Testament in Bengalee, at the place of worship erected by Kristno.* This evening Felix, myself, and Kristno went to a Hindoo poojah, or fair, where we distributed many papers. As we were retiring to our boat, I was sent for by an English police-officer, who had arrived from Calcutta with a number of seapoys, to keep the peace, take up thieves, &c. I went back to this man, and was interrogated by him, whether I had not been distributing papers of an unknown meaning among the people. He asked also whether I had any licence from the government? I told him of my connections, of our errand, and of Mr. Carey's appointment; and assured him that the papers were entirely about Jesus Christ. He refused to let me go till he had heard the contents. He employed a man who read very poorly. Another man said there were bad things in them; that we said Chreeshno was a liar, Gonga a murderer, &c. I promised to write my name on the papers; and a pen and ink being procured, I signed them accordingly. After this the officer released us, declaring he should send the papers to the police-office immediately! We parted peaceably; but it was late before we got home.

Dec. 4. This evening brother Carey arrived late from Calcutta. He had been detained in translating two pieces from the Bengalee, which had been distributed by us among the natives. It seems that these papers had been put into the hands of one of the judges, who talked of bringing the business forward at one of the levees. A gentleman of respectability had said, that he was persuaded they contained nothing but what was perfectly

* See No. ix. p. 185.

innocent, but had sent them to brother Carey to transcribe. He did so, and returned them. The judge's Bengalee sircar, when he carried the papers to his master, enquired whether the Company had given orders for the natives to lose cast, as these papers persuaded people to do so? There is not a sentence in them, however, but what is infinitely removed from civil affairs.

Dec. 12. On wednesday morning, a Hindoo of the writer cast, named *Petumber Shingo*, came to our house, having walked forty miles to hear the gospel. He lives at Foote pore, near Burrye, at the latter of which places he had met with one of our small tracts, a translation of which I sent to Mr. Morris.* This paper, he said, brought good news to his mind. He had read many books, and travelled for salvation in vain. He could not find it among the brahmans, nor in the Hindoo system: he had long left off idol-worship, and had been discarded by many; but in the truths contained in this paper he had found the way of life. Kristno was much pleased with Petumber, and found him to be a man after his own heart. We hope to find in him a christian schoolmaster, which we have long wanted. He went home this morning, to instruct his family in the things of God, and promises to return within fifteen days.—Brother Carey brings us word from Calcutta that there is no probability of our being interrupted in future in distributing papers. He is also much encouraged by two or three Portuguese catholics there, who have heard the gospel from his mouth. From several parts of Calcutta he hears of people's attention being excited by reading the papers which we have scattered among them. Many begin to wonder that they never heard these things before, since the English have been so long in the country.

Dec. 15. This evening Felix and I carried the news of salvation to Sookehor and Pennatee, two villages

* This paper appeared in the *Biblical Magazine* for October, p. 378.

which had not before heard the gospel. At both they heard attentively, and took many books. One or two promised to come to us for Testaments. Two or three could speak English, and one man said he had thought of coming to see us for some time. In returning we were obliged to stop the boat twice, to give away more papers.

Dec. 19. Brother Marshman and I were at Chatterah this week, when we discoursed to the natives amidst contradiction and derision. This evening Petumber returned, bringing his bed and other things with him. He left his friends comfortably, and hopes that many of them will follow him. He got his living formerly by reading the Bengalee books to a number of persons who were like his disciples. Petumber wishes to be baptised, and to continue with us.

Dec. 20. Petumber ate and drank with us to-day. Felix read the Old Testament in Bengalee, morning and evening, at Kristno's place of worship. It gave me pleasure to observe that our Hindoo brethren and sisters were much moved with the affecting history of Joseph and his brethren.

“ Let all the heathen writers join
 To form one perfect book ;
 Great God, if once compar'd with thine,
 How mean their writings look !”

Dec. 22. This afternoon Felix and I went to Kristno's, and he read the history of Moses and the plagues of Egypt. The hardness of Pharaoh's heart, and the mighty power of the living God, very much interested their attention: yet it is amazing to observe what gross and uncertain conjectures the unenlightened natives form of God. Kristno's neighbours are much surprised to see a native of the writer cast (Petumber) go and eat with him: “ this is marvellous in their eyes.” Perhaps it is the first instance of the kind since the foundation of the world, at least in these parts. This evening, for the

first time, Petumber joined our Bengalee prayer-meeting. His prayer was very short: he first confessed that his sins were great—but that he had heard of Jesus Christ; and now he prayed that faith in Christ might be put into the hearts of the whole world. Kristno, in praying for brahmàns, said, “Oh, Lord! I was a very very great sinner; yet thou hast saved me: oh, save brahmàns!” Meaning, that however vile brahmàns were, there was hope for them, seeing God’s grace had reached him.—We have sustained a great loss in the fall of the banks of the river, opposite the house we lately purchased. The natives triumph; telling us that Gonga, the river-goddes, is angry with us, for insulting her so much. The brahmàns, as they pass, give us an insulting smile, at this imaginary triumph of their gods!

Dec. 25. Kristno informs me that Petumber said to him, “From all I read and hear, I observe that every thing meets in Christ. And has he suffered so much for my salvation; and shall I sin against him again? God forbid!” Felix read to them the account of the destruction of the first-born in Egypt, the passage through the red sea, and the delivering of the law at Mount Sinai. I have great hopes of Kristno’s wife’s brother, and of his wife.

Dec. 27. Another man, of the writer cast, called this morning, apparently under some concern about the salvation of his soul. We hope well of another man and his wife. Petumber and the Mussulman woman may be baptised perhaps next Lord’s-day, when we think of setting apart an hour for united thanksgiving. Felix, Kristno and I, hope to set off this morning on a week’s itineracy.

The MISSIONARIES to the SOCIETY.

(An overland dispatch.)

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Very dear brethren,

Serampore, Dec. 18, 1801.

We have repeatedly written to you since the commencement of the present year, to inform you of our situation, and the state of the mission: but we are apprehensive that some of those letters may still be on board the Georgiana Packet, which, though expected to leave India eight or nine months past, has sailed only within this month.

Our present course of action is nearly as follows—We generally go into the streets in the evening, where we converse, dispute, distribute papers, &c., as occasion serves. These papers chiefly consist of plain addresses to the consciences of sinners. Some are disposed to hear, and read; but the greatest number mock, despise, or insult. Sometimes one or another of us itinerate to a little distance. There are several circumstances, which have rather a promising aspect: the various oppositions we meet with occasion much conversation about us, and the gospel; by which means our designs are better known: people become more enlightened; the opposition to heathenism is greatly increased; brahmans are forced to run from the disputes, or hear their system exposed to contempt before the populace, who, till now, have regarded them as gods. Many things formerly taken for granted are now disputed, and even fooders learn to doubt. Our Hindoo friends are often talking to others about the gospel; and, as they have that access to their neighbours which we can never expect ourselves, they frequently bring one or another under the sound of the word. Two or three Portuguese catholics at Calcutta are enquiring what they must do to be saved; and we hope, by their means, that a door of access may be opened to that degraded people. We have also dispersed several

thousand copies of four or five small tracts which we have printed; and have often the pleasure of seeing some of the natives reading them. Many copies of the New Testament have also been given away. The first volume of the Old Testament is nearly half printed; viz. to the thirty-third chapter of Exodus.

In other respects the Lord has laid his hand upon us very heavily. Besides the death of brethren Grant and Fountain, we have this year lost brethren Brunfson and Thomas. Brother Brunfson died July 3, after a painful affliction of nine months, including some short intervals of apparent amendment. He was buried in the Presidency burial-ground at Calcutta. Brother Thomas died at the house of Mr. Fernandez at Dinegapore, Oct. 13, after about one month's illness, occasioned by a cold which he caught on a journey from Saddamaht to that place, and which terminated in a flux and fever. We have been informed that he died very comfortably.

It is now necessary that we mention some of the dealings of God with us in providence, as it respects outward supplies. At the beginning of the year we were reduced to the very last mite, nor did we know where to look for relief. We owed 4,000 rupees, which had been borrowed of a friend when we first purchased our house; our family was large, consisting of eighteen persons, besides our scholars; the school our only income; and that could not be enlarged, for want of room—But at this time an opportunity offered of drawing on you, which though highly disadvantageous to us we were obliged to accept, and accordingly negotiated a draft for £1133. 6. Soon after that we drew again, to the amount of 2,600 rupees. This enabled us to discharge the debt, to provide for our necessities, and to erect an upper room over our school-house.

Last year sister Marshman opened a school for young ladies, which much encreases, so that we have been under the farther necessity of enlarging our habitation.

An excellent house, adjoining our own, was on sale, and we have purchased it. The price was 10,000 rupees, all of which we have paid, excepting 1,800, which are to be paid in about four months. We have made ourselves Trustees for the Society, in the purchase of this house, as we had done in the purchase of the former. Unfortunately, a few days after we had made the purchase, the river made a breach in the bank, which will cost us more than 1,000 rupees to repair.

The taking of Serampore by the English, has produced no alteration in our circumstances. We have reason to hope that our conduct has given Government some confidence in us: we wish that to be the case, at least; for indeed it is a constant rule with us to be subject to the powers that be; not only for wrath, but also for conscience sake. At present we are all in health; we live in love; and are, perhaps, as happy a family as any in the world. In our addresses to the throne of grace, we often remember you with great affection. Dear brethren, pray for us! Let us continue to hope, that in due season we shall reap, if we faint not! We beseech you to send us another missionary or two as soon as convenient.

We are your very affectionate brethren,

WM. CAREY.

JOSH. MARSHMAN.

WM. WARD.



Mr. CAREY to Mr. MORRIS:



Calcutta, Feb. 25, 1802.

I, my dear brother, have been preserved alive, though so many of our brethren have been taken away; and have seen what they wished to see, and earnestly prayed for, but were not permitted to see it. I have seen the grace of God richly displayed towards the poor heathen, and fetters, rivetted by long custom and implicit faith, made

to fall off from those who have been long bound with them. Both Europeans and natives laughed at what they thought to be our enthusiastic idea of breaking the bands of the Hindoo Casts by preaching the gospel. When Kristno and Gokool rejected their cast, many wondered at it; but the generality attempted to carry it off with a high hand; and tauntingly asked, "Have any of the Brahmàns or Caesto's believed on him? What great thing is it to have a carpenter and a distiller reject their cast, &c.?" Lately however, the Lord has deprived them of that small consolation, and has given us one Caesto, who joined the church a little time since. Last week, two more of the same cast, and one brahmàn came, and voluntarily rejected their cast, even without our proposing it. The two Caesto's came from the distance of nearly forty miles. One of them had been at our house some time before, and heard the word. He went home, and told his family; viz. his mother, three sisters, and a brother; who signified their willingness to unite with him in rejecting cast, and attending upon the gospel, if he should be inclined to persevere. He returned last week, and brought his brother with him. They immediately went to Kristno's house, where they ate and drank with him, and afterwards with us. We have had much conversation with the eldest of them; and though I cannot speak decidedly of him, yet I hope the work of grace is begun. While they were at Kristno's, a brahmàn came, who was said to be on a pilgrimage to Banares. On the road he met with one of the little tracts which we had circulated, and found, it seems, that salvation might be obtained nearer home. He came to Serampore, rejected his cast, and is determined to sit at the feet of Jesus, and hear his words. He is a young man, of the name of *Ramdhan*. This perhaps is the first instance upon record of a Brahmàn eating with a European. Another brahmàn is expected to reject cast in a little time. He is forty years of age, of the highest rank, or one of those called *Koolin*, and possesses a

very superior understanding. Even now he mightily convinces the brahmans, as well as others; and gives some happy evidences that his heart is right with God. His name is *Kemel*. We also hope well of another man, whose name is *Syam Dofs*, and of two Portuguese catholics. Many of them appear to be dissatisfied with the church of Rome; many more know nothing about it, and are satisfied with confessing to a priest, and receiving the sacrament. The great value they set on confession, baptism, and the Lord's supper, obliges me to speak much with them about the ordinances of the gospel.—There is a protestant evangelical minister who preaches in Portuguese at Calcutta; but the dialect of that language spoken by the natives of Bengal, differs so much from European Portuguese, that I fear but few can understand him.

I think there is such a fermentation raised in Bengal by the little leaven, that there is hope of the whole lump by degrees being leavened. God is carrying on his work; and though it goes forward, yet no one can say who is the instrument. Doubtless, various means contribute towards it; but of late, the printing and dispersing of new testaments and small tracts seem to have the greatest effect.

March 4. Nine o'clock at night. I am just returned from hearing a lecture on chymistry at the college, by Dr. Dinwiddie; and now think of adding a little more to what I have already written.

I was called to town earlier than usual this week, by a messenger on monday evening, who informed me that *Mr. Short* was at the point of death. I set out at day-break on tuesday morning; but he had been dead about four hours when I arrived. I paid him every possible attention while he lived, and afterwards saw him decently interred. His health was visibly on the decline ever since his arrival in this country.

Brother Marshman has been very ill of a fever; and has, I fear, injured his health by applying too intensely to

the duties of his station. He is now nearly recovered, and is with me at Calcutta. He is a very active and useful missionary.

Last week we received the boxes, &c., which came by the Sarah Christiana. We are delighted with the rich intelligence which they contain: but we wonder much that our dear friends send us so few copies of useful works. A dozen or more copies of the Evangelical, and Missionary Magazines, and as many at least of the Periodical Accounts, and other religious periodical publications, would be sold here immediately; for we cannot possibly keep a copy of any valuable work for ourselves. Our number of religious enquirers, and consequently of readers, encreases; and we therefore need a richer supply.

Our course of action of late is much altered. We have neither time nor occasion to go out to preach so much as formerly. Our printing-press now sends out missionaries; viz. new testaments, pamphlets, &c.; and the people who come to us for instruction are frequently as many as we can attend to. I have now appointed a regular time to instruct the Portuguese enquirers in this city, at the house of a Mr. P——, the death of whose wife has been mentioned in our former letters.* We have also begun a weekly meeting for prayer, at the house of Mr. R——, whose heart the Lord has opened.

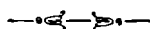
The avowed sentiments of many here are deistical, and you may expect their practices to correspond. I assure you that in this you will not be disappointed. Every fashionable vice is openly practised; and from the profaneness of multitudes you would be tempted to suppose, that they received their education under a Hackney coachman, or a Wapping waterman. However, there are a few who sigh and cry for the abominations of the land. May the God of all grace greatly encrease their number!

* *Period. Acc.* No. viii. p. 136.

Mar. 9. The brahmàn *Ramdhan*, who has rejected cast, went about ten days since to see his mother, who was said to be dying. He is not yet returned; and we are under some apprehension that he is either confined by his friends, or that they have in some way prevented his returning to us.—The caesto, *Petumber*, after visiting his relations, returned yesterday, and brought his father with him. The old man had imagined, till this morning, that his son was going to worship Creeeshnoo, instead of Christ. But when he saw the worship of christians he was filled with rage, and carried away his son this morning, uttering many ill and threatening words. Well, let them persecute. I doubt not but these things will issue in the furtherance of the gospel.

I conclude. Grace, mercy, and peace be with you! Present my love to all the ministers, and others who know me.

W. C.



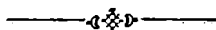
EXTRACTS of a Letter from Mr. POWELL.

Calcutta, Feb. 27, 1802,

Mr. CAREY's appointment in the College in this city creates much employment for him: it is, however, another channel opened for doing good. Every interval of leisure which his business allows, he employs in conversation with the natives, on the important topics of religion. While Mr. Fernandez and myself were at breakfast with him very lately, a respectable brahmàn came in for a bengalee new testament, and to talk with him about the gospel. He understood english, and said he had read a great part of the bible; but did not comprehend all it contained. He spoke of the excellency of christianity, and declared that he was so convinced of its truth and importance, that he had even preached it to his own countrymen: but that, meeting with persecution, he was discouraged; and had desisted from an employment which exposed him to insult and reproach. Mr. Carey urged the necessity of flying to Christ for par-

don and peace with God ; assuring him that all his knowledge of christianity, if only speculative, would be of no avail, but rather aggravate his misery ; admonishing him also to come forward nobly, and shew himself on the Lord's side. He appeared much impressed by what Mr. C. said. Another brahmàn of the highest cast is under very great concern for salvation. He heartily despises Hindooism, and addresses his fellow brahmàn in language which they know not how to endure ; telling them that they, on account of the emoluments of idolatry, will be the last to embrace the gospel ; and when all other casts are turned to God, they must catch fish for their living, which is very degrading to a brahmàn. This man has offered to be baptised whenever the brethren shall think proper to receive him. —Many of the natives have expressed their astonishment at seeing the converted Hindoos set and eat with Europeans. It is what they thought would never come to pass. The priests are much alarmed for their tottering fabric, and rack their inventions to prop it up. They do not like the institution of the College in Calcutta, and that their sacred shasters should be explored by the unhallowed eyes of Europeans.

J. P.



Mr. CAREY to Mr. SUTCLIFF.

Calcutta, March 17, 1802.

I HAVE been much astonished lately at the malignity of some of the infidel opposers of the gospel, to see how ready they are to pick every flaw they can in the inspired writings, and even to distort the meaning, that they may make it appear inconsistent ; while these very persons will labour to reconcile the grossest contradictions in the writings accounted sacred by the Hindoos, and will stoop to the meanest artifices in order to apologize for the numerous glaring falsehoods, and horrid violations of all decency and decorum, which abound in almost every page. Any thing, it seems, will do with these men, but the word of

God. They ridicule the figurative language of scripture, but will run allegory-mad in support of the most worthless productions that ever were published. I should think it time lost to translate any of them; and only a sense of duty excites me to read them. An idea, however, of the advantage which the friends of christianity may obtain by having these mysterious sacred nothings (which have maintained their celebrity so long merely by being kept from the inspection of any but interested brahmans) exposed to view, has induced me, among other things, to write the Sangskrit Grammar, and to begin a Dictionary of that language. I sincerely pity the poor people, who are held by the chains of an implicit faith in the grossest of lies; and can scarcely help despising the wretched infidel who pleads in their favour, and tries to vindicate them. I have long wished to obtain a copy of the *Vades*;* and am now in hopes I shall be able to procure all that are extant. A brahmàn this morning offered to get them for me for the sake of money. If I succeed, I shall be strongly tempted to publish them with a translation, pro bono publico.

God is doing great things here, both among Europeans and natives, compared with any thing which we have before witnessed. Our friend Mr. C. published a series of letters in the *Oriental Star*, (a newspaper) on the evidences of christianity. He is now reprinting them in the form of a pamphlet. These letters contain one of the most able defences of revealed religion. We will endeavour to send you a few copies when published. Mr. M. a young gentleman in the college, is, I doubt not, a real christian: his conversation often gives me the most lively pleasure. Mr. L. goes on well. Mr. R. gives me much satisfaction; and I hope well of several others.—Some of our baptized Hindoos have lately given us some trouble, by a spirit of contention which has prevailed amongst them: but by proper discipline they appear to be coming about again. Kristno, Rasoo, and

* The most sacred writings of the Hindoos.

Joymooni walk greatly to our comfort ; and Petumber very much so, We expect to baptize Sýam Dofs soon, and probably Kemol, the brahmàn.

Losing cast is now become more common than I ever expected it would be. A brahmàn lately rejected cast, apparently for no other purpose than that he might be in the company of christians, and hear the gospel, though he might have accomplished this without it. He left us, however, soon after. Two caesto's rejected theirs ; and one of them appeared to be under concern : but his father took him away by force.* Probably he will return. Last week an oil-man lost cast, and now attends upon the gospel. May God change his heart !—Our pamphlets and new testaments circulate widely, and are effectual. An attempt has been made to stop their circulation : but God has counteracted it ; and I believe it has been of use.

W. C.



EXTRACTS OF A LETTER

From the MISSIONARIES to the SOCIETY.

Reviewing the events of the three months preceding.

Dearly beloved brethren,

Serampore, April 13, 1802.

“ **WITHIN** the last three months we have been able to go out but little : but God has suited his providence in this respect ; for we have had more people come to us for instruction than in any former period. Some have travelled, and that repeatedly, twenty, thirty, and even forty miles, professedly to enquire after this new way of salvation, concerning which they had obtained some information, either from seeing the papers which brother Ward circulated, or from conversing with those who had seen them. These have remained enquiring, some a week, some a fortnight, and one a month ; eating with our brother Kristno during their stay, by which in reality they renounced their cast.

* By the following paragraph it will be seen that this was not *Petumber Shingo*, but a younger Caesto of a similar name.

After this, some returned to their own home, two or three have been carried off by their friends, who by threatenings had prevailed on them to give indeed a *forced* consent, but which put it out of our power to retain them, as the gospel is not a system of coercion. As yet we are constrained to leave the seed sown in their hearts to the great Sower, being uncertain whether it has taken root or not. Among these was one brahmàn, and a young man of the writer cast, whose name is *Petumber*. The latter has since returned, with his wife and sister, from a distance of thirty miles. This is the fourth time of his coming. These appearances greatly encourage us, as they indicate a degree of stirring among the dry bones, which the Lord of life is able to continue till an exceeding great army shall arise, and stand upon their feet. Indeed, by the distribution of many copies of the scriptures, and of some thousands of small tracts, a spirit of enquiry has been excited to a degree unknown at any former period.

“ On Jan. 3, we baptised a native of the writer cast, named *Petumber*, who having seen a paper circulated by brother Ward last October, came from the distance of about thirty miles to hear the gospel. He is about fifty years old, and has been seeking salvation, he says, for more than thirty years. Since his baptism he has maintained a very consistent and respectable character. We have appointed him our bengalee schoolmaster, and have much hope respecting his usefulness in that line.

“ We have also two enquirers, who give us much hope: one of them is Syam Doss, who has heard the gospel in the streets and lanes of Serampore for many months. About three months since, he came to us, confessing himself a great sinner, and declaring that salvation was not to be found among the Hindoos. He has constantly attended the gospel ever since, and we hope soon to baptise him. His age is about fifty. The other is a brahmàn, named Kemol. He has for many years been sick of idolatry, but not of sin universally. He has been hovering round us for more

than a year; and within these three months attached himself more closely to us, removing his residence from Chatterah to Serampore, that he might be separate from the other brahmans, and near to us. His son, a promising youth of about fourteen, and who was invested with the *poitou* more than a year ago, is come with him. We instruct him in English; and the father seems exceedingly anxious to separate and preserve him, if possible, from the other brahmans, which is not a work of small difficulty, as both his cast and family rank high among them. Kemol attends all opportunities, and reads the word very constantly.

“ While these things give us pleasure, we have been called to humiliation and mourning, by the evil conduct of two of our members; namely, Gokol, and Unno. A misunderstanding having arisen between Gokol and Kristno, the causes of which, after much investigation, we could not satisfactorily trace, we urged them to mutual reconciliation. To this they appeared to listen: Gokol, however, the next day brought an accusation against Kristno, which appearing to us to originate in envy, we utterly discouraged it. This so enraged Gokol that he withdrew himself from his employment at our house, and from worship, and uttered many hard speeches against Christ and the gospel, drawing Unno into the same sin.

“ We took the earliest opportunity to admonish them to repentance: but our admonition being ineffectual, we suspended them both from communion. In this state they at present remain. Unno, however, begins to frequent our worship as usual. Respecting Gokol, our fears are great.*

* Mr. Ward, in another letter, speaks of Kristno as going to Gokol after this difference, and talking with him to this effect: “ Gokol! Lay aside your anger against me, and pray for me, as I have prayed for you continually. Remember the sufferings and death of Christ: remember them continually: your mind will then become tender: long-suffering, and compassion, and truth will abide in your mind.”—Gokol had formerly suffered great losses in business. Kristno told him of Job. “ First one messenger came, (said he) then another, and then another, to tell him of the loss of his all;

“ God, we trust, will bring good out of this evil. It has furnished us with an opportunity of laying before our Hindoo brethren and sisters in a peculiar manner the necessity of universal holiness, and the impossibility of uniting the service of any one sin with that of Jesus Christ. The steps also which have been taken with the offending parties have convinced them, more than many exhortations, of our determination to retain none in the church who are not willing to depart from all iniquity. We feared it would have been a stumbling-block in the way of our enquiring friends: but it appears to have operated, through the divine goodness, in a contrary way.”

The missionaries speak of being all well in health, and of the continuance and increase of brotherly affection among themselves; and conclude with the following pleasing information.

“ We are now erecting a School for the board, cloathing, and tutition of twenty native youth; either children of christian parents, or of such who are willing to lose cast. Their instruction in the principles of christianity is a leading object, as you will see by the plan which accompanies this. We have drawn up an estimate of the expense, and rejoice to say, that the requisite subscription is nearly finished by *The religious public of Bengal!*”

We congratulate Bengal on its *having a religious public*. There is surely some difference between this, and the time when religion appeared to be nearly confined to two or three individuals. {See *Period. Acc.* No. i, pp. 16, 17.)

They add in a postscript that Syam Dofs had been baptised.

yet after all he said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord!” Kristno still hopes of Gokol that his mind is towards Christ. He says also that “ several neighbours are concerned about salvation; saying, We have been great sinners—What shall we do?”

PLAN

For the Education of the Children of converted Natives

OR YOUTHS WHO HAVE LOST CAST.

(Drawn up and printed by the missionaries.)



EDUCATION. That these youths shall be instructed in divinity, history, geography, astronomy, and in reading and writing english and bengalee. That elementary books shall be prepared on the above subjects, and printed in the bengalee language.

INSTRUCTORS. That there shall be a bengalee master, for hearing exercises on the above subjects; a master for teaching the bengalee, and another for teaching english. One of the brethren shall give frequent lectures on the above subjects, but especially on divinity. Family prayer, with reading the holy scriptures, shall be attended to morning and evening.

FIRST EXPENCES. For buying ground, walling it round, and building huts, 1000 rupees.

ANNUAL EXPENCES. Three teachers, forty rupees per month, or 480 per annum. Support of twenty boys, in food and cloathing, in the bengalee manner, at three rupees per month each, 720 rupees per annum. The whole, 100 rupees per month, or 1200 a year.

A LIBRARY shall be added to the School.

It is hoped, that any gentleman proposing to subscribe, will advance his subscription money immediately, distinguishing whether it be towards the first expense, or an annual subscription. Annual accounts of the progress of the school, and of the income and expenditure, shall be presented to each subscriber.

To provide for the education of the native youth in those principles which enlarge the mind, lead to the worship and service of the true God, and to a holy and useful life, cannot fail to be an essential advantage to society; and may be the means, in a few years, of sending out into this part of the heathen world, persons who shall be peculiarly instrumental in turning their fellow countrymen from darkness to light, and from dumb IDOLS to serve the LIVING and TRUE GOD.

Mission House, Serampore, Feb. 1802.



In the above institution *Petumber Shingo*, the caesto, is appointed Bengalee teacher; *Ferguson*, a Portuguese christian, English teacher; *Kemol*, the brahmàn, attends the catechumens in their various exercises on elementary principles; Mr. Carey gives lectures in Bengalee on geography, astronomy, divinity, &c.; and one of the brethren visits the school every day, and examines into the progress of the pupils.



EXTRACTS

From Mr. WARD'S JOURNAL.

THIS journal, from Dec. 28. 1801 to Apr. 5. 1802, not arriving till after all the other letters, the principal part of the intelligence contained in it has been anticipated. Several things, however, but lightly touched in the letters, are here more minutely narrated.

Mention has been already made of Mr. Ward, in company with Kristno, taking a tour of many miles round the country; preaching, and distributing books and papers. This has been more than once repeated in the above period; and the eagerness with which the tracts are read, is very great. They seldom gave away a New Testament, unless there appeared to be a very earnest desire for it, or a pro-

bability of its being taken to some distant part of the country. Some have been sent as far as Banares, a distance of more than 300 miles. In a tour of a week they have given away eight or ten new testaments, and several thousands of small tracts. In some places they have been so pressed by the crowd as to be foiled, and unable fully to answer their wishes. One man caught hold of their boat, and said, he would not let it go without a testament.

These excursions and distributions have been followed by a considerable number of persons coming from different parts of the country to enquire after the gospel.—The following extracts contain the most interesting particulars.



Jan. 4. 1802. At our monthly prayer-meeting this evening, three native brethren engaged. I was much pleased to hear Petumber pray. When I think of his having been an idolater, and hear him say in prayer, “Oh Father, God!” I cannot help rejoicing over him.

Jan. 5. This morning and evening we had an hour or two of thanksgiving for the mercies of the last year. Brother Carey preached in bengalee, from Psal. cxvi. Miss R——e, a German lady, comes from her own house, and joins our family worship twice a-day. People come almost daily for the testament or tracts. Government have instituted an enquiry into the murders of the Hindoos, and brother Carey has been requested to present all his information on this subject. Some suppose that 30,000 widows are burnt annually with the bodies of their husbands: others say, about 25,000. Brother C. is endeavouring to ascertain it as near as can be. Kristno has seen four women burnt alive with the body of one husband! Very many children and young people are cast into the river, as offerings to a supposed goddess. Women often make vows, that if gonga (the river goddess) will bestow upon them two children, they will present one to her; and this is often done.

Jan. 17. Brother Carey began a course of lectures, which we shall continue in turn, on the principal doctrines of the gospel.

Jan. 29. I have spent two afternoons with Kemol the brahmàn. He appears truly desirous of embracing the gospel, and his knowledge grows fast. He declares that he is ready to lose cast, whenever we shall desire him. I had a little conversation with Sÿam Dofs this evening at Kristno's. I asked him what he had learned of Jesus Christ? He said, "he had learned that Jesus Christ was the father and mother of sinners." This a very common phrase here, applied to a benefactor.

Jan. 31. Last night, brethren Fernandez and Powell arrived in good health from Dinagepore. The school which the former keeps up in that city consists of upwards of thirty boys. One of them accompanied him. He has read in our presence part of the new-testament, and repeated the ten commandments by heart. To-day we had two men from Jossor, a distance of three or four days journey, to hear, and get the scriptures. This is the fruit of distributing tracts last October. We had much talk with them during the day. They staid and heard preaching at night: afterwards they went to Kristno's, and talked with Petumber and others almost all night.

Feb. 1. We are beginning to print a pamphlet of 150 pages, on *the Evidences of Christianity*, by Mr. Cunningham. It is truly excellent.

Feb. 2. Kemol the brahmàn has been once or twice engaged in prayer with me in my room, during this week. He gives me great pleasure. He is superior to the whole system of superstition.—Brother Carey brings us word from Calcutta that a bengalee merchant in that city who understands english, and has learned to read the english bible, has been with him. Four years ago, he says, he began to persuade his countrymen to become christians: but the opposition and ill-will that he met with, stopped his mouth. He

promises to come and see brother Carey continually.—Letters, and accounts of eight boxes from England, have arrived this week.—Brother Carey has begun a meeting for prayer and conversation at the house of Mr. Rolt of Calcutta; and he is to begin next week to deliver the word at the house of a Portuguese christian, to the family and neighbours. Petumber has been writing a piece against hindooism, and in favour of the gospel. Our english school contains more than twenty boarders.

Feb. 12. The merchant has been twice with brother Carey at his room in Calcutta. At that place another man also has manifested much concern about salvation. He found him at the house of the Portuguese, where about ten persons were assembled to hear the word.—Kemol the brahmàn was at our experience meeting to-night. At the close he said, “I remember one word, (repeating it in english) *How great is thy goodness to them that fear thee!*” One morning at family worship he asked us to sing the hymn, the last line of every verse is, “Give me Christ, or else I die!”

Feb. 15. This forenoon a young brahmàn, named Ramdhan, came to our house. I took him into my room. He says, he lives at Borough Nagur—that he met with some of our tracts at Calcutta—that he took them to a number of pundits, all of whom said they were *good words*—that he himself thought so, and was come to know more. While we were talking, Kristno came in. He took Ramdhan to his house, where he and Petumber talked all day.—Several strangers took testaments, and departed. Kemol, Ramdhan, Syam Dofs, Petumber, Kristno, &c. united with us in family worship.

Feb. 16. This evening a young man, whose name also is Petumber, came with another person, of the name of Kasse-naut, from Joffor. (See Jan. 31.) The latter, they say, talks to the people at Joffor about the gospel, and that many in that neighbourhood are enquiring.—At our

bengalee prayer-meeting We had the three casts joining in prayer to the true God; viz. Kennol, a bramhàn; Petumber, a caesto; and Kristno, a fooder. The young bramhàn lost cast, without ceremony, by eating, and drinking tea with us this evening.

Feb. 19. Kristno seems much pleased with two of the new comers; Ramdhan the bramhàn, and Petumber the caesto: the latter also has voluntarily given up his cast.—The conduct of Gokol and his wife, and of Unno, has given us great pain. We fear their motives in joining us are liable to suspicion.

Feb. 26. We find difficulties respecting the employment and support of our new converts, as they can no longer live by idolatry or begging. I hope our Saviour will guide us in this, as well as in many more difficult points now constantly coming before us; such as, leaving parents, friends, unbelieving wives, &c.—This day Ramdhan is gone home rather unexpectedly; but as he has so openly lost cast, and declared his desire of salvation by Christ, we cannot give him up. He says his mother is just dead, from the bite of a serpent. Many people went to see him eat at Kristno's house, and were greatly surprised. Yesterday Kristno had some talk with two Musselmans, who were much interested with his account of the way of salvation, and invited him to come and see them, and bring his testament with him.

 Golok, Kristno's eldest daughter, who is married at Calcutta, has her mind still towards the gospel; but her husband and family are using every means to re-obtain their cast. By giving money, and dinners to the bramhàns; eating cow-dung, &c. &c., they hope to get it restored. Several rich natives have contributed for this purpose.

Feb. 29. Brother and sister Marshman were at Chinsurah last week. Several dutch families there are very kind to us. We have three young ladies from amongst them at our boarding-school. Mr. Forsyth preaches in their church.—This afternoon we had a church-meeting, when the let-

ter from the Society, addressed to us from the Oakham association, was read, and translated into bengalee. Sŷam Dofs said to-day, he had given his whole mind to Christ, and wished to obey all his commands.

Mar. 2. This day we went to witness, and bear testimony against the burning of two women, with the dead body of their husband, about half-a-mile from our house. One or two of our brethren said they saw one of them struggling to get up, and come out; but she was immediately prevented by the brahmans, who heaped up more faggots at that end of the pile. The children of the unhappy woman appeared in great distress; and the eldest son, a lad of about eighteen, who according to custom, had lighted the pile, though he seemed to feel nothing at that time, yet after the fire was lighted, appeared in an agony, and walked off, leaning on the shoulders of two young men!

Mar. 5. Ram Boshoo came up to-day, and brought with him some translations in bengalee verse, of "Jesus, I love thy charming name," &c.; and of, "He dies, the friend of sinners dies," &c. We have now three-and-twenty hymns printed in a little book in bengalee.

Mar. 8. This evening Petumber, jun. arrived with his father. Two of Kristno's daughters came to-day to learn to knit: sister Brunfdon is their teacher. We find it of great importance to direct all that come to us to a course of industry: for the Hindoos are naturally indolent. A Muffelman woman, of whom we entertained hopes, left us in consequence of our inculcating this lesson.

Mar. 10. Kemol has left his relations, and is come to live at Serame, that he might be near us. He is to have a department in our bengalee free-school. As he and Kristno walked through the street, the natives cried out, "What will this joiner do? (meaning Kristno) Will he destroy the cast of us all? Is this brahman going to be a feringa?"

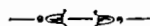
Mar. 16. I am so full of work in the printing-office that I know not what to do—I wish some english brother would come and help me.

Mar. 18. Six Portuguese christians were at our family worship this evening. Kristno says that Hindoos who have lost cast, sometimes become of this denomination, and are called Feringas: but they are generally very wicked characters; too bad to be heathens, and so become *christians*! One of those men who had lost cast and become a feringa, by living with a feringa woman, came one day to Kristno, and said, “ Kristno, you and I are both of a cast; I am a joiner as well as you, and a christian as well as you.” “ But, (said Kristno) you are not a christian of my stamp. You were compelled to become a christian in order that you might live in adultery: I became a christian from conviction, that this was the only way to holiness and to heaven.”

Apr. 2. This evening Sŷam Dofs came before the church. He was born, he said, a caesto; but he got acquainted with a feringa woman, and through her he lost cast. He had formerly some property; he had lived five-and-thirty years without marriage; (he has lately been publicly married;) sometime after he came hither he heard preaching in the streets two or three times; was led to think upon it, especially on the death of Christ for sinners—from that time to this he has been hearing and thinking. He declared that his only hope of salvation was the death of Christ—that Christ was God, nevertheless he became man—he was fastened to the cross by nails through his two hands; he was crowned with thorns; he was pierced in his side—All this sorrow he bore for us. Believing this, he hoped, and resolved to sin no more. If he obtained the holy Spirit, then he should be enabled to do God’s will continually. He renounced the Hindoo debtahs, goroos, and worship. He submitted to Christ, and all his laws; as master of a family, as member of a christian church, and in general as a christian, desiring to exercise watchful-

ness, and was willing to submit to reproof.—Such was his confession of faith: and he was unanimously received.

Apr. 4. Sŷam Dofs was baptised this afternoon in the presence of many people: after which we partook of the Lord's supper.



MEMOIR of Mr. JOHN THOMAS.

AMONG the losses which this Society has lately sustained by death, that of *Mr. Thomas* is distinguished by his having been the first person who, of late ages, introduced the gospel to the Hindoos. All that we know of him previous to his connexion with us, is from his own pen. A narrative of his conversion under a sermon by Dr. Stennett, his going to India, and his preaching to the natives of that country, has already appeared, both in the *Baptist Register*, No. V, and in our *Periodical Accounts*, No. I. We have therefore only to add a few remarks from what we have seen and heard of him since that period.

From the first interview that took place between him and the Society, which was at Kettering on Jan. 10. 1793, we perceived in him a great degree of sensibility, mixed with seriousness, and deep devotion; and every letter that has been since received from him has breathed, in a greater or less degree, the same spirit. His afflictions and disappointments (than whom few men had more in so short a life) appear to have led him much to God, and to a realising application of the strong consolations of the gospel. He seldom walked in an even path: we either saw him full of cheerful and active love, or his hands hanging down as if he had no hope. His sorrows bordered on the tragical, and his joys on the extatic. These extremes of feeling rendered him capable of speaking and writing in a manner peculiar to himself. Almost all that proceeded from him came directly from the heart.

If we were to judge of him by what we heard in England, we should say his talents were better adapted to writing and conversation than preaching: but the truth is, his talents were adapted to that kind of preaching to which he was called; a lively, metaphorical, and pointed address on divine subjects, dictated by the circumstances of the moment, and maintained amidst the interruptions and contradictions of a heathen audience. A large company of brahmans, pundits and others, being assembled to hear him, one of the most learned, whose name was Mahashoi, offered to dispute with him. He began by asserting, that “God was in every thing: therefore (said he) every thing is God—you are God, and I am God.” “Fie, fie, Mahashoi! (answered Mr. Thomas) Why do you utter such words? Sahaib, (meaning himself) is in his cloaths: therefore (pulling off his hat, and throwing it down) this hat is Sahaib! No, Mahashoi, you and I are dying men; but God ever liveth.” This short answer confounded his opponent, and fixed the attention of the people; while, as he says, he “went on to proclaim, ONE GOD, ONE SAVIOUR, ONE WAY, ONE FAITH, and ONE CAST, without and beside which all the inventions of man were nothing.”—Another time, when he was warning them of their sin and danger, a brahman full of subtilty, interrupted him by asking, “Who made good and evil?” Hereby insinuating that man was not accountable for the evil which he committed. “I know your question of old (said Mr. Thomas;) I know your meaning too. If a man revile his father or his mother, what a wretch is he! If he revile his Goroo,* you reckon him worse: but what is this, (turning to the people) in comparison of the words of this brahman, who reviles God! God is a holy being, and all his works are holy. He made men and devils holy; but they have made themselves vile. He who imputes their sin to God is a wretch, who reproaches his Maker. These men, with all their sin-extenuating notions, teach that it is a great evil to murder a brahman; yet the murder of many brahmans does

* His teacher.

not come up to this : for if I murder a brahmàn, I only kill his body ; but if I blaspheme and reproach my Maker, casting all blame in his face, and teach others to do so, I infect, I destroy, I devour both body and soul, to all eternity.” —Being on a journey through the country, he saw a great multitude assembling for the worship of one of their gods. He immediately approached them ; and passing through the company, placed himself on an elevation, near to the side of the idol. The eyes of all the people were instantly fixed on him, wondering what he, being a European, meant to do. After beckoning for silence, he thus began : “ It has eyes . . . (pausing, and pointing with his finger to the eyes of the image ; then turning his face, by way of appeal, to the people) but it cannot see ! It has ears . . . but it cannot hear ! It has a nose . . . but it cannot smell ! It has hands . . . but it cannot handle ! It has a mouth . . . but it cannot speak ; neither is there any breath in it ! ” An old man in the company, provoked by these self-evident truths, added, “ It has feet ; but it cannot run away ! ” At this, a universal shout was heard : the faces of the priests and brahmàns were covered with shame, and the worship for that time was given up.

His imagination being in itself lively, and much exercised by conversing with a people who deal largely in similitudes, it became natural to him to think and speak on divine subjects after their manner, and to gather instruction from the common concerns of life. “ If, (says he in his journal) I speak an opinion about a trifle, to a man like myself, and he does not yield directly to it, especially in any thing wherein I have the advantage of him in knowledge and experience, as in physic and surgery, I feel dissatisfied ; and if I do not speak out, I think in my mind that he is a stupid fellow, an unworthy object for me to lavish my wisdom upon—But if he be still more inferior, as my child, it is still more provoking—If he be still lower, as a servant, still the provocation increases—If he be one whom I have saved from the gallows, by bringing him into my service,

and have bought, and paid dearly for his escape; and though he knows my will, and I repeat it to him, yet he will not regard my opinion, but his own, and persists in it; then is the provocation great indeed—If he do me mischief, it is worse than all—If he whom I brought to honour brings my name into contempt, and causes people to despise me, his best friend, what must now be my feelings? Yet if human patience could hold out so long, it is all nothing in comparison of the forbearance of Christ towards us!”

He had a way of speaking and writing to persons in a genteel line of life that would come at their consciences, and generally without giving them offence. Sitting in a gentleman's house in Calcutta, a Captain of an Indiaman came in, and began to curse and swear most bitterly. Mr. Thomas, turning himself to the gentleman of the house, related an anecdote of a person greatly addicted to swearing, but who, on going into a sober family, entirely left it off. “Now, (said Mr. T.) he did this for his own sake only, and from the fear of man: how much more easy would it be to refrain from such a practice, if we feared God!” The Captain swore no more while in his company; and meeting with him the next day by himself, he introduced the subject, confessed that he was the most wicked of all men, that he had had a better education; but excused himself by alleging that it was a habit, and he could not help it. “That, sir, (replied Mr. T.) makes your case worse. If a man gets intoxicated once, that is bad; but if by a succession of acts he have contracted a habit of it, and cannot help it, his case is bad indeed! You had better confess your sin to God, sir, rather than to man: this he has directed you to do; and this is the way to forsake it, and to find mercy.”

His two very impressive Letters to his Nieces in England, will not soon be forgotten. See *Per. Ac.* Vol. I. pp. 457—463. They will give the christian reader a better idea of the spirit of the writer than any thing we

can say ; and if, after perusing them, he be not induced to search for his other Letters, and what else can be found of him in the *Periodical Accounts*, we are mistaken. See the Index to Vol. I, under the words *Thomas*, and *Letters*—Also Vol. II. pp. 44, 157—165.

He was a man to whom no one that knew him could feel indifferent. He must be either liked or disliked. In most cases his social and affectionate carriage excited attachment ; and even where he has given offence to his friends, a single interview would often dissipate resentment, and rekindle former affection.

His sympathy and generosity as a medical man towards the afflicted Hindoos, though a luxury to his mind, often affected his health : and unless gratitude be unknown amongst them (as it is said they have no word in their language which expresses the idea) his name will for some time, at least, be gratefully remembered.

Truth obliges us to add, his faults were considerable. He was of an irritable temper, wanting in œconomy, and more ardent to form great and generous plans than patient to execute them. These things have occasioned many painful feelings, and several strong expostulations from his best friends. But when we consider the *affliction* that overtook him in Dec. 1800, by which he was for some weeks in a state of complete mental derangement, we feel disposed to pity rather than censure him ; as little or no doubt remains with us that his unevenness of mind and temper, with other irregularities, proceeded from a *tendency* in his constitution to that which at length came upon him.

We shall conclude with a brief account of his death by Mr. *Powell*, and Mr. *Ward*. The former thus writes —“ You have been accustomed of late to receive gloomy tidings from India ; that the plains of Hindostan have been the graves of the Missionaries. Soon after one messenger had announced the death of Mr. *Grant*, another claimed

the attention of your listening ear, and declared the departure of Mr. *Fountain*. A third followed his steps, and repeated the mournful tale, that Mr. *Brunsdon* was taken away; and now I have to tell you Mr. *Thomas* has put off his armour, and quitted the field of action! In October 1799 we exulted that the missionary cause was so well supported, and strengthened; that there were *seven* brethren engaged in this glorious undertaking. Little did we suppose that the period was so near when their number would be reduced to *three*.

“ You knew enough of Mr. Thomas, to feel his loss, and shed a tear over his memory. Wearied with the storms and tempests of life, and agitated on the sea of adversity, he longed for his dismissal, that he might be with Christ, and enjoy the rest prepared for the people of God. Terrible as the king of terrors is to the wicked, he seldom exhibited his frowns to him. He saw this awful messenger with an angel’s face, anxiously waited for his summons, and anticipated those sublime pleasures he so soon expected to enjoy.

“ He was acquainted with his own constitution, and in early life thought that he should not reach beyond the middle age. For the last two years his health was visibly on the decline. Severe shocks of sickness had impaired his frame.

“ On Aug. 10th, two months before his decease, he wrote as follows in his diary—“ Very much affected this evening with a palpitation of heart, as though a polypus, or some evil, was forming there, which will soon put an end to this mortal life. A great fulness, and pain about the region of my heart, has been more or less felt for several weeks; but to-night it is distressing.” About a fortnight after he spoke thus of his complaint—“ My heart is not so much pained this day or two: but the least extra motion brings a fluttering palpitation and distress, which is a death-like sensation I cannot describe.” In September he came from *Saddamahl* on

horse-back, to Dinagapore, a distance of about 24 miles. Great part of the country was then under water, and the roads in many places were broken up. The water which he was obliged to pass through, the rain which fell, together with a scorching sun, were too much for his impaired constitution. It greatly fatigued him, and brought on a fever, which yielded to no medicine, or treatment, and never left him till it effected his dissolution. Mr. *Gardiner*, the Company's Surgeon at this station, gave him all the assistance in his power.

"During his visit to Saddamahl it appears by his diary, that his mind was happily exercised in the things of God. Thus he writes: "Sep. 6. 1801. This day let it be recorded; and remembered, oh my soul; that THE HIGH AND LOFTY ONE that inhabiteth eternity, hath looked upon thee, and revived the spirit of the contrite. I was brought low, very low. I sought him, and found him not: yet it was but a little, and I found him whom my soul loveth.—I have been meditating on the power, willingness, truth, and love of Christ as a Saviour; and have selected several precious testimonies of each. And oh, his word has been sweet to me! Blessed be God for hope! Blessed be the Son of God, who hath not left me comfortless! Blessed be the Spirit of God, who hath not utterly forsaken me, but takes of the things of Christ still, and shows them to me! Oh THOU who art able to keep me from falling, keep my soul near; do not depart, let me be filled, and revive, and bring forth fruit, instead of being cut down! THOU hast begun to compass me about with songs of deliverance: this is the first day I could sing for many days past. Wait on the Lord, my soul . . . Wait!"

"He continued writing the state of his mind in his diary till Sep. 29th. That morning he wrote as follows, which are the last words that he ever wrote.

"Still refreshed with a sense of the mercy received yesterday: still more by reading *Gospel Sonnets*. Those

“ are sweet, enlightening, and blessed truths to my soul.
 “ Oh Lord, accept my early thanks, through the Redeem-
 “ er, in whom thou art so well pleased; and may they
 “ never, cease to flow from this heart!—*And the truth*
 “ *shall make you free.* As the truth maketh a man free, so
 “ error brings him again into bondage. We are as prone
 “ to error as we are to sin: we slide into it, and know it
 “ not, till darkness, fear, doubt, and confusion surround us;
 “ and 'tis well if we know it then! How necessary is
 “ our Lord's counsel: *Take heed of the leaven!*”

“ About this period, the world, and all sublunary things were receding from his sight. It was obvious to all, and to himself, that he was fast gliding down the stream of time into eternity. He could write no more.

“ Towards the close of his sickness his pains were exceeding great. He had periodical returns of cold fits, then a raging fever, then violent vomitings, and afterwards a dreadful oppression in the stomach, which threatened speedy suffocation; so that it occasioned the most painful sensations to his friends about him. A day or two before his death he repeated in a very impressive manner, those lines in Dr. Rippon's Selection: “ Jesus, lover of my soul, &c.”

“ On mentioning the words, “ Other refuge have I none,” he paused, and expatiated on the ability of Christ to save: “ Yes, (said he,) we want no other refuge.” I never saw such beauty and force in that hymn as on his repeating it. Verily all his hopes did centre in Christ. He knew no rock, but the rock of ages. When unable to read, his mind being well stored with scripture, he would frequently repeat passages appropriate to his condition. Once, when in extreme pain, he cried out, O DEATH! WHERE IS THY STING? On the 13th of October he breathed his last; and was buried by the side of Mr. Fountain.

“ No more shall we see him standing in a circle of Hindoos, exhorting them to repent and believe the gospel. He panted and prayed for their salvation: but their stupidity

grieved his heart. Much of his time was spent in preaching to them. No labourer could be more fatigued with the toil of the day, than he has been with addressing them on the great concerns of their souls, from morning to evening. He generally enjoyed an assured persuasion of his interest in Christ; and this remained with him to the last. No man could be farther from depending upon his own righteousness than he: he would often lament his vileness before God, and exclaim, None but Christ! None but Christ!"

(MR. WARD'S JOURNAL.)

"Brother Thomas is dead! He caught cold in his journey from Saddamahl to Dinagepore, and at night was attacked with the fever, which though it abated for a few days, returned with great force. After languishing about a fortnight, he died on the 13th of October, with a hope full of immortality. He had faults: but never shall I forget the time when, after setting Kristno's arm, he talked to him with such earnestness about his soul, and salvation, that Kristno wept like a child. It appears that this preaching led to his conversion. Thus brother Thomas led the way to India, and was the instrument of the conversion of perhaps *the first native*. Brother Carey preached a sermon on the occasion of his death, on Nov. 8, from John xxi. 19. *This spake he, signifying by what death he should glorify God.*"



LETTER

From the SOCIETY to the MISSIONARIES,

Dated, Northampton, Nov. 9. 1802.

Very dear brethren!

YOUR letter to us, over-land, dated Dec. 18. 1801, was duly received in May; and some others, addressed to different members of the Society, with brother Ward's journal up to the end of the last year, have since arrived. The loss of brother Thomas, added to that of the three other brethren, is afflictive. We feel not only for the

mission, but for the widows, and for you their fellow-labourers: but it becomes us all to be still, and know that God is God. The peaceful and happy deaths of those that have died, have lessened our grief; and the success that God hath given to your labours, has filled us with joy and thankfulness.

We are happy to assure you that we feel the most entire confidence in you all, that it is proper for creatures to feel in one another: and, so far as we can judge, religious people of all denominations, who contribute to the undertaking, feel the same. Great is the interest which they have taken in the printing of the scriptures; especially the friends of Christ in Scotland. It has done our hearts good to see and hear with what a willing mind they have repeatedly, and almost without solicitation, poured in their contributions for this very important object. Nor have the friends of Christ in England been reluctant in supporting the general objects of the mission. The London contribution last summer exceeded by nearly £100 what it had ever been before.

The intelligence of brother Marshman's illness makes us tremble; especially, as each of you that are left appear to be of so great importance to the work, and to each other. We hope you will all be careful of yourselves for the Lord's sake.

Among the many blessings wherewith God hath graciously crowned the undertaking, we reckon the early conversion of Felix and William Carey not the least. We hope for the gratification of soon hearing of the baptism of the latter, and that both may be blessings to the mission in their generation.

While we cannot but approve of the disinterested rule by which you have agreed to act, appropriating the whole profit of your labours to the general stock, we are not unmindful of your temporal welfare. We should be sorry if your conscientious adherence to your engagement, and

attachment to the great object in which we are all concerned, should interfere with the duty of providing for your own houses; and are persuaded that the friends of the undertaking in general would be sorry as well as ourselves. We are not sufficiently acquainted with the bearings of things with you, however, to decide on any specific plan; nor without your mind would we do any thing. We will bear it in mind; and if you can suggest any measure which may consist with the end of your resolution, we shall readily acquiesce in it.

Present our most affectionate remembrance to your wives and children, to the widow sisters, to all the members of the church, and all that are helpers with you in the work of the Lord.

We remain your affectionate brethren,
&c. &c.

—♦♦♦—
To the CHRISTIAN HINDOOS.

Dearly beloved!

THE christians of Europe have of late years been more than ordinarily affected with the deplorable condition of the heathens. The religion of Jesus Christ has enlarged our hearts, and made us long for the salvation of our fellow-sinners all over the world.

Our brethren Carey, Ward, and Marshman, as well as others that have been removed, have travailed as in birth for you. They left their native country, and all that was dear to them on earth, without any prospect of reward, but the hope of your salvation. Worldly men despised their attempt as impracticable; and impracticable it had been to mere human strength: but their dependance was not upon themselves, nor did their hopes arise from the pliability of the Hindoos, nor any thing short of the power and grace of God.

For many years they laboured amidst discouragements and disappointments; but at length, we trust, the Lord,

in whose cause they engaged, has heard prayer. Dearly beloved! What is our hope and joy, and crown of rejoicing? Are not ye, even ye, in the presence of our Lord Jesus Christ at his coming? If ye continue in the faith, and adorn it by a holy, humble, sincere, and affectionate conversation, our hearts shall continue to rejoice in you as a rich reward. The accounts which we have received of you have greatly interested us; and we have praised God on your behalf. Your hopes, and joys, and sorrows are ours. Be not moved by the afflictions which you suffer for his name's sake, in whom you have believed: in due season ye shall reap, if ye faint not. Our Redeemer himself was a man of sorrows, and died by the hands of wicked men. Ye have not yet resisted unto blood; and if it were so in future, is it not better to die for him who laid down his life for you, than to make yourselves the sacrifices of the self-tormenting and murderous practices of an abominable superstition? Fear nothing but sin: submit yourselves to them that are over you in the Lord: imitate their holy example: love one another: carry it meekly and patiently to them that reproach you, and courteously to all your neighbours. The Lord Jesus Christ be with you! All the brethren and sisters salute you.



To FELIX CAREY.

Dear young friend!

You have all along been beloved by us for your father's sake; and now we rejoice in being able to love you for the truth's sake that dwelleth in you. The joy of an apostle is ours, who rejoiced greatly when he heard of the children of one whom he loved, walking in the truth. In you, dear youth, and in your brother, we hope will be found the followers of your honoured father, when he and we are in our graves. Having been informed of your piety, diligence, and zeal in the Lord's work, we have unanimously agreed to invite you to consider yourself from henceforward as a missionary of this Society; and, as a token of our affection both to you and your brother Wil-

liam, have sent you each a present of books, which we hope will be acceptable and useful.

You will consider that the work to which you are chosen at so early a period is of no small importance; and that the honour or dishonour of God greatly depends on the conduct of a missionary. You are young, and may be beset with many evils. Watch and pray, that you enter not into temptation. We also will pray for you. In all your ways acknowledge God, and he will direct your steps: in all your concerns, next to him, follow the counsels of your father, and of your elder brethren in the mission. Cherish an open, modest, peaceable, generous, kind, forgiving, and affectionate spirit. If you be called to oppose the false principles and reasonings of brahmans, do it with meekness and gentleness. You will take these brief hints in love, and believe us to be your very sincere friends and fellow-labourers in the work of the Lord.

Signed by all the brethren present.

—o—o—o—

DESIGNATION of Mr. CHAMBERLAIN.

Mr. John Chamberlain having been chosen a missionary to India, by a resolution of the Committee held at Clipstone, April 21. 1802, and having freely acquiesced in that choice, and no direct conveyance being attainable, he and Mrs. Chamberlain, in the May following, set out for the place of their destination, by way of America. While in London, a meeting of prayer was held at Dr. Rippon's place, at which he was solemnly set apart for the important work by the laying on of hands, accompanied with an Address by Mr. Fuller. On Friday, May 15, they set sail. Letters have since been received of their safe arrival in America, where they met with every kind and brotherly attention both from Ministers and others; and our dear and worthy friend *Captain Wickes*, being then at Philadelphia, was very assiduous in pro-

curing them a passage for India; for which place they embarked in August. Ship, the Manticello, Captain Davy.

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RESOLUTIONS of the COMMITTEE.

Kettering, Oct. 5, 1802.

RESOLVED: That 700£ of the funds of the society be remitted to the missionaries, as soon as convenient, in dollars, for the printing of the scriptures.

Resolved: That *Felix Carey* be considered as a Missionary of this Society; and as a token of our affection, that a present of books be made to him, and his brother William.

Northampton, Nov. 9, 1802.

Resolved: That in consideration of the former kindness of the late Mr. Short, in taking Mr. Carey and his family into his house, and supporting them several months, at a time when they must otherwise have been exposed to great distress, the Committee considers itself as owing a debt of honour and gratitude to his widow, and agrees to present her with 50£

*Such as are disposed to remember this Charity in their Wills,
may use the following form of Bequest.*



ITEM. I give and bequeath unto A. B. and C. D. the sum of _____ upon trust, to the intent that they, or either of them, pay the same to the Treasurer, for the time being, of the *Particular Baptist Society for propagating the Gospel among the Heathen*; for the use and support of the said Society: and his receipt shall be a full and sufficient discharge for the same.

End of Number X.

Dec. 1802.

PERIODICAL
ACCOUNTS

RELATIVE TO THE

Baptist Missionary Society.

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No. XI.  
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EXTRACTS from Mr. MARSHMAN'S JOURNAL:

(Addressed to Dr. Ryland.)



Serampore, Apr. 15, 1802

YOURS of July 30. 1801, I received with the utmost pleasure. It arrived while I was ill, and I continued so for almost two months. Through mercy I am now perfectly recovered, and have reason to rank that illness among the greatest mercies I ever experienced, through the great goodness of God manifesting himself to my soul. I saw, I trust, more of the true character of God at that time than ever before, and felt more humbled before him. I was led more than ever into the nature of true happiness; that it arises from just views of ourselves as needy and vile, and of HIM as infinitely glorious; that it is consistent with the most abasing views of self, and is quite independant of all external things. Indeed it is well exprelled in these lines :

“ The more thy glories strike my eyes,
The humbler I shall lie :
Thus while I sink, my joys shall rise
Immeasurably high.”

VOL. II.

M m

This indisposition caused an interruption in my journal of two months. This, however, will be no loss, as brother Ward continued his. I will now attempt to renew it, and begin with a fact somewhat singular.

A leader of a new sect has sprung up among the Hindoos, the origin of which, as far as I can understand, is as follows:—About forty years ago, a man, by birth a cow-keeper, gradually crept into reputation, by pretending to cure diseases. The natives are astonishingly credulous on this point; charms, incantations, holy water, &c. are in the highest repute among them. This man pretending to much sanctity also, drew a great number of people to him, who were affected with divers diseases. To these he gave his *Choron Amreeta*, or the amreeta of his foot, taken no doubt from some neighbouring ditch. With this he added his blessing, telling them at the same time to disregard all debtahs, believe in one God, and obey their gooroo (i. e. himself, as they generally chose him in the event.) Among the great number who drank this water of immortality from his foot, some recovered of course. This appearing to them as the evident effect of this man's blessing, attached them completely to his interest: hence they chose him for their gooroo, and were liberal in their presents to him. His fame encreasing, drew people from all parts of the country, and laid the foundation of a sect which now includes some thousands. The leader died; but his widow, willing to preserve this lucrative trade for her son, dispensed the *choron amreeta* herself, till he came of age. This son, *Ram Dulol* by name, has settled at Ghospara, a village on the opposite side of the river, about eight miles beyond Chinsurrah, and twenty above us. Here he lives almost in the stile and splendour of a Rajah, liberally supported by his devotees, who assemble there from all parts of the country several times in a year, and seldom come empty handed. I have heard that some of them present him with 100 rupees at once.

They seem to have but few distinguishing tenets : the principal are, that cast is nothing, that the debtahs are nothing, that the brahmans are nothing ; to the power and influence of the latter, Dulol has succeeded. In the two first points they are by no means consistent. Though they assemble and eat together every year, yet they continually dissemble the fact, and retain their rank in their respective casts and families ; and while they profess to despise the debtahs, continue their worship, calling it *outward work*. They retain the horrid idea, that God being in us, is equally the author of every motion, and consequently of all sin. This sect, however, is rather a furtherance to the gospel, as the chains of superstition are in some degree loosened by them.

Several of our friends were formerly of this sect, as Kristno and Gokool ; and they have often imagined, that if the gospel were only declared at Ghospara, it would be embraced. We, though of a very different opinion, yet have intended, as soon as we could find opportunity, to make the experiment. Accordingly, on April 15, brother Carey, Kristno, and I set off in a boat on this expedition. We slept at a friend's house in Chinsurrah, and the next morning called on brother Forsyth at Bandell, about three miles above Chinsurrah. He expressing a wish to accompany us, we proceeded together on our journey ; and about noon arrived at the creek leading to this famous man's house.

Going on shore, while our dinner was preparing in the boat, a few husbandmen, and a brahman were soon collected. One of the former, seeing the latter present, took an occasion of stating a case of conscience to brother Carey. It was this : When my cow dies, is it reasonable for me to atone for the misfortune, by giving a rupee to my own brahman, and feasting four others ? No, indeed, said brother Carey : How can you prevent the death of your cow ? He then proceeded to invalidate the authority of the brah-

māns, and to tell them of the gospel. We then distributed papers to as many as could read, and left Kristno to explain farther. What effect it will have, or how much they understood, I cannot say. It was certainly news which they had never heard before.

At three o'clock in the afternoon we proceeded to Dulol's house, laden with papers, &c. (I forgot to say, that we made the journey under the idea that one of their great assemblies would be held to-day, or to-morrow, but we were mistaken in the day.) The first thing that presented itself was a large post, set up for the purpose of *swinging*. A little farther we saw a Raut, or carriage with many wheels, made in imitation of that of Jaggernaut near to Serampore, and dedicated to the same purposes. Dulol's handsome and stately house, exceeding that of many Rajahs, and his granaries around filled with grain, all the gift of his deluded followers, convinced us of the profitability of his trade. On enquiring for Dulol, we perceived that our errand was understood. We were soon told that he was gone to Calcutta, and would return in a day or two. A great number of his followers gathered around us, whom we perceived to consist of two classes; *deceivers* and *deceived*. As our aim was not to triumph over the former, so much as to reclaim the latter, we endeavoured to proceed in the calmest and most affectionate manner. Our situation was somewhat critical. Our business in India was well known to most of them; and one of their former associates (Kristno) was present, who had embraced the gospel. This made one part of them anxious to know, while the other was much more anxious to deter them from enquiry; and such was the awe they had of this impostor, that scarcely one of them would take a paper of us. We began conversation several times to no purpose. Four or five who awed all the rest, shrank from the light in the most evident manner. We had prevailed on one of them to take a testament; but the others whispered something in his ear, which made him instantly return it. At last, des-

pairing of doing any thing, brother Carey prayed ; and we were departing, when it was suddenly rumoured that Dulol was that moment arrived, and would see us. In a few moments we were ushered into his garden, where chairs were set for us, and a pink-satin cushion for him. The great man appeared a figure no less plump than Bacchus, about twenty years of age. Kristno stood behind us, facing his old master, with the testament in his hand. A few of Dulol's select followers were admitted, the rest disappeared at a nod. The conversation was opened by brother Carey, stating our visit to be for the purpose of having some discourse on the important subject of salvation. He in the most insinuating manner enquired, What is God ; what is sin ; what is hell ? Denying that there was any such thing ; asking, as God was in us, how could sin be there, as none could resist him ? He continued in this interrogatory way for the obvious purpose of entangling ; evasion being evidently his aim. Much time was thus spent in interrogations on the one side, and explanations on the other. The moment was important : we were not afraid of being confuted, but of his evading us ; which would have been construed by him, and his party throughout the country, into a triumph over the gospel. We at last said, You are a master ? “ Yes.” If your servants disobey you, what ? “ I punish them.” Then God is our master : if we disobey, will he not punish ? “ God is not like man : he lives in us.” True : God in a sense lives in us ; viz. the life, breath, reason, and understanding which we possess are his gifts : but they are given that we may serve him, not that we may disobey him. Suppose you send a servant to Calcutta with 500 rupees to buy a number of articles for your use, and he go to a house of ill fame, and live there merely on your money : any person seeing him, and knowing him to be your servant, might say, What a profligate man is Dulol ! He keeps his servant at a house of infamy ! But if any one said thus to you, would you not reply, It is true, he lives there on my money ; but I gave it to him for

a different purpose, and will punish him when he comes home. Answer. "God is not like us; he can sway the mind: we therefore can draw no parallel." We grant it: but for the sake of argument we will suppose you equally capable of swaying the mind of your servant. If then you, having solemnly warned him of the consequences of disobedience, turn his mind which was not before disposed to disobedience, and incline him who was otherwise unwilling, to spend your money in lewdness and intemperance, will not people say, What a villain is his master? In such a light do you represent God, when you say, He within us, commits the sins which he has forbidden under the severest penalties.

This statement quite disconcerted Dulol. He attempted several evasions, but in vain. Brother Carey then told him that God now sent his word hither, to shew the true way of salvation, and that we had brought him a copy, presenting it to him. At this he was evidently disordered. To receive it was to give up all his pretensions at once. He refused it, saying, "This is the first time I have seen you: your words are very good; but we must be farther acquainted before I can receive your book." Seeing it was in vain to press him, we withdrew it, telling him that we should be happy to see him at Serampore; that our wish was only to examine in a free and candid manner, for the sake of discovering truth;—that we had been sick unto death, had found the word of God a sovereign remedy; and therefore brought it to them, labouring under the same disease, Thus in mutual good humour we parted.

May 5. Received a most affectionate letter from Dr, Vanderkemp, dated Nov. 2. 1801, in answer to one which we had sent him in February. He mentions many particulars which you will probably receive another way before this can reach you. He was then at Gruff Reinets, in a state of blockade; the *christian inhabitants* around him having risen to avenge on him the pollution of the church by the admission of Hottentots! He promises a continuance of

his correspondence, and requests the same on our parts, with which we shall chearfully comply.

May 16. Lord's day. Going out in the afternoon to Chatterah, I asked Kemol the brahmàn, whether he would like to accompany me. He complied with great readiness. I was the more pleased with this as Chatterah is the residence of his wife, and her family; the governing branch of which had a few days before forbidden him the house, on account of his attachment to the gospel. We accordingly went to the village, attended with Petumbur senior, expecting our usual reception there—contempt and ridicule. We walked slowly along the street till we came to a shop, where a brahmàn was sitting, with large heaps of cowries before him. I accosted him: Well, brahmàn, you seem to have a deal of money before you! Money is a good thing for this world: but for the other world we want something more. “Oh (says he) I want nothing but money. If I have that, I can secure my eternal welfare.” How? “By doing holiness, and making offerings to God.” And do you suppose that God is so poor as to need your money? No, brother: the God of the whole earth can need nothing from you. You may corrupt an earthly judge, but in the great day when God will judge all men according to their works, you will find him incorruptible, neither will he regard any name; fooders, brahmàns, gooroos, and debtahs will then receive according to their deserts. Where will Seeb the adulterer, and Creeeshnoo the liar then appear; and what will you, their worshippers, do in that day? Now God calls upon you to receive mercy, through his Son, whom he gave up to death for sinners.—By this time a large crowd was gathered round us, to whom I turned, and amplified the above ideas. Kemol was in the mean time in the crowd, answering the questions put to him, with, “Hear—weigh in your minds—judge.” Petumbur, who was by me, being noticed by one of them as busy in explaining and persuading, was accosted, with, “Who are you? A Hindoo? What! eat with, and take the cast of the M'leech's?” He replied:

“ I have been many years among *you* ; but I found neither love, truth, nor compassion. What is a man without these? I heard of this great word ; I came, I examined, and have found substance.” This brought on a great deal of abuse, which Petumbur took very patiently ; and at last he completely silenced this railing brahmàn, with, “ Is anger a fruit of holiness or of sin ? ” After spending a few moments in prayer, and distributing papers, we departed.

In our way home, another brahmàn attacked Petumbur on his eating with us. He replied : “ Nothing which God has made for food is forbidden ; and what enters a man defiles him not : anger, rage, and lying make a man sinful.” The man was so cut down with this reply, that he went off in a rage. Not having taken Petumbur with me before, I could not help being pleased and thankful on such an occasion to observe an old venerable Hindoo defending the truth, with so much propriety and spirit.

May 27. Three mussulmans, named Toribut Bushefs, Sookur Bushefs, and Moorod Khan, came from Jawpoor Chougareea, a village about sixty miles off, to enquire about this new way. They seemed very inquisitive. We invited them to stay a few days, and judge ; to which they consented. Brother Ward and myself had a full hour’s conversation with them. They found much difficulty in the doctrine of the Trinity, the Sonship of Christ, &c. However, they were very free and candid in their objections, and hearkened with great attention while we laid before them the plan of salvation. They agreed to wait till our elder brother (Carey) came home.

In the afternoon I went down by water to Calcutta to brother Carey. In reading the *Memoirs of Pearce* in the boat, I felt almost overwhelmed with shame and despondency. What I had enjoyed of God, together with my folly in not following after him with more earnestness and constancy, so affected my mind that I could not forbear weeping. I then thought, and resolved, Surely I will be the Lord’s ; I will

In a more entire manner than ever give up all to him, for he his worthy. But the sense of former failures made me tremble lest I should turn again to folly. I mention this that you may see brother Fuller did not labour in vain when he compiled these Memoirs; and I beg you will present my thanks to him for the benefit I have derived from this publication.

May 29. Brother Carey, in a conversation of nearly two hours, laid before the Mussulmans who had come to our house, the true way of salvation. They paid great attention, seemed quite pleased with their visit, and earnestly invited us to their villages, promising to accompany us through that part of the country. Being now desirous to depart, we gave them testaments, papers, and the most earnest wishes that they might continue seeking the way of life. We offered them a rupee and a half to bear their expences home, but with a disinterestedness almost unknown in this country, they refused to take more than a rupee. We took their names and places of abode, and promised to visit them after the rains. Oh that the good Lord may go with them!

The preceding evening Kristno's daughter, Golook, gave in her experience. The substance of it was, That she had heard the gospel from her father when we first came hither, and felt convinced that she needed such a Saviour as was therein revealed, and found her mind cleaving to him. When carried off by her husband, she still continued in her attachment to Christ, was once heard praying to him, and beaten by her husband for so doing; after which she used to pray silently. When they repeatedly urged her to eat things offered to their idols, she as constantly refused; saying, that these could do nothing towards salvation, Christ alone could save. She appeared much impressed with the idea of joining the church, and was heard in prayer a good part of the preceding night.

May 30. To-day a brahmàn came from a place two days' journey off. He seems to be a Deist, or rather a Spinosit; denying that there is either a heaven or a hell, God or devil, good or evil, or even that he himself has a soul. However, having heard that some Europeans at Serampore had brought an account of a *new debtah*, named *Jesus Christ*, and that they condemned the Hindoo shasters, he determined to come and talk with them. We commended his desire after knowledge, told him of the gospel, directed him to our Hindoo friends who lodged him, and had much conversation with him. When he departed, we gave him a testament, and entreated him to seek till he found the way of life. He promised to come again.

In the evening I was much pleased with a new enquirer, named Bharut. He is a poor man, about fifty, and lives near our friend Sŷam Dofs, whose conversation appears to have been useful to him. He told me that three parts of his life were gone, and only one remained: he was therefore earnest to know how he could be saved: he had tried all the ways in the country, and found them full of sin; but he thought that Jesus Christ could save from sin. He therefore wished to come to him. Such a melancholy but pleasing seriousness appeared on his countenance, that I am sure, if you had seen him, you must have given credit to his words.

June 2. Went with Kemol, the brahmàn, to Chatterah. Stopping at a shop where a man was reading some verses in honour of Dhoorga, I read a few verses with him, and then begged of him to hear a little from my book. I turned to a passage in Corinthians, and read: *All things are of God, who hath reconciled us to himself.* God! Who is that? "Creeshnoo," replied he. Creeshnoo! He cannot be God: he made his friend tell a lie. Besides, he was a cow-keeper, and you are a brahmàn: Would you eat with him if he were present? "No." Then he has reconciled nothing to himself: you, his votary, would refuse to eat with him. A great number both of brahmàns and fooders

were now collected round the door, to whom I attempted to explain the passage, and shew them how God could be reconciled to sinners. I have seldom seen men more attentive. Three or four brahmans, who were travelling to some distant place, seemed peculiarly so. Kemol meanwhile standing by, replied to as many as asked him, "These words are true: hear and judge for yourselves." After distributing papers and praying, we departed. A man named *Anemda*, followed me home. He had heard the word before, and now seemed somewhat struck, and asked many questions about Jesus Christ. Kristno took him to his house, where he tarried all that night and the next day. After much conversation he departed, saying he would come again. However we have not yet seen him: but this is nothing uncommon. A young man, named Lochon, and Neello, the younger brother of Petumbur jun. are returned, and we have entered them in our new school.

June 5. Two old men, (one the father of Petumbur jun., the other the father of Petumbur's wife, Dropodee, and Bykonta her brother) are come to take away their children from us. A person brings word that they are using many entreaties: we, almost trembling for the issue, go to assist in this affecting conflict, between all the sympathies of nature on the one side, and truth on the other. We beseech the grey-headed parents to consider their own state, to throw away their false and detestable deities, and lay hold of the hope set before them in the gospel, at least not to draw away their children to destruction. We tell them that they are very dear to us, and that we cannot endure to see the evil that may come upon them. At length the old men are mollified; and brother Carey, in prayer, commends the parents, but especially the children, in a most affectionate manner to God. This awakens the feelings of the father, and melts them into tears. Need I say, my feelings were in unison with theirs? Judge you who feel so forcibly the worth of an immortal soul, and know the certainty

of destruction without Christ! The children were very graciously supported in this interesting, dreadful hour: Petumbur and the two females especially.

June 6. Lord's day. Golook was baptised in the river by brother Carey. This is the ninth native we have received into the church; and though we are constrained to doubt of two of them, yet we rejoice in the others with exceeding joy.—This evening a man came from Baidwan, a caetto of Ram Boshoo's degree, about fifty years of age: his name is Radhakonta. He had heard something about the gospel, though we can hardly tell how, as none of us ever went near his village. After some conversation, in which he acknowledged there was one God, who was equally the God of Hindoos, Mussulmans, &c., we conducted him into the room to our Hindoo friends, who soon began to instil evangelical ideas into his mind. He stays a few days with us to enquire.

June 11. Miss Roomoohr came before the church, and gave in her experience. We received her with the greatest pleasure, having been long satisfied of her possessing the grace of God.

June 12. Radhakonta still continues on the enquiry, and seems almost determined to cast in his lot with the people of God.

June 13. Lord's day. Miss Roomoohr was baptised in the tank in the garden, on account of an alligator having carried off two or three persons in the river. Had it not been for this unpleasant circumstance, Miss R. would have preferred a more public baptism that she might put on Christ in the presence of all the people. However the Governor and many other gentlemen attended. This is the twelfth person, and the third European, we have baptised in eighteen months. What shall we render to the Lord for all his benefits!

Besides these, we have a greater number of enquirers than at any former period; and though we cannot suppose

them all to be converted persons, yet we think ourselves happy in having so many who hear from choice: this is not the case with the generality of the people. When in England, I formed to myself the idea of multitudes crowding to hear the gospel; but I have never yet seen it realised, nor is it soon to be expected. Wherever we have gone, we have uniformly found that so long as people did not understand the import of our message, they appeared to listen: but the moment they understood something of it, they either became indifferent, or began to ridicule. This in general has been our reception. But what wonder is it; or what reason is there for discouragement? What charms has a holy gospel for a heart in love with sin? What then should induce a heathen, wholly devoted to iniquity, to listen to a doctrine, the embracing of which ensures the loss of friends, reputation, and all of what a carnal man holds dear in this life? He may listen for a time out of curiosity, or attend from custom, like the bulk of hearers in England; but to stand before the truth when it flashes into his conscience, and threatens to divide him for ever from his beloved lusts, must be the effect of that almighty power which is our only and sufficient encouragement.

June 22. After family worship, I took Kristno and Petumbur senior aside, to ask their opinion about young Petumbur and his wife whom we hope to bring forward. They thought that their minds were certainly towards Christ.

June 25. Taking young Petumbur with me, I went to Kharda, about two miles below us on the other side of the river. On entering the bazar a number of persons collected around us, and I begged leave to read something out of the book of God. I soon heard the voice of ridicule among them, saying, "Be silent, and hear the word of salvation. You will get fifty rupees a month, if you embrace it!" However, I read Paul's address to the Athenians, and endeavoured from thence to convict them of unthankfulness and idolatry; asking how they could obtain

the pardon of these and their other sins? I told them it was in vain to expect it from brahmàns, gooroos, or debtahs. *Brahmàns* were known to be covetous, liars, adulterers; and therefore nothing could be expected from them. *Gooroos* (though so highly venerated) were equally unprofitable. If they come to your house two or three years successively, and get nothing, will they not fall into a rage, and curse you? "Yes," replied twenty voices. Then it is evident he is a sinner, and can do nothing. If we ascend higher, to the *debtahs* themselves, we shall find them no better. Consider *Birmha*, *Bheeshnoo*, and *Mohadeb*: you call them God himself. As for *Birmha*, do not you remember that when Sogur king of Ajodya made an offamad (the sacrifice of a horse, one of their greatest acts of holiness) that Eendra king of heaven, alarmed at this act of holiness, ran to *Birmha* for counsel, and that *Birmha* advised him to go and steal the horse? Thus he is the patron and encourager of thieves. How can he save you? *Bheeshnoo* you know is *Creehnoo*. Do not you remember that he defiled 16,000 virgins? As for *Mohadeb* (or *Seeb*) you know that when he saw a beautiful damsel, he offered to abandon his two wives, his family, and all his holiness for her. If you say that these stories are not true, remember I do not make them: they are the words of your own shafters. If they be false, think where you are who have walked all your lives according to them: but if these stories be true, think what salvation can you get from gods more wicked than yourselves! Oh friends, you are perishing: you are on the very brink of hell! Abandon all these, and come to Jesus Christ for mercy. He is sinless, he is almighty, full of pity, and gave up his own soul for such sinners as you. He calls you—he died for the world—not for one nation only. He is able to save to the uttermost: he can pardon all your sins at once, and give you a holy mind. We know this to be true: we have been to him. Formerly our mind was just like yours, we cared for nobody but ourselves: but we went to Jesus, and he pardoned us. Believe in him, and he will pardon you!

EXTRACTS from Mr. WARD's JOURNAL.



Serampore, Apr. 10, 1802.

THIS day the people have been going about with ropes and canes in their sides, swords through their tongues, &c. I heard of two devices which were new to me: one man thrust the stail of his umbrella through his tongue, and held it thus over his head as he walked and danced along; another man had two dreadful snakes put through the skin of his arms, their heads being in his hands, but he suffered them to bite him shockingly. Their poisonous teeth however were cut out. I also heard of one man who fell upon a sword, and cut himself dreadfully.

April 12. A brahmàn, who has been here once or twice before, and who lives with *Dulol* the famous leader of the new sect, came again to-day. He says that *Dulol* sent him to get baptised first; that *Dulol* will follow, and bring with him 100,000 of his disciples! We suspect the whole to be a tale of deception. This brahmàn talked of having been convinced of sin, and of taking refuge in Jesus Christ. He was very talkative; but *Kemol* made him a little more slow.

April 13. This evening brother *Marshman* began to remove into our newly-purchased house, which is very airy and healthful. The Danish magistrate left it with much regret. This large house and premises, which we thought would answer all our desires, is almost filled already; so that if several brethren were to come out, we should hardly know where to put them. Thus, though many breaches have been made amongst us, yet in other respects providence has enlarged us beyond all expectation. We now have nearly twenty boarders, and always have persons coming to see us, for whom we want beds and spare rooms.

April 16. This evening, while I was fitting up my study in an upper room belonging to brother *Marshman's* former house, *Petumbur jun.* returned; having brought

with him his wife and wife's sister, in order to take up their residence with us, and become christians. I was much surprised and rejoiced to see him enter my room. This afternoon our brethren Carey and Marshman set out for Ghosperra, to talk with Dulol and his disciples. We had no experience-meeting this evening as our native sisters were detained, rejoicing over young Petumbur's wife and sister, and two of our brethren were from home. However we had a prayer-meeting, when Petumbur sen. and Kemol engaged in prayer.

April 17. In the night brother Carey and Marshman returned from Ghosperra. Though this journey did not, to all appearance, produce any thing to the mission, yet it has opened to us the history of a numerous sect of Hindoos, who live constantly in the secret breaking of their cast. They seem to be Hindoo-antinomian-deists. Hindoos before the world, Antinomians in heart and life, and Deists among themselves.

April 19. This evening William Carey and I went down to Calcutta in a one-horse chair. When we were within six miles of Calcutta, being dark, we had the misfortune to run against a cart, which overturned the chair. We were both thrown out, and my leg was bruised by the carriage falling upon it. However, with a little assistance, we repaired the damages, and proceeded on our journey.

April 20. We had a prayer-meeting this evening at Mr. Rolt's of Calcutta. Mr. Edmond, Mr. Dexter, Mr. Stewart, Mr. Perrera, Mr. Rolt, William Carey, and myself were present. We returned between nine and ten o'clock, and arrived at Serampore about one in the morning.

May 5. This morning young Petumbur's brother, and two other persons from the same village, arrived at our house. We fear that many who come are not destitute of worldly motives, and yet we cannot think but that they have some concern about the gospel.

May 7. Yesterday, Golook, Kristno's daughter, came home, having left her husband. She had been stooped by a watchman on the road, who demanded sixteen rupees for her liberation. Kristno gave the sum. She says that her husband had often beaten her for not eating things offered to idols, and for calling on the name of the Lord Jesus. She prayed us to baptise her.

May 10. Petumbur's friends went home this morning, taking testaments and tracts with them, and promised soon to return.—In the evening sister Fountain and I were married at our house, in the presence of our Bengalee friends and others. This connection had been intended for some time, but circumstances prevented. Brother Carey introduced the business by a few words, and read the marriage agreement. I then took sister F. by the hand, and walked up to the table, saying, We sign this our solemn covenant to each other. We then signed it; and about a dozen friends, European and Bengalee, added their signatures. Brother Carey then delivered a very appropriate address to the parties on the duties of husband and wife, and made a pleasant allusion to our family situation, in which all personal interests were swallowed up in the interest of the whole. A short prayer concluded the service. I gave some fruit, and a few things of native manufacture, amongst the native friends, and thus the marriage was celebrated.

May 11. Brother and sister Marshman went down to Calcutta this morning, to consult Dr. Hare respecting sister M.'s health. Brother Carey, as usual, went down in the evening. Our native friends appear to feel an increasing interest in reading and hearing the scriptures. I had some pleasure this evening at Kristno's in reading and making a few remarks upon the last chapters of Matthew, Mark, and Luke, respecting the resurrection.

May 13. Brother and sister Marshman returned this evening from Calcutta, with their fears removed respecting

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the nature of her complaint, it being now considered as altogether nervous. Coming home in a hackney coach, it was overturned. Brother Marshman and his son John were a little hurt; but they were mercifully preserved from serious injury.

May 14. This morning the brother-in-law of young Petumbur arrived, and immediately eat with him. He seems desirous of staying. Kemol's relations have forbidden him to go again to their house: but he says that he rejoices in suffering for the name of Christ. Golook has again renewed her request to be baptised.

May 21. We this day received a letter from Captain Hague, who is just arrived at Calcutta.

May 22. Colonel Bie sent for Kristno's children, to shew the progress they had made in reading, &c. They read part of the Bengalee new testament to him, and sung a hymn or two in Bengalee. He was much pleased, and gave them a rupee. Kristno has had a deal of work from Mr. Rolt: Col. Bie has also promised him the wood-work of the new Danish church, and his own business besides.

May 23. Lord's day. Brother Carey preached in English. Captain Hague and an American gentleman were with us all the day. The Captain has brought us several letters; one from the New-York Missionary-Society, another from Mr. Williams, and a number of pamphlets from one or other. He has also of his own good-will brought brother Carey a large quantity of American seeds. The accounts from America are very pleasing, especially that of 2,000 being baptised in Kentucky in the space of nine months!

May 27. This morning several people came a journey of four days to enquire about the way of life. Three of them are Mussulmans; that is, they were born amongst Mussulmans, but are rather to be classed amongst a pretty numerous body of people, Hindoos and Mussulmans, who neither worship the debtahs, nor mind Mahomet. They profess to believe in one God, and suppose it wrong to gra-

tify the grosser vices ; but mix with this belief many prejudices both of the Hindoos and Mussulmans. They are in a state of doubt, and seem to expect that God will make a revelation of his will by some person.

May 29. After waiting the return of brother Carey from Calcutta, the above people returned home. They seemed well pleased with their journey, and invited us very pressing to go to their country. While we were talking with them, a man came and said, we had given a testament to a person yesterday, that he and several neighbours had got round to hear it, and that now he was come to get one.

May 30. This morning at breakfast-time a Koolin brahmàn came two or three days' journey to enquire about the gospel. Brother Carey and he had a long and interesting conversation, in which the christian system was pretty fully considered, and the brahmàn's objections in going through it answered. Being Lord's day, brother Marshman preached in English, and I in Bengalee at night. Felix and I were also twice at the native meeting-houses, and he expounded 1 Pet. ii. Captain Hague staid with us that night.

June 1. The Koolin brahmàn left us this morning. Brother Carey and he had another long conversation: Kemol also talked much with him. He seemed pleased with his visit, and took a testament with him. Two other persons, who live in Serampore, give us hopes ; the one a Mussulman, the other a Hindoo, both advanced in years. The Hindoo seems to feel great concern : he has heard of the gospel from Syam Dofs. The Mussulman professes to believe in Christ, and has been writing and attending on the word at our house, and at the meeting-houses, two or three months. Petumbur jun. and his wife also have again and again asked to be baptised. Our native school encreases, and the funds for it exceed all our expectations. Indeed the prospect is peculiarly pleasing at this time, but we must expect disappointment. The suspending of Gokool and Unna

from our communion appears to have humbled them much.

June 6. A man of the writer cast, named Radakonta, came a day's journey to hear about this new way. He has lost cast by eating at Kristno's house, and talks of bringing his family: we advise him to stay a few days, read, hear, and judge.

June 11. This evening Miss Roomoohr came before the church, and gave an account of her experience. She is the daughter of Count Roomoohr: her mother, the Countess of Roomoohr, is now living at Sleswick in Germany. Her account was as follows:—"I have been the
"greatest part of my life a sceptic, but often wished to be
"convinced of the truths of revelation. For some time
"past it has pleased God, in his great mercy, to bless to
"my soul the reading of the scriptures; too often neglected
"by me in many parts of my life, and at other times I
"found them as a sealed book. I highly prized the morals
"of scripture; but its evangelical doctrines did not reach
"my heart. I felt however a gradual conviction conti-
"nually deepening in my mind: the holiness and mercy of
"God, displayed in the work of redemption, filled my
"heart with love and admiration; made sin appear truly
"heinous, and more to be feared than any thing besides.
"God also appeared so lovely and glorious, as to fill my
"whole soul. The first sin of which I was convinced
"was the alienation of my heart from God: I felt, with
"grief and shame, that I had lived without him. My
"whole life now appeared in the most humbling light; but
"I felt no terror. While seeing the infinite evil of sin,
"and all the aggravations of my crimes, I felt also the in-
"finite value of that sacrifice, which is sufficient to atone
"for the sins of the whole world; and to hope that God
"would not have awakened my heart, if he would not
"graciously have mercy upon me, and perform his own
"work in me. I humbly hope for pardon and acceptance
"through the atonement of our dear Saviour, having no
"other hope. Every day and every moment affords me

"new proofs of the evil of my heart, and render him more necessary and precious to me. I experience daily that without him I can do nothing. My most ardent wish is to cleave to him, and to walk in his ways; and my continual wandering from him and his commands fills me with grief and shame, and shews me how much I need continually to pray, *Create in me a clean heart, oh God; and renew a right spirit within me!*"—After we had heard her experience, and received her for baptism, our Hindoo friends, Petumbur, Kristno, and Syam Dofs, told us what they knew of Bharut and Peeroo; and their account encouraged us much.—Yesterday I received a letter from Mr. W. G. enclosing orders for 100 rupees for the Bengalee free-school, and 100 more as a present to me and my wife on our marriage.

June 13. Lord's day. Brother Marshman was at Kristno's, where he had a full house. Brother Carey preached in English: the late Danish Governor, the present English Commander, and several other gentlemen were present. An alligator having destroyed two or three people who were bathing in the river near our house, we repaired to the tank in our garden for baptism. Several more Europeans joined the company, and there were a considerable number of persons ranged on the four sides of the tank; Europeans, natives, and scholars. The whole was conducted with much decency and order.

June 18. Old Petumbur told me that three of his friends had been to see him, and reproved him for his wickedness in becoming a christian. He answered them that, first of all, it was necessary to judge whether he had done a good thing, or a bad one; and that, say what they would, it was absolutely needful that they should do what he had done; for there was no alternative. They invited him home, and returned to their own country. He told them, that he would meet them half-way to talk over matters; but would go no farther than he could go and return in a day.

June 22. This evening we had a conversation and prayer-meeting at Calcutta, as usual: several friends were present. Mr. C. shewed me a letter from a Mr. K., who is under concern about his soul.

June 28. This afternoon we had a very pleasing scene at our house: the catechumens were publicly examined; Petumbur, jun., Lochun, Nealoo, Roop, Aununda, and Kesory. The three first were examined in Dr. Watts's new-testament catechism in Bengalee; and the youngest repeated by heart one hundred and sixty lines in this catechism. The three last repeated a catechism of twelve pages. By the next time of examination, no doubt we shall have twice the number. After this exercise was over, brother Carey went through a lecture in Bengalee, on astronomy and geography. After tea we had a church-meeting, when the following four persons gave an account of their conversion: First, *Bharat*, a fooder. He said that he had lived in sin till he was on the brink of the grave; that some time ago, being neighbour to Sŷam Dofs, he had talked with him about the gospel, till he became uneasy on account of his sins, and was convinced that this is the only way of salvation. He said that he forsook all sin, all the customs of the Hindoos, and laid himself entirely at the feet of Christ, from whom alone he expected pardon and eternal life.—Secondly, *Peeroo*, formerly a Mussulman, but had lost that cast by marrying a Portuguese catholic. He said that he had first heard the word at the mouth of Sŷam Dofs, who was also his neighbour. From that time he became concerned about his soul more than ever he had been before; that he now wished to put his trust in Christ, whom he knew could alone save. He professed a desire to forsake all sin, and to be given up to Jesus Christ as his disciple.—Thirdly, *Dropodee*, the wife of Petumbur, jun. She said that she was very much struck with the news which her husband took from Serampore into their country in December last; that she was convinced of her many sins, and possessed a longing desire to become a disciple of Christ,

From her own desire she accompanied her husband to Serampore, that she might obtain this salvation; that the sins she had committed in ignorance, she desired to commit no more; and that now she had given her whole mind to Jesus Christ. When she withdrew, Rasoo and Joymooni testified that her mind was really towards Christ, and that when any thing was made known to her as sinful, she immediately desired to leave it. There is something very uncommon in the wife of a Hindoo coming so far from home, to embrace a new religion, and that among foreigners.—Fourthly, *Petumbur jun.* He repeated the account which he has often given of his coming three times before he staid with us, of his having rejected all for Christ, of his only hope being in him, and of his desire to obey all Christ's commands.—These four persons were accordingly received by the church, with much hope. Old Petumbur talked to them well. It was too late in the evening for brother Carey to address them; this was therefore deferred till Friday evening. Upon the whole it was a very pleasing day: we had not less than twenty native men and women, our friends or members; and about a dozen native youths and children, if not more. Miss Roomoohr, being very poorly, was absent.

June 29. This day Petumbur sen. went to meet his wife, to afford her some assistance, and talk with her about the gospel. He met her near Chinsurah, and in the evening returned to Serampore. He explained to her why he had become a christian. Unna's son-in-law is with us, enquiring into the gospel.

July 2. This evening brother Carey delivered a short sermon preparatory to the Lord's supper, in Bengalee, and addressed the new members.

July 4. Lord's day. About nine o'clock this morning, Petumbur jun. and his wife Droopodee, Peeroo, and Bharut were baptised in the river by brother Carey. He afterwards preached in English, administered the Lord's supper, and preached a missionary-sermon in Bengalee in the evening. We had no preaching out-of-doors to-day, on account

of engagements at home. Mr. and Mrs. D. were with us in the evening Mr. D. requested me to propose his becoming a member with us. This has been a pleasing and an encouraging day: five new members sat down with us at the Lord's table.

July 9. We had a church-meeting this evening, when, after receiving the testimony of our native brethren respecting Unna, which was quite favourable, she was restored to communion upon confessing her fault.

July 14. Two men called upon us, with whom I had a long conversation: they are from young Petumbur's country. I find by them, that there are in those parts a very large body of people who mind not the religion either of Hindoos or Mussulmans. At Jossoree, near where I was when I went out with Mr. Short, an old man lives who is in great reputation, and who teaches all who come to him not to mind the Bengalee debtahs, or poojahs; but to worship in their minds one God, and to act with truth towards all. His disciples are said to amount to several lacks of people. When they approach him they touch his long beard, and express a kind of prayer or compliment; some of them bring gifts. These two men, and young Petumbur, express great hopes about the success which we might meet with in their country. Perhaps brother Marshman will make a journey that way shortly: if not, I hope to be able to undertake it.

July 15. Yesterday a letter from England addressed to brother Carey, dated January, 1802, arrived by way of Madras, like two or three others just received, with a very heavy postage. Let all our friends be informed, that it is necessary to have *Bengal* written upon their letters, or they are liable to go to Madras.—Last night young Petumbur went of his own accord into the market-place, to talk about the gospel. This is the first instance of our native brethren going alone into the public street for this purpose: we hope this spirit will soon encrease.

July 16. This evening a letter from a Committee of the Society, met at Leicester, addressed to Kristno, Joy-mooni, and all others who had joined us, was read to our Bengalee friends, and appeared to give them much joy.



Mr. CAREY to Mr. FULLER.



Calcutta, June 30, 1802

I HAVE this day had a long conversation with an English catholic, who was much hurt by Mr. C.'s asserting in his *Letters in defence of Christianity*, that the Pope was Antichrist. I endeavoured to press upon him the necessity of heart religion, and to convince him that all professions without that are but empty forms. Nothing but the ignorance and love of vice which prevail among that people can hold them captive; but with these chains, alas, they are fast bound!

The state of religion here amongst Europeans is truly melancholy; yet I trust that a genuine work is gradually going on amongst them. We have upon the whole a goodly company who, I hope, love our Lord Jesus Christ in sincerity, several of whom have lately been brought to embrace him.

We have lately been thinking much about the children of our family who are growing up into life, and I am glad that we all agree in our judgment about them. We consider ourselves as a public family to whom a most important trust is committed; and that no one can be elected by us to a share in the management thereof; that the church is entirely distinct from the family, and has the power of calling forth any gifts which it may possess, and of sending them out to preach the gospel. We have not yet come to any conclusion, but have talked of some such plan as the following:—(1.) That all the children be under the direction of the family till they come to a certain age; during which

they shall be employed in any labour which we may carry on, and shall have the benefit of education.—(2.) That after that time they will become their own masters; that we will however find them employment, and pay them wages, such as another person would earn in similar circumstances, if they choose to accept it.—(3.) If the Lord should bless any of them with his grace, and endow them with ministerial gifts, they may be called forth by the church, and assist the mission by preaching the gospel where a door may be opened.—(4.) If after labouring in the ministry a certain number of years they should choose to sacrifice all worldly prospects for the mission, and should be found to possess prudence, zeal, and judgment proper to be incorporated into the mission family, that we should choose them in preference to any other persons, and write to the Society recommending them as proper objects for their choice.—The matter is too weighty to be hastily decided, but I much wish to see it settled.

The number of members in our church now is twenty-four, and we have pleasing hopes of five others. Thus the Lord is carrying on his work. Our native brethren are more useful by their simple conversation than we are: but blessed be God that the work is done, and that out of the mouth of babes and sucklings he ordaineth praise!

Poor *Ram Beshoo* is always glad to give the brahmans a bye-blow when he has opportunity: but I have many fears for him. He seems to us what Erasmus was to the Reformers.

W. C.



Mr. MARSHMAN to Mr. FULLER.



Serampore, July 15, 1802.

RESPECTING the mission, nothing new can be said. We have in the whole baptised thirteen natives: of every one of them we certainly hoped well, or we should not have received them; and with one or two exceptions, we still continue to hope well, although we rejoice much more in some than in others. Indeed here, if I may so say, a great

Deal of religion goes but a little way, compared with the state of things in England. There, habits of industry and frugality, of punctuality and order, of honour and integrity, formed even from infancy, come in to the aid of religion: but here, the case is just the reverse. Yet the Lord seeth not as man seeth; and we know not with how many thousand defects a professing Hindoo may be saved. When I consider the favours which God is pleased to shower down upon the Mission, I am astonished. I look within, and see nothing . . . but what might well be expected to stop the divine hand, were he not God.

You mention the school. Oh my dear brother, if you knew the anguish of mind which I am constrained to feel the greater part of my time, you would be surprised. Wherefore? Because I have something to do? No: but because no more is done, and from motives no more pure. Of thirty-four years, nearly seventeen have elapsed since I began to believe from inward evidence that I am vile: (none really believe this without it:) but I never saw the evidence so strong as at present. None but the poor forlorn wretch knows the horror and sinking of mind which accompany real want: it is just so spiritually. In this situation, oh how precious is the *command* to believe! How! Do you still boast in your strength? No: but of two sins I choose the least. To cast myself on Christ, sometimes appears presumption: but, not to do it, is to disobey the command of God; discredit his testimony, and make Him a liar! Oh how many times, how many years has this doctrine been a cordial to my soul—but how strangely have I digressed.—I was mentioning the school: I cannot but observe and adore the hand of God in that particular. I am sure we are frugal, and both have renounced and do renounce the pomps and vanities of this wicked world: yet living is here so very different from what it is in England, that I can scarcely think what such a family as ours would have done, had we leaned wholly on the public. A school was therefore ne-

cessary. However, neither of our brethren have any predilection for the work of a school, while God has given me quite a delight in it as an employ. Setting aside every extraneous idea, the mere view of an instance of diligence and improvement in a child, will raise such sensations of pleasure in my mind as quite repay the toil. When I review this, together with the Lord's leading me to Bristol, and opening to me there such unexpected avenues to improvement, I cannot help admiring the divine hand; and think, if the ideas I form of a man devoted to God were but realised in myself, I should be one of the happiest men on earth. The favour God has given us in the eyes of the people, calls for abundant gratitude. In May 1800, we opened school with two boarders; in January 1801, we were encreased to seven; in January this year, we opened with fifteen; and in a few days we shall number twenty-three, besides a few day-scholars. Yet our terms are not low: thirty rupees a month, or nearly £45 a year for boarders. All this is the free goodness of God. What are we? A company of poor despised people. Yet the Lord thinketh upon us. Oh may he ever keep us in the midst of the paths of judgment! Then only are we safe when he upholds us.

While you are using the utmost caution at home, we are contriving a plan for the previous trial of those who may be admitted from our own family; the outlines of which are, That after twenty they shall remain three or four years in a state of probation, that their piety, talents, and natural temper may be more fully developed; after which, on being approved, a testimonial, signed by *all* the brethren, shall be sent home to you, with a request that they may be elected solemnly to the work of the mission, and the management of all its concerns. This probation appears necessary in a high degree, as the possibility of being mistaken in the character, temper, and talents of a mere youth is very considerable, and the risque in that case very great. I can recollect but few situations where a weak, an igno-

rant, a headstrong, or obstinate man can do more harm, to say nothing of one governed by an evil principle. This step of a probationary nature is the less objectionable, as the real usefulness of a person under probation is not circumscribed in the least. He can gratify the utmost extent of his desires in preaching among the heathen, as well as a probationer in the churches at home, before election to the care and government of a church. The general approbation of each member of the mission appears almost as indispensable here too, as in forming the conjugal union. In so intimate an intercourse of life, labour, and interests, how painful must any brother feel, to have a partner forced upon him, whom he could not approve, and from whom he could not be delivered till death!

J. M.



The MISSIONARIES to the SOCIETY.



Dear brethren,

Serampore, July 16, 1802.

WE again try to lay before you the state of the mission in our joint quarterly letter. We wish providence may point out to you the means of writing to us more frequently and regularly.

We hope we may say, to the praise of God, though with much caution when we revert to ourselves, that the darkness which appeared to hang over the mission is past: those years of painful suspense are gone. Not that we consider ourselves as out of a waiting posture: God forbid that we should fall into such a frame of mind! But we seem now, in many things, to have received the fulfilment of that promise: *Before they call, I will answer; and while they are yet speaking, I will hear.* At the same time that small degree of success with which we have been favoured, is mixed with such an encrease of laborious care and anxiety, respecting the new converts, that we continually rejoice with trembling. We receive every new comer with a kind of hesitating joy. We find also that persons just emerging

from a state of superstition, in which all was chaos, darkness and sin, can only be kept from errors by a parental solicitude and watchfulness, directed by the grace of that God who keeps his own as the apple of his eye. We *feel* that we need the prayers of the whole Israel of God; and our hands are sometimes strengthened, and our feeble knees confirmed, by the idea that so many gracious souls in different parts of the world are praying for us.

We hope that the news of Christ's incarnation, righteousness, blood-shedding, and complete salvation, has spread pretty far in this country, though we doubt not but many souls even in Serampore know not the name of our Saviour. Is it not the case in every part of the world, that many of those who are nearest the house of God are amongst the most ignorant, and the most hardened? People from almost all parts, for a considerable distance, have been here for the new testament, pamphlets, &c., or have been supplied in our itineracies. Upon examination we find that about five hundred new testaments have been given away amongst the natives, who continue coming almost daily for more. An unknown number of small tracts purely on the way of salvation, and against the Hindoo and Mussulman errors, have been dispersed. We have been prevented from itinerating at a distance lately on account of the seasons, and heavy uninterrupted labours at home; but it is in our hearts to itinerate more than ever as soon as we are able.

The effects of this light spread over the country are various. The brahmans exceedingly hate it; and in almost every conversation fail not to manifest this hatred. The lower orders of the people are the abject slaves of the brahmans, and in general, at present, refuse to think or judge for themselves. Persons of the writer cast, and those who have been used to think a little for themselves, give the gospel a favourable hearing. Providence also seems to have prepared a numerous body of people, who neither mind the Hindoo gods nor Mahomet, and who are feeling after the one true God, and a revelation of his will somewhere. Our

private letters will point out to you more fully this *pleasing* circumstance. The cast is still the greatest obstacle to the progress of the gospel; and the idea of becoming an outcast is as a lion in the way of many who are not without some favourable impressions. However, we see reason to rejoice in this, that we have none amongst us but those who have forsaken cast for the gospel. We rejoice that this chain elanks not in the church of God; but that the Son of God, we hope, has made our beloved Hindoos *free indeed*.

Our method of making known the gospel, where we do not go to a distance, is generally as follows:—When the sun is going down, one of us, taking some small tracts in his hand, goes out into some part of Serampore, or its neighbourhood, talks to the people, and distributes the papers; another does the same in another direction; while a third goes one evening to the Bengalee school-house or meeting, and another evening to Kristno's little meeting-house, which will hold about forty people. After this, our Hindoo friends, except the women, (and they attend two or three times a week) come every evening to our house. In our family-worship, the chapter in the old testament, after being read in English, is translated off at hand, and read in Bengalee. On tuesday and thursday evenings after family-worship, we have a short meeting with them for prayer and conversation, and on friday evenings an experience-meeting. On the Lord's day we have three public services in Bengalee; twice at the two meeting-houses, or huts, and once at our own house. When we go to a distance, we travel, eat, and sleep, in a boat; going from place to place we preach and distribute books.

For the instruction of the rising generation, and new comers, we have a free-school, divided into three classes. The first class consisting of catechumens, are now learning in Bengalee the first principles of christianity; and will hereafter be instructed in the rudiments of history, geography, astronomy, &c. The second class, under two other masters, learn to read and write Bengalee and English. The

third class, consisting of the children of natives who have not lost cast, learn only Bengalee. This school is in a promising state, and is liberally supported by the subscriptions of Europeans in this country.—Here follows a list of the baptised, and of constant hearers.

BAPTISED.

Kristno. A Hindoo of the joiner cast. He has invariably shewn a sincere attachment to the gospel, and an earnest wish for its spread: with a little assistance he has built a small place of worship.

*Rasoo, and }
Joymoonni. }* Kristno's wife, and wife's sister. Both these sisters feel concerned to talk of the gospel to the Hindoo females.

Golook. Kristno's eldest daughter. Having been reluctantly married to an idolater, agreeably to a contract entered into before her conversion, she sustained many injuries from her husband, because she would not worship idols.

Gokol, and Komal These people were acquaintances of Kristno's family, and were brought to a knowledge of the gospel by the ministry of brethren Thomas and Fountain, and by conversations with Kristno's family.

Petumbur Singho. A Hindoo of the writer cast, whose heart, it appears, God had prepared for the reception of the truth: he had long left off the vulgar superstitions of the Hindoos. Having met with a religious tract, he became immediately convinced of the truth, gave himself up to Christ, and came to Serampore.

Syam Doss. Formerly a Hindoo of the writer cast, but who had lost cast by cohabiting with a Portuguese woman. He is universally allowed to be an honest man, and has hitherto walked worthily.

Petumbur Mitre. A young Hindoo of the writer cast. He came a considerable distance several times to Serampore, before he gave up himself to become a christian. He formerly despised idolatry.

Dropodee, Petumbur's wife. She has manifested a singular instance of courage, in having of her own accord accompanied her husband to the house of foreigners, contrary to every known instance of the Hindoo women, professedly for the sake of the gospel.

Bharut. A Hindoo of the fooder cast. An old man, who says, he has come to Christ because he was just falling into hell, and he saw no other way of safety. He is a neighbour of Syam Doss.

Peeroo. Born a Mussulman, but had lost that cast by marrying a Portuguese woman. He also is a neighbour of Syam Doss.

*J. Fernandez,
 S. Powell,
 C. E. Roomoohr.
 F. Carey.* } Europeans who have been baptised in this country.

Respecting our Bengalee friends, we have much reason to bless God on their behalf: the accounts which they give at our experience-meetings, and on other occasions, appear generally to be marks of a real work of grace. Their conduct upon the whole, we hope, manifests a change of character; though we acknowledge they have not in all things attained the christian temper, nor have they been free from unpleasant failings. However, we can very truly assure our brethren, that we think there are evident proofs of most of them being called out of darkness into marvellous light, and from the power of satan unto God. It is true, they have none of them been brought through those deep

convictions which some have had ; nor have we hitherto had those overwhelming influences, which have been so often felt in the congregations of the faithful, whereby numbers at once become convinced of the truth. But we desire to be thankful for what we see, and to call upon the God of all grace, in which we hope for the concurring prayers of all our brethren, that the unconverted in the congregations of the Hindoos and Mussulmans, may, by their distress of soul under preaching, confess that this is the word of the living God !

CONSTANT HEARERS.

Kemol, a Koolin brahmàn.

Lochon, a friend of young Petumbur's.

Neelso, a smart youth, brother to young Petumbur.

Neeloo, son-in-law to Sŷam Dofs.

Radakonta, an old man, of the writer cast, from a distance.

Bykonta, brother to young Petumbur's wife.

Roguenaut, Unna's son-in-law.

Olooka, sister to young Petumbur's wife.

And several children growing up. Among these are Kristno's two children, Onunda and Kefaree ; each, at the public examination, repeated a whole catechism of twelve pages in Bengalee.

Such at present are our opening prospects. Compared with the thousands, and tens of thousands at one Hindoo poojah, what are they ? In the eyes of the world they are still more insignificant. Yet, knowing that what is called the wisdom of the wise, and the strength of the mighty, aid but little in the conquests of the Lamb, we still desire to live and die in this struggle. At the final separation of the righteous and the wicked, the purity of our desires, and the nature of the object we had in view, will be manifest to all.

Our European friends manifest towards us and our work a constant and sincere attachment, while we also possess the favourable respect of those who are without. The distribution of about ten rupees per month amongst the dis-

wretched and destitute who apply to us for relief, and the attention we endeavour to pay to the sick and afflicted, by giving them medicines, dressing their wounds, visiting them, &c., are not without their effects amongst the natives.

The distribution of so many books, especially the scriptures, and the additional strength we derive from the accession of new converts, cannot fail, under the divine blessing, to give an accelerated motion to the progress of the mission. We want more missionaries to enable us to itinerate constantly, during that part of the year in which such labours are practicable.

The last sheet of the pentateuch will be printed next week; and we are about to print the last volume but one of the testament, including Job and Solomon's Song. One hundred copies of the Psalms and Isaiah have been ordered by the College at Calcutta.

We have all of us enjoyed a great portion of health since our last letter, and indeed for the last twelve months: the little ones also have been remarkably healthful. Uninterrupted harmony is still mercifully continued amongst us. We have nothing to deplore and mourn over, but our barrenness, and exceeding unfitness for this great work, which is continually swelling, and requiring an increase of grace, and of active labour. We hope notwithstanding our many failings, to find mercy, and that God will carry on his own work; furnishing the gods of the country, making his own name glorious among the heathen; and that finally he will re-unite us to you, dear brethren, and to all the saved of the Hindoos, before the throne of God and of the Lamb.

We are, very dear brethren,
Your's in the kingdom and patience of Christ,

W. CAREY.
J. MARSHMAN.
W. WARD.

Mr. MARSHMAN to Mr. JOHN DANIELL, Bristol.

♦♦X—X♦♦

My very dear brother,

Serampore, July 20, 1802.

I NEED not tell you that your letter was welcome, for which I had waited with much anxiety. The countenance of a man sharpeneth his friend; and surely his letters also strengthen, cheer, and stir him up. I never needed this more than the first year after my arrival. Oh how welcome would a letter from you have been then! It would have been like a brook to the thirsty traveller: but the Lord saw good to withhold that enjoyment from me. Now I am on the subject, I may as well give you a brief sketch of the state of my mind, since I have been here. When the Lord was pleased to stir me up to disentangle myself from all that held me in Bristol, and engage me in his work, he graciously afforded me a large measure of light and strength, so that all the painful circumstances attending that act of duty seemed as nothing; I was carried quite above them. This was mercifully continued with little intermission, through the whole voyage, and for some months after our arrival. But from that time the light of God's countenance seemed sensibly withdrawn, and I was left to wrestle with temptation and inward corruptions. Dreadful indeed have I experienced this combat to be; so much so, that my hope has sometimes been reduced to the lowest ebb, and I have been unable to bring forward a single proof that ever I had known the grace of God in truth. Yet a little light now and then sprang up, and I was enabled to continue steady and diligent in the common path of duty in general, notwithstanding. Perhaps I felt this conflict more severely than usual, during a few months past; and my soul used sometimes to go out towards God for deliverance with such earnest, though too inconstant desires, that I cannot describe them. A little time ago I was visited with a slight affliction of body; this continued for a fortnight, without any other

effect on my mind, than to render it peevish and fretful, because it was not removed. Two or three days after, an intermitting fever commenced, which in this country is a more dangerous disorder than with you. On the second attack of it, I found an astonishing change take place in my mind. That passage in Micah occurred: *I will bear the indignation of the Lord, because I have sinned against him.* This operated so powerfully on my mind, as to banish all fretfulness, and almost the desire of having the affliction removed. It appeared so reasonable and proper that the Lord should afflict a creature so vile as I, that I wondered I was out of hell: the view I then had of my own nothingness as a creature, and my guilt and vileness as a sinner, very far exceeded every thing I had experienced of the kind. Indeed it did not appear humility to lie low in the dust before God, but my own place; and that so clearly, that I could not bear the thought of any other. A view of the glory of the divine character appeared so fully to my mind, that I was lost in pleasing wonder. Then I felt what it was to love God, if ever I did in my life. So lovely did his character, shining in wisdom, power, love, and holiness, appear; that it required no effort to love him: it seemed as though I must be constrained to do it, even though I were in hell. At the same time it appeared evident to me, that God had thus afflicted me in love and tender mercy, that he might deliver me from the power of sin, and bring me near to himself. This melted my soul before him, and enabled me I trust to kiss the rod, and acknowledge him who had appointed it. I found my brethren and sisters, and the cause of God, endeared to me in a peculiar manner, by this dispensation. Yea, the face of the creation seemed to smile around me with unusual gaiety. Every doubt and fear was banished from my mind; and light, joy, and peace, had taken their places. Such were my feelings for many days, and I trust the favour is not yet wholly gone. I hope the Lord will make it an occasion of my walking more humbly and carefully before him through all my future days: although I feel that I must for this depend on him alone; for I know that

my strength, either to resolve or persevere, to be but weaknesses.

From the fact I have related, three things are now, in a clearer manner than ever before, demonstrated to me:—(1.) That affliction is not to be dreaded, since God can make it a time of more soul-satisfying pleasure, than any season wherein all that nature accounts pleasant combines to render enjoyment compleat.—(2.) That true religion consists in being cordially reconciled to the divine character. Happy the soul whose enmity to it is taken away; but woe to him in whom it remains. Heaven itself cannot make him happy.—(3.) That the highest happiness of the soul consists in having self annihilated; or rather let me say, brought to its own place; and in beholding the glory of God. This is heaven.

The more thy glories strike my eyes,
The humbler I shall lie:
Thine while I sink, my joys shall rise,
Unmeasurably high.

The man who says I am something, walks in a practical lie. As *creatures*, we are nothing of ourselves; and as *sinners*, even though saved, nothing belongs to us, or at least to me, but perverseness, obstinacy, and abuse of the divine teachings. These things I believed before, but never saw them as I do now.

We have seen wonderful and terrible things from the hand of God since our arrival; yet we are encouraged to hope that he continues among us, and makes this mission his care. We hope he is on his way to deliver the captive Hindoos, and sometimes fancy we can discover many indications of it.—I thank you for your wish respecting our family. Oh that it may be realised! Indeed, through mercy, a union subsists between us few, of mind, of soul, of sentiment, of views, of motives, I believe very seldom enjoyed even among christians. This comes from above.

J. M.

PETUMBUR SINGHO to the SOCIETY.

(Translated by Mr. Ward.)

Serampore, August 20, 1802.

PETUMBUR, the devoted servant, something less than sixty years old. We having received a letter, affectionately dictated by you, sirs, have read it with great care. On account of the fruit which we have received from it, the salutation and representation of our humble request follow; also the account of each of us.

I was born in Bengal, of the seed of idolaters: but in my youngest years my father and mother died. Wherefore, meeting with many injuries from my paternal relations, I forsook my home, and accounted my own a foreign country. From that early period, after the desires of the flesh and of the mind, I walked, and many sins committed. By whatever service, worship, repetition, sacrifice, gifts, &c. to the extent of my ability, I performed to debtah, brahmàn, or gooroo, for the sake of pardon, no confidence was produced in my mind. After examining the ways of all these, I discovered that I was fast bound by the chain of my sins. Disappointed in seeking a refuge in the world, and in the laying up of riches, every thing appeared false, except this;—*There is one God*. Upon finding this, I rejected former dependencies, cast, and family; yet on account of the consequences of my heaped-up sins, my fear of death was very great. During this, becoming acquainted with the way of the salvation of the world by the exceeding grace of God,* I proclaimed—*Truth has arisen!* I in my heart believing, was baptised about eight months since. The Lord is witness! My skin is black; but having been enabled to throw away the pride of my cast, I know that I am washed by the Spirit of God.

I write the names and ages, as near as I can, of my brethren and sisters who were baptised before me. *Krisno,*

* He here alludes to his having obtained a small pamphlet which was carried to him from another village, visited once by one of the missionaries.

his age about 44; *Joymoon* about 40; *Rasoo* about 31; *Gai-kool* about 52; his wife *Komal*, about 25; the widow *Unna*, about 42:—after my baptism, that of *Syam Doss*, about 53; *Kritno's* daughter, *Golook*, about 17; *Peeroo* about 50; *Bharut* about 54; *Petumbur jun.* about 24; his wife, *Droopadee*, about 18.

Sirs, these your brethren,* who, being partakers of the sufferings of our Lord Jesus Christ, have come; and having received the gift from the living God to declare, as it is said in the holy book, are not only debtors to us, but to the whole of Bengal.†

It is necessary, not only that we commit the words of the holy book to memory, but that [we receive them] with a perfect heart, holy tempers, and a disposition to every good work; that with a humble mind we should all love one another; and praying according to the will of God, should receive the blessing; and with constant prayer should make known the word. Food is only for the belly; therefore we will not [as others] be guilty of flattery, nor do any thing shameful, nor be idle, nor make [false] excuses. If we do these things, or if we have formerly done them, and if the proof of it be found in the world, and we be convicted of it in our own hearts, then we know that we are all guilty; either against Christ, or the holy Spirit. That the brother who is wise should judge, is proper.

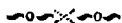
We will not call ourselves God's helpers, in promoting his cause; but we will obey all his commands. May this mind be in us all! There is an irrevocable decree, that the Lord Jesus will be manifested to Bengal. As by one sun he enlightens the whole world, so by one holy light he will save all. This is the fruit of your prayers! We, speaking the truth, will always walk cautiously with the holy.

PETUMBUR.

* The missionaries.

† The meaning is the same as in Rom. i. 14, 15.

Mr. CAREY to Dr. RYLAND.



Calcutta, August 31, 1802.

A MOST encouraging circumstance has lately occurred, and which has much strengthened our hands. About three months ago, three Mussulmans came from a distance to hear the gospel, and requested that one of us would pay them a visit, which we promised to do after the rainy season, when the passages by-water would be open. About six weeks since, one of them, deputed by the rest, came again, to conduct any of us who could go. Brother Marshman was the only one who could undertake so long a journey, and a better could not have been chosen for the purpose. He therefore went, and took with him Petumbur Mittre and Bharut. The place where they live is in the district of Jessore, near the river Isamuty. Brother Marshman on his arrival found about two hundred persons who have for several years rejected cast. They are Mussulmans and Hindoos, formerly of various casts. They were convinced of the folly and wickedness of both the Hindoo and Mussulman faith, but confessed that they were ignorant of what was right; and hearing of us, they were very desirous of knowing the gospel. Brother Marshman's reception amongst them exceeded all expectation. Many were gathered together ready to hear the word when he arrived, having had previous notice; and they heard the word with a kind of pleasure and eagerness seldom seen in this country. They desired us to write to them, and to visit them, promising to visit us when they can. In short, a hopeful prospect presents itself. In returning home, brother Marshman got intelligence of another body of Hindoo dissenters, whom he determined to visit. He did so: and found that at another place, about a day's journey nearer home than the place he had visited, there are at least two thousand persons who have publicly renounced their cast. They received him with great pleasure, and were desirous of seeing him again. We

have since written a letter to the first people, and intend to send it by Bharut. The whole account of this interesting journey will be sent by brother Marshman, who kept a journal of all the proceedings. We are wishing for more help, that we might be more entirely employed in the prosecution of this great object.

A letter from a native, which brother Ward will transmit, will do your heart good. Indeed I think that the stir both among the Natives and Europeans has encreased, is encreasing, and will encrease.

I have much desired to see the bible printed both in Bengalee and Hindostanee before I die. The new testament in Bengalee is not only printed, but widely circulated. Several hundreds of copies are gone forth; and a new edition will be necessary before all the old testament be printed.

The small tracts which we have sent abroad are of various sorts, all of them close addresses to the conscience. Many thousands of them, perhaps not less than twenty thousand, have been distributed; and people are still eager to obtain them in many places.—I have some time past been contriving the plan of a work which I propose to write in Bengalee. The design is to prove to the natives of this country, that the gospel is a necessary blessing to them, on account of *the total depravity of their hearts—the entire corruption of their customs—and the insufficiency and contradiction of the books by them accounted sacred.* I intend that it should occupy about two hundred pages. May the Lord assist me in it!

Another circumstance, though not immediately connected with the gospel, will yet give you pleasure. One of the first persons in Bengal in point of property, a grandson of the late *Gunga Govind Sing*, has been several times to see me, and I have closely pressed upon him the importance of a Saviour. He accounts himself inconvertible; but has a strong desire to be made acquainted with the sciences, particularly astronomy. I have persuaded him to get some

of our best books on science translated into the Bengalee language; have offered him all my assistance in correcting the copy, and put him in the way of procuring subscribers to the work among the rich natives. He went from me to-day full of this scheme. I recommended him to begin with Bonnycastle's Astronomy. Should he undertake it, I shall esteem this to be the dawn of science in this dark quarter of the world.

W. C.



Mr. CAREY to Mr. FULLER.



Calcutta, Oct. 5, 1802.

A FEW days ago our church consisted of twenty-five members; viz. thirteen Natives, and twelve Europeans: but we have now to mourn the loss of three, and the suspension of another in the course of one month. Our brother, *Syam Dofs*, a Hindoo man, was murdered about three weeks ago as he was returning from a part of the country where, I hope, the Lord is beginning a great work. Thirteen persons are apprehended for the murder; but it is doubtful whether the perpetrator can be convicted: and alas, his conviction would not restore our friend! Last Lord's day we were obliged to exclude *Gokool* from the church, for quarrelsome behaviour; and to suspend *Petumbur Mittre* from communion, for ill conduct towards his wife. Yesterday we received a letter from brother Fernandez, informing us of the death of brother *Powell*, after a short illness. He died of a fever, Sept. 25. He was very delirious; but in his lucid intervals, very happy. Farther particulars of this affecting providence will be sent hereafter.

Great as these losses and distresses are, they are mixed with some consolation. The Lord has been pleased to add to us one European brother, (Mr. Rolt) who was baptised Sept. 4. Syam Dofs and brother Powell both walked worthily, and were preserved to the end without dishonouring the gospel. I fear that Gokool's case is hopeless: and his tyranny towards his wife will probably prevent her from

appearing amongst us, even if she were disposed to it. Some favourable symptoms appear in Petumbur Mittre, and I hope that he may be restored.—I heard yesterday that Mrs. Thomas is very ill, and confined to her bed: I will endeavour to see her to-day.

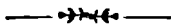
The late opening in the eastern part of the country more than balances all our distresses. They have a society of upwards of two hundred persons, who have rejected all worship of idols, and all honour to Mahomet; and what is more, they reject many of the vices which other natives practise with an unblushing countenance. Since they have known us, the whole body of this people have received the bible *as the word of God*: they meet together to read it and to pray; and intend to erect a place for themselves, where they can meet for worship. They now also call themselves *christians*, and esteem us as their brethren. Several of them are now with us. I wish you could have heard them last sabbath evening, singing a hymn composed by one of their number, without any help, except the little light which they have received, and, I trust, the teachings of the holy Spirit. The hymn I translated into English immediately afterwards: brother Ward has it, and will no doubt send you a copy of it.* The spirit and animation with which they sung, rendered my feelings exquisite. We really hope that some of them are truly converted; and indeed all of them whom I have seen, appear to be seriously inclined. I trust they will ere long have a gospel church formed among them. I was surprised to see with what facility they could turn to any place of scripture: they did not seem to be more at a loss to find a passage than a person would who had been accustomed to the bible all his days. The doctrine of the Trinity is peculiarly abhorred by Mussulmans: and these people held a council, which lasted three days, to consider whether this doctrine could be admitted or not. It ended with a universal acknowledgement of it; yet, leaving it as a mystery, in the same manner as christians do in general.

• Mr. Ward's letter is not arrived.

They meet with great persecution since calling themselves by the name of Christ. A few who live in a village, the owner of which is a brahmàn, have been forbidden to assemble with their brethren. Two most inflammatory papers have been stuck up by the brahmàn, and he has ordered all the heathen tenants to look well that no christian be allowed either to come in or go out of the town: in consequence of this, their lives are often in danger from their enemies. I trust this will end well notwithstanding. They are now come for our advice. I have consulted with our friends at Calcutta, and hope that some steps will be taken which may procure them the liberty of assembling without danger. Brother Ward is going with them to their own country.

I have great hope that the Lord will open a way for the spread of his word in Calcutta. It is generally thought that the two ministers have been more spiritual in their preaching lately, than for a long time before. There are some stirrings amongst several of the poor Portuguese. A society has been lately formed for printing and distributing small tracts, to be given away amongst Europeans. We are going to write to the Society to send us a number of English testaments, to disperse them amongst Europeans and Portuguese. I trust that God is on his way here: the progress of the gospel is slow, yet there are many encouraging appearances.

W. C.



MEMOIR of Mr. SAMUEL POWELL,

IN A LETTER FROM MR. WARD TO MR. MORRIS.



MR. SAMUEL POWELL was the son of Mr. Benjamin Powell, of London, a member of the late Dr. Stennett's church; and of Mrs. Powell, lately a member of Mr. Booth's church, in London, and sister of Mr. John Thomas, a member of the baptist church at Fairford in Gloucestershire, the father of Mr. John Thomas, late missionary in Bengal. Notwithstanding the advantages of a religious

education, and the tender solicitude of a pious mother, Mr. Samuel Powell came over to this country quite careless about his salvation. He left England, in company with Mrs. Thomas and her daughter, on board the Oxford East-India-man, in the year 1793, and continued to live with Mr. Thomas for some time. During the first twelve months he discovered no serious concern about the gospel: but it appears that he was soon afterwards awakened by the interesting and impressive conversation of Mr. Thomas. He now ardently pressed towards the prize of the calling of God in Christ Jesus, and was at length baptised by Mr. Carey at Mudnabatty, on Nov. 1. 1795. Though never actually employed as a missionary, yet he very often held conversations with the natives, wondering at the hardness of their hearts. He took a very lively interest in the success of the mission, and in the individual happiness of the missionaries. Indeed, accounts of the success of the gospel in any part of the world were to him as cold water to a thirsty soul; and though he was not possessed of that determined perseverance which grapples with the enemy notwithstanding continual defeats, yet he never, that I know of, despaired of the cause in this country. It ought to be mentioned to the honour of divine grace, that the life of personal religion was happily preserved in him from the time of his conversion till its being perfected above. His letters were full of pious breathings after God, of holy strugglings with the depravity of his nature, and ardent longings after perfection at God's right-hand. Oh, how did he feel for the guilty heathen, both Hindoos and Europeans! Ye fields and solitary places of Mudnabatty, Moypaul, and Dinagapore! Ye can witness how often he poured out his soul to God in behalf of those around him, sitting in darkness, and in the land of the shadow of death! Ah! Hindoos and Mussulmans, ye saw his person; yet ye knew not what an interest ye had in his heart; ye heard not the silent ejaculations poured into the ear of God, upon every sight of you; ye knew not how many thousand blessings there were in his heart towards you! How can we help admiring the religion of Jesus,

which forms souls to such a blessed temperament, such a sublime benevolence! This principle, in the mind of our dear departed friend, manifested itself in earnest longings after the salvation of the heathen; in the minds of a few Moravian brethren it appeared in their wishing for slavery, so that they might effect the salvation of the negroes; in the mind of Paul, in his holding life not dear, so that he might testify the gospel of the grace of God; and in the glorious Redeemer it manifested itself in this astonishing declaration: "I have a baptism to be baptised with, and how am I straitened till it be accomplished." God is love!

Mr. Powell was much affected with the loss of Mr. Thomas; but on lately receiving the account of the death of his dear mother, his mind seemed formed to a settled contempt of the world. In several letters which he wrote to friends after being informed of that event, he seemed to dwell on scarcely any thing else except the vanity of the world, and the desirableness of heaven. In one or two letters, (though he was then in good health) he says: "I bless God that I shall not live long." He spoke of his mother with much affection; of her pious walking with God, zeal for his glory, and of her fervent concern for the salvation of her children. As an instance of the latter, he used to tell me, she would often say, "I do not care if my children be ever so poor, so that they have but the grace of God." Blessed anxiety, worthy of a christian mother!

In a letter from brother Fernandez, dated Sept. 21. 1802, he informs us that brother Powell arrived at his house from Saddamahl on the saturday in good health; but that on Lord's-day morning he was suddenly seized with a fever and ague, which exceedingly reduced him; and respecting which his medical attendant thought there was some danger.

In another letter, dated Sept. 26, Mr. Fernandez says that the applications of the doctor had been attended with such success, that on wednesday morning he appeared so much better as to be thought to be out of danger. He con-

tinued to mend till friday afternoon, when his fever returned with great violence. He was entirely delirious, and exceedingly restless all friday night: but from six to near eight o'clock on saturday morning he was sensible. "During this interval, (says Mr. F.) I asked him whether he felt happy in his mind? He replied, 'Perfectly so: and I hope to be saved on no other foundation than on the promise which says, he that believeth in Jesus Christ, shall be saved.' He was then asked whether he wished to live, or to die? He replied, 'I prefer the will of God to my own.' By his desire I sung the hymn, 'Jesus lover of my soul;' and he joined me with his feeble voice. I then read the fifty-first Psalm by his desire, and prayed: after which he requested me to read the thirteenth of John, and to pray again. He appeared sensible of his approaching dissolution, but without the least fear of it. From eight o'clock he began to get worse and worse, until four in the afternoon, when he expired with the greatest ease." I believe he was about twenty-eight years of age.

Mr. Fernandez then concludes his letter with some reflections on his and our loss, which he very properly says "is but a temporary one; since, through grace, we hope soon to meet him in heaven!" W. W.



KRISTNO to the SOCIETY.



Serampore, Oct. 12, 1802.

TO the brethren, of the church of our Saviour Jesus Christ, our souls beloved, my affectionately embracing representation.

The love of God, the gospel of Jesus Christ, was made known by holy brother Thomas. In that day our minds were filled with joy. Then judging, we understood that we were dwelling in darkness. Through the door of manifestation we came to know, that sin confessing, sin forsaking, Christ's righteousness embracing, salvation would

be obtained. By light springing up in the heart, we knew, that sinners becoming repentant, through the sufferings of Christ, obtain salvation. In this rejoicing, and in Christ's love believing, I obtained mercy. Now it is in my mind continually to dwell in the love of Christ: this is the desire of my soul. Do you, holy people, pour down love upon us, that as the chatpooke, we may be satisfied.* I was the vilest of sinners: He hath saved me. Now this word I will tell to the world. Going forth, I will proclaim the love of Christ with rejoicing. To sinners I will say this word: Hear sinner, brother! Without Christ there is no help. Christ, the world to save, gave his own soul! Such love was never heard: for enemies, Christ gave his own soul! Such compassion, where shall we get? For the sake of saving sinners, he forsook the happiness of heaven. I will constantly stay near him. Being awakened by this news, I will constantly dwell in the town of joy. In the holy Spirit I will live: yet in Christ's sorrow I will be sorrowful. I will dwell along with happiness, continually meditating on this;—*Christ will save the world!* In Christ, not taking refuge, there is no other way of life. I was indeed a sinner, praise not knowing.

This is the representation of Christ's servant,

000000000000000000000000

KRISTNO,

ADDRESS to the HINDOOS,

BY MR. MARSHMAN.

Beloved Hindoos!

OH, what have you been doing for so many years! For so long a time have you been worshipping debtahs, and bathing in gonga; but all to no purpose. These debtahs can do nothing for you: they are all sinful like yourselves. Seeb committed adultery, Kreeshnoo lied, and Gonga murdered her seven sons. If they are thus sinful, how can they save you? It is absolutely impossible.

* The *chatpooke* is a bird which, they say, drinks not at the streams below: but when it rains, opening its bill, it catches the drops as they fall from the clouds.

W. W,

After worshipping them so many years, what have you obtained? Are your sins removed? If your sins *were* taken away, your sinful inclinations would also go, and you would have a holy mind. But your mind is not holy: your desire is still to commit sin.

In the very hour your guilt is removed, your sinful desires will be taken away, and you will hate sin: the darkness of sin will vanish, and holy wisdom will enlighten your minds. But your minds are not thus: to this very day you are on the side of sin, and have not the least desire after holiness; therefore your sins are not removed. But unless you obtain the remission of sins, and a holy mind, how can you go to heaven? How can you dwell with God? He is holy. An unholy person cannot stay with him. And where will you get a holy mind? You have for many years worshipped and served Zogonaut, and all the debtahs, bathed in gonga, and regarded the word of the brahmans; but you have not obtained the least holiness. What will you, what can you do more? Your gooroos have blinded your eyes; and you are dying, and falling into hell!

Now, what remedy is there? What way of deliverance remains? There is a remedy. The creator, preserver, and judge of the world, (blessed for ever be his name) has compassion upon sinners! We have all sinned; and the weight of sin is so infinitely great, that all the brahmans, gooroos, and debtahs, united together, cannot remove the least. Therefore, God himself, pitying us, became incarnate to save us. By his incarnation, he united in himself the human and divine natures; and therefore he is an able Saviour. Fulfilling righteousness, he dwelt on earth three and thirty years. He healed the sick, gave sight to the blind, raised the dead to life, and instructed the ignorant in the way to heaven: thus he fulfilled all righteousness for us. After this, he gave up his soul to expiate our sins: he in his own body sustained the punishment our iniquities had deserved; thus doing, he gave up his soul to death, to abolish the sin of all who believe in him.

Being the Lord of death, he rose again the third day. Afterwards he commanded his disciples, saying, 'Go into all the world, and proclaim this word, that I have given my life to abolish the sin of the world; and whosoever, leaving all sin, shall believe in me, shall obtain forgiveness, a holy mind, and become the child of God.' After this he ascended into heaven.

They obeyed his commandments; and millions of almost every country believed in him, obtained the pardon of sin, and received a holy mind. Now God, being gracious, has sent this good news to you.

Dear Hindoos! Why will you not hear these precious words of Christ, and receive salvation? Why will you throw your souls into hell? If you remain in your present state, there is no remedy. Neither brahmans, gooroos, nor debtahs, have power or will to save you. Besides Christ, there is no Saviour. If you believe in him, you will obtain the forgiveness of all trespasses, and eternal life: but if you receive not his salvation, you will fall into hell, and experience unutterable, and eternal anguish.



*Mr. WARD's JOURNAL,**

(From July to November, 1802.)



JULY 19, 1802. Last monday evening an Armenian drank tea at our house. He gave us some account of Persia, his native country. The Armenians, it seems, were much persecuted formerly by the followers of Zoroaster; but made a noble stand for religion. At one time they were so put to it, that in a rage they went to the fire-temples and extinguished the object of their adoration. They found an old man at one of these temples, attempting to preserve the sacred fire, and asked him what benefit he had derived from this worship. He answered, that he had only got his

* This journal did not arrive till the foregoing sheets were printed off.

beard and eye-lids singed, and his hands burnt! There are now scarcely any fire-worshippers left, most of them having been compelled to become Mussulmans.—This day a serious gentleman from Calcutta brought three children to our boarding-school: he says they can count upwards of twenty religious characters in that place and neighbourhood.

July 23. Subscriptions are making at Calcutta, for the purpose of reprinting and circulating small religious tracts. A small one which we have lately printed in English, and given away amongst the Catholics at Calcutta, seems to excite a little attention. It is called, A Protestant's reasons why he will not be a Papist. I gave one of these tracts to an enquiring friend at Calcutta: and a catholic gentleman has lately been two or three times to our house to dissuade us from giving them away, lest they should do harm amongst poor people.

July 26. This morning *Moorad*, one of the Mussulmans mentioned in my former journal, March 27, 29, arrived at Serampore. He says that more than a hundred people in that neighbourhood wish to hear the gospel, and that his friends have sent him to call one of us to go over. If possible, brother Marshman will accompany him. I do not know any one who could supply brother Carey's place: but if we had those who could relieve brother Marshman and myself from our present engagements, the mission might be essentially promoted.

July 28. I have just received a letter from a Dutch gentleman who was with us on Lord's day, in answer to some questions respecting the religious state of Ceylon. Having enquired (he says) after the state of Ceylon, I am informed by a gentleman, a native of Jaffnapatnam, one of the settlements on that island, that there are about sixty villages belonging to Jaffnapatnam alone. In each village there is a church and a school, supported at the expence of the Dutch Company. This is but a sub-

ordinate settlement; and it being the same at all the
 “ others, you may conclude that there are many thou-
 “ sands of christians on that island. The natives are in-
 “ structed by converted Singalees, and the European chap-
 “ lain is obliged to visit them twice a year. If he find
 “ any amongst the youth who are fit for more than common
 “ learning, he reports them to Government; when they
 “ are sent to Europe to the academy, from whence they
 “ return as preachers and instructors of their fellow
 “ countrymen. But at the same time I learn that these
 “ people are generally no more than nominal christians;
 “ as they are much neglected, principally in the latter
 “ years.”—Miss Roomoohr has been very poorly for
 some time: but she has been greatly supported, and blessed
 in her experience since her illness. We visit her twice
 a day in turn, and pray with her.

Aug. 6. This evening sister Grant returned from
 Calcutta. One hundred rupees have been subscribed there,
 towards printing cheap pamphlets in English, to distribute
 amongst unconverted people of every class.

Aug. 13. Yesterday the following letter in English,
 from a Hindoo at Calcutta of considerable note, was re-
 ceived in the absence of brother Carey, to whom it was
 addressed:—“ Sir, I have got a Bengal translation of the
 “ English devotion, and the life of Jesus Christ. After
 “ having read it over, I found it an excellent one, and
 “ profitable to the seekers of that way. But as by the
 “ Bengal translation in many places I could not find out
 “ the result of the author, I humbly beg it may please
 “ you to favour me with an original of this precious book,
 “ that I may by an examination therewith be able to break
 “ out the doubts I have entertained.”—I sent a pretty long
 answer to this letter, inviting the enquirer to come to
 Christ, and warning him against dying an idolater. I also
 sent an english new-testament, and invited him to come
 and see us.

Aug. 23. We have this day bought a piece of ground near to our Bengal meeting-house, for 360 rupees. Here we are about to build a free-school, the public in this country having supplied us with what money we want for this purpose.

Sep. 27. This forenoon three of the people arrived from Ponchetalokpool, who seemed very happy to see us. They inform us that the brahmans had raised a great persecution against them; and when they set out on their journey hither, the mob assembled to hiss them away. After brother Marshman had left that part of the country, they hung him in effigy, and some of the printed papers which he had distributed amongst them.

Oct. 11. This day William Carey and I set off to Ponchetalokpool, accompanied with the friends who came to invite us thither.

Oct. 15. We arrived this morning, and found our friends well. We did little more than distribute papers on the road as we passed along.

Oct. 18. Since my arrival I have had several long conversations with the brahmans. It seems that formerly some Fakiers wandered about, being esteemed very holy people, and declared against the systems of the Hindoos and Mussulmans; that there was one God, the Father of all, who alone was to be worshipped; that sin was to be forsaken, and a farther revelation expected. These sentiments were very generally embraced. The gooroo, or principal, is an elderly man, named Neeloo, formerly a weaver. He pretends to cure diseases in a supernatural way: but I am told that the only prescription he uses is the following:—That the person must leave off the worship of Mussulmans or Hindoos, and all sin, and worship one God, who is called the Father; and that then his sickness will leave him! When Neeloo heard of us, he desired some of his people to go and see us, and enquire what we taught. They objected, saying that this could

not be the way which they had expected to be revealed to them. He said it was: and told them to go. They therefore came to Serampore. One of them told me that the old man had always been distinguished for his meekness, avoiding the very spot where a quarrel was formed. If any of his people become impatient under injuries, he admonishes them to bear all with meekness, or not to come near him. He manifests a very tender concern for souls under the delusion of the brahmans, and abominates the vileness of the whole system. He seems very desirous of the deliverance of his countrymen from their delusions, and wonders that his followers can be so happy amidst such a universal destruction of the souls of men. Such a man in this country is quite a phænomenon. I had a great deal of conversation with him, in the presence of many of his people, about the destruction of brahmânism, and the best means of spreading the gospel. I informed them of the rise of the mission, the translation of the scriptures, our method of preaching, itinerating, and printing; and that we had already distributed 22,000 small tracts among the people. We afterwards conversed about erecting a place of worship at Ponchetalokpool, and a school-house.

Oct. 19. This morning we took an affectionate leave of our friends at Ponchetalokpool, and distributed papers on our return. In the afternoon we came to Gopinderpore, where we were met by one Monoo, who conducted us to his village; and under a large tree I talked for some time with much contention: but seeing no inclination in the people to attend, I retired to the boat.

Oct. 20. We left papers at Chanpore this morning; and afterwards finding Monoo again, he took us into Mutterapore, where I explained, and the people heard with some attention. I enumerated the sins of the Debtahs and Mahomet, and shewed the inefficacy of these systems in the universal wickedness of all casts; and then preached the gospel, and shewed the holy fruits of faith in Christ. This

indeed is our usual mode of address: sometimes a feeble opposition, and sometimes an obstinate one is made in defence of the two systems, and a great deal of contempt manifested towards Christ and the gospel, notwithstanding the fear which the natives in general have of offending Englishmen.

Oct. 21. At night we came to Battangallee, a village of Mussulmans. I went with a lantern, and was shewn into a kind of cow-house, where I sat down; and a number of people came, to whom I talked and read for about two hours, and left them papers.

Oct. 23. After distributing papers in a great many places as we passed along, we arrived this day at Serampore, accompanied with Monoo.

Oct. 25. This day four people came from Juggerdunkakatty, bringing a letter from the people of that place, enquiring why they have heard no more from us since brother Marshman was there. We have now at our house messengers from three sets of people who reject the systems of Brahmans and Mahomet. One of them returns to-day to the people at Ponchetaloopool with a letter, in which we promise them assistance in erecting a house for worship and for a school.

Oct. 31. The people from Juggerdunkakatty took leave this evening, taking with them some testaments and papers, and a letter. We have talked much with them; but they demand to see Christ, or some present Saviour. They also ask, if the cause be God's, why is it not universal? If the sun be up, why is it dark?

Nov. 11. We hear that Mr. Gericke* has been a journey into the Mysore country, and near to Cape Cormerin. Whole villages, it seems, are agreed to throw their idols out of their temples, and fit them up for the worship of the true God. It is said he preaches almost

* A missionary on the coast of Malabar, appointed by *The Society for promoting Christian knowledge*.

day and night, and has baptised more than eight hundred people.

Nov. 13. *Petumbur* the elder has grown much in knowledge and the christian temper since his residence amongst us. The new testament is his companion night and day; his conduct hitherto has been highly honourable, and he meets with universal respect. After much consultation we have agreed to send him to a place at a little distance, where he will rent a small hut, and receive all who come to him. He will also itinerate in the villages all around. He appears fully to enter into our ideas, and has chosen a place called *Sooksaugur*, for the commencement of his labours. Previous to his conversion he had some people who considered themselves as his disciples, and amongst them he may be peculiarly useful. We also think of drawing *Kristno* from his worldly concerns, and of sending him out to itinerate.—We are very happy in our family, enjoying uninterrupted harmony and love, and have many temporal mercies. We should be glad of more helpers: but above all we need the Spirit of the living God, to breathe on these dry bones. The kingdom of heaven suffereth violence. Oh, now for one great effort of prayer, by every praying soul on earth, that this kingdom for the Hindoos may be taken by force!



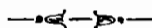
MEETING of the COMMITTEE.



Clipstone, April 13, 1803.

RESOLVED: That *Joshua Rowe*, *William Moore*, *Richard Marden*, and *James Bifs* be considered as Missionaries of this Society, and sent to the East Indies by the first suitable conveyance.

The Hindoos, says Mr. Marshman, often confound the names of *Kreefhnoo* and *Christ*, which they pronounce *Creeftoo*. After discoursing with them, it is nothing uncommon for them to conclude with this: "Your *Creeftoo* and our *Kreefhnoo* are one." This suggested the following lines, which are circulated in Bengalee verse.



The DIFFERENCE:

Or, *Kristnoo* and *Christ* compared.

BY MR. MARSHMAN.



THE words of love, dear Hindoos, now attend :
Kreefhnoo and CHRIST as one, why apprehend?
 Examine coolly, I'll propose the test,
 Who ne'er examines justly ranks a beast.
 In cool discussion he who God appears,
 His followers be, dismissing all your fears.

To kill a tyrant, *Kreefhnoo* man became;
 CHRIST took our nature sinners to redeem.
 One country's welfare, *Kreefhnoo's* highest aim;
 CHRIST as their Saviour may all nations claim;
Kreefhnoo could earthly good alone procure;
 But CHRIST hath heavenly glory made secure.

His own enjoyment merely *Kreefhnoo* sought,
 He ne'er for sinners felt one anxious thought;
 Midst crouds of wanton nymphs, in sport and play,
 And idle mirth, he spent the live-long day.
 CHRIST to the blind gave sight, speech to the dumb;
 And even rescued from the darksome tomb:
 He his own pleasure ever did forego,
 And spent his life t' abolish sinners' woe.

Who thus in love and rich compassion shone,
 Dear brethren judge, he must be God alone.

With Saloo* the infernal joined in fight,
 To save himself, vain *Kreefhnoo's* boasted might;
 Had Indra then his timely aid withheld,
 Saloo had left him dead upon the field.
 But CHRIST the Saviour, filled with love divine,
 Hath rescued sinners, and destroyed their sin:
 Infinite pains in his own body bore,
 That we might not sustain them evermore.

When *Kreefhnoo's* friend immersed himself in woe,
 To afford him succour, *Kreefhnoo* could not go.†
 Almighty, omnipresent, CHRIST the Lord,
 To all his followers doth his help afford.
 Whoever, coming, on his grace repose,
 Deliverance find from sin, and all their woes.

Mighty to save is the true SAVIOUR's name,
 Dear brethren, hear and judge, is *your's* the same?

Contemned, how *Kreefhnoo* raged for one poor flower;
 What torrents of abuse did he on Indra pour!
 Our LORD was calm, when scorn his love repaid,
 And blest his enemies, and for them prayed.

Kreefhnoo a most tremendous war inflamed,
 And millions perished, more than can be named.‡
 To abolish sin, CHRIST shed his precious blood,
 And countless millions ever live to God.

He (judge, beloved Hindoos, while you read)
 Whom tender mercy fills is God indeed.

* *Saloo*, the *ditya*, was one of *Kreefhnoo's* enemies; and once, when combating him, threw a mountain on him. Poor *Kreefhnoo* remained underneath it, unable to stir, till Indra, with his thunder-bolt cleft it asunder, and released him.

† *Judistheer*. See Note, p. 320.

‡ The *Mauhabaraut* says, that out of 18,000,000,000,000,000,000, or eighteen trillions, only seven persons survived.

His righteous friend,* did *Kreefshnoo* cause to lie,
 And Judistheer could not hell torments fly.
 Ev'n for his enemies did CHRIST atone,
 To seat them on a glorious heavenly throne.

Midst all who *Kreefshnoo's* worshippers have been,
 Not one was ever found averse to sin.
 Sinners of every age, and every kind,
 On CHRIST believing get a holy mind.

He who the hardened sinner can renew,
 Is the true Saviour. Brethren, what say you?

Why will you worship, why as Lord confess,
 One void of pity, power and holiness?
 He who his dearest friend immersed in sin,
 How shall he make your hearts and natures clean?
 He who himself in combat could not save,
 How rescue you from sin, and from the grave?

Hear, oh beloved Hindoos, him embrace,
 Who glorious shines in power, and truth, and grace;
 Of all mankind the Saviour, CHRIST his name,
 (What multitudes his power to save, proclaim!)
 Calling, he cries, Oh sinners hear my word,
 Be saved from hell—to freedom be restored;
 New hearts shall you receive, (your sins forgiven)
 And after death, th' unfading joys of heaven.

Hear, Hindoos hear, why will you life despise,
 Why not receive th' inestimable prize?
 Receiving—heaven's fair port you'll quickly gain,
 Neglecting—life you never can obtain.

* In the war above mentioned, *Dron*, one of the adverse chiefs, was more than a match for *Kreefshnoo*, being invulnerable, except in one place. *Kreefshnoo*, to throw him off his guard, told the old warrior that his son *Ojatama* was slain. The old veteran would not believe it, except Judistheer, would also affirm it. Judistheer, who bears a high character for holiness among the Hindoos to this day, refused to confirm this falsehood for a long time; but overcome by *Kreefshnoo's* persuasions, complied at last. Grief overwhelming the old man, *Kreefshnoo* took the advantage, and dispatched him. *Kreefshnoo* could not prevent Judistheer from going to hell for this lie, though he promised to deliver him speedily.

APPENDIX.

ANNUAL SUBSCRIPTIONS

FROM

October 1. 1801, to October 1. 1802.

N. B. Those names to which no place is annexed, are persons residing in LONDON, or its Vicinity.

A	L.	S.	D.		L.	S.	D.
MRS. R. Abbot	-	10	6	Mr. P. Bateman	-	1	1 0
Ditto	-	10	6	— Sam. Beddome	-	1	1 0
Mr. J. W. Adams	-	2	2 0	— B. B. Beddome	-	1	1 0
— Thos. Adams	-	10	6	J. Bell, esq. by Mr. Taylor	2	2	0
Mrs. Agace	-	2	2 0	Mr. J. Bellis	-	1	1 0
Miss Andras	-	10	6	— A. Benham	-	1	1 0
Mr. A. Applegath	-	1	1 0	J. Benwell, esq. Battersea	2	2	0
— Rich. Arnett	-	1	1 0	— Jos. Boggis	-	1	1 0
Anonymous	-	10	6	— Ab. Booth	-	1	1 0
Ditto	-	10	6	— Ab. Booth, jun.	-	1	1 0
Ditto, by Mr. Morris	10	6		— Isaac Booth	-	1	1 0
Ditto, by Dr. Ryland	1	0	0	T. Boddington, esq.	2	2	0
Ditto, Northampton	1	1	0	Robert Bowyer, esq.	1	1	0
Ditto, ditto	-	1	1 0	Mr. Wm. Brounger	1	1	0
Ditto, ditto	-	10	6	— A. Bryson, sen.	1	1	0
Ditto, Arnsby	-	10	6	— A. Bryson, jun.	1	1	0
Ditto, by Mr. W. Inglis,				— Brooks	-	1	1 0
Dundee	-	1	1 0	— Jos. Butterworth	1	1	0
A. B. Northampton	10	6		— Wm. Button	-	1	1 0
Mr. Abbot, Kingsthorpe	10	6		— S. J. Button	-	1	1 0
— W. Andrews, Olney	2	2	0	— Button, Gravesend	2	2	0
— J. Audley, Cambridge	2	2	0	Miss Button, ditto	-	1	1 0
— Z. A. Gloucestershire	5	5	0	Miss Button	-	10	6
B				Mr. J. Bult	-	1	1 0
Mr. Bagster, sen.	-	1	1 0	— Wm. Bult	-	1	1 0
— Bagster, jun.	-	1	1 0	— Wm. Burls	-	1	1 0
— Baily	-	1	1 0	— Wm. Burls, jun.	-	10	6
— John Barber	-	1	1 0	— T. Burford	-	1	1 0
Mrs. E. Barnes	-	1	1 0	— Thos. Burn	-	1	1 0
Mr. G. W. Bates	-	1	1 0	— Bates, Kettering	-	10	6
£.31 19 6				£.66 2 0			

	L.	S.	D.		L.	S.	D.
	66	2	0		136	4	6
Mr. Bayley, <i>Whitchurch</i>	10	6		Mr. Comfield, <i>Northamp.</i>	10	6	
— Bennet, <i>Birm.</i> 5 yrs.	5	5	0	— Cowley, <i>ditto</i>	—	10	6
— Berridge, <i>Northamp.</i>	10	6		Dr. Cox, <i>near Bristol</i>	5	0	0
Rev. J. Richeno, <i>Newbury</i>	1	1	0	Rev. S. Cox, <i>Scaldwell</i>	10	6	
— Dav. Black, <i>Edin.</i>	1	1	0	— B. Churchill,			
Mr. Blakemore, <i>Birm.</i>	10	6		<i>Sheepshead</i>	—	2	2
— Broughton, <i>Braybrook</i>	1	1	0	Mr. S. Churchill, <i>ditto</i>	10	6	
— Bonville, <i>Bristol</i>	1	1	0	Rev. Mr. Crathern,			
— Francis Bowles, <i>ditto</i>				<i>Dedham</i>	—	1	1
2 years	—	2	2	Mr. T. Coupies, <i>Luton</i>	1	1	0
Rev. W. Bull, <i>Newport</i> ,				Rev. Thos. Cursham, <i>Sutton-</i>			
2 years	—	2	2	<i>Ashfield</i> , by Mr. Burton	1	1	0
Mr. Burchell, <i>Downend</i>	1	1	0	<i>Ditto</i> , by Mr. Booth	1	0	0
C				D			
Mr. Nat. Carroll	—	3	5	Mr. Dartnall	—	1	1
— Thos. Chatteris	—	1	1	— Joseph Dare	—	1	1
— Benj. Chandler	—	2	2	— Robert Davies	—	1	1
— Chinner	—	1	1	Miss Davies	—	1	1
— James Clark	—	1	1	Mr. William Davis	—	1	1
Mrs. A. Clodd	—	2	2	— James Day	—	1	1
Miss E. Coade	—	1	1	— Wm. Day	—	1	1
Mr. James Collins	—	1	1	Mrs. Eliz. Dennis	—	1	1
— Thos. Cook	—	1	1	Mr. N. Dell	—	1	1
— John Cook	—	1	1	— James Dell	—	1	1
Mrs. Colwell, by Dr.				Rev. James Dore	—	1	1
Rippon	—	10	0	Mr. Duncan, sen.	—	1	1
Mr. John Cowell	—	1	1	— Duncan, jun.	—	1	1
— Wm. Cornwell	—	1	1	— John Dyer	—	1	1
Rob. Cowie, Esq.	—	5	5	David Dale, esq. <i>Glas-</i>			
Mr. Cottle	—	2	2	<i>gow</i>	—	20	0
— H. Covell	—	1	1	Mr. J. Daniel, <i>Bristol</i>	1	1	0
— Calwell, <i>Bristol</i>	—	10	6	— Edw. Daniel, <i>ditto</i>	1	1	0
— Cape, <i>Wellington</i>				Miss B. Daniel, <i>ditto</i>	1	1	0
2 years	—	1	1	Rev. Mr. Davies, <i>ditto</i>	1	1	0
Miss Carroll, <i>Northamp.</i>	5	5	0	Mr. W. Davies, <i>Cheneys</i>	1	1	0
Mr. Cartrill, <i>Woodford</i>	10	6		— Dent, <i>Northampton</i>	1	1	0
Miss E. Chapman,				— Dunn, <i>Trowbridge</i>	1	1	0
<i>Tiverton</i>	—	5	0	— Ditto, <i>ditto</i>	—	1	1
Mr. Churchill, <i>Notting.</i>	1	1	0	Josiah Dornford, esq.	4	4	0
Mrs. Clarke, <i>Bristol</i>	2	2	0	E			
— W. Clarke <i>ditto</i>	—	1	1	E. B. by Mr. Booth	5	0	0
Rev. W. Coles, <i>Amptill</i>	1	1	0	Mr. Elston	—	1	1
— Thos. Coles, <i>Bourton</i>	1	1	0	— Etheridge	—	3	3
£.136	4	6		£.206	1	6	

	L.	S.	D.		L.	S.	D.
	206	1	6		292	0	0
Mr. John Everard -	1	1	0	Mr. Goff -	2	2	0
— C. Elliot, <i>Clapham</i> ,				— Jesse Gouldsmith	1	1	0
2 years -	2	2	0	— B. Graves -	2	2	0
Mrs. Evans, <i>Bristol</i> -	10	0	0	— Thos. Graves -	1	1	0
Rev. B. Evans, <i>Sutton</i>	10	6		Cha. Grant, esq. M. P.	3	3	0
F				Jos. Gutteridge, esq.	2	2	0
Mr. Thos. Fauntleroy	5	5	0	Mr. Joseph Gurney	1	1	0
— S. Favell -	1	1	0	— John Gurney -	1	1	0
Messrs. Fenn & Wick-				— W. B. Gurney -	1	1	0
enden -	4	4	0	Mrs. M. Gurney -	1	1	0
Mr. George Fell -	1	1	0	Dr. Gibbons, <i>Hadleigh</i>	1	1	0
Messrs. H. Fletcher				Mr. G. Gibson, <i>Leith</i>	1	1	0
and Son -	4	4	0	Mr. Henry Goff, <i>Hook-</i>			
Mrs. Flight -	1	1	0	<i>Norton</i> , 2 years	3	3	0
Mr. Forbes -	1	1	0	Miss Goff, <i>ditto</i> , 2 years	2	2	0
Rev. Mr. Foster -	1	1	0	Miss S. Goff, for 1801	1	1	0
Mr. Foster -	1	1	0	Mr. J. F. Gordon, <i>Edin.</i>	2	2	0
Mrs. Foster ¹⁰ -	1	1	0	Mr. Goodacre, <i>Leir</i> ,			
Mr. S. Foyster -	1	1	0	2 years -	4	4	0
— John Foxwell -	1	1	0	Mr. Goodacre, <i>Northamp-</i>			
— William Freme	1	1	0	<i>ton</i> , 2 years -	2	2	0
Mesdms. S. & M. Fuller	5	5	0	Mr. Jos. Gould, <i>Charles</i> ,			
Mr. H. Fysh -	1	1	0	<i>Devonshire</i> -	10	6	
Richard Fyshwick, Esq.	20	0	0	Mr. Gotch, <i>Ketter</i> . 2 yrs.	2	2	0
F. M. S. -	5	0	0	Mr. Greene, <i>Kingsthorpe</i>			
Mr. Fripp, <i>Bristol</i>	1	1	0	2 years -	1	1	0
— Jos. Flight, <i>Tiverton</i>				Rev. Mr. Greatheed,			
2 years -	2	2	0	<i>Newport</i> -	2	2	0
— John Foster, <i>Biggles.</i>	1	1	0	Mr. W. Griffin, <i>Thrapstone</i>	10	6	
— Wm. Foster, <i>St. Neots</i>	1	1	0	H			
Miss Foster, <i>ditto</i> -	1	1	0	Messrs. Hardcastle and			
Mr. A. Fuller, <i>Kettering</i>	1	1	0	Reyner -	10	0	0
— R. Fuller, <i>Isleham</i>	10	6		Mr. Wm. Hale -	1	1	0
G				— Geo. Hammond	1	1	0
Mr. John Garwood -	1	1	0	— John Hankinson -	1	1	0
— Thomas Gardiner	1	1	0	Mrs. Haywood -	10	6	
— Garland -	1	1	0	Mr. Wm. Harrison -	10	6	
— Charles Gatfield	1	1	0	Mrs. Huntley by Mr. Booth	1	1	0
— Gaviller -	1	1	0	Mr. John Henning	5	0	0
— William Gillman	10	6		— Wm. Henbest -	2	2	0
— John Gibson -	1	1	0	— John Hepburn -	1	1	0
— William Giles -	1	1	0	— Heygate -	1	1	0
Rev. Mr. Goode -	1	1	0	— Thos. Hills -	1	1	0
	£.292	0	0		£.356	7	0

	L.	S.	D.		L.	S.	D.
	356	7	0		398	15	6
Mr. J. Hill - - -	1	1	0	Rev. Mr. Keely, <i>Northampton</i> - -	10	6	
Mrs. Hill, by Dr. Rippon	1	1	0	Mr. Samuel Kingdon, <i>Milverton</i> , 2 years	1	1	0
Mr. Hanson - - -	2	2	0	L			
— Hoby - - -	2	0	0	Mrs. Lamb - - -	1	1	0
Mrs. Holley - - -	1	1	0	Mr. W. Lang, by Mr. Booth - - -	1	1	0
Messrs. Hoppe & Heath	1	1	0	— B. Lepard - - -	1	1	0
Rev. Mr. Hughes, <i>Battersea</i>	10	6		— D. Lister - - -	2	2	0
Mrs. Hunt - - -	1	1	0	A Lady, by Rev. Mr. Cooper - - -	1	1	0
Mr. Jos. Hall, <i>Northamp.</i>	1	1	0	Mrs. Lewis, <i>Exeter</i> -	1	1	0
Rev. Mr. Hartley, <i>Dublin</i>	1	1	0	Jos. Lucas, esq. <i>Tooting</i>	1	1	0
Mr. T. Harris, <i>Leighton</i>	1	1	0	Dr. Ludlow, <i>Heywood-House</i> - - -	5	0	0
— Hart, sen. <i>Bradford</i>	10	6		M			
— Harris, <i>Kislingbury</i>	10	6		Sir Charles Middleton, <i>Bart.</i> - - -	3	3	0
Rev. R Hogg, <i>Thrapstone</i>	2	2	0	Mr. Mackensie - - -	1	1	0
Mr. Horsey, <i>Wellington</i> , 2 years - - -	1	1	0	— Eben. Maitland -	2	2	0
Mrs. Hiron, <i>Birmingham</i>	10	6		— Wm. Mariot, jun.	1	1	0
Mr. Hotham, <i>Northampton</i>	10	6		— Jos. Mayor - - -	1	1	0
Mrs. Harwood, <i>Birming.</i>	1	1	0	— Mead - - -	1	1	0
Mr. J. Haddon, <i>Naseby</i>	1	1	0	— Sam. Medley - - -	1	1	0
— Jos. Hill, <i>Woodford</i>	10	6		— George Meyer - -	1	1	0
— Humphreys, <i>Coun- testhorpe</i> - - -	2	2	0	— John Middleton -	1	1	0
J				— R. Middleton - -	1	1	0
Mr. Samuel Jackson	2	2	0	— B. Mills - - -	2	2	0
— A. Jackson - - -	1	1	0	— Samuel Mills - -	2	2	0
— P. James - - -	1	1	0	Mrs. Mills - - -	1	1	0
— Thos. Jacques - -	1	1	0	Mr. Ralph Morris -	1	1	0
— J. P. - - -	1	1	0	Mrs. Margetts, <i>Enderby</i>	1	1	0
Thos. Jefferys, esq.	2	2	0	— Marshall, <i>Tottenham</i>	1	1	0
Mr. James Jessop -	10	6		— Manning, <i>Kingsthorpe</i>	10	6	
— D. Johnson - - -	1	1	0	Miss Maxwell, <i>near Greeton</i> - - -	1	1	0
— J. Johnson - - -	10	6		Mr. Mellows, <i>Northamp.</i>	10	6	
Mrs. Iveson - - -	1	1	0	Mrs. Moss, <i>Bristol</i> -	1	1	0
Mr. John James, <i>near Olney</i> - - -	1	1	0	Miss F. Moss, <i>ditto</i> -	1	1	0
— Johnson, <i>Birmingham</i>	1	1	0	Rev. Mr. Mills, <i>Sheepshead</i>	10	6	
— Jacques, <i>Sheepshead</i>	10	6		— J. W. Morris - -	10	6	
K							
Mrs. Keene, <i>Walthworth</i>	1	1	0				
Mr. Thos. Key - - -	1	1	0				
— Thos. King, <i>Birming.</i>	3	3	0				
	£.398	15	6		£.441	1	0

L. S. D.				L. S. D.			
441 1 0				488 14 6			
N				Mr. Rivers - - - 10 6			
Mr. Napier - - -	1	1	0	— Robinson - - -	1	1	0
James Neale, esq. - -	2	2	0	— J. Rose, 2 years - -	1	11	6
Mr. John Neale - - -	1	1	0	— Thos. Rutt - - -	1	1	0
Mrs. Newbury - - -	1	1	0	— Edward Ransford,			
Rev. Mr. Newman - -	10	6		<i>Bristol</i> - - -	5	5	0
Mr. J. Norton - - -	1	1	0	Mrs. Ratnat, <i>Northamp.</i>	1	1	0
O				Miss Eliza Redding,			
Mr. T. Osborne, <i>Olney</i> ,				<i>Bristol</i> - - -	10	6	
2 years - - -	2	2	0	Mr. Dav. Riste, <i>Isleham</i>	1	1	0
Mrs. Owen, <i>Fulham</i>	1	1	0	— S. Robinson, <i>Welling.</i>	1	1	0
P				— J. Robertson, <i>Leith</i>	2	2	0
Mr. Rob. Parker - -	1	1	0	Rev. Dr. Rogers, <i>Philadel.</i>	1	1	0
— Jos. Parker - - -	1	1	0	Mr. Round, <i>Birming.</i>	1	1	0
Mrs Ann Parker - -	1	1	0	Dr. Ryland, <i>Bristol</i> -	1	1	0
Rev. Mr. Penny - - -	1	1	0	S			
Mr. John Penny - - -	1	1	0	Mr. S. Salloway - - -	1	1	0
Phebe - - - - -	2	0	0	— Sampson - - -	1	1	0
Mr. J. Philips - - -	1	1	0	Wm. Savill, esq. - -	2	2	0
— Geo. Philips - - -	1	1	0	Rev. Jonathan Scott,			
— Mr. Step. Ponder	1	1	0	by Mr. Neale - -	2	2	0
Rev. Mr. Pratt - - -	1	1	0	Mrs. Shaw - - -	1	1	0
Mr. Jas. Pritt - - -	2	2	0	Mr. Benj. Shaw - - -	1	1	0
— D. Park, <i>Skaithwait</i>	1	1	0	— Wm. Shenstone - -	10	6	
Mrs. Jos. Peach, <i>North.</i>	1	1	0	— Shrubsole - - -	1	1	0
Mr. Philips, <i>Birmingham</i>	1	1	0	— Arthur Spear - - -	1	1	0
— Potts, <i>ditto</i> - - -	1	1	0	Rev. John Pye Smith	1	1	0
— Pewtress, <i>Northamp.</i>	1	1	0	Mrs. Pye Smith - - -	1	1	0
Rev. H. Page, <i>Bristol</i>	1	1	0	Mr. James Smith - -	10	10	0
Mrs. Priestly, <i>Devizes</i>	1	1	0	Rev. Wm. Smith - - -	1	1	0
Mr. Pell, <i>Guildbro'</i> -	1	1	0	Mr. Thos. Smith - - -	1	1	0
— Paull, <i>Mettingham</i>				— Edward Smith - -	2	2	0
2 years - - -	2	2	0	— B. Stennet - - -	10	6	
R				— Summers - - -	1	1	0
R. S. - - - - -	5	5	0	— Wm. Summers - -	1	1	0
Rev. Mr. Rance - - -	1	1	0	Chris. Sundius, esq. -	2	2	0
Mr. Randall - - - -	1	1	0	Mr. J. Satchell, <i>Ketter.</i>	1	1	0
— Rennard - - - - -	1	1	0	Walter Shephard, esq.			
— John Reynolds - -	2	2	0	<i>Frome</i> - - -	2	2	0
— Thomas Read - - -	1	1	0	Mr. Sedgwick, <i>Hull</i> -	2	0	0
Rev. Dr. Rippon - - -	1	1	0	— Sewell, <i>Norwich</i> ,			
Messdms Rivers and				for 1801 - - -	2	2	0
Rutt - - - - -	1	1	0	— J. J. Smith, <i>Watford</i>	1	1	0
£.488 14 6				£.547 19 0			

L. S. D.			L. S. D.		
547 19 0			677 17 0		
Mr. Sprigg, <i>Birmingham</i>	1	1 0	W		
— M. Smith, <i>Northam.</i>	1	1 0	Messrs. Wallis, Cook,		
Rev. Mr. Smith, <i>Alcester</i>	10	6	& Hammond	-	5 5 0
Mr. W. Smith, <i>Leicester</i>	1	1 0	Mr. H. Weymouth,		
Rev. J. Sutcliff, <i>Olney</i>	1	1 0	<i>Battersea</i>	-	2 2 0
T			— Wardale	-	1 1 0
H. Thornton, esq. M. P.	5	5 0	— J. Warmington	-	1 1 0
R. Thornton, esq. M. P.	5	5 0	— J. Waybran	-	1 1 0
S. Thornton, esq. M. P.	3	3 0	— W. Weare	-	1 1 0
Mr. Tarn	-	1 1 0	Miss Welbrook	-	1 1 0
— Wm. Taylor	-	1 1 0	Mr. Robt. Westley	-	1 1 0
Rev. Mr. Thomson	1	1 0	Miss Wharton	-	1 1 0
Mrs. Thomas	-	1 1 0	Mr. John Whaley	-	1 1 0
Miss Reb. Tomkins	5	0 0	— Whitaker	-	1 1 0
A donation, by ditto, and			— E. Wilkinson	-	1 1 0
3 other Ladies, to those			Miss Wilkinson	-	1 1 0
christian Hindoos who			Mr. J. Wilson	-	2 2 0
suffer loss for the gos-			— J. Wilson, jun.	-	1 1 0
pel's sake; to be giv-			— Joseph Wilson	-	2 2 0
en them at the discre-			— Thomas Wilson	-	2 2 0
tion of the missiona-			— W. Wilson	-	1 1 0
ries	-	70 0 0	W. Wilberforce, esq. M. P.	5	0 0
Mr. J. Towle	-	1 1 0	Mr. J. Willis, 2 years	4	4 0
A Friend	-	1 1 0	George Wolff, esq.	-	3 3 0
Mr. Benj. Tomkins	1	1 0	Rev. B. Woodd	-	1 1 0
— Thomas, <i>Fairford</i> , for			Mrs. Woodd	-	1 1 0
the use of his son*	10	0 0	Mr. G. E. Woodhouse	1	1 0
Mrs. Thompson, <i>Bristol</i>	1	1 0	— J. Wontner	-	10 6
Mr. Tidd, <i>Ashwell</i>	-	1 1 0	Mrs. Wallis, <i>Kettering</i>	2	2 0
Miss Tyler, <i>Bristol</i>	-	1 1 0	H. Waymouth, esq. <i>Exeter</i>	2	2 0
Mr. Arthur Tozer, <i>ditto</i>	5	5 0	Mr. J. Webster, <i>St. Neots</i>	1	1 0
— Cha. Tucker, <i>Chard</i> ,			— N. Wedd, <i>Trumpington</i>	1	1 0
2 years	-	1 1 0	— Wheeler, <i>Hook Norton</i>	2	2 0
— Turland, <i>Bugbrook</i>	1	1 0	— J. Wibrow, <i>Isleham</i>	10	6
V			Rev. E. Williams,		
Mr. Philip Viner	-	1 1 0	<i>Clipstone</i>	-	10 6
Mrs. (Geo.) Vowell	5	0 0	— Wilson, <i>Olney</i>	-	10 6
— S. Vowell	-	1 1 0	— Wood, <i>Moulton Park</i>	10	6
Miss E. Vowell	-	10 6	Miss Wyatt, <i>Arnsby</i>	1	1 0
Rev. Mr. Vorley, <i>Carlton</i>	10	6	Mrs. Wykes, <i>Northamp.</i>	10	6
U			Y. Z.	-	2 2 0
Mr. Jos. Urry	-	10 6			
£.677 17 0			£.735 7 0		

* Since paid to Mrs. Thomas, his widow.

[illegible]

	L.	S.	D.
	1087	12	0
Mr. Lawrence Frost -	2	2	0
-- Thos. Freme -	3	3	0
— James Fremae -	1	1	0
Mrs. Gordon -	1	1	0
Mr. Isaac Harrison -	1	1	0
— Gilbert Henderson	10	6	
— William Hope -	5	5	0
— William Hope, jun.	1	1	0
— Samuel Hope -	1	1	0
— John Hope -	1	1	0
— John Houghton -	1	1	0
— Charles Horsfall -	1	1	0
— Nicholas Hurry -	1	1	0
— Robert Jones -	5	5	0
Mrs. Jump -	2	2	0
Mr. Samuel Langley	1	1	0
— William Rushton	10	6	
— Shuttleworth -	1	1	0
— Peter Sowerby -	1	1	0
— Stevenson -	1	1	0
Mrs. Sutton -	2	2	0
Collected at Mr. Davis's Meeting house -	31	11	9
MANCHESTER.			
Robert Spear, esq. -	50	0	0
— Wittenberry, esq. -	5	0	0
Collected at Mr. Roby's Meeting House -	20	4	0
Sums under 10s. 6d.	19	0	
Ditto at Northampton	3	18	3
Ditto at Thrapston -	3	11	0
	1237	9	0
<i>Collections and Donations for the Translation of the Old Testa- ment into Bengallee.</i>			
Mr. Edward Ash, Bristol	1	1	0
Mrs. Wm. Clarke, ditto	1	1	0
— Henry Page, ditto	2	2	0
Donation of some Ladies in London, by Mr. Burls -	12	12	0
	£.16	16	0

	L.	S.	D.
	16	16	0
Rt. Hon. Earl Spencer	50	0	0
Mr. D. Lister, Haekney	1	1	0
-- William Flounders, Liverpool -	2	2	0
NORTH BRITAIN.			
EDINBURGH, &c.			
Rev. Mr. Dickson -	1	1	0
— Dr. Davidson -	5	0	0
— Mr. Black -	1	1	0
— Dr. Hunter -	2	2	0
Mr. John Abercromby	1	1	0
Mrs. Grant -	1	1	0
Rev. Dr. Erskine -	2	2	0
Miss Ann Erskine -	1	1	0
Mrs. Wardlaw -	3	0	0
Rev. John Aikman -	2	2	0
<i>By Mr. Braidwood,</i>			
Mr. Wm. Henderson, Thankerton -	1	1	0
— J. Robertson -	10	6	
A Lady -	1	0	0
Ditto, by Mr. Inglis, Dumfries -	1	1	0
Mr. Wm. Peebles, Master of the Orphans Hospi- tal, Edinburgh -	5	0	0
Mrs. Innes -	1	1	0
A Presbyterian Dissenter	1	1	0
Mr. Henderson, Craigie	1	0	0
A Lady -	1	1	0
Mr. Robt. Plenderleath	1	1	0
Baptist Society at Stir- ling -	5	0	0
Three sums under 10s. 6d. from Falkirk, Huntley, and Edinburgh -	10	0	
Interest from Mr. Braid- wood -	14	6	
Collected at the Taber- nacle -	130	9	6
Mr. M'Knight -	1	1	0
	£.241	1	6

	L.	S.	D.		L.	S.	D.
	241	1	6		443	3	5
Collected at the Baptist Meeting House, Nid-dry Street - - -	60	4	1	Ditto, at <i>Kilwinning</i> , Airshire, by Rev.			
Anonymous, by Mr.				Mr. Barclay - - -	20	0	0
Braidwood - - -	10	0	0	Ditto, at <i>Stirling</i> - -	21	15	0
Ditto from <i>Paisley</i> , by				Rev. Mr. Russell, <i>ditto</i>	1	1	0
G. C. - - -	1	1	0	Two Friends, by <i>ditto</i>	2	5	0
John Campbell Tertius, esq. - - -	1	1	0	Mr. John Hervey, <i>ditto</i>	1	1	0
Christianus by <i>ditto</i>	5	0	0	Anonymous, by Mr.			
J. Cunningham, esq.				Aikman - - -	1	1	0
<i>Craigends</i> - - -	4	4	0	A Parishioner, by Rev.			
Collected at the Baptist Meeting House, Skin-ners Hall - - -	9	0	0	Mr. Campbell, <i>Kippen</i>	1	0	0
A very small Baptist So-ciety, who regret that they can do no more	10	6		Anonymous small sums	17	6	
Anonymous, by Mr.				A Farmer's Wife, in the County of Berwick	5	5	0
Briggs - - -	10	0	0	Collected at <i>Strathmiglo</i> , County of Fife, by Rev.			
A Lady, by Rev. Mr.				Mr. Martin - - -	11	2	6
Buchanan - - -	1	1	0	Anonymous, by Dr.			
Ditto, by Miss				Stuart - - -	5	0	0
Maylestone - - -	1	1	0	GLASGOW.			
Anonymous, by Rev.				Rev. Stevenson M'Gill	1	1	0
Mr. Black - - -	3	0	0	Mr. William Muir - -	5	0	0
Ditto, by Dr. Stuart	10	6		— Scotmoncrief - -	5	0	0
Rev. Dr. Lorimer, <i>Haddington</i> - - -	2	2	0	John Patterson, esq. -	10	10	0
Three Friends, by Mr. S.				Mrs. Patterson - - -	10	10	0
Brownton, <i>ditto</i> - -	1	16	0	Collection at Taber-nacle - - -	251	0	5
Mr. Crombie, <i>ditto</i> -	3	5	0	First Baptist Church	27	16	3
Collection at <i>Dalkeith</i>	7	10	0	Anonymous, by Mr.			
Some Colliers, near <i>ditto</i>	2	12	0	Duncan - - -	5	0	0
Mr. John Richardson, <i>Pitfour</i> , by Rev. Mr.				Ditto, Second Baptist Church - - -	4	6	0
Scott - - -	20	0	0	Two Friends, <i>Neilston</i> parish - - -	6	0	0
Rev. Mr. Willison - -	1	0	0	Anonymous, by Rev. Mr.			
Collection at <i>Inver-keithing</i> - - -	30	0	0	Love - - -	10	0	0
Ditto, at <i>Dundee</i> - -	19	6	4	Ditto, by Dr. Watt - -	1	1	0
Ditto, at <i>Perth</i> - -	17	9	6	Win. Gillespie, esq. -	5	0	0
				David Dale, esq. - -	100	0	0
				Anonymous, by Mr.			
				Scotmoncrief - - -	5	0	0
				Friends, by Mr. Harley	7	14	6
	£.443	3	5		£.968	10	7

	L.	S.	D.		L.	S.	D.
	968	10	7		1095	3	5
Collected at <i>Greenock</i>	35	12	6	Mrs. Maconskeec	-	1	0
Ditto at <i>Paisley</i> , by Mr.				A Lady, by Mr. Buchan,			
Canwell - - -	79	7	1	<i>Edinburgh</i> - - -	1	0	0
New Baptist Church at				A poor man - - -		1	0
<i>ditto</i> - - - -	6	6	9	Aberdeen Missionary			
Rev. Mr. Greig, <i>Stenton</i>	2	2	0	Society - - - -	40	0	0
— Mr. Wemyss, <i>Burn-</i>				A Branch of the London			
<i>tisland</i> - - - -	1	1	0	Missionary Society at			
Mr. Dymock, <i>Kelso</i>	1	1	0	<i>Dundee</i> - - - -	20	0	0
At a Prayer Meeting, <i>Old</i>							
<i>Monkland, Lanerkshire</i>	1	2	6				
					£.1157	5	5
	£.1095	3	5				



DISBURSEMENTS

From Oct. 1. 1801, to Oct. 1. 1802.



Journeys and expences in collecting, and otherwise							
serving the mission - - - - -	60	13	4½				
Postage, carriage, and stationary - - - - -	20	8	8				
Remittances to the Missionaries, in cash - - - - -	261	13	4				
Ditto, in books, stationary, and various other articles	378	7	2				
Sending out Mr. and Mrs. Chamberlain, including their							
voyage, and all necessaries - - - - -	435	19	1½				
Printing and Binding for the Society - - - - -	128	8	6				
In aid of Village Preaching - - - - -	17	18	11				
Allowed to the Secretary for an Assistant, &c. - - - - -	47	13	6				
Freightage, cases, &c. - - - - -	58	15	7				
					£.1409	18	2

STATE OF ACCOMPT.



Balance of last year	-	-	-	-	-	1253	11	5½
Subscriptions and Collections	-	-	-	-	-	1237	9	0
Ditto for the Translation of the Old Testament	-	-	-	-	-	1157	5	5
Sale of Periodical Accounts	-	-	-	-	-	85	2	5
Total amount	-	-	-	-	-	3733	8	3½
Disbursements	-	-	-	-	-	1409	18	2
Balance	-	-	-	-	-	2323	10	1½



Such as are disposed to remember this Charity in their Wills, may use the following form of Bequest.

ITEM. I give and bequeath unto A. B. and C. D. the sum _____ upon trust, to the intent that they, or either of them, pay the same to the Treasurer, for the time being, of *The particular Baptist Society for propagating the Gospel amongst the Heathen*; for the use and support of the said Society: and his receipt shall be a full and sufficient discharge for the same.

End of Number XI.

JUNE. 1803.

PERIODICAL
ACCOUNTS

RELATIVE TO THE

Baptist Missionary Society.

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No. XII.  
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Mr. MARSHMAN's JOURNAL.

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**M**ENTION having been made of a body of people up the country, who promised fair to embrace the gospel, the following journal of Mr. Marshman who went to see them, addressed to Dr. Ryland, and lately arrived, will give the reader a more particular account of them than has been before received.



*Scrampore, Nov. 2, 1802.*

I have just sent off a letter of six sheets for you, by an American ship bound to New York. However I now resume the pen by way of journalising.

*July 2, 1802.* When Kristno was baptised we gave him a cloth or dress, worth about three shillings; and continued it afterwards to all who were baptised. However, as we foresaw it must in some future time be discontinued, we thought it best to do it now, as there were four to be baptised. We accordingly explained the matter to them, and they appeared very willing to provide a change of clothes for themselves.—Evening. Went among the people assembled round the Rauth, or carriage of Jaggernaut: was quite astonished, on a nearer survey, at the abominable obscenity of the pictures drawn on it. Of several hundred, a very great part exhibit scenes which cannot be described

by a person of the least feeling of modesty; yet these are the objects continually presented to their youth! I talked to a few, and distributed some papers.

*July 3.* Lord's day. Bharut, Peeroo the Mussulman, Petumber Mitre, and Dropodee his wife, were baptised by brother Carey in the river. In the afternoon they were admitted to the Lord's supper. This was a day of joy to us: oh that they may wear well!

*July 17.* Went to Kristno's in the evening: finding them spinning, I enquired into its nature and advantages; and learnt, that what a woman may earn by industry, bears as great a proportion to the wages of a man as the same employment used to do in England. I took occasion from thence to mention the peculiar advantages they as christians would derive from industry, frugality, and contentment with little things; adverting to the case of many poor but honourable christians in England, who thus adorned the gospel. The women, as well as Kristno, seemed to enter into my ideas with much readiness and spirit. We find this very necessary here, as almost every poor Hindoo is in debt; their ideas of industry and economy are generally very lax.

*July 19.* *Lochon* is gone home. I parted with him this morning, not without tears, under the view of the danger to which his soul is exposed, if he stays in his own country.

*July 26.* *Moorad* the Mussulman comes from Ponchetaluckphool, to invite one of us thither to preach the gospel.

*Aug. 10.* As it is determined for me to accompany *Moorad*, we set out to day; taking with us Petumber jun. and Bharut. Having slept at Mr. H.'s at Chinsurah, who kindly furnished me with several things which I had forgotten to bring with me, we departed the next morning at nine o'clock. About twelve we stopped at Haleesohur, five miles above Chinsurah, on the opposite side of the river. Went into the bazar, and began talking to a few,

who soon encreased to about sixty. They heard pretty patiently till we came to distribute papers, when an arch old fellow said, They would go home and judge about what they had heard first, and take papers afterwards. Perceiving his drift, I begged him to take a few home to assist them in judging; but in vain. The people seemed possessed of such an unaccountable fear, that I was able to leave only one paper among them.—About two p. m. we entered the creek leading to the Juboona, which being shaded on both sides with different sorts of trees, was exceedingly pleasant. About eight we came to near a village called *Bheyapoor*. Our little company assembling on the large boat, we had family-worship. We sung one of *Kristno's* hymns, and I by moon-light read part of John iii. and engaged in prayer. The season was pleasant: the stillness of the evening, the brightness of the moon, and the solitariness of the place seemed to impress the mind with a pleasing solemnity. The exercise was new to the boat-people, and perhaps gave rise to a conversation; for I heard Moorad and Petumber talking with them a long time after I was lain down to rest.

*Aug. 12.* At seven in the morning we met a boat, carrying a corpse to be burnt on the banks of Gonga: notwithstanding the Hindoo's aversion to a dead body, yet they had brought this more than forty miles, (a night and a day's journey) to secure the salvation of the deceased, by burning him on the banks of the holy river!—At eight we came to *Bcerool* or *Berooe*. Met with a few at the ghaut, with whom we began talking. After breakfast we went into the village, and conversed with more: they seemed to hearken rather attentively. We gave them papers, and prayed. A man came for a testament, in the name of a brahmàn, who, he said, was a considerable officer there. We gave another to a person going to *Kristno-nagore*. Returning from the village, we found several brahmàn at the ghaut: they did not seem disposed to hear; but a discussion

of the merits of their debtahs brought on a considerable conversation. I insisted that God was rising to take vengeance on them, and that there was no way for their worshippers to escape, but by coming to Christ for mercy. They seemed very indignant at hearing this : however just as the boat was putting off, they requested a testament, which we gave them. Another man also came from the village where we had been, to request one for a brahman, privately.—After we had proceeded about two miles, a man, who said he lived at Monohorgunge, in the remote part of Jessore district, called at the water side for a testament, which we gave him, with various papers.—About five p. m. seeing a few people sitting under a tree, we put to, and carried them some papers. After some talk on the insufficiency of our own doings to wipe away sin, we told them of the gospel. They seemed to hear willingly. Two brahmans were there : one of whom said he had heard this news last year, from a Sahib who called there. (Brother Ward.) We learnt that we were only four miles from *Beroae* by land, although we had left it seven hours. Came to at nine this evening, near a small village called *Choubassée*. Had worship by moon-light : Bharut prayed.

*Aug. 13.* Set off at five : about ten came-to, under the shade of a large banian tree, near a village called *Gayghatta*. After breakfast, I went ashore, and began with a few people who were sitting under the tree. I had the happiness to be pretty well understood ; and reasoned much with them on their need of pardoning mercy, and the fitness of Christ to save. Perceiving some of them were mussulmans, I read and explained good part of dear brother Pearce's Address, to which they listened attentively. These poor people seemed far more interested in the news than any I had before met with : prayed and gave them papers.—At nine in the evening, entered the *Isamutty*, and lay-to for the night. After we had eaten, we had worship as usual, and Moorad engaged : he was very short, and rather confused, as might be expected ; but there seemed in his prayer

a sense of sin, and a desire after salvation. We lay down to rest about eleven; but were assailed by such numbers of muskatoos that it was quite impracticable on my part, and that of most of the boat-men. We passed the time in conflicting with them till near four, and then set off.

Aug. 14. We stopped at a small village, called *Neescheendopoor*, two miles from *Chandooreea*, to purchase fish. About twenty people were assembled on the bank of the river, to whom we began speaking the word of life. Perceiving no brahman amongst them, I did not begin with any remarks on the Hindoo system; but told them that they were sinners, and that for such Jesus Christ died: they heard with unusual willingness, and one old man whom I was addressing seemed to shed tears. After labouring much to make them understand the gospel, I appealed to Bharut, Petumber, and Moorad for confirmation: they each came forward; and, in a different way, addressed them upon the subject. Petumber invalidated, in a very striking manner, the Hindoo fasts and worship. Bharut told them what he had been, and how he had embraced the gospel; called their attention to their own sinfulness, telling them that their tongues, their head, their hands, their feet, their heart, and all were sin; and affirmed that none could save them but the Lord Jesus Christ. His grey hairs and simplicity rendered his address (to me) truly affecting. Moorad told them of his hearing the truth; of his going to us; of his returning now again to bring the gospel to his own village; and that it was impossible to be saved in any other way. Several seemed affected, confessed their danger, and enquired much about the way of safety: we told them what we could, gave them papers, and prayed with them.—At eleven, a. m. we arrived at *Chandooreea*, the town where brother Carey made his first attempt to preach in Bengalee. We went into the market-place, and soon collected near a hundred. I declared the way of life to them with much liberty, nearly half an hour; and afterwards Petumber went into a shop, and talked with them, sitting all around. However, there

was not the disposition to hear as at the last place. Many scoffed, and urged their own gods. This made me criminate *them* (their gods) with much severity, and tell them that God was rising to destroy the whole rabble of debtahs. I then again solemnly warned them of their danger, and begged them, at least, to examine; but to this they seemed quite averse, and but few took papers.—Coming through the place we saw *Lochon*. He is settled here in the weaving line, his old employ. He accompanied us a mile out of the town: I begged him not to throw his soul into hell for the sake of a little worldly pleasure, reminding him that *he knew* there was no other way of salvation besides Christ. He said that he knew this, and had not forgotten what he had learnt at Serampore; that he had a testament by him, and sometimes took an opportunity to speak about the gospel. A little boy was with him whom he had taught who was the Saviour of the world. We gave him a few papers: came to at eight, near old *Boongang*.

*Aug. 15. Lord's day.* Being near our journey's end, we set off at four, a. m. About ten Moorad left us to go before and give intelligence, as we were within four miles of his village, *Ponchetalockphool*. Came within sight of the great tree, under which we were to stop, and discerned Moorad and others waiting to receive us, while others were running across the fields to join them. We arrive; and the men who came to Serampore, with others, receive us in the most affectionate manner: we immediately sat down under the tree, and began declaring to them our message, and the design of our coming, withal opening the nature of the gospel to them. After they had heard with much earnestness about half an hour, they desired me to eat, and go with them. I sat down on the boat to my dinner of rice and curry, in the presence of them all; the novelty of seeing a European eat, attracted so many that the boatmen began to storm for fear the boat should give way. After dining I went to their house, about two hundred yards from the tree; it is built of mud, and surrounded by a small farm-yard; it

has two verandahs raised on the outside, one above another, somewhat resembling two seats in a gallery, and capable of seating a number of people. Here, and in small cots near, several of them, Hindoos and Mussulmans, live together like a brotherhood. These all now assembled, with their neighbours, and some who seemed enquiring, to the number of fifty. Sitting down in the midst of them, I began with shewing the impossibility of a man's purging away his sins, or becoming righteous by his own works; thence deducing the necessity of God's sending his own Son, in the likeness of sinful flesh, to condemn sin, and save the sinner. The idea that God's hatred of sin was manifested more by the death of his Son, than it would have been in the punishment of the sinner, seemed to strike them very sensibly. I then entered on the Hindoo system, exposed the wickedness of their gods, and the absurdity of their worship; thence inferring that it could be nothing but a snare laid by satan to destroy the souls of men. I then began to examine the Mahometan delusion in the same manner. They listened with earnest attention; put all the questions they chose as I went along, and desired proof for every thing. But though they thus put questions, and started objections, yet it was quite in a fair and candid manner; and they themselves, as well as Petumber and Moorad, assisted in explaining to each other, and those around as we went along.—It was now four o'clock; and I observing to them that they must needs be weary, proposed retiring to my boat till six, and then return to renew the subject. To this they agreed; but it was in vain to think of getting rid of them: they accompanied us to the boat, and while I lay down to refresh myself a little, they continued the subject with Petumber. At six, I was going with them, but met with rather a curious accident. One of the boat-men, confident of his ability to take me alone to the shore, (only a few yards,) fell down in the river, and gave me a pretty comfortable ducking. However, these friends waited very patiently while I changed my clothes. Returning, we all

fat down in the yard, and I addressed them from these words : *We pray you in Christ's stead, be ye reconciled to God.* I observed thence that we were at a great distance from God through sin, and could never be reconciled till that were removed; that God himself, when man was utterly unable, had found out a way of reconciliation through the death of his Son, which way I then besought them to acquiesce in, and accept. One of them, a Mussulman, here interruptingly replied, That though all this might be very true, yet it was by no means necessary for them; for Mahomet, the friend of God, had engaged to get all *their* sins pardoned at the day of judgment. To this I replied, That even allowing Mahomet to be the friend of God; yet he was but a man, and had never died for sinners: he therefore could only save himself at most. But Noah, Abraham, Moses, and David, whom they allowed to be prophets, as well as Mahomet, had decidedly rejected their own righteousness, and trusted in Christ for salvation. As for Mahomet, there was some reason to doubt whether he *was indeed* the friend of God: for, to say nothing of many other actions, it was well known that he had nine wives, which they themselves knew to be unlawful; and that he had commanded all who would not turn Mussulmans, to be put to death, which was contrary to God's command; *thou shalt not kill.* To think, therefore, that Mahomet could save at the day of judgment, was a gross deception, as he would then have quite enough to do to clear himself. In this he acquiesced; and I afterwards learnt that he had started this objection, only for the sake of having it answered in the hearing of the Mussulmans present. We then adjourned to the veranda, where we spent a most pleasing evening together; they sitting around, and asking questions about Christ, the resurrection, the death of sin, a future state, and heavenly happiness. We talked of these things till our hearts seemed to grow warm.—About nine, I left them, astonished and thankful, on account of what I had seen and heard among them.

Aug. 16. About seven, a. m. they took me to *Gobrapore*, a village about two miles distant. Here dwell a number of brahmàns; ignorant, rich, and intolerably proud; with whom, however, they had ventured to contend. We met with eight or ten of these brahmàns, who would scarcely vouchsafe a word to my companions, or Petumber. After much entreaty, they condescended to sit down a few moments with me. I laid before them the gospel, which they declared no one would ever receive, and enlarged much in the praise of their gods, particularly gonga. I told them people had already begun to receive it, and more would follow; for God Almighty had engaged to support it, and to destroy their debtahs; into whose characters I entered rather minutely. This brought on a long altercation, in which they discovered the most violent hatred of the gospel. Perceiving that this contention, (for so it literally was) seemed likely to produce little good, I told them, that perhaps I should never see them any more; but that both they and I should certainly stand before the judgment-seat of that God before whom their debtahs would fly away as chaff before the wind, and begged them to think what they would then do; but this affected them nothing. I offered them papers, begging them to read and judge. Some received them, and tore them in pieces before my face.

Thence we went to *Gara-pata*, about a mile distant, where was a bazar. It happened to be market day, so that a great number were assembled. We went through the bazar to a place about forty yards distant from it, where an old stock of a building, raised a few feet from the ground, made an excellent pulpit; and the largest Bengalee congregation assembled here, that I had ever seen around any of us; I suppose nearly three hundred. Here with all the strength of lungs I had left, I attempted to shew them the way of life; taking for a text-book one of the papers beginning with, "Oh beloved Hindoos." This I read and

commented on, and my companions explained what they thought obscure. After I had gone through this paper, one of my companions, (a Mussulman) whispered, "Many of them are Mussulmans, tell them about Mahomet." Then turning to that subject, I attempted to expose the delusions of that impostor, and begged them to renounce both, and come to Jesus Christ as the only way of life. After praying, I distributed papers; and the people were so eager for them, that I could scarcely prevent their tearing them at once out of my hands. Coming through the bazar, I stepped up on a rising ground, and saw the whole multitude in a ferment, running together to enquire, What is it? A number followed us out of the village, to whom we gave all the papers we had. We now returned home; and they informed me that a famous brahmàn in the neighbourhood had promised to come in the afternoon, and dispute the point at their house: they therefore desired me to come at five. I then retired from the boat. At five I went to their house again, and this brahmàn came with five or six more. The assembly was very full.—The brahmàn permitted me to begin. I took for a text-book, a short summary of the gospel, drawn up by brother Carey, commenting on, and largely applying it as I went on. The brahmàn then began by saying, that we were all in God, and God in us; therefore we could be charged with no sin, as God did all. He then proceeded to state, that there was one *Birmho*; and from him proceeded Birmha, Veesno, and Seeb. That Birmha's work was to create; and that from his mouth proceeded brahmàns, from his arms the kshettres, from his thighs the bysa tribe, and from his feet the fooders;—that there were three goons, or qualities, sotta, roza, toma; that the first dwelt in Birmha, the second in Veesno, and the last in Seeb;—that in every man there are ten indricas,\* or apertures of the body, and six repoos or enemies; lust, pride, anger, &c. But that

\* By these ten indricas, they mean the senses of the body; and by reckoning two eyes, two ears, &c. they make up ten. The term used among them for a chaste temperate character, signifies conqueror of the indricas.

for the washing away of sin, the great gonga was given; and twelve treetas, or holy places; a pilgrimage to either of which would remove sin: and lastly, that if a person only repeated the name of Ram once, twenty millions of sins would be obliterated! Hence they were sinless, and there could not possibly be any sin in Bengal; and therefore they had no occasion for the gospel.—I now begged leave to reply: and first I wished to observe, that these three, Birmha, Veeshno, and Seeb, could not be of God; because their own books proved that they were sinners: *Birmha* was evidently the goroo of thieves. Here I repeated the story of Sogur Rajah's house, and of Birmha's advising Indra to go and steal it; observing, "Now Birmha is gone!" This produced a sensation among the brahmans resembling that of plunging a hot iron into water. Birmha gone! exclaimed the brahmàn in great wrath,—Gone where? Proved a sinner, said I—But I heard you patiently, and you ought to hear the whole of my reply. This was allowed by the assembly; and I proceeded. Veeshno is Creeeshno; first he debauched 16,000 virgins; then he quarrelled with Indra about a flower. Here you behold two *ungsbaws*, or parts of the deity, quarrelling and abusing each other. My hands, or my feet never quarrel. How! Is the deity more foolish or more wicked than a man?—While I was enlarging here, the brahmàn and his companions, to the surprise of all, rose up and went away. I followed, and begged him to return and finish the debate; but he refused, without assigning any reason. I found afterwards that the reason was this: several Zozomans, or priests, were present, who were collecting money for a sacrifice: these hearing how the cause was likely to go, broke up the court before it came to a final decision; lest the neighbours and others present, deeming it a lost cause, should refuse to contribute any thing!

After this an old man, who seems the chief among them, took me aside for private conversation. He asked me

whether God was absent or present? I told him he was present every where, but dwelt in a peculiar manner in them who loved him. He then asked me a variety of questions about the gospel, a future judgment, and the destruction of idolatry; and finally, whether we were sent to destroy *maya*, or delusion; by which he meant hindooism and mahometanism. I told him we were. He then entreated us to do it quickly, and by no means to be idle in the work.

He is a pleasant grave Hindoo, nearly sixty. In his mind first arose doubts about idolatry: he now rejects all their poojahs and casts; and says there is one God, whom he calls Father. He hears the gospel with apparent pleasure, and recommends it to others. I find that about fourteen years ago, some of his neighbours began to dislike idolatry too, and to associate with him. These, making no secret of their sentiments, soon spread them among others, both Hindoos and Mussulmans: thus they are increased to a considerable number. Moorad told me they reckoned near two hundred there, and in adjacent villages, who associate with them, and whom they called brethren. They are not idle in disseminating their opinions, and sometimes meet with much opposition from the brahmans.

I never saw any Hindoos, except Kristno's family, listen to the gospel like these people. As far as I was able, I declared the whole of it to them without any reserve; and they seemed to receive it cordially, making no objection to any part. Time alone can discover how they really feel towards it. Their affectionate behaviour towards me, I have seldom seen exceeded even among brethren in England: they offered me a kid, a young pig, or any thing I wished. However, I only took a little milk. Understanding that I intended to depart on the morrow, they promised to accompany me a few miles. Returning to the boat about nine, I met with an elderly well-looking mussulman. I learnt that he lived at *Gobindopore*, and is head of a considerable number there who despise mahometanism. Hear-

ing at some bazar that a person was distributing papers, &c. he with some trouble found me out. He continued talking with Bharut and Petumber till near midnight. His name is *Monoo*.

*Aug. 17.* At six o'clock four of our friends, with *Monoo*, came to accompany us. Many people came to see us depart, and among the rest the old gentleman before-mentioned.—About ten, coming near a village called *Sook-pookera*, they desired me to go and speak to the people about the gospel. Going through a small wood, or rather grove, in our way to the bazar, we met an old brahmān, whom they desired to go and call others. About twenty came; seven or eight of them brahmāns. I began with the old brahmān, on the impossibility of being saved by the Hindoo debtahs. He made some feeble attempts to defend the system, but soon gave over; and acknowledged that worshipping unholy gods would never make a man holy. He then listened with much apparent attention to the gospel, which I delivered to them as briefly as I could. I prayed with them and gave them papers, which they received without hesitation. To the old brahmān, I gave a testament, at the request of our friends, who assured me he was a great pundit, and would read it to others. We met two or three more in our way, who had little to say for their own system, and took papers willingly.—After about a mile's walk, we came to the bazar, which is held under a large tree. Here were but few, the market being held in the afternoon. However, more than twenty sat down; most of them Rajpoots, (literary king's sons) or sepoos, who were set there on duty. These seemed to hear attentively, and I felt much interested, as they were of a province considerably distant. Our friends also took much pains in explaining the subject to them. After praying, I went to the boat, and left them discoursing with these people.

About three we arrived at *Ghatbaor*, and called on a Mussulman Moonshi, an acquaintance of theirs, who holds a considerable office under the Collector of Nuddea districts.

well versed in Persian and Arabic. He received us with great politeness, and urged me much to eat. About forty mussulmans and brahmans, employed by him, sat round, while we conversed on the gospel. I begged him, respectfully, to hear and solve a few doubts which I had to propose. I could not conceive how sin could be done away by man's holiness: I was convinced that the best of my actions were mixed with sin, and that God could not regard any actions in which was the least sin; that this was the case with all, whether Hindoos or Mussulmans. Here I wished to know how a man could be reconciled to God. He replied, By worshipping him. I objected, that man's heart was sinful; and consequently his worship must be so too. He said, he did not know. I begged leave to direct his attention to Jesus Christ, whom *they* esteemed as a prophet; and urged that Noah, Abraham, Moses, and David, were saved by him, quoting Heb. xi. 25. That Mahomet himself had borne the most honourable testimony to Jesus as a holy person. Now Jesus himself said, that he gave his life for the sin of the world, and that only he who believed on him could be saved. If this were not true, then Mahomet had borne a false testimony; but if it were true, then there can be salvation in no other. The Moonshi said, he knew but very little about these things; that what I said was reasonable; but that he never weighed these subjects very seriously. He said, he could not read the Bengalee testament; but if we could furnish him with a Persian translation, he would read and consider it. He rather recommended the papers to the rest, and urged me to stay a day or two. I promised, if I ever came that way again, I would certainly call on him. It being now five o'clock, the *Luckphool*\* friends were obliged to take leave: they expressed great reluctance at parting, and said however, we would sing and pray together first; which we did. I then begged them to hold fast the truth which they had heard, the death of Christ as the only way of salvation; and to let

\* A contraction of Ponchetalockphool

us hear from them frequently. They made me promise to send them a letter when we got home, and said that some of them would again visit us at the end of the rains. I assured them that we should remember to pray for them constantly; and they said, that they would also pray for us. Thus we parted. *Monoo* went with them, promising to come to Serampore after the rains. We now pressed forward as fast as possible; and about eight, stopped within three miles of *Chandooreea*. As we were going forward, Petumber told me of a man, named Seeb Ram Dafs, who rejects idolatry, and has nearly 20,000 followers, Hindoos and Mussulmans; that if we went to see him, probably he and his followers would hear the gospel. Petumber himself was once among them. When we were come to *Chandooreea*, he wrote this his old gooroo a note; and desiring me to write something in it too, I wrote this in English and Bengalee:—

Sir,

I am coming to preach the gospel of the living God. If you will assemble the people to hear, I shall esteem it a favour.

Yours,

Aug. 11, 1802.

J. MARSHMAN.

This note Petumber committed to the care of *Lochon*, who sent it him.

Being now within ten miles of *Juggerdundakatty*, the residence of this man, I thought it would not be time thrown away to call there. But the road was exceeding difficult. By land, the kolls of water rendered it almost impassible; and by water, it was a long and tedious way. However, on the 18th we set off, about three in the morning, with the boats, and wandered in the rice fields: it was curious enough to see the boats thus making their way through the rice fields. The corn was so high that you could scarcely discern any water; yet the boats went through it often with ease. As we were thus going through the fields, we saw two brahmans at a distance. One of them came to us. We told him in a few words

that his shafters were false, and his debtahs wicked; consequently, he could never be saved by worshipping them—told him of Jesus Christ, of his death as the only atonement for sin; and gave him some papers to take home to *Isapore*, and the *Johooria*: we then sent him back. Presently, his companion called after us, saying that he refused to part with any of the papers. We then turned the boat towards this man, and he came to us, up to the middle in water: we gave him different papers, with a very short verbal abstract of them; and he set off with them to his village, *Baleenu*.

About two o'clock, p. m. we were obliged to stop, there being not more than a foot of water in the field. Near us was a great tree, and something like a bazar under it. Petumber going to enquire, found some of Ram Dafs's people there, whom he knew. They told him we were four miles from *Juggerdundakatty*, and that they would accompany us thither. At four, we set off with these people, who seemed much pleased to hear of our errand; led us by a passable way, and sent one of their number before, to provide a boat, that we might go up the *Byetnu*, a small river, immediately to Seeb Kam Dafs's house, where we arrived about six. *Juggerdundakatty* presented an aspect very different from *Ghospara*.\* It is true, here were Golas (or store-houses) full, and heaps of grain in the yard, which I suppose they had been cleaning: every thing wore the appearance of plenty, but here was nothing magnificent, nothing but mud walls. The old man was sitting in the shade on a blanket, surrounded by a few of his followers. He ordered a mat for me, on which I placed myself without any ceremony. In a few moments, nearly a hundred of his followers seated themselves on the ground around us: the old man, after a few words, told me he had received our note; but no time being fixed, he knew not when to collect his people. Indeed we did not know when we should be able to come. We now entered on the

\* See No. xi. Periodical Accounts. p. 262.

gospel, the nature of which I described; urged the immutability of God's love, the necessity of Christ's death, and the impossibility of being reconciled to God without such an atonement. The old man heard apparently with approbation; said these were true words, and conversed much with his attendants. It is as unnecessary as impossible to detail particularly a conversation of more than two hours: suffice it to say, that whenever I described the happiness of being reconciled to God as a child to his father, the old man's eyes seemed to discover a degree of delight. I now presented him with a testament, which he received kindly. He then treated me with milk, plantains and sweetmeats; and requested me to stay a few days. His son, named *Sonaton*, a fine youth about twenty, now took me into a room resembling an out-house in a farm yard in England, only the floor and mud walls somewhat smoother. Here he spread a mat for me to sleep on: I cast a sheet over it, and slept better than at any time before on my journey. The old man continued discoursing with Bharut and Petumber till near midnight.

*Aug. 19.* At sun-rising, the old gentleman had a place in his orchard swept, a blanket spread for himself, mats brought for the people, and a chair for me. Here we sat, discoursing more than two hours. Two brahmans who live near, came; very pleasant and sensible men. I afterwards learnt that they had imbibed something of the old gentleman's sentiments. As he was busily occupied in smoking, I directed my discourse principally to them, and went over nearly the same ground as on the preceding evening. They seemed to hear with approbation, and made some pertinent observations, as did the old gentleman; but his discourse was so full of figures, that I found it difficult to understand him. I asked these brahmans whether they rejected idolatry? This question they seemed unwilling to answer. I intimated that I could not suppose they believed those to be gods who so frequently quarreled with each other. They replied, that when their gods took on them the form of men,

they acted like men. I observed that Seeb and Doorga were not incarnate when *they* quarreled. At this they were silent ; for they had the laugh of the whole company upon them ; and the old gentleman seemed pleased to hear their debtings thus exposed : he seems no friend to the Hindoo gods. Understanding I had brought papers, they wished to see them. They were brought, and I read through a summary of the gospel, with which they seemed pleased : the old man, also, and others, spoke highly of it as being "good words." We now retired to the house, and they gave me milk and plantains for breakfast. Meanwhile Sonaton, the old man's son, sat down in the yard, with a circle around him, and read one of the tracts of twenty pages quite through : many came and received them. I committed about three hundred, with three testaments, to Sonaton's care, to be distributed as he chose among his father's followers. About twelve they provided me some dinner ; rice, fish, butter and plantains : as they brought neither knife, fork or spoon, I had recourse to the ancient Adamic mode without any scruple. When I was ready to depart, the old man took me aside, and desired we would do quickly what God had given us to do. Sonaton accompanied me down the *Byetna*, with six or seven more ; and the old man sent a pot of sweets after me. I then took a Bengalee palanquin, and went across the fields to Chandoorreea ; where Bharut, whom I had sent early in the morning to bring the boats round, was just arrived. It was evening : and a few people being at the water side, I went and talked a little with them, and distributed papers. While I was talking, *Lochon* came to me. I begged him to pray, read the word, and hold fast the gospel ; and withal to come and see us as often as he could : this he promised. We now hastened home as fast as possible : and by the good hand of God on us, arrived safely on the 21st, about five, p. m.

Thus I have given you a particular detail of my journey to these new and singular people. You will form your own judgment of them. We cannot but hope however, that there is something in their being thus loosened from the

Hindoo systems which marks the hand of providence, and which may be introductory to their becoming partakers of a better hope.

*Sept. 28.* Moorad and two others are arrived from Ponchetalokphool. The brahmans at Gobrapore have made great opposition since I left them : they have torn the papers to pieces, and hung them up near the houses of those who received them ; have forbidden those to go near who were willing to hear at Gobrapore, and have exhibited many scurrilous papers on the houses of their own friends. Some of these papers have been brought to us.

*Oct. 23.* Brother Ward went to Ponchetalokphool on the 11th instant, and is returned with some encouraging accounts. The people seem desirous of a school-house being erected there, and also a place of worship. Monoo is returned with him.

*Oct. 25.* Three men arrived from *Juggerdundakatty*, bringing a letter from Sonaton, the son of Seeb Ram Das, in which he enquires how it happens that all sin is not destroyed in Bengal, since Jesus Christ died to destroy the sins of the world? He wishes us to call there again, and complains of our delay. We received the messengers with all possible kindness, and endeavoured to point them to the way of life ; but their ideas at present appear very dark and confused.—It is a little singular that we have now with us persons from four different sects or divisions : the messengers from *Ponchetalokphool* ; those from *Juggerdundakatty* ; *Monoo*, who is said to be at the head of two or three hundred ; and a person named *Shuta Ram*, who separated from *Juggerdundakatty*, and who is followed by about two hundred. He has been here this fortnight. All these came originally from *Ram Dulol*,\* father at Ghorpora. They all reject the Hindoo system, either wholly or partially ; but none of them forsake sin. Notwithstanding, we cannot but consider this change in their minds as a kind of dawn preceding the rising of the Sun of Righteousness.

\* See No. xi. pp. 262—266.

## Mr. WARD's JOURNAL,

(From Nov. 20, 1802, to Jan. 28, 1803.)



Nov. 20, 1802. This evening we agreed that Komal, the brahmàn, should be employed as the Bengalee schoolmaster, as Petumber is going to Sookfaugur.

Nov. 22. We spent this evening in prayer for Petumber, who sets off to-morrow to begin his mission amongst his countrymen at Sookfaugur. Brother Carey gave him a suitable and solemn charge: the opportunity was very pleasant.

Nov. 23. This forenoon Petumber, accompanied by Komal, set out on his journey. I went with brother Carey to Calcutta to take leave of Mr. Cunningham.

Nov. 25. Komal returned from Sookfaugur. An old friend of Petumber's has accommodated him with a place to live in for a time.

Nov. 26. Brother Carey brought with him from Calcutta 1000 rupees, which Captain S—— has presented to the mission. He has been lately brought to a knowledge of the truth by means of an afflictive dispensation—the death of his lady; and is about to leave India.

Nov. 28. Lord's day. Brother Marshman preached in English, from *Thy kingdom come!* Brother Carey was twice amongst the natives. In the evening three of us went over the water to *Khorda*, where Felix and I were detained last year by an English police officer. We went into different parts of the town, and gathered a large congregation. The natives seem every where to have the notion, that we are come merely to destroy their cast. Some of them were surprised when I informed them, that we would not give a cowrie for the cast of every Bengalee in the country, and that we only wanted holy people, of whatever cast. One man asked: "But where can holy people be found?"—We were invited to the house of a principal man; but as the evening was far spent, next Lord's day was appointed for

the interview, and to judge upon the gospel. Brother Marshman met with some rough treatment : the tracts were stolen out of his pockets, and the young people raised a great deal of noise and confusion. One man, to whom brother M. had given a testament, had his clothes rent, and the book taken from him. A number followed brother M. to the boat ; and the man who had been so treated got on board the boat, and came with us to Serampore.

*Nov. 29.* This morning about a dozen persons came to our house from *Khorda*, sent by Ram Hurry Biswas, a rich fooder, who has spent a lack of rupees in building Seeb's temples near his house. They came to demand the man who came with us last night by the boat, saying that he was the servant of Ram Hurry Biswas. We informed them that he came of his own accord ; we neither enticed nor forced him, and he left our house in the morning before we were up. They would not believe it ; but placed two men with swords before our gates to keep watch. After reminding them of the illegality of their proceedings, they went away quietly.

*Dec. 4.* This afternoon brother Marshman and Felix went over the water to the gosaye's at *Khorda*, and conversed with him a long time. The gosaye said that he was the gooroo (teacher) of all the country : if we could convert him, he intimated that all the rest would be easy.

*Dec. 5.* Lord's day. A letter is received from Petumbur at Sooksaugur. After his arrival he began to talk about the gospel, and to judge with them : they urged the faith of Creefnoo. When this was over, they consulted together, and agreed that a place should be provided for him in that town. He then spoke to the servant of a Portuguese gentleman, named Baretto, who had a large house there, and he was invited to stay. Some people were hearing and receiving the word, and he promises to take them with him to Serampore on the next ordinance day.

*Dec. 6.* This day a man came from Calna, having heard that we gave 1000 rupees and a mistress to those who

would lose cast. We have been talking to him, and so has Komal: whether better desires will be found in him, we cannot tell: God can call him even on this way to Damascus.

*Dec. 7.* Felix and I went to Sooksaugur to see Petumber. Previous to our departure we conversed again with the man from Calna, along with Komal, who seems more decidedly for Christ than heretofore.

*Dec. 8.* We arrived this morning at Sooksaugur, and found Petumber going on with his work with some hopes of success. He thinks one man has really received the gospel: he was a byraggee; and Petumber has directed him to put on decent clothes, and to forbear begging: he is constantly with the good old man. Five or six others are much with him, hearing and enquiring. Petumber is rather weakly; but says he is happy in his work. I was much pleased with him, and with the prospects at Sooksaugur.

*Dec. 12.* Lord's day. Brother Carey preached in English, and went with brother Marshman, Fernandez and William, to a place up the river, where they collected two congregations of quiet hearers. Felix and I went to Kristno's, and Felix preached in Bengalee at night. Brother Carey has had a cold lately, and seems rather asthmatic; but enjoys good health in general. Lately brother Marshman has been much among the natives in the afternoons, when school is over. I have myself been greatly confined in the printing-office: brother Carey's Shanacrit Grammar is a laborious work. We have lately printed 1000 of Dr. Doddridge's sermon on the care of the soul, as an address to the professors of christianity in India. Mr. C. gave 100 rupees towards the printing of this, and other small tracts.

*Dec. 17.* Brother Carey brings word from Calcutta that Mr. Buchanan has a great desire to get the bible translated into Hindostanee and Persian.

*Dec. 19.* Lord's day. In the afternoon several of us went to Khorda: we were sent for by a rich native, and

we talked to him and others nearly two hours; during which time much contempt was cast upon the gospel. As a proof that Hindooism was true, this man mentioned among many other things, that last week a woman had burnt herself with the corpse of her husband near that place. I told him that women of bad character were known to burn with their husbands, and therefore it was no proof that the holiness pleaded for was any thing.

*Dec. 24.* It has been strongly recommended to us to attempt the erection of a place of worship on a convenient spot at Calcutta, where we should have the opportunity of preaching the gospel to Europeans and natives, and to the sailors near the shore: but it is estimated that the expense would not be much less than 20,000 rupees. A plan has also been formed for the purpose of continuing the gospel in the Mission Church at Calcutta: a monthly subscription is entered into by the friends of religion, to maintain an evangelical ministry there, and to defray the other expences.— We continue our exertions among the natives, and often meet with a large share of contempt. Komal the brahmàn talks a good deal, and begins to make some noise. We look on, watch over him, and pray for him. He tells other brahmàn that the way of the Hindoos is the way of death; that the bible is the word of God, and that he will become a christian. Perreiro, a Portuguese young man at Calcutta, appears to be truly serious: brother Carey goes as usual, and speaks at his house every week.

*Dec. 27.* This evening we had a meeting to seek counsel of God, and to consult about building a place of worship at Calcutta: the opportunity was comfortable.

*Dec. 31.* This evening brother Carey, Captain Sandys, brother Marshman and family, and sister Rolt, arrived from Calcutta. Our brethren consulted some friends about a place of worship: they advised us to take a house: brother Marshman enquired very diligently, and found one in a good situation: the rent demanded is 120 rupees per month. We have conversed much upon the

subject. Yesterday Petumber, sen. arrived from Sooksaugur, bringing with him a man named Ram Dafs, whom we hope the Lord has given him as the fruit of his labour in that place.

*Jan. 1. 1803.* This morning Captain Sandys returned to Calcutta, accompanied by brother Marshman, to engage the house which we resolved upon; trusting in God to see us through the expence, which we suppose at first will fall principally upon ourselves.

*Jan. 2.* Lord's day. Ram Dafs would have been baptised to-day, but the brethren wished to know more of him.—Kristno has unhappily made a schism amongst us. When Felix, Petumber, Ram Dafs, and I went this morning to worship at his house, we found that he had already begun the worship himself. After singing I expected he would have left the management to me or Felix; but he engaged in prayer, and afterwards began a kind of sermon; observing that as this was the beginning of the year, he intended to begin to preach. He divided his sermon into two parts; one of which, he said, was about the true Christ, and the other about the name Christ. They closed with singing, and Kristno prayed again. I was grieved at this irregularity, and withdrew in silence. In the afternoon, Kristno proceeded still farther: he administered the Lord's supper, and the native members attended. Kristno's zeal appears to have been excited by jealousy, from our having sent Petumber to preach at Sooksaugur.

*Jan. 3.* Brother Marshman went this morning to Calcutta about the house; but the owner wanted to raise the rent fifty rupees per month: it was therefore declined. The same day brother Marshman heard of another house, and engaged it for ninety rupees per month: we enter upon it directly. He also obtained leave of Mr. Baretto to occupy a piece of ground at Sooksaugur, where we intend to build a hut for Petumber. The brahmans there will be disappointed, as they thought to prevent his staying amongst them.

*Jan. 4.* This day brother Carey and his son William are gone a fortnight's journey to Juggerdundakatty and Ponchetelokphool.

*Jan. 5.* Petumber set off this morning with Ram Dafs to Sookfaugur, and took with him thirty rupees to build a house. He will there take up his abode, and try to form an interest for Christ. Young Petumber came to-day, either in pretence or in earnest, to confess his sin, and endeavour to be united with us again.

*Jan. 6.* Mr. Wood, and Mr. Hutteman, a serious European schoolmaster at Calcutta, came up and dined with us.

*Jan. 7.* Petumber, jun. was at our experience meeting this evening. We talked to Droopodee about having fellowship with Kristno in his schism; but she did not seem conscious of her fault.

*Jan. 9.* Lord's day. This morning brother Marshman went to the Bengalee meeting-house: only young Petumber was there, to whom he expounded the parable of the prodigal son. In the afternoon he went again: first Gokol came in, with whom brother M. shook hands for the first time since his exclusion: Gokol seemed to take it kindly. Afterwards Rasoo came, and made excuses for Kristno; saying, they had not gone into idolatry, nor other such sins. Brother Marshman shewed the fault of Kristno in doing what was irregular, and in doing it in an improper spirit. At length Gokol took the testament out of brother M.'s hand, and would have him go to Kristno's. He afterwards consented, and found a young brahman there, named Kristno Prefaud, who had come from Dayhotta for instruction. In the evening our native brethren came again to our house.

*Jan. 10.* This forenoon Kristno brought a byraggee, named Boodheesa, who had come eight days' journey, having met with one of our small tracts, and for some time judged with his acquaintance about this news. He pro-

ferred to be much pleased with what was told him, and so were his friends with the paper they had seen; but they wanted somebody to go and live with them, and instruct them in the ways of Christ. Kristno wished to go. The byraggee says, that with him are thousands in his country who have totally renounced the Hindoo and Mussulman shasters. It is said that they were connected with the Ghospara people in the life time of Dulol's father; but they now have nothing to do with them, as Dulol and his people worshipped idols.

*Jan. 12.* We had a sermon to-day from Luke ii. 14, on account of the peace in Europe. The Governor and many of the Danes were present.

*Jan. 16.* Lord's day. This morning Felix and I were at Kristno's. Brother Carey and William returned, without being able to reach Jaggerbundakatty and Ponche-talokphool. In the afternoon we went again to Kristno's, and brother Carey conversed with the two new people. They are urgent for baptism; and one of them, Boodheefa, wants to go into his own country to talk to a great multitude, who he supposes will gladly receive the word.

*Jan. 20.* Brother Carey brings word from Calcutta to-day, that the success of the gospel in one place on the coast, is much greater than was at first apprehended. A king, and twenty-two towns, or villages, have at once drowned, burnt, or trampled on their idols, and become christians. We hear also that Mr. Gerické has sent a chatechist to Ceylon, where thousands have received the christian name.

*Jan. 21.* Boodheefa and Kristno Presaud were this evening before the church, and are received for baptism. Their accounts, especially that of the latter, were pleasing. Kristno and the rest were admonished for their schism: he acknowledged his fault.

*Jan. 22.* After dinner the two young converts were baptised in the river, in the presence of a number of people. A native of some note came in his budgerow, and staid

during the whole of the opportunity. It has set people a talking very much. One man asked Kristno why he did not put on English clothes; and not, by appearing as a Hindoo, deceive the people, and take away their cast. Others said there was certainly some power in the papers which we gave away, and therefore many persons had rejected their cast; and they advised one another not to let their children read them. The young brahmàn, at my request, took off his poitoo, and gave it me. This is a more precious relic than any the church of Rome could boast.

*Jan. 23.* Lord's day. Brother Carey and Marshman opened the house at Calcutta; but none attended except two or three religious friends, though we only met for worship when there is no service at church.

*Jan. 24.* This forenoon we were filled with joy on receiving a letter from the supercargo of the Monticello, informing us that brother and sister Chamberlain were arrived near Calcutta, by the way of America.—In the evening brother Carey made a very solemn and suitable address to Kristno and Boodheesa previous to their entering on a preaching excursion.

*Jan. 25.* Brother Carey and I went down to Calcutta this morning to meet the ship Monticello, but returned without finding it. In the evening we dined with the supercargo at Calcutta.

*Jan. 26.* I went down again this morning, and about noon met the ship: was much rejoiced at meeting with brother and sister Chamberlain. We came to Calcutta, found brother Carey, and proceeded to Mr. Rolt's: the tide not serving, we staid all night at Calcutta. We were also refreshed by letters from America.

*Jan. 27.* We arrived at Serampore this morning before the family were up: it was an hour of great joy. In the evening we went to Kristno's: I catechised the children, and we sung three hymns in Bengalee: brother

Chamberlain joined us in "Doya koro." Our native friends made enquiries whether our new brother and sister had left father, mother, brothers or sisters! I never saw our native friends manifest such attachment as on this occasion. Joymoonie said, "They cannot talk our language; but we see that all our hearts are one: we are united in the death of Christ." Brother and sister Chamberlain were deeply affected during the whole of the interview.

Jan. 28. This afternoon, sister Marshman was safely delivered of a daughter. In the evening, after the experience meeting, we took leave of Kristno and Boodheesa, who are going a month's journey, taking with them upwards of a thousand printed tracts for distribution: they waited to see our brother and sister Chamberlain.

  
*The MISSIONARIES to the SOCIETY.*  


Dear Brethren,

Serampore, Jan. 29, 1803.

AMIDST all your and our anxieties for the cause of Jesus in this country, (though perhaps neither your plans and expectations nor ours have been realised in the way we imagined) we see more and more that God is leading us in the right way; and we are not permitted to doubt that he is gradually laying the foundation of a temple in India, in which ten thousand thousand voices shall be heard, saying, *Blessing, and honour, and glory, and power be unto Him who sitteth upon the throne, and to the Lamb for ever and ever!*

We will just review a few of the principal circumstances in our affairs, by which you will know a little of the travail and joy of our souls.

THE SCRIPTURES.

Besides the New Testament, and the first volume of the Old, the Psalms are finished, and part of Isaiah. We have reason to hope that the scriptures are a good deal read in different places, and that their value is more and more appreciated. We continue to distribute a number of Bengalee tracts, and have also been distributing one or two in



English, which we hope will not be in vain. Our fount of Nagaree types, which will enable us to print in the Shanscrit, but especially in the Hindostannee language, is nearly compleated: more than four hundred letters are cut and cast, and they will cost us a good sum. We have printed several works in Bengalee for the College, which may be very useful in acquiring the language and manners of the country.

#### NATIVE BRETHREN AND SISTERS.

*Petumber Singho* is gone to Sooksaugur, a pretty large place in a very populous neighbourhood, about twenty miles distant. He is building a small house, in order to attempt to raise an interest there; and has apparently been useful to one man, who has been here for baptism. *Petumber* in his late visit to us, after having been about a month at Sooksaugur, appeared to have grown much in scriptural knowledge and singleness of heart. The treasure which is in the bible he seems to have apprehended; and says, wherever he opens this book, he finds something to do him good.

*Kristno* says, he longs with his whole soul to communicate the gospel to his countrymen. The members of his family also appear lively. *Rasoo* lately said, after a relation had been repeating a long tale of the mahabharat, "Ah, one line of the bible, containing the news of pardon, is infinitely better than all that!"

*Droopodee* seems to maintain a considerable attachment to the gospel. Her husband, *Petumber, jun.* who is suspended from our communion, has lately returned to us, and confesses his sin, praying to be restored.

*Unna* appears to walk circumspectly.

*Kemol*, since the exclusion of her husband *Gokol*, has either voluntarily or by constraint absented herself from the means of grace. However, *Gokol* has for some time expressed much repentance for his sins, and there are hopes of his being restored. *Kemol* since then has attended upon the gospel.

*Peroo* and *Bharut*, though they appear to preserve their faith in Christ, yet we fear they are not so anxious as

they should be about the means. Peroo says he is obliged to be much from home : and Bharut, being cook to some European, cannot have many opportunities of attending on public ordinances.

*Kristno Presaud*, a young brahmàn about nineteen, was baptised on saturday last. The word of Christ's death seems to have gone into his heart, and he continues to receive the word with meekness. He gave up his friends and his cast with much fortitude, and is the first brahmàn who has been baptised. His family live at *Dayhotta*, where brother Carey set his foot on shore, and was kindly received by *Mr. Short*.

*Boodheefa*, a large or byraggee, from Borobazar, about eight days' journey from Serampore, was also baptized on saturday last. Seeing one of our small tracts in his own country, he was induced to come hither and enquire. He belongs to a body of people who have given up the world, as they say, in search of the true God ; having despaired of finding the way of life among Hindoos or Mussulmans. He seems to have received much joy in the news of Christ's death ; and in the most pressing manner solicited for baptism, that he might go and make known the news in his own country. He was born a Mussulman, and is near forty years of age.

#### ENQUIRERS.

Of these, *Byhonta*, *Monno*, and some others, are gone from us without being admitted to baptism. One or two who appeared to be influenced by worldly motives, we did not encourage to stay at all. *Komal*, the brahmàn, who has been our Bengalee schoolmaster since Petumber went to Sookfaugur, has excited a good deal of attention to the gospel in the neighbourhood, though he is not yet baptised. He professes to be very anxious that people may not imagine he becomes a christian from worldly interest : he therefore tells them that he is about to become a christian from conviction, and invites all the wise men among the idolaters to shew him whether they can find any way

of salvation among the Hindoos. We dare not be confident about Komal; but we cannot help indulging a hope that he is truly in earnest.

#### OPENINGS FOR THE GOSPEL.

God has heard our prayers, and has given us an entrance into *Calcutta*. We have taken a house there, and brother Carey and Marshman opened it on Lord's day last. The expense of rent only is near 100 rupees a month: fitting up will amount to about 200 rupees more. If we should not gather a congregation of Europeans, yet it opens a door to the natives; and we enter at once into the midst of near a million of souls, having the everlasting gospel to preach.—We cannot help indulging some expectation of usefulness at *Sookfaugur*, through the labours of our dear brother Petumber.—Kristno and Boodheesa set out this morning on a journey, which we hope will not be in vain. Boodheesa talks of many thousands of people being prepared to hear the gospel in his country, whither they now are gone; and seems to anticipate the idea with much enthusiasm of a church being planted, and worship being carried on there.

#### BENGALEE SCHOOL.

We are just finishing a very good brick school-house, which the benevolence of the public here has enabled us to erect, with a house also for the teacher. Nearly thirty Bengalese and Portuguese are here taught the Bengalee and English language.

Our means of support have hitherto kept pace with our wants, which for ourselves are not very great; but for the printing of the scriptures, the establishment of the school, and for the formation of the whole settlement have been very considerable. As the cause begins to extend, another source of expense is arising. Petumber at *Sookfaugur* receives a small stipend as a native missionary. Kristno's family also, during his journey, must be assisted. The attempt at *Calcutta* is at present expensive, though God may raise us up friends there who will not let the

whole fall on the mission eventually. Our English school has gradually increased, till at length we have thirty-two boarders.

We have been blessed with uninterrupted health, uninterrupted love, and uninterrupted supplies of every earthly comfort. We have very much wanted the help of one or two more brethren; but on thursday our brother and sister Chamberlain arrived to our great joy, and we desire to be thankful for this addition to our number. May God also give us native brethren full of the holy Spirit, and plentifully pour out the same on the inhabitants of Bengal!

Finally, dear brethren, we assure you that our residence in this idolatrous nation has served to heighten exceedingly our regard for the word of God. Oh, how applicable to our circumstances, on many occasions, are the instructions of our Saviour, and the epistles of the apostles to the churches just gathered from the heathen! How glorious is the example of Christ, when opposed to the conduct of Hindoo saviours! How sublime are the doctrines, how pure the morality of the gospel, when contrasted with the doctrines and holiness contained in the writings and exhibited in the lives of the purest Hindoos! And above all, how infinitely worthy of God does the plan of redemption appear, when we compare it with the devices of the heathen! *Therefore, seeing we have this ministry, as we have received mercy, we faint not.* The doctrine of Christ crucified is that which in almost every instance has fixed the attention of those who have been gathered here. It is appealed to by our native friends on all occasions, as that which in itself alone is sufficient to demonstrate that Jesus is the Saviour of the world. United in these glorious truths, and in this blessed work on earth, oh that we may at length meet you in the worlds of light—you with many, many English; and we with many, many Hindoos and Mussulmans, redeemed by the blood of the Lamb! Farewell.

W. CAREY,            W. WARD,  
J. MARSHMAN,    J. CHAMBERLAIN.

Mr. CAREY to Dr RYLAND.



Calcutta, Feb. 9. 1803.

I HAVE been much troubled with a violent cough throughout the greatest part of this cold season, and it is now very bad, attended with a troublesome spasmodic affection of the breast. I hope the warm season will remove it, though I fully expect it to return at intervals as long as I live. That excepted, I have good health; and all our family are also well. The past year, and the beginning of the present, have been loaded with blessings to us, though attended with some difficulties. Particulars you will learn from the general letter.

In the beginning of January I went a fortnight into the east country, intending to have paid a visit to the people at Ponchetalokphool, and Jaggerundakatty; but was not able to reach either of these places. However, I had many opportunities of publishing the word, and distributing pamphlets as I went along. I found the people every where acquainted with our names, residence, designs, and books. Some opposed; but many heard attentively.

Last week a letter was received from some natives at Chinsurah, a Dutch settlement, inviting us to go and explain the way of life to them. Accordingly, brother Ward and myself went over on saturday, and took with us the newly baptised brahmàn, Kristno Prifaud. We found them to be people of some respectability in the world. They are bitter enemies to brahmànism, and are followers of *Chytunya Nitta*, a man who, three or four hundred years ago, set up a new sect in Bengal; reprobated the distinction of casts, and the various idols worshipped by the Hindoos. We talked to these people till nearly night, and afterwards gave away in the market-place some testaments, and a great number of small tracts. We returned home, not without hopes that this visit may prove useful. W. C.

## Mr. WARD's JOURNAL,

(From Jan. 30, to May 3, 1803.)



*Jan. 30, 1803.* Lord's day. Yesterday, brethren Carey, Marshman, and Chamberlain dined with the Governor, on occasion of the birth-day of his Danish Majesty. Brother Chamberlain preached to-day in english: brother Carey visited the brethren: Felix preached at night in bengalee.

*Feb. 3.* Moraud is arrived from Ponchetelokphool, bringing a letter with him. Some people at Chinsurah also sent a letter to-day, inviting one of us to go and talk with them about the gospel.

*Feb. 4.* Brother Carey brought a letter from Mr. Burls to Mr. Buchanon, announcing the arrival of eight boxes from England.—Kristno Prisaud, the young brahmàn lately baptised, went down to Calcutta one day this week, and called upon his friends, who had held a counsel, and sent a person to Serampore to enquire after him. They had heard that a brahmàn and a byraggee had been baptised: he boldly acknowledged that he was become a christian. They were exceedingly angry; broke the hooka which they had given him to smoke with, and ordered him off. Finding that he was alone, and that they were very much enraged against him, he thought it best to make good his retreat.

*Feb. 5.* To-day brother Carey and I went to Chinsurah, and talked to them some time about the way of life. They are a respectable family, followers of a byraggee, named Chytunyah, who is said to have been *incarnate* at Nuddea about 300 years ago. They despise brahmànism, but are very opinionated in their own way. On our return we distributed many papers among the croud in Chinsurah market.

*Feb. 6.* Lord's day. Two persons arrived from Sook-saugur with a letter from Petumber: one of them seems to feel an interest in the gospel. Brother Carey has a bad cough. Mrs. Thomas seems to decline very fast. Mr. Dexter is very ill.

*Feb. 9.* Brother Chamberlain and I returned this day from Sooksaugur. Petumber's house is nearly ready : he appears to grow much in experience and scripture knowledge. I prayed in his new house : oh that it may become the house of the living God !

*Feb. 11.* Moraud is desirous of being baptised. He says that Neeloo, the old man, has no fear about his cast, and that he is decidedly in favour of the gospel. There are still some hopes that we may have a church formed at Ponchetelokphool.

*Feb. 13.* Lord's day. Brother Chamberlain preached at Calcutta : in the morning no strangers attended ; and in the evening, with friends, there were about fifteen hearers. On account of brother Carey's cough, brother Marshman preached in english and bengalee. Two of us went to Budabatty, where we met with much carelessness and noise. We saw two men who apprehended the persons on suspicion of killing our friend Syam Dofs, and I enquired the result. They said, the people were acquitted, as no proof could be substantiated against them.

*Feb. 14.* Kristno and Boodheefa returned to-day ; the latter bringing his wife and son with him. They talked with many of the natives on their journey, had a pleasant interview with those at Ghosparra and Ponchetelokphool, and gave away all their testaments and pamphlets.

*Feb. 18.* We have had with us the old brahmàn from Khorda, another from the neighbourhood of Sooksaugur, &c. Yesterday a mussulman who said he had neither father nor mother, and that his brother had turned him out, came from Nuddea, supposing we should buy his cast. Kassinaut, a brahmàn from the country of young Petumber, has also been here several days. He professes to be fully persuaded of the truth of the gospel, but has fears about his cast. *Sheetaram*, a weaver, who has been here once or twice, came again to-day : he lives at Jessore. Kristno takes in all these enquirers from time to time : they are entertained for a day

or two at our expence, and instructed ; and then, according to their impressions, they either return home, or come forward for baptism.

*Feb. 19.* This morning Kristno came and told us of a conversation which he had with Kassinaut and Sheetaram, in which he used this simile : “ The Hindoos, when they have built a new house, consider it unclean and untenable till they have performed an offering ; and then they take up their abode in it. So God ; he does not dwell in earthly temples, however magnificent : his residence is in the heart. But how shall he dwell with man ? The sacrifice of Christ must be offered : then the house, the heart, in which this sacrifice is received, becomes the habitation of God, through the Spirit ! ”

*Feb. 20.* Lord’s day. Brother Carey preached in english and bengalee : brother Marshman went to Kristno’s in the morning, and to Calcutta in the afternoon : brother Chamberlain catechised : Felix and I went to Kristno’s in the afternoon. I conversed with Sheetaram : he wishes to be baptised. I hope this simple man has some faith in Christ, and dependance on him for salvation. Boodheefa wishes his wife to be baptised.

*Feb. 21.* This day, brother Carey went down to Calcutta : he has more students this term, and the other tutors teach every day in the week. He is therefore obliged to teach four days in the week, and to be one day more at Calcutta. We feel his absence to be a great loss to us, as the affairs of the mission are growing more and more weighty, and there is great need for our being often together to consult on the different cases of the native converts, both temporal and spiritual. I am sometimes bowed down with missionary cares. This day we have had much conversation with Boodheefa respecting his worldly prospects : he wishes to cultivate a little ground, and rear silkworms ; but the expence would be more than we could answer for, and we are desirous to avoid such a precedent. We afterwards conversed with Sheetaram, who gave a very simple though pleasing account of his faith in Christ.

*Feb. 25.* Felix Carey has lately been poorly with an affection of the lungs: this evening he has a good deal of fever, and oppression of the stomach, with a bad cough. I am alarmed, lest it should be the beginning of a consumption. On wednesday, brother Carey had a meeting for Bengalees at Calcutta: about ten of them and some Portuguese attended.

*Feb. 26.* This afternoon *Sheetaram* gave an account of his conversion, and was received by the church. He is a middle-aged fooder from Jessore, where he has a sister and a small hut: he has been among the Ghosparrahites, and has a number of friends of his way of thinking. When he left home, his sister said to him, "Ah, brother! You are going; but I cannot walk so far. What shall I do?" He comforted her by saying that one of us would go to their house, and then she might be baptised.

*Feb. 27.* Lord's day. *Sheetaram* was baptised in the river this morning. Mr. and Mrs. Creighton, and Mr. Ellerton, happening to be at our house from Gornalton, were spectators; many natives also were present. After baptising, I went down to Calcutta, and had a congregation of fourteen persons in the evening.

*Feb. 28.* Felix is somewhat better, and is going out upon the river every day this week. Brother Carey's cough is also better. Sister Marshman is poorly.

*Mar. 4.* This week brother Carey had several native hearers on wednesday evening, and several Europeans on thursday evening at Calcutta.

*Mar. 5.* Our native brethren are not satisfied with Petumber jun.: they charge him with professing Christ with his mouth, but going after strange and impure gods in his heart, and in secret. Kristno says, that amongst the worshippers of Kallee there is a custom of men setting up their own wives as the representative of this goddess, and worshipping them. Our friends also now say, that the disagreements between Petumber and his wife have been much occasioned by this circumstance: he wishes to turn away her mind from Christ, and to worship her as the representa-

tive of Kallee: she refuses; and he quarrels with her in consequence. On hearing this account, we refused his being admitted again amongst us, and admonished him accordingly.—In the evening we had a church-meeting: the account respecting Gokol was much in his favour, and we again received him. He and his wife live much more happily than formerly, and his mind appears more tender.

*Mar. 6.* Lord's day. I preached from, *Do this in remembrance of me*: in the afternoon brother Carey administered the Lord's supper to twenty-six communicants. Sister Rolt, and brother Fernandez and Dexter, were absent; and young Petumber was only a spectator. Brother Marthman was at Kristno's in the morning; and brother Carey catechised, or rather took an account of the sermon from the children. In the evening he gave out a hymn, and read a chapter; after which old Petumber preached in bengalee to a congregation of Hindoos, Mussulmans, Armenians, Feringahs, English, &c. His text was a small pamphlet of eight pages of his own writing, which we printed for him. After praying for a short time with fervour and consistency, he sat down; and with his hands joined together and stretched out, he craved their attention. He then spoke for an hour with faithfulness and much propriety, and closed the whole with prayer. We were much pleased with this first attempt. He is the first Hindoo who has become a preacher. This is another new æra in the mission, for which we have reason to bless God: oh that he may increase the number of faithful native labourers! This is the grand desideratum that is to move the Hindoo nation. Mr. Forsyth preached for us at Calcutta.

*Mar. 8.* This evening a man brought six letters from Moraud, who is gone to live at another place, where he is desirous of building a house for preaching and teaching Christ Jesus: he has talked about the gospel, and excited a good deal of enquiry. Boodheefa left us yesterday, promising to return in about a month: his wife was much displeased because we did not baptise her. Shestaram re-

turned home this morning : his mind appears to be in a good state. On Lord's day, after dinner, we discussed the subject respecting the duty of a baptised native, if he have more than one wife. Finding the question somewhat difficult, we agreed to repeat the discussion every Lord's day till we had obtained some satisfaction.\* This evening brother Marshman and I attended the funeral of a European, being invited to officiate on this occasion.

*Mar. 10.* Yesterday brother Marshman set out for Ponchetalokphool, and to see Moraud. He travels in the palanquin, and calls at Sooksaugur : Kristno is gone with him on foot.—On receiving a paper yesterday, which is sent round the settlement, inviting Europeans to attend on a European funeral, I wrote to the Danish secretary, informing him that as there was no other protestant minister at Serampore, one of us would attend any funeral, if agreeable to him and the gentlemen of the settlement, without wishing for any fee or reward. He accepted of our services; and I attended the funeral this evening, read some portions of scripture, and prayed at the grave. On these occasions the secretary, who seems to have the management of all European funerals, used to put a little earth into the grave, repeating some kind of doxology, and then the attendants came away, without any other ceremony. Europeans seem to feel nothing on these occasions; but will talk and joke while following a corpse, as though they were going to bury a dog. Very few Europeans have any friends to pay the last offices to their remains; and many leave behind them none but children of whom they were ashamed, and a native mistress, who at the time of receiving visits

\* Dr. Doddridge, in a note on 1 Tim. iii. 2, observes, that as there is no express precept in the bible requiring a man who had several wives at the time of his embracing christianity, to divorce or dismiss all but one, the divine wisdom might judge that it was a proper medium, between encouraging *polygamy* and too great a rigour in *condemning* it, to fix such a brand of infamy on this irregular practice, by prohibiting any man, let his character be ever so extraordinary, to undertake the ministry while he had more than *one wife*, and to discourage it in those already converted by such passages as Matt. xix. 9, and 1 Cor. vii. 2.

was shut up in a corner cupboard. After the funeral, I went up to Kristno's, and heard the catechism of Kristno Presaud, Roop, Onunda, and Kefaree. The two last are Kristno's daughters; the one about twelve, and the other about seven years of age. At the end of catechising, Onunda first, and Kefaree afterwards very earnestly requested to be baptised; saying, they knew there was no other Saviour but Jesus Christ. Kefaree said, "I am a little child; but my soul is not little: and I have heard that in Europe, children of five years old have been saved." Rasoo and Joymooni both said that these two children daily wished for baptism. I promised to lay their request before the brethren.

*Mar. 19.* We resolved this evening that Kristno should be employed in going out as an itinerant as much as possible; and as he spends much time at home in talking with enquirers, we agreed to allow him twelve rupees a month when out, and six rupees at home. A young man of the writer cast, named *Ram Roteen*, came this week from Calcutta. In the hurry of business he had like to have gone away without being spoken to; but after he had left the house I sent Kristno Presaud after him, who after some conversation found him desirous of hearing the gospel. Presaud conducted him to Kristno's, and there he remains.—Brother Marshman is returned from Ponchetlokphool, Juggerdundakatty, &c. Several persons there seem willing to be baptised; but if they should, the village barber, forsooth, will not shave them! When a native loses cast, or becomes unclean, his barber and his priest will not come near him; and as they are accustomed to shave the head nearly all over, and cannot well perform this business themselves, it becomes a serious inconvenience.

*Mar. 24.* A letter was received to-day from Ponchetlokphool, informing us that one of our native friends had been put into confinement at a neighbouring village by a native Talookdar, or tax-gatherer, for speaking of the gospel. We immediately sent the letter to brother Carey

at Calcutta, who shewed it to Mr. Buchanon, and Mr. Blaquiére, a gentleman of the police, who advised us to write to the magistrate of the district.

*Mar. 28.* Boodheesa arrived to-day from his own country, and his brother with him: he gives a pleasing account of his journey. He found that Seebram-dafs of Juggerdun-dakatty had written to his disciples in other places, warning them against the gospel, and telling them that if they minded the gospel they would have pigs' faces, and go to hell for a long time after death!—Ram Roteen is still with us: he belongs to a respectable family of caestoes.—Brother Fernandez has made a present to the mission of the twenty pounds given him by a lady or two in England.—I called on Mrs. Thomas yesterday: she seems to be in the last stage of a decay, but I hope she is the subject of true religion.

*April 1.* A man of the name of Tazoo came to our house this week.—Brother Carey brings word from Calcutta that at the public examination before the Governor, the Bengalee students came off with great honour. Mr. Colebrooke has offered to lend brother Carey all the vades which he has been able to procure, if we will print them: and this we have promised to do.—Mrs. Thomas is very near death.

*Apr. 2.* This evening *Sadutsa*, (Boodheesa's brother) *Ram Roteen*, and *William Carey* came before the church, and were accepted for baptism: their accounts afforded us pleasure.

*Apr. 3.* Lord's day. We met this morning between six and seven o'clock, to bless God for his mercies towards us. Mr. Dexter and Mr. Rolt arrived before breakfast. The former has taken a house at Calcutta, and offers it to us to preach in: the principal room will hold nearly two hundred persons; and being backwards, is attended with less noise and interruption than the other, and the rent will be thirty-two rupees a month less than what we now have

to give. It is in a good situation, and we have promised to take it when our six months for the other shall be expired. Mr. Edmonds preached for us at Calcutta. Brother Carey preached in english: after which we went to the river side, and stood under an awning, where he gave out a hymn, ("Ke arro") spoke, and prayed in bengalee. Then Sadutfa, Ram Roteen, and William Carey were baptised. As William ascended the banks of the river, I gave out, "In all my Lord's appointed ways," &c. Sadutfa, who is a farmer, seems to be a very simple and sincere man: Ram Roteen is a fine handsome young man, who appears anxious after knowledge: William improves much, and I hope will become useful. In the afternoon we had a lovely company at the Lord's table. Our anxiety to obtain converts to Christ seems now to be changed into anxiety about those who are obtained, that they may be christians indeed. Though I see no irregularity among our friends, yet I fear they do not perceive all the solemnities of the Lord's supper: and I imagine it was much so with the Corinthians.

*Apr. 4.* This morning early we went to attend the wedding of Kristno Prisaud with Onunda, Kristno's second daughter. Kristno gave him a piece of ground adjoining his dwelling, to build him a house, and we lent Prisaud fifty rupees for that purpose, which he is to return monthly, out of his wages. We therefore had a meeting for prayer in this new house, and many neighbours were present. Five hymns were sung: brother Carey and Marshman prayed in bengalee. After this we went under an open shed close to the house, where chairs and mats were provided: here friends and neighbours sat all around. Brother Carey sat at a table; and after a short introduction, in which he explained the nature of marriage, and noticed the impropriety of the Hindoo customs in this respect, he read 2 Cor. vi. 14—18, and also the account of the marriage at Cana. Then he read the printed marriage-agreement, at the close of which Kristno Prisaud and

Onunda, with joined hands, one after the other, promised love, faithfulness, obedience, &c. They then signed the agreement, and brethren Carey, Marshman, Ward, Chamberlain, Ram Roteen, &c. signed as witnesses. The whole was closed with prayer by brother Ward. Every thing was conducted with the greatest decorum, and it was almost impossible not to have been pleased. We returned home to breakfast, and sent the new-married couple some sugar-candy, plantains, and raisins: the first and last of these articles had been made a present of to us, and the plantains were the produce of the mission garden. In the evening we attended the monthly prayer-meeting.

*Apr. 5.* This evening we all went to supper at Kristno's, and sat under the shade where the marriage ceremony had been performed. Tables, knives and forks, glasses, &c. having been taken from our house, we had a number of bengalee plain dishes, consisting of curry, fried fish, vegetables, &c., and I fancy most of us ate heartily. This is the first instance of our eating at the house of our native brethren. At this table we all sat with the greatest cheerfulness, and some of the neighbours looked on with a kind of amazement. It was a new and very singular sight in this land where clean and unclean is so much regarded. We should have gone in the day-time, but were prevented by the heat and want of leisure. We began this wedding supper with singing, and concluded with prayer: between ten and eleven we returned home with joy. This was a glorious triumph over the cast! A brahman married to a sooder, in the christian way: Englishmen eating with the married couple and their friends, at the same table, and at a native house. Allowing the Hindoo chronology to be true, there has not been such a sight in Bengal these millions of years!

*Apr. 6.* Boodheesa, and his brother Sedutsa, went home this morning. After commending them to the grace of God by prayer, we took leave, hoping to see them again shortly. It is painful for us to send away persons who have

received so little instruction, to places where there are no means, but where all is wild heathenism; yet there is no alternative: they cannot all abide at Serampore.

*Apr. 10.* Lord's day. Felix and I were at Kristno's in the morning: brother Marshman spoke in english. Our native brethren, by our advice, had also a meeting among themselves in the middle of the day: Kristno spoke a little on the subject of Peter's repentance: Kristno Prisaud read the word, and the rest consisted of singing and prayer. In the afternoon I catechised: brother Carey and Marshman were amongst the brethren: and in the evening I preached in bengalee. Kristno saw a man to-day who told him, that after the journey which Kristno, Felix and I took down the river to Tumlook, above a year ago, some people at a village called Ootabanga, having got our papers, had renounced their old way, and were beginning something according to their own notions of the gospel. Brother Chamberlain preached at Calcutta this evening. Mrs. Thomas died on Wednesday last: she has appointed a Mr. Carding her executor.

*Apr. 17.* Lord's day. Last week two persons came from Chinsurah to enquire about the gospel, and the old brahman from Khorda was with us two different days. He says that he is quite ready for baptism, and wonders that we will not receive him.—Brother Carey was twice at Kristno's: brother Marshman at Calcutta: I preached in english, and Felix in bengalee.

*Apr. 18.* Monday last was a horrible day; the cherok-poojab. Three women burnt with their husband on one pile near our house! Miss Rumohr has presented us with the amount of one month's rent of our place of worship at Calcutta, and Mr. Rolt has promised to give another: otherwise the whole expence has hitherto fallen upon us. Last week several wandering singers, of a certain cast, were at Kristno's. I talked to them for some time: but I do not recollect ever hearing Kristno speak so boldly and so well as on this occasion. He brought the truth home to the

conscience, and pressed the exclusive proofs of Christ being the only Saviour with much force, though I fear with little effect on these determined believers in the efficacy of the name of Hurry. These people had been at Kristno's some days before, and among them was a boy who appeared to be so much affected with what Kristno said, that he resolved to go home and get leave of his father to come to Serampore, and become a christian: at this time he was gone home for that purpose. This day Kristno Prisaud went to Calcutta to talk to some of his friends. Before he went, he told me that he thought of going out on a Lord's day to speak the word in the neighbouring villages. A blessed thought!

*Apr. 19.* To-day, Kristno is gone a journey into Burdwan. At present, though brother Carey goes once a week to the place of worship at Calcutta to speak in bengalee, yet scarcely any natives attend; nor do I much expect it till a little more stir is raised, or some native brother goes to preach. The conference meeting at Mr. Rolt's is not increased, but rather diminished. Our Lord's-day evening meetings at Serampore, in bengalee, are attended by none but native brethren and the servants of our family, except now and then a straggler creeps in.

*Apr. 23.* The boy who went to consult his father returned to Kristno's yesterday: but this morning some of his old acquaintance have dragged him off, and carried him away. Our native friends gave us notice of it; but we cannot think of rescuing him by any other means than by prayer. This day Kristno Prisaud, Ram Roteen, and Neeloo, (young Petumber's brother) went to Buddabatty, where they began to preach the gospel in the street. Meeting with every kind of indignity and abuse, they retired to a house, and read, and talked, and prayed: a number of persons heard them, and made them promise to come again the next day. All kinds of vile abuse and threatenings were heaped upon them by the mob.

*Apr. 24.* Lord's day. Brother Chamberlain preached at home, and Ward at Calcutta; brother Carey was amongst the brethren, and preached at night. Kristoo Prisaud, Ram Roteen, and others were at Buddabatty, where they met with violent opposition. They were set upon as feringahs, as destroyers of the cast, as having eaten fowls, eggs, &c. As they attempted to return, the mob began to beat them, putting their hands on the back of their necks and pushing them forward; and one man, even a civil officer, grazed the point of a spear against the body of Kristoo Prisaud. When they saw that they could not make our friends angry by such treatment, they said, *You falla, you will not be angry, will you?* They then insulted them again, threw cow dung mixed in gonga water at them; talked of making them a necklace of old shoes, beat Neeloo with Ram Roteen's shoe, &c.; and declared that if they ever came again, they would make an end of them. They replied, that even insults, and stripes, and death were good to them: their only concern was that God would turn their hearts, and make them better! They said, they were only come to do what every other sect did; all the Hindoos and Mussulmans performed their poojahs in the streets: besides, they were come by invitation from an inhabitant of the place. As they were about to depart, they attempted to pray; but the multitude began with one consent to hoot and clap their hands, in order to drown their voice: so they were obliged to come away without being permitted to pray for those who thirsted for their blood!

*Apr. 25.* This morning Sheetaram, his sister Oomoree, a man named Golaub, and a woman named Khaymee, came to Serampore; the three last with a desire to hear the gospel, and I suppose ultimately with a view to baptism. Yesterday I called to see Miss Thomas at Calcutta, having heard that she was poorly: she appeared to bear her mother's death with much composure, but is now very ill. She is at Mr. Brown's, a painter, who came from England in the same ship with Mrs. Thomas; is kindly

treated, and has the best medical advice. Kristno Prisaud, Ram Roteen, and Neelon having been so much bruised by the ill treatment at Buddabatty, staid at home all this day, and could not come to work. Yesterday at Calcutta Ram Boshoo called upon me at brother Carey's lodgings, by appointment. I wished to engage him to write for us a life of Christ in bengalee rhyme, to give away, in the hope it might be useful. The Hindoos have been used to scarcely any thing but poetry; and in consequence the bible is more strange, and unacceptable to them. They have their histories of Ram, Chreeshno, &c. in poetry; and it is probable that these poems have contributed more than any thing else to fix and disseminate the peculiar notions and customs of the Hindoos. Ram Boshoo was of the same opinion, and entered very cheerfully into the work, promising to devote his nights to it till it was accomplished. I asked him about his own hopes. He said, he had no hope of salvation, if he died now: yet when he thought of the pain he felt when the gospel was derided, and of his pleasure when it was spoken well of, he could not but hope that at some future day he should become a disciple of Christ.

Apr. 26. Kristno returned to-day, having been a very considerable distance, bearing the tidings of the Saviour, talking as opportunity offered, and giving away tracts. Rasoo has just informed me that they had heard that the poor boy who had been taken from their house on saturday was confined at home; that he refused to eat, and was constantly repeating the name of Christ. His friends wonder how Kristno's family can have bewitched him in such a manner! The woman who came with Boodheefa, and afterwards with Tazoo, has been at Kristno's ever since she came the last time. Rasoo says, she cries for baptism; and laments that while others have been baptised in fifteen days, she has waited backward and forward for three months. The woman's name is Radhamonee: her son, a fine boy, is in the bengalee school. Tazoo has repeatedly asked to be baptised.

Apr. 27. Felix is again much affected in his lungs, and has a bad cough. To-morrow morning he goes down to Calcutta, to consult his father on the subject: we are all afraid for him, lest he should become consumptive.

Apr. 28. Brother Carey had nearly twenty Portuguese to hear him last night in bengalee, at our place of worship in Calcutta. On a thursday evening, in english, he has frequently a tolerable company of Europeans; and I hear that he enjoys himself pretty well.

Apr. 30. This day old Petumber arrived from Sook-saugur. He is an excellent man, and has met with much opposition: however, we cannot yet despair of fruit from his ministry. He has been amongst our native brethren to-day, inquiring into the faith in Christ of several new converts.—Brother Chamberlain went out to-day with Kristno Prisaud, and Ram Roteen, as a kind of guard to them in village preaching, lest any should set on them to do them harm.

May 1. Lord's day. This morning we had a church meeting, when Tazoo, Radhamonee and Oomoree were received. Golaub and Khaymee, on account of some circumstances which did not affect their character, and only of a temporary nature, were not brought forward at this time. About ten o'clock these three persons were baptised. Brother Carey preached in english from, *He shall sprinkle many nations*. In the afternoon we received the Lord's supper; and in the evening, old Petumber preached a most cutting sermon from Rom. ii. 10. Mr. Forsyth preached for us at Calcutta.

May 2. We have taken Kristno entirely from his worldly concerns, in order to employ him constantly in making known the gospel. Felix is a little better.

May 3. This morning, after commending Sheetaram Tazoo, Golaub, Khaymee, Oomoree, and old Petumber to the grace of God, we took leave. Brother Chamberlain, Kristno Prisaud, and Ram Roteen are gone out again to-day.

EXTRACTS OF A LETTER,  
From Mr. *WARD* to a *YOUNG MINISTER*,

WHO HAD BEEN HIS INTIMATE FRIEND WHEN IN ENGLAND.



Serampore, May — 1803.

LET the example of *PEARCE*, in Dublin, be constantly before you. How he laboured there—how faithful he was to fashionable professors—how anxious to recommend prayer meetings. Keep this constantly in mind. You may preach twice a week, and have a great name among certain kinds of christians, for orthodoxy or oratory; but you are a minister of the gospel so far exactly as your zeal, your gifts, your efforts, and conduct, are calculated to produce the conversion of souls. I would not discard doctrinal sermons; but I have seen or heard few that had a devotional or practical tendency; and that in which there is neither devotion nor practice is rather worse than nothing. I confess I am exceedingly guilty that I do not study my bible more; yet the more I apply it to the tempers and conduct of saints and sinners, of ministers and people; and the more I see of what is in man individually and collectively, the more I am convinced of its infinite majesty, if I may so speak; and of its being under the direction of that God who directs all his works to some valuable and important end.

To you, my dear brother, I write freely. To some persons, were I so to write, it would appear perhaps too decisive and arrogant for a young man; but, my brother, let us study the *useful*. Every thing is valuable as it will tell in another world. Separate any thing from eternal duration, call it by whatever name you please; is it popularity? Is it a clear head? Is it tickling the fancy of a thousand hearers at once? What is this? Will it be ever mentioned in the long eternity of pleasure and praise, but as it stood connected with this eternity? Never. There is

a going through the outward duties of the christian ministry with *respectability*; but being instant in season and out of season; making frequent and general visits spiritual, constantly devising something for the good of the flock; raising their zeal and efforts to the gospel standard; drawing forth gifts, visiting, relieving, and comforting the sick; carrying a warm and fervent spirit into the pulpit; knowing no man after the flesh, so as to excite jealousies by undue partialities; condescending to the prejudices of the weakest;—many of these things may have little outward shew, but they are infinitely more important to the conversion of souls, than the best sermon that ever occupied a week's study. Study—yes, study to be quiet. But above all, study to get at the affections, the consciences, and the false refuges of sinners—study to be *useful*, then you will become a spiritual father; when, to borrow the strong figure of the apostle, “You labour in birth again till Christ is formed in the hearts of men, the hope of glory.” If you become a useful, you will first be (as the Puritans said) a painful preacher of the gospel. You will find as I do, I suppose, that the greatest obstructions to being fruitful, zealous, and savory, are those which block up the way of communion with God. Recollections when on the knees, which stop the mouth of prayer and fill the heart with fear to call God our God, and our only portion. Oh it was a wonderful help to Paul, that he knew no man after the flesh, and that he was so crucified to all fleshly connexions and indulgencies, that he knew not even Christ after the flesh! John would have been but a barren apostle, I suspect, (I mean as it respects the conversion of others) if he had had Christ's bosom always to lean upon.—Oh that we may neither of us be cast-aways at last! We may, even though ministers; be useless to Christ; and what then can he do with us, but cast us away, as not worth keeping, and as being offensive to him on account of our worthlessness. “Because thou art neither cold nor hot, I will spue thee out of my mouth.”

W. WARD.

*Mr. CHAMBERLAIN to Mr. SUTCLIFF.*

Serampore, Feb. 12, 1803.

THROUGH the good hand of God upon us, we have completed our voyage, and entered on the important undertaking in which we found our dear brethren busily engaged. We have been much favoured since the time we set sail from America to India. Throughout the whole voyage the weather was very pleasant, a few days only excepted. We had nothing like a storm more than twice; one was on crossing the line, following an eclipse of the moon, and the other after a few days sail from the Cape. In the Indian Ocean, and in the Bay of Bengal, the weather was exceedingly hot for several days; and once, being becalmed within sight of land, the heat was very oppressive. Dec. 5, we made the island of St. Paul, in south lat. 47. 52," east long. 77. 11." It is a barren desolate place, without inhabitant, and almost without herbage of any kind; but the sight of land was very reviving. Sailing up the Bay of Bengal, we had very pleasant weather; but the monsoon was against us, and prevented our making the progress we wished. We made several of the Nicobar islands, but did not go on shore. During the last ten days we were highly favoured in the head of the Bay, the wind veering round in our favour. Jan. 20, 1803, we took a pilot on board, to our great joy: we had been five calendar months and a day on the mighty deep since we parted with our former pilot off the Cape of the Delaware. On the 22nd I wrote to our brethren at Serampore, and the supercargo kindly took the letter with him the next day to Calcutta, to send it forward. Brother Carey and Ward set out to meet us the day afterwards, but could not reach us. We should have reached Calcutta on tuesday had we not unfortunately run aground about fifteen miles from our port, at a place called Budge-budge, where we remained two tides before we could get off. In this situation I experienced more discom-

posure and anxiety than in all our voyage: the position of the ship, lying on her beam ends, was very unpleasant. On Wednesday morning, about two o'clock, the tide set us afloat; and at eleven I saw a boat coming to the ship, in which there was a European. Immediately I concluded that it was one of the brethren: and soon I recognized the countenance of dear brother Ward! *I thanked God, and took courage!* (Acts xxviii. 15.) Having every thing ready for disembarking, we left the ship, and went in the boat to Calcutta, where we arrived at three o'clock in the afternoon. On going ashore we met with brother Carey, went to his apartments, and dined: afterwards we went to sister Rolt's, where we were agreeably entertained and lodged.

The next morning we left Calcutta at four o'clock, and reached Serampore about seven. The family were not up; but we soon aroused them, and had an affectionate meeting with them all. We are now settled in the apartment formerly occupied by dear brother Brunsdon, and are very comfortable. *Bless JeHoVaH, oh my soul; and all that is within me, bless his holy name!* Here we are, surrounded with innumerable mercies, among the pious servants of the Lord, with whom we hold a delightful converse, and all the pains and fears of our voyage are now forgotten!

J. C.



#### DESIGNATION of FOUR new MISSIONARIES.

AGREEABLY to a resolution of the Committee, April 13. 1803, as mentioned in our last No. p. 317, four young men have been set apart for missionary service, in aid of our brethren at Serampore. On Thursday, Dec. 1. 1803, at eleven o'clock in the forenoon, a solemn season of prayer was held at the meeting-house in Broadmead, Bristol, on this occasion. Mr. Humphrey, of Stoke-gomer, began in prayer; after which, Mr. Saffery, of Salisbury, read the xith of Isaiah, and prayed. Mr. Sutcliff, of Olney, then

gave a short account of the design of the meeting, and requested the missionaries to give a brief statement of their religious principles, and the views wherewith they have entered on this work, which they did severally to the general satisfaction of the auditory; after which Mr. Sutcliff came down from the pulpit, and prayed, laying his hands on the heads of the young men, as did several other ministers present. The front of the table-pew having been removed for this purpose, there was a convenient space for them to kneel together before the pulpit, and for the ministers to stand on either side of them. Mr. Fuller, of Kettering, then delivered an address to the missionaries, founded on Gen. xxviii. 3, 4. Dr. Ryland concluded in prayer. Suitable hymns were sung at different intervals, three of which were made for the occasion.

The missionaries had been, for near twelve months past, under the tuition of Mr. Sutcliff, of Olney. Two of them were members of the church under the pastoral care of the Rev. Isaiah Birt, at Plymouth Dock; viz. Richard Mardon, aged 28, lately married to Rhoda Brenham, aged 23; and John Biss, aged 27, who has been married two or three years to Hannah Osmund, aged 27, they have one child; one was a member of the church at Stoke-gomer, under the care of the Rev. Robert Humphrey. William Moore, aged 27, his wife, Eleanor Hurford, aged 28, belonged to the same church. The other missionary, Joshua Rowe, aged 22, and his wife, Eliza Noyes, aged 18, were members of the church under the care of the Rev. John Saffery.

Jan. 3, 1804, the missionaries sailed from Bristol. About thirty friends, some in coaches and others on foot, attended them as far as they could. At Hungroad, after going on board the ship, they returned to the inn and breakfasted. Having a little time, they sang part of the 430th hymn in Rippon's Selection, composed by Mr. Ward, off Margate, in May, 1799. Dr. Ryland then engaged in prayer: after which they sang the remainder of

the hymn. The ship now moving down the river, the missionaries went on board: as they sailed towards Lamp-lighter's hall, the company stood up on deck and sang the second farewell hymn composed by Mrs. Saffery. All seemed to discover a proper spirit; a mixture of painful grateful affection, and ardent zeal. The parting scene was exquisitely tender.

The Society feel themselves greatly obliged to their friends at Bristol for their kind and liberal attentions to the missionaries.

They are also happy to add, that a letter has lately been received from a gentleman at Philadelphia, dated Dec. 18. 1803, in which he says, "Captain Wickes arrived safe at Calcutta on the 20th of July last, in less than four months from Philadelphia; and from the prospect he has of completing his business, it is highly probable he will be returned to America before the missionaries arrive, and be ready to go out with them to India in the ship Benjamin Franklin." The Captain's letter, he says, is dated Aug. 1. 1803, and mentions, "that the missionaries are in a promising way; that their number of native converts had gradually encreased; and that amongst them were *three* of the brahman cast, one of which was out on a preaching excursion."

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## HYMNS

*Sung at the designation of the Missionaries, Dec. 1, 1803.*

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### FAREWELL TO THE MISSIONARIES.

1. FROM Indian plains, on Albion's shore  
See gold, and gems, and fragrance smile;  
But Britain, in a richer store,  
Returns it from our native isle.
2. Lo! with the gospel's glorious prize,  
With truths irradiant as the sun,  
In vain the sparkling treasure vies;  
We send the pearl of price unknown.

3. The nations feel the pangs of war,  
And wrath with boundless tumult reigns;  
And Gallic fury raves from far,  
And British heroes fill the plains:
  4. But Zion's gentler hosts engage,  
Impatient for a nobler fight,  
Through every land the war to wage,  
And put confederate worlds to flight.
  5. Yes, hell shall mourn the eternal loss,  
And earth with captive souls abound;  
Before the soldiers of the cross,  
With unensanguined laurels crown'd.
  6. For this the embosom'd prize we spare,  
Dear to the Churches' glowing heart;  
For this with unreluctant tear,  
We bid our well-belov'd depart.
  7. Go, then, dear missionary train,  
Go, bless the distant eastern shore;  
Ye shall not hear our lips complain,  
That we behold your forms no more.
  8. Great God of nature! to whose sight,  
Unfathom'd ocean open lies!  
Bid every blessing on them 'light,  
In prosperous gales, and peaceful skies.
  9. Ah! let them not to death be hurl'd,  
But guide them o'er the buoyant wave;  
Save them thyself—and teach the world  
By them, thy power, thy will to save.
- S.



#### THE MISSIONARIES' FAREWELL.

1. KINDRED, and friends, and native land,  
How shall we say farewell?  
How, when our swelling sails expand,  
How will our bosoms swell!
2. Yes, nature, all thy soft delights,  
And tender ties we know,  
But love more strong than death, unites  
To Him that bids us go.
3. Thus, when our every passion moved,  
The gushing tear-drop starts;  
The cause of JESUS, more beloved,  
Shall glow within our hearts.

4. The sighs we breathe for precious souls,  
Where he is yet unknown,  
Might waft us to the distant poles,  
Or to the burning zone.
5. With the warm with our bosoms swell,  
Our glowing powers expand;  
Farewel, then we can say, farewell!  
Our friends, our native land!

S.

THE FOLLOWING BY A BRISTOL STUDENT.

1. SOVEREIGN of worlds! display thy pow'r,  
Be this thy Zion's favor'd hour;  
Bid the bright morning star arise,  
And point the nations to the skies.
2. Set up thy throne where satan reigns,  
On Afric's shores, on India's plains;  
On wilds and continents unknown—  
And be the universe thine own!
3. Speak—and the world shall hear thy voice;  
Speak—and the deserts shall rejoice!  
Scatter the shades of moral night;  
Let worthless idols see the light!
4. Trusting in him, dear brethren, rear,  
The gospel standard void of fear:  
Go seek with joy your destin'd shore,  
To view your native land no more.
5. Yes—Christian Heroes!—go—proclaim  
Salvation through IMMANUEL's name;  
To India's clime the tidings bear,  
And plant the Rose of Sharon there.
6. He'll shield you with a wall of fire,  
With flaming zeal your breasts inspire;  
Bid raging winds their fury cease,  
And hush the tempests into peace.
7. And when our labours all are o'er,  
Then we shall meet to part no more;  
Meet with the blood-bought throng to fall,  
And crown our Jesus, Lord of All!

B. H. D.

*End of Number XII.*

MARCH, 1804.

PERIODICAL  
ACCOUNTS

RELATIVE TO THE

*Baptist Missionary Society.*

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No. XIII.
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*Mr. MARSHMAN's JOURNAL.\**

(From Jan. 4, to Dec. 16, 1803.)

SENT TO DR. RYLAND.

January 4, 1803.

THE schism of Kristno† has filled us with sensations of grief and fear, which I can hardly describe. We however wish to commit it into His hands who can cause them that err to learn understanding.—To-day brother Carey set off for Ponchetelokphool.—Young Petumber is returned.

*Jan. 9.* Brother Ward and I thought it might have a good effect to abstain from visiting Kristno, till he came a little to himself. To-day he has relented, and asked us to go to his house again, which we gladly did. Young Petumber seems rather penitent. Kristno Presaud, a young brahmàn from Calcutta, is come to Kristno's, enquiring.

\* Some parts of this journal contain a repetition of things in Mr. Ward's, inserted in No. xii. : but as it includes a fuller account of several particulars, it is thought best to insert it.

† See No. xii. p. 356—358.

*Jan. 11.* A byraggee, named Boodheesa, is come from a great distance, and enquires much about the gospel.—A *byraggee* is a man who forsakes his family on pretence of greater devotion. They are often joined in a kind of community under a Goroo, who generally furnishes them with a female companion in lieu of a wife. They wear a long beard in general, and an enormous malla, or necklace, of a particular kind of wood, cut into pieces, about the size of nutmegs, and not unlike them in appearance. They generally exceed other Hindoos in impudence and vice.

*Jan. 16.* Brother Carey returns, not having been able to reach Luckpoo, partly for want of water, and partly for want of time.—Our two enquirers seem earnest for baptism.—On coolly examining Kristno's affairs, we thought it better to rebuke him gently, and inform him more perfectly respecting the order of a gospel church. He received our admonitions in a becoming manner.

*Jan. 22.* Brother Carey baptized the two enquirers, Kristno Presaud and Boodheesa. It appeared to me, who am perhaps the most backward of the three in admitting a person into the church, that we were quite warranted on the profession of faith they made to receive them, their circumstances considered, although they had been enquirers of so short a standing.

*Jan. 23.* We opened our house at Calcutta: brother Carey preached in the morning, and I in the evening. A few only attended, perhaps not twenty. This is no wonder in Calcutta.—Times of worship are half-past eight in the morning, and half past six in the evening, to avoid clashing with the service at church. *Whatever things are lovely, &c.* Thursday evening at seven.

*Jan. 24.* Received a letter from brother Chamberlain, saying that he and sister C. arrived in the river

well : as the school confined me, brother Ward went down to meet them.

*Jan. 27.* They arrive, and are welcomed with a joy perhaps peculiar to missionaries in a distant country like this. Our enquiries respecting you and the friends at Bristol you may suppose did not subside the first day.

*Jan. 28.* My dear Hannah is safely put to bed with a little daughter, whom we name Hannah. God has now given us *four*. She is in a way to do well. Oh how gracious is our God !

*Jan. 29.* Kristno and Gokool set out with Boodheesa on a missionary journey to *Sahib Gunje*, the place whence he came, about thirty miles from Luckphool.

*Feb. 3.* We received a letter from a few Bengalees at Chinsurah, expressing a wish to hear something of the gospel, and inviting us thither.

*Feb. 5.* Brethren Carey and Ward go, and find a few respectable people as to this world, and filled with hatred against the brahmàns. They however do not discover a disposition immediately to embrace the gospel : but I must refer you to brother Ward's journal for particulars.\* They had drawn up a long and curious memorial, which I find they actually presented afterwards to the chief magistrate of the police at Calcutta, lodging this complaint against the brahmàns : That as it was attended with great misery to be born into this world once only, the brahmàns were exceedingly culpable, in that, neglecting to instruct them, they rendered them liable, as a punishment for their sins, to be born many times !

*Feb. 14.* Kristno and the others returned, without being able to reach *Sahib Gunje*, on account of Gokool being taken ill. They however had scattered papers, and made known something of the gospel in several places.

\* No. xii. p. 366.

*Feb. 18.* A man named *Nusserrath*, from *Nuddea*, comes to enquire about the gospel.

*Feb. 22.* This man, after staying a day or two, goes away; I think, with some article of *Kristno's* wearing apparel. We have dispatched *Boodheesa* with a bundle of papers to distribute about the country, giving him a trifle to pay his expences.

*March 9:* I set out on a journey to *Luckphool* by land: *Kristno* accompanied me.

*March 10.* Arrived at our good friend *Petumber's*, at *Sooksaugur*. After breakfasting with him and conversing, he commended us in prayer to God, and we went on. On the road we had several opportunities of conversation with different people, and distributed a few papers. About four o'clock we arrived at *Srinagur*. [I spell it as I see it spelt by Major *Rennel* in his map; if I mistake not.] You will find it a few koss to the north east of the *Hoogley* river; it is a small irregular *Bengalee* town. We placed the palanquin, which by the bye is good father *Wickes's*, under a tree, where it served for a lodging room. While dinner was getting ready under the tree I went into the bazar, and to a pretty numerous audience went over the usual ground; and begged them to consider their situation as sinners, and come to Christ for mercy. Prayed and distributed papers, which they did not receive very willingly. A number followed, and sat round, talking with *Kristno*, and smoking, till eight o'clock.—*Srinagur* is called six koss, about fourteen, perhaps sixteen miles, from *Sooksaugur*; and five miles, (for their kosses are long) from *Luckphool*.

*March 11.* About four we proceeded on our journey; and about nine, crossing the *Isamutty*, arrived at *Luckphool* about ten *a. m.* *Bhorud Ghose*, the old man, and the other friends, received me with great kindness, [I ought to have said that *Moorad*, previous to my de-

parture, had sent a letter, stating that he had gone to a place calle *Dee*, where the people seemed to express a wish to hear the gospel : he wished us therefore to build a house there, to receive any who might come to hear him read the scriptures. One object of my journey was to call at *Dee*, and enquire into the propriety of the request.] Now I learned that Moorad had gone to *Dee* about a month before, to visit his sister, who is married to the Mundul, or head man of the village, and that a few had expressed a wish to him. They, the Luckphool friends, (so I must write it in future) knew nothing however of his request. *Torribot* and *Bi hess* promised to accompany me thither next morning. About three we assembled, and began reading the word. They seemed much puzzled about the holy Spirit, and their ideas of sin were very strange. They fancied sin was a person, of whose origin they could form no better idea than that he must have been created by God. I read to them some appropriate texts ; that in John about Satan, *He abode not in the truth*, seemed very useful. We continued our conversation till near ten at night. From what I saw then, and have learned since, I rather think that these and other unfounded ideas, are not so properly the ideas of all, as of the old man ; and that *Torribot* and *Sookur*, *Bishess* and *Bhorud Ghose*, having a great respect for him, seem to espouse them when any of us are there, that the old man may hear arguments against them.

*March 12.* Arrived at *Dee* about nine. The distance from Luckphool is about six koss, and I have since learned that our brother *Sheeta Ram* lives within a koss or two of it. Moorad, apprized of our coming, came out to meet us, and lodged us in a house appropriated to reading the koran. Here about sixty soon assembled, chiefly mussulmans. After a little conversation on the Hindoo topics, I turned to them, and found the simile

of a tree wholly evil, and therefore incapable of bearing good fruit, very useful in conversing with them; as also that of a man owing an enormous debt, and increasing it every day. After a slight examination of Mahomet's claim to the title of Saviour, and mentioning a few objections to his title as a good man, some of them acknowledged that if such were the case, Mahomet could not pay their debt. We then talked of the Saviour. Moorad and Torribot acted as interpreters; repeating what I said till the people understood it. After praying we gave them papers, and desired them to come again in the afternoon. Some remained, with whom Kristno conversed a good while. I retired to the palanquin to eat, shave, &c.; but it was impossible to do any thing in secret. The children crowded round the palanquin for hours, gazing at the wonderful acts of Sahaib; nay, in the afternoon a number of women, attracted by the report of a Sahaib being there who would neither devour nor beat them, came to see the strange monster; who, after gazing a while at a respectful distance, they went away exceedingly well satisfied. In the afternoon a greater number assembled; and in the evening, no new advocates for Mahomet coming in, we sat down round the yard, having the sky for our canopy, and entered anew on the merits of the case. I gave them a brief abstract of Mahomet's history, from his setting up for a prophet till his death: told them that the tooreet and zuboora (pentateuch and psalms) agreed perfectly with the gospel, while the koran taught a doctrine wholly opposite; namely, that a man could obtain the pardon of sin, and go to heaven, by his own deeds. I asked whether Abram, Moses, and David, were prophets? They answered yes. Then shewed them from the word, that all three disclaimed their own righteousness, and trusted in Christ. Read the 51st psalm, to convince them that David esteemed himself a sinner; begging them to decide

which must be true; the koran, or all these prophets, united in testimony with the gospel? In this manner three hours were spent, and apparently to their satisfaction. At last we sung Kristno's hymn, which seemed to please them greatly: and I confess the stillness of the night, the solitariness of the place, and the novel sight of so many mussulmans sitting around, while Christ was celebrated as the only Saviour, affected my mind not a little; but it is the Lord alone who can cause the seed to *take root*. After prayer we distributed a number of papers, and the assembly broke up. Before I retired to rest, Moorad, and another, named Hyder Khan, mentioned the business of the house: I lay down musing what answer to return.—Lord's day at four he and I walked out together, and I told him plainly that we were quite at a loss what to make of him: we hoped there was something in his mind favourable to Christ; but while he thus hesitated about joining himself to his people, and sharing in his reproach, we knew not what to think. The world hated him and his friends now: if they were then on the side of Christ, what should hinder them from declaring it openly? He said his wife was unwilling. I told him God was greater than his wife, and ought to be obeyed. After much conversation of this kind, he agreed to accompany us to Luckphool, which he had not before intended, and consult his friends there: we arrived there about eight. I reminded him of the sabbath, as the institution and command of God. I read Gen. ii. and Exod. xx. by way of proof, and told him how it was observed in England, proposing worship here. To this they agreed, and at eleven *a. m.* we assembled: after singing and prayer, expounded Rom. viii. 1—13. As they objected as often as the sentiments differed from theirs, a good opportunity was offered of discovering their real ideas: we combated their errors. A few of these may be mentioned:—

Ver. 1. *In Christ Jesus.*—I found on Friday that they had formed an idea that Christ had removed the sin of Bengal, and the whole world, absolutely, without annexing to it this, that a person must receive Christ, in order to become partaker of the benefit. Hence they were much puzzled to account for sin remaining in the world. Here this idea was met: the doctrine that none were saved without coming to Christ, seemed to throw new light into their minds.

*Who walk not after the flesh, &c.*—The old man objected on Friday, that if a man by *only coming to Christ* could be saved, he might do this, and a day or two after go and commit perhaps murder, theft, or adultery; and yet be perfectly safe. [What a similarity in the carnal heart all the world over!] This text met that idea fully.

Ver. 9. *If the Spirit of God dwell in you.*—Of the Spirit of God they had little or no idea. They said they knew God the Father, and Jesus Christ; but could not think what the holy Spirit could be. I referred them to John xiv. 16, 17, and described his work on the heart; light, knowledge, hatred of sin, repentance, embracing the Lord Jesus, and a holy life; telling them that if these were not found in them, they had as yet only heard of, and had not received the Saviour. They canvassed this closely, and did not leave it till they seemed to understand it.

Ver. 11. *Shall quicken your mortal bodies.*—This brought on the subject of the resurrection. They asked whether the same body would be raised, after having been scattered into ten thousand places? Where the spirit would reside in the mean time, and how the righteous could be brought to judgment after their sins had been forgiven. They allowed however that God was able to raise the dead, and seemed pleased with the idea that the righteous would be safe at the bar of Christ their Saviour.—We now concluded. Kristno assisted,

and was very useful in this conversation.—In the afternoon John xiv. was read. Acts xxii. and xxiii. afforded them much information : *Lord, how wilt thou, &c.* In answer to their former objection about a believer living in sin, I told them that if the dwelling of the Father, Son, and holy Ghost, in the man, could keep him from sin, the believer in Christ should be preserved. I now addressed them closely : they had heard the gospel many months, and in some degree been made acquainted with its excellency ; they knew also that not *hearing*, but *receiving* it, made a man partaker of the benefits it held out ; if then they thought it true, and that Jesus Christ was the only Saviour, why did they any longer delay joining themselves to his people, and declaring themselves openly on his side ? After concluding with prayer, Bhorud Ghose, Sookur, and Torribot Bichess, took me into the field, and told me that their minds were quite decided ; there was no necessity for exhorting them : there was only one thing that kept them from being baptized in the name of Jesus Christ ; losing cast in a large town like Serampore was a very different thing from losing cast in their village. If they declared themselves christians, the barber of their village would no longer shave them ; and without shaving their heads and their beards, they could not live. If an order could be obtained from the magistrate of the district for the barber to shave christians as well as others, they would be immediately baptized. In reply, I told them that I thought their first step was to resolve on embracing the Saviour, whatever worldly distress they exposed themselves to ; inasmuch as the whole world was no compensation for the loss of the soul ; that then I would cast myself into the hands of God, and meet the difficulty as well as I could ; either by getting the barber of another village, or shaving themselves as we did. They

said both these were impracticable : if we would interest ourselves in the matter, the magistrate's order might be obtained. I replied, that if on examination we found it a proper thing, we would do what lay in our power ; but begged them, whatever might be the issue, to come to Christ for mercy.—In the evening collected again for conversation. Kristno happily suggested the idea, that Satan was vanquished, and his head broken, when he bruised Christ's heel on the cross. This gave rise to a pleasing conversation, in which all took part, respecting the kingdom of God and of Satan. Kristno observed that Christ was the captain, and we the soldiers fighting under his banner ; intimating that soldiers needed armour. I turned to Ephes. vi., and read the description of the christian armour. They explained the helmet of hope, the shield of faith, the breast-plate of righteousness, &c., to each other with much apparent pleasure ; particularly the sword of the Spirit. I told them this was the only weapon to destroy *maya*, or delusion, under which name they include Hindooism and Mahometanism : [They all seem earnestly to long for the destruction of *maya*. One stroke of this weapon, *The heart of man is only evil*, would lay Mahomet on the ground ; and another, *By the deeds of the law shall no flesh living be justified*, would kill him outright:] that Satan would make them throw it away, by persuading them it was not the word of God, or at least to keep it in its scabbard, by not reading it ; but this they must guard against. We then adverted to the different armies, observing that Satan's consisted of many casts ; Hindoos, Mussulmans, Europeans, &c. : that they mutually despised and hated each other, the Hindoo the Mussulman, and the Mussulman the Hindoo ; (this came home to their feelings) and that there was no love or bond of union between them : they agreed only in one thing—their hatred to God. We then observed that Christ's

army was of one cast, though of many nations; and all united in loving their Captain supremely, and each other in sincerity: that their union must be lasting, founded on love, truth, righteousness, and humility; while the army of Satan was filled with the contrary. We then looked forward toward the success, and concluded that Christ must soon conquer the whole world: that he had now invaded Bengal, and it was our business to allure Satan's soldiers to desert their general, by holding up to them the excellency of ours; and that one deserter from Satan's army would draw away ten more. Here are you (said I) who sometime ago were wholly on the side of Satan; will not you endeavour to make more of Satan's soldiers desert? Yes, (says Sookur and Torribot) we will indeed. After talking till our hearts grew warm, we sung Kristno's hymn, and then Moosad's; and, commending ourselves to the Father of mercies, retired about eleven. At two next morning we departed.

I have been thus particular in my account of this journey to these people, that you may be the better able to form your own judgment of them. I was at first too sanguine in my hopes, and a little mistaken in them. Seeing them smoke and converse together so freely, and speak so contemptuously of cast, I thought they must have rejected it; and hearing them so heartily despise Mahometanism, Idolatry, and Brahmànism, and listen to the gospel, I was ready to hope they were not far from the kingdom of God: however, I see all this may exist, and the carnal heart remain unchanged. We almost fear that they, like many protestants whose chief religion is hatred of popery, have far more hatred to error than love to truth. Though I am not conscious of heightening the picture of this visit, yet to this day (Aug. 22.) not one of them is baptized.

*March 14.* Having a desire to call on Seeb Ram Dass at Zoogodundo-Katee, we turned our faces thither:

it was more than twenty miles across the country. About seven *a. m.* we met a great Hindoo in his palanquin, with a large train of servants. I accosted him, and presented him with one of our tracts. "What is this? News of the way of life, how sin can be forgiven?" A brahmàn in his train: "Can there be any thing about salvation exclusive of the vades? Oh numuh Seebaya, sutcheedanunda—Salvation to Seeb, the true wise, and happy!" (The beginning of the Moogdubodh.) Who is sudcheedanunda? "Seeb." Seeb was an adulterer, Veeshnoo a liar, and Brahma an abettor of theft. How can either of these be the true, wise, and happy one? And can the disciple be better than the gooroo? "No." Then you can never be saved from sin by these. Do not you see the whole country is drowned in sin? The master smiled: the brahmàn was silent, having never heard their god impeached before. I gave them several papers, and to him a testament, begging him to read it as the word of God. If he, after reading, found it really bad, to throw it away; but if not, to embrace it, and recommend it to others: told him where we lived, and we parted in very good humour. He was from Daua, going to Hoogly.

At three *p. m.* we arrived at *Sanateen Katee*, about two koss from Juggu Katee. Here was a large market held under a tree: I stopped here, and giving Kristno some papers, shut myself into the palanquin to shave, &c. Kristno went among the people, and in a few minutes I heard a great noise; the people in their eagerness tearing the papers out of his hand. Kristno retreated to the palanquin, where I heard him preach a most excellent sermon in seven minutes; plain, energetic, and embracing I know not how many points of divinity. At last, the audience was so pressing, some listening to the sound without, and others attempting to obtain a sight of the spectacle within, that we were

obliged to remove a little further: a good number following took papers, with whom I had much conversation. Some had been to our house, and others remembered our visit last year. Arrived at five, and found the old man sitting where he was last year.\* As I was now fully apprized of his claim to godship, I sat down, with Kristno by my side, determining to understand him, and deal faithfully with him. I found the reception very different from last year's. He had now learned something more of the word and the gospel, and saw that it boded no good to his godship. It is unnecessary to detail: he was evidently uneasy about the gospel; said slightly that it was true, but told his admirers around (nearly a hundred) that there was no virtue in it. Nobody could believe it, because we wrought no miracles; and turning to those around him, he said, "Do you understand it?" Whatever were their real sentiments, they durst not return any other answer than, No; for he is a most passionate man, and impatient of the least contradiction. I told him that whatever he thought of it, God Almighty would never save any who rejected it. At this he seemed quite indignant. He seemed however willing to admit that Christ had removed all the sin of the world; but scorned the idea of those only being saved who believed in him. After much altercation, I told him he might put the matter out of all doubt as to himself: he had only to come as a poor, repenting, suppliant sinner, and he would be saved, whatever became of *others*. To this he gave no other answer than a smile of contempt. I then asked him in what way the sins of these his followers would be removed; urging it as a matter of the last importance, as he knew that they were all sinners, and must stand before the righteous bar of God? After much evasion, he replied that he had fire in his belly which would destroy the sins of all his followers! I told him this was a monstrous delusion, and

\* Seeb Ram Dass. See No, xii. p. 317.

reasoned much with him on it for the sake of his followers around. At last he attacked Kristno, asking him, what virtue he had found in the gospel? Kristno gave him what I thought a pleasing and solid answer, recounting what he had formerly been, and what change he now felt wrought in his mind. I now pressed him another way. Told him he must know that he was a man, a sinner, like all the rest present: would wish him to say how his own sins could be removed? He would give me no answer. I then put it into Kristno's mouth; on which he said, "He thinks I do not understand; but I do: he will know by and by." (referring perhaps, to some future display of his godship) Seeing it availed little to talk to him, I turned to his followers, some of whom seemed not to despise the gospel like him: we talked with them a good while. He now made his son, Sonaton, to bring out four or five sheets of paper, and read to the following purport: 'That the Hindoo shasters were superseded. That there were three others: the *toreet*, (law) *zuboor*, (psalms) and *firkan*; (koran) these had also failed.' Have you ever read the *toreet*? "No." We have translated it, and I have it with me. I fetched it, and read the account of the creation, Gen. i. "How long is it ago?" Nearly six thousand years. "This, this is nothing; this is a thing of yesterday! How many lacks of years elapsed before this in the *sutyee*, *ireta*, and *dwaper joges*!" These *joges* are a mere lie. This is the account which God Almighty gives: I suppose he knows as well as you. However, finding it of little use to reason, I desisted, and gave the pentateuch and many papers to his son, as he assured me all I gave him before had been distributed. I now retired to my little lodging room; and he shewing very little desire to detain us, we departed very early next morning.

*March 15.* Arrived about seven *a. m.* at Chandoor-yêa. Distributed a few papers here. Heard that Lo-

shon, once at our house, had left it a few days before. Crossed the Isamutty, and about twelve arrived at *Kha-toora*. Went through the bazars, distributing papers, and talking. At five crossed the Juboona : and Wednesday the 15th walked home about one *p. m.*, having gone a circle of about one hundred and fifty miles in six days. A less distance last year by boat took twelve days, with almost double the expence. I generally walked with Kristno as much as my strength would permit ; using the palanquin principally as a lodging room at night : by this method our journey was much accelerated.

I must apologize for being so prolix in the account of this journey. The affairs at home are fully detailed in brother Ward's journal ; and in reading this over, I thought it might enable you to form a better idea of the state of things in that part of the country. If report may be depended on, many thousands regard Seeboo Ram Dass as the residence of the Deity. *He*, however, before he set up for himself, was a follower of Ram du Lolly's father ; from whom indeed have sprung all those parties about the country. I do not wonder at their running into any thing. Wearied out with the tyranny of the brahmans, and trained up from their infancy in the implicit belief of the most incredible lies, they catch at any new absurdity, and become the prey of every bold impostor. All of them despise cast, brahmanism, &c., in secret ; but openly conform, to preserve their reputation. However, these impostors will not live for ever ; and who can tell but the Lord will make their turning from old inveterate delusions to new errors, scarcely less destructive, a step to their embracing the truth.

*March 24.* A young man, Ram Roteen, of a respectable family at Calcutta, of the writer cast, has been here some days, and listens with great attention.

*March 26.* Sadutsa, brother to Boodheesa, is arrived, and earnestly desires baptism : he says he has been seeking a Saviour many years.

*Apr. 3.* Having examined these very often, and judging that if sincere they ought to be received, and seeing no motive for insincerity, we this day baptized Ram Roteen, Sadutsa, and William Carey. I know not what the good people with you will say to our receiving people so quickly.

*Apr. 4.* Kristno Prisaud, our baptized brahmàn, was to-day married to Anunda, Kristno's daughter, at his own house, by brother Carey. Nearly all of us, both male and female, attended the solemnity. This is a new thing in the eyes of almost all the people ; I hope the beginning of many more.

*Apr. 5.* At the request of our friends, brethren Ward, Chamberlain, and I, with our wives, partook of a supper in the Bengalee style, at their house, in the presence of not a few spectators. We sang Kristno's hymn at the table, and enjoyed a great deal of improving conversation relative to the gospel. Kristno seemed quite alive and happy, and I have seldom felt more so at a friend's table in England.

*Apr. 13.* We have two now wishing for baptism ; a byraggee named Tazoo, and Rodhamoonee. We are in doubt what to do.

*Apr. 24.* Sheeta Ram, whose baptism I forgot to mention, arrives with his sister Umunee, another woman named Kyemmee, and a mussulman named Golamee : all of them profess a desire to embrace Christ, and to be baptized.

*Apr. 27.* Kristno returned from a journey of eight or ten days towards Burdwan : he gives a favourable account of the people's willingness to hear.

*Apr. 30.* We have agreed to receive Umunee, there appearing the greatest signs of a work of grace in her.

Kyemme being a widow, and depending in some degree on a brother in-law, wishes to return and see how matters stand at home first: we are in doubt about Golamee. He has a bodily complaint: whether it be the healing of that or his mental disorder that he seeks most, is not quite clear. Tazoo and Radhamonee still continuing to seek, and Kristno, at whose house they are, giving a very favourable account of their conduct, we have thought it our duty to receive them.

*May 1.* Tazoo, Umunee, and Radhamonee were baptized.

*May 6.* We have deemed it advisable to take Kristno wholly out of his worldly employ, and send him out to converse and distribute papers. We have agreed to give him twelve rupees a month for his support: the wages of a journeyman carpenter are about seven. We give the same to Petumber Singho at Sooksaugur.—Our Bengalee school not flourishing under Komal the brahmàn, we have agreed to dismiss him, and put Kristno Prisaud in his room. He seems to love the praise of men more than the praise of God: our fears for him are very great.—After my return from Luckphool, we enquired into the shaving business, and found that the privilege they desired is enjoyed both at Serampore and Calcutta. I believe it is settled that, although a man by being a *harree*, or any other unshaveable cast, should have no right to that privilege, he instantly acquires it by becoming a christian. On this we wrote them a letter, intimating that if they met with any distress on that account, we would seek such legal redress as was obtainable. A little while after we received a letter from them, saying that Bhorad Ghose, going to a neighbouring village to circulate papers, was seized and imprisoned by a Bengalee officer in his own house; and that he insisted on his giving up the gospel, paying a

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considerable sum of money, or wholly abandoning the country ; and earnestly praying our interference. Supposing this statement exact, we, rather inconsiderately, addressed a letter to the judge of the district, praying him to examine the matter. Not receiving any answer, (indeed we had no right to expect one) and hearing nothing from them, I set out on the thirteenth on a visit to them, with Boodheesa and his brother Sadutsa, who had been home, came back again, and were now returning. Being unable to procure bearers either at Chinsurah or Sooksaugur, and greatly wishing to spend the next day (sabbath) at Luckphool, I set out on foot, although the sun at this hottest season made walking unpleasant to a European: however, we arrived on the Saturday evening at Srinagur, where we lodged in a temple, or rather house of Kallee, the common receptacle of travellers; and finding a large plank there about five feet long and two wide, which annually formed the solid part of the image of Kallee, I converted it without ceremony into a very good bedstead. The people came about us while at supper; but shewed very little disposition to hear, and would take no papers.

*May 15.* Lord's day. Set off about four. Stopping at six at a village to get a little milk, a few people gathered round, when we endeavoured to make them understand something of the gospel. Got to Luckphool about eight, where we spent the day. Moraud is at Dee, cultivating the ground. His absence, and that of Bhorud Ghose, made it seem rather dull; but what depressed me much more was, the little attention they seemed to pay to the sabbath. I reasoned with Sookur Bishess about it, who said that it was just the time of planting their fields; and that if that were neglected one day, the crop would be greatly endangered. He seemed to infer that the sabbath could not be kept in Bengal. I asked him if there were no ploughing and sowing in

England; and whether God, when he gave the command to the jews, did not know that they must live by cultivating land?—I found them much discouraged by the opposition they met with from the brahmans, who are their landlords, and have very great influence there. I fear they sigh more for a deliverance from their tyranny than from sin. However, the few there said they had not given up the design of making a public profession, although they delayed it.

I find that the gospel was not the only pretext for imprisoning Bhorud Ghose. Some kind of debt was pretended; although, as we learned afterwards, his imprisonment was on the whole unjust, and occasioned in some measure by his warm opposition to the brahmans, and circulating papers of that tendency. Here Sadutsa left us, and we on the sixteenth left them early, and by eight in the morning arrived at Srinagur; and, getting a ride in a Bengalee dhootie, (a thing about four feet long and two wide, constructed of slight bamboos and twine) I reached Sooksaugur about six, and taking a boat came home about six next morning. Boodheesa was very attentive, and readily carried me over the rivulets on the road: through mercy I suffered no injury from walking.

*May 18.* A letter from brother Carey, at Calcutta, alarmed us: he was taken ill the preceding day with a fever; but, having taken bark incessantly, seems better. —A letter from Chinsurrah informs us, that a Mrs. Van Harte, one of Mrs. M.'s late scholars, married about a year ago, is dead in child bed. We have, however, the happiness to learn, that there was hope in her death.

*May 26.* There seems something very pleasing in a young brahman who came a few days ago. His name is *Bhyrub*; he comes from Seeb-pore, a little village opposite Calcutta, where his father and mother reside. Some of his friends have sent to threaten him if he should

become a christian. May the Lord make him wholly his own !

*May 30.* Brother Forsyth called on us, and gave us a further and very pleasing account of Mrs. Van Harte. There is reason to hope that the seed sown in her mind at our school, was not wholly in vain. She had been peculiarly serious and attentive some time before her decease ; was sensible of her dissolution, and quite composed in the view of it the day she departed. Let us bless God for every encouragement to seek the salvation of the children !

*May 31.* Three men who came fourteen miles distance to worship Gonga, called on us this afternoon. We had much conversation with them respecting the evil of idolatry, and the true way of life ; gave them two testaments, and many papers.

*June 5.* To-day Juggernaut is *bathed* : many thousands are assembled from different parts of the country, and many call upon Kristno. Two or three have called upon us. We are not without hope that this idolatrous feast may bring some to Serampore, who may carry home with them some seeds of the truth. Our friends bestir themselves in distributing papers, &c.—*Cheedam*, a man who keeps a shop at *Bhodsevar*, six miles above us, on this side the river, is come to enquire, and seems earnest.

*June 11.* Brother Ward has a slight attack of the fever.

*June 13.* Brother Ward is better : he has taken bark, which seems to have met the fever.—We have had a most distressing rain for three days. A room which we had finished for lodging the children, fell in, through the rain penetrating the walls. We cannot but regard this as a singular providence : the room has been finished a month ; and a few days ago, I desired Mrs. M. to put some of the children there ; but she wished

to defer it a little longer. Had they been there, what a melancholy stroke for the children and the school !

*June 15.* Cheedam is gone: he could not stand against the revilings of his relations.

*June 20.* Bhyrub's wife sends a messenger to him; she is sick, and desires him to come home. As I had set my heart very much on this lad, you can better conceive of my feelings than I can describe them, especially as he seemed wavering. I endeavoured to make him sensible that this was nothing but a trap, which Satan had laid for his soul; got him to sit down and read a little of the word, and begged him at least to defer his visit till he was baptised. He at last agreed to send her a letter.

*July 2.* Our brahmān \* Golook Naut is dead, at his own house, whither he had gone for his health. He died in all the superstition of hindoo idolatry.

*July 3.* Lord's day. *Bhyrub* was this day baptised. His experience was very pleasing indeed: I think few churches in England would have rejected such an experience. *John*, a Portuguese from Calcutta, was also baptised. He, I think, was formerly a mussulman; has attended for some months at the little meeting held at *Pereira's* at Calcutta, and has discovered a strong desire after salvation. Brother *Carey*, who alone has had opportunity to converse with him, gives him a good character. He has been used to the sea line, and now talks of a voyage to England.

Received a most pleasing extract of a Letter from *Mr. Gerrickè*. The idols seem tumbling down apace. If I recollect right, more than 2000 have very lately embraced christianity.

*July 10.* Went to our new place of worship at Calcutta: the rent is one third less, being only 64

\* Not a professor, but employed by them.

rupees per month, and the place larger and more convenient. It will hold 150 or more. We, however, are pleased if we can muster a sixth of that number. I consider the obtaining this place as a token for good; as on account of the great expence of the other, we were almost doubting about the path of duty in this respect. The Lord can work here, and he has not forbidden us to pray and hope.

Sheeta Ram returns with Golamee and Kyemmee. She has left her brother-in-law's, and lives at Sheeta Ram's. Both of them are come with a determination to join the people of Christ. We are in some doubt of Golamee, whether he knows his danger by sin, and feels his need of Christ. He is, however, very desirous of being baptised: if it be not from a right motive, I cannot see why; as we constantly cut off all hope of his *getting* any thing from us. Great allowance must be made for a man born like him in heathen darkness.

*July 19.* We baptised Golamee and Kyemmee, a day or two after which they departed to their own home.

*July 20.* Our dear friend Captain Wickes arrived in four months from Philadelphia. The good man is delighted with all the kindness the Lord has shewn us, and rejoices over us like a parent over his children.

*July 25.* My dear infant Hannah departed. For the first three months she was a remarkable fine child; but from that time she was seized with a vomiting, which never left her wholly. About six weeks before her death, she was seized with convulsions, which held her with little intermission for nearly two days: but by the help of clysters, she obtained relief. About a month after, she was seized with them again, and obtained a little relief in the same way; but yesterday morning about two, they seized her again, and never left her an hour till her decease this morning about eight

o'clock. Though this is the fourth time we have been thus exercised, yet this seemed such an engaging little creature that I could not help feeling exquisitely. But what a source of consolation is it, that we are not at our *own* disposal! My dear Hannah has been very graciously supported.

*July 29.* I was taken ill of a fever, which rendered me very derilious for some hours. I kept my bed the next day, and took bark plentifully; and through divine goodness, I was next day able to attend worship.

*July 30.* Brother Carey returns from Luckphool, after a journey of eleven days by water. Though he sees no evidence of real grace there, yet he seems to entertain a favourable hope that good may yet be done among them. He encouraged them to set up a school, and promised that we would pay a schoolmaster. They seemed very willing, and promised to take the religious instruction of the children on themselves.

*July 31.* Brother Ward very poorly of a dysentery. He and I seem like two invalids together when we sit at the table, both of us evidently bearing the marks of our short illness in our countenances.

*Aug. 3.* A man from Ghospara comes to enquire about the gospel: he is acquainted with Gokool. In a little chat with him, I told him that if he hated sin, and wished to be delivered from it, the gospel would be welcome to him, not otherwise. I fear it was not welcome; for he left us in a day or two.

*Aug. 6.* This evening the boxes arrived from Europe. Oh how great was our eagerness to examine their contents, and rummage for letters!

*Aug. 9.* A brahman named *Pudnu Nabhe* has been a day or two at Kristno's. He comes from *Kam Roop*, within a few days journey of Boutan; was returning from a journey he had taken to the famous Juggernaut in Orissa, but calling at Kristno's, he seems

inclined to stay awhile and enquire. May the Lord open his heart! His Bengalee differs somewhat from ours: he can, however, read the printed character. We cannot help looking towards Boutan with a wishful eye.

Aug. 19. We learnt by a letter from brother Fernandez to-day, that our brahman's wife was *burnt with him*. Although we have his two brothers and other relations about us, they so sedulously concealed it, that we were totally ignorant of it till now. We, however, thought it now our duty to bear a testimony against this infernal practice, by discharging the elder brother who kindled the fire, from our service for ever, as a man whose hands are stained with blood.

Our dear brother Fernandez in that solitary situation affords a striking proof of the power of divine grace. Alone, and at a distance from all outward means, he goes on happy in himself, and is a blessing to all around him. Without any help he supports and carefully superintends a school, of more than thirty native children. He writes for a christian schoolmaster, with which we hope we shall ere long be able to supply him. It seems as if the Lord were rewarding him in his son. *He* gives us increasing satisfaction; and hope, both respecting the being of grace in him, and his future usefulness in the cause of God.

Aug. 22. This morning Bhyrub came with a brahman, a distant relative, with the express design of alluring him home again. He himself seemed rather taken with the idea of going home, and building a little hut on his father's premises, and there living separately: this gave us the alarm, and awakened all our anxiety. Brethren Carey and Ward talked very plainly and faithfully to him, warning him of his danger. After breakfast I took him aside, and begged him to believe that if they once drew him home, they would never cease till they had either murdered his soul or his body: beg-

ged him to consider that the gospel was but just now dawning in Bengal, but would certainly overspread the country, and to endeavour with all his might to assist in diffusing it abroad; that being a young man, he might be useful to his countrymen, to a degree beyond what he could imagine, and that this would give a thousand times more happiness than he could ever meet with in his father's house, to say nothing of the salvation of his soul. He seemed rather cheered with these ideas, and assured me that he would not listen to a word about going home. Blessed be God, that he was enabled to keep his promise, and to send away the man without him. I feel a peculiar interest in this lad, on account of his youth, &c.

*Aug. 24.* We are now beginning a new edition of the Testament, as 600 only of the old edition remain. We hope, from the present favourable opportunities afforded, that this edition will be more correct. We have agreed that a proof sheet shall be given to each brother in the mission a week before it be worked off, that we may collect all the advantages which may arise from any one's reading and observation into one focus. Brother Carey and I also intend, if the Lord permit, to go through every verse as carefully as we are able, one reading greek and the other bengalee. However, considering that a few years may suggest improvements of which we have now no idea, we have resolved to-night to print only 1000 copies: perhaps this may be altered.

*Aug. 26.* An extract of a letter from Mr. Gerrické, gives us a most pleasing account of the progress of the gospel on the coast. The storm of persecution which the native officers had endeavoured, by false accusations, to raise against the christians, was subsided, and a great number more were encouraged to make a public profession of Christ.

*Aug. 30.* A petty officer belonging to the Danish ship, died suddenly to-day. He attended our worship

yesterday : the text was taken from Lam. iii. 40. *Let us search and try our ways, and turn again to the Lord.* Some suppose a snake bit him ; but it is more probable he died through intemperance.

Sept. 2. A shock of an earthquake was felt here the other night ; the water in the tanks was much agitated. They say that it was more sensibly felt at Calcutta.—A young man named *Gireedhor*, a weaver, arrived here to-day from Suntipoore. He says that he comes to hear the gospel ; but as he has left off work some time, I fear he only wants to subsist without it. As we do not, however, think it right to frown upon any who offer themselves for instruction, we intend to instruct him for a week or two.—Sister Ward was this morning safely delivered of a daughter. The Lord has once more exceeded our expectations, in granting her so merciful a delivery. She had been greatly filled with fear some months before.—Gokool is very ill with a fever and cough.

Sept. 7. Three brahmans from a neighbouring village called. I had a long conversation with them ; but they were so besotted with their monstrous system, that they would hear nothing. They said that God had created Birmha, Veeshno, and Seeb, to create and govern all other creatures. I asked them whether God knew beforehand what wicked creatures these three would prove ; mentioning some of their deeds, such as Birmha's advising to steal, &c. They, by way of defence, replied that the Debtahs did according to the Vedas. I begged them to consider, if the Vedas allowed stealing, whether they could be the word of God ; and whether, if *they* walked thus according to the Vedas, they would not be *hanged* in less than a year. They were silent. I then advised them to throw away that poison, and receive the true medicine, which God hath given for the life of the world. They went off, promising to call again ; but I never saw them since.

*Sept. 9.* We hear war is again enkindled. Oh that the Lord would preserve and prosper his own cause in the midst of it!—Brother Ward is very languid and poorly: he confines himself too much to writing, and takes too little exercise. If he does not in some degree alter his plan, he will endanger his constitution, though naturally good.—Kristno is gone a journey to Luckphool, and Sheeta Ram's place.

*Sept. 19.* Kristno arrives with Sheeta Ram: the account he brings from Luckphool is on the whole rather encouraging. While he was at Sheeta Ram's, a brahmàn called one day, to whom he so declared the gospel, that the brahmàn embraced him in his arms. Might we not hope for such a man? Kristno gives a pleasing account of Sheeta Ram's walk at home. The four members there observe the sabbath, and meet together. Others also come in an evening, and sit and chat: Sheeta Ram talks to them about the gospel, and prays with them. He is a mild, inoffensive character, greatly respected, and not inactive in spreading the gospel, though he cannot read.

*Sept. 23.* My wife was taken with a fever yesterday, and confined instantly to her bed. She took an emetic, which operated very powerfully; and through the Lord's goodness, she is in her school again to-day. Oh how unworthy am I of all the mercies which the Lord showers upon me!

*Sept. 24.* Brethren Ward, Fernandez, Ram Roteen, and Kristno Prisaud set out on an itinerating expedition to Dinagapore. May the Lord prosper their way!

*Sept. 25.* Mr. and Mrs. Smith with a Miss Ball, from Mr. Mason's church at New York, spent the sabbath with us: we had a pleasant day with them, as they seemed to have with us also. The grace of God appears in them of a truth. Mr. M. had given them a commendatory letter to brother Carey. Mr. S. came in a ship of his own.

H h h 2

Sept. 30. *Gokool* continues very ill, but his mind is steady, hoping in the Lord Jesus. *Komul*, a most affectionate creature, seems as much resigned to the will of God as he. Whence can this come? Two or three years ago, this man was like a wild beast in society: surely this is the work of God. A bengalee doctor came to-day, and offered to cure him. They mix idolatrous incantations with every medicine they administer. *Gokool* refused to have any thing to do with him, saying he had one physician, Christ; and had done with all debtahs' medicines. He therefore begged them to torment him no more with their trash.—*Kristno* was taken ill with a fever two days ago: we gave him an emetic, and administered bark plentifully; he is better to-day, though not well.—*Petumber* arrives from *Sooksaugur*: five or six attend him at school, and a few more hear and approve, but tremble for their cast.

Oct. 1. [For several months preceding this period, our friends had experienced much perplexity respecting some of the converts. A young man, of the name of *Holodhar*, had visited at *Kristno's* house. It was discovered that an unlovely intimacy was taking place between him and *Golook*. The tender and faithful care of the missionaries was awakened. Upon an investigation of the business, it appeared that *Rasoo* and *Joymoonee* were privy to, and had not discountenanced it. An application was made to *Kristno*, representing to him, that some unpleasant reports had gone abroad, respecting some in his family and *Holodhar*; and entreating, that for the credit of religion, he would forbid him his house, at least for a time. But *Kristno* received this advice in an unbecoming manner, and in a passion declared he would not. The consequence was, that *Kristno*, *Rasoo*, *Joymoonee*, and *Golook*, were all suspended from the Lord's table. "This, (as Mr. Marshman observes) was to us a most distressing scene; but we durst not connive

at sin, lest the Lord should depart from us." Kristno soon declared his sorrow for his immoderate anger. Our friends were fully convinced, that he was a stranger to the imprudencies in his house; and when he became acquainted with them, it was evident he felt much. He was consequently restored, but with a solemn charge, that as a father of a family, he would watch over, and rule his own house. At the same time, the conduct of Rasoo appearing in a favourable light, she was also restored. Soon after Joymoonnee exculpated herself in such a manner, that the sentence of suspension was taken off. At length, Golook being faithfully and affectionately admonished, gave those evidences of penitence for her imprudences that were satisfactory, and so she was restored.

The reflecting reader, though grieved, will not be surprised at such irregularities. He will review with a degree of new interest, the cares and perplexities, the hopes and the fears, the joys and the sorrows, of the apostles among the primitive churches. At the same time, it must afford him a portion of pleasure, to see the holy jealousy with which the missionaries watch over their converts; and excite a greater measure of a spirit of prayer, that they may be supported and strengthened amidst their very arduous undertakings.]

Oct. 2. Some months ago we came to a resolution to set apart a day in October to commemorate the formation of the society; in January to commemorate our union as a family, by the arrival of brother Carey; and another in April, to perpetuate our union as a church. The first of these days occurring October the 2nd, which was Lord's day, we met at seven. Brethren Chamberlain, Felix, and Petumber, engaged in prayer; singing at intervals. At 10 a. m. met again: brother Ward and Sheeta Ram engaged; and at 11, brother Carey delivered a very suitable discourse from Isaiah ix. 7. *The zeal of*

*the Lord of Hosts shall perform this.* We improved the intervals in tracing the progress of the mission; and after dinner consulted respecting the best and most practicable means of promoting it. Among these, translating the scriptures into as many of the country languages as possible, and encouraging to the uttermost, native gifts, appeared the most important. At five the Lord's supper was administered. At eight in the evening, brother Petumber expounded to us, our servants, church, &c. It was pleasing to see this venerable hindoo so earnestly preaching Christ to his countrymen. Brother and sister Rolt were with us. On the whole, this day afforded present enjoyment, and hope as to the future. Kristno is better, but Gokool rather worse.

*Oct. 3.* Purchased a piece of ground for a burying place, about 300 yards from our own house. The piece is about an acre, and cost 550 rupees: we have attempted for more than a year in vain to purchase it. To us and our hindoo friends, this is a most important thing, as we can neither consent to burn the body, or throw it into the river, which are the usual modes here: and as the natives are a thousand times more concerned about what becomes of their bodies than of their souls, few external things tend to attach a people more to an interest, than securing a decent burial.

*Oct. 4.* Brother F. called here. He has taken a school at Chinsurah, and now resides there; but retains his bungalow at Bandell, in case more should come out. We furnished him with catechisms, and other small tracts; and offered to supply him at any time with any books or school articles we had.

*Oct. 6.* Gokool seems very near his end. His hope in the Lord Jesus is wonderfully steady; and he seems exceedingly cheerful even in the certain view of death. The attention of our native brethren to him is pleasing. At his own request they sit, and sing, and read,

and pray with him, and he joins with them with evident delight. I went this morning to consult with Kristno and the rest, about the best mode of interring him. This is a matter of some importance, as it will form a precedent. We therefore wish to establish christian burial on as cheap a plan as consists with decency: for *we* cannot continually bury their dead, nor can *they* afford any great expence. Kristno says that a coffin of some kind or other is absolutely necessary.—Four of our Luckphool friends arrive.

Oct. 7. Our dear friend Gokool is gone: he departed at two this morning. At twelve he called the brethren around him to sing and pray; was perfectly sensible, resigned and tranquil. Some of the neighbours had been persuading him the day before, to employ a native doctor: he however refused, saying he would have no physician but Jesus Christ. On their saying, How is it that you who have turned to Christ, should be thus afflicted? He replied, My affliction is on account of my sins; my Lord does all things well! Observing Komul weep, (who had been a most affectionate wife) he said, why do you weep for me? Only pray, &c. From the beginning of his illness, he had little hope of recovery; yet he never murmured, nor appeared at all anxious for medicine. His answer constantly was, “I am in my Lord’s hands, I want no other physician!” His patience throughout was astonishing: I never heard him say once that his pain was great. His tranquil and happy end has made a deep impression on our friends: they say one to another, “may my mind be as Gokool’s was!” When we consider too, that this very man grew shy of us three years ago, because we opposed his notion, that believers would never die, the grace now bestowed upon him appears the more remarkable.—Knowing the horror the hindoos have for a dead body, and how unwilling they are to contribute any way to its interment, I had

the coffin made at our house the preceding day, by carpenters whom we employ. They would not, however, carry it to the house. The difficulty now was, to carry him to the grave. The usual mode of Europeans, is to hire a set of men, (Portuguese) who live by it. But besides that our friends could never constantly sustain that expence, I wished exceedingly to convince them of the propriety of doing that last kind office for a brother themselves. But as Kristno had been ill again the night before, and two of our brethren were absent with brother Ward, we could only muster three persons. I evidently saw the only way to supply the deficiency; and brother Carey being from home, I sounded Felix and William, and we determined to make the trial; and at five in the afternoon, repaired to the house. Thither were assembled all our hindoo brethren and sisters, with a crowd of natives that filled the yard, and lined the street. We brought the remains of our dear brother out, whose coffin Kristno had covered within and without with white muslin at his own expence; then, in the midst of the silent and astonished multitude, we improved the solemn moment by singing a hymn of Kristno's, the chorus of which is, "Salvation by the death of Christ." Bhyrub the brahmàn, Peroo the mussulman, Felix and I took up the coffin; and with the assistance of Kristno and William, conveyed it to its long home: depositing it in the grave, we sung two appropriate hymns. After this, as the crowd was accumulating, I endeavoured to shew the grounds of our joyful hope even in death, referring to the deceased for a proof of its efficacy: told them that indeed he had been a great sinner, as they all knew, and for that reason could find no way of salvation among them; but when he heard of Jesus Christ, he received him as a suitable and all-sufficient Saviour, put his trust in him, and died full of tranquil hope. After begging them to consider their own state, prayed, sung

Moorad's hymn, and distributed papers. The concourse of people was great, perhaps 500: they seemed much struck with the novelty of the scene, and with the love and regard christians manifest to each other, even in death; so different from their throwing their friends, half dead and half living, into the river; or burning their body, with perhaps a solitary attendant.

*Oct. 10.* Our friends from Luckphool opened their minds to us this evening. They said that they were quite on the side of Christ, and despised cast; but that they had many in their respective families who did not, without whose assistance they could not carry on their little farming business. If they openly embraced the gospel, they should tear their families asunder, as these could not stay and eat with them; but if they waited a little time till they could win these over, or at least reconcile them to it in some degree, they thought that they should do much good. We saw that all this was but carnal reasoning, and laboured to convince them of its fallacy, but in vain. We perceived that we must wait till the Lord made them willing: yet their frankness and disinterestedness gave us much hope. They seem to take much delight in the school; they have raised a small house for it, and there they meet every Lord's day evening to read and pray. *Sookur* explains the word among them according to his knowledge. They requested a native brother who might reside among them for this purpose. We were exceedingly pleased with this request, and hope the Lord will ere long enable us to fulfill it.

*Oct. 13.* *Girudhor* has several times asked for work: we have kept him under instruction these many weeks. To-night he told me that he wished for nothing more than to be employed, and to continue believing in Christ to his dying day.

*Oct. 15.* This morning a boy came running to tell us, that Girudhor was just gone off with a sum of money belonging to Bhyrub. On enquiry we found, that of 32 rupces we had advanced to Bhyrub, to purchase a small house, Girudhor had coolly walked off with 24, which he had been entrusted to carry from Komul's to Kristno's. These things are distressing, but not wonderful in such a country as this. We were pleased to see that Bhyrub expressed more concern about the soul of Girudhor, than his own loss.

*Oct. 20.* A byraggee with his wife is come to enquire about the gospel. Kristno met with him on his journey to Midnopore, and gave him some papers. His name is *Gopce*.—My son John is taken ill of a fever.

*Oct. 22.* This evening heard the experience of *Pudmu Nabhu*, and received him into the church. He gave a simple and pleasing account of his hope in Christ; and all our friends speak well of him.

*Oct. 23.* Lord's day. *Pudmu Nabhu* was baptised in Gonga by brother Carey. Surely if she has any feelings like a goddess, it must be a dreadful thing to be thus compelled to assist a brahmàn in bidding defiance to her, and all her infernal companions.—John is better. Susannah is taken of the same fever.

*Oct. 24.* Another brahmàn, acquainted with *Pudmū Nabhu*, comes and says he will embrace the same way with him; but secretly enquires, whether we shall, in that case, give him cloaths, and enough to bear his expences to his own country, Asam.

*Oct. 25.* We had a letter from brother Ward: he is much better, and gives a pleasing account of our brethren Roteen and Prisaud.—My two children are recovering: the fever is terminating favourably. Oh what a mercy! You can better conceive my feelings, than I describe them.

*Oct. 27.* This brahmàn, after many reproaches, and some threatenings to Pudma Nabhu, for throwing away his cast and eating beef, leaves him this morning in great anger.

*Oct. 28.* That great and good man, Mr. Gerrické, died at Vepery, after an illness of about three days. He was just going to make a tour through the country, and expected a greater harvest than he had last year. How mysterious are the ways of God! Who can fill his place in that mission? The Lord liveth. Mr. Gerrické left 50,000 rupees to the mission there, in various ways.

*Nov. 2.* Sheeta Ram arrives with Golamee, and an elderly man, named *Koobeer*, who seems to enquire earnestly about the gospel. As it is the time of the Rass, a festival held in honour of Creeshnoo, many brahmàn and others called upon Kristno, and some on us. I have given away two testaments, and a number of papers.

*Nov. 7.* Sister Chamberlain was put to bed with a son, whom they have named John Sutcliff Chamberlain.

*Nov. 15.* Koobeer continues enquiring. Sheeta Ram and Golamee depart, leaving him, at his own request, that he may learn more of the gospel. Gopee, the byraggee, also continues with us: he is very earnest to be baptized, but we wish to see a little more of him first.

*Nov. 20.* Petumber comes from Sooksaugur very ill, we fear dangerously: I find he is above sixty.

*Nov. 20.* Gopee and his wife decamp in the night, taking as much of Kristno's moveables as amount to ten rupees. Kristno bears the loss with much patience, and seems more concerned to think into what an abyss of misery they have plunged their souls, by thus forsaking the gospel.—Kristno has been ill again of an intermitting fever: he is better, but not well. We have given him bark till we have scarcely an ounce left.—This evening we had a solemn meeting on account of our



dear captain's departure. He and three of us engaged in prayer, and I trust we found it a good season. He expects to return in about ten months with a cargo of missionaries, who he supposes are waiting for him at Philadelphia. May the Lord speed their way !

*Dec. 1.* Our captain sails. Old Petumber is better: he expounded Rom. v. to our family and servants the evening in which the captain left us. It was quite a treat for him to hear a Hindoo preacher before he departed.

*Dec. 8.* Sheeta Ram returns, and brings with him a young man, a barber by trade, named *Gopal*, who has frequented his house some months.

*Dec. 10.* By a letter from brother Ward, whom we have been daily expecting with brother Fernandez, we hear that Prisaud and Roteen have had a severe attack of the fever; and John Fernandez, and brother Ward himself have been slightly affected. He says, however, that they are all nearly recovered. How kind has the Lord been thus to watch over them ! We expect them in four days more.

*Dec. 11.* Lord's day. A brahmàn came from Nud-dea. After talking to him about the gospel, which he said he was very willing to embrace, we sent him to Kristno's. He ate with them without hesitation, but discovered such a thirst for bengalee rum, as gave them a disgust.

*Dec. 13.* This morning the brahmàn decamped suddenly.

*Dec. 16.* Brethren Ward, Fernandez, &c. arrived this evening, having been mercifully preserved; though each of them has had an attack of the intermitting fever. They distributed 100 testaments on their journey, and preached all the way up and down; but for particulars I must refer you to brother Ward's journal.\*

\* This journal is not arrived.

Mr. WARD to Dr. RYLAND.

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April 11, 1803.

I AM glad that you find more persons disposed to missionary work, whether they come hither or not, it is a good sign. We are exceedingly filled with business, and could find plenty of work for several more, if they were of the right sort, and God should give us means of support. I hope we shall not be destitute of missionaries from our own family: oh that God may be ripening them for a glorious work among the heathen! Our school is exceedingly important in this respect; yet to make a real missionary, like Swartz, can only be done by the continued and deep work of the Spirit of God on the heart.

From our journals and letters you will get a pretty correct idea of the work of God amongst us. No doubt you are ready to say, *He hath done great things for us, whereof we are glad*: yet, my dear brother, could you see the thousands assembled before one wooden god; could you see, as our brother Kristno saw this day, a quarter of a mile from our house, *three women mount the funeral pile with their dead husband!!* you would be ready to say, *Who hath believed our report*, &c. We have reason to rejoice; but the causes for weeping and lamentation are so much more numerous and distressing, that if our eyes were fountains of tears, there would scarcely be a tear for every lost soul in our immediate circles. Our place of worship at Calcutta begins to be better attended. Mr. Dexter having taken some premises for his business, will let us a large room in a convenient situation, where I hope the attendance will be better still. I have long wished with earnestness to get to the natives at Calcutta, and I hope this will pave the

way to it. There is an amazing difference between this part of the country, and Mudnabatty. I sometimes think, if we had all gone up thither, and spent all our days, we should, humanly speaking, scarcely have got a single convert. I expect Calcutta to be a still more favourable soil than this neighbourhood. Business and intercourse with Europeans must have opened the mind to enquiry. Should a native church be formed there, and flourish, so as to have active members who would labour in the cause, the news of the gospel would rapidly spread from thence into the remotest part of the country. It is the resort of strangers from all parts, and the emporium of all the commerce of the greatest part of Hindoostan. We have already two members, promising young men, from Calcutta; and what Providence intends, who can tell? Some people say there are 1,000,000 of natives at Calcutta. Be assured, that whatever Europeans say about the impossibility of converting the Hindoos, of their always having been proof against missionaries, &c. &c.; there wants *nothing more*, as it respects human means, but a few men of gifts, and real powerful godliness. Hindoos or Mussulmans, will as certainly fall under the doctrine of the Cross, as Greenlanders or Hottentots. The reason why this work has never been done yet, is, because hitherto the means have never been suited to the end. It will be in vain to expect that the gospel will ever widely spread in this country, till God so blesses the means as that native men shall be raised up, who will carry the despised doctrine, brought into the country by the Mleeches, into the very teeth of the brahmans, and prove from the scriptures, that this is indeed the Christ that should come into the world. We hope we see the dawn of this. I have constantly made a point of recommending the making native preachers as soon as possible; and I hope we may soon see two or three, who are at least more able

and eloquent than some good men who are employed in England. The dishonour which the native converts are supposed to have brought upon their families by becoming associated with Mleeches, rouses them to render a reason of their hope, and shew that this is what their relations must all come to. The mighty argument, which silences every opposer is, that Jesus Christ has done what no one else ever did, or had compassion enough to do: *He bore our sorrows, and made his soul an offering for sin.* In all the examples of their gods, they find nothing like this. Although their ideas of sin are exceedingly deficient, yet this amazing instance of almighty love strikes them at once, as fitted above every thing, to the helplessness of man, and *worthy of all acceptation.* You can have but little idea of the impression which this one truth has begun to make on this heathen country. It does not strike a converted person in England with such novelty and fitness as it does here, where the wits have been racked for so many centuries to find a way of life that should be accompanied with some proofs of its leading to God and heaven; and where for so long a time, the guilty conscience has sought in vain for some solid ground to rest upon.

I was greatly rejoiced this week to hear Kristno Prisaud tell me, he intended to take Ram Roteen out with him on the Lord's day, a village preaching. This is the very thing we want to see. The thought, however, originated entirely with himself.

William Carey has been baptised, with much satisfaction to us all. I cannot help hoping that young Fernandez will follow. Little Fountain grows a fine boy.

W. W.

*The MISSIONARIES to the SOCIETY.\**  

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Very dear brethren,

Serampore, April 16, 1803.

PERSUADED of your anxiety and prayer respecting the success of the work in which we are engaged : and fearing lest you should be discouraged, we are solicitous to communicate to you every thing calculated to confirm and encourage, as soon as it transpires. Blessed be God, we are not in despair ! Since we wrote last, four have been baptised on a credible profession of their faith in Christ, and added to us : three natives, and William Carey. These we consider as pledges of God's faithfulness and love, and trust that they will eventually prove the efficacy of the gospel of his grace.

On Feb. 28, one was baptized, whose name is Sheeta Ram. He had been here before more than once, and had heard the word not without effect : he is now gone to his home, where we hope he will be useful in bearing a continual testimony for Christ.

On Sabbath morning, April the 3rd, we baptized William Carey and two natives, whose names are Ram Roteen, and Sadutsa, Bodheesa's brother. Ram Roteen is of the writer cast, and comes from one of the most respectable families in Calcutta. He gives a very simple account ; something in this way. ' They had received some of our papers at Calcutta, which occasioned some conversation ; from which he understood that there were some people at Serampore who said that all the hindoo worship is wrong, and preached Jesus Christ the only Saviour. Hearing this, he resolved to come and see and hear for himself, whatever might be the consequences ; and accordingly set off next morning, not

\* This letter did not arrive till No. xii. was out : otherwise it should have been inserted there.

telling any one of his intention. He has been with us five or six weeks, during which he has manifested an increasing regard for divine things, and a steady determination to leave all, and follow our Saviour. He is a young man, can read and write bengalee well, and knows a little english. We have employed him in the printing office, presuming that for the present, he will be better here than at Calcutta.—Sadutsa is Boodheesa's brother. He first heard the word from his brother, and appears to have received the truth in an honest heart. Boodheesa, after his baptism, went home and told his friends that he had heard of the true Saviour, from English people; had eaten with them, and had been baptised; adding, that he did not wish to injure them by coming into their house; but if they would come out, he would tell them why he had so done. They went into the cow-house; and there sitting down, he narrated what he had heard, seen, and done. With this they were satisfied, and took him into their houses; and Sadutsa resolved to come and hear for himself.

We have great hopes respecting brother Kristno's children. Golook, the eldest, is a member of the church. Anunda, the next, has lately expressed her desire to be baptised, saying that she is a sinner, and has no hope but in Jesus Christ. We are not all satisfied respecting her baptism, and have thought it prudent to defer it a little. The youngest but one, Kesaree, is pleasingly attentive to divine things.

On Monday, April the 4th, brother Kristno Prisaud, the young brahmàn, and Kristno's second daughter, Anunda, were publicly married, according to our mode. The ceremony was performed by brother Carey, at Kristno Prisaud's new house, in the presence of considerably more than an hundred people, who were very attentive to what brother C. said on the occasion. At the same time we had a prayer meeting in the new house,

prepared for the newly married couple. Being invited, on Tuesday evening we went and supped with our friends, and had a social meeting, much to our mutual satisfaction. Could you have beheld us, Europeans and Bengalees sitting round a table, conversing, singing, and praying, at a wedding feast, the joy you would have experienced could not be easily expressed. This marriage, in our view, is another considerable triumph of christianity over the east; another blow (we hope not ineffectual) at brahmànical pride. May the time hasten, when brahmàns and sooders shall not be known; when all shall be one in Christ Jesus our Lord!

Brother Kristno Prisaud gives us much pleasure; we have considerable hope that God will make him a useful and honourable christian in Bengal. Brother Petumber Singho is labouring in the work of the Lord at Sooksaugur, about 20 miles hence, and we hope not without effect. The ordinance day before last, he was here; and in the evening, preached the good news of salvation to our astonishment, satisfaction, and joy. We have furnished him with money to build him a house, and hope that there God will raise up a people for his name. The walk of our hindoo friends, two excepted, who we fear are lukewarm, gives us much pleasure; and is we trust, in the eyes of their surrounding neighbours, an incontrovertible evidence of the excellence of the christian religion. Gokool has manifested sorrow for his former conduct, and has been restored. Of young Petumber we have very little hope, and are much afraid that his profession was never sincere. Last ordinance day our number was twenty eight: fourteen Hindoos, and fourteen Europeans. Brother Fernandez, sister Rolt, and the Hindoo brethren, Petumber Singho and Sheeta Ram, were absent. What hath God wrought! Who could look on this company, without a full conviction that the work is the Lord's?

Brother Marshman, a few weeks ago, went a journey to visit the people at Luckphool, who have for some time been friendly to the gospel; some of whom, we rather hope, have received the grace of God: for particulars we refer you to his journal. He returned in about seven days, not a little refreshed and encouraged. Since then we have received a letter from them, informing us that one of them had been distributing pamphlets in a neighbouring village, and had been seized by the Talokdar, cruelly treated, and imprisoned; requesting us to intercede on his behalf. We wrote to the judge of the district; but have not yet heard the issue. Where the lion roars there is hope of success.

Mrs. Thomas is no more: she left this world on Wednesday morning, April 6th, having been previously afflicted for several months.

We received the eight boxes safe, sent out by the Tottenham, after a passage of nearly nine months. We thank you for the articles you sent us; more especially for your affectionate, sympathetic, and encouraging letter.

With respect to the progress of the cause of God, we are not in despair; believing it to be an object on which God has set his heart, and which he will in his own time carry on and effect, with a glorious display of his holiness, grace, and might. What is already done demonstrates itself to be the work of God; and is to us an evident proof of God's hearing prayer, and of his regard to his great Name: and while he is a prayer hearing God, and jealous for his Name, there is no cause to faint. We have much anxiety of mind, lest our sins should hinder the effusion of heavenly blessings on these poor benighted people: and surveying the important circumstances which surround us on every side, we are convinced that every step we take is intimately connected with either the salvation or damnation of mil-

lions of souls. This presses heavy on our minds, and we feel something of the import of the Apostle's exclamation: *Who is sufficient for these things!* May we feel that our sufficiency is of God. Dear brethren, pray for us, that we may be faithful unto death!

We remain, dear brethren,

Most affectionately your's,

W. CAREY.

J. MARSHMAN.

W. WARD.

J. CHAMBERLAIN.

### CONVERSATION of the NATIVE CONVERTS

AT AN EXPERIENCE MEETING.

*Gokool.* I have been the greatest of sinners, but I wish only to think of the death of Christ. I rejoice that now people can no longer despise the gospel, and call us *seringas*; but they begin to judge for themselves.

*Kristno Prisaud.* I have this week been thinking of the power of God, that he can do all things; and of the necessity of minding all his commands. I have thought also of my mother a great deal, who is now become old, and who is constantly crying about me, thinking that I have dishonoured the family and am lost. Oh that I could but once go and tell her of the good news, as well as my brothers and sisters, and open their eyes to the way of salvation!

*Ram Rotcen.* In my mind there is this. I see that all the debts are nothing, and that Jesus Christ is the only Saviour. If I can believe in him, and walk in his commandments, it may be well with me.

*Rasoo.* I am a great sinner; yet I wish continually to think of the death of Christ. I had much comfort

in the marriage of my daughter, (Onunda to Kristno Prisaud.) The neighbours talked much about it, and seemed to think that it was much better that a man should chuse his own wife, than that people should be betrothed in their infancy by their parents. People begin to be able to judge a little now about the christian ways.

*Jaymoonce.* In this country are many ways: the way of the debtahs; the way of Jaggernaut, where all eat together; the way of Ghospara; the way of Juggerdundakatty, &c. &c. Yet all these are vain. Yesoo Kreest's death, and Yesoo Kreest's commands; this is the way of life! I long to see Kreest's kingdom grow. This week I had much joy in talking to Gokool's mother, whose heart is inclined to judge about the way of Kreest. When I was called to go and talk with her, on the way I thought within myself, but how can I explain the way of Kreest? I am but a woman, and do not know much. Yet I recollected that the blessing does not come from us: God can bless the weakest words. Many Bengalee women coming from the adjoining houses, sat down and heard the word; and I was glad in hoping that the mercy of God might be found by this old woman. [Gokool's mother.]

*Komal.* I am a great sinner; yet I have been much rejoiced this week in Gokool's mother coming to enquire about the gospel. I had great sorrow when Gokool was ill; and at one time I thought he would have died; but God has graciously restored him. We have worldly sorrow, but this lasts only for a time.

*Dropodee.* This week I have had much sorrow on account of Petumber. His mind is very bad: he sits in the house, and refuses to work; and I know not what will become of him: yet Kreest's death is a true word.

*Golook.* I have had much joy in thinking of God's goodness to our family. My sisters Onunda and Kesaree

wish to be baptised, and to come into the church. If I can believe in Kreest's death, and keep his commands till death, then I shall be saved.

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*Mr. WARD to Mr. MORRIS.*

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April 27, 1863.

THE following piece is intended for the Periodical Accounts, if it should not be thought of too singular a complexion for that work: if it should, it is at your service. It must be understood that it is not a literal and exact conversation; it was not taken word for word from the mouths of the speakers: suffice it to say, that the principal circumstances are true. You will be glad to hear, that hitherto God hath helped us; and that at present, *all is well.*

W. W.

A DIALOGUE,

FOUNDED ON FACTS.

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*Boodheesa*, the principal person in this scene, was born a Mussulman, and brought up to farming, but afterwards became a byraggee: that is to say, he renounced his friends and worldly occupation, and took the holiness of a byraggee. Being instructed by his new goroo, or teacher, he began a life of wandering, begging, and repeating the forms of his new cast. In this way he did many acts incredibly difficult and painful. Hearing a little of the gospel, he came three days' journey to Serampore; heard more; became inclined to wait for still further instruction, and was at length baptised; accounting all his hard-acquired holiness "but dung, that he might win Christ, and be found in him." On leaving Serampore he resolved to return to his house, which

he had forsaken on becoming a byraggee. When he arrived, he stood at the door; and as soon as they saw him, they all with weeping invited him in. He told them he could not go in, as he had lost cast; and he did not wish to give them sorrow without their consent.

*The mother.* (A very old woman, crying) Come in, my son: why do you stand at the door?

*Boodheesa.* No, mother: I cannot come into the house. You will loose your cast; for I have eaten with English people!

*The mother, and brother, and Boodheesa's wife.* Well; but cannot you come in?

*Boodheesa.* No: I will not come in. But if you will come and sit out, I will tell you what I have done, and why I have done it.

*The family.* Come then, let us go and sit in the cow-house.

*Boodheesa.* (Sitting with his friends round him in the cow-house.) You all know that I have never done any thing but for the best. It was to seek my good that I became a byraggee; and therefore you may be sure that what I have now done, has been to secure my salvation.

*Mother.* Well, my son, let us hear.

*Boodheesa.* You know that I have wandered up and down in search of the true way. I forsook the world, I became a byraggee, I obtained my food by begging, I have repeated the name of God continually, I have visited different holy places, I have performed the bromha sadon,\* I have performed the soorga sadon; and for twelve months, twelve hours every day, fixed my eyes on the blazing orb, till I became blind; and my face as black as ink, was dried up. You know that I then per-

\* Sadon means worship; and Bromha sadon, is worship paid to Bromha. It is performed by a person's kindling a holy fire, and continually feeding it with offerings of wood, ghee, &c; while he repeats a certain form of words, called munter, &c.

formed the chundro sadon\* to recover my sight, and to obtain some fruit for my soul. Besides this, I have done other very severe and terrific arts,† called holiness; but all was in vain: I continued a slave to sin, and my mind was destitute of happiness. At length I heard of there being a new way preached at Serampore. I have been there, and have heard glad tidings; that Jesus Christ came into the world, and bore the punishment due to sinners. This is a great word, and it has filled my soul with hope and joy. Hence I have laid aside the proud thought of making amends for my own transgressions. I make my refuge in his death, and consider all my own holiness as a heap of sin. I have been baptized in his name. If I can believe in him, and obey his commands, I shall get over my everlasting ruin. If you can unite with me in becoming the disciples of Christ, then I shall find my home, my mother, my brother, my wife, and a Saviour, all at once: but if you cannot, then I will abide by my Saviour, and go every where proclaiming his name. If I die in this work under a tree, or any where else, verily it shall then be well with me!

*Mother.* My son, I am now become old: in looking round me I see only you and your brothers and sisters; I see no world below but you. If you have found this good news, well: let your brother go with you, and see and hear; and if he find things so, and a Saviour have died for us; why may not we be baptized, and share in the benefit?

*Sadutsa.* (the brother.) I will go to Serampore with you. I had thought of staying at home and of remain-

\* The worship of the moon by fixing the eyes on its shadow as seen in the water, and repeating a Munter, &c.

† When Boodheesa came to our house the first day, in company with Kristno, his hair was tied up in a bunch on his head, a long black beard hung down to his breast, a large staff in one hand, and a string of large beads in the other; a stout man, with a very firm voice, and by no means frightened at the presence of a Sahib! All these circumstances exceedingly struck, and almost intimidated me, while I opened to him the way of life to a wandering sinner.

ing unmarried, to nourish my mother till her death; and then of becoming a byraggee, that, having left the world, at death I might obtain salvation. But now I will go with you, and hear about *Yesu Kreest*.

*Mother.* Well, son, let us go in. You must eat with us. Why should you stay out? Are you then of a different cast from your own mother?

[They leave the cow-house; and at the voice of maternal love, at the call of the gospel, and in spite of the interdictions of the infernal cast, they eat and drip together; saying one to another, *Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us.*]

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*Mr. CAREY to Mr. FULLER.*

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June 2. 1803.

BROTHER WARD, in his journals, gives you all the details of our operations; I shall therefore confine myself to some of the outlines of our situation. The first and most important thing with us, is the spread of the gospel among the heathen. God has increased our little church, so that we have now, I think, thirty-four members: of these twenty are natives, and fourteen are Europeans, &c. With respect to the natives, the Lord has stopped on one hand the malignant mouth of opposers; and on the other, we have sufficient labour with them to keep us from security and pride in respect to them. Opposers at first treated the effects of the gospel with the utmost contempt, when we were only joined by a poor carpenter and a distiller, with their families; and said, "Have any of the brahmans or people of high cast believed on him? This people who know not the

shasters are accursed." Since that, persons of high cast have joined the standard of the gospel; and among them a young brahmān, who threw away his cast without hesitation, and has since that been married to Kristno's daughter, Anunda. He appears to be very decidedly on the side of Christ, and has begun to exercise his gifts for the ministry, as has also our venerable brother, Petumber Singho. Another young man, formerly a Caesto, whose name is Ram Roteen, has also joined us: his walk gives us much satisfaction. It would give you great pleasure could you drop suddenly among us on an ordinance day, and see the lively affection with which such a number of persons, of different colours and nations, unite in commemorating the dying love of Christ. You must not suppose, however, that our brethren are without faults, or that their knowledge and steadiness are equal to those of the same number of christians in England: we have to contend with the versatility of their minds, to bear with their precipitancy, to nurse them like children in the ways of knowledge; sometimes to rebuke sharply, sometimes to refrain for the present, sometimes to expostulate, sometimes to entreat, and often to carry all to the throne of grace, and pour out our complaints to God. I sometimes compare our situation to that of a parent who has a numerous family: he must work hard to maintain them, is often full of anxious care about them; sometimes about their present support, and often about their future condition: he must endure much from their dulness, indolence, or perverseness; but they are his children: he loves them, and that love and anxiety for their welfare mingle a pleasure and enjoyment with all his cares and labours. It is somewhat like this with us: they have, however, never shewed any propensity to go back to idolatry; and we have on the whole reason to rejoice in them all.

Plans for furthering the work of the mission :— We have opened a place of worship in Calcutta, where we have preaching twice on Lord's day in English, on Wednesday evening in Bengalee, and on Thursday evening in English. Our present place is very noisy and inconvenient, at ninety-six rupees rent per month; but on the fifth of July it will be removed to a more convenient place, at only sixty-four rupees per month. This place is fitted up for the purpose: it is an upper room, in a small yard retired from the (cossitulla) street. It will contain about two hundred persons. Being in Calcutta from Monday evening till Friday evening, I constantly preach on Wednesday and Thursday evenings. The persons who principally attend the Bengalee preaching are Portuguese natives; viz. descendants of Portuguese families, and still so called. These are professed Roman Catholics, except a few professing Protestants, altogether perhaps the most degraded and despised people in the world. Our brethren preach in rotation here on Lord's days.

Our native brethren are as much employed as they prudently can be in disseminating gospel truth. Small tracts have been widely spread abroad. The first edition of the new testament will be disposed of before a second is printed. I am very glad that a second edition is wanted, as the increased knowledge which I must have of the language will enable me to make several emendations, especially in the construction. My situation obliging me to study the language critically, will contribute much to the perfection of this work.

We have had many things to print for the college, and are now contemplating on editions of the Vedas, if government will indemnify us for a hundred copies; of this we have hopes. The work will make about twenty volumes octavo, of five hundred pages each. We are

materially assisted in these expensive undertakings by our school, the printing business, and my official engagements in the college; and by these means we find some employment for our native brethren.

W. C.

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*Mr. MARSHMAN to his FATHER.*

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Serampore, July 4. 1803.

YESTERDAY, Lord's day, we found two natives, one a Mussulman, who had lately gone among the Portuguese, and among them was named John: an elderly man, poor and ignorant, but seems to discover a pleasing simplicity: he has been used to the seas. The other, a brahmàn about nineteen, and of the highest cast among them: he gave such an account of his experience as you would have been delighted to hear.

A young lad, of the cast which go about the country to sing and dance at their idolatrous feasts, came lately amongst us. His father and old companions came, after some days, and carried him off by force; however he soon came back again. His father was one day at the house of one of this young brahmàn's disciples, lamenting his unhappy lot in having a son thus turned away from the religion of his cast and ancestors. This awakening the curiosity of Bhyrub, the young brahmàn, he arose and came to us, to see what this strange thing could be. In a few weeks, or rather days, the doctrine of Christ had so penetrated his mind, that he desired to eat with us; and soon after gave us the Gaitre which a brahmàn would rather lose his life than divulge; and declared his determination to leave cast, father and mother, wife, honour, reputation, and all for the sake of the gospel. This he had done voluntarily. All that ever we held out to him was the pros-

pect of working with his own hands, instead of his being maintained, like the other brahmans, by his disciples. This circumstance encourages us greatly: no one of us had any hand in it; it appears to be the work of God, and he can bring ten thousand others!

J. M.

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✱ *The MISSIONARIES to the SOCIETY.*

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Very dear brethren in our Lord Jesus Christ,

Serampore, Aug. 1805.

WE again address our quarterly epistle to you, not merely as a matter of duty, but as a matter of enjoyment to ourselves, and of conveying enjoyment to you.

When this mission was first begun, you engaged in it with fear and trembling, mingled with hope; you foresaw that there would be many obstacles to overcome, and many trials to endure. The Lord in infinite wisdom saw proper also for several years to try your patience and ours; to deny the success which you earnestly hoped for, and had probably anticipated: yet even in that long and gloomy period, the favourable appearances in several, though in the end abortive, served to keep up our spirits, and to encourage you. By apparently very dark and distressing providences, the seat of the mission was removed from the place where those hopes were raised; death afterwards was suffered to make very alarming inroads upon us, and we had much to struggle with; being then without a settled habitation, and often put to shifts for our temporal support.

Yet the mission was never deserted of God. The removing it to Mudnabatty at first was the mean of preserving it in its very feeble and infant state, and of expediting the translation of the scriptures. Its after removal to Serampore was the necessary step to the use of

our printing press; to the free use of which, as a mean, more is to be attributed than to all other means put together. Just at that time God opened the heart of the Danish Governor to receive us; and this has paved the way gradually to our being well known, and our designs well understood by the English government. The Lord has given two good houses with extensive premises to the mission; has so prospered our school that it greatly assists us in our temporal support, and at the same time opens a way for the religious education of a considerable number of those who are likely hereafter to spend their lives in India, and some of whom it may be reasonably expected will receive impressions at school which may be the beginning of salvation to them and to many others. Our press is constantly at work, and is likely to be so; the demand for new testaments, tracts, &c. being rather encreasing than otherwise.

The present state of the mission is as follows:—

I. THE CHURCH.—We consist of thirty-six members; fourteen are Europeans, &c. and twenty-two natives. These have been all baptised on a credible profession of faith; and have lost cast, friends, and all for the gospel. Two of them were brahmans; viz. *Kristno Prisaud* and *Bhyrub*. Three were of the writer cast; viz. *Petumber Singho*, *Petumber Mittre*, and *Ram Roteen*. Two were Mussulmans; two had adopted the Portuguese dress and habits, though formerly Mussulmans; and the others were of the inferior casts of the Hindoos. We cannot say that our native brethren are superior to other christians in love, zeal, knowledge, or prudence: they are sometimes cool, and sometimes precipitate; sometimes some of them give us pain, and often pleasure. We know somewhat of what the apostle expressed: *I am jealous over you with a holy jealousy—I fear lest your hearts be corrupted*. We have to bear, to forbear, to hope, to fear, to exhort, to entreat, to reprove; and

after all, to carry our burdens to the throne of grace, and commit the matter to Him who cares infinitely more for his church than we do. We have however much cause for rejoicing in our brethren: all our members are in full communion except one, Petumber Mitre, who is under suspension; and with all their infirmities they are the excellent of Bengal. We love them affectionately, and have reason to conclude that we are beloved by them. Several of them are active in talking about Christ to others, and some have hopeful gifts. Some of them live at the distance of several days' journey from us, and are like a few grains of salt scattered in the places where they live.

II. OUR LABOURS.—A variety of circumstances contribute to supersede, and indeed to render impracticable our frequent itinerating. Such are, The constant attention necessary to be paid to the church, to persons who come for instruction, to the school, to the printing, to revising and preparing copy for the press, and to the family. We have also a place in Calcutta, where there is preaching twice on Lord's days, and twice on week days. Our itineracy is the less necessary as several of our friends are pretty active, and know how to reach the hearts of their countrymen much better than we do. Considerable numbers are also from time to time coming to hear the word, who require attendance at home: but the vast and growing importance of having as complete a translation of the scriptures as possible published before our death, the demand for a second edition of the new testament, and other collateral circumstances, take up nearly our whole time. We (some of us at least) notwithstanding, make short excursions as often as we can for the purpose of preaching the gospel.

III. DISPERSION OF TRACTS.—Upon a calculation we find that forty new testaments have been given away monthly, since its first publication; and many thousands

of small religious tracts have been dispersed through the greatest part of Bengal. To effect this, we make use of the labours of some of our native brethren. Kristno has been two or three pretty long journeys for this purpose, and has distributed many. We have dispersed many by means of European friends, some of whom have also been induced to set up schools for the native children, where the bible is introduced. At the public seasons of idolatrous worship, many have come to ask about the gospel, and have taken tracts with them; and on these occasions they have been given to many who come from very distant parts. This is a seed which in some instances has sprung up, and we trust will do so in many more.

IV. PUBLIC OPINION OF THE NATIVES ABOUT THE GOSPEL.—Where the gospel is most known there has been a very decided opposition, and very evident marks of a spirit of rancorous enmity shewn to it. This has been principally the spirit of some brahmans, and of some of the lower people who have been instigated by them. The effect thereof at present is, that this new way is much talked of, and very considerable enquiries are made among people in their own houses, What this can mean; and why is all this opposition to it? It is not possible to calculate the thousands of doubts respecting their own ways, and books, which have been produced within the last year. Many who are by no means friendly to the gospel, conclude that it will eventually spread through the country, and predict the downfall of their own superstitions. May the effects of the death of Christ indeed be as universal as the most enlarged apprehensions of those who are the most in fear of this event taking place!

V. PUBLICATION OF THE WORD OF GOD.—The new testament and the pentateuch have been published a long time ago, and nearly the whole of the first edition

of the new testament is disposed of. The copy is now passing under a close revision preparatory to a second edition, which will be very soon put to the press. The book of Psalms and the prophecies of Isaiah are also printed.

Dear brethren, pray for us personally, that we may all endure to the end; and pray for us as a body, that the word of God may abound and be glorified in this dark country by our means! We feel our hearts united to you, and trust that you are warmly remembered by us in our prayers.

We are affectionately yours,

W. CAREY.

J. MARSHMAN.

W. WARD.

J. CHAMBERLAIN.

FELIX CAREY.

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*Mrs. GRANT to Miss FENN.*

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Serampore, Aug. 6, 1803.

My daughters are grown fine girls, and enjoy as good health as children in England. They are pretty forward in reading, and can speak three languages. Lady Rhumor is teaching them French. I sometimes wish they were boys, that they might go out to preach Christ the Saviour. As to myself, I am much as usual. I have met with many troubles, besides the loss of my dear husband; but a few years will set all to right. I found the Lord able to keep my soul alive under the sharpest trials. Glory be to God for his supporting grace!

My time is fully taken up. Two months out of three, I have to see the house kept clean, besides the

care of the common table cloths, towels, and bedding. In the afternoon, I have brother Kristno's four girls; the two eldest learn sewing, the other two to knit stockings. I have been nurse to all my sisters. Hitherto God has preserved us, and supplied our wants: thanks be to his holy name!

Twenty-five natives have been baptised. It would do your heart good to see only one; his name is Petumber, a good old man. Sometimes nearly the whole church sit down to drink tea. We are in our family fifty-three in number. My dear sister, do not make yourself uneasy about us. We are surrounded with friends; we want for nothing. The Lord be with you! Live near to him. What better can I wish for my dear sister, than the humble place of Mary?

*Sep. 8.* At present I have nothing to lament, but an insensible ungrateful heart. There is nothing that grieves me so much, or brings so much darkness on my soul as my little spirituality. My dear sister, how greatly has the Lord honoured me, that I should be the first widow in the church of Christ in this land of Egyptian darkness! Oh may you and I be as little children at the feet of our Saviour!

*Oct. 1.* This evening brother Carey called me to a church meeting. Two members were restored to communion, who had been set aside. Oh my dear sister, I cannot describe my feelings, when we lift up our hands to receive a member into the church, in this land of darkness!

*Oct. 8.* This morning thirty-four poor people met before our door. Here were the maimed, the halt, and the blind. Many with the leprosy; some with the ends of their fingers, some with their toes eaten off by the leprosy. Many of them receive two-pence a week. Brother Carey gives them medicine for their bodies, and the best medicine for their poor souls.

Give my love to sister Phebe; tell her, I do not repent leaving England, for the Lord hath dealt bountifully with me. Oh may the Lord make her like himself, conformed to his own image! May you, my dear sister, be looking forward to that happy place, where no evil, no fear of evil, shall for one moment interrupt your happiness!

Oct. 14. Four years ago to-day we landed in this country. Farewell, perhaps not a long farewell, my dear sister!

ANN GRANT.

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WILLIAM CAREY, jun. to Dr. RYLAND.

Serampore, Sep. 16, 1808.

I RECEIVED your letter of the 12th of July. Indeed I may say, that news from a far country is like cold water to a thirsty soul. What shall I say of the mercy of God! I am lost in surprise! I have sometimes wondered at the mercy of God in teaching me the way of salvation, who am the chief of sinners. When I look back on my past conduct, how I loved sin; how I used to sit with the heathen, and hear and join with them in their sinful deeds; how I hated religious instructions; breaking the sabbath, and committing all manner of wickedness which it was possible for a person of my age to do; when I look back upon all this, I sometimes almost despair whether the Lord will have mercy upon me or not! But when that blessed promise comes to my recollection, *Whosoever cometh unto me, I will in no wise cast out*; and that, *He can save to the uttermost all those that come to him*; then I receive strength. Now, thanks be to God that through his grace, I hope, and not only hope but do hate sin, and love the ways of truth. Bles-

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sed be God, he has shewn me what a dreadful thing sin is. Through the great mercy and loving-kindness of God I have been baptised. It was a time of joy to my soul indeed. Am glad I can say that we have thirty church members. Among these we have had some sorrowful breaches, but the Lord seems to help us. Oh that this may be but as the small drops of rain before the shower! Blessed be God, people are enquiring for the way of salvation. Oh that the Lord would work in this country as we hear he is doing in America! Oh when will the blessed day come, when all nations and kindreds will become the Lord's! Through mercy we are all very well. Pray for me, the chief of sinners.

W. CAREY, jun.

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*Mr. CAREY to Mr. SUTCLIFF.*

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Calcutta, Sep. 21, 1803.

My time is so much occupied with the second edition of the new testament, and the remaining part of the old; that, together with my other necessary avocations, the whole is completely engrossed; and my mind has acquired so much bias towards seeking out words, phrases, and idioms of speech; that it is nearly unprepared for any other undertaking: and I feel that there is a possibility of having the mind secularized whilst employed on bible criticisms. This however is an absolutely necessary work, and cannot be done without much, repeated, and close attention, and frequent revision: I therefore comfort myself with the thought, that I am in the work of the Lord. The alterations in the second edition are great and numerous; not so much, however, in what relates to meaning as construction. I hope it will be tolerably correct, as every proof-sheet is care-

fully revised by us all, compared as exactly with the greek as brother Marshman and myself are capable of, subjected to the opinion and animadversions of several Pundits, and some of it translated by a native into a collateral language, of which we can form some idea, before it be printed off.

W. C.

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*FELIX CAREY to Mr. FULLER.*

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Serampore, Oct. 21, 1803.

I RECEIVED yours of Nov. 9. 1802, with the accompanying books, and return my best thanks to the society for them. They have also mentioned that I am to consider myself as a missionary of the society,—a favour which I did not deserve. I comply with their wishes; but cannot think of giving my vote upon any subject, or taking a leading part in such an important cause, till I am older, and better acquainted with things. Your advice and cautions are very kind: oh that the Lord may give me a desire, and enable me to walk according thereto throughout the remnant of my days! Oh that I could say, I have walked in the ways of God with uprightness of heart: but alas, I have too much indulged myself in what is evil, and have too often been lukewarm at a throne of grace. My heart has, as it were, been dead in the cause of God, and my life a blank among his people. It is only through the distinguishing grace of God, that I differ at all from the greatest idolater.

As to the cause of God, there never was so great, glorious, and honourable a cause as it is. It has been and is my delight in the best frame of my mind, when my heart is truly in it. I hope that I shall never forsake

it; but delight in it as my best employment, and pray to be kept faithful even unto death.

I would conclude with entreating your most earnest prayers on my account; that I may grow more vile in my own eyes, that I may continually humble myself before God, that I may possess more tenderness of conscience, that I may have more of the spirit of grace and supplication, that I may walk more worthy of my profession, that I may be faithful and fruitful, that I may be an honour to the cause of God, and that I may have many souls for my hire, who shall be my crown of rejoicing in the day of the Lord!

FELIX CAREY.

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*The MISSIONARIES to the SOCIETY.*



Very dear brethren,

Serampore, Oct. 31, 1803,

THE season again calls us to lay before you the state of our affairs, although little new has occurred since our last public letter. We will however present you with a brief sketch of things as they now stand.

On the whole, we have much reason to hope that the greater part of the first edition of the new testament is distributed, and we are going on with a second. With a view to the advances made in a knowledge of the language since the former edition, and the probability that time will carry us on much further, we think it best to print only 1500 copies. The field for circulating the word, and our small tracts, seems extending; and the labours of our *native* brethren in this good work have not been useless. We are printing two or three tracts in Hindoostanee; and if the Lord permit, our brethren Kristno and Sheeta Ram intend to take a journey towards Benares, to circulate them.

With respect to the church, we have been enabled to restore all who were under suspension, except Petumber Mittre. He is at Serampore, but gives us little hope at present.

The Lord has been pleased to visit us by death, in the person of our dear brother *Gokool*. He laid more than two months in a consumption; but his steady trust in the Saviour, his constant refusal of all idolatrous assistance, together with his patience, and resignation to the divine will, gave us so much pleasure as almost took away the dark complexion of that melancholy event. Our Hindoo friends seem much affected, and encouraged by the grace manifested in him at the trying moment. We are not without hope that the Lord will make his death subserve his own cause, even more than his life.

Our brother *Sheeta Ram*, with his little company, Golamee, Amunee, and Kyemee, give us much pleasure. From what we hear, it seems they continue steady in the gospel; and in assembling themselves together, especially on the Lord's day. He, though unable to read, is not silent about the gospel; and his respectable character for meekness and quietness gives him considerable advantage in thus recommending it to others; a work in which, we hear, he is not backward, often going to distant villages for that purpose. He is perhaps eighty miles to the east of us. He has voluntarily requested that he may accompany Kristno in his intended journey.

At *Luckphool* we have lately set up a school for native children; which our friends there seem very willing to cherish. Four of them, Moorad, Sooker, and Torribut Bishess; and Phool Mahomed visited us lately. They told us their minds were wholly towards Christ, although circumstances would not suffer them at present to make an open profession of him. That they utterly despised cast, and lately held a public meeting to consider whether they should openly reject it: the majority

of them, however, wished to postpone it to another public meeting, which they have in contemplation. While we lament that carnal wisdom has hitherto had so much influence over them, we still hope that there is, in some of them at least, a holy seed which will ultimately bear fruit to the glory of God. We are glad to learn that they have begun to assemble on the Lord's day, particularly in the evening; and that one of them prays, and according to his ability explains the word to the rest. They request a native brother to go and dwell there for that purpose; a request which we heard with joy, and shall comply with as soon as we are able.

Our brethren *Kristno Prisaud* and *Ram Roteen*, are gone a journey to Dinagepore, with brother Ward; a journey which he has undertaken partly for the establishment of his health, which from too great a degree of confinement at home, was somewhat impaired. We are happy to learn from him, that the journey is likely to be blessed to this end, if to no other. These two brethren have given us much satisfaction by their steady walk, and by their desire to make known the word to their countrymen. They undertook this journey at their own request, and for this express purpose.

We still continue divine worship at Calcutta, twice on the Lord's day, and twice in the week. At present there seems little increase in the European auditory. A few Bengallese and Portuguese attend in the week however, more than we expected: the Lord has here taught us not to despise the day of small things. Brother and sister Rolt continue steady in the ways of God there.

*Kristno* has been ill sometime past, but is now recovered. He has made two or three excursions this summer. On the whole, we derive encreasing pleasure from him; he appears to make solid advances in the knowledge of the gospel; and making it known to his perishing fellow countrymen seems his beloved employ. *Unno*

*Dropodee*, and *Komul* go on silently, and on the whole pleasingly. The last indeed, by her exceedingly affectionate conduct towards her deceased husband, and her resignation to the divine will under the stroke, has greatly enhanced our ideas of her.

*Bhyrub* has the care of our Bengalee school in the absence of *Kristno Prisaud*. Though young and volatile, he is hopeful; we think encresingly so. He also has a great desire to make known the word; and his talent at refuting the cavils of the enemy is not small.

Lord's day, Oct. 23, we baptised another brahmān named *Pudmo Nabhi*. He is from a village in the kingdom of Assam, and has been an Oodasseen (a wandering, religious devotee) for seven years. On his journey from Jaggernat (or Zuggunnat) in Orissa, he called at Gokool's. *Komul* treated him courteously, and dropt a word about the gospel. This made him enquire further, and further, till after three months he gave himself up to the Lord Jesus Christ in baptism. He is about thirty-five years of age; a simple quiet man, bears a good character among our friends, and gave in such an experience, as, we are confident, you would not have rejected. He intends to return to his own country.

Thus, very dear brethren, we have laid before you a statement of our affairs. You perceive we have five or six native brethren among us possessing, we do not say ministerial talents, but a desire to make known the gospel to their perishing fellow countrymen according to their ability; and when you consider the advantages they possess over the best of us, in language, and in exact knowledge of the manners, customs, ideas, and prejudices, of their countrymen, with their opportunity of access where we durst not set our foot, you will agree with us in esteeming this among the most important blessings bestowed on the mission.

Our family mercies are still astonishingly great, when we consider our unworthiness of them. The school is still increasing, although our other resources are somewhat uncertain at present. Your kind pledge of brotherly love enabled us to discharge two heavy debts, and has almost set us free. With respect to health, we have been very much favoured. It is true, the Lord was pleased in July to take to himself brother Marshman's infant daughter, of six months; but in every other case sickness has either been averted, or quickly removed.

We remain most cordially yours,

W. CAREY.

J. MARSHMAN.

J. CHAMBERLAIN.

FELIX CAREY.

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*Mr. WARD to Mr. KING of Birmingham.*

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Saddamahl, Oct. 31. 1803.

I AM now at Saddamahl, twenty-two miles from Dinagepore. Two native brethren and young Mr. Fernandez came up with me from Serampore about a month ago. We return shortly. We have preached on our way to multitudes who never heard the gospel before: have given away 100 new testaments, and nearly 2,500 tracts. I have heard since I came up of the happy death of one of the native members, and of the baptism of a brahmàn from the neighbourhood of Bootan. Young Fernandez will, I hope, be baptised soon after our return. I hope he will be a blessing to the mission. One of the native brethren with me, a brahmàn, has preached boldly the gospel of Christ under the Banian shade in my presence. What we sung and prayed therefore, on board the ship, has been so far fulfilled.\*

W. W.

\* See Period. Acc. vol. i. p. 522.

Mr. MARSHMAN to Dr. RYLAND.



Serampore, Nov. 10. 1803.

NINE persons have arrived from Juggerdunkatty, and to-day three more. You will ask, What do they come for? I am sure I cannot say. People of such strange ideas I never conversed with before. I had two or three hour's talk with them last night, and got them to favour me with their creed. They believe there is one, whom they describe thus: "After whom there is none, and who is constantly new." This Being they say resides in Seeb Ram Dass; that heaven is not a place, but belief, i. e. believing Seeb Ram Dass's word; that hell is nothing but the diseases of the body, which all vanish at his word: he pretends, and they believe, that he can cure diseases by his word only.—I told them that we understood God who made the world by these expressions: "After whom there is none, &c." They said, God who made the world was the shadow of this Being, and fulfilled his orders; hence you see he is the servant of Seeb Ram Dass. When I told them that the anger of God against sin was like burning fire, they replied, That *he* (who is in Seeb Ram Dass) stood by with water, and would quench the fire.

Oh for that light to shine into their hearts which shone out of darkness! We are certainly as incapable of producing conviction in their minds as of creating a world. I think I never saw more evidently the necessity of the operations of the Almighty Spirit. Yet these are *but* darkness, and they are within the sound of the word. Oh let your prayers be incessant for the outpourings of the holy Spirit!

J. M.

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*Mr. CAREY to Dr. RYLAND.*  

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Calcutta, Dec. 14. 1803.

WE sometime ago engaged in an undertaking, of which we intended to say nothing, until it was accomplished; but an unforeseen providence made it necessary for us to disclose it. It is as follows: About a year and a half ago, some attempts were made to engage Mr. Gilchrist, in the translation of the scriptures into the Hindoostanee language. By something or other it was put by. The Persian was also at the same time much talked of, but given up, or rather not engaged in. At this time, several considerations prevailed on us to set ourselves silently to work, upon a translation into these languages. We accordingly hired two Moonshees to assist us in it, and each of us took our share; brother Marshman took Matthew and Luke; brother Ward, Mark and John; and myself the remaining part of the new testament into Hindoostanee. I undertook no part of the Persian; but instead thereof, engaged in translating it into Maharastia, commonly called the Mahratta language, the person who assists me in the Hindoostanee being a Mahratta. Brother Marshman has finished Matthew, and instead of Luke, has begun the Acts. Brother Ward has done part of John, and I have done the Epistles, and about six chapters of the revelations; and have proceeded as far as the second epistle of the Corinthians in the revisal: they have done a few chapters into Persian, and I a few into Mahratta. Thus the matter stood, till a few days ago Mr. Buchanon informed me, that a military gentleman had translated the gospels into Hindoostanee and Persian, and had made a present of them to the

College, and that the College Council had voted the printing of them. This made it necessary for me to say what we had been about; and had it not been for this circumstance, we should not have said any thing till we had got the new testament at least pretty forward in printing. I am very glad that Major Colebrooke has done it. We will gladly do what others do not do, and wish all speed to those who do any thing in this way. We have it in our power, if our means would do for it, in the space of about fifteen years to have the word of God translated, and printed in all the languages of the east. Our situation is such as to furnish us with the best assistance from natives of the different countries. We can have types of all the different characters cast here; and about 700 rupees per month, part of which I hope we shall be able to furnish, would complete the work. The languages are, the Hindoostanee, Maharastia, Oreea, Telingua, Bhotan, Burmah, Chinese, Corkin-Chinese, Tonquinese, and Malay. On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is uncertain.

W. C.

*Mr. CAREY to Mr. MORRIS.*

Calcutta, Dec. 22, 1803.

— BROTHER Ward is just returned from an excursion to Dinagapore: Kristno-Prisaud and Rām Roteen accompanied him. They preached all the way there and back again, gave away 100 new testaments, and a good number of tracts on the road, and returned with brother Fernandez. Brother Marshman, I believe, is by this time set out on a journey to Luckphool, where we hope an interest will in time be set up; he will visit

Sheeta Ram's village, where we have four members; and if he can, will also see the place where Boodheesa, and the others in his quarter, reside. Kristno has several times been out, and wishes to go again as soon as his strength will admit; he is now ill of the ague.

Petumber Singho continues at Sooksaugur, where he converses about the gospel, and teaches a few children. His upright and steady conduct cannot, I hope, be without its effect on the natives around. He has written a short, but sensible address to his countrymen, of which we have printed a great number: its title is, "The certain Refuge." He has also some other things of this kind in contemplation: and indeed this is a work for which he is by no means ill qualified.

We have heard nothing of Boodheesa and Radhamonee for some time; nor of Sadutsa his brother, and Tazoo. They have returned to their own country, and we are anxious about them.

We have had several enquirers of late, and one of them at least, I hope, will stand: he is an old man, named *Kooveru*.—Among our native brethren there are four who possess very useful gifts, and employ them in frequent addresses to the natives on religious subjects: these are Kristno, Kristno Prisaud, Petumber Singho, and Sheeta Ram. They also do much towards dispersing our printed books and pamphlets throughout the country, and not without some effect. I went a journey in July last for about twelve days, preaching in many villages, and giving away tracts. Kristno accompanied me, and rejoiced my heart.

My two eldest sons are in fellowship with the church at Serampore, and we hope for more from our own family. More, many more missionaries, are very desirable.

W. C.

Mr. MARSHMAN to Dr. RYLAND.

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Scrampore, Dec. 22, 1803.

THE clay gods, such as we sent you, are not in general kept in their temples. Their standing images are generally of wood, often as large as life, and commonly an unsightly lump. We have often given them the challenge, when they have been defending the divinity of Jaggernaut, (or Zugonnath) just below us, that if they would bring him to our house, we would cleave him up, and boil our rice with him; and that if he *would not burn*, we would believe his divinity. However, they have never yet brought him to the ordeal. The hindoos in general do not keep their clay images in their houses. As for Kallee, Doorga, and others, at their respective feasts, the hindoos make a frame of split bamboos, on which they form images of clay, almost as large as life, and daub them over with paint. When the poojah is ended, they with abundance of ceremony, throw them into the river. I know not from whence the stone comes, of which some of their Seebs and Lingus are made.

We have now dear Pearce's address in Hindostanee. Bengalee and that language are really different, though they have many words common to both. It is probable, that they and several others in India are derived from the Shanscrit. The Hindostanee is however highly mixed with Persian and Arabic, of course no small number of Hebrew words are in constant circulation here; a list of many of them I may one day send you. Gilchrist's works, which I suppose are easily attainable, will give you much information on this subject.

The books captured in the Duff were brought hither by the captain of a Portuguese ship.

Our school closes to-day. We have, I believe, 40 boarders, within one or two. Who expected this

mercy ; and what may we not yet hope for ? I feel truly happy in this line, and so does my wife : we are sometimes full of hope. I felt moved yesterday morning, when calling one of the young ladies, who was going home after having been three years with us, and warning her of the danger of stopping short of a cordial closure with Christ, she melted into tears. She is daughter to the Chinsurah gentleman, I hope a gracious man. When he paid his bill yesterday, he said to me, " I am under greater obligations to you than I can express ;" and the starting tear bespoke his sincerity. How much care and toil does this overpay ! Including Felix and William (who constantly attend school too) we have seven lads above fifteen ; and such is the pleasure I receive from instructing them, and from future hope, that I think I am the person gratified. Brother Fernandez's son, I trust, will soon be baptised.

I am going a journey round Luckphool and Beeshohurree, Sheeta Ram's village, during the holidays. I go to-day. Brother Ward is better. Sister Chamberlain has been very poorly this last month, but she is now getting better. Brother Carey is very well : a little cough of the asthmatic kind teizes him every winter. Ram Roteen is still very ill with the fever. Sister Grant and her child are very well.

J. M.

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#### *RESOLUTION of the COMMITTEE.*

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At a Committee meeting held at Kettering, May 23, 1804, the following resolution was unanimously passed :

That if our brethren should be able fully or in part to execute the plan which they have conceived of translating the scriptures into the eastern languages, we will most cordially co-operate with them, and are persuaded the religious public will not suffer the work to stop for want of pecuniary support.

## EXTRACTS FROM THE JOURNALS

*Of the late MISSIONARIES.*


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IN our last number, p. 385, we announced the sailing of four fresh missionaries and their wives from Bristol, on January 3, 1804: they went in an American vessel, bound for New York. It pleased God, doubtless for wise and blessed ends, to try their faith, zeal, and patience, by a singularly rough and tedious voyage. They did not arrive at their destined port till April 22, being above fifteen weeks on their passage: however, through divine goodness, they landed in good health, and met with the most kind treatment from our christian connexions in New York. On enquiry, it was found that the ships going to India for the present season, were in general sailed. After some time a vessel was found going to Madras, and perhaps forward to Calcutta. Having consulted with friends, weighed all circumstances, and being assured that, should the vessel stop at Madras, a speedy conveyance would be found to Calcutta, they agreed to go by this ship; and accordingly sailed May 28.

During their stay at New York, Mrs. Biss was safely delivered of a daughter: before the time of their departure she recovered, and all went on board in circumstances truly comfortable.

The missionaries have each favoured us with a journal of their voyage to New York: a few short extracts are here presented to the public. The name of the writer is prefixed to each article.

*Jan. 3, 1804. [MOORE.] Tuesday.* This morning I experienced a most affecting scene at taking leave of British ground and the dear invaluable friends who reside on it. Attended by a large party, we went to Hung-

road. After breakfast at the inn we sung a hymn, and Dr. Ryland prayed. It was indeed a weeping season. The ship coming opposite to the inn, we went on board. Mr. Page and a few friends went, and sailed with us some way. The rest walked on the shore, as near the brink of the river as possible. We stood on the deck, and sung

“ Kindred, and friends, and native land,  
How shall we say farewell,” &c.

*Jan. 8. [MARDON.]* Lord's day. This was one of the most gloomy sabbaths that ever I remember to have spent in my life. We had previously planned the work of the day ; but alas, our plan was altogether frustrated ! In the night a heavy gale of wind sprung up, and continued blowing all the day without any moderation ; so that we could attend to no worship, nor scarcely sit in the cabin without being rolled from side to side.

*Jan. 10. [BISS.]* Tuesday. Rough this morning : better towards evening. We sung Fountain's hymn and another upon deck. We attend family worship in regular turn, with reading, singing, and prayer. I am this day twenty-eight years old ; and am ashamed to see, when I look back, to what little purpose I have lived. Oh how little have I done for God ; how little have I glorified his holy and blessed name ! I determine this day in the strength of divine grace that I will be unreservedly the Lord's. I hope he will keep me ; for of myself I cannot stand one moment.

*Jan. 15. [ROWE.]* Lord's day. Could have no family worship in the morning. About eleven *a.m.* came on a heavy gale, and we could not have any preaching. The language of one of old suited our situation : *The word of the Lord was precious in those days.* In the evening we had a prayer-meeting and family worship.

*Jan. 22.* [MOORE.] Lord's day. Blessed be God, we have been permitted to enjoy social worship! Brother Mardon preached in the morning from John iii. 14, 15; brother Biss in the evening from 1 Tim. iv. 8.

*Jan. 29.* [BISS.] Lord's day. We have great reason to be thankful; the wind continues favourable. We are going forward, though slowly; but two or three miles an hour. I feel the want of the means of grace more regularly: but I trust I shall be taught to prize them more than ever. We had a prayer-meeting and preaching once to-day: both opportunities were profitable, especially brother Rowe's discourse from 1 John i. 9.

*Feb. 5.* [ROWE.] Lord's day. Brother Mardon preached in the cabin in the morning, from John xiii. 13—15. In the evening, brother Moore preached from 1 Tim. i. 11.

*Feb. 6.* [MARDON.] Being the first monday in the month, we devoted this evening to uniting with our dear christian friends in prayer for the extension of the Redeemer's kingdom.

*Feb. 12.* [MOORE.] Lord's day. This morning brother Rowe preached from John xv. 19. Brother Biss preached on the quarter deck in the afternoon, from Phil. ii. 8. The whole crew was present, except the cook. In the evening brother Mardon preached from 1 Thess. v. 17.

*Feb. 20.* [MARDON.] Monday. A very heavy gale of wind from the east sprung up on Friday last, and continued to increase from that time till last night, when it began to moderate. In consequence of it we could attend to no worship yesterday, except our morning and evening devotion.

*Feb. 26.* [BISS.] Lord's day. Brother Rowe preached in the morning from 2 Pet. iii. 11, 12. I felt much condemned; and fear I often grieve the holy Spirit.

I have need of constant recourse to the blood of Christ, as to the only fountain which can purge from guilt. Am vexed to see how the Lord's day is profaned by those on board with us. May the Lord keep me while I am with such poor thoughtless creatures! Blessed Jesus, let thy grace be magnified in their salvation!

*Mar. 4.* [MOORE.] Lord's day. The weather rough. Spent the morning in prayer. In the afternoon, brother Mardon preached from 1 John iii. 2. : and brother Biss in the evening from Heb. xii. 1.

*Mar. 5.* [BISS.] Monday. We had a prayer meeting this evening, to solicit with the rest of our dear friends in different parts of the world, a blessing on the means used to spread the gospel : my heart was warmed in this exercise. May the Lord hear and answer prayer for the advancement of his own cause! Yes, surely he will, 'in his own due time.

*Mar. 11.* [MOORE.] Lord's day. Brother Rowe preached in the morning from Rom. v. 21, 22. : brother Mardon in the afternoon from Acts v. 30, 31.

*Mar. 18.* [ROWE.] Lord's day. Brother Moore preached in the morning from 1 Cor. xi. 18. : brother Biss in the afternoon from Psalm xlv. 3.

*Mar. 24.* [BISS.] Saturday. About eleven o'clock this forenoon, we were presented with an object which struck me with terror. As we were sailing along, the man at the helm espied something that appeared like a wreck. Approaching nearer, our fears were realized : the wind was against us, we could not come nigh enough to inspect it sufficiently. Our captain, after looking at it some time with his glass, said he would put about the wreck, and go back to see whether there was any person alive in it. He did so, but saw no one. The vessel appeared almost new, and not long to have left some harbour. It was an awful sight! Her masts were bro-

ken off just above the deck, and blown overboard: she was full of water, her quarter deck appeared to be blown up, and her shrouds and sails lay over her sides. We passed by her two or three times, to see what we could, and then sailed on. I could scarcely forbear weeping while I beheld the awful scene, to think of the poor creatures who were on board, and of the probability of their being hurried into an awful eternity. Oh the unbounded goodness and mercy of our Lord, in thus preserving us through our voyage to the present moment! That same almighty power which permitted this, might have destroyed us: but we are preserved. Hitherto hath the Lord helped us!

*Mar. 25.* [Rowe.] Lord's day. Had no preaching. The wind is very boisterous. We had a prayer meeting in the afternoon: it was an uncomfortable sabbath.

*April 1.* [MARDON.] Lord's day. Brother Rowe preached in the morning from Amos vi. 1.: I in the afternoon from Eph. iii. 17—19.

*Apr. 2.* [Biss.] Monday. We have had a meeting of prayer this evening, to unite with our friends in different parts of the world, to wrestle with the great Jehovah for the extension of the dear Redeemer's kingdom. I think it was the best opportunity I have enjoyed since I came on board: my heart was drawn out in ardent desires and prayers, for the spread of the glorious gospel and the salvation of my fellow sinners. We sung and prayed in the dark for want of candles; but the Lord was our light. I trust the Lord was with us, and that of a truth.

*Apr. 8.* [Rowe.] Lord's day. Brother Moore preached in the morning from Isai. liv. 13.: brother Mardon in the afternoon, from Gal. iii. 15.

*Apr. 15.* [MARDON.] Lord's day. Brother Rowe preached in the morning from Hab. iii. 17, 18.: I in the afternoon from 1 Sam. xxx. 6., first and last part.

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*Such as are disposed to remember this Charity  
in their Wills, may use the following  
Form of Bequest.*

ITEM. I give and bequeath unto A. B. and  
C. D. the sum . . . . . upon  
trust, that they, or either of them, pay the  
same, out of my Personal Estate, to the Trea-  
surer, for the time being, of *the Particular Bap-  
tist Society for propagating the gospel amongst  
the Heathen*, for the use and support of the  
said Society: and his receipt shall be a full and  
sufficient discharge for the same.

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# APPENDIX.

## ANNUAL SUBSCRIPTIONS,

FROM

October 1, 1802, to October 1, 1803.

NB. Those names to which no place is annexed, are persons residing in LONDON, or its Vicinity.

|                                    |      |          | L. S. D.                       |   |            |
|------------------------------------|------|----------|--------------------------------|---|------------|
| A                                  |      | L. S. D. | B                              |   | L. S. D.   |
| MRS. R. Abbot                      | -    | 10 6     | Mr. G. Bagster & Son           | 2 | 2 0        |
| Mr. Tho. Adams                     | -    | 10 6     | — John Barber                  | - | 1 1 0      |
| Mrs. Agace                         | -    | 2 2 0    | Messrs. Barnes & Bates         | 2 | 2 0        |
| Mr. W. Alers, Donation             | 2    | 2 0      | Mr. P. Bateman                 | - | 1 1 0      |
| Mr. A. J. Applegath                | -    | 1 1 0    | — Bawtree                      | - | 1 1 0      |
| — Rich. Arnet                      | -    | 1 1 0    | — John Bayley                  | - | 1 1 0      |
| — Abbot, <i>Kingsthorpe</i>        | 10 6 |          | — B. B. Beddome                | - | 1 1 0      |
| Mr. Allison, <i>St. Ives</i>       | -    | 10 6     | — Sam. Beddome                 | - | 1 1 0      |
| — W. Andrews, <i>Olney</i>         | 2    | 2 0      | J. Bell, esq. by Mr. Taylor    | 2 | 2 0        |
| Rev. Mr. Adams, <i>Napton</i>      | 1    | 1 0      | Mr. J. Bellis, <i>Tower</i>    | 1 | 1 0        |
| By ditto, from <i>Kirkby Wood-</i> |      |          | — Avery Benham                 | - | 1 1 0      |
| house                              | -    | 1 1 0    | J. Benwell, esq.               | - | 4 4 0      |
| M. Annesley, esq. <i>Reading</i>   | 1    | 1 0      | Mr. J. Benwell, jun.           | - | 1 1 0      |
| Anonymous, <i>London</i>           | -    | 5 0 0    | Tho. Boddington, esq.          | 2 | 2 0        |
| Ditto, <i>Bristol</i> , by Dr. R.  | 21   | 1 0      | Mr. Boggis                     | - | 1 1 0      |
| Ditto, a lady by ditto             | 10   | 0 0      | — Abraham Booth                | 1 | 1 0        |
| Ditto, <i>Northampton</i>          | -    | 1 1 0    | — Abraham Booth, jun.          | 1 | 1 0        |
| Ditto, ditto                       | -    | 10 6     | — Isaac Booth                  | - | 1 1 0      |
| Ditto, ditto                       | -    | 10 6     | Robert Bowyer, esq.            | 1 | 1 0        |
| Ditto, ditto                       | -    | 1 1 0    | Mrs. Bowyer                    | - | 10 6       |
| Ditto, <i>York</i>                 | -    | 10 6     | Mr. Wm. Brooks                 | - | 1 1 0      |
| Ditto, <i>Colchester</i>           | -    | 10 6     | — Wm. Brounger                 | - | 1 1 0      |
| Ditto, <i>Hebden Bridge</i>        | 10 6 |          | — A. Bryson, sen.              | - | 1 1 0      |
| Ditto, <i>Glasgow</i> , by Rev.    |      |          | — A. Bryson, jun.              | - | 1 1 0      |
| Walter Buchanan                    | 5    | 0 0      | — Wm. Bult                     | - | 1 1 0      |
| Ditto, by Rev. Mr. Wake            | 2    | 0 0      | — T. P. Burford                | - | 1 1 0      |
| Ditto, by Rev. Mr. Hinton          | 10   | 6        | — E. Burford, <i>Stratford</i> | 2 | 2 0        |
| Mr. J. Ash, <i>Bristol</i> ,       |      |          | — Burls                        | - | 1 1 0      |
| four years                         | -    | 2 2 0    | — Wm. Burls                    | - | 10 6       |
|                                    |      |          | — Tho. Burn                    | - | 1 1 0      |
|                                    |      |          |                                |   |            |
|                                    |      | £.64 1 0 |                                |   | £.102 18 0 |

|                                  | L. S. D. |    |   |
|----------------------------------|----------|----|---|
|                                  | 102      | 13 | 0 |
| Mr. Jos. Butterworth             | 1        | 1  | 0 |
| Rev. W. Button - - -             | 1        | 1  | 0 |
| Mrs. Button - - -                | 10       | 6  |   |
| Mr. S. J. Button - - -           | 1        | 1  | 0 |
| Miss Button, <i>Gravesend</i>    | 1        | 1  | 0 |
| A. B. Northampton - -            | 10       | 6  |   |
| Mrs. Bache, <i>Wyken</i> - -     | 10       | 6  |   |
| Mr. Bailey, <i>Witchchurch</i>   | 10       | 6  |   |
| Rev. Stephen Barker,             |          |    |   |
| <i>Henky</i> , 2 years           | 1        | 1  | 0 |
| Rev. J. Barker, <i>Towcester</i> | 10       | 6  |   |
| Mr. Barnes, <i>Northampton</i>   | 10       | 6  |   |
| - Bates, <i>Kettering</i> - -    | 10       | 6  |   |
| - Berridge, <i>Northam.</i>      | 1        | 11 | 6 |
| Rev. Mr. Bicheno, <i>Newb.</i>   | 1        | 1  | 0 |
| Mr. Blakemore, <i>Birming.</i>   | 10       | 6  |   |
| - T. Bonville, <i>Bristol</i>    | 1        | 1  | 0 |
| - Booth, <i>Coventry</i> - -     | 1        | 1  | 0 |
| - F. Bowles, <i>Bristol</i>      | 1        | 1  | 0 |
| Miss Bowles, <i>ditto</i> - -    | 1        | 1  | 0 |
| - Sophia Brown, <i>ditto</i>     | 10       | 6  |   |
| Rev. Walter Buchanan,            |          |    |   |
| <i>Edinburgh</i> - - -           | 1        | 0  | 0 |
| Rev. W. Bull, <i>Newport</i>     | 1        | 1  | 0 |
| - S. Bull, <i>Basingbourne</i>   | 1        | 11 | 6 |
| - J. Burton, <i>Forston</i> -    | 10       | 6  |   |
| Mr. Burchell, <i>Downend</i>     | 1        | 1  | 0 |
| - Berry, <i>Pendle Hill</i> ,    |          |    |   |
| donation - - -                   | 20       | 0  | 0 |
| Mrs. Buxton - - -                | 1        | 1  | 0 |
| C                                |          |    |   |
| Mr. Nath. Carroll - - -          | 3        | 3  | 0 |
| - Benj. Chandler - - -           | 2        | 2  | 0 |
| - Tho. Chatteris - - -           | 1        | 1  | 0 |
| - Child - - - - -                | 1        | 1  | 0 |
| - Chinner - - - - -              | 1        | 1  | 0 |
| - Jas. Clarke - - - -            | 1        | 1  | 0 |
| - Tho. Clarke - - - -            | 1        | 1  | 0 |
| Mrs. A. Clodd - - - -            | 1        | 1  | 0 |
| - E. Coade - - - - -             | 2        | 2  | 0 |
| - - - - - omitted last           |          |    |   |
| year by mistake                  | 1        | 1  | 0 |

£.160 13 0

|                                     | L. S. D. |    |   |
|-------------------------------------|----------|----|---|
|                                     | 160      | 13 | 0 |
| Mr. Jas. Collins - - -              | 1        | 1  | 0 |
| - Tho. Cook, <i>sch.</i>            | 1        | 1  | 0 |
| - John Cook - - - -                 | 1        | 1  | 0 |
| - Wm. Cornwell - - -                | 1        | 1  | 0 |
| - Rob. Cottle - - - -               | 1        | 1  | 0 |
| - Covell - - - - -                  | 1        | 1  | 0 |
| - J. Cowell - - - - -               | 1        | 1  | 0 |
| Rob. Cowie, <i>esq.</i> - -         | 2        | 2  | 0 |
| Mr. Charles Crawford                | 1        | 1  | 0 |
| Mrs. Calwell, <i>Bristol</i> -      | 10       | 6  |   |
| Miss Carroll, <i>Northamp.</i>      | 5        | 5  | 0 |
| Mr. F. Churchill, <i>Notting.</i>   | 1        | 1  | 0 |
| Mrs. Clarke, <i>Bristol</i>         | 1        | 1  | 0 |
| - Clarke, <i>Baldwin Street</i> ,   |          |    |   |
| <i>Ditto</i> - - - - -              | 2        | 2  | 0 |
| Mr. Comfield, <i>North-ton</i>      | 10       | 6  |   |
| Francis Coker, (a Mulat-            |          |    |   |
| to, of <i>Bristol</i> ) - - -       | 10       | 6  |   |
| Rev. W. Coles, <i>Amphill</i>       | 1        | 1  | 0 |
| Mrs. Coles - - - - -                | 10       | 6  |   |
| Rev. T. Coles, <i>Bourton</i>       | 1        | 1  | 0 |
| Mr. Cowley, <i>Northampton</i>      | 10       | 6  |   |
| Rev. F. A. Cox, <i>Clipstone</i>    | 1        | 1  | 0 |
| Rev. Thomas Cramp, <i>St.</i>       |          |    |   |
| <i>Peters</i> , near <i>Margate</i> | 1        | 1  | 0 |
| Rev. W. B. Crathern,                |          |    |   |
| <i>Dedham</i> - - - - -             | 1        | 1  | 0 |
| Messrs. Crosby & Co. <i>York</i>    | 1        | 1  | 0 |
| Capt. Croven, <i>Hull</i> - -       | 10       | 6  |   |
| Mr. John Danford, - -               | 1        | 1  | 0 |
| - Jos. Dare, - - - -                | 1        | 1  | 0 |
| - Dartnall, - - - - -               | 1        | 1  | 0 |
| - Robt. Davies, - - -               | 1        | 1  | 0 |
| Miss Davies - - - - -               | 1        | 1  | 0 |
| Mr. William Davies - -              | 1        | 1  | 0 |
| - Dawson - - - - -                  | 10       | 6  |   |
| - James Day - - - - -               | 1        | 1  | 0 |
| - William Day - - - -               | 1        | 1  | 0 |
| - James Dell - - - - -              | 1        | 1  | 0 |
| - Nathaniel Dell - - -              | 1        | 1  | 0 |
| Mrs. Dennis - - - - -               | 1        | 1  | 0 |
| Rev. James Dore - - -               | 1        | 1  | 0 |

£.203 3 6

| L. S. D.                         |    |     | L. S. D.                         |    |      |
|----------------------------------|----|-----|----------------------------------|----|------|
| 203                              | 3  | 6   | 269                              | 10 | 6    |
| Mr. J. Dunkin, sen. -            | 1  | 1 0 | A Family gift for books          |    |      |
| — J. Dunkin, jun. -              | 1  | 1 0 | to the Children of               |    |      |
| — John Dyer -                    | 1  | 1 0 | the Missionaries -               | 1  | 19 0 |
| — John Daniel, <i>Bristol</i>    | 1  | 1 0 | Rev. J. Fawcett, <i>Ewood</i>    |    |      |
| — E. Daniel, <i>ditto</i> -      | 1  | 1 0 | <i>Hall</i> -                    | 1  | 1 0  |
| Miss B. Daniel, <i>ditto</i>     | 1  | 1 0 | Mr. D. Fenton, <i>Reading</i> ,  |    |      |
| Mr. S. Daniel, <i>Gloucester</i> | 1  | 1 0 | 2 years -                        | 1  | 1 0  |
| Rev. Dr. Davis, <i>Reading</i>   |    |     | — John Field, <i>ditto</i> -     | 1  | 1 0  |
| 2 years -                        | 2  | 2 0 | — J. Finch, <i>S. Hedding-</i>   |    |      |
| Mr. Davis, <i>Cheneys</i> -      | 1  | 1 0 | <i>ham</i> , 2 years -           | 2  | 2 0  |
| Rev. Mr. Dear, <i>Bristol</i>    | 2  | 2 0 | — W. Foster, <i>St. Neots</i>    | 1  | 1 0  |
| Rev. Mr. Dempster,               |    |     | Miss Foster, <i>ditto</i> -      | 1  | 1 0  |
| <i>North Britain</i> -           | 1  | 0 0 | Mr. P. W. French, <i>Read-</i>   |    |      |
| Mr. J. Dent, <i>Northamp.</i>    | 1  | 1 0 | <i>ing</i> -                     | 1  | 1 0  |
| E                                |    |     | — Andrew Fuller -                | 1  | 1 0  |
| Mr. Samuel Etheridge             | 3  | 0 0 | — R. Fuller, <i>Isleham</i> -    | 10 | 6    |
| — John Everard -                 | 1  | 1 0 | G                                |    |      |
| — Elstone -                      | 1  | 1 0 | Mr. Thomas Gardiner              | 1  | 1 0  |
| — Wm. East, <i>Woburn,</i>       |    |     | — Garland -                      | 1  | 1 0  |
| <i>Bucks</i> -                   | 2  | 0 0 | — Garwood -                      | 1  | 1 0  |
| — Edens, <i>Northampton</i>      | 1  | 0 0 | — Charles Gatfield -             | 1  | 1 0  |
| Miss Edwards, <i>Troub.</i> -    | 2  | 2 0 | — George Gaviller -              | 1  | 1 0  |
| Mr. Esdale, <i>Colchester</i> -  | 10 | 6   | — Gibson -                       | 1  | 1 0  |
| Mrs. Evans, <i>Bristol</i> -     | 10 | 0 0 | — William Giles -                | 1  | 1 0  |
| Rev. B. Evans, <i>Enderby</i>    | 10 | 6   | — William Giles, jun. -          | 1  | 1 0  |
| F                                |    |     | — Gillman -                      | 10 | 6    |
| Mr. Samuel Favell -              | 1  | 1 0 | — Goff -                         | 2  | 2 0  |
| — Thomas Fauntleroy              | 5  | 5 0 | Rev. Mr. Goode -                 | 1  | 1 0  |
| — George Fell -                  | 1  | 1 0 | Mr. Jesse Gouldsmith             | 1  | 1 0  |
| Mess. Fenn & Wickenden           | 4  | 4 0 | Charles Grant, esq. -            | 3  | 3 0  |
| Mr. H. Fletcher & Son            | 4  | 4 0 | Mr. Benjamin Graves              | 2  | 2 0  |
| — Forbes -                       | 1  | 1 0 | — Jos. Gurney -                  | 1  | 1 0  |
| Mrs. Forster -                   | 1  | 1 0 | — John Gurney -                  | 1  | 1 0  |
| William Fox, esq. -              | 1  | 1 0 | — W. B. Gurney -                 | 1  | 1 0  |
| Mr. Foxwell -                    | 1  | 1 0 | Mrs. Martha Gurney               | 1  | 1 0  |
| — Foyster -                      | 1  | 1 0 | Jos. Gutteridge, esq. -          | 2  | 2 0  |
| — William Freme -                | 1  | 1 0 | Mrs. Gutteridge -                | 1  | 1 0  |
| A Friend -                       | 1  | 1 0 | Dr. Gibbons, <i>Hadleigh</i>     | 1  | 1 0  |
| Ditto -                          | 1  | 1 0 | Mr. Jno. Gill, <i>Reading</i> -  | 10 | 6    |
| Messdms. S. & M. Fuller          | 5  | 5 0 | Rev. G. Gill, <i>Harbro'</i>     | 1  | 1 0  |
| Mr. H. Fysh -                    | 1  | 1 0 | Mr. S. Goff, <i>Cowling-hill</i> | 10 | 6    |
| £.269 10 6                       |    |     | £.310 6 6                        |    |      |

| L. S. D.                        |    |       | L. S. D.                         |   |       |
|---------------------------------|----|-------|----------------------------------|---|-------|
| 310 6 6                         |    |       | 355 9 6                          |   |       |
| Mr. Goodacre, <i>Northamp.</i>  | 1  | 1 0   | Mrs. Hodges, <i>Ashton</i>       | 1 | 1 0   |
| — J. F. Gordon, <i>Edin.</i>    | 1  | 1 0   | Rev. Melville Horne              | 1 | 0 0   |
| — T. Gotch, <i>Kettering</i>    | 1  | 1 0   | Mr. Tho. Hotham, <i>Nor-</i>     |   |       |
| Rev. S. Greatheed, <i>Newp.</i> | 2  | 2 0   | thampton                         | - | 10 6  |
| Mr. Greene, <i>Kingsthorpe</i>  | 10 | 6     | — J. Howarth, <i>Bacup</i>       |   | 10 6  |
| — Greenwood, <i>Hull</i>        | 1  | 1 0   | — J. Hoyle, <i>ditto</i>         |   | 10 6  |
| H                               |    |       | Mrs. Mary Hoyle, <i>ditto</i>    |   | 10 6  |
| Mr. Wm. Hale                    | -  | 1 1 0 | Mr. Humphreys, <i>Coun-</i>      |   |       |
| — Geo. Hammond                  | -  | 1 1 0 | testhorpe                        | 2 | 2 0   |
| — Hankinson                     | -  | 1 1 0 | Mrs. Huntley, <i>Bristol</i>     | 1 | 1 0   |
| Messrs. Hardcastle and          |    |       | I                                |   |       |
| Reyner                          | -  | 5 5 0 | Rev. Mr. Illidge                 | - | 10 6  |
| Mr. Harrison                    | -  | 10 6  | Mr. Benjamin Ingham,             |   |       |
| Mrs. Hayward                    | -  | 10 6  | Lockwood, <i>Yorkshire</i>       | 2 | 2 0   |
| Mr. John Hemming                | 3  | 3 0   | J                                |   |       |
| — Wm. Henbest                   | -  | 2 2 0 | Mr. Ab. Jackson                  | - | 1 1 0 |
| Ditto                           | -  | 2 2 0 | — T. Jacques                     | - | 1 1 0 |
| Mr. John Hepburn                | -  | 1 1 0 | — Philip James                   | - | 1 1 0 |
| — James Heygate                 | -  | 1 1 0 | — Jos. Jessop                    | - | 10 6  |
| Mrs. R. Hill                    | -  | 2 2 0 | — David Johnson                  | - | 1 1 0 |
| Mr. John Hill                   | -  | 1 1 0 | — J. Jackson, <i>Reading</i>     |   | 10 6  |
| — Tho. Hills                    | -  | 1 1 0 | — Isaac James, <i>Bristol</i>    |   | 10 6  |
| — Hoby                          | -  | 1 1 0 | Rev. C. Jerram, <i>L. Sutton</i> | 1 | 1 0   |
| Mrs. Holley                     | -  | 1 1 0 | Mr. Johnson, <i>Birming.</i>     | 1 | 1 0   |
| — Hunt                          | -  | 10 6  | K                                |   |       |
| Mr. Jos. Hall, <i>Northamp.</i> | 1  | 1 0   | Mrs. Keene, <i>Walworth</i>      | 1 | 1 0   |
| — Hardy, near <i>Headon</i>     | 1  | 1 0   | — Kello, <i>Bethnel Green</i>    | 1 | 1 0   |
| — Harris, <i>Leighton</i>       | -  | 1 1 0 | Messrs. Kemp & Co.               | 2 | 2 0   |
| — Harris, <i>Kislingbury</i>    |    | 10 6  | Mr. Thomas Key                   | - | 1 1 0 |
| — Harris, <i>Abergavenny</i>    | 1  | 1 0   | Rev. G. Keely, <i>Northamp.</i>  |   | 10 6  |
| — Hart, <i>Bradford</i>         | -  | 10 6  | — T. Kelly, <i>Black Rock,</i>   |   |       |
| Mrs. Harwood, <i>Birming.</i>   | 1  | 1 0   | near <i>Dublin</i>               | - | 1 1 0 |
| Mr. J. Harwood, <i>Bristol</i>  | 1  | 1 0   | Mr. T. King, <i>Birming.</i>     | 3 | 3 0   |
| — Wm. Hayes, <i>Oxford</i>      |    | 10 6  | L                                |   |       |
| Mrs. Haynes, <i>Westbury</i>    | 1  | 1 0   | Mrs. Lamb                        | - | 1 1 0 |
| Mr. G. Hetherington,            |    |       | A. S. Lillingstone, esq.         |   |       |
| Reading                         | -  | 10 6  | by Rev. B. Woodd                 | 5 | 5 0   |
| Mr. P. Hicks, <i>Oxford</i>     |    | 10 6  | Mr. D. Lister                    | - | 2 2 0 |
| Mrs. Hiron, <i>Birming.</i>     | 1  | 11 6  | — Benjamin Lepard                | 1 | 1 0   |
| Rev. Mr. Hirst, <i>Bacup</i>    |    | 10 6  | A Lady in <i>Bristol</i> , by    |   |       |
| Mr. Hobson, <i>Walgrave</i>     |    | 10 6  | Dr. R.                           | - | 1 1 0 |
| £.355 9 6                       |    |       | £.393 15 0                       |   |       |

|                                    | L.  | S. | D. |
|------------------------------------|-----|----|----|
|                                    | 393 | 15 | 0  |
| A Lady in <i>Edinburgh</i> , by    |     |    |    |
| Rev. G. Ewing -                    | 3   | 3  | 0  |
| Mr. Larwell, <i>Bristol</i>        | 1   | 1  | 0  |
| Sir Egerton Leigh, <i>Bart.</i>    | 5   | 5  | 0  |
| Mrs. Lewis, <i>Exeter</i> -        | 1   | 1  | 0  |
| Mrs. Ann Lord, <i>Bacup</i>        | 10  | 6  |    |
| Jos. Lucas, esq. <i>Tooting</i>    | 1   | 1  | 0  |
| Mr. Lund, <i>York</i> -            | 10  | 6  |    |
| M                                  |     |    |    |
| Zach. Macaulay, esq.               | 1   | 1  | 0  |
| Mr. Mackenzie -                    | 1   | 1  | 0  |
| — D. M. -                          | 1   | 1  | 0  |
| E. Maitland, esq. -                | 2   | 2  | 0  |
| Am. Martin, esq. 2 yrs.            | 4   | 4  | 0  |
| Mr. William Marriot                | 1   | 1  | 0  |
| — Joseph Mayor -                   | 1   | 1  | 0  |
| — Thomas Mead -                    | 1   | 1  | 0  |
| — Samuel Medley -                  | 1   | 1  | 0  |
| — Geo. Meyer -                     | 1   | 1  | 0  |
| Sir Chas. Middleton, <i>Bart.</i>  |     |    |    |
| by Mr. Summers -                   | 3   | 3  | 0  |
| Mr. A. Middleton -                 | 1   | 1  | 0  |
| — G. Middleton -                   | 1   | 1  | 0  |
| Mrs. Mills -                       | 2   | 2  | 0  |
| Samuel Mills, esq. -               | 2   | 2  | 0  |
| Mr. Geo. Moore -                   | 1   | 1  | 0  |
| — Ralph Morris -                   | 1   | 1  | 0  |
| — T. Maclean, <i>Reading</i>       | 10  | 6  |    |
| Mrs. Malcaester, <i>ditto</i>      | 1   | 0  | 0  |
| — Margets, <i>Enderby</i> -        | 1   | 1  | 0  |
| Mr. J. Marriot, <i>Witney</i>      | 10  | 6  |    |
| — Manning, <i>Kingsthorpe</i>      | 10  | 6  |    |
| — Martin, <i>Godmanchester</i>     | 1   | 1  | 0  |
| Rev. R. Mills, <i>Sheepshead</i>   | 10  | 6  |    |
| Mr. J. W. Morris, <i>Dunstable</i> | 10  | 6  |    |
| Mrs. Moss, <i>Bristol</i> -        | 1   | 1  | 0  |
| Miss F. Moss, <i>ditto</i>         | 1   | 1  | 0  |
| Mr. Moxey, <i>Exeter</i> -         | 1   | 1  | 0  |
| N                                  |     |    |    |
| Mr. Napier -                       | 1   | 1  | 0  |
| James Neale, esq. -                | 2   | 2  | 0  |

£.444 12 6

|                                  | L.  | S. | D. |
|----------------------------------|-----|----|----|
|                                  | 444 | 12 | 6  |
| Mr. John Neale -                 | 1   | 1  | 0  |
| Mrs. Newberry -                  | 1   | 1  | 0  |
| Mr. James Norton -               | 1   | 1  | 0  |
| — Norwell, <i>Bristol</i> -      | 1   | 1  | 0  |
| — Nunneley, <i>Kettering</i>     | 10  | 6  |    |
| — Nunneley, <i>Harbro'</i>       | 1   | 1  | 0  |
| O                                |     |    |    |
| Mr. George Orton -               | 1   | 1  | 0  |
| — T. Osborne, <i>Olney</i>       | 1   | 1  | 0  |
| — John Overbury, sen.            |     |    |    |
| <i>Tetbury</i> -                 | 2   | 2  | 0  |
| — John Overbury, jun.            |     |    |    |
| <i>ditto</i> -                   | 1   | 1  | 0  |
| P                                |     |    |    |
| — J. Page -                      | 1   | 1  | 0  |
| Rev. Mr. Palmer -                | 1   | 1  | 0  |
| Mr. S. Palmer -                  | 1   | 1  | 0  |
| Mr. & Mrs. Parker -              | 3   | 3  | 0  |
| Rev. Mr. Penny -                 | 1   | 1  | 0  |
| Mr. John Penny -                 | 1   | 1  | 0  |
| Rev. Mr. Philipps -              | 1   | 1  | 0  |
| Mr. George Philipps -            | 1   | 1  | 0  |
| — Stephen Ponder -               | 1   | 1  | 0  |
| Rev. J. Pratt -                  | 1   | 1  | 0  |
| Mr. James Pritt -                | 2   | 2  | 0  |
| — Purser -                       | 1   | 1  | 0  |
| Rev. H. Page, <i>Bristol</i>     | 2   | 2  | 0  |
| Mrs. Page -                      | 1   | 1  | 0  |
| Mr. J. Palmer, <i>Bourton</i>    | 1   | 1  | 0  |
| — John Palmer, <i>Arnsby</i>     | 10  | 6  |    |
| — Paull, <i>Mettingham</i>       | 1   | 1  | 0  |
| Mrs. J. Peach, <i>Northamp.</i>  | 1   | 1  | 0  |
| Mr. Pell, <i>Guildsborough</i>   | 1   | 1  | 0  |
| — Pewtress, <i>Northamp.</i>     | 1   | 1  | 0  |
| — Philipps, <i>Birm.</i> -       | 1   | 1  | 0  |
| — William Pickering,             |     |    |    |
| <i>Walgrave</i> , 2 yrs. -       | 2   | 2  | 0  |
| — H. Pope, <i>Birming.</i>       | 1   | 1  | 0  |
| — Thomas Potts, <i>ditto</i>     | 1   | 1  | 0  |
| Mrs. Priestly, <i>S. Mallet</i>  | 1   | 1  | 0  |
| P. Prothero, esq. <i>Bristol</i> | 21  | 0  | 0  |

£.507 12 6

|                          | L. S. D. |    |     |                            | L. S. D. |    |      |
|--------------------------|----------|----|-----|----------------------------|----------|----|------|
|                          | 507      | 12 | 6   |                            | 612      | 14 | 6    |
| R                        |          |    |     | Mr. Thos. Smith & Co.      | 2        | 2  | 0    |
| Rev. Mr. Rance           | -        | 1  | 1 0 | — Thomas Smith             | -        | 1  | 1 0  |
| Mr. Thomas Randall       | -        | 1  | 1 0 | James Smith, Esq.          | -        | 2  | 2 0  |
| — Thomas Reid            | -        | 1  | 1 0 | Mr. Edward Smith           | -        | 1  | 1 0  |
| — John Reynolds          | -        | 2  | 2 0 | Mr. R. S.                  | -        | 5  | 0 0  |
| Rev. Dr. Rippon          | -        | 1  | 1 0 | Mrs. Stennet               | -        | -  | 10 6 |
| Mr. William Rivers       | -        | 1  | 1 0 | Mr. Summers                | -        | 1  | 1 0  |
| Messrs. Rivers & Rutt    | 1        | 1  | 0   | — W. Summers, jun.         | 1        | 1  | 0    |
| Mr. Nathaniel Robarts    | 1        | 1  | 0   | Christopher Sundius, esq.  | 2        | 2  | 0    |
| — Robinson               | -        | 2  | 2 0 | F. M. S.                   | -        | 5  | 0 0  |
| — Samuel Robinson        | 1        | 1  | 0   | Mr. J. Satchell, Kettering | 1        | 1  | 0    |
| — J. Rose                | -        | 1  | 1 0 | — Wm. Satchell, ditto      | 10       | 6  |      |
| — Thomas Rutt            | -        | 1  | 1 0 | — Scriven, Hayford         | -        | 10 | 6    |
| — George Rutt, 2 yrs.    | 2        | 2  | 0   | — W. Sedgwick, Hull        | 2        | 0  | 0    |
| — Edw. Ransford, sen.    |          |    |     | W. Sheppard, Esq. Frame    | 2        | 2  | 0    |
| Bristol, donation        | 21       | 0  | 0   | Rev. J. Simons, Paul's     |          |    |      |
| — Edward Ransford,       |          |    |     | Cray                       | -        | 1  | 1 0  |
| jun. ditto               | -        | 20 | 0 0 | Ditto                      | -        | 1  | 0 0  |
| — Thomas Ransford,       |          |    |     | Mr. Skinner, Bristol       | 20       | 0  | 0    |
| ditto                    | -        | 1  | 1 0 | Mr. Robt. Shearcroft,      |          |    |      |
| Ditto, a donation        | -        | 20 | 0 0 | Long Sutton                | -        | 1  | 1 0  |
| Mr. Ratnet, Northamp.    | 1        | 1  | 0   | Rev. Mr. Smith, Kingston,  |          |    |      |
| — James Rees, Bristol    | 5        | 5  | 0   | Lisle                      | -        | -  | 10 6 |
| — W. Riley's Executors,  |          |    |     | Rev. Wm. Smith, Enfield    | 1        | 1  | 0    |
| Wadworth                 | -        | 10 | 6   | Mr. Caleb Smith, Twil-     |          |    |      |
| Thomas Ring, esq.,       |          |    |     | lingate, Newfoundland      | 3        | 3  | 0    |
| Reading, 2 yrs.          | -        | 4  | 4 0 | Rev. Mr. Smith, Alcester   | 10       | 6  |      |
| Mr. David Riste, Isleham | 1        | 1  | 0   | Mr. M. Smith, Northamp.    | 1        | 10 | 0    |
| — Round, Birmingham      | 1        | 1  | 0   | — Sprigg, Birmingham       | 1        | 1  |      |
| — J. Rusher, Reading     | 1        | 1  | 0   | — J. Stanger, Tidd St,     |          |    |      |
| Dr. Ryland, Bristol      | -        | 1  | 1 0 | Mary                       | -        | 1  | 1 0  |
| S                        |          |    |     | — William Stanger, do.     | 1        | 1  | 0    |
| Mr. Samuel Salloway      | 1        | 1  | 0   | Rev. Jos. Stennet, Bamp-   |          |    |      |
| William Saville, esq.    | -        | 2  | 2 0 | ton, a donation            | -        | 5  | 5 0  |
| Rev. J. Scott, Matlock   | 2        | 2  | 0   | Mr. S. Stevens, Arnsby     | -        | 10 | 6    |
| Mrs. Shaw                | -        | 1  | 1 0 | — Stephens, Northamp.      | 10       | 6  |      |
| Mr. Benjamin Shaw        | -        | 1  | 1 0 | — R. Stevens, Stretton     | 1        | 1  | 0    |
| Mr. William Shenstone    | 10       | 6  |     | Miss Stringer, Watlington  | 10       | 6  |      |
| — Shrubsole              | -        | 1  | 1 0 | Ditto                      | -        | -  | 10 6 |
| Rev. J. P. Smith         | -        | 1  | 1 0 | Mr. Sutcliff, Olney        | -        | 1  | 1 0  |
| Mrs. Smith               | -        | 1  | 1 0 | — J. Swallow, Reading      | 10       | 6  |      |
| £.512 14 6               |          |    |     | £.682 9 6                  |          |    |      |

|                                     | L.  | S. | D. |
|-------------------------------------|-----|----|----|
|                                     | 682 | 9  | 6  |
| J. Sykes, esq. <i>Hull</i> , 2 yrs. | 10  | 10 | 0  |
| T                                   |     |    |    |
| Rev. Dan. Taylor - -                | 10  | 6  |    |
| Mr. William Taylor -                | 1   | 1  | 0  |
| Rev. Timothy Thomas                 | 1   | 1  | 0  |
| Henry Thornton, esq.                | 5   | 5  | 0  |
| Robt. Thornton, esq.                | 5   | 5  | 0  |
| Samuel Thornton, esq.               | 3   | 3  | 0  |
| Mr. John Thornton -                 | 1   | 1  | 0  |
| Miss Rebecca Tomkins                | 5   | 0  | 0  |
| Mr. J. Tomkins -                    | 1   | 1  | 0  |
| — Joseph Towle -                    | 1   | 1  | 0  |
| — Ed. Talford, <i>Reading</i>       | 1   | 1  | 0  |
| — Thos. Tanner, <i>ditto</i>        | 1   | 1  | 0  |
| — Jonath. Tanner, <i>ditto</i>      | 10  | 6  |    |
| — Tidd, <i>Askwell</i> -            | 1   | 1  | 0  |
| — J. Timms, <i>Kettering</i>        | 1   | 1  | 0  |
| — Thomas, <i>Wadworth</i>           | 10  | 6  |    |
| — Thompson, <i>Park Row</i> ,       |     |    |    |
| <i>Bristol</i> - - -                | 2   | 0  | 0  |
| — Rich. Thompson, <i>New-</i>       |     |    |    |
| <i>castle-under-line</i> -          | 5   | 5  | 0  |
| — Arthur Tozer, <i>Bristol</i>      | 5   | 5  | 0  |
| — Turland, <i>Bugbrook</i>          | 1   | 1  | 0  |
| Miss Tyler, <i>Bristol</i> -        | 1   | 1  | 0  |
| V                                   |     |    |    |
| Mr. Philip Viner - -                | 1   | 1  | 0  |
| Mrs. Sarah Vowell -                 | 1   | 1  | 0  |
| — E. Vowell - - -                   | 5   | 0  | 0  |
| Mr. Vowles, <i>Bristol</i> -        | 1   | 1  | 0  |
| U                                   |     |    |    |
| Mr. James Urry - -                  | 10  | 6  |    |
| — J. Ulrick, <i>Grilinger</i> ,     |     |    |    |
| by Mr. Summers                      | 6   | 0  | 0  |
| Mrs. Unwin, <i>Castle Hed-</i>      |     |    |    |
| <i>dingham</i> - - -                | 3   | 3  | 0  |
| W                                   |     |    |    |
| Messrs. Wallis, Cook, &             |     |    |    |
| Hammond - - -                       | 5   | 5  | 0  |
| Mr. Henry Wardell -                 | 1   | 1  | 0  |
| — Warmington - -                    | 1   | 1  | 0  |
| £.762                               | 8   | 6  |    |

|                                    | L.  | S. | D. |
|------------------------------------|-----|----|----|
|                                    | 762 | 8  | 6  |
| Mr. J. Waybran - -                 | 1   | 1  | 0  |
| Henry Waymouth, esq.               | 2   | 2  | 0  |
| Mr. William Weare -                | 1   | 1  | 0  |
| — Robert Westley -                 | 1   | 1  | 0  |
| — Whaley - - -                     | 1   | 1  | 0  |
| Miss Wharton - - -                 | 1   | 1  | 0  |
| Mr. David Whitaker -               | 1   | 1  | 0  |
| — Wilmshurst, esq.,                |     |    |    |
| <i>Reading</i> , 2 yrs. -          | 2   | 2  | 0  |
| Miss Wilkinson, <i>Clapham</i>     | 1   | 1  | 0  |
| Mr. Eli Wilkinson -                | 1   | 1  | 0  |
| — Thomas Williams -                | 1   | 1  | 0  |
| — Thomas Williams,                 |     |    |    |
| <i>Oxford-street</i> -             | 1   | 1  | 0  |
| — Jos. Wilson - -                  | 2   | 2  | 0  |
| — John Wilson - -                  | 2   | 2  | 0  |
| — John Wilson, jun.                | 1   | 1  | 0  |
| — Thomas Wilson -                  | 2   | 2  | 0  |
| — William Wilson -                 | 1   | 1  | 0  |
| Rev. J. Winter, <i>Newbury</i>     | 1   | 1  | 0  |
| George Wolfe, esq. -               | 3   | 3  | 0  |
| W. Wood, esq. <i>Cavesham</i>      | 1   | 0  | 0  |
| Mrs. Wood - - -                    | 1   | 1  | 0  |
| Rev. Basil Woodd -                 | 1   | 1  | 0  |
| Mr. G. E. Woodhouse                | 1   | 1  | 0  |
| Mrs. B. Wallis, <i>Kettering</i>   | 2   | 2  | 0  |
| Mr. Ward, <i>Arnsby</i> , 2 yrs.   | 1   | 1  | 0  |
| — S. Watson, <i>Wandley</i>        | 1   | 1  | 0  |
| — J. Webster, <i>St. Neots</i>     | 1   | 1  | 0  |
| — Wedd, <i>Trumpington</i>         | 1   | 1  | 0  |
| — P. Whitaker, <i>Bratton</i>      | 1   | 1  | 0  |
| — J. Wibrow, <i>Isleham</i>        | 10  | 6  |    |
| — William Wilson, <i>Olney</i>     | 10  | 6  |    |
| Rev. E. Williams, <i>Clipstone</i> | 10  | 6  |    |
| Mr. Wood, <i>Moulton Park</i>      | 10  | 6  |    |
| Miss Wyatt, <i>Arnsby</i> -        | 1   | 1  | 0  |
| Mr. Wyke, <i>Abergavenny</i>       | 10  | 6  |    |
| Mrs. Wykes, <i>Northampton</i>     | 10  | 6  |    |
| Y                                  |     |    |    |
| Mr. Yates, <i>Leicester</i> -      | 1   | 1  | 0  |
| Y. Z. - - - -                      | 2   | 0  | 0  |
| £.808                              | 9   | 6  |    |

L. S. D.  
808 9 6L. S. D.  
1167 8 8

## COLLECTIONS, LEGACIES, &amp;c.

|                                                                |    |    |        |     |    |
|----------------------------------------------------------------|----|----|--------|-----|----|
| Abingdon                                                       | -  | -  | 17     | 17  | 0  |
| Alcester                                                       | -  | -  | 10     | 11  | 9  |
| Amersham                                                       | -  | -  | 26     | 8   | 6  |
| Bridgenorth                                                    | -  | -  | 20     | 5   | 3  |
| Birmingham, Can. St.                                           | 32 | 11 | 5      |     |    |
| Chesham                                                        | -  | -  | 9      | 3   | 9  |
| Hants and Wilts Society                                        | 50 | 14 | 0      |     |    |
| Haverfordwest, bap. ch.                                        | 7  | 12 | 6      |     |    |
| Kingsbridge, Devon. do.                                        | 3  | 9  | 4      |     |    |
| Langham Subscription                                           | 4  | 4  | 0      |     |    |
| Leicester                                                      | -  | -  | 19     | 13  | 8  |
| Nottingham                                                     | -  | -  | 35     | 0   | 0  |
| Oxford                                                         | -  | -  | 19     | 0   | 11 |
| Reading, baptist ch.                                           | 30 | 1  | 7      |     |    |
| Sheepshead                                                     | -  | -  | 10     | 10  | 0  |
| Tewksbury                                                      | -  | -  | 6      | 0   | 0  |
| Weston by Weedon                                               | 11 | 2  | 6      |     |    |
| Eli Bates, esq. Blackheath                                     | 10 | 0  | 0      |     |    |
| Mrs. Hague, and friends<br>at Scarborough                      | 3  | 8  | 0      |     |    |
| Mr. and Miss Goff, and<br>Mr. and Mrs. Wheeler,<br>Hook-Norton | 5  | 5  | 0      |     |    |
| Miss Sarah Goff of ditto,<br>by Mr. Wheeler                    | 21 | 0  | 0      |     |    |
| Mr. Humphreys, Bourton                                         | 5  | 0  | 0      |     |    |
|                                                                |    |    | £.1167 | 8 8 |    |

|                                                                                |    |    |             |
|--------------------------------------------------------------------------------|----|----|-------------|
| Rev. Mr. Fuller, S. Strat-<br>ton, esq. and Miss<br>Stratton, Chesham          | 3  | 3  | 0           |
| A friend from Worces-<br>tershire                                              | -  | 7  | 7 0         |
| Legacy from Hen. Poole,<br>esq. Woodford, Essex.<br>(duty deducted)            | 47 | 0  | 0           |
| Part of a Legacy from<br>late Mr. Trinder,<br>Northampton                      | 88 | 14 | 3           |
| Donation from the pro-<br>fits of the Missionary<br>Magazine, by Mr.<br>Richie | 13 | 6  | 8           |
| Sums under 10s. 6d.                                                            | 7  | 3  | 4           |
|                                                                                |    |    | £.1334 2 11 |

Donations for the translation of  
the Scriptures.

|                         |   |   |           |
|-------------------------|---|---|-----------|
| Mr. B. Chandler, London | 5 | 5 | 0         |
| — Gaviller, Hackney     | 1 | 1 | 0         |
| — W. Henbest, London    | 1 | 1 | 0         |
| — D. Lister, Hackney    | 5 | 0 | 0         |
| Jos. Sykes, esq. Hull   | 5 | 5 | 0         |
|                         |   |   | £.17 12 0 |

## DISBURSEMENTS.

|                                                                                       |     |    |             |
|---------------------------------------------------------------------------------------|-----|----|-------------|
| Journeys, and expences in<br>collecting, and otherwise<br>serving the mission         | 36  | 3  | 9           |
| Postage, carriage, & stationary                                                       | 13  | 4  | 10          |
| Remittances to the Mission-<br>aries, in dollars, for trans-<br>lating the scriptures | 701 | 0  | 0           |
| Ditto, in drafts, books, and<br>other articles                                        | 570 | 19 | 8           |
| Printing and binding for the<br>society                                               | 185 | 16 | 0           |
| Village Preaching                                                                     | 15  | 10 | 1           |
| Insurance, Freightage, &c.                                                            | 79  | 13 | 3           |
| Expences of missionaries on<br>probation                                              | 169 | 12 | 3           |
| Allowed the Secretary for<br>an Assistant                                             | 7   | 8  | 0           |
|                                                                                       |     |    | £.1779 7 10 |

## STATE OF ACCOMPT.

|                                               |   |   |        |    |    |
|-----------------------------------------------|---|---|--------|----|----|
| Balance of last year                          | - | - | 2323   | 10 | 1  |
| Subscriptions, Collections,<br>Donations, &c. | - | - | 1334   | 2  | 11 |
| Ditto, for translating the<br>Scriptures      | - | - | 17     | 12 | 0  |
| Sale of Periodical Accounts                   | - | - | 17     | 16 | 1  |
| Interest of monies                            | - | - | 96     | 0  | 9  |
| Total amount                                  | - | - | 3789   | 1  | 10 |
| Disbursements                                 | - | - | 1779   | 7  | 10 |
| Balance in hand                               | - | - | £.2009 | 14 | 0  |

[End of No. XIII.]

PERIODICAL  
ACCOUNTS  
RELATIVE TO THE  
*Baptist Missionary Society.*

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No. XIV.
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*Mr. WARD's JOURNAL.*

To the end of 1803.\*



May 9. 1803

WE had a long consultation about Kristno; and that part of the mission with which he is connected. It is absolutely necessary to have a native family at Serampore, to break the distance between the natives and us; to entertain enquirers from a distance, and to afford continual means of instruction to new comers. They do not understand our words so well, nor can they open their minds so freely to us as to our native brethren. In these respects Kristno and his family greatly serve the mission. We have not that leisure which is requisite for young enquirers, who are in a state of utter darkness respecting the doctrines and precepts of scripture. Almost all our members lately have been brought forward in their first impressions through Kristno and his family :

\* This journal did not arrive till Oct. 18. 1804. Many things therefore having been already published in the letters, our extracts from it will be but few.

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Q q q

sometimes they sit up during a great part of the night with a new comer. On these accounts we have taken Kristno wholly from his worldly business: we allow him twelve rupees a month, and three rupees additional when he travels. We also allow so much a day for each stranger who eats at his house, if they be desirous of christian instruction, and appear to be really concerned about the way of life. The cast prevents those abuses which might attend this practice in other countries.

*May 15.* Lord's day. Kristno Presaud, the young brahmàn, delivered his first sermon this evening in bengalee, much to the satisfaction of our brethren.

*May 22.* Lord's day. Gokool, Kristno Presaud, Ram Roteen, Roop, Neeloo, Boodheesa, &c. went into the Serampore market; began singing, and afterwards Gokool endeavoured to pray; but the mob drowned his voice by clapping and hissing. They sung again. The mob would hear the singing; but when Gokool began to pray they clapped and noised so that no one could hear, and they were obliged to come away. A large mob followed them however, and some came as far as to our house. We rejoice that our brethren have courage to proclaim the gospel in the very markets where they dwell! Within these few days past we have had a number of inquirers at our house, and at Kristno's, from different parts.

*May 26.* About ten days ago Kristno set out on a journey towards a famous temple, marked in Rennell's Map "Jaggernaut's Pagoda," to which place many thousands of people go every year to worship this idol, from all quarters. He had heard that several hundreds of people who could not get food in their way, perished; and was in hopes that others, on this account, might be more inclined to hear the gospel. This day he returned, after

having had many conversations with the natives. At one house he was very kindly treated: the women wept when he left them. "You have brought us good news, (said they) and now you are about to leave us directly."

*June 1.* Kristno Presaud has begun to teach the Bengalee School, and Komul has been dismissed. After finishing this new school, which was opened this day, we have about 600 rupees in hand. Two of our brethren went early in the morning, and opened it with prayer and praise. We have had a number of persons at Kristno's, and at our house this week, and have given away many testaments. A young brahmàn named Bhyrub, from the neighbourhood of Calcutta, has been here upwards of a week, and has voluntarily lost cast. He requests to be baptised.

*June 5.* Though some at Luckphool\* give us hopes, yet many, as Kristno understands, think that Christ has done away the guilt of all sin, and that now whatever we do is sin no longer. Instead of thinking about their own salvation, they are considering how the "churchlands" may be taken from the brahmàns!

*June 21.* This day the worship of Jaggernaut commenced. Thousands make the air ring at once in honour of a wooden god! Come, ye admiring philosophers of enlightened Europe, who are not ashamed to confess your attachment to Paganism, come and join the Hindoos in drawing the carriage of Jaggernaut, or in laying yourselves under its wheels to be crushed to death! †

*July 2.* This evening, at the beginning of a church-meeting, Bhyrub, a Koolin brahmàn, gave in an ac-

\* Ponchetakphool.

† Mr. Gibbon, who in his History of the Roman Empire has laboured to blacken the primitive christians, owns himself "attached to the old pagan establishment."

count of his conversion, which pleased us much. He was cheerfully received.

*July 3.* Lord's day. In the morning before breakfast, a man named John, delivered an account of his experience, and was received. This man has been instructed by brother Carey at Calcutta, to whom he came a little while since with god-fathers and god-mothers, to be christened; and who were to perform in his name, I suppose, though he is nearly forty years of age. He appears a hopeful character now. He was formerly a Musselman; but having made voyages to England, and being disowned by his cast, he came under the general name of Portuguese, and assumed their dress. He has a son, who is now in our bengalee school.—In the afternoon, Bhyrub and John were baptised in the river, before a number of spectators.

*July 8.* This evening we held a conversation among the members respecting the purity of christian churches, and appointed another church-meeting for to-morrow evening.

*July 10.* Lord's day. While brother Carey was addressing Bhyrub, on his introduction into a christian church, several of his friends happened to be standing at the windows, and heard it. They took a testament and some tracts with them. After the Lord's supper, I took Roop, Neeloo, and another or two into my room, and had some very serious talk with each one personally. I liked what Roop said. Sheetaram, Kheymee, and Golamee, or Golaub, arrived this morning. The former was amongst the communicants; the other two are come in hopes of being baptised.

*July 15.* This evening I had much conversation with a Dundee, a religious pilgrim, who having renounced the cast of a brahmàn, with his poitu, took the name of a Dundee. People of this description take a

staff, (called in bengalee a dunda) and a pitcher, and forsake the world. The very brahmàn's prostrate themselves, and lick the dust of their feet; and they subsist not as outward beggars, but go from one rich brahmàn's to another, and live at his expense as long as they please. This man seems inclined to receive the gospel, and to renounce all his own holiness. He was born at Lucknow. At the close, I spent a few minutes in prayer with him, and he promised to come again in the morning in company with a young brahmàn. He has been for several days backwards and forwards, talking with Kristno.—As brother Carey stays a day longer this week at Calcutta, on account of the examination at the College, we merely held a free conversation with Golamee and Kheymee, in order to be more acquainted with the state of their minds. The woman seems to have understood better than the man.

Last Lord's day a kind of Sunday-school was opened, which will be superintended principally by our young friends, Felix and William Carey, and John Fernandez. It will chiefly be confined to teaching catechisms in bengalee and english, as the children learn to read and write every day. I have received a letter from a gentleman up the country, who writes very warmly respecting the general establishment of christian schools all over Bengal. He also desires us to send him fifty bengalee testaments.

*July 18.* Brother Carey received a letter from Captain Wickes, who is arrived just below Calcutta: he is well.

*July 19.* Golamee and Kheymee were baptised in the tank, in the presence of several Europeans and many natives.

*July 20.* Brother Carey set off a journey into Jessore, accompanied by Sheetaram, Kheymee, Golamee,

Boodheesa, and Kristno. Two men came hither for instruction: one of them says that young Petumber is gone home, but refuses to speak to any one.

*July 21.* Brother Marshman has seen Captain Wickes at Calcutta: he has brought from Mr. H. a cask of claret, and from Mr. R. one hundred dollars, presents to the missionaries from America, with letters, pamphlets, &c.

*July 22.* This evening Captain Wickes arrived, and rejoiced all our hearts. He was in good health and spirits. We sat and heard, and talked over all that had befallen us, and how the kingdom of our Saviour stood in America, India, &c. When he took Kristno Presaud by the hand, he raised his eyes, and prayed that God might prepare him to make known the word of life to his countrymen. When I explained this to Kristno Presaud, he replied that this was his constant prayer. Then the tears came into the eyes of the good old Captain, and he admired the grace and power of God in him.—I am amazed and encouraged more and more by the accounts of the revival in America. How easy for God to make every day a pentecost; to bless all the families of the earth in Jesus, and cause a nation to be born at once!

*Aug. 5.* A brahmàn from the borders of Bootan, named Pudma-nabhi, whose language is almost unintelligible to us, called this week. He had been from that distance to Jaggernaut's temple, the other extremity of India, and was now afflicted with the dysentery. Almost out of necessity therefore, he had stopped at Serampore, and somehow got amongst our friends. We are very anxious for his salvation, as he might be the means of carrying the gospel message into his own country. He seems inclined to stay.

*Aug. 12.* Mr. E. has presented us with another hundred rupees for our bengalee school, which has lately increased to about forty scholars, Portuguese and Hindoos.

*Sep. 12.* We are building an addition to our printing-office, where we employ seventeen printers, and five bookbinders.—The brahmàn from near Bootan, gives some hope that he has received the truth in love.

*Sep. 19.* This morning died at Calcutta, a Mr. *Obeck*, a very pious old man, full of the holy Spirit. He had been converted about sixty years, and lived in Bengal fifty.—Our minds have been much exercised lately about our members who live at a distance, lest they should not walk worthy of Christ, having no shepherd, and being very young in christianity, and surrounded with temptations. The deadness also of some who are here has given us much concern.—An earthquake has been lately felt here, and in other parts of this country. The brahmàns have been not a little confounded, as this earthquake was felt at *Benares*. They say that *Benares* (a very holy place !) is not a part of this sinful earth ; but that it is on the outside of the earth. This earthquake being felt there however, has rather nonplussed them, as it proves that what shakes the earth shakes *Benares* too !

*Sep. 24.* When *Kristno* was in *Sheetaram's* country, he had much conversation with a brahmàn, who received him with great hospitality. While he was describing the love and death of Christ, with their benefits, the brahmàn became much interested ; took him in his arms, said he never heard such good news, and asked how they could meet again.

[Mr. Ward's health having been impaired, as it was thought, by too great attention to business, it was now judged advisable that he should go a journey.

Accordingly he set off on Sep. 24, for Dinagepour, accompanied by young Fernandez, Kristno Presaud, and Ram Roteen. We extract a few of the most interesting particulars.]

Sep. 25. Lord's day. This morning we went out into Hoogley, and had three congregations in three places. In the afternoon we went out again, and at Roomerhota we held a long conversation with the crowd in two places. Among these people were several intelligent men who maintained a very long argument, invited us to sit down, saying they had many things to speak about. When I told them that Kristno Presaud and Roteen were christians, they put a great many questions to them about their former goroos and families, and whether they performed any part of their former worship, &c. To all of which they answered frankly. The men then enquired whether they had received money, what employments they now followed, and what food they ate, &c. They seemed unwilling to part with us: but as the boats were gone on, we were obliged to run after them. We make but little progress in our long journey, in consequence of going out again and again; and yet we leave multitudes of villages where we cannot call. This is to us a grievous circumstance. A person had need make a land journey, going from village to village, staying to give farther instruction to those who are desirous of it; and thus travelling from one end of Bengal to the other. We want a brother or two to be thus continually employed. At Hoogley, one man asked Kristno whether it were true that we gave five hundred or a thousand rupees, and a bibby (a mistress) to each person who would lose cast? Another man, at this last place, asked me what we got for all this trouble? I told him, nothing: but he shook

his head, as if unable to believe me. We left a testament in this place.

Sep. 26. Came to *Bollaghor*. Here the people of twenty villages (as we were told) had assembled to throw their gods into the river. This is the close of the annual poojah of Doorgha. I suppose there were about a thousand people met together, men, women, and children. We gave away many papers; but had only two or three short conversations, they being mad upon their idols. One of the people was dancing naked in a boat, and making indecent gestures before the idol; nor did I perceive that his indecency produced the least shame in any. I suppose about thirty idols were paraded on boats at once in this place: before some of them young men danced in women's dresses, while men in other boats were dancing and making indecent gestures. I cannot help thinking that the vulgarest mob in England would have arisen on these impudent beasts, and have torn them in pieces: yet this is Hindoo worship! They told me too that this worship would do them good in a future state. Such is their hope for eternity! After the images were thrown into the river, crowds thronged into the river to drink, expecting an extraordinary blessing from drinking the water at this moment. Others, besides drinking, took some of the water home with them.

Sep. 27. Landed at *Culna*. Had a congregation principally of poor people, some of whom heard pretty well. Kristno Presaud was reading and talking to another party. We gave one testament to the village school-master, and another to a sensible brahmàn, with whom I had much talk. To those who could read we gave some tracts. As we retired, I sent Kristno Presaud to another spot, where the natives were bathing. The

people soon gathered round him, and one and another asked for testaments. Afterwards six more persons, one after the other, made the same request: so that we left ten testaments at Culna, though two or three were for villages in Beerbhoom. Kristno Presaud liked these people. I remember on a former visit to have been pleased with the people of Culna.

*Sep. 28.* Arrived at *Nuddea*. Going into the bazar we had a tolerable congregation of poor people, and two or three young stupid brahmans. A number seemed to approve; but would take no pamphlets, nor testaments. The pundits in general stay in their houses, and are too proud of the few blunders and absurdities they have learnt, to listen to a maleech about a Crucified Deliverer. *Nuddea* seems as unfavourable a place for the gospel as any in Bengal.

*Sep. 30.* Went into *Ogrodeep*, one of the holy places of the Hindoos. I had rather a loose congregation, and Presaud and Roteen another. However, I talked to them some time, and they took two testaments and some tracts eagerly. After we reached the boat, four other persons came for testaments and tracts: other groups came till late at night, when at last we found that twenty testaments had been given away amongst them. I was highly pleased while sitting in the boat, to see Presaud on the bank with one group, and Roteen with another, explaining the way of life, and avowing their own conversion. At the close I went out, and held a conversation with a number by the side of the boat, who made many sensible enquiries. Of the twenty testaments we distributed, one was for *Dacca*, another for Beerbhoom, another for *Shomoodroghur*, another for *Kallopore*, and the rest went into *Ogrodeep*, or its neighbourhood. One man said, if we waited till morning, two hundred people would come for books. Several

persons in this and other places have enquired for Persian and Nagaree books. The news of Jesus Christ, and of the church at Serampore, seems to have gone much further than I expected: it appears to be known to a few in most villages.

Oct. 1. At *Meterree*, Presaud spoke well indeed; declaring his own conversion, and pressing the worth and necessity of Christ's death as the only sacrifice for sin. I am glad that our friends make no hesitation in declaring every where that they are become christians. We went towards the boat, leaving Presaud and Roteen, with whom they all sat down and heard more: our brethren gave them a testament, and some tracts. While this was going on, I gathered another company under a tree by the river side.

Oct. 2. At *Palasse*, some women came to the boats to sell milk and curds; and Presaud talked to them in such a manner that they went away in tears. Many stare and wonder to see our two native brethren eating with Englishmen on the boats.

Oct. 3. We had a pleasing congregation at *Kristnongunga*, consisting chiefly of poor people. I had the happiness to recommend our Saviour's sufferings as a balm for all their wounds. A little child pleased me with the present of a few flowers almost as soon as I began. I went to the boat, and left Presaud and Roteen to finish, thinking the people would take books of them with less fear. They talked, and left them a testament, and some tracts. Twice to-day I was grieved almost to weeping on account of the perverseness of the boatmen: they do not enter at all into the nature of our work, nor stop when and where I could wish, thinking only of their own bellies. I was pleased with some evening conversation with our two native brethren, in

which I obtained some information respecting the real state of religion amongst others of our native friends.

Oct. 6. On having put off from *Jeagunga*, five or six persons came in a boat, and wanted "to judge and know more fully what was in all this." They came into our boat, and went some way with us, hearing and asking questions. Two others followed us to a distance, and at last came into our boat, and joined the rest. We gave them copies of the old and new testament, and tracts. We parted in a very friendly manner: they wished we could have staid a couple of days, and appeared pleased with any hope of seeing us on our return. They consisted both of Hindoos and Musselmans, of some respectability, and made no objection to the contrasts between Christ and Creeshnoo. Whether their politeness prevented them from opposing our words, or whether they thought with us respecting the debtahs, I could not tell.

Oct. 9. Lord's day. In the afternoon we stopped at *Johorporedara*, from whence I sent a letter to Mr. E. of Chandy, who soon arrived with a boat to fetch us up. It is about four miles from this place; we returned again at night.

Oct. 10. Early this morning we went up again to Chandy, and met with two other respectable gentlemen. Much of our conversation turned on the best way of spreading the gospel, the disposition of the people in this neighbourhood, and the schools which they have begun, in which two hundred children are shortly to be instructed. Every day these good men are doing something towards the instruction of the natives, besides the distribution of the scriptures, and some small tracts.—The school-boys also learn to read the testament, and the tracts.—At noon we returned to the boats, and set off on our journey. An express, with bread, butter,

and fruits, from Mr. C., overtook us at Gomalty: \* this expression of kindness afforded me great pleasure.

Oct. 11. At *Bangabarree*, Kristno Presaud spoke with ease, and very well: he seems quite at home when talking to poor people, and no brahmàn is in the way.— In the evening, just before dark, we got to *Ryo*. I hastened out to the bazar, and soon raised a large and attentive congregation. I spoke till I was almost hoarse, and then left Presaud and Roteen to give away tracts. I frequently leave them to finish, that the people may ask questions more freely, take books, &c. They explained, gave a testament and some papers. I was much pleased with the apparent simplicity of the people at both these villages. The women, with their children in their hands, came without fear, and sat among the rest, listening very attentively. Were it not for the brahmàns and the cast, I think these people would be near the kingdom of God. We preach; and the news of Christ's death is, in their own language, a "good word,"—glad tidings. A brahmàn comes, and says it is not good: they therefore, partly from fear, and partly through faith in the brahmàns, think no more of Christ and the good news of the gospel. "They (the brahmàns) enter not in themselves, nor suffer those who would."

Oct. 13. In the evening we arrived at *Nullagolah*. Went to the bazar: several people knew brother Carey, and had heard the gospel a long time at Mudnabatty. I asked one; but he remembered nothing of what he had heard, except that it was about God. They seemed to stare at Presaud and Roteen, when told that they had become christians: in other respects their attendance was very careless.

\* Gomalty is about two or three miles from Malda.

Oct. 14. Early this morning we went out, and walked to *Mudnabatty*, which is about two miles from this place. Two or three sorts of feelings were awakened by the scene. When I beheld the ragged skeleton of brother Fountain's bungalow, it preached a forcible sermon, in connexion with the dissolution of its owner, on the instability of all human affairs; and the sight of the grave of little Peter, in this wide wilderness, made the grave itself more lonely, and served more powerfully to bring home to my feelings, the vanity of man. The remembrance of Thomas and Powell, and the unprofitableness of this people, after seven years culture, made it altogether a very melancholy scene. The house of brother Carey is fast going to decay, and the walls are chalked with the odious figures of the Hindoo debtahs. The house is uninhabited. After a little time a few natives arrived; among whom were two or three who had formerly been brother Carey's servants. Hurry Charon and Sookmun, on account of misfortunes, had run away. I at first asked them what Mr. Carey did when he was here. But they remembered nothing, except that by which they got a little for their bellies; such as his making indigo, raising flower-trees, and beginning to make books. I suppose they meant his beginning to print, as the printing-press, types, &c. went up to *Mudnabatty*. When asked in a direct manner, they remembered that he talked about all kinds of shasters, about Yesoo Kreest, and that it would be well for them if they received the good news. They seemed only to feel a worldly anxiety; and in this spirit, as I suppose, they said, "No doubt, if Mr. Carey had staid there till now, some would have been converted." One of them, when mentioning brother C.'s name, repeatedly made a salem, by raising his joined hands to his head, and bending towards the place in the hall where he used to sit and

teach them. I left a testament and six sorts of tracts with a man named Jobaroo, who said that his brother Seboo, who had been brought up in the mission-school, would teach them to the villagers. Presaud and Roteen talked, and we then took leave.

Oct. 17. After having distributed a hundred new testaments, and twenty copies of the pentateuch, besides a large quantity of tracts, we this day arrived at *Dinagepour*, and found our dear brother Fernandez well. Before we left Nulla-Golah, a man very near the boats was attacked by a buffalo : he was so torn that his bowels gushed out, and is since dead. Oh how good has God been to us, in preserving us from every danger during this long journey ! Perhaps in all these labours we are casting bread on the waters, which will not be seen till after many days ; but I never felt myself more in the path of duty.

[During their stay at Dinagepour, which was upwards of five weeks, they were at first much employed in preaching the word, and distributing tracts. “ I talked, (says Mr. Ward) Presaud talked, and Ram Roteen tried to talk. We also sang, and tried to win them by all the means we could use. They heard well, took papers, and wanted testaments ; but we had none left. The eyes of the people were fixed, listening to Presaud. He is becoming eloquent.” The curiosity of the people was also much excited, to see these Hindoo brethren sitting at the same table, and eating with Englishmen.

Monuments are erected by the kindness of Mr. Fernandez, over the graves of the brethren, Fountain, Thomas, and Powell. He administers much relief to the sick, having mostly patients under his care. He has also laid himself out in supporting a school for the native children ; and though at present none of those who have been taught the christian doctrine in it appear to

have received it in faith, yet several must needs be acquainted with the theory.

Oct. 31. They set out on a visit to *Sadamahl*, twenty two miles from Dinagepour, where Mr. Fernandez has a cloth and indigo manufactory. Here they had large congregations. Mr. F. sent a drummer round the town, to inform the people of their preaching, who in addition to the sound of the drum, cried, "Hay, brothers! The Sahaibs are come to make known about God: as many days as they stay, come and hear!" Mr. Ward however thought that they were much more ignorant and insensible than the people about Calcutta. "They come, (says he) with their salem in their hand; they hear, or look about them; they go away making their salem: but nothing moves them. They never seem to think either of embracing or rejecting, or that it is any concern of theirs, except to sit and hear at the invitation or command of a Sahaib. They are not so superstitious, and they are perhaps less wicked than the inhabitants of large towns: yet I think it were possible for the most energetic preacher to be amongst them ten years, and be understood, without exciting their anger, their pleasure, or their fear. But with God all things are possible."

At *Korni*, (near *Sadamahl*) they had a very large congregation under the shade of a banian tree, to whom Mr. Ward and Presaud preached in succession. On returning home, they called upon a poor man whose son was ill, and whose wife lay dead in the house. "He was (says Mr. W.) almost distracted with sorrow, crying and trembling, till my heart ached for him. When I got home, I represented his case to brother Fernandez, who sent him two kinds of medicine, and two rupees." He afterwards adds, "The little boy is recovered: his father has bought a goat to present to us, as an offering of gratitude for curing his son."

He had some conversation one evening with a Sircar, named Arradhon, who had heard the gospel five years at Moypaul from Mr. Thomas. He said Mr. T. sometimes sat up with one or two of them till midnight, talking to and exhorting them. Mr. W. asked him whether his mind never became tender under these discourses? He answered, "Yes; but it afterwards became hard again." He added, that "he had left off all poojah, lying, and other sins, since he had heard Mr. Thomas." He was asked whether in all these years he had never once thought of embracing the gospel? He answered, "He would not lie: *he never had; he had many relations, &c.*" "The cast (says Mr. W.) is the great millstone round the necks of these people. Roteen wants shaving; but the barber here will not do it. He is run away, lest he should be compelled. He says he will not shave Yesoo Kreest's people!"

Nov. 12. Presaud and Roteen were each seized with a fever, which was very prevalent at the place. Mr. Ward had therefore only his much-respected host to assist him. On the Lord's day, "I preached (says he) this morning at Sadamah with more freedom than I ever felt in bengalee. Brother Fernandez said the hearers really felt the word."

Nov. 14. They returned to Dinagepour. On the 16th. John Fernandez and Mr. Ward were both seized with a cold fit, which was followed by the fever. Thus the whole company, with a servant also who attended them, were ill together. They had every attention from Dr. Gardiner, a physician in the place, but were brought very low.

Nov. 23. They were well enough to set off for home. Mr. Fernandez accompanied them. Having been brought so low, they were able to do but little in itinerating. It

grieved Mr. Ward to be obliged to pass by a very large meeting of Mussulmans, where, it was said, more than a hundred thousand people were assembled at the Adhena Mosque. They come to this fair, as they call it, attracted by the supposed holiness of the place, from the distance of fifteen to five-and-twenty days' journey.

*Nov. 29.* At *Bollahaut* they spoke to the people in a school-house, which they found afterwards to be a christian school, established by Mr. C. of Gomalty, who had kindly sent to meet them with provisions a day or two before, with conveyance, and an invitation to his house. About twenty native children are instructed in this school, and read the bengalee testament and tracts; but their master is an idolater.

*Dec. 4.* They stopped at the house of Mr. H., near the Rajmahl hills, where they spent the sabbath, and preached to the people. "Here (says Mr. Ward) I got one of Mr. H.'s servants from the Rajmahl hills, to come and stay with me a good part of the next day. This man could talk Hindostannee; and through Mr. Fernandez and his son, I obtained from him a very curious account of the manners and customs of this people, who though surrounded with nations of Hindoos and Mussulmans, are totally distinct from them, in language, manners, &c. They have no shaster, nor writing, nor letters, nor cast, nor doctors, nor lawyers. I am more than ever convinced that a mission amongst these people is a most desirable object. We have all had some returns of the fever."

*Dec. 16.* Arrived at Serampore, and found all there in good health.—Several friends from Calcutta, hearers of the Rev. Mr. B., paid them a visit. It appears that Mr. Gerrieke, lately deceased, bequeathed to the mission in which he was so successful a labourer, the sum of fifty thousand rupees. "How blessed (says Mr. W.) is the memory of the just!"]

*Dec. 22.* This day brother Marshman set off with Kristno, Sheetaram, and Koobeer into Sheetaram's country, (Jessore) as well as to Luckphool, and if possible, to that of Boodheesa. We hope to clear all our debts up to the end of this year. The school, &c. do wonders for us, under the wonder-working Saviour.

*Dec. 30.* Brother Marshman is returned. Koobeer wishes to be baptised; but not till he has been home once more. Ram Roteen has still the ague and fever. Kristno Presaud is better. John Fernandez and myself are recovered from the fever: I begin to get strong again.



*Mr. MARSHMAN's JOURNAL,*

From Dec. 22. 1803, to Jan. 29. 1804.

(Addressed to Mr. H. Page, Bristol.)



I sit down to discharge the obligations I am under to you, my neglect of which so long time has, I dare say, given me more pain than you. However, I must attempt no apology. I have that confidence in you which tells me you do not require one.

But what shall I write? I have been on a Missionary Journey for seven or eight days, during the Christmas holidays: perhaps a brief detail of it may not be displeasing to you, my intimate and familiar friend.

Our brother Sheetaram, who has been with us some days, has often expressed a wish that one of us would make an excursion to his village. Koobeer, an elderly man from a village near him, who has been with us enquiring, has also joined in this request. With the advice of my brethren, I set out from Serampore in

the afternoon of December 22nd, accompanied by our two friends above named, with Kristno and old Petumber, who has been with us on account of illness, but is now better. As there are no inns in this country, and the nights are very cold, you may like to know the exact manner of our travelling. For a lodging room, &c. I took a palanquin with me, (which was good Captain Wickes's.) Taking bearers from Chinsurah, where I arrived in the evening, we reached Sooksaugur in the morning of the 23rd.—I was exceedingly pleased on the journey with the judicious and sensible discourse of Petumber, Kristno, and Sheetaram, on the nature of the gospel, the prospect of its spreading, the state of the country, &c.; as well as with their joining with me in attempting to communicate the gospel to the bearers, while in the boat. Sooksaugur is nearly twenty miles beyond Chinsurah on the other side of the river. Arriving about noon, when a number of people were at the river side, bathing, I endeavoured to call their attention to the gospel, but in vain; nor did they care to take a single paper. After dining at Petumber's house on a part of his rice and pease, (a common dish among the Hindoos) we provided four men to carry our provisions, extra cloaths, testaments, pentateuchs, and papers, of which we had an ample store; and about four, p. m. set off for Srinagur. Srinagur is six koss to the north east of Sooksaugur. In all this journey you must reckon every koss nearly three miles. The road lies through fields pretty well cultivated, a great number of them planted with tobacco. Our general method of travelling, whether walking or riding, (the first of which I generally preferred, both for the sake of expedition, and to ease the bearers) is to carry papers in our hands, ready to distribute to all we meet. Thus: Friend, can you read? No. Have you any body in your family that can? No. Can

any one in your village read? Yes. Then give him this paper, and let him read it to you. It tells you the way of salvation, how your sins can be forgiven, and how you can be happy after death. The poor fellow receives it with astonishment; and sometimes trembling with fear, lest it should be a trap which Sahaib has laid to bring him into trouble. Sometimes we have opportunity for a few minutes previous conversation. This afternoon I overtook a countryman, with whom nearly the following passed. Where are you going? Home. Where is your home? Manpore, about two koss onward. Have you a goroo? Yes. Where does he live? At . . . . . about ten koss from Manpore. How often does he visit you? Once a year. What does he do for you then? He whispers a muntra in my ear. (This is often some name of an idol, sometimes a shanscrit sentence.) What good will you get from your muntra? It will be well for me after death by repeating it. Do you understand it? No. How can you receive any good from your muntra, if you do not understand it? Do you give your goroo any money when he comes? Yes. How much; ten rupees? No, Sahaib: one rupee, or five siccas. (1½ rupee.) If you were to give him nothing, what then? He would be angry, and come no more. Do not you see then that he comes only for your money? He cares nothing about your welfare. He is like a fisherman; the muntra is the net, and you are the fish. If I were you, I would never give him any thing again. He can do you no good; he is a wicked man himself: do not you see that he is covetous? Besides, he does not *know* the way of salvation; nor do any of the brahmans; they are selfish, angry, and some of them adulterers. If they know, why do not they save themselves? If I were you, I would go at once to God, and beg him to teach me the right way. He is so merciful, that he will never turn

any away; and he has given his own Son to *die for sinners*. Here I told him of the gospel, how we had brought it hither, translated and published the bible, &c.; and he seemed, in about half an hour's conversation, to get some idea of it. I gave him papers, told him where we lived, and earnestly begged him to go home and begin praying, which indeed he promised to do.—We reached Srinagur about nine in the evening: the people being all retired to rest, we did the same.

Dcc. 24. I conversed a little with one or two in the morning, while my company was getting ready;—told them my errand, whither I was going, and gave them some papers. About eleven, a. m. we arrived at Luckphool, five koss. We went on nearly eastward, and crossed the Isamutty about a mile on this side Luckphool.

Sheetaram now went forward, to apprise the people of his own village of our coming. *Neeloo*, the old man at Luckphool, received me with his usual frankness. I found that Bhorud Ghose was at Calcutta, and Sookur and Torribut Bishess were absent on business. Mooraud, the only one at home, received me with joy.

In the afternoon, I went to see the infant school. They have erected a good room, in the country stile, in Torribut Bishess's yard, which will contain more than forty. Here the school is held; and they generally meet in the evenings, to read, sing, &c. The school consists of seven smart intelligent Mussulman boys, and one Hindoo. They repeated to me a page or two of Watts's historical catechism, second part, beginning with, *Who is the Saviour of the world?* And almost two pages of Petumber's little piece. It gave me almost unknown pleasure to hear so many mussulman boys tell me so readily and cheerfully about Jesus Christ, the only Saviour of the world. I find Torribut Bishess has taken on

himself the work of instructing them, and seems to do it with all his heart. I divided a rupee among them by way of encouragement. They followed us to the old man's, and sat a long time singing bengalee hymns with Kristno; in learning which they seemed to take such delight as astonished him. Their age, situation, cheerful frankness, and their interesting countenances, constrained me to feel that I was their neighbour; and I could not help looking forward to their probable future usefulness with a degree of hope.

In the evening we had much conversation with the old man, many others sitting round. His leading idea seems to be, that God is so much a Father, that he will never finally destroy any of his creatures, but will reclaim the most hardened. I need not tell you how this shuts up the mind of a heathen against the necessity of the gospel, and prevents his receiving it. Kristno and I laboured to shew him, how God was the *Judge* of men as well as their Father; and hence to demonstrate the need of a Saviour. While we were closely employed in this, he asked, "What would become of the beasts; how would they be saved?" This grieved me exceedingly; and I could not help telling him, that it was like a man dying in a desperate disease, asking the physician while pressing him to take a sovereign medicine, If this Musquito should fall sick, what will he do? We, however, set before them without any reserve, the certainty of all perishing who refuse the gospel. About eleven, we parted with prayer.

*Dec. 25.* We departed for *Beeshoo-hurree*, Sheeta-ram's village. Mooraud accompanied me two or three miles. We renewed the last evening's conversation. He said, that the old man (Neeloo) viewed God as containing all his creatures, as a house contained rice, oil, wood, and things of every kind. I told him, that even

in this case, if any thing was spoiled and corrupted, people cast it out of the house. We were thus corrupted, and rendered useless and loathsome by sin, and could not remain in God unless we were renewed. He said that the old man did not wish to be saved himself; he only wished others to be saved; he was willing to go to hell. I asked him whether he abstained from all food too, that others might eat. He seemed much hurt, that I thought him still only advanced half way; and said, that we saw only the outside; but God, who knew his heart, saw that he worshipped Jesus Christ. I told him, nothing would give us greater pleasure than to find it so; and moreover, that we did not expect seed just sown to produce its full fruit instantly. I entreated him to read the word constantly, and carry every difficulty to God by humble prayer; and thus we parted.—One thing he mentioned, which convinced me of the exceeding great value of a calm and even temper in a missionary here. The old man told me last night, that he doubted of the efficacy of the gospel; for he saw that *I* had sin in me yet, for I was angry with him when he mentioned the salvation of beasts. I told him, that we ever accounted ourselves diseased with sin, and therefore cleaved to Christ the great physician of souls: and besides, there was such a thing as just anger being excited, when a person treated a momentous concern in a trifling manner.

About twelve we arrived at Beeshoo-hurree, where we found our two aged sisters, Amunee and Kheymee ready to receive us with the utmost joy. Nearly twenty of the neighbours were assembled, with whom I talked some time. About two, a very respectable man came in, who however appeared quite ignorant of the gospel. Kristno and I talked to him nearly two hours; explained the gospel way of forgiveness, and expounded Rom. v.

1—10 to him. He appeared to receive these ideas, though so totally new to him, with eagerness and surprise, and earnestly begged a testament, which we gave him with various papers. I thought he had been a brahmān by his poitou, but learnt afterwards that he was a Rajpoot : he lives a koss or two distant from Beeshoo-hurree.

In the evening, about thirty of the neighbours sat down in the yard, mostly young people. We found it very difficult to fix their attention, or repress their levity : at last Sheetaram arose, and with all the majesty of meekness reproved their inattention. “ If (said he) this man were come on a little affair, you might disregard him ; but he is come hither entirely at his own expence, to tell you the way of life.” I perceived that his words were not without their weight : they became attentive ; and after singing and praying with them, we gave papers to as many as could read, and dismissed them.

About nine, two or three came in, from some distance ; Sheetaram had given them previous notice. We had a long conversation with them respecting their state as sinners, their need of a Saviour, the suitableness of Christ, &c. ; to all which they seemed to lend a very attentive ear. At eleven, two more who had heard of our coming, at four or five miles distance, arrived ; with whom we renewed the conversation, and continued it till one in the morning. After prayer I retired to rest, leaving Kristno, Sheetaram, and Koobeer, still engaged with them.

*Dec. 26.* At seven we departed for Erinda, Koobeer’s village, said to be six koss from hence. However, agreeably to a promise last night, Sheetaram had us to *Duttapore*, to the house of some of our last night’s

visitors. It is perhaps two miles from Beeshoo-hurree. Here in the yard of an aged respectable farmer, named Gokool, we found a congregation of nearly seventy, to whom, sitting around, I spoke of Christ as our Surety, Advocate, and Physician, characters quite familiar to them. The theme, and the attention with which they heard, filled my mind with pleasure, and set my tongue at a happy liberty. The old man, (Gokool) and several others, owned their need of such a Saviour. A brahmàn, however, stood up to defend the debtahs, particularly Gonga. A fear lest this man, like Elymas, should turn away the minds of those who seemed so attentive, made me expose this idol somewhat at length. "What is Gonga? Nothing more than a mere river, like many others on the earth. But if you call her a goddess, let us examine the accounts your own shasters give of her, and see whether it be worthy of the least regard from a rational man. Whence came she? Seeb one day praising Veeshnoo, she distilled from him, and Birmha caught her in his begging dish! How came she on earth by your own account? Bhogeerut Raja after fasting, and worshipping Veeshnoo ten thousand years, that she coming down might restore to life his 60,000 kinsmen, (consumed by a flash of fire from the eyes of *Kopel*, the Moonee) prevailed on him at last to go with him to Birmha, and by first drinking up all the water in heaven, to compel him to bring her out to wash the feet of his guests. She, however, when coming down from heaven, was so silly as to fall into mount Soomeru, whence she declared to Bhogeerut she could not come out unless the elephant *Irabut* would release her by dividing the mount with his trunk. You certainly ought therefore to worship this elephant rather than her. After this, she could not find her way; but ran down to *Patal*, (the region below) and would never have come up again had

not Seeb stood under and caught her in his wig (jotta.) Now she is on her way again; but happening as she was coming through Benares, to go too near the cottage of Zohnce, the monee, behold! he takes her up at one sip. Now where is your Gongga? At length, Bhogeerut prevails with him to cut a hole in his thigh, and let her out. Tell me, brahmàn, is this a being to be trusted in for salvation? Are these stories worthy of being received as the word of God?"—I need not tell you how surprized and silly this man looked, nor how pleased the people seemed to hear this brief sketch, (to them almost entirely new) of their celebrated debtah's origin. I told them that all was of a piece with this; and conjured them to reject such monstrous absurdities, and receive the word of life. I then prayed, and was exceedingly favoured; gave them a testament, the psalms, and many papers: and begging them to read and pray, left them.

About a koss farther we crossed a small river, called the *Bhyrub*. Here Kristno being tired, I desired him to ride; but the bearers refused to carry him, because he had lost cast, and was become a christian. On my peremptorily insisting, however, that unless they carried my friend, they should carry me no more, they complied; and I walked two hours, as I had indeed all the day, to ease them. I felt a thousand times greater pleasure while trudging along in the sun, than I should have done in riding, from the thought that these little circumstances did more than some of greater value, towards convincing our friends of our entire union of heart with them; while they convinced the bearers too, that there was more in the christian religion than they imagined. They had hitherto regarded Kristno as my servant; but seeing him ride while I was walking by his

side, they were convinced that the union between christians of whatever nation, was very different from that subsisting between a European and a Bengalee servant.

About noon, we came to a village called *Loua-zinnec*. Sheetaram having some acquaintance here, called on them while I went to the market place under a large tree; but as the market was not set in, we found no people there. Sheetaram however, soon came to take us to his friend's house at their own request. It was in a deep grove, almost impenetrable to the sun. Here, after the fatigue of the morning, a little dry bread with a morsel of butter furnished a repast, to the sweetness of which the sons of voluptuousness are strangers, while the country people gathering round, with attention in their looks, added not a little to the enjoyment. The confession of Sheetaram's friend was, "We are begirt around with sin; we would know what news you bring about salvation." Such a declaration did not fail to induce as plain and affectionate a representation of the gospel as we could possibly give. After near an hour's varied discourse on this delightful subject, together with prayer and what papers they required, we entreated them to pray for themselves, and proceeded on our journey. I numbered about thirty in this retired place.

About four, p. m. we arrived at *Erinda*, at Koobeer's house. He is a weaver by trade; and his family, including brethren, nephews, &c. amount to more than twenty, of whom he is the head. We evidently perceived that we were welcome, and I had much ado to prevent them shewing that superstitious regard to me which the brahmans claim. A number of people from the village soon came, who were no friends to the gospel. With various parties of them, conflict, disputation, deportation and intreaty, occupied the time till ten. First a young man of the writer cast undertook

to defend the debtahs and the shasters, given, as he said, by Vyasa. (Vyasa wrote the Mahabharat and some others.) The answer to this was, Do you recollect Vyasa's mother, and the circumstances of his birth? Surely no great regard is to be paid to the offspring of a strumpet! (Porasor Moonee committed adultery with her.) But if Vyasa's account of Birmha, Veeshnoo, and Seeb is to be credited, surely they have little claim to the title of Saviours. Here a very brief enumeration of their acts confused him, and made him decline the debate by saying that he was no pundit. Soon after I heard the people say, Here is one coming that will defend them. Presently an old crafty-looking man made his appearance, whom I found to be so evasive, and to possess, as Johnson says, such an intrepidity of talk, that neither reason nor argument could stop him. At last, finding an opportunity to wedge in a word, I replied thus: "We are all debtors to an enormous amount, and God is the great creditor. As we have nothing to pay, we must find an able surety, or remain in prison for ever. One of you goes to God, and says, I brought Seeb for *my* surety. God says to Seeb, art *thou* no sinner? Thou committedst adultery. Go; thou art a debtor thyself. He brings Birmha. Didst not thou advise a man to thief? Go; *thou* art a debtor. He brings Doorgha. Didst not thou quarrel with thy husband? *Thou* art also a debtor. He then brings Veeshnoo. Dost thou offer thyself a surety? Thou who causedst thy own friend Joodistheer to lie, and to fall into hell? The poor Hindoo, confounded, hears of Jesus Christ: he applies to him, and brings *him* to God. Who art thou? Thine own Son, who died to pay the debt for sinners: for my sake let this poor sinner be set free. The Father hears, approves, and forgives the sinner. Leave these debtahs, and be saved by Jesus Christ."

Many of the company seemed to listen to this with pleasure; however it only seemed to make the old man and his companions the more outrageous. At last, I told them that whether they would hear or not, I had brought the truth of God to them, and they must answer for the rejection of it another day. On this they went off very angry. After this we had a pleasing conversation with three or four poor women there, who listened very attentively, and I am ready to hope, felt themselves somewhat interested in the news of salvation.

Our company now adjourned to Koobeer's veranda. This, like most of the native's houses, is formed of mud, and raised about two feet from the ground. This being dry, and perpetually smoothed, forms a sitting-place by no means despicable. It is generally the whole length of the house in front, and perhaps six feet wide; it is covered by a thatched shed, supported by bamboos about the size of one's wrist. Here they commonly sit, and smoke and chat: their houses within indeed are used for little besides cooking and sleeping. As I am unable to sit on my heels like them, I generally sit cross-legged. Custom, and the advantage of conversing with them on a level with respect to the outward posture, as well as the mind, have rendered it not unpleasant.

Here a debate with a smart byraggee, too long to insert, with occasional explications of the gospel, rendered the conversation lively till ten. I saw that some of them hold Koobeer in high estimation, and I hope are not without favourable thoughts of the gospel. Sheetaram was with us.

*Dec. 27.* About seven we departed for *Sahib Gunje*, four koss to the north-east of *Erinda*, and the chief place of the district. It is a bengalee town, with five or six english houses near it. Here we hoped to hear of

Boodheesa, and his companions. I distributed papers through the streets up to the market place. By the time we arrived there, the concourse was so great, that setting the palanquin down in the midst of them, I mounted it with the bengalee testament in my hand, and vociferated to the largest audience I had ever obtained, till my lungs failed. Imagine to yourself more than a thousand people of different sentiments, hearing imperfectly something entirely new, some reading papers, others clamouring for them, others as loudly enquiring, What? Why? Wherefore? And you will have some idea of the scene. Meanwhile some of the great brahmàns, who had by the papers, and by rumour, gathered enough of the meaning of this to perceive that their craft was in danger, posted to the judge of the district, and endeavoured to alarm him with an account of this business. To satisfy them, and gain more perfect information, he sent a servant, desiring me to call on him, which I did without hesitation. I found him surrounded with these brahmàns, his confidential servants, who seemed not totally devoid of rage. At first he spoke in a pretty severe tone, and intimated that this could not be suffered; but on my explaining the whole of the business, together with our errand, place of abode, situation in the country, and offering, if I had done any thing contrary to the laws of the *Company*, (which I presumed, however, I had not) to withdraw immediately, he behaved exceeding politely, invited me to dine with him, and took much pains to quiet the minds of these gentle brahmàns; not, however, with any great success; for on my endeavouring to explain to the chief of them, he, amidst other expressions equally respectful, told me, it was a sin for him to hear me speak, or even to look in my face! About an hour after, when I went out from the judge, I met Kristno retreating, and the

multitude pursuing him, with dirt, cow-dung, &c. I endeavoured to still Kristno's-mind, and to stem the torrent by talking about legal redress. But finding that the fear of the judge was departed from before their eyes, I thought it best to yield to the storm, and quietly take refuge within the judge's premises. I then rallied my scattered attendants, and learnt that the brahmàn who had behaved so rudely to me in the judge's presence, had gone out and informed the people that I was a fool and a madman, exhorting them to throw the palanquin into the river, and fall on my companions. The people encouraged by the words of a man so near the judge, had put Koobeer to flight, given Sheetaram a severe beating, (which he took very patiently) and were now pursuing Kristno. I consoled them with the idea that these were all things of course, and that we had nothing to do but to take them quietly: besides, we were not sure that some, even amongst them, might not afterwards read some of the papers given, and think again.—I now went in to take a little refreshment with the judge, whose conversation on the state of the country, the nature and design of the mission, (to which he politely drank success) and a variety of other subjects, agreeably filled up two hours. On my departure, he took me into his library, and desired me to take any book I liked; and offered to furnish me with bread, butter, wine, or whatever I wanted for my journey home. I took a book, thanked him for his very great kindness, and told him I was supplied. He, however, sent some bottles of english beer, a loaf, and a plate of oranges to the palanquin.

Kristno had learnt from a byraggee, that Boodheesa was not at Sahib Gunje, but probably at a town two days' distant. Thinking it better to leave the searching him out to Sheetaram, who knew the country, we

set our faces homeward; and about eight arrived at a place called *Zingbunghasse*, about four koss from Sahib Gunje, and the same distance from Beeshoo-hurree. Here we lodged in a Scray, a place erected for travellers to lodge, &c. They eat their own food, which *we* purchased of a man near it, and I believe connected with it: I understand that his selling these articles indemnified him for our lodging. Rising, by mistake, very early in the morning, I talked for a long time with a man who lodged there too. He seemed to receive the word; so much so, that I gave him a testament, and prayed with him. We also gave papers to another bengalee man, who, with his servants, had slept there, on his journey to Calcutta.

*Dec. 28.* We arrived at Beeshoo-hurree about ten, scattering a few papers in our way. Here we rested four hours, and had much conversation with the neighbours.—About eight in the evening we came to Luckphool, or rather to our school at Chanda, the house of Totribut Bishess: from whence, he and Sookur Bishess would not suffer us to depart. We spent the evening here very pleasantly. Sookur brought the children to say their catechism. A specimen of his mode of catechising may not be disagreeable.

*Sookur.* Who is the Messiah, the Saviour of the world?

*Child.* Jesus Christ, the Son of God.

*Sookur.* But there are many debtahs, whom the Hindoos call saviours. Are they?

*Child.* They were guilty, some of one sin, some of another; (here some were enumerated) therefore they cannot save others.

*Sookur.* But is not Mahomet able to save?

*Child.* No; he was a sinner, for he married nine wives.



*Sookur.* But is it a sin to marry nine wives?

*Child.* Yes; for God ordained at first, that a man should have only one wife.

I need not tell you that I was pleased with this comment on the catechism, all of which the teacher had furnished them with, from his own mind. I cannot but hope that this effort of a poor Mussulman to shake off the chains of superstition, and resume the native use of his reasoning powers, will ultimately lead him, and perhaps others too, to the Saviour. After we had talked much, and sung a few hymns, Sookur prayed. I was greatly pleased with his prayer; it was exceedingly free, and apparently from the heart.

*Fakcer Mahomed*, one of them, died a few months ago. I was very solicitous to know his last frame and disposition of mind; whether he retained any idea of the gospel or not. Several of them told me, that on his death-bed he disclaimed all dependence on Mahomed, and said that he trusted only in Christ for the remission of sins. Although I scarcely dare to give this declaration its fullest credit, yet I cannot help indulging some hope concerning his state.

*Dec. 29.* After calling on the old man, we departed. When we crossed the Isamutty, the boatmen told us that a gentleman had, two days before, killed an Alligator there, nine feet in length. They abound in that river.

About twelve we reached Srinagur. I took papers, and went through the town, talking with whom I could; but very few would receive the papers. While we were eating, in a grove, a little way out of the town, a few came; and to one person I gave the last testament. About eight we came to Sooksaugur, where we took a boat; and at nine, next morning, came to Chinsurah; called on brother Forsyth, and reached home in safety.

about noon. Sheetaram and Koobeer accompanied us back.

On the whole, I felt exceedingly pleasant throughout this journey; to which Jonathan Edwards contributed not a little: for having with me his *Dissertation on God's last end in creation*, I had an opportunity, while rambling over the fields of Jessore, to enter more fully into his ideas, than I had done at any former time, and I think with very great profit to my mind.

How little is an author aware of the extent of usefulness, or even of country, to which his labours may be blessed. Probably Jonathan Edwards had little idea when writing, that he should be the means of cheering and enlightening the mind of a poor Missionary, on the plains of Hindostan. Yet I have found it so more than once.

Jan. 8. 1804. Lord's day. John Fernandez was baptised. He is the first fruits of our school, and a most amiable and promising youth; is now turned of eighteen. What a rich compensation is this to his excellent father, for having himself so warmly and steadily espoused the cause of God! Oh may we all be thus blessed! Of a greater temporal blessing I can form no conception.

Jan. 9. Brethren Chamberlain, Felix Carey, Kristno, and Bhyrub, were sent to Saugur island, whither thousands are daily flocking to their annual poojah.

Jan. 16. Brethren Carey, Fernandez, and all of our family who could attend, partook of a friendly repast at the house of brother Presaud, at his earnest request. The table was furnished with a variety of dishes, in the bengalee mode, prepared by our native sisters. These were pleasant to the palate; but sitting down to eat with them, and our native brethren, with the ideas which this furnished, yielded a far more delightful repast to the

mind. Friendship and joy presided at the board; and two hymns of praise, with an affectionate prayer, by brother Carey, all in bengalee, concluded the pleasing scene, all in the presence of many astonished spectators.

In the evening, a new and interesting scene employed us,—the separating brother Fernandez to the ministry. After the church had called him out, brother Carey commended him to God; and at the close, we intimated his designation to the work, by laying on of hands. Brother Carey then addressed him in English, from 1 Tim. iv. 16. *Take heed unto thyself, and unto thy doctrine, &c.*; and I addressed our Bengalee friends, concluding with prayer. A sweet and unusual solemnity seemed to prevail through the whole of the opportunity; while the idea of this being the first event of the kind we have been called to witness in India, filled us with joyful hope. He seems eminently fitted for the work in this country.

Jan. 19. Brother Fernandez took his leave of us on his return home. Brother Pudmu Nabhu, the Assam brahmān, is gone with him, with the design of going to his own country from Dinagepore, from which it may be about 200 miles distant. Parting with Pudmu Nabhu seemed affecting. He has been a uniform good character since his baptism.

Jan. 29. Lord's day. Intending to call out Kristno shortly, we desired him this evening to preach to our servants, &c. He accordingly delivered, what brother Carey calls, the best bengalee sermon he ever heard. Fluent, perspicuous, and affectionate in a very high degree. How different does the news of salvation sound in the mouth of a native, whose hope and joy it is, from what it does when delivered in our foreign and uncouth accents! And what a favour, as well as ground of encouragement, that He, who, when he ascended on high,

received gifts for men, should thus vouchsafe them to his infant church in Bengal.

And now, my dear friend, I must conclude: Mrs. M. desires her christian love to your spouse, whom she recollects with emotions of pleasure. Unite mine with hers; and remember me to your worthy father, and all of the church in Broadmead, who know me. Remember me to the Doctor, Mr. James, and the students, especially to my dear Smith. With ardent wishes for your growth in grace, and your extensive usefulness,

Serampore,

I remain, Yours, &c.

Jan. 31. 1804.

J. MARSHMAN.

PS. *Feb. 2.* Brother Chamberlain's infant son died this afternoon, after an illness of two days. May the Lord support them both!—Brother Carey's son Jonathan has fractured his thigh. It is reduced, however, and he is doing well. Aged eight years.

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Mr. CHAMBERLAIN's JOURNAL.

(Addressed to Dr. Ryland.)

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———— WITHIN the last fortnight there has been an immense concourse of the Hindoos at Saugur island, or the farthestmost point of the land, where the river and the sea meet, which is called *Gonga Saugur*, (i. e. *Gonga* and the sea.) The brethren thought it adviseable that somebody should go to distribute tracts and testaments; and requested me to undertake this business. Accordingly I went, accompanied by Felix Carey, Kristno, and Bhyrub.—A copy of what I wrote while we were out, I will here transcribe.

*Jan. 9. 1804.* Left Serampore for Saugur island, for the purpose of publishing the word of life to the multitudes of people who yearly resort thither at this season to bathe; this being esteemed by the Hindoos, very great holiness. Between Serampore and Calcutta, at no great distance from us, we saw a multitude of people at the river side, setting fire to a funeral pile, in which one woman, if no more, was burnt alive. This murderous scene filled me with horror and trembling! My feelings on this occasion I cannot describe! I saw the large bamboos with which they held the poor creature down, till her life was gone. In the last year, it has been ascertained, that in a small part of the country round us, four hundred and thirty-eight women have perished in the flames kindled by these murderous brahmans!

*Jan. 10.* Left Calcutta about two o'clock this morning, and reached *Oolabaria* by that tide. Here we breakfasted; and afterwards went into the bazar, where there was an immense multitude of people. Felix preached; some heard attentively; some said that they did not understand. They were very eager for our papers; some asked for books, i. e. testaments: we left two here, and a copy of the psalms; but might have distributed scores, had we not reserved our store for the place of our destination. Here were many boats loaded with people, byraggees, devotees, &c. on their way to Gonga Saugur. On one of the boats, I saw a man holding his arm up, above his head, in which position it has probably been for years, and is rendered incapable of being moved; the fingers were clenched, and the nails appeared to grow into his hand.

*Jan. 11.* Yesterday evening we were called to, at *Fulta*, by the serjeant placed there to examine Europeans. He strongly objected to our proceeding without a

pass, suspecting that we were foreigners. We told him who we were, what was our business, and assured him that we were well known. He examined our people, and permitted us to proceed. About an hour afterwards, we were overtaken by the police-boat, and ordered back. We returned. The serjeant assured us, that he believed we were foreigners, and could not let us proceed without a pass. I mildly told him, that we were most certainly Englishmen, and wished him to take our names. He asked us to go into his budgerow. Here we found a young man, (his name I inconsiderately neglected to take) an officer in a ship, I suppose, who wished to know who we were, saying, that he had contributed to our work last year at Dundee, hearing the minister there, a Mr. Innis, preach a sermon; after which a collection was made for the translation of the scriptures into the Bengalee language. After his arrival in this country, he enquired of several persons, who knew nothing about it, and said that there was no such thing. Accordingly, he said, that he had written to his friends, that they might not subscribe, for there was no such thing. He expressed his satisfaction in meeting with us, that he might contradict what he had written. He told the serjeant that he might safely let us go; he would be bound for us, if necessary. Accordingly, he expressed his sorrow for having troubled us, and civilly gave us permission to proceed. I conversed with the young man a little on the subject of religion, and gave him a Nagaree and Bengalee paper, on which, at his request, I wrote my name. He proposed to present them to the minister at Dundee. I shewed him a Bengalee testament; and Bhyrub, to oblige him, drank a little wine and water.

This evening we reached *Kulpee*, and went up the creek to the bazar. Here we saw an elderly man writ-

ing, and asked him if he could read Bengalee; to which he answered in the affirmative. Felix then began to tell him the good news of salvation: a number of people came round, all heard attentively, and some applauded, saying, "Great words, good words!" &c. Here we left many tracts and hymns, seven testaments, and three or four copies of the book of psalms; and the people were very desirous to have more. Many followed us to the boat and received papers. One of the Company's officers sent for us to his house, to hear concerning the things we published. Felix and I went; and being seated, Felix talked to him in Hindostannee, to which he was very attentive. We gave him a testament and tracts. Here the people had never before heard of Jesus Christ: all was quite new. I feel very happy in the work; only regret that I am not master of the language.

*Jan. 12.* Yesterday we entered the eastern creek, it being not safe to go down the great river in a small boat. Here are no villages at which we can call; but all is a dismal jungle, where the savage tygers range unmolested and uncontrolled, which is a stronger barrier to this country than all the fortifications in the world. Here we are deterred from setting foot on shore. I had a very uncomfortable night; had very little sleep, was very feverish and unwell. The people did not know where they were, and I had my cogitations. Find myself better now. Going along by the side of the river, we observed the tracts both of tygers and deer on the mud. We saw also some trees full of fruit, but could not ascertain of what kind. A little while ago we saw an alligator, which, with sharks, abound in this part of the river: so that both in the water and on the land, destruction awaits man. We are accompanied by many boats full of people, some of whom are the most dis-

gusting sights that can well be imagined. Their hair and beards have been suffered to grow, probably for years, and never once dressed; their bodies covered with the most odious and indecent marks, and their shame scarcely hidden. Some of these most wretched, if not most wicked of men, have come a journey of three, four, or five months to bathe in Gongga Sagor.

*Jan. 13. Gongga Sagor.* Arrived here this morning. Astonished beyond measure at the sight! Boats crushed together, row upon row, for a vast extent in length, numberless in appearance; and the people swarming every where! Multitudes! multitudes! Removed from the boats, they had pitched on a large sand bank, and in the jungle. The oars of the boats were set up to support the tents, shops, &c. Words fail to give a true description of this scene. Here an immensely populous city has been raised in a very few days, full of streets, lanes, bazars, &c. &c. many sorts of trade going on, with all the hurry and bustle of the most flourishing city. We soon left the boats and went among the people. Here we saw the works of idolatry and blind superstition. Crowds upon crowds of infatuated men, women and children, high and low, young and old, rich and poor, bathing in the water, and worshipping Gongga, by bowing, making salems, and spreading their offerings on the shore, consisting of rice, flowers, cowries, &c. for the goddess to take when the tides arrive. The mud and water of this place are esteemed very holy, and are taken hundreds of miles upon the shoulders of men. They sprinkle themselves with the water, and daub themselves with the mud, and this they say cleanses them from all sin; this is very great holiness. In former years it was usual for many to give themselves to the sharks and aligators; and thus were

destroyed. But the Company have now placed Sepoys along the side to prevent this: a European serjeant and fifty sepoy are now here for that purpose. As we went along, the people were surprised to see the Sahaibs: some appeared afraid, and others wondered at us greatly. I began our work by accosting a man, and asked him why he was come hither; and then set Felix to carry it on. The people were very attentive; made their salams to us, &c. A brahmān, with whom we had much conversation, went with us to the boat, to whom we gave some papers and a testament. He appeared to be a man of understanding. We stopped opposite our boat: Felix spoke to many, and I tried to speak to a number more. We gave away a great quantity of papers, but with no small difficulty, the press being so great. Withdrawing to our boat, we were surrounded on all sides, which afforded a pleasing opportunity of speaking to the people, and of distributing tracts. Felix and Kristno talked to the people, and I gave out the tracts and books, and endeavoured to speak as I was able. Never had I greater satisfaction than in the work. The attention of the people to that which was spoken, their eagerness for the books, together with their peculiar circumstances, having never heard of the Saviour before; gave me such satisfaction of mind that I cannot express. I would not change my situation with the greatest lord in the world. I suppose the people were scarcely able to understand me; but one occurrence encouraged me. Two respectable people came, whom I began to address; and I was enabled to speak with some liberty respecting the death of our Saviour. They heard with great attention, and seemed much affected: I saw tears standing in the eyes of the oldest man, and falling down his cheeks. The lowest computation of the people here is one lack, or 100,000; and perhaps two lacks is nearer the truth.

Most of the people to whom we gave books came from parts of the country where the word of life had never been, and the news of salvation never was heard. It is reported that the tygers have taken several people away; and though the hindoos are some of the most timid people on other occasions, yet now they seem fearless. Multitudes are encamped in the jungle, exposed to the ravages of savage tygers every moment.

*Jan. 14.* In the afternoon Bhyrub and I went out, while Felix and Kristno staid in the boat. As we went through the crowd, I felt my spirit moved, and began by giving hindostannee papers to some byraggees, who speak that language. They did not receive them very freely; and as we could not converse with them, we left them. Turning to the bengalees, I interrogated them in this manner: On what account are you come hither? "To bathe in Gonga Sagor, Sahaib." Bathing in Gonga! What fruit have you obtained? "Holiness," says one. "Good for the future," says another. Thus you say, indeed; but how do you know? Is not all this without evidence? Of this not the least proof is apparent. Hither you came sinful people; now you have bathed in Gonga; but by doing this not one sin goes away, nor ever will go away: as you came hither, so you will depart hence. You will get no good by all you do here; and if you do not forsake these ways, most certainly you will be destroyed. The way in which you are going can never be the way to heaven; most assuredly it is the way to hell: in this you will never find salvation. Are you so void of reflexion as to suppose that Gonga can save you? What is Gonga! Is it larger than other rivers? No; I have seen larger. Is its water better than other water? Certainly not. Why do you act so unwisely? Why are you without under-

standing? There is but one God, worship him. Know that your minds are defiled by sin; which defilement, Gonga, though you should bathe therein a thousand times, can never wash away. Hear, brethren, why are we come hither? Not to bathe in Gonga; but to publish among you the good news of God. What is this good news? It is this. God, the maker of the heaven and of the earth, the maker and preserver of us all, seeing us all overwhelmed with sin, hath had very great compassion on mankind, and hath given his own Son to be our Saviour. His name is Jesus Christ. He, leaving his own happiness, came down from heaven, assuming our nature, that, to procure our salvation, he might suffer in our stead. Thirty three years he lived in this world; in the presence of thousands of people, he performed many wonderful works; to the blind he gave sight, and to the deaf he gave hearing; the sick he healed, and the dead he raised to life. Afterwards, that he might make satisfaction for our sin, he endured very great sufferings; he gave his own life a ransom for us. He died. After three days he arose from the grave, appeared to his disciples, talked and ate with them; and at the end of forty days he ascended into heaven in their presence; first giving them this command, Go ye into all the world, preach the gospel to all men; he who believeth your word will obtain salvation, but they who believe not will fall into hell fire. Now he is in heaven, the maker, the preserver, the ruler, the judge of all. At the last day he will come again, to judge all mankind; and for this purpose, will he raise all who have died in all ages of the world, and then will all receive according to their works. Then they who, forsaking their sins, have believed in his name, and have received a new and holy mind, shall be received by him into heaven, where they will dwell with God to an endless duration; there their

sorrow will never be any more, their good will be eternal, their pleasure will be boundless. But those who have not believed in his name will be destroy; them will be throw into hell, where they will never obtain happiness; there who can describe what misery they will endure! Endless anguish will be their portion. That you may not fall into this miserable place, and that you may eternally enjoy the happiness of heaven, we now declare these things unto you. These are not our words, but the words of God. Most certainly we seek your present and eternal good. For this end we are come to this country, and to this place: nor do we seek any thing else. We do not, like other Sahaibs, seek your money; we want not your lands. Your future, eternal good, this is all we want. We know that this can be obtained in no other way, than by Jesus Christ. Besides him there is no remedy. If you will not forsake your sinful ways, your lying, adultery, quarreling, your idol worship, &c. and believe in Jesus Christ, you never can by any means be saved. But if forsaking all these and every sin, you believe in the Saviour, and taking his name, you pray unto God for mercy, most assuredly you will get salvation. God will pardon your sins, and receive you into heaven, to dwell in his presence for ever. Pay attention to these words. Judge in your own minds whether they be good or bad. Know that your shasters are all lies; believe them no longer. Why will you fling your souls into eternal fire? Why will you destroy yourselves? Now is the time of salvation. Now has God been very gracious to you, and has sent you the good news of salvation. Believe this good news; receive it in your hearts. If you do this, Jesus will be your Saviour; but if not, he will be your Judge, and you will have to give your account to him at the

last day. Now we must go. May you be eternally happy! May God have compassion on you all!

In this manner we stopped in four places, surrounded by crowds. As I was able I spake to them, but am afraid I could scarcely be understood. In this work my joy is great. Give me bibles, tracts, and ability to speak the language more fluently; then to distribute these, and to publish the glad tidings of salvation—a greater or more glorious work, I do not desire.

*Jan. 15.* Left Gonga Sagor this morning. We are now in the midst of hundreds and hundreds of boats, swarming with men and women, crying, Hurry bolo! Hurry bolo! i. e. Hurry speak! Hurry speak! Hurry is Kreesnool, one of their idols. They use this invocation when women are burnt alive.

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*Mr. FERNANDEZ's JOURNAL;*

Written in his journey from Serampore to Dinagepore.

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*January 19. 1804.* I left Serampore after dinner, (three o'clock) this day, after taking an affectionate leave of the brethren and sisters, and arrived at Chinsurah in the evening. Called at Mr. Forsyth's, but did not see him, he having gone to Chandernagore.

*Jan. 20.* Left Chinsurah in the afternoon, and came to Nyasurrye, too late in the evening to go on shore to talk to the natives.

*Jan. 21.* Left Nyasurrye, and arrived at Sooksaugur about ten o'clock. I and Pudmu Nabhu went to see brother Petumber, whom we found very well. After having prayed together, we spent a little while in exhorting a few byraggees, who seeing me at Petumber's,

stopped at his door. We left Sooksangur, and arrived at *Gooptiparrak* in the evening.

*Jan. 22.* Lord's day. We had a heavy shower of rain, attended with thunder, before day-break. Spoke to a large number of natives in the morning, and concluded with prayer. Distributed two testaments, and some tracts. Left this place about noon, and arrived at *Culna* at half past four o'clock. It again rained and thundered just on my arrival. One of my budgerow dandees\* having been wet twice by the rain, gave it a gallee† (sallah.‡) Another dandee in a submissive tone begged of the sky (akkaus) not to kill them with rain and cold, but to spare their lives that they might see their families at Dinagepore. The rain stopped; I went into the bazar, and spoke the word of life to a great many people under a pepul (banian) tree. Some brahmans attempted several times to interrupt me by many foolish questions, but I went on without paying any attention to them until I finished. Here seven copies of the pentateuch and new testaments, with several tracts, were distributed. About ten o'clock at night, I was shocked with the sight of a poor sick man becoming the victim of superstition and false shasters. Hearing the groans of a person on shore, near my boats, seemingly in great distress, I sent some dandees to enquire what was the matter with him; and was told that he had the bloody flux. Despairing of a cure, he had been brought there some time ago. On my being informed of it, I was going to give him some castor-oil; but while I was preparing the medicine, we saw a pack of dogs and jackalls dragging and voraciously devouring something near the little hut where this poor man lay. I immediately

\* Dandees, i. e. rowers.

† *Gallee* means what is commonly called jaw, or abuse.

‡ An opprobrious epithet, the literal meaning of which is brother-in-law.

sent people with a light to see what it was; who returned with the melancholy news, that the man was actually killed, and partly devoured by these animals; and before twelve o'clock that night, the whole body was completely devoured! My heart ached exceedingly at this shocking sight, and felt very much for the poor unenlightened hindoos. After exhorting my boat people, I went to bed.

*Jan. 23.* Came to *Mirzapore*, and spent this day with Mr. and Mrs. Cardin, and Miss Betsy Thomas. Delivered to the former, brother Carey's letter, with 400 rupees on account of the latter, (Miss T.)

*Jan. 24.* Left *Mirzapore* early this morning, and arrived at *Nuddea* about eleven o'clock. Went up into the bazar, and while searching for a convenient place, I met a European, (an indigo manufacturer, going up to *Patna*.) He observed to me, that the place was very populous. I said, on that account, I came there to make known the word of God. He then asked me whether I was authorized to do so. I replied in the affirmative; and said, "By my Master himself, even Jesus Christ." He stood still. I began to talk to a few of the natives, who gradually increased to a considerable number of both sexes; the greater part of whom were very attentive, and some seemed to hear the word with concern; one in particular, I had the satisfaction to see in tears. While I was in prayer, the European left me. Six old and new testaments with some tracts were given away here. Left *Nuddea*, and entered the *Jolonghee* river about one o'clock. In the evening came to the other side of *Kissennagur*, but too late to go on shore.

*Jan. 26.* Came to *Pallausparrah* this evening. Spoke to the people, who, though small in number, were very attentive. Two testaments and some tracts were given away.

*Jan. 27.* About nine o'clock this morning, stopped at *Ballatunghec*, the dandeers wishing to buy rice, &c. While I was waiting for them, the manjee [the man who guides the helin] came to inform me, that a loaded boat, about fifty paces from us, was sinking. I immediately ran with my people to the spot. They, with the assistance of some hired coolies, [labourers] saved from the wreck, forty-three boxes, containing lac,\* kut,† and gum, with some large pots of ghee.‡ They belong to Mr. David Turnbull of Mirzapore, near Benares. Those boxes which contained kut and gum, must be considerably damaged, as much of the contents ran through the seams of the boxes, by their being completely soaked in the water. This boat was wrecked by rushing against a tree, which had sunk near the bank of the river. This accident reminds me of a similar one which happened to a boat of mine, twelve months ago, loaded with twenty maunds of wax candles, in the Mahanudda river, near Malda. All the candles, however, were saved without the least damage.

*Jan. 29.* Lord's day. Stopped at *Teeakuttah*, or *Begumgunge*. Here I preached twice. Some of my hearers were scoffers; some, however, heard me with attention. Two testaments and some tracts were given away, but the former were returned.

*Jan. 30.* Came to *Baudgdangah*; and on the 31st to *Joyrampore*. These villages are situated at some distance from the water-side; and arriving too late in the evening, I was not able to go into them.

\* A kind of gum;

† Another kind of gum.

‡ Ghee is what Sir William Jones calls clarified butter. It is used in the burnt-offerings of the hindoos, and eaten by the richer natives in their food. It is butter, or, the refuse of butter, fried till all the water is extracted, when it will keep, if necessary, for years.

*Feb. 1.* Came into the great river about one o'clock.

*Feb. 2.* Came to *Mohungunge*, alias *Cutlamarry*, this evening. Preached to about twenty persons in the village, who were very attentive, and seemed to hear the word with pleasure. The head man of the gunge [bazar] was kind enough to offer me some milk gratis, which, however, I did not accept, as I did not want it. I gave him a new testament and some tracts.

*Feb. 4.* Came this evening to *Minkoot*. Preached in the village to a few very ignorant people.

*Feb. 5.* We did not arrive at *Nabobgunge* before half past four p. m. Immediately on my arrival, I went into the bazar, and preached to a multitude of people, men, women, and children; standing at the same place where brother Thomas once did, when he came up with his family to Dinagepore, in February 1801. Many of the people here attentively heard the word; but many were troublesome and noisy. I distributed at this place two or three testaments, and several tracts; and returned to my budgerow when it was perfectly dark. Many of the people were so eager for the tracts, that they followed me to the water-side, and waited for them until I had done dinner.

*Feb. 6.* Came in the evening to *Chowdola*, a village inhabited mostly by blacksmiths. Exhorted the people, who seemingly heard me with pleasure. Here I gave away a testament and some tracts.

*Feb. 7.* Came to *Moochea* in the evening, but too late to go up to talk to the people. The next morning I forwarded on a small boat, fifty copies of the new testament and pentateuch, with some bundles of tracts which I brought up from Serampore, to Mr. Andrew Brown at Malda, with a note, requesting him to send them to Mr. Creighton at Gomalty.

*Feb. 9.* Came to, and talked with the people at *Bahmungolah*, who heard me with the greatest indifference.

*Feb. 10.* Came to *Nullagolah*. Here I lost a second\* dandee, named *Teencowrie*, who had been ill of the fever since the day we left Serampore. During his illness I talked to him seriously several times, on the imminent danger he was in, of losing his soul for ever, should he die in his present state; and that it was absolutely necessary he should have true and sincere repentance for his sins, and faith in Jesus Christ, who died for sinners, and who is mighty to save to the uttermost all those who put their trust in him. Once or twice, while I talked to him, I heard him say, "O Khoda mauf koro amar paup!"† Not having been able to take any nourishment for several days, his nature was quite exhausted, and consequently he died without the least struggle.

*Feb. 11.* Blessed be God, I safely arrived at home in perfect health. May the word of life spoken to the people, and the distribution of the holy scriptures, &c. be attended with the divine blessing! Amen.

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*Mrs. MARSHMAN to Mrs. CLARK of Bristol.*

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Serampore, Jan. 4. 1804.

———— THE packet is just arrived from England, which tells us of war with France. I feel much for my friends in England on account of the consequent burdens and alarms they must experience. But un-

\* One of the boatmen died at Serampore.

† O Khoda mauf koro amar paup : i. e. O God, pardon do my sins!

doubtedly the Lord is carrying on his own plan. We are finite beings, and cannot see what is before us; but he is infinite, and knows the end from the beginning. Wars shall cease to the ends of the earth, when all the Lord's plans, that are to be accomplished by them, are executed.—I have thought that many of the Lord's people are, by this means, stirred up to earnest prayer, and seeking of him, who would otherwise be going to sleep in the lap of prosperity. We pray for his kingdom to come, and his will to be done on earth; but we must not dictate to him by what means. So we pray for sanctification; but when the means of sanctification appear, our hearts often fail us.

God has been very gracious to us, in giving us the first fruits of our school. John Fernandez was baptised the 8th of this month. His heart seems much set on missionary work. The day following, the whole evening was set apart for calling forth Mr. Fernandez to the ministry. He was baptised two years ago, and says, that he has been compelled to preach to his servants and scholars ever since. His servants are near a hundred, and he has a large bengalee school, which he supports himself. John is to remain with us another year. I entertain much hope concerning two young ladies, who have been with me about three years. These things are encouraging. In the evening of the day that John Fernandez was baptised, his father gave us a capital sermon in bengalee. He is a charming man. Grace shines in him abundantly: meekness, wisdom, patience, and love, are the leading traits of his character.

I much regret the death of Miss Harriot Neale. I wish the world abounded with such women as she, and Miss Hannah More. The former though dead yet speaketh. The children of our school reap great advantages from her writings every day.

H. M.

*The MISSIONARIES to the SOCIETY.*

Dear Brethren,

Serampore, Jan. 29. 1804.

IT is always with unfeigned satisfaction that, in our collective capacity, we address you as a body united under Jesus Christ, the great fountain and herald of salvation, to promote the purposes of this mission. The more we look at our situation and circumstances, the more their magnitude appears, and the more do we feel of our real incapacity and unfitness for this great work. Yet our Saviour makes us willing, amidst all, to abide by him, whatever may be our afflictions, and whatever the outward success with which he may indulge us. This is his own cause; and we know where it is written, "He must reign till he hath put all things under his feet."

Since the last quarterly letter, the mission has been indulged with every temporal comfort, so that all our wants have been abundantly supplied. In going out and coming in, we have have been preserved. In a journey of three months, as far as Dinagepore, brethren Ward, Presaud, and Ram Roteen, have distributed many serious tracts, and copies of the scriptures, and talked with numbers who never heard the gospel before. Brethren Marshman, Kristno, Sheetaram, &c. have also been a journey into Jossore for a few days. In this part of the country many seem more disposed to embrace the gospel, than the natives in other parts of Bengal. In the line of itinerating, a vast field is opened to us. Though in this way, from the mere talking once in a village, where the word is entirely new, and where all the prejudices of cast prevail, little immediate good is to be expected, if we reason after the manner of men, or even after the manner of God's usual method of deal-

ing with heathens in these latter times; yet this work affords an opportunity of distributing printed tracts, and copies of the scriptures, from which, if not an immediate, yet, a no less certain harvest may be expected. The news of Christ, and of the church at Serampore, seems to have spread many miles round; yet we have not had so many enquirers at our house lately as formerly. The fear of losing their cast and reputation seems to operate more powerfully on the hindoos, than any attachment which they may have to idolatry; and this fear has increased with the increase of the baptised.

We have printed two tracts in the hindostannee language, and have begun a new edition of the new testament in bengalee. The old testament in bengalee is also going forward. We are about setting up another press, one press not being sufficient.

The school has flourished beyond all our expectations, and is become an important support to the mission. We hope it may also be a means of training up a number of youths in such a regard for the gospel, as may have a most salutary influence on those parts of the country wherever providence may see fit to place them.

We have met with a great and very pressing difficulty respecting those who have been married before conversion, but whose wives are unwilling to lose cast and join their husbands, or are prevented from doing so by their parents or friends. We have two young men in this predicament. The wife's father of one of them has declared that he will never suffer his daughter to join her husband while he has any existence on earth. The girl is with her father. The other is in circumstances equally deplorable. We feel a very lively concern on this account, lest our young friends, who have but just begun to learn the commands of Christ, should

in these trying circumstances be seduced and led into adultery. The universal state of manners in this country, the age of our brethren, and their little experience,—all these things alarm us in a manner of which you can have no adequate feeling. Yet after all, we are willing to meet this trial, if God has so appointed. On this subject we have not been able to make up our minds, and we wish for your advice, lest we should be exposing our brethren to temptation, when the method of relief may be open to them. What is the duty of a person who is desirous of living with his wife, but she declares that she will never join him, or her parents or friends prevent her, so that there is no hope for him from either quarter? May he marry another wife?—Calvin, Milton, and Dr. Doddridge (in his Lectures,) appear to think such a person may marry again. Please to give us a speedy answer. No person out of this country can feel the weight of this point; but every thing is silent before the word of God.

We are under great concern about Boodheesa, Sadutsa, Tazoo, and Radhamonee, whom we have not seen nor heard of for some months. We cannot but be fearful lest the enemy of souls should have beguiled them. They all live near to each other, and all belonged to one body of people before their baptism. We have tried to enquire after them, but have hitherto been unsuccessful. Oh, let your prayers be joined with ours, that these members may not be lost! Young Petumber is here; but he gives no hopes of our being able to restore him to the church of God.

We wish now to enlarge our efforts, and to carry our exertions beyond the bounds of the province of Bengal. God, we trust, has established our goings in this country; and we hope for your advice and assistance in attempting to spread the glorious news of salvation,

as far as we shall be enabled, all over Hindostan,—a country containing a hundred millions of souls. May God enlarge the hearts of his saints, and thrust forth faithful labourers into his vineyard, that by one solemn, united, and persevering effort of the whole church, under the all-conquering Redeemer, the glorious period may be ushered in when it shall be said, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever! Even so come, Lord Jesus!*

Yours, in everlasting bonds,

W. CAREY.

J. MARSHMAN.

W. WARD.

J. CHAMBERLAIN.

FELIX CAREY:

*Mission House,  
Serampore,  
Jan. 29. 1804.*

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*Mr. WARD to Dr. RYLAND.*

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Serampore, Feb. 5. 1804.

IN a letter addressed to me, you requested brother Fernandez to give you some account of China. In returning from my late journey to Dinagepore, I obtained the following particulars.

Brother F. was born at Macao. As the Chinese strictly prohibit foreigners from entering China, he knows but little of this country, except from the natives who lived at Macao.

With respect to the practicability of a protestant mission to China, it appears that almost insurmountable difficulties are at present in the way. So it appears to brother F. He is certain that no one can go into China, but as a Chinese; for this he must have the lan-

guage and appearance of a Chinese. With respect to the language, brother F. learnt of the natives, without pains, as much as to be understood by them in common things. He does not think it can be learned without a native teacher, nor that a missionary could introduce himself, if he were in other respects qualified, without a native guide. Both the Chinese and the Catholics would be his inveterate enemies.

If there be any place in the neighbourhood of China, where Chinese live, or whither they resort, where a missionary might qualify himself, and where he might make soundings, viz. seek out friends in China by means of the Chinese, with whom he might be able to form an acquaintance at *that* place;—this appears to be the most likely means. Mr. Xavier, a friend of Mr. Fernandez, who left China about the year 1796, told brother F. that before he left Macao, two priests were sent down thither, in iron cages, from the interior of China, charged with seducing the natives, i. e. by teaching them the christian religion.

With respect to a protestant mission, brother F. says, if the English, or any other supercargoes residing at Macao, would take the missionaries under their immediate protection and patronage, the thing might be more probable: but he says, these men are almost all deists. Supercargoes belonging to the English, Dutch, Danes, Spaniards, Swedes, French, Armenians, Americans, &c. reside at Macao. At Canton, every European is confined to the factories, and can only stay there while they transact the business of the ship.

Brother F. has seen in the Chinese temples, <sup>2321</sup>three images joined together; the middle one, which <sup>13 21</sup>was raised half a foot above the other two, had a red face; one of the others had a white and the other a black face.

They were all sitting cross legged, like English taylor. Daily offerings were made to those gods, and their great annual poojah lasted fifteen days. In this feast the priests chaunt a kind of service, and sing by responses. The priests go bald. They are not numerous, nor in great repute among the people, who on account of their aversion to idleness, stigmatize the priests by the name of beggars. Among the offerings of the above gods, are roasted pigs; but whether bloody sacrifices are offered, brother F. cannot say. All the Chinese in Macao were idolaters.

W. W.

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*Mr. CHAMBERLAIN to Mr. GRAY, London.*

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Serampore, Feb. 6. 1804.

YESTERDAY, had you been at Serampore, your heart would have rejoiced. It was our ordinance day. The afternoon was set apart for praying, in a special manner, for a blessing on *our* endeavour to promote the work of God, and for the calling out two of our hindoo brethren to the work of the ministry, Petumber Singho and Kristno; both of whom, we hope, are first called of God for this important purpose. They were set apart by prayer and the laying on of the hands of the brethren. After which, brother Carey addressed them from this passage: *As my Father sent me, so send I you*; and the occasion was concluded by the Lord's supper. Petumber Singho preached in the evening. Kristno proposes to take a long journey into Hindostan, to preach the gospel; and will probably be gone four, five, or six months. God be with him!

Within the last month, brother Fernandez was set apart in the same manner to the same work. He is a

most precious man, and speaks the bengalee and hindostannee languages very fluently. While he was here, his son John Lewis F. was baptised ; and was yesterday admitted to the Lord's supper. He is an amiable young man, and will I hope be a great blessing in this country. We have long thought of extending our labours ; and lately a plan has been laid for this purpose, to the beginning of which the brethren have appointed me, unworthy as I am. Probably I shall leave Serampore to-morrow for Dinagepore, where I expect to stay a month with brother F. After which, it is likely that we shall endeavour to form a new settlement. My dear wife will, I suppose, go with me. Oh that God may go with us, and guide us by his presence ! J. C.

PS. Mrs. Chamberlain in a letter to Mrs. Fuller, dated Apr. 5. 1804, says, " The fifth of February was a day of much feeling, especially to us, on whose account the prayer-meeting was held, that the Lord would bless us in our undertaking ; and having lost our dear babe the week before, rendered it the more so."

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*The MISSIONARIES to the SOCIETY.*

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Very dear Brethren,

THE time is now arrived for us to address our quarterly epistle to you. It is always very pleasant to address any of you singly ; and we often with pleasure recollect the sweet interchanges of christian friendship which have formerly taken place between us and some of you individually : yet the relation which we bear to you as a body, and the idea that you and ourselves are equally engaged in the same glorious cause, though in

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different ways, give a peculiar sweetness and solemnity to our feelings when we write to you publicly.

The state of the church, in some views, is rather discouraging. We have heard very disagreeable accounts of Boodheesa and Radhamonee. They have lately been to Dinagepore, where they gave our dear brother no pleasure; and to our sorrow are now gone with Pudmu Nabhu into Assam. Of Sadok and Tazoo we have heard nothing for several months. A looseness of speaking, and coldness in attending upon divine things, have appeared for some time past among some of our friends here, particularly the women: this has compelled us to speak very seriously and plainly with them. We hope it may be effectual, in the hands of the Spirit, to quicken the things which remain; and present appearances rather encourage that hope.

Persons enquiring about divine things are not so numerous as they were a year ago; yet we are not wholly without encouragement. We have this day baptised three natives; viz. Tooteram, Byddnat, and Koobeer; and there are now two others whom we hope soon to baptise, both of them hindoos. The friends at Luckphool continue stationary. We hope well of some of them; but having been disappointed in so many instances, we wish not to be sanguine.

Our worship at Calcutta is but thinly attended; yet we have a small congregation of Europeans, and another of natives there. At present we see no fruit.—The bengalee school at Serampore has had much to struggle with from the prejudices of the natives; but it still subsists, and contains twenty-four children.

With respect to the work of translating the Bible, there are, at least, seven languages spoken in India; viz. Bengalee, Hindostanee, Ootkul or Ooreea, Maharastra or Mabratia, Telinga, Kurnata, and Tamul; besides the

languages of several surrounding nations, such as the Burmah, Malay, Bhote, and Chinese, with several others. The bible, has been long translated into and printed in the Tamul, by the missionaries on the coast; and a part of the Bengalee bible has been published by us. The Gospels are in Malay; but being in the Roman character, can be of no use to the heathen natives of those countries. Though almost all the other nations of the east have the art of writing amongst them, yet they have no bible, nor any friendly person near to give them that inestimable treasure.

It is not easy to say through what extent of country the languages above-mentioned are spoken, the geographical boundaries of them not having been ascertained; but we think the following will not exceed the truth; viz. the Bengalee through an extent of country equal to Great Britain: Hindostannee, equal to France and Italy: Maharastra, equal to Great Britain: Ootkul, equal to Ireland: Telinga, equal to England: Kurnata, about the same: and Tamul, equal to Spain. The population of India may be reckoned equal to that of England, on equal areas; but we may be mistaken in this. A map will shew the other countries.

We have frequently reflected on, and discoursed about, the possibility of effecting a translation of the bible, or some part of it at least, into some, if not all, these languages; and after considering the matter in all its forms, we have reason to think it practicable to us. The following are some of the circumstances which encourage us thus to hope.—First: we, having been for a considerable time employed in translating, are in some degree formed to those habits which are necessary to such a work. Secondly: we are in a situation where we can, at a moderate expence, procure learned natives of all these countries, who understand either the ben-

galce or hindostannee; and some can read the arabic bible, besides having a critical knowledge of their own languages. Thirdly: we have, perhaps, one of the best libraries of critical works on the scriptures, and different versions of them, that will be found in any one place in India; and this may be still encreased. Fourthly: we have a printing press to publish them, and a letter foundery to cast types of the different characters. Fifthly: God has placed us in such circumstances, as with what you may be able to send from time to time, will enable us to go through with it. Sixthly: our situation will enable us to spread them abroad, if we should live to see the work, or any part of it, completed.

Impressed with these considerations, we last year engaged in a translation of the new testament into Hindostannee and Persian. The Hindostannee is nearly finished; but the Persian has hitherto advanced slowly. The late successes of the British arms in India have put the country of Kuttak, (where the Ootkul language is spoken) and a large part of the Mahratta dominions, into the possession of the English. We thought this an opportunity not to be neglected; and have therefore begun a translation into both these languages, which goes on regularly, and will, we trust, in a reasonable time be accomplished. Thus far we have been enabled to sustain the expence of this undertaking; but are not at present able to do more.

It was our intention to have sent you, at least, one book of the scriptures in these languages, before we informed you of our design: but upon a survey of our circumstances, we find that we cannot accomplish the printing of them without your assistance, especially as several other heavy expences will press upon us. We must expend a large sum this year in repairing the mission-house: our plan of extending the mission by sub-

ordinate stations will require a large sum: our little interest at Calcutta is a heavy expence: we must have a new fount of types for the Ootkul language, and another for the Persian. On all these accounts, and viewing the pressing necessity of the work, and the certainty that all the friends of vital religion will contribute to the extent of their ability, when made known, we think it necessary to solicit your liberal assistance therein; at least to the amount of 1000£ per annum in dollars. Though we intend to print but small editions, yet, reckoning new types, paper, binding, printing, &c. we have calculated that the printing of 1000 copies of the new testament in each language will cost 5000 rupees, and may be completed in about a year each, if nothing should interrupt its progress. We have now engaged in five languages, (including the bengalee) which, besides the expences of translating and circulating, will amount to the sum of 25,000 rupees. As this plan may be enlarged to any extent, and the printing carried on gradually as soon as one or two books are prepared for the press, we trust that we shall have your prayers for its success, and your assistance in it by advice, criticisms, and money.

On a review of all our circumstances, we feel reason to hope in God, though we still rejoice with trembling. Cease not, dear brethren, to pray for us, that we may live to God, labour for him, see the fruits of his blessing on our labours, and at last be found of him in peace.

We are very affectionately yours,

*Mission-House,  
Serampore,  
April, 1804.*

W. CAREY.  
J. MARSHMAN.  
W. WARD.  
FELIX CAREY.

*Mr. MARSHMAN to Mr. FULLER.*

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Serampore, Apr. 20—27. 1804.

It is now nearly eleven; and having dismissed the concerns of the school, and seen my family to bed, I steal a few moments to hold communion with my dear brother Fuller. You must expect no journalizing, no regular thought, nothing which has the least appearance of labour,—I cannot face that at this time of the evening. Fancying my dear brother present, I would trouble him with any loose idea that springs up in my mind.

Your cordial, your welcome letter, requires first to be acknowledged. Ah, my dear brother! I am not worthy a thousandth part of the anxiety you so kindly express for me. However, through mercy, it is unnecessary. To-morrow I am thirty-six, and as well in health, and as sound in constitution—I may also add, as full of activity and spirits—as at any period of my life. Had I been born in India, the country and climate could not have agreed with me better, nor the work have been more congenial with my spirit, than I find it now. Great as my love is to my dear friends in England, (and you have never yet fathomed your share of it) a banishment from this country, over to England, would be almost insupportable.—But let us turn to something else: I rejoice that you have all the news from dear brother Ward, and that I am therefore at liberty to say nothing. I will, however, just mention, that we have within this month baptised five hindoos, viz. *Koobeer*, about forty; *Tooteram*, about the same, (a ploughman;) *Hurree*, a little older, (ditto;) *Byddnat*, about forty, (a byraggee with a most venerable beard;) and *Ram-mohun*, a brahman about twenty-two. This cheers our hearts, and

makes us look forward for more. Of this, is not every one given a pledge? What is the *intrinsic* value to the husbandman, of the few first droppings from a cloud richly surcharged with the precious showers of heaven? But viewed as a sure pledge, with what joy are they beheld? Is our joy less vivifying, or our hope less certain than his? Let my dear brother Fuller answer.

Respecting our dear Hindoo friends, we are often filled with joy by them, and sometimes with sorrow. We hope that there is in the greater part of them a real work of grace; but were it not for some of Paul's epistles, particularly those to the Corinthians, we should often be ready to faint. Your reflexions in this way, my dear brother, have been by no means useless.

The mission is in many respects in a situation which demands exceeding great thankfulness. We have been projecting a scheme for its enlargement, of which I will briefly give you the outlines: It is that of placing as many brethren as the Lord gives us for that purpose, in different stations round the country, with a small capital, about two or three hundred pounds, to trade in cloth, indigo, or whatever each station best affords; to receive money, and send the goods with monthly accounts to us; to keep one common stock and one table still, to have exactly the same allowance, and to meet once a year at Serampore. Our reasons are these: It will, by and bye, be almost impossible, as well as improper, for every hindoo who receives the gospel, to reside at Serampore, or even to come there; and though much may be hoped for from native brethren, yet a European brother to oversee and gently conduct their concerns, infuse life into their efforts, and itinerate himself, may be necessary for some time to come. But to maintain a residence any where, he must have an employment; not

to say that the probable profits of about half his time employed in this small capital may not be unnecessary towards supporting himself, family, a school, &c., in a country where the incidental expences of spreading the word of life have hitherto kept pace with an income increasing beyond expectation. Besides, an employment furnishes work, and of course protection to the rejected hindoo converts. The *advantages* we would hope for from this plan are, the more effectual as well as wider dissemination of the gospel throughout this country—the training up of a number of native brethren as itinerant missionaries, &c.—the forming of a body of veteran European missionaries, of whom the most experienced shall supply the place of the deceased father, and the ardent youth *his* place in constant succession—Finally, the consolidating into one fund the profits of labour, experience, vivacity, steadiness, courage, and wisdom, with a proper distribution of them to their respective places; i. e. steadiness and wisdom to the council, and activity and courage to the busy scenes. The printing, the translating, the school, and the management of business, will ever employ a sufficient number of brethren at Serampore to act as a committee during the year; where an annual meeting would give union, direction, and vigour to all affairs; and being the principal seat of the mission, the nursery for their children, the centre of their esteem and confidence, (no longer can the union exist) it would attach each individual sufficiently, it is presumed, for every *good* purpose; while a union of soul, and a perpetual communication of intelligence, hopes, fears, conflicts, oppositions, mercies, and prospects, would, like the circulation of the blood, spread life and impulse throughout every part of the body. Perhaps my dear brother may be ready to think that I have forgotten myself, and am talking in a Utopian strain. There

are dangers, difficulties, and obstacles not a few in the way. True: but as that plan is not likely to succeed where danger is wholly overlooked, so that will never be entered on where difficulties are viewed as insurmountable. Let us examine some that may obtrude themselves here.

"The plan is new." Is it therefore unnecessary? Must the old beaten track never be deviated from, when new exigencies are presenting themselves every day? Not so very new however. What is the Methodist union and conference in England, where a few ministers meeting annually, impart regular motion to a vast body of people? What is the Elder's conference at Hernhuth, directing a large body of missionaries, from some of whom they are distant 4,000 miles?

"This will secularise the mission eventually." While the present plan is observed, there is little danger: and while there is a preponderance of the above mentioned virtues, the plan will not be altered. When there is not, perhaps the sooner the union is dissolved the better: but before that, the Lord may cause the gospel to take such deep root as to render an appendage of this kind no longer necessary.

"Some of those entrusted with the distant stations, may be idle, tyrannical, or worldly minded." To hope that this will never be the case is perhaps vain; but we may reasonably hope that this will not be the case with the majority of them at the same time. If it be not, a steady and serious admonition from the committee, or from the annual meeting, (for these things cannot be hid) may in general be effectual. Should it not, however, it is best to banish the party to England! This done by a public and unanimous vote, will make others hear and fear.

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“ But where shall we find men ? ” Let that be our great Master’s care, who has the hearts of all in his hands. As to human means, some will continue to come from England. Let us also (and we intreat your help herein) agonize with God for the out-pouring of his Spirit on our numerous family, and more numerous school, with a view to this. As to *money*, we shall not form these stations all at one time : perhaps one annually. Therefore £250 may not be too formidable a sum for you to send out with a brother, or for us to raise here. What remains then ? Let us be up and doing, and the Lord of the harvest shall bless us !

I find our brethren have written to you respecting the provision for our families, which your kind solicitude for us induced you to offer.\* As far as relates to myself, I cannot but feel your kindness in the most sensible manner. I am glad, however, that you did not resolve on what you intended. So far from having any wish of that kind, I myself (and I am sure I can answer for Mrs. M. and my dear brethren) esteem it as one of the greatest favours conferred on me, that I am permitted by the labour of my hands, to contribute in any small degree to the support of HIS cause to whom I owe “ my soul, my life, my all.” Respecting our children, I have scarcely one uneasy thought, except about their souls. I am decidedly of opinion, that a man’s life consisteth not in the abundance which he possesseth : (how small a sum, compared with other Europeans, amply supplies our individual wants ! Yet not a wish of this kind remains unsatisfied ;) and that to train up children in habits of frugality, temperance, and industry ; store their minds with useful knowledge, and teach them to work with their own hands, is far better than to leave

\* See No. X. pp. 256, 257.

them a very considerable quantity of wealth, and precludes the necessity of it. Educated in this country, and having no predilection for another; being also taught by precept, and the example of those they revere, that all things necessary to life can be supplied individually for about twenty rupees per month, they will feel quite rich with seventy or eighty; while we hope their ability as to learning, and their habits of industry and probity, will make people esteem it a favour to obtain them at a much greater sum. This then is the best worldly portion we can think of leaving them. But should the Lord convert them, we hope that a great part of them, if not all, will be enabled to give themselves up to the Lord in the work of the mission; and if any should be otherwise minded, we hope they will still be helps in the work, whether they remain employed in the family, or exemplify the christian life abroad in the world. If assistants be necessary in our business here, both duty and inclination will make us give the preference to our own children, if equally qualified; and I suppose we shall generally find them better calculated than others to answer our purpose; while they on the other hand will feel a predilection for the house, family, and way of life, to which they have been accustomed.

J. M.

# APPENDIX.

## SUBSCRIPTIONS, COLLECTIONS, AND DONATIONS,

FROM

OCTOBER 1. 1803, TO OCTOBER 1. 1804.

|                                                 | L.    | s. | d. |
|-------------------------------------------------|-------|----|----|
| <i>Abingdon</i> collection. By Mr. Hinton -     | 17    | 13 | 6  |
| <i>Aberwistwyth</i> collection, Wales -         | 4     | 8  | 3½ |
| <i>Alcester</i> and <i>Astwood</i> collection - | 11    | 5  | 6  |
| Hemming, Mr. &c. -                              | 2     | 2  | 0  |
| Hemming, Mr. William -                          | 1     | 1  | 0  |
| Smith, Mr. -                                    | 0     | 10 | 6  |
| <i>Arnsby.</i>                                  |       |    |    |
| Flude, Mr. Michael -                            | 0     | 10 | 6  |
| Humphreys, Mr. Thomas -                         | 2     | 2  | 0  |
| Palmer, Mr. John -                              | 0     | 10 | 6  |
| Steevens, Mr. Samuel -                          | 0     | 10 | 6  |
| Ward, Mr. William -                             | 0     | 10 | 6  |
| Wyatt, Miss -                                   | 1     | 1  | 0  |
| Small sums -                                    | 0     | 7  | 0  |
| <i>Birmingham.</i> By Mr. King                  |       |    |    |
| Baily, Mr., Whitchurch -                        | 0     | 10 | 6  |
| Blakemore, Mr. E. -                             | 1     | 1  | 0  |
| Deakin, Mr. John -                              | 1     | 1  | 0  |
| Harris, Mr., Campden -                          | 0     | 10 | 6  |
| Harwood, Mrs. A. -                              | 1     | 1  | 0  |
| Hirons, Mrs. -                                  | 1     | 1  | 0  |
| Hebb, Mrs., Bridgenorth -                       | 1     | 1  | 0  |
| Johnson, Mr. O. -                               | 1     | 1  | 0  |
| King, Mr. Thomas -                              | 3     | 3  | 0  |
| Mc Michael, Mr., Bridgenorth -                  | 2     | 2  | 0  |
| Sundry friends at ditto -                       | 5     | 15 | 6  |
| Peyton, Mr., Blockley -                         | 0     | 10 | 6  |
|                                                 | £. 61 | 10 | 9½ |

|                                       | £. | s. | d.   |
|---------------------------------------|----|----|------|
| Potts, Mr. Thomas                     | 61 | 10 | 9½   |
| Rogers, Mr. Jos.                      | 1  | 1  | 0    |
| Round, Mr. Peter                      | 5  | 5  | 0    |
| Sprigg, Mr. James                     | 1  | 1  | 0    |
| Collection at Cannon-street           | 1  | 1  | 0    |
| <i>Bristol, &amp;c.</i> By Dr. Ryland | 20 | 0  | 4½   |
| Aldridge, — esq.                      | 1  | 1  | 0    |
| Anonymous, by Mr. Sharpe              | 1  | 19 | 0    |
| Ditto, at Bath                        | 5  | 0  | 0    |
| Ash, Mr. Jos.                         | 1  | 1  | 0    |
| B. C.                                 | 2  | 0  | 0    |
| Berry, Mr.                            | 1  | 1  | 0    |
| Bicheno, Rev. James, Newbury          | 1  | 1  | 0    |
| Bonville, Mr. Thomas                  | 1  | 1  | 0    |
| Bowles, Mr. Francis                   | 1  | 1  | 0    |
| Bowles, Miss                          | 1  | 1  | 0    |
| Brettell, Mr.                         | 1  | 1  | 0    |
| Burchall, Mr. Thomas, Downend         | 1  | 1  | 0    |
| Chandler, Mrs.                        | 2  | 2  | 0    |
| Clarke, Mrs., Baldwin-street          | 2  | 2  | 0    |
| Clarke, Mrs., Norfolk-street          | 2  | 2  | 0    |
| Coker, Francis                        | 0  | 10 | 6    |
| D., Mr. J.                            | 2  | 2  | 0    |
| Daniel, Mr. Edward, two years         | 2  | 2  | 0    |
| A donation                            | 4  | 4  | 0    |
| Daniel, Mr. John                      | 1  | 1  | 0    |
| Daniel, Mr. Samuel                    | 1  | 1  | 0    |
| Davis, Rev. Edward                    | 1  | 1  | 0    |
| Dunn, Mr. Jos., Trowbridge            | 1  | 1  | 0    |
| Dunn, Mr. William, ditto              | 1  | 1  | 0    |
| Edgehill, Mr. Richard, ditto          | 1  | 1  | 0    |
| Edwards, Miss, ditto                  | 1  | 1  | 0    |
| Flint, Rev. Thomas, Uley              | 1  | 1  | 0    |
| Flint, Mr. Abraham                    | 1  | 1  | 0    |
| Frip, James, esq.                     | 1  | 1  | 0    |
| Harris, Mr., Avergavenny              | 1  | 1  | 0    |
| Hart, Mr., sen., Bradford             | 0  | 10 | 6    |
| Hewlet, Mr.                           | 1  | 1  | 0    |
| Ireland, James, esq., Brislington     | 5  | 5  | 0    |
| Julius, Mrs.                          | 1  | 1  | 0    |
| £. 143                                |    |    | 0 2½ |

|                                                                                                               | L.           | S.      | D.        |
|---------------------------------------------------------------------------------------------------------------|--------------|---------|-----------|
|                                                                                                               | 143          | 0       | 2½        |
| Three ladies, a present to the missionaries' wives                                                            | 2            | 2       | 0         |
| Lunell, Mrs.                                                                                                  | 2            | 1       | 0         |
| Lyme, donation from, by Rev. M. Dawson                                                                        | 12           | 0       | 0         |
| Mealing, Mr.                                                                                                  | 1            | 1       | 0         |
| Overbury, Mr., sen., Tethury                                                                                  | 2            | 2       | 0         |
| Overbury, Mr., jun., ditto                                                                                    | 1            | 1       | 0         |
| Page, Rev. Henry                                                                                              | 2            | 2       | 0         |
| Page, Mrs. Henry                                                                                              | 2            | 2       | 0         |
| Parsons, Miss                                                                                                 | 1            | 1       | 0         |
| Prust, Mr. Stephen                                                                                            | 1            | 1       | 0         |
| Rawlins, Rev. N., Trowbridge                                                                                  | 1            | 1       | 0         |
| Selfe, James, esq., ditto                                                                                     | 5            | 5       | 0         |
| Sharpe, Rev. John                                                                                             | 1            | 1       | 0         |
| Shepherd, Walter, esq., Frome                                                                                 | 2            | 2       | 0         |
| Skinner, William, esq.                                                                                        | 30           | 0       | 0         |
| Stancombe, Mr. Jos., Trowbridge                                                                               | 1            | 1       | 0         |
| Thomas, Mr., Bath                                                                                             | 1            | 1       | 0         |
| Thompson, Mrs.                                                                                                | 1            | 1       | 0         |
| Tolzer, Mr. Arthur                                                                                            | 5            | 5       | 0         |
| Tyler, Miss                                                                                                   | 1            | 1       | 0         |
| Wait, Mr., sen.                                                                                               | 1            | 1       | 0         |
| Weare, J. F., esq.                                                                                            | 20           | 0       | 0         |
| Whitaker, Mr. Philip, Bratton                                                                                 | 1            | 1       | 0         |
| A christian servant                                                                                           | 0            | 5       | 0         |
| <b>Cambridge.</b> By Mr. Fuller                                                                               |              |         |           |
| Hollick, William, esq., two years                                                                             | 4            | 4       | 0         |
| Nutter, Mr. James, ditto                                                                                      | 2            | 2       | 0         |
| Wedd, Mr. Nat.                                                                                                | 1            | 1       | 0         |
| Collected at Mr. Hall's meeting                                                                               | 32           | 2       | 0         |
| <b>Dublin, &amp;c.</b> By Mr. Fuller                                                                          |              |         |           |
| Bagnel, Mr. Timothy, Rahue                                                                                    | 1            | 1       | 0         |
| Carrick, Mr., Dublin                                                                                          | 1            | 1       | 0         |
| Kelly, Rev. Mr., Black Rock                                                                                   | 1            | 1       | 0         |
| Lemon, Mr., Connaught                                                                                         | 0            | 10      | 6         |
| Collection at Mary's Abbey                                                                                    | 106          | 15      | 7½        |
| Ditto at Swift's Alley, including a donation<br>of twenty guineas, Irish currency, from the<br>Education Fund | 46           | 0       | 0         |
| Ditto at Plunket-street                                                                                       | 8            | 11      | 7         |
|                                                                                                               | <hr/> £. 445 | <hr/> 7 | <hr/> 10½ |

|                                                    | £    | s. | d.   |
|----------------------------------------------------|------|----|------|
|                                                    | 445  | 7  | 10½  |
| <i>Dunstable.</i> By Mr. Morris                    |      |    |      |
| Gutteridge, Mr. Richard, two years                 | -    | 4  | 4 0  |
| Morris, Mr. J. W., ditto                           | -    | 1  | 1 0  |
| Queeneborough, Mr., two years                      | -    | 2  | 2 0  |
| Parken, Mr. Daniel                                 | -    | 1  | 1 0  |
| <i>Exeter.</i> By Dr. Ryland                       |      |    |      |
| Culverwell, Mrs.                                   | -    | 2  | 2 0  |
| Lewis, Mrs.                                        | -    | 1  | 1 0  |
| Weymouth, Mrs.                                     | -    | 3  | 0 0  |
| <i>Fakenham,</i> Norfolk. Collection by Mr. Fuller | 19   | 8  | 0    |
| <i>Hants and Wilts Society.</i> By Mr. Saffery     | 53   | 16 | 3    |
| A friend by ditto                                  | -    | 4  | 0 0  |
| <i>Henley, &amp;c.</i> Oxon. By Mr. Hinton         |      |    |      |
| Alnutt, Mr. S.                                     | -    | 1  | 1 0  |
| Alnutt, Miss                                       | -    | 0  | 10 6 |
| Alnutt, Miss E.                                    | -    | 0  | 10 6 |
| Bartlett, Mr.                                      | -    | 1  | 0 0  |
| Benwell, Mr.                                       | -    | 0  | 10 6 |
| Bouzeville, Mr.                                    | -    | 2  | 2 0  |
| Byles, Mrs.                                        | -    | 1  | 0 0  |
| Fletcher, Mr. William                              | -    | 1  | 1 0  |
| H. P. Oxford                                       | -    | 0  | 10 6 |
| Hall, T. esq., Harpsden                            | -    | 1  | 1 0  |
| Norman, Mrs.                                       | -    | 1  | 1 0  |
| Routh, Mr. M. D.                                   | -    | 1  | 0 0  |
| Soundy, Mr. T.                                     | -    | 0  | 10 6 |
| Ward, Miss                                         | -    | 1  | 1 0  |
| Collected                                          | -    | 5  | 13 0 |
| <i>Hitchin.</i> By Mr. Sutcliff                    |      |    |      |
| Collection at Tyler-street meeting                 | -    | 17 | 5 0  |
| Ditto at Back-street, ditto                        | -    | 10 | 9 9½ |
| <i>Hull.</i> By Mr. Lyons                          |      |    |      |
| Greaves, Mr. H.                                    | -    | 1  | 1 0  |
| Greenwood, Mr. George                              | -    | 1  | 1 0  |
| Hardy, Mr., near Hedon                             | -    | 1  | 1 0  |
| Lambert, Rev. Mr., two years                       | -    | 2  | 2 0  |
| Lee, Mr. John                                      | -    | 1  | 1 0  |
| Sedgewick, Mr.                                     | -    | 2  | 0 0  |
| <i>Kettering.</i> By Mr. Fuller                    |      |    |      |
| Bates, Mr.                                         | -    | 1  | 0 0  |
|                                                    | £592 | 16 | 5½   |

|                                                   | L.   | S. | D. |
|---------------------------------------------------|------|----|----|
|                                                   | £592 | 16 | 5½ |
| Buswell, Mr. Ephraim                              | 1    | 1  | 0  |
| Fidgen, Mr. Thomas                                | 0    | 10 | 6  |
| Fuller, Mr. A.                                    | 1    | 1  | 0  |
| Gotch, Mr. Thomas                                 | 1    | 1  | 0  |
| Mason, Mr., Rowell                                | 1    | 0  | 0  |
| Pickering, Mr. William, Walgrave                  | 1    | 1  | 0  |
| Satchell, Mr. John                                | 1    | 1  | 0  |
| Satchell, Mr. William                             | 0    | 10 | 6  |
| Timms, Mr. Jos.                                   | 1    | 1  | 0  |
| Wallis, Mrs. B.                                   | 2    | 2  | 0  |
| Wallis, Mrs. Samuel                               | 1    | 1  | 0  |
| <i>Langham.</i> By Mr. Trivett                    |      |    |    |
| Gibbons, Thomas, M. D. Hadleigh                   | 1    | 1  | 0  |
| Kenningale, Mrs., Horksley                        | 1    | 1  | 0  |
| Annual subscription                               | 4    | 4  | 0  |
| <i>Leicester.</i> By Mr. Hall                     |      |    |    |
| Canner, Mr., Oatby                                | 0    | 10 | 6  |
| Cave, Mr. Benjamin                                | 0    | 10 | 6  |
| Margates, Mrs., Enderby                           | 1    | 1  | 0  |
| Purser, Mr. William                               | 0    | 10 | 6  |
| Saunders, Mr. William                             | 0    | 10 | 6  |
| Smith, Mr. William                                | 1    | 1  | 0  |
| Waldren, Mr., Lubsthorpe                          | 1    | 1  | 0  |
| Yates, Mr. John                                   | 0    | 10 | 6  |
| Collected                                         | 29   | 2  | 9  |
| <i>London and its vicinity.</i> By Mr. Sutcliff   |      |    |    |
| Adams, Mr. Thomas, Holborn                        | 0    | 10 | 6  |
| Anonymous                                         | 10   | 0  | 0  |
| Ditto                                             | 1    | 1  | 0  |
| Ditto                                             | 0    | 10 | 6  |
| Ditto                                             | 0    | 10 | 6  |
| Ditto                                             | 0    | 10 | 6  |
| Ditto                                             | 1    | 1  | 0  |
| Ditto (by Mr. Button)                             | 2    | 0  | 0  |
| Ditto (at Hackney, by Mr. Lee)                    | 0    | 10 | 6  |
| Applegath, Mr. A. J., Great Surry-street          | 1    | 1  | 0  |
| Arnet, Mr. Richard, Bear-binder-lane              | 1    | 1  | 0  |
| B. A.                                             | 1    | 1  | 0  |
| Bagster, Mr. George, Beaufort's buildings, Strand | 1    | 1  | 0  |
| Bagster, Mr. George, jun., ditto                  | 1    | 1  | 0  |
| Bailey, Mr., Hackney                              | 1    | 1  | 0  |
|                                                   | £668 | 71 | 2½ |

|                                            | L.   | s. | d.              |
|--------------------------------------------|------|----|-----------------|
|                                            | £668 | 11 | 2 $\frac{1}{4}$ |
| Barber, Mr. John, Cheapside -              | 1    | 1  | 0               |
| Barnes, Mrs. Minories -                    | 1    | 1  | 0               |
| Bateman, Mr. Peter, Bunhill-row -          | 1    | 1  | 0               |
| Bates, Mr. W. G., Minories -               | 1    | 1  | 0               |
| Beaumont, Mr. John, No. 7, Beech-street    | 1    | 1  | 0               |
| Beddome, Mr. B. B., Fenchurch-street -     | 1    | 1  | 0               |
| Beddome, Mr. Samuel, Long-lane -           | 1    | 1  | 0               |
| Bell, James, esq., Battersea -             | 2    | 2  | 0               |
| Bellis, Mr. John, Tower -                  | 1    | 1  | 0               |
| Benham, Mr. A., near Surrey chapel -       | 1    | 1  | 0               |
| Benham, Mrs. -                             | 0    | 10 | 6               |
| Benwell, J., esq., Battersea -             | 4    | 4  | 0               |
| Benwell, Mr. J. -                          | 1    | 1  | 0               |
| Boddington, Thomas, esq. Clapton -         | 2    | 2  | 0               |
| Boggis, Mr. Jos., Great Prescott-street    | 1    | 1  | 0               |
| Booth, Mr. Abraham, sen., Chambers-street  | 1    | 1  | 0               |
| Booth, Mr. Abraham, jun., Newgate-street   | 1    | 1  | 0               |
| Booth, Mr. Isaac, Chambers-street -        | 1    | 1  | 0               |
| Bowyer, Robert, esq., Pall Mall -          | 1    | 1  | 0               |
| Bowyer, Mrs. -                             | 0    | 10 | 6               |
| Brooks, Mr., by Mr. Burls -                | 0    | 10 | 6               |
| Brooks, Mr. William, Chelsea -             | 1    | 1  | 0               |
| Brounger, Mr. William, Houndsditch -       | 1    | 1  | 0               |
| Bryson, Mr. Arch., sen., Hose-lane -       | 1    | 1  | 0               |
| Bryson, Mr. Arch., jun., ditto -           | 1    | 1  | 0               |
| Bult, Mr. William -                        | 1    | 1  | 0               |
| Bult, Mr. John, two years -                | 2    | 2  | 0               |
| Burford, Mr. Ephraim, Bow -                | 2    | 2  | 0               |
| Burford, Mr. Samuel, ditto -               | 1    | 0  | 0               |
| Burford, Mr. Benj. No. 30, East Smithfield | 1    | 1  | 0               |
| Burford, Mr. J. P., Hackney -              | 1    | 1  | 0               |
| Burls, Mr. William, Lothbury -             | 1    | 1  | 0               |
| Burls, Mr. William, jun. -                 | 0    | 10 | 6               |
| Burn, Mr. Thomas, Barbican -               | 1    | 1  | 0               |
| Butterworth, Mr. Joseph, Fleet-street      | 1    | 1  | 0               |
| Button, Mr. William, Paternoster-row -     | 1    | 1  | 0               |
| Button, Mrs. -                             | 0    | 10 | 6               |
| Button, Mr. S. J., Paul's Church-yard      | 1    | 1  | 0               |
| Button, Miss, Gravesend -                  | 1    | 1  | 0               |
| Carroll, Mr. Nathaniel, Dock Head -        | 3    | 3  | 0               |

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£717    6    8 $\frac{1}{4}$

|                                                                      | £    | s. | d.   |
|----------------------------------------------------------------------|------|----|------|
|                                                                      | 717  | 6  | 8½   |
| Chandler, Mr. Benjamin, Paul's Church-yard                           | 2    | 2  | 0    |
| Chapman, Mr. Jos., 19, Camden-row, Bth. Gr.                          | 1    | 1  | 0    |
| Chatteris, Mr. Thomas, No. 80, Cornhill                              | 1    | 1  | 0    |
| Chinner, Mr. Burr-street                                             | -    | 1  | 1 0  |
| Clapham, Mr. William, Leeds                                          | -    | 1  | 1 0  |
| Clapham, Mr. J., jun., ditto                                         | -    | 1  | 1 0  |
| Clapham, Mr. Samuel, ditto                                           | -    | 0  | 10 6 |
| NB. The last three names by Mr. Newson, 279, Borough.                |      |    |      |
| Clark, Mr. James, Shoreditch                                         | -    | 1  | 1 0  |
| Clayton, Rev. John, Highbury-place                                   | -    | 1  | 1 0  |
| Clodd, Mrs. Ann, Moorfields                                          | -    | 1  | 1 0  |
| Coade, Mrs. E., Narrowwalk, Lambeth                                  | 2    | 2  | 0    |
| Collins, Mr. James, Spital-square                                    | -    | 1  | 1 0  |
| Cook, Mr. Thomas, No. 100, Bishopgate-st.                            | 1    | 1  | 0    |
| Cook, Mr. J., Houndsditch                                            | -    | 1  | 1 0  |
| Cornwell, Mr. William, 404, Oxford-street                            | 1    | 1  | 0    |
| Cottle, Mr. Robert, 302, Holborn                                     | -    | 1  | 1 0  |
| Covell, Mr. H., 56, Gracechurch-street                               | 1    | 1  | 0    |
| Cowell, Mr. J., Maid-lane, Southwark                                 | 1    | 1  | 0    |
| Cowie, Robert, esq., Highbury place                                  | -    | 2  | 2 0  |
| Creed, Mr. George, Plymouth-Dock, by Mr. Williams, Stationers' Court | -    | 1  | 1 0  |
| Danford, Mr. J., Aldgate                                             | -    | 1  | 1 0  |
| Dare, Mr. Jos., Bermondsey-street                                    | -    | 1  | 1 0  |
| Dartnal, Mr. W., George-yard, Lombard-street                         | 1    | 1  | 0    |
| Davies, Mr. Robert, Shoreditch                                       | -    | 1  | 1 0  |
| Davies, Miss M. A.                                                   | -    | 1  | 1 0  |
| Davis, Mr. William, White Chapel                                     | -    | 1  | 1 0  |
| Dawson, Mr. J., Covent Garden, by Mr. Button                         | 2    | 2  | 0    |
| Day, Mr. William, Newgate-street                                     | -    | 1  | 1 0  |
| Day, Mr. James, Church-lane, White Chapel                            | 1    | 1  | 0    |
| Dell, Mr. James, Northumberland-street, Strand                       | 1    | 1  | 0    |
| Dell, Mr. Nathaniel, Islington                                       | -    | 1  | 1 0  |
| Dennis, Mrs.                                                         | -    | 1  | 1 0  |
| Dorcas and Lydia, by Mr. Newman                                      | -    | 2  | 0 0  |
| Dore, Rev. James, Walworth                                           | -    | 1  | 1 0  |
| Dunkin, Mr. John, sen., Dockhead                                     | -    | 1  | 1 0  |
| Durkin, Mr. John, jun.                                               | -    | 1  | 1 0  |
| Dunn, Mr. Jos., 19, Easinghall-street                                | -    | 1  | 1 0  |
| Dyer, Mr. John, Monkwell-street                                      | -    | 1  | 1 0  |
|                                                                      | £761 | 17 | 2½   |

|                                                              | £.   | s. | d. |
|--------------------------------------------------------------|------|----|----|
|                                                              | £761 | 17 | 2½ |
| East, Mr. W. Wooburn, Bucks, by Dr. Rippon                   | 2    | 0  | 0  |
| -----by Mr. Burls                                            | 5    | 0  | 0  |
| Elliot, Mr. Charles, Clapham, two years                      | 2    | 2  | 0  |
| Elston, Mr. William, 40, Cloth Fair                          | 1    | 1  | 0  |
| Etheridge, Mr. Samuel, Hackney                               | 3    | 0  | 0  |
| Everard, Mr. John, Wood-street, Spitalfields                 | 1    | 1  | 0  |
| Favell, Samuel, esq., Tooley-street                          | 1    | 1  | 0  |
| Fauntleroy, Thomas, esq., 28, Newington-place,<br>Kennington | 5    | 5  | 0  |
| Fell, Mr. G., Tavistock-street, Covent Garden                | 1    | 1  | 0  |
| Fenn and Wickenden, Messrs., Cornhill                        | 4    | 4  | 0  |
| Fletcher, Mr. Henry and Son, Shadwell-dock                   | 4    | 4  | 0  |
| Forbes, James, esq., by Mr. Giles                            | 1    | 1  | 0  |
| Forster, Mrs., Great Surrey-street                           | 1    | 1  | 0  |
| Foster, Rev. H., Wilderness-row, Aldersgate-st.              | 1    | 1  | 0  |
| Foxwell, Mr. John, Winchester-street                         | 1    | 1  | 0  |
| Foyster, Mr. S.                                              | 1    | 1  | 0  |
| Freame, Mr. William, Great Tower-hill                        | 2    | 2  | 0  |
| Fuller, Mrs. Sarah                                           | 5    | 5  | 0  |
| Fysh, Mr. H., Fenchurch-street                               | 1    | 1  | 0  |
| F. M. S.                                                     | 5    | 0  | 0  |
| Gardiner, Mr. T., 19, Princes-st., Oxford-st.                | 1    | 1  | 0  |
| Garland, Mr. William, Walworth                               | 1    | 1  | 0  |
| Garwood, Mr. John, Great Prescott-street                     | 1    | 1  | 0  |
| Gatfield, Mr. Charles, Newgate-street                        | 1    | 1  | 0  |
| Gibson, Mr., 7 Tottenham-Court Road                          | 1    | 1  | 0  |
| Giles, Mr. William, Walworth                                 | 1    | 1  | 0  |
| Giles, Mr. William, jun.                                     | 1    | 1  | 0  |
| Gillman, Mr., Fenchurch-street                               | 0    | 10 | 6  |
| Goff, Mr. Edward, Northumberland-st., Strand                 | 2    | 2  | 0  |
| Goode, Rev. John, Islington                                  | 1    | 1  | 0  |
| Gouldsmith, Mr. Jesse, Beech-street                          | 1    | 1  | 0  |
| Grant, Charles, esq., 40, Russell-square                     | 3    | 3  | 0  |
| Graves, Benjamin, esq., Peckham                              | 2    | 2  | 0  |
| Gray, Mr. William, White Chapel                              | 1    | 1  | 0  |
| Gurney, Mr. Jos., Walworth                                   | 1    | 1  | 0  |
| Gurney, John, esq., Fleet-street                             | 1    | 1  | 0  |
| Gurney, Mrs. Martha, Holborn                                 | 1    | 1  | 0  |
| Gurney, Mr. W. B., Bartlett's Buildings, ditto               | 1    | 1  | 0  |
| Gutteridge, Jos. esq., Denmark-hill                          | 2    | 2  | 0  |
|                                                              | £835 | 2  | 8½ |



|                                                   | L.   | s.  | d.   |
|---------------------------------------------------|------|-----|------|
|                                                   | £835 | 2   | 8½   |
| Gutteridge, Mrs.                                  | -    | 1   | 1 0  |
| Gwennap, Rev. Jos., by Mr. Button                 | -    | 1   | 1 0  |
| Hale, Mr. William, 4, Wood-street, Spitalfields   | 1    | 1   | 0    |
| Hammond, Mr. George, White Chapel                 | -    | 1   | 1 0  |
| Hankinson, Mr. John, Lothbury                     | -    | 1   | 1 0  |
| Hardcastle & Reynier, Messrs., London-bridge      | 5    | 5   | 0    |
| Harrison, Mr., Fenchurch-street                   | 0    | 10  | 6    |
| Hayward, Mrs., ditto                              | -    | 0   | 10 6 |
| Hemming, Mr. John, Walworth                       | -    | 3   | 3 0  |
| Henbest, Mr. William, Great Prescott-street       | 2    | 2   | 0    |
| Hepburn, Mr. John, Long-lane                      | -    | 1   | 1 0  |
| Herbert, Mrs. R., by Mr. Button                   | -    | 0   | 10 6 |
| Heygate, Mr. James, Hackney                       | -    | 1   | 1 0  |
| Hill, Mr. John, Broad-Way, Westminster            | 1    | 1   | 0    |
| Hills, Mrs. R., 32, Fore-street                   | -    | 1   | 1 0  |
| Hoby, Mr. George, James's-street, Piccadilly      | 1    | 1   | 0    |
| Hockley, Rev. William, Gray's Buildings, Kings-   |      |     |      |
| land Road                                         | -    | 1   | 1 0  |
| Hunt, Mrs. Winchester-street                      | -    | 0   | 10 6 |
| Huntley, Mrs., Mile-End                           | -    | 1   | 1 0  |
| Illidge, Mr. Thomas, Bartholomew-square           | 0    | 10  | 6    |
| Jackson, Mr. Samuel, Hackney, two years           | 2    | 2   | 0    |
| Jackson, Mr. Abraham, Finch-lane                  | -    | 1   | 1 0  |
| Jacques, Mr. Thomas, Leather-lane, Holborn        | 1    | 1   | 0    |
| James, Mr. Philip, Shoreditch                     | -    | 1   | 1 0  |
| Jessop, Mr. J. Great Prescott-street              | -    | 0   | 10 6 |
| Johnson, Mr. J.                                   | -    | 0   | 10 6 |
| Johnson, Mr. David, 7, Mill-street, St. George's, |      |     |      |
| Hanover-square                                    | -    | 1   | 1 0  |
| K., by Mr. Newman                                 | -    | 2   | 0 0  |
| Keene, Mrs., Walworth                             | -    | 1   | 1 0  |
| Kello, Mrs., Bethnal Green                        | -    | 1   | 1 0  |
| Kemp, Hyde, and Baily, Messrs., 127, Cheapside    | 2    | 2   | 0    |
| Key, Mr. Thomas, Minories                         | -    | 1   | 1 0  |
| Lamb, Mrs. E., Clapton                            | -    | 1   | 1 0  |
| Leppard, Mr. William, Bartholomew Close           | 5    | 0   | 0    |
| A donation                                        | -    | 100 | 0 0  |
| Leppard, Mr. B., James's-street, Covent Garden    | 1    | 1   | 0    |
| Lillington, A. S., esq., by Rev. B. Woodd         | -    | 5   | 5 0  |
| Lister, Mr. D., Hackney, by Mr. Button            | -    | 2   | 2 0  |

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£989 18 2½

|                                                  | £     | s. | d. |
|--------------------------------------------------|-------|----|----|
|                                                  | 989   | 13 | 2½ |
| Macaulay, Zach., esq.                            | 1     | 1  | 0  |
| Maitland, E., esq., King's-Arms Yard             | 2     | 2  | 0  |
| Mann, Rev. Mr., by Mr. Button                    | 1     | 1  | 0  |
| Marriot, Mr. William, Hoxton-square              | 1     | 1  | 0  |
| Martin, Ambrose, esq., Finch-lane                | 2     | 2  | 0  |
| Mayon, Thomas, esq., by Mr. Button               | 1     | 1  | 0  |
| Mayor, Mr. Jos., Little Moorfields               | 1     | 1  | 0  |
| Mead, Mr., Hackney                               | 1     | 1  | 0  |
| Medley, Mr. Samuel, Threadneedle-street          | 1     | 1  | 0  |
| Meyer, Mr. G., White-Hart Court, Bp. gt. st.     | 2     | 0  | 0  |
| Middleton, Sir Charles, bart., by Mr. Button     | 3     | 3  | 0  |
| Middleton, Mr. A., 192, Fleet-street             | 1     | 1  | 0  |
| Middleton, Mr. John, St. Martin's Lane, Strand   | 1     | 1  | 0  |
| Millet, Miss, by Mr. Illidge                     | 0     | 10 | 6  |
| Mills, Mrs., Tindal-place, Islington             | 2     | 2  | 0  |
| Mills, Samuel, esq., Finsbury-place              | 2     | 2  | 0  |
| Moore, Mr. George                                | 1     | 1  | 0  |
| Morris, Mr. Ralph, Wellclose-square              | 1     | 1  | 0  |
| Napier, Mr. William                              | 1     | 1  | 0  |
| Neale, James, esq., Paul's Church-yard           | 2     | 2  | 0  |
| Neale, Mr. John, ditto                           | 1     | 1  | 0  |
| Newberry, Mrs., Camberwell                       | 1     | 1  | 0  |
| Newman, Mr. William, Bow, two years              | 1     | 1  | 0  |
| Norton, Mr. James, Fish-street Hill              | 1     | 1  | 0  |
| Noss, Miss, by Mr. Button                        | 1     | 1  | 0  |
| Orton, Mr. George, White Chapel                  | 1     | 1  | 0  |
| Page, Mr. J., Borough                            | 1     | 1  | 0  |
| Palmer, Rev. Samuel, Hackney                     | 1     | 1  | 0  |
| Park, Mr. David, by Mr. Fell, two years          | 2     | 2  | 0  |
| Parker, Mr. Jos., Shoreditch                     | 3     | 3  | 0  |
| Penny, Mr. J., sen., Crown Court, Aldersgate-st. | 1     | 1  | 0  |
| Penny, Mr. John, jun.                            | 1     | 1  | 0  |
| Philipps, Rev. J., Clapham                       | 1     | 1  | 0  |
| Philipps, Mr. George, Oxford-street              | 1     | 1  | 0  |
| Ponder, Mr. Stephen, Houndsditch                 | 1     | 1  | 0  |
| Poole, Mr. John, by Mr. Burls                    | 1     | 1  | 0  |
| Pratt, Rev. Josiah, Doughty-st., Guildford-st.   | 1     | 1  | 0  |
| Pritt, Mr. James, 15, Wood-street                | 2     | 2  | 0  |
| Proctor and Brownlow, Messrs., by Mr. Button     | 5     | 0  | 0  |
| Purser, Mr. Jos., Finch-lane                     | 1     | 1  | 0  |
| Rance, Mr. John, 9, East Durham-Place            | 1     | 1  | 0  |
|                                                  | £1048 | 17 | 6½ |

|                                                                 | £    | s. | d. |
|-----------------------------------------------------------------|------|----|----|
|                                                                 | 1048 | 17 | 8½ |
| Randoll, Mr. Thomas, City Road                                  | 1    | 1  | 0  |
| Reid, Mr. Thomas, Minories                                      | 1    | 1  | 0  |
| Reynolds, Mr., Barbican                                         | 2    | 2  | 0  |
| Rippon, Dr. Grange Road                                         | 1    | 1  | 0  |
| Rivers, Mr. William, 38 Corn-hill                               | 1    | 1  | 0  |
| Rivers and Burdett, Messrs., Hackney                            | 1    | 1  | 0  |
| Robarts, Mr. Nathaniel, 185, Henrietta-street,<br>Covent Garden | 1    | 1  | 0  |
| Robinson, Mr. Samuel, 7 Albion street, Black<br>Friar's Road    | 1    | 1  | 0  |
| Robinson, Mr. Charles, 12, Wood-street                          | 1    | 1  | 0  |
| Rose, Mr. Jos.                                                  | 1    | 1  | 0  |
| Rütt, Mr. George, Fenchurch-street                              | 1    | 1  | 0  |
| Salloway, Mr. Samuel, near Thomas's Church,<br>Southwark        | 1    | 1  | 0  |
| Savill, William, esq., Clapham                                  | 2    | 2  | 0  |
| Scott, Rev. J., by J. Neale, esq., Paul's Ch. Yd.               | 2    | 2  | 0  |
| Shaw, Mrs. Bridge-foot, Borough                                 | 1    | 1  | 0  |
| Shaw, Mr. Benjamin, ditto                                       | 1    | 1  | 0  |
| Shenstone, Mr. William, Shoreditch                              | 0    | 10 | 6  |
| Shrubsole, Mr. William, City Road                               | 1    | 1  | 0  |
| Smith, Rev. William, Enfield                                    | 1    | 1  | 0  |
| Smith, Mr. Thomas, Houndsditch                                  | 2    | 2  | 0  |
| Smith, Mr. Thomas, jun., ditto                                  | 1    | 1  | 0  |
| Smith, Mr. Edward, 47, ditto                                    | 2    | 2  | 0  |
| Smith, Rev. J. P., Homerton                                     | 1    | 1  | 0  |
| Smith, Mrs.                                                     | 1    | 1  | 0  |
| Stennet, Mr. Samuel, Dublin, by Mrs. Stennet                    | 1    | 1  | 0  |
| Summers, Mr. William, 98, New-Bond street                       | 1    | 1  | 0  |
| Summers, Mr. William, jun.                                      | 1    | 1  | 0  |
| Sundius, Christopher, esq., Fenchurch-street                    | 2    | 2  | 0  |
| Tarn, Mr., Fore-street                                          | 1    | 1  | 0  |
| Taylor, Rev. Dan, Mile-End                                      | 0    | 10 | 6  |
| Taylor, Mr. William, Newgate-street                             | 1    | 1  | 0  |
| Thomas, Mr. Timothy, Islington                                  | 1    | 1  | 0  |
| Thompson, Rev. Mr., Clapham                                     | 1    | 1  | 0  |
| Thornton, Henry, esq., M. P., Clapham                           | 5    | 5  | 0  |
| Thornton, Robert, esq., M. P., 5, Grafton-street                | 5    | 5  | 0  |
| Thornton, Samuel, esq., M. P., K.'s Arms Yd.                    | 3    | 3  | 0  |
| Thornton, Mr. John, Borough                                     | 1    | 1  | 0  |
|                                                                 | 1103 | 9  | 8½ |

|                                                | £.    | s. | d. |
|------------------------------------------------|-------|----|----|
|                                                | 1103  | 9  | 8½ |
| Tomkins, Miss, R., Moorfields -                | 5     | 0  | 0  |
| Towle, Mr. J., Borough -                       | 1     | 1  | 0  |
| Viner, Mr. Philip, Wapping -                   | 1     | 1  | 0  |
| Unwin, Mrs., Castle Heddingham -               | 2     | 0  | 0  |
| Urry, Mr. Jos. Great Prescott-street -         | 0     | 10 | 6  |
| Wallis, Cook, and Hammond, Messrs., Trump-st., | 5     | 5  | 0  |
| Wardall, Mr. Henry, Hackney -                  | 1     | 1  | 0  |
| Warmington, Mr. John, ditto -                  | 1     | 1  | 0  |
| Warne, Mr. James, by Mr. Gouldsmith            | 1     | 1  | 0  |
| Waybran, Mr. Jos. 3, Swan-street, Minorities   | 1     | 1  | 0  |
| Waymouth, Henry, esq., Battersea -             | 2     | 2  | 0  |
| Weare, Mr. William, Leadenhall-street -        | 1     | 1  | 0  |
| Westley, Mr. Robert, Cullom-street -           | 1     | 1  | 0  |
| Whaley Mr. John, by Mr. A. Jackson -           | 1     | 1  | 0  |
| Wicks, Mr., by Mr. Gray -                      | 1     | 1  | 0  |
| Whitaker, Mr. David, Hackney -                 | 1     | 1  | 0  |
| Wilkinson, Mr. Eli, Minorities -               | 1     | 1  | 0  |
| Wilkinson, Mr. Gideon -                        | 0     | 10 | 6  |
| Wilkinson, Miss, Clapham -                     | 1     | 1  | 0  |
| Williams, Mr. Thomas, 254, Oxford street       | 1     | 1  | 0  |
| Williams, Mr. Thomas, Stationers' Court        | 1     | 1  | 0  |
| Wilson, Mr. John, Wood street -                | 2     | 2  | 0  |
| Wilson, Mr. John, jun. -                       | 1     | 1  | 0  |
| Wilson, Mr. Thomas, Artillery-place            | 2     | 2  | 0  |
| Wilson, Mr. Joseph, Milk-street -              | 2     | 2  | 0  |
| Wilson, Mr. William, ditto -                   | 1     | 1  | 0  |
| Wilson, Mr. William, Monument-yard             | 1     | 1  | 0  |
| Woodd, Rev. Basil, Paddington -                | 1     | 1  | 0  |
| Wood, Mrs., by ditto -                         | 1     | 1  | 0  |
| Woodhouse, Mr. G. E., Oxford-street            | 1     | 1  | 0  |
| Wolff, Geo., esq. America square -             | 3     | 0  | 0  |
| Yeates, Mr. James, 132, Tottenham-court road   | 1     | 1  | 0  |
| Y. Z. -                                        | 2     | 0  | 0  |
| Northampton. By Mr. Keely                      |       |    |    |
| Abbot, Mr. A., Kingsthorpe -                   | 0     | 10 | 6  |
| Anonymous -                                    | 0     | 10 | 6  |
| ditto -                                        | 0     | 10 | 6  |
| B. A. -                                        | 0     | 10 | 6  |
|                                                | £1155 | 7  | 8½ |



|                                 | £.    | s. | d. |
|---------------------------------|-------|----|----|
|                                 | £1155 | 7  | 8½ |
| Berridge, Mr. Thomas            | 1     | 1  | 0  |
| Carroll, Miss                   | 5     | 5  | 0  |
| Comfield, Mr.                   | 0     | 10 | 6  |
| Cowley, Mr.                     | 0     | 10 | 6  |
| Dent, Mr. Joseph                | 1     | 1  | 0  |
| Edens, Mr.                      | 1     | 1  | 0  |
| Goodacre, Mr.                   | 1     | 1  | 0  |
| Greene, Mr. Thomas, Kingsthorpe | 0     | 10 | 6  |
| Hall, Mr. Joseph                | 1     | 1  | 0  |
| Harris, Mr., Kislingbury        | 0     | 10 | 6  |
| Hotham, Mr. Thomas              | 0     | 10 | 6  |
| Keely, Mr. George               | 0     | 10 | 6  |
| M. G.                           | 0     | 10 | 6  |
| Manning, Mr., Kingsthorpe       | 0     | 10 | 6  |
| Mellows, Mr.                    | 0     | 10 | 6  |
| Pewtress, Mr.                   | 1     | 1  | 0  |
| Ratnett, Mrs.                   | 1     | 1  | 0  |
| Smith, Mr. Michael              | 1     | 1  | 0  |
| Stephens, Mr.                   | 0     | 10 | 6  |
| Turland, Mr. Thomas, Bugbrook   | 1     | 1  | 0  |
| Wood, Mr., Moulton park         | 0     | 10 | 6  |
| Wykes, Mrs.                     | 0     | 10 | 6  |
| Sums under 10s. 6d.             | 2     | 16 | 3½ |
| <i>Norwich.</i> By Mr. Fuller   |       |    |    |
| Annis, Mr.                      | 0     | 10 | 6  |
| Barrow, Mr. Edward              | 1     | 1  | 0  |
| Beare, Mr. Thomas               | 1     | 1  | 0  |
| Bernard, Mr. William, jun.      | 0     | 10 | 6  |
| Blunderfield, Mr.               | 0     | 10 | 6  |
| Cozens, Mr. John                | 3     | 3  | 0  |
| Cozens, Mr. James               | 1     | 1  | 0  |
| Cozens, Mr. Jeremiah            | 1     | 1  | 0  |
| Cozens, Mr., sen.               | 1     | 1  | 0  |
| Crane, Mr. Robert               | 1     | 1  | 0  |
| Culley, Mr., sen.               | 1     | 1  | 0  |
| Culley, Messrs. R. & S.         | 2     | 2  | 0  |
| Culley, Messrs. J. & H.         | 1     | 1  | 0  |
| Davy, Mr. Jonathan              | 2     | 2  | 0  |
|                                 | £1196 | 10 | 5½ |

|                                              | £.    | s. | d.   |
|----------------------------------------------|-------|----|------|
|                                              | £1196 | 10 | 5½   |
| Harper, Mr.                                  | -     | 0  | 10 6 |
| Kinghorne, Rev. Mr.                          | -     | 1  | 0 0  |
| Newton, Rev. Mr.                             | -     | 0  | 10 6 |
| Priest, Mr.                                  | -     | 1  | 1 0  |
| Sewell, Mr. Robert                           | -     | 0  | 10 6 |
| Semstead, Mr.                                | -     | 0  | 10 6 |
| Thompson, Mr. Thomas                         | -     | 0  | 10 6 |
| Wilkin, Mr. Joseph, Bowthorpe                | -     | 3  | 3 0  |
| Wright, Mr. John                             | -     | 1  | 1 0  |
| Collected at Mr. Wilks's chapel              | -     | 12 | 17 9 |
| — at Mr. Newton's ditto                      | -     | 13 | 1 4½ |
| — at Mr. Kinghorne's ditto                   | -     | 5  | 14 0 |
| — at Mr. Philips's ditto                     | -     | 7  | 5 6  |
| <i>Nottingham.</i> By Mr. Hall               |       |    |      |
| Churchill, Mrs.                              | -     | 0  | 10 6 |
| Churchill, Mr. Fleetwood                     | -     | 1  | 1 0  |
| Collected                                    | -     | 42 | 6 4  |
| <i>Olney.</i> By Mr. Sutcliff                |       |    |      |
| Andrews, Mr. William                         | -     | 2  | 2 0  |
| Anonymous                                    | -     | 1  | 0 0  |
| A. J. a donation                             | -     | 5  | 5 0  |
| James, Mr. John, Weston                      | -     | 1  | 1 0  |
| Lucas, Joseph, esq. Tooting                  | -     | 1  | 1 0  |
| Osborne, Mr. Thomas                          | -     | 1  | 1 0  |
| Sutcliff, Mr. John                           | -     | 1  | 1 0  |
| Vorley, Mr. Charles, Carlton                 | -     | 0  | 10 6 |
| Wilson, Mr. William                          | -     | 0  | 10 6 |
| <i>Portsmouth and Portsea.</i> By Mr. Fuller |       |    |      |
| Allen, Mrs.                                  | -     | 2  | 0 0  |
| Anonymous                                    | -     | 1  | 1 0  |
| Ditto                                        | -     | 1  | 1 0  |
| Barry, Mr.                                   | -     | 0  | 10 6 |
| Biles, Mrs.                                  | -     | 0  | 10 6 |
| Bramble, Mrs.                                | -     | 0  | 10 6 |
| Brockwell, Mr. George                        | -     | 0  | 10 6 |
| Bubb, Mr.                                    | -     | 0  | 10 6 |
| Buckland, Messrs. W. & J.                    | -     | 1  | 0 0  |
| Chamberlain, Mr. Joseph                      | -     | 1  | 1 0  |
|                                              | £1310 | 11 | 11½  |

|                             | £     | s. | d.  |
|-----------------------------|-------|----|-----|
|                             | 1310  | 11 | 11½ |
| Cloy, Mr. John              | 1     | 1  | 0   |
| Davis, Mr.                  | 0     | 10 | 6   |
| Dods, Mr., Gosport          | 1     | 0  | 0   |
| Doudney, Mr. John           | 1     | 1  | 0   |
| Eastman, Mr. Thomas         | 1     | 1  | 0   |
| Elliot, Mr.                 | 0     | 10 | 6   |
| Ellis, Mr. William          | 2     | 2  | 0   |
| Ellis, Mr. William, jun.    | 1     | 1  | 0   |
| Faull, Mr. Samuel           | 1     | 1  | 0   |
| Fricker, Mr. William        | 1     | 1  | 0   |
| Fricker, Mr. Robert         | 1     | 1  | 0   |
| Fry, Mr. John               | 2     | 2  | 0   |
| Gill, Mr. Charles           | 1     | 1  | 0   |
| Goodeve, Mr. Edward         | 2     | 2  | 0   |
| Goodeve, Mr. James, Gosport | 1     | 1  | 0   |
| Graves, Mr.                 | 0     | 10 | 6   |
| Griffin, Rev. Mr.           | 1     | 1  | 0   |
| Gunge, Mr. Thomas           | 1     | 1  | 0   |
| Guyer, Mr. James            | 1     | 1  | 0   |
| Heather, Mr. Thomas         | 2     | 2  | 0   |
| Holland, Mr. John           | 1     | 1  | 0   |
| Horsey, Mrs.                | 1     | 1  | 0   |
| Horsey, Mr. James           | 1     | 1  | 0   |
| Horsey, Mr. Joseph          | 1     | 1  | 0   |
| Jackson, Mr.                | 0     | 10 | 6   |
| Jukes, Mr.                  | 1     | 1  | 0   |
| Keaddon, Mr.                | 0     | 10 | 6   |
| Keet, Mr.                   | 1     | 0  | 0   |
| Kemp, Mr. William           | 1     | 1  | 0   |
| Knight, Mr.                 | 2     | 0  | 0   |
| Knight, Mr. William         | 1     | 1  | 0   |
| Lea, Mr.                    | 0     | 10 | 6   |
| Lillie, Mr. E. H.           | 1     | 0  | 0   |
| Long, Miss                  | 1     | 1  | 0   |
| Lye, Mr.                    | 0     | 10 | 6   |
| Mc Gregor, Mrs.             | 0     | 10 | 6   |
| Mew, Mr. Thomas             | 1     | 1  | 0   |
| Miall, Rev. Daniel          | 2     | 2  | 0   |
|                             | £1352 | 6  | 11½ |

|                                                           | l.    | s. | d.  |
|-----------------------------------------------------------|-------|----|-----|
|                                                           | £1352 | 6  | 11½ |
| Miall, Mr. Moses                                          | 2     | 2  | 0   |
| Miall, Mr. James                                          | 1     | 1  | 0   |
| Miall, Mr. Daniel, jun.                                   | 1     | 1  | 0   |
| Miall, Mr. John                                           | 1     | 1  | 0   |
| Miall, Mr. David                                          | 0     | 10 | 6   |
| Miall, Mr. Thomas                                         | 0     | 10 | 6   |
| Mills, Mr.                                                | 0     | 10 | 6   |
| Monday & Byerly, Messrs.                                  | 1     | 1  | 0   |
| Moore, Mr. John                                           | 1     | 0  | 0   |
| Musson, Miss Mary                                         | 1     | 1  | 0   |
| Odhams, Mr.                                               | 1     | 0  | 0   |
| Paffand, Mr. James                                        | 1     | 1  | 0   |
| Parlby, Mr. John                                          | 1     | 0  | 0   |
| Parmeter, Mr. John                                        | 2     | 2  | 0   |
| Price, Mrs. Ann                                           | 3     | 3  | 0   |
| Prillinger, Mr. William                                   | 0     | 10 | 6   |
| Quelch, Mrs.                                              | 0     | 10 | 6   |
| Ralls, Mr.                                                | 0     | 10 | 6   |
| Redward, Mr.                                              | 1     | 1  | 0   |
| Route, Mr.                                                | 3     | 3  | 0   |
| Rouse, Mr. T. B.                                          | 2     | 2  | 0   |
| Shoveller, Mrs. Mary                                      | 3     | 3  | 0   |
| Shoveller, Mr. John                                       | 2     | 2  | 0   |
| Smithers, Mr. Joseph                                      | 0     | 10 | 6   |
| Stephens, Mr. J. W.                                       | 0     | 10 | 6   |
| Stockman, Mr. E.                                          | 1     | 1  | 0   |
| T. Mr.                                                    | 1     | 1  | 0   |
| Tilley, Mr.                                               | 0     | 10 | 6   |
| Titoe, Mrs.                                               | 0     | 10 | 6   |
| Webb, Mr.                                                 | 1     | 1  | 0   |
| Whitewood, Mr., sen.                                      | 1     | 0  | 0   |
| Whitewood, Mr., jun.                                      | 0     | 10 | 6   |
| Wynter, Lieut., Plymouth dock                             | 1     | 0  | 0   |
| Young, Mr.                                                | 0     | 10 | 6   |
| Collected at Mr. Miall's meeting, including<br>small sums | 16    | 11 | 9   |
| <i>Scotland.</i>                                          |       |    |     |
| Bowie, Miss, Edinburgh                                    | 1     | 0  | 0   |
|                                                           | £1409 | 11 | 8½  |

|                                                                                                                                                                           | l.    | s. | d. |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|----|----|
|                                                                                                                                                                           | £1409 | 11 | 8½ |
| Gordon, Mr. T. F., ditto -                                                                                                                                                | 2     | 0  | 0  |
| A lady, by Rev. Mr. Black, ditto -                                                                                                                                        | 3     | 3  | 0  |
| From a prayer meeting at Montrose, by<br>Mr. Cowie - -                                                                                                                    | 1     | 1  | 0  |
| Robertson, Mr., merchant, Edin. -                                                                                                                                         | 2     | 0  | 0  |
| Stuart, Dr. Charles - - -                                                                                                                                                 | 2     | 0  | 0  |
| Sums under 10s. 6d. - - -                                                                                                                                                 | 0     | 15 | 0  |
| <i>Sheepshead.</i> Collected by Mr. Hall -                                                                                                                                | 4     | 7  | 10 |
| <i>Shipston-on-Stour.</i> By Mr. Smith                                                                                                                                    |       |    |    |
| Adams, Mr. - - - -                                                                                                                                                        | 0     | 10 | 6  |
| Anonymous - - - -                                                                                                                                                         | 1     | 1  | 0  |
| Higgins, Mr. - - - -                                                                                                                                                      | 1     | 1  | 0  |
| Smith, Mr. Thomas - - -                                                                                                                                                   | 1     | 1  | 0  |
| Tomes, Miss - - - -                                                                                                                                                       | 1     | 1  | 0  |
| Tomes, Miss S. - - - -                                                                                                                                                    | 0     | 10 | 6  |
| Collection - - - -                                                                                                                                                        | 3     | 12 | 0  |
| <i>Somerset society.</i> By Mr. Cherry                                                                                                                                    |       |    |    |
| Chapman, Miss, Tiverton, 2 years -                                                                                                                                        | 10    | 0  | 0  |
| Flight, Mr., ditto, 2 years -                                                                                                                                             | 2     | 2  | 0  |
| Gould, Mr. Joseph, Devon, for 1803 -                                                                                                                                      | 0     | 10 | 6  |
| Horsey, Mr., Wellington, 2 years -                                                                                                                                        | 1     | 1  | 0  |
| Kingdon, Mr. Samuel, ditto, 2 years                                                                                                                                       | 1     | 1  | 0  |
| Moxey, Mr. William, Exeter -                                                                                                                                              | 1     | 1  | 0  |
| Tucker, Mr. Charles, Chard, 3 years                                                                                                                                       | 1     | 11 | 6  |
| Wellington collection, 1803 -                                                                                                                                             | 5     | 4  | 1  |
| ditto ditto 1804 - - -                                                                                                                                                    | 5     | 1  | 6  |
| Yeovil ditto - - - -                                                                                                                                                      | 3     | 11 | 6  |
| <i>South Wales.</i> Collections by the following baptist<br>churches, received by Mr. Thomas, Islington.                                                                  |       |    |    |
| Aberduer, Abergstwyth, Bethel, Blaenyweyn,<br>Cappel-Evan, Carmarthen, Cwmmelinmynack,<br>Drefack, Ffynon, Kilvowar, Llangloffan,<br>Llwyn Dafydd, Moleston, and Penybout | 30    | 15 | 0  |
| <i>Stoke-gomer.</i> By Dr. Ryland                                                                                                                                         |       |    |    |
| Giles, Messrs. W. & R. - - -                                                                                                                                              | 1     | 1  | 0  |
| Jennings, Mr. - - - -                                                                                                                                                     | 1     | 1  | 0  |
| Donation - - - -                                                                                                                                                          | 1     | 5  | 6  |
| <i>Tewksbury.</i> Collection by Mr. Button -                                                                                                                              | 6     | 3  | 0  |
|                                                                                                                                                                           | £1505 | 5  | 1½ |

|                                       | £     | s. | d.   |
|---------------------------------------|-------|----|------|
|                                       | 1505  | 5  | 1½   |
| <i>Thrapstone. By Mr. Hogg</i>        |       |    |      |
| Canteritt, Mr., Woodford, 2 years     | -     | 1  | 1 0  |
| Griffin, Mr. William, ditto           | -     | 1  | 1 0  |
| Hill, Mr. Joseph, Woodford, ditto     |       | 1  | 1 0  |
| Hogg, Rev. R. ditto                   | -     | 4  | 4 0  |
| Porter, Mr. William ditto             | -     | 1  | 6 0  |
| Small sums ditto                      | -     | 6  | 0 6  |
| <i>Yarmouth. By Mr. Fuller</i>        |       |    |      |
| Batley, Mr.                           | -     | 0  | 10 6 |
| Boardman, Mr.                         | -     | 0  | 10 6 |
| Brown, Mr.                            | -     | 0  | 10 6 |
| Corneby, Miss                         | -     | 0  | 10 6 |
| Ruxby, Mrs.                           | -     | 1  | 0 0  |
| Shelly, Mr.                           | -     | 1  | 1 0  |
| Walford, Rev. Mr.                     | -     | 1  | 1 0  |
| Collected at Mr. Walford's chapel     |       | 5  | 15 2 |
| <i>Other places in the country.</i>   |       |    |      |
| Anonymous, York, 2 years              | -     | 1  | 1 0  |
| Ditto, a donation                     | -     | 10 | 10 0 |
| Barcham, Mrs., Edinthorpe             | -     | 1  | 1 0  |
| Barker, Mr. John, Towcester           | -     | 0  | 10 6 |
| Booth, Mr., Coventry                  | -     | 1  | 1 0  |
| Bull, Rev. William, Newport           | -     | 1  | 1 0  |
| Burton, Mr., Foxton                   | -     | 0  | 10 6 |
| Chaplin, Rev. Mr., Bishop Stortford   |       | 1  | 1 0  |
| Coles, Rev. William, Ampthill         | -     | 1  | 1 0  |
| Coles, Mrs.                           | -     | 0  | 10 6 |
| Cox, Mr. F. A., Clipstone             | -     | 2  | 2 0  |
| Crathern, Rev. Wm., Dedham            | -     | 1  | 1 0  |
| Crosby, Mr., York                     | -     | 1  | 1 0  |
| Cursham, Rev. Thomas, Sutton Ashfield |       | 1  | 0 0  |
| Davis, Mr., Chenies                   | -     | 1  | 1 0  |
| Eayre, Mrs., and family, Braybrook    |       | 2  | 0 0  |
| Evans, Mr. Benjamin, Enderby          | -     | 0  | 10 6 |
| Foster, Mr. John, Biggleswade         | -     | 1  | 1 0  |
| Foster, Mr. William, St. Neots        | -     | 1  | 1 0  |
| Foster, Miss, Eaton Ford              | -     | 1  | 1 0  |
| Goodacre, Mr., Leir                   | -     | 2  | 2 0  |
|                                       | £1563 | 5  | 9½   |

|                                                         | £     | s. | d. |
|---------------------------------------------------------|-------|----|----|
|                                                         | 1563  | 5  | 9½ |
| Haddon, Mr. John, Nascby -                              | 1     | 1  | 0  |
| Hall, Miss Ann, Granby, Nots.                           | 1     | 1  | 0  |
| Harris, Mr., Leighton -                                 | 1     | 1  | 0  |
| Ibberson, Mr. Isaac, Ramsey -                           | 2     | 0  | 0  |
| Jarrold, Mrs., Sudbury -                                | 1     | 1  | 0  |
| Jerram, Rev. Charles, Long Sutton -                     | 1     | 0  | 0  |
| Jones, Mr. Thomas, Chester, by Mr. M. Smith             | 1     | 1  | 0  |
| Leigh, Sir Egerton, Bart. -                             | 2     | 2  | 0  |
| Long, Mr., Mansfield -                                  | 1     | 0  | 0  |
| Lund, Mr., York, 2 years -                              | 1     | 1  | 0  |
| Martin, Mr. Edward, Godmanchester                       | 1     | 1  | 0  |
| Milligam, Mr., Hinkley, by Mr. Yates                    | 10    | 10 | 0  |
| Nesmith, Mrs., Chobham, near Bagshot                    | 5     | 0  | 0  |
| Norman, Mr. William, Isleham -                          | 1     | 1  | 0  |
| Nunneley, Mr. John, Leicester -                         | 1     | 1  | 0  |
| Parsons, Mr., Hinkley -                                 | 0     | 10 | 6  |
| Pell, Mr., Guilsborough -                               | 1     | 1  | 0  |
| Pope, Rev. Mr., Great Staughton                         | 1     | 1  | 0  |
| Riste, Mr. David, Isleham -                             | 1     | 1  | 0  |
| Robinson, Mr. Samuel, Wellingborough                    | 1     | 1  | 0  |
| Rogers, Rev. Dr., Philadelphia, 2 years                 | 2     | 2  | 0  |
| Sanctuary, Mr., Dereham -                               | 0     | 10 | 6  |
| Simons, Rev. John, Paul's Cray, Kent, by<br>Mr. Booth - | 1     | 1  | 0  |
| Stanger, Mr., near Long Sutton -                        | 1     | 0  | 0  |
| Stevens, Mr. R., Stretton -                             | 1     | 1  | 0  |
| Tidd, Mr. William, Ashwell -                            | 1     | 1  | 0  |
| Webster, Mr. Joseph, St. Neots -                        | 1     | 1  | 0  |
| West, Mr., Biggleswade -                                | 0     | 10 | 6  |
| Wright, Mr. E., Erith -                                 | 1     | 0  | 0  |
| Yewdall, Rev. Mr., Howden -                             | 0     | 10 | 6  |
| Small sums -                                            | 0     | 2  | 6  |
|                                                         | £1609 | 1  | 3½ |

*Donations for the translation of the scriptures.*

|                                                    | L.   | s. | D. |
|----------------------------------------------------|------|----|----|
| Brend, Mr. John, Portsea - - -                     | 1    | 0  | 0  |
| James, Mr. Philip, London, by Mr. Burls            | 5    | 5  | 0  |
| Nunneley, Mr. John, Leicester - -                  | 2    | 2  | 0  |
| Oldham, Mr. Thomas, Dublin - - -                   | 1    | 1  | 0  |
| Walker, Mr. John, ditto - - -                      | 1    | 0  | 0  |
| In the collection at Mr. Newton's meeting, Norwich | 2    | 13 | 6  |
| Stirling Missionary Society, by Rev. J. Campbell   | 10   | 0  | 0  |
|                                                    | £ 23 | 1  | 6  |

*DISBURSEMENTS.*

|                                                                                                                          |        |    |    |
|--------------------------------------------------------------------------------------------------------------------------|--------|----|----|
| Expences of four missionaries on probation at Olney - - - - -                                                            | 161    | 14 | 1½ |
| Fitting them out with their wives for India, by America - - - - -                                                        | 511    | 6  | 11 |
| Voyage to New York - - - - -                                                                                             | 263    | 16 | 0  |
| Ditto to India, with expences in America - - -                                                                           | 920    | 0  | 0  |
| Remittances to the missionaries in India, in books, printing materials, stationary, payments on their account, &c. - - - | 750    | 19 | 8½ |
| Expences of journies in collecting, and otherwise serving the mission - - - - -                                          | 90     | 7  | 10 |
| Printing and binding for the Society - - -                                                                               | 143    | 15 | 10 |
| Postage, carriage, stationary, &c. - - -                                                                                 | 35     | 2  | 2½ |
| Assistance to the Secretary - - - - -                                                                                    | 17     | 11 | 6  |
| Village preaching - - - - -                                                                                              | 22     | 17 | 7  |
| Voted the Edinburgh Missionary Society - -                                                                               | 50     | 0  | 0  |
|                                                                                                                          | £ 2972 | 11 | 8½ |

*STATE OF ACCOMPT.*

|                                               | L.    | s. | D. |
|-----------------------------------------------|-------|----|----|
| Balance of the last year - - -                | 2009  | 14 | 0  |
| Subscriptions, collections, and donations - - | 1609  | 1  | 3½ |
| Donations for translating the scriptures - -  | 23    | 1  | 6  |
| Sale of Periodical Accounts - - -             | 34    | 4  | 9  |
| Other books, &c. of the Society - - -         | 3     | 4  | 2  |
| Interest of monies - - - - -                  | 21    | 6  | 7  |
| Total Amount - - - - -                        | 3700  | 12 | 3½ |
| Disbursements - - - - -                       | 2972  | 11 | 8½ |
| Balance in hand * - - - - -                   | £ 728 | 0  | 7  |

\* 700l. of the above balance is lodged in the Company's funds in India, the interest of which is taken by the missionaries.

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Form of Bequest.*

ITEM. I give and bequeath unto A. B. and C. D. the sum \_\_\_\_\_ upon trust, that they, or either of them, pay the same, out of my Personal Estate, to the Treasurer, for the time being, of *the Particular Baptist Society for propagating the gospel among the Heathen*, for the use and support of the said Society; and his receipt shall be a full and sufficient discharge for the same.

END OF VOL. II.

*Printed by J. W. Morris, Dunstable.*