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A table of contents for the *Annual Report of the Baptist Missionary Society* can be found here:

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PERIODICAL
ACCOUNTS,
RELATIVE TO THE
BAPTIST
MISSIONARY SOCIETY.

VOL. V.

KETTERING:

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*And may be had of the Baptist Ministers in most of the principal
Towns in the Kingdom.*

1813.

PREFACE.

THE patrons of an undertaking supported, as this is, by voluntary subscriptions, have a right to be informed of the effects of their liberality, and this by as clear and faithful a statement of them as it is possible to furnish. The gradual progress of the work from the beginning has been such, that the events of a single year have seldom been so marked as to leave any strong impression on the mind; but on reviewing those of three or four years we find it otherwise. It is on this principle that we have been used to review the general state of the mission at the commencement of a volume.

Since the commencement of the last volume there has been far greater progress than in any preceding period of the same extent. At the close of 1809 there were six churches, containing a hundred and ninety-one members; at the close of 1812 there were twice that number of churches, containing about five hundred members. The principal part of what has been done in *Calcutta* has been done during these three years. By the circulation of the scriptures in the languages of the country, by stated and occasional preaching, and by the establishment of a charity school on the Lancasterian principle, a strong impression has been made on that city.

During this period the following events have taken place:—Not less than a *hundred and sixty* persons have been baptized at Calcutta and Serampore, out of whom materials have been principally furnished for forming and organizing the six new churches;—a mission has been planted in *Orissa*, the seat of the horrible JAGGERNAUT, where the scriptures have been liberally distributed in the language of the country, even within the precincts of the

temple, the gospel diligently preached, and a church raised of between thirty and forty members;—the small church in the district of *Jessore* has increased from about thirty to eighty members, scattered over an extent of country not much if any less than the county of York, and divided into four branches, at each of which are stationed gifted native brethren, who very diligently disseminate the heavenly seed;—the gospel has obtained an entrance into *Bheerboom*, and a number of natives have received it, so as to become a thriving branch of the Cutwa church;—three new stations have been formed, and churches planted in *Upper Hindoost'han*, namely, Agra, Digah, and Patna;—the word of God has been introduced into the *Mahratta* Country, where many are reading it with apparent good effect;—a considerable number of European soldiers have embraced the gospel, and being stationed at the *Isle of France* and at *Java*, have successfully recommended it to many of their fellow-soldiers;—and a station has been formed, and a church planted, in the neighbourhood of *Dacca*, a large city in the east of Bengal.

During the same period also, the following progress has been made in the *translations*:—

At the end of 1809.

1. *Bengalee*. The Old and New Testament translated and printed.

2. *Sungskrit*. The New Testament printed, and the Old Testament printed to Exodus.

3. *Orissa*. The New Testament printed, and nearly the book of Psalms in the Old Testament.

4. *Telinga*. The New Testament translated but unrevised, and a beginning made in the Old Testament.

5. *Kurnata*. Ditto.

At the end of 1812.

1. The New Testament gone through three editions and ready for a fourth, and the second edition of the Pentateuch printed to the 4th chapter of Leviticus.

2. The Pentateuch printed, the Historical Books printed to the 2d book of Samuel, and copy prepared to the 2d chapter of the 2d book of Chronicles.

3. The New Testament tried and approved by Orissa pundits, the Hagiographia and the Prophets printed, the Historical Books printed to the 1st book of Kings, and copy prepared to the 20th chapter of the 2d book of Kings.

4. Matthew in the press.

5. Matthew revised.

At the end of 1809.

At the end of 1812.

6. *Guzerattee.* The printing stopped and the translation slackened for want of sufficient pecuniary support.

6.

7. *Mahratta.* The New Testament translated and part of the Old Testament. The Gospels nearly printed; but the printing retarded by the same cause as the last.

7. The New Testament printed and in circulation, the Pentateuch printed to the 4th chapter of Numbers, and copy revised to the 2d chapter of Deuteronomy.

8. *Hindoostanee.* The New Testament translated, and above half printed. The printing retarded by the same cause as the two last.

8. The New Testament printed, the second edition in the press,—the Pentateuch printed to the 2d chapter of Exodus, and copy prepared to the 26th chapter of Numbers.

9. *Shikh.* The New Testament translated, and the printing begun.

9. Printed to the 7th chapter of Luke.

10. *Burman.* A fount of types cast.

10. A volume of Scripture Extracts printed, and copy prepared to the 18th chapter of Luke.

At the end of 1809.

11. *Chinese.* The New Testament translated to Ephesians.

At the end of 1812.

11. The whole of the New Testament translated, the Gospel by John in the press, and the Old Testament translated to the 5th chapter of the 1st book of Samuel.

12. *Cashmire.* Translated to the 2d chapter of Romans.

13. *Assam.* Translated to the 6th chapter of John.

14. *Pushtoo, or Affghan.* Commencing.

15. *Nepala.* Ditto.

16. *Brij Basha.* Ditto.

17. *Bilochee.* Ditto.

18. *Maldivian.* Ditto.

Important improvements have also been made in casting types and manufacturing paper, and the younger branches of the family have been so educated as to be able to carry on the translations.

Finally, during the last of these three years, great as were the afflictions of the mission family, and severe as was the trial of having the printing-office consumed by fire, the work of God has been more extended than in any former year. "Four new stations are occupied, and promise to be effective, of which, (says Dr. Marshman,) we had scarcely any idea at the commencement of the year."—These are, *Columbo, Patna, Chittagong, and Bombay.*

In reviewing the progress of things abroad, we must not overlook occurrences at home. The feeling excited by the disaster at Serampore, not only produced a prompt and very liberal contribution for the reparation of the loss, but probably increased the interest which the christianized part of the nation felt in the question—*Shall Christianity have free course in India?* That interest certainly was great, and of great importance. The temperate but decided way in which the sense of the country was expressed, as well as the respectful manner in which it was treated by the Government and the Legislature, call for our grateful

acknowledgments, both to them, and to Him who disposes the hearts of all for the accomplishment of his purposes. We trust that so far as the restrictive powers are thought necessary to be continued, they will, as we were assured they should, be liberally exercised.

From this brief review of the past, we are certainly warranted to take encouragement as to the future, and to expect greater things than these. All things are possible to them that believe. If we believe in the Lord our God we shall be established: if we believe his prophets we shall prosper. When the father of the lunatic child exclaimed with tears, "Lord, I believe; help thou mine unbelief!" he seemed to say,—Shall my unbelief be the death of my child? The prayers of faith fall not to the ground. The work of faith and labour of love is not forgotten. If God has wrought with us in answer to such weak faith, and such feeble prayers as ours, what might we not have expected had we been more entirely devoted to him? And shall the work of God be retarded, and sinners lost through our unbelief?

If our minds be formed on gospel principles it will be a consolation to us that we have not to labour alone, but that other Christians are engaging in the same work. We shall not exhibit our own labours in a way of invidious comparison with others, but rejoice in one another's prosperity, looking forward to the time when our labours shall meet. Even if some preach Christ through *envy*, though we may perceive the motive and disapprove the spirit, yet we shall rejoice that Christ is preached.

Finally, while solicitous for the success of Christ's kingdom in other lands, let us not forget our native country; and while the souls of our fellow-sinners are dear to us, let us not be unmindful of our own. It is too possible that a zeal may be kindled for a public object, while at the same time things of a personal nature are neglected. Surely it would be a grievous thing, if while busy here and there about converting the heathen, we lose our own souls!

January to July, 1812.

of the last year amounted to nearly 2000 rupees, or £250. is now almost annihilated. This is owing partly to the liberality of the public, and partly to the introduction of Mr. Lancaster's plan of teaching, by means of which our brother Leonard, whose very soul is in the work, instructs 240 boys with greater ease than he in the last year, with two assistants, instructed a hundred. A building, also, during this year has been erected near the chapel, 90 feet by 70, which will contain 800 children. We have built it at our own expense, and charge the public a moderate rent for it. We hope this institution will prove a blessing in many ways.

"On the first Lord's day in January, 1812, brother Carey's youngest son, Jonathan, was baptized by his father at Serampore. He is about sixteen. His mind has been affected with divine things ever since he heard a sermon preached by his father, on occasion of the death of sister Robinson, and these impressions were strengthened, and his resolution to be baptized confirmed, by seeing the baptism of brother Marshman's daughter.

"A horse which the brethren lately requested brother Ward to have, for the sake of regaining and preserving his health, then impaired by his close application to business and study, and one which brother Moore has since sent brother Marshman with the same view, have enabled us to improve an hour thus spent so as to visit neighbouring villages which neither our time nor strength would permit us to reach before."

The impression made on the neighbourhood by the conduct of the missionaries, and the quiet manner in which they are heard by the natives, will appear by the following account of one of these excursions:—"On January 23, in the evening, the brethren Marshman and Ward went to *Ishra*. The people in the bazar kindly accommodated them with seats; and nearly fifty sat down

January to July, 1812.

around them, to whom they read and expounded the ten commandments, asking the people which of them they thought evil, or unjust? They answered, "None, they were all good." The tree then, said they, must be good from whence these branches come; and proceeded to shew them how every man by nature was averse from these righteous commandments, and of course from the God who gave them; which state of mind must be a state of wickedness, and of the utmost danger. They then shewed them how Jesus Christ came into the world, to deliver men both from the guilt and the dominion of sin; and that their errand into this country was wholly to bring a message of love, to make known these glad tidings to them, and beg them to come to Christ and share the blessings which they themselves enjoyed, appealing to them whether in the twelve years that they had resided near them any thing had appeared in their conduct which could lead them to deem them enemies instead of friends? They answered, "No;" and seemed extremely attentive to the discourse."

From Mr. Leonard to Mr. Ward, Jan. 3, 1812.—
 "The Lord continues to bless us with new cause for rejoicing. Last Sabbath morning proved, I trust, a day of salvation to some who were at the chapel during the sermon and the ordinance of baptism; especially two persons, one a Mr. J. brother to Mrs. E. the young woman who has been lately mentioned to the church as a candidate for baptism, and whose mother was yesterday with Mr. Carey, requesting permission to join with her daughter in confessing her Saviour before men. This young man was much attached to light company, which terrified his sister from offering herself to the church sooner, lest through him she might be drawn into evil, and cause disgrace to her profession. These scruples, however, were removed by Mr. Carey, who shewed her in a very plain and forcible

January to July, 1812.

manner that the grace of Christ was sufficient for her, although she was a widow dependant upon her brother. It pleased the Lord to cause him to attend, and to regard in some measure the constant importunities of his mother and sister.

“A Mrs. M. lately informed me, that she had taken the sacrament, through which, with a reformation from certain things that affected her conscience, she had hoped matters went on well between God and her soul; but by the above sermon and the baptismal address previous to the ordinance, her heart was almost broken, nor did she know what to do. Respecting her former state, she said, “I am sure I wept much, and conceived myself much better, until I attended at the chapel last Sabbath morning, and heard the sermon preached from ‘He that believeth and is baptized shall be saved, but he that believeth not shall be damned.’ But, notwithstanding my distress of mind, and the great disappointment I experienced in finding salvation was by faith alone, when I understood what Christ had done and suffered to obtain it for such guilty sinners as myself, and his willingness to save to the uttermost, I could scarcely contain myself, but felt almost moved to go down and join those favoured souls who were about to be baptized, and confess the Saviour with them.” This young woman’s exercises of mind, caused me to look to the period when I first visited you at Serampore; one principal part of the cause of my visit being to inquire, what good I might hope to derive from receiving the sacrament. After having ventured upon it like our young friend, I conceived myself in a fair way for heaven; but afterward I fell deeply into sin, which induced me to believe that I had committed the unpardonable sin, and that now, as I had nothing to look for but judgment and fiery indignation, I might as well sin on, and work all manner of iniquity with greediness.

January to July, 1812.

“Mr. J. said, in a very serious manner, that it appeared as if the whole service of the morning was prepared for him, confessing that he had been buried in thick darkness, and began to attribute a great part of it to his education. Here, however, I was necessitated to interrupt him, and point to the blindness of his own heart, endeavouring to prove to him, that ‘Unless a man be born again, he cannot see the kingdom of God.’

“Mrs. D. seemed absorbed in thought, and endeavoured to help me out in many things, remarking with apparent sorrow, how foolishly she formerly made light of Mr. Peacock’s religious conversation, when he was in Calcutta. She is younger than Mrs. P. and has been excessively light and vain, so much so that I have often been alarmed for Mrs. ———, when under deep convictions, on her account. My earnest prayer is, that they may all become trees of righteousness, the planting of the Lord, that in them his name may be glorified.”

Mr. J. T. Thompson, visiting an old pensioner under a threatening affliction, found that he rested his hopes on Jesus Christ, and was quite composed at the thoughts of death. He was without a bible, having given the only one he had to a child. While Mr. T. prayed he wept much.

Calling on a Mrs. A. Mr. Thompson says, “In this family are four persons who bear with much patience the cruel mockings of their once most intimate friends and relations. Mrs. A. having refused an invitation to a ball, from Mr. B. the latter was led to see the importance of religion in some measure, and immediately procured a bible for the use of his family, and established family-worship.”

On the last Lord’s day in January, the following nine persons were baptized by Mr. Ward at Calcutta, namely, Mrs. Gatton, Mrs. M^cDonald, Mrs. M^cCutchin, Peggy, Joanna Rozario, Mrs. Everard, Mrs. Haynes, Rozia

January to July, 1812.

D'Rozario, and *John D'Silva*. *Mrs. Frederick* was received on the 18th of December, but was not baptized with the above through indisposition.

On the 14th of February died at Serampore, *Mary Anne Ward*, aged nearly five years and a half; a most affectionate and amiable child. A few days before her death she repeated to her father, with much emphasis, Dr. Watts's hymn—

“When I can read my title clear
To mansions in the skies,” &c.

In the course of this month, Jonathan Carey, with several of the native brethren, went into the villages to preach in Bengalee, and were heard with considerable attention.

On February 29, Mr. Ward baptized at Calcutta, Mr. and Mrs. *Mills*, Mrs. *Johnson*, and Mary *Albert*.

About this time two of the children of the mission family died, namely, *William Ward Marshman* and *Richard Mardon*, the youngest child of Mr. Mardon, both in infancy.

Debrun's visit to the Petty Court Jail.—“Having obtained permission to preach in this prison, I went for the first time on Lord's day, January 6. In every corner nothing appeared but misery in its most dreadful forms. I suppose there are no less than 400 wretched persons, of both sexes, and of almost every country, confined here for debt; each one endeavouring to forget his sorrows by plunging into the most degrading vices. I first went among the natives, who seemed astonished at my introducing such new doctrine; they, however, heard me with attention. I then went among the Europeans, to whom I offered some pamphlets which I had brought with me. They said they were Protestants already, and, therefore had no need of them. I told them I was brought up a Protestant, and reckoned upon my being a Christian, till lately I was

January to July, 1812.

brought to see my sin and danger. After this they begged for the pamphlets.

“On the 2d of February I went a second time, and the prisoners came of their own accord to hear me preach. One man, *Thomas D’Rozario*, manifested an unusual attention, and after worship brought me a testament in the Portuguese language, which he desired me to read aloud. Upon the whole I was more pleased with this second visit than with the first.

“The next Lord’s day, February 9, I went again. On my arrival they all surrounded me, and heard me preach both in the Bengalee and Portuguese languages. Some heathens said they never heard such words before. They requested pamphlets, and I gave away fifty.

“On preaching at another house I was rudely accosted by a pilot, who poured forth a torrent of abuse. I begged him to read the bible, and pointed out the 6th chapter of the first Epistle to Timothy, which when he had read he sat quiet. He asked us, how many sorts of Christians there were? I said, Christ is one; his gospel is one: whosoever believes in it will obtain everlasting life.”

Extracts from Mr. J. T. Thompson’s Journal of his labours in Calcutta.—“Went to the House of Correction; after opening my message to them, I could scarcely leave them; they seemed to wish that I could remain with them all the day.

“On February 22, at a prayer-meeting at my own house, having endeavoured to illustrate and apply to the circumstances of those present the conduct of the woman who ‘had spent all she had on physicians, and was nothing bettered, but rather grew worse’ (Mark v.), one of my hearers with great sorrow and shame related to me the following particulars:—She some time ago resided in a family at one of the military stations near Calcutta. To

January to July, 1812.

the horror she felt at her situation and circumstances, was added the melancholy consideration, that all efforts to extricate herself from *the bosom of hell* (as she termed it), had failed; and, therefore, after wasting much of her substance in the fulfilment of vows made to as many peers* as she could possibly hear of, she gave herself up to despair. After a while she thought there might be yet some peer of whom she had not heard, and accordingly had recourse to a woman of low cast, who inspired her with the hopes of speedy deliverance. A new vow was now made, and the poor woman, bound down to a variety of the most rigid observances, anxiously waited for the time in which the peer had promised his power would set her at liberty. Days and weeks and even months passed, but she remained fettered in her conscience, and no peer arrived. At length she resolved to try no more experiments of this nature, but to wait the termination of her troubles, being certain that all these peers were nothing. She had occasion about this time to come to Calcutta, and here it was that, 'wearied and heavy laden,' she heard of Jesus; and though she confesses herself unworthy, now views him as an all-sufficient Saviour, and prays to be more established in the truth. She has given to me her ivory crucifix, the object of her former worship.

"Lord's day, February 23. My desires for giving myself up wholly to the work of God increase every day. O may he fit me for the great work of labouring in his vineyard! In the afternoon I renewed my visit to the once hardened prisoners in the house of correction. The women here are but little interested; but the men, both old and young, Hindoos and Musulmans, when I

* Mahometan saints.

January to July, 1812.

compared their conduct towards God to that of the prodigal, and set forth his long-suffering and mercy through the Son of his love, were so affected, that both they and myself found it a painful task to part. They followed me as far as they could, and when we parted it was with tears. One of the scapoys on the guard, a Hindoost'hanee man, told me with tears also, that though I had spoken in Bengalee the words had pierced his heart. During my address an inquisitive Hindoo interrupted me by asking where our Lord Jesus Christ, the new Saviour that I declared to them, had been for so long time, that he had only *now* heard of him? I told him that the Saviour I preached was no new Saviour, but the only one appointed of God, even that God against whom we had sinned; and that to *him alone* all the ends of the earth are exhorted to look and be saved. If he then, said he, be a Saviour for *all the world*, how is it that the Europeans, who appear to have had him revealed to them; did not *all this time* make him known to us? I told him, this did not lessen the truth of my assertion; for that all the Europeans whom he saw in India were not Christians. He then inquired, where the Christians were whose principles and conduct I would hold up for his imitation?

"Friday, March 20. Attended a prayer-meeting in the Fort, and preached. Several of our friends of the 24th regiment are again permitted to meet with us.

"Lord's day, March 29. Being a baptismal day, many persons whom I do not recollect to have seen before attended the Bengalee worship and preaching in the chapel. In the afternoon I went with brother Carey to the jail, where I preached to a congregation of natives, and took my leave of them, perhaps, not to see them again, till the day when the Saviour of whom they have heard will appear in the clouds."

January to July, 1812.

“Our brother *J. T. Thompson* (say the missionaries), who has laboured in the word more than a year at Calcutta with much acceptance and effect, has, after serious consideration and prayer, determined to give up himself wholly to the work of God; and the city of Patna is fixed upon as the scene of his labours. He has accordingly relinquished all his worldly prospects, and resigned his situation in the office of the Military Auditor General, determining to cast himself on Providence for his future support. The Military Auditor General was quite unwilling to part with him; and supposing that a wish to see the country might have been at the bottom of his resignation, he offered to attach him to a part of the office which was stationed up the country. When he found, however, that his views were of another kind, he accepted his resignation, and gave him in writing a most kind and respectful testimonial to his diligence and good behaviour while under his direction.”

Mr. Jonathan Carey's Journey to Chagda.—“On the 11th of March was the Hindoo festival called Varonee; at which time vast numbers resort to all the places on the Ganges accounted sacred, in order to bathe. The brethren at Serampore having heard that at Chagda, about twenty-four miles from Serampore, a large concourse of people would be assembled, and thinking it a favourable opportunity for disseminating the word of life to the heathen, sent thither Jonathan Carey, with the brethren Deep-chund and Vikoont'ha. The following is the account of their journey:

“March 11. Left Serampore about eleven in the forenoon, and arrived at Trivenee, a few miles beyond Chinsurah, about seven in the evening; where we found that the people had bathed the morning before we arrived, and had returned home. A number of Ooriyas, however,

January to July, 1812.

had remained to refresh themselves. We lay there all night, and set off next morning with the tide, which carried us to Chagda, where we arrived about seven in the morning. Here a spectacle was exhibited which we seldom witness. The river, which at this place is about three quarters of a mile wide, was covered with men, women, and children, nearly to the middle of the stream. In one place was a Brahmun and his train of followers, dipping themselves with the greatest devotion in the sacred stream; in another, a mother was seen dragging her shivering child into the river; in another, a Gooroo instructing his disciples in the rites and ceremonies practised on these occasions; in short, every one, from the grey head to the youth scarcely versed in idolatrous ceremonies, rich and poor, Brahmuns and Shoodrus, all seemed intent on the same object. The immense crowds which thronged the shore seemed like a forest of heads. Some had travelled journeys of several days; some had come from Chittagong, others from Orissa, and from other parts of the country not less than a hundred miles distant. About seven in the morning we went out, and Deep-chund began to speak to the people; but so great was the press that we were obliged to climb a boat which lay on the shore with the bottom upwards; from which place we declared to them the inefficacy of the act they were then performing to remove their sins, and pointed them to the Lamb of God. The people listened with the greatest attention. After preaching for more than an hour, we brought from our own boat a number of scripture-tracts, but we were again obliged to ascend the boat where the people followed us, clambering up the sides till the boat itself was covered with the crowd, all eager to obtain books. Thinking our situation unsafe, on account of the pressure of the crowd, we retired to our own boat; but there also the people

January to July, 1812.

followed us for books; some up to the neck in water; some even swam to the boat, and having obtained pamphlets swam again to the shore. After resting a few minutes, we landed a little way higher up, and ascending a small hillock, where a large number soon surrounded us, we again declared the truths of the gospel. A young Brahmun who said he was acquainted with Mr. Carey, raised a shout among the people, crying out *Huribul*,* which was soon vociferated by the whole crowd, so that all our efforts to be heard were ineffectual. The noise having in some measure subsided, we resumed our discourse. At length *Vikoont'ha* discovered some people from his native village, whom he addressed for more than an hour; after which a Brahmun, whose house lay at the entrance into the town of *Chagda*, entreated us to come and explain this new doctrine. We went, and hither a crowd followed us, to whom we explained our message. During the discourse, a lewd Brahmun came up, and insulting us, said, that if we would bestow upon him the means of gratifying his lewd desires, he would become our disciple. Upon this, the Brahmun who had invited us took up the matter, upbraided him for uttering such vile sentiments, and continued disputing with him for a considerable time. I was glad to observe that the people seemed to exult at his being put to shame. Having unanimously driven him away, they entreated us to proceed. After preaching for a long time, we distributed a number of tracts, which the people received with the greatest eagerness. From hence we went to the market, and from thence to a place where two robbers were hung in chains: here the people's attention was drawn off from our discourse by a number of lewd fellows; and, night coming

* A sort of huzza! or---Great is Diana of the Ephesians.

January to July, 1812.

on, we returned to the boat. In our way we beheld a most gratifying spectacle: a number of people were sitting under a tree, growing close to an old temple in ruins, dedicated to *Shiva*; and in the midst of them a *Brahmān* who had obtained a pamphlet, was explaining its contents to the attentive crowd. I could not help stopping to contemplate this scene for a moment,—one of these ‘images of the divinity,’ with a *poita* hung round his neck, and who had just been bathing with the rest of the people in the sacred stream, and from whose lips nothing had ever proceeded but the praises of the gods, at the very door of the temple too, within whose walls, he perhaps had been accustomed to pay his idolatrous adorations, and from which very likely he had all his life received his maintenance—this man became an unwitting teacher of the gospel! This sight was so new and so cheering that it compensated for all our trouble. Returning through the bazar, we saw a man, who had been disappointed in obtaining a pamphlet, buying a book of a boy who had received it from us gratis. On the whole, considering the vast concourse of people, we have reason to bless God for what was done; some thousands of scripture-tracts were distributed, many of them to people who had come more than ten days journey, and who will carry them back into their own country; so that though they went to *Chagda* to worship a river, they may have found Him who is the pearl of great price; and perhaps others also may become inclined to read these pamphlets, and may be converted. Night coming on, and all our stores being exhausted, we took our leave, and arrived at Serampore on Friday night, where we learned that the printing-office had been consumed two days before.”

“At a church-meeting at Calcutta, towards the end of March, the brethren Cumberland, Ward, Daniel, and

January to July, 1812.

Sebuk-rama were chosen deacons; the brethren Leonard and Thompson called to the ministry; and brother Thompson, his wife and mother, with two others, were formed into a separate church, to be planted at Patna. Brother Carey the same evening addressed the different parties. The opportunity was pleasing and refreshing in a high degree."

"On the 26th of the same month were baptized at Calcutta, by Mr. Ward, Mrs. *Lewee*, *Joseph D'Sylvia*, *Michael Carmoody* (one of his Majesty's 24th regiment, quartered in Fort William), and Mrs. *Robinson*, daughter of Mr. Gordon, and wife of Mr. Robinson the missionary.

"Mrs. *Lewee* was at Allahabad when she first heard of the gospel, and her curiosity was so much excited that she resolved, on arriving at Calcutta, to find these new Christians out. It so happened, that on her landing at Fort William, and entering the Fort, Sebukrama was preaching at a house in the garrison: she heard the singing, put down her things, went in and heard the word, and from that time began to inquire earnestly what she should do to be saved. Her experience was related before the church with many tears."

The following Letter was sent by *Michael Carmoody* to Dr. Carey, previously to his being baptized:—

"Reverend Sir,—Situating as I am in the army, and not allowed the liberty of waiting upon you, to speak the sentiments of my mind, I take the liberty of relating to you part of my past and present state of mind respecting divine things. I am descended from Roman Catholic parents, and was always a strict observer of the rules and customs of the Romish church. On my arrival at the Cape four years ago, I had some conviction that I was not in the right way. My prayer to God at this time was, that I might be directed to some Roman Catholics. I

January to July, 1812.

did not disclose my thoughts to any one, but would have done so, could I have met with a Romish priest, whom I very diligently sought wherever I went; but it would seem from the subsequent dealings of the Lord with me, that he determined I should not see any of them till I had been brought into the right way. I fasted every Friday, and unknown to any one I used to go to the mountain at the Cape to pray that I might be directed right; and though I could not read at this time (and if I had been able I durst not open the bible), I continually carried in my bosom my Romish prayer-book, thinking there was some virtue in it. I sometimes also secretly travelled through the streets of Cape Town in hopes of meeting with a priest, and used to listen at the houses I passed; if I could hear any masses. Shortly after this I fell ill, and was sent to the hospital. I was, during this illness, much troubled in mind, as I was certain I was in an unprepared state. I therefore earnestly prayed that God would not take me away amongst strangers, where I could not obtain a friend to teach me divine things, nor yet a priest to confess to: the thought that the judgments of the Lord were now at hand with me, greatly alarmed me; and I was also much dejected at the idea of dying in a strange land, away from my parents and my friends. When nearly restored to health, I was distressed in mind at going yet farther from home, and especially into a heathen land. After recovery, I came out of the hospital; and, though a wretched sinner seeking salvation, was overcome by the temptations of satan, and fell into the inexcusable sin of drunkenness. After I got sober, and had considered that I had but lately experienced the sparing mercy of God, my convictions became stronger daily; and I looked upon my past transgressions as ingratitude of the worst kind. When our regiment left

January to July, 1812.

the Cape for Bengal, I was on board the Astell Indiaman where I experienced a fresh instance of the gracious dealings of the Lord. We were ordered to be drawn up for engagement with the French frigates; and I had such horror and dread as I never felt before,—not that I feared to die for my king and country; but because all my open and secret sins were brought to my mind, and especially my recent fall at the Cape. I expected to be judged of God, whom I dreaded to meet, as I was now certain I was not in the right way. But the Lord, in his abundant goodness, delivered me from the awful scene of battle with only a slight wound. After the battle we landed at Madras, where I again searched in vain for a Romish priest. It would seem that it was ordained by the God of our salvation, that Fort William should be the place where I should first hear the glad tidings of salvation, not from priests of the mass, but from the faithful ministers of the gospel. Nothing more occurred worthy of remark, until my arrival at Fort William, which was in September, 1810. Here I again began to search for a Romish priest, and happening one day to see the Bazar Serjeant's wife with beads round her neck, I was greatly rejoiced in meeting at last with a Roman Catholic, and felt sure a priest could not be far off. I immediately went up to her, and asked her if I could see a priest; and she consented to send for one into the garrison. How she mistook a minister of the gospel for a priest of the mass I cannot say; but instead of such a priest as she faithfully promised to send for, the Rev. Mr. Ward and Mr. Leonard came in on Friday evening. I was not able to be present on this occasion; but I rejoiced to hear that they intended to renew their visit on the Friday following, which still left me some hope of meeting with a priest of my profession. I communicated with a glad heart the cause of my rejoicing to a great

January to July, 1819.

number of my companions in the barracks, and especially those of the same religion with myself; which enabled me to bring together a very good congregation of Roman Catholics. On our entrance we were greatly struck at seeing the Rev. Mr. Marshman and Mr. Leonard, with a bible lying upon the table. We knew from this they were not our priests; and my companions whom I assembled began to think it was a trick of mine, to make them hear the gospel instead of mass, for which alone we came together. After this meeting my Catholic friends gave me very abusive language, for deceiving them as they thought; but so far from that, I felt the disappointment more than any of them, as I had been earnestly seeking a Romish priest for four years past. Another meeting was proposed to be held on the Friday following, and I was once more somehow or other induced to attend it. The Rev. Mr. Ward again came, with Mr. Leonard; and the former discoursed on the Prodigal son, when I was made to see myself a great sinner—one who had strayed from God all his life time. I now for the first time felt a sincere sorrow and shame for my past transgressions, and a desire to turn to God, through faith in his Son Jesus Christ: the more I heard of the gospel the sweeter it appeared; and from this time I began to love to hear the ministers of the gospel, and to dislike the Romish priests; and I never before in all my life felt such sweetness in prayer as now, through what I heard of the truths of the bible. Now and then my faith in the gospel would be shaken, because it was contrary to the Romish faith to hear it; but I continually prayed to the Lord to teach me and lead me in the right way, and then I felt easy. Mr. Ward promised to come into the garrison on the Friday following, which he did, and preached from Isaiah i. 18. ‘Come let us reason together, saith the Lord,’ &c. I thought he said

January to July, 1812.

much applicable to my case, and one thing I shall ever remember,—that ‘persons on a bed of affliction sometimes seek much the mercy of the Lord; but when they recover they forget Him who was once so desirable, and begin to sin again as they regain their strength.’ This immediately brought strong convictions in my mind, that I was the very person alluded to, and that my conduct at the Cape was such as he had mentioned. I believe it was the Friday following that Mr. Chater came in, and discoursed from 2 Cor. vi. and part of the 2d verse—‘Behold, now is the accepted time; behold, now is the day of salvation.’ I found great comfort from this discourse, and my mind began more and more to rest in the faith of the gospel. Mr. C. mentioned that in the 14th or 22d regiment there were many serious persons, who, when they first began to seek after the Lord, could not read; but by practice they were soon able to examine the word of God for themselves: he then advised his hearers to do the same. I took the advice, and the next day borrowed a spelling-book and a bible. On opening the bible I was once more tempted to desist from searching the scriptures for salvation; but I sought the Lord for direction, and pursued my study: and, by the blessing of God, in two months I was able to read the word for myself. It is now fourteen months since I first received this advice. One day when I was able to read, I took up the sacred volume, and the 28th chapter of the 1st of Samuel first opened to my sight: on reading it I was much struck at the conduct of Saul. I thought I also was disposed to forsake the God of heaven and earth, and take refuge in departed saints and images. I had a violent struggle for four days, when I was relieved by a discourse from Mr. Chamberlain, whose text was from 1 Tim. i. 15. ‘This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save

January to July, 1812.

sinners, of whom I am chief.' This discourse and the 19th chapter of St. John removed much of my unbelief; and as I found that in proportion as I read or heard the word of God and prayed my mind became more and more fixed and established in the true faith, I have neglected no opportunities of doing so.

"Mr. Leonard lately came into Fort William, and expounded the 5th chapter of Galatians. I was from this led to see much in me that did not accord with walking in the Spirit; and also to pray earnestly that the fruits of the Spirit might be shewn in my walk and conduct.

"I have also derived much profit from my attendance at the occasional prayer-meetings in the garrison, and public worship at the chapel.

"Now, Reverend Sir, having stated in the best way I could the dealings of the Lord with me, I beg to express my earnest desire to be admitted into church fellowship with the church under your care. I do not think that either baptism or the Lord's supper are essentially necessary to salvation; but I much wish publicly to confess that my hope of salvation is in the Lord Jesus Christ alone: and though others may disregard his commands, I wish to obey them with a heart full of love and gratitude.

"I take this opportunity of returning my most grateful acknowledgements to the Baptist Society for sending the word of eternal life to me. May the Lord prosper all that they set their hand to, and may millions have cause with me to rejoice to all eternity in the salvation of God, preached to us through the means of this society. I remain, &c."

"On the 1st of April, brother *Norman Kerr*, a member of the church at Calcutta, removed to Serampore, to prosecute his studies with a view to the Burman mission.*

* See *Periodical Accounts*, No. XXIII. p. 449.

January to July, 1812.

He is now studying alternately latin and greek, in the former of which languages he formerly made a beginning under our esteemed friend the late Mr. Burney.

“The new school is divided by purdas into two parts, for the purpose of keeping separate the boys and girls; and has a broad and excellent entrance from the street, which is one of the most central that could be found in Calcutta. The number of boys in the school is nearly 300, who are with ease instructed by brother Leonard, on Lancaster’s plan, without any assistant. The girls are about 70. These children are principally the offspring of poor Portuguese parents. They are taught writing and accompts, and also to read the scriptures, both in English and Bengalee.

“On April 25, brother Thompson was set apart for the work of God at Patna, by prayer and the laying on of hands. Brother Marshman introduced the service, brother Carey offered up the ordination prayer, and brother Ward delivered a short address, from Col. iv. 17. ‘And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.’ The same day he, with our other friends, left us for Patna. Jonathan Carey and one or two native brethren went a day’s journey with them.

“We have begun to print an edition of 5000 copies of the Tamul New Testament, at the expense of the Calcutta Auxiliary Bible Society; also the Hindee Pentateuch, and a second edition, of 4000 copies, of the Hindee New Testament: the Orissa, Shikh, and Bengalee founts of types are nearly recast; and the Bengalee Dictionary, and the Shikh and Telinga Grammars are resumed. We have purchased founts of English, Pica, Small Pica, and Brevier, from the printing-offices in Calcutta; and have also procured paper sufficient to complete one volume

January to July, 1812.

of the second edition of brother Ward's work on the manners of the Hindoos, and the second edition of the Chinese Dissertation, which will be out in a few months.*

"The *charity schools* which the younger part of the mission family at Serampore united with the children of brother Marshman's school to establish, continue to flourish. They are superintended by themselves in monthly rotation, and the expense defrayed by them from their pocket money. They at present contain nearly 40 Portuguese children of both sexes, and about 10 have gone to places that offered for them. Besides reading the scriptures in Bengalee, the boys are taught writing and accompts, and the girls plain needle-work. Some of the boys are able to read the Bengalee scriptures pretty fluently. All attend family-worship daily, as well as the public preaching on the Lord's day at the mission house.

"Brother Thompson, while he was with us, frequently visited *Barrackpore*, a military station opposite to Serampore. Several persons in the regimental band were desirous of religious instruction; and one person having promised the use of his house, we have since gone early every Lord's day morning, and hope these youths, the sons of Europeans on the father's side, may receive good by being thus brought under the gospel. Between twenty and thirty of the seapoys stationed here have been encouraged by an officer to read the Hindee Testament, and, we understand, are well pleased in being thus employed; but we have no access to them. A number of them, however, have come to our office for Hindee Testaments."

* This was about seven weeks after the destruction of the printing office by fire.

January to July, 1812.

The following story, communicated by Anunda, a daughter of Kreesnoo, will furnish an idea of the manner in which the Christian natives, whether men or women, communicate the gospel to their neighbours; and of the minds of many who are not decided Christians, being yet detached from the superstitions of the country:—

“One day, Juyumunee* talking with a Hindoo woman concerning the gospel, the latter said that her gooroo talked about these things to her and her friends, but that she could not understand what he meant. Juyumunee asked if she could see her gooroo? The woman answered, that he sometimes visited at the house of Rasoo, her friend, at Chinsurah,† where she believed he might be met with. After this, Juyumunee and two other sisters went to Chinsurah, to inquire for Rasoo. They asked a woman whom they met with near the place, where Rasoo lived? She said, that a friend of her’s, a religious man, was named Rasoo, to whose house she would conduct them, and they might then ascertain whether it was the person of whom they were in search or not. On their arrival they found him to be the person, and he immediately bade them welcome. Juyumunee declared the gospel to them all; and the whole family seemed to receive it, declaring that this was what they wanted. The sisters staid there that night. After this they made two other visits to this family, in one of which Rasoo said that when his gooroo came he would introduce Kreeshnoo to him.

“A little while after this the gooroo came. He was a Brahmun of the name of Mohun-Mookhooja. Being informed of what had occurred, he and his friends

* Pronounced *Joymoonce*, Kreeshnoo’s wife’s sister, who was baptized in January, 1801.

† A town on the *Hoogly*, some miles above Serampore.

January to July, 1812.

proceeded to Serampore, to see Kreeshnoo, who on meeting them declared at large the tidings of salvation. They spent a day at Kreeshnoo's house, and from thence went to Calcutta, where this gooroo has many disciples. After stopping a night at Kreeshnoo's house in the city, the gooroo took him to the house of several of his disciples, who on hearing him declared with much emotion, 'This is the truth.' They also made Kreeshnoo eat sweetmeats with them. It was then agreed amongst them to go to Ugrudweepa, where a feast was about to be held, to consult their *head gooroo*, who lived there.

"On their way to Ugrudweepa they called at Serampore, and took Kreeshnoo with them. Kreeshnoo was glad of such an opportunity of declaring in the company of these friends the glad tidings of salvation to the thousands assembled at the festival. Juyumunee and Komul also accompanied them. Of this journey Kreeshnoo gave the following account:—

"In five days we reached Ugrudweepa. Here we met with brother William Carey from Cutwa, and four native brethren with him. We were now eight Christians, and all put up at one lodging-house, and ate together in the presence of all, who wondered to see an Englishman eating with Hindoos. At a proper season we went amongst the people, preaching the glad tidings of Christ's death for sinners. Some began to examine; some were astonished; others appeared to receive the word. I suppose thirty thousand people were present at this festival, in honour of Gopee-nat'ha, a form of Krishna.

"In the evening I went to the house of the *head gooroo*. He received me with much affection, and made me sit on the same seat with himself, declaring that he had wished to see me, and to hear of the faith of Christ. I read to him, and explained the 5th chapter of Matthew, with which he

January to July, 1812.

was much pleased. He said, he was sure that this was the true religion, and that he would join us. He had separated, he added, from the idolators around him, and wished to follow the true religion; but they were not of his mind: they persecuted and beat him; but still he was resolved to become the disciple of Christ. ‘The cast (said he) is not of God; I will, therefore, follow the Lord with you; for with you are all casts, Englishmen, *Musulmans*, and *Hindoos*.’ At night about thirty of his disciples, brahmuns, rajpoots, weavers, gardeners, &c. all ate together. He desired me to sit amongst them, and partake of the repast, which I did; and we praised God while partaking of this love-feast.

“After we had all eaten, the head gooroo forbad Mohun—mookhooja to invest his son with the poita, and the wife of Rasoo to give her sons in marriage amongst the idolators. To a man present, whose name was Bhola-nat’ha, he said, ‘We will no longer preserve the distinctions of cast, but seek to possess the true religion, in which there is no cast. Come, let us walk in the true way; let us delay no longer.’ His disciples all desired instruction from him, and assured him of a ready obedience. To me he said, ‘I will consult with my disciples, come to you, and complete the work; for I assuredly know that there is one God, one religion, one Saviour, and no more.’”

From what had occurred at Chinsurah, the missionaries thought it right to send Kanta and other native brethren to labour amongst them in rotation; and concerning the professions of these gooroos, they remark as follows:—

“It is a fact which has frequently been adverted to in the progress of our mission, that large bodies of *Hindoos* have gone off from the ancient forms of idolatry, and formed different sects among themselves: these persons

January to July, 1812.

have generally been opposed to the brahmuns; but, from fear of the consequences attending the loss of cast, have in some measure concealed their opinions, and paid a deference in public to the distinctions of cast, though in private they have lived in the constant practice of violating its rules. These sects have embraced discordant opinions, though in many points they agree. They all profess a great reverence for their spiritual guides, and are strongly inclined to a hospitable and friendly mixture of all casts. Many of them have drawn their opinions from that part of the ancient Hindoo philosophy, which teaches a contempt of the world, and holds up to admiration the principles of abstraction, bodily austerities, a rejection of ceremonies, and a devotion founded on faith in the object of their worship.

“This schism having thus turned the minds of many from the brahmuns, as a body, to the particular religious guides under which they have ranged themselves, has opened a wide door for the entrance of the gospel. In Jessore, Burdwan, and other parts of Bengal, these religious guides are numerous; but are now unable to keep their disciples faithful to them. Having rejected the authority of the brahmuns, they have begun to push their inquiries farther; and every now and then these persons will acknowledge that they never found the true gooroo till they heard of Christ, nor the true way to heaven till they heard the gospel. At the above meeting the conversation betwixt Kreeshnoo and the head gooroo, as the former afterwards related it to brother Ward, at one time took a singular turn.—Kreeshnoo saw a disciple of this man catch the water in his hands, as the gooroo, after washing his mouth, threw it forth; and sipping part of it, he rubbed the rest on his head and breast. This water, that is, the water with which the gooroo has washed his

January to July, 1812.

mouth, they call *Udharamrita*, or *the living water proceeding from the mouth*. Moved at this sight, Kreeshnoo, inwardly lamenting the pride of the gooroo and the debased state of the disciple, mildly reprobated the practice; and held up, as a divine contrast to it, the conduct of his heavenly gooroo, who washed the feet of his disciples. All present appeared to be much affected by the comparison."

Calcutta Jail.—"Here on Sabbath days, worship in English has been regularly continued, and in Bengalee on Mondays. We hope some good has been done. One or two persons give proof of a gracious change. One, a debtor, sometime ago wished to be baptized; but the state of his affairs with his creditors was so intricate, that we wished for time to weigh the matter; otherwise a fine tank of water (*common to all jails in the East*) invited to the administration of this ordinance within the walls."

Fort William.—Here the attention of the soldiers to the word of God is truly encouraging: often above a hundred assemble in an evening for religious exercises.

The following is an extract of a letter from one of them to his parents at Clipstone, in Northamptonshire, dated February 7, 1812:—"After long absence and long silence, it is with great anxiety of mind I take this opportunity of writing to you. I suppose you have spent many anxious and uneasy hours concerning me. I stand convicted in my own conscience of vile ingratitude and forgetfulness to the best of parents; but I hope the Lord, in his tender mercy, has taught me in a foreign land, where there is a famine of the word of life, what I could not see in my own country, where the gospel shines like the noon-day sun. I will now give you a short account of where I have been, and my manner of life since I left home. When I went into the army I thought I was got

January to July, 1812.

from under all restraint ; and I followed the dictates of my evil heart as far as I was permitted. I left England for the Cape of Good Hope on the 27th of April, 1808, and arrived in safety on the 12th of September, in the same year. I was there about a year and nine months : during my stay I was visited with the rod of affliction and heavy judgment. I fell from a battery of a considerable height, and was taken up for dead ; but, through mercy, I was spared : this, however, made no impression upon my mind. After this, a dreadful earthquake happened at the Cape, which alarmed my fears, and struck me almost motionless ; for I feared the wrath of God. I knew he was my enemy ; I had rebelled against him, and was afraid to appear before him. But this conviction did not last long ; I was still in love with my sins, though I dreaded the punishment of them : and when the terror abated I returned to my folly again. I left the Cape on the 10th of June, 1810 ; and embarked for the East Indies. On our passage we were attacked by a far superior force of the enemy. The action was hot and bloody ; it lasted above five hours ; two of our ships were taken, and many men were killed and wounded on both sides. The ship I was in fortunately made her escape, but was greatly damaged. I cannot describe the horror of mind I felt on this occasion ; not from the fear of death, but of a future judgment. Our ship arrived safe in India on the 3d of August, 1811 ; and I have reason above all to be thankful, that, after so much wickedness, the Lord has met with me here, and has revealed Jesus Christ the Saviour to my soul in such a manner as I never before beheld him. When we first came into this country I was under deep convictions, and heard from a man who was under similar concern for his soul, that one Mr. Ward was to preach at a friend's house in the Fort, where I might have the

January to July, 1812.

opportunity of hearing him. I went at the time appointed, and there I saw Mr. Ward and Mr. Chamberlain, who came from Mr. Haddon's of Naseby. Mr. Ward read the first chapter of John, and explained it; and Mr. Chamberlain preached from 2 Cor. vi. 2. This was the first time I had heard the gospel preached for four years, except a few times in the church, where I was obliged to go once a fortnight. You may think what pleasure I felt under the discourse. Mr. Ward came again in a few days, and preached from Isa. i. 18. and it pleased the Lord to bless his word to my soul; and I hope I shall have reason to praise God to all eternity for this precious opportunity. We enjoyed these privileges for some time; but after a while the missionaries were forbidden to come into the Fort. There were, however, a few serious young men in our regiment, and we formed a society and opened a prayer-meeting; which continued for some time without molestation: but this is now stopped. We then made application to the Colonel; but were refused: and are still forbidden to assemble together. But a gentleman who lives in the Fort has permitted me and one of my companions to come to his house every morning for family worship; and sometimes we can get permission to go to Calcutta to hear the missionaries. These are precious opportunities, and I hope the Lord will bless them to us. Mr. Ward and Mr. Chamberlain have been very kind to me. I have had frequent intercourse with Mr. Ward by letter, by which I have derived a great deal of pleasure. Thus, my dear father and mother, I hope you will not feel over anxious about me; for the Lord has appeared for me in a manner I did not expect. I hope, if we have not the opportunity of seeing each other here below, we shall meet in the arms of Jesus; and then sorrow and sighing will flee away, and parting will be known no more."

January to July, 1812.

In the month of May, *Bhuruta*, a Hindoo, advanced in years, one of the first baptized at Serampore, finished his course. He had long been a servant at the mission house, and had accompanied several of the brethren in missionary journies; and the missionaries observe, "It was a great pleasure to us to have one of our first native brethren so near to us. He was the particular friend of *Syamadasa*, who was murdered near *Chinsurah*."

On the last Sabbath in May were baptized at Calcutta, by Mr. Ward, Mr. and Mrs. *M'Intosh*, *Mary*, *Margaretta*, and *J. C. Frederick*. The latter is a young man brought up under the late Mr. Gericke.

On the first Lord's day in June was baptized at Serampore, *Somee*, a Hindoo woman, who had been long under instruction.

During this month died at Calcutta, Mrs. *Haynes* and Mr. *Begle*, two members of the church in that city. They had hope in their death.

Tal-danga.*—"A Bengalee charity school-house has been built at this place, which is in a very populous neighbourhood, and thirty scholars are already entered. Our brother *Manika* is here as an itinerant, and watches the schoolmaster, who is a heathen."

Abstract of Sebuk-ram's Journal:—Addressed to a Friend in England, by whom he is supported.—"We have received a very long journal of the labours of *Sebuk-ram*, in Calcutta and its neighbourhood, during the last two months. He preaches once, twice, or thrice, every day; and appears to be 'instant in season, and out of season.' Nor have his labours been in vain: among the persons lately baptized at Calcutta, several have attributed their first impressions to his preaching. *Dum-dum*, a place of

* About fourteen miles from Serampore.

January to July, 1812.

military encampment, six miles from Calcutta, is visited by our brother in its turn. He preaches in the Fort, at Kidir-poorā, and at Salkee, as well as in various parts of Calcutta. We mention a circumstance or two from a journal that would fill two or three pages. At the house of a young man named Frederick, and at Mr. Johnson's, many have attended, some of whom have been turned to God. At Mrs. M'Cullum's also, many hear the word from Sebuk-ram; among whom it appears to be producing the most desirable effects. At brother Vessey's, in the Fort, many attend, chiefly Hindoost'haneē women, the wives of seapoys. At the house of one of our friends, in Kooli-bazar, the attendance is great, not only of those who bear the Christian name, but of Hindoos and Musulmans. One woman after the preaching one day, exclaimed, 'Oh! brother, I have lived all these years; but I never heard words like these.' Bukshoo, a Musulman hearer, declared one day that he wished to be baptized, but that his wife and other relations were afraid of some misfortune coming upon them if they embraced this new religion. At a place called Kulinga, a woman in affluent circumstances wept much during worship, and declared she would go no more to the Roman Catholic chapel. At the same place some Musulman women were also much affected. At Dum-dum, a brahmun came to Sebuk-ram one day, and told him he had read the bible, and was well acquainted with its contents; but that he was entangled in many snares. After our brother had talked with him for some time, the brahmun left him in tears."

Abstract of Manika's Journal:—Addressed to a Friend in Scotland, by whom he is supported.—"Being in great want of native itinerants, when Krishna lately took a journey into Jessore, the missionaries instructed him to bring with him a brother from thence, if he found any

January to July, 1812.

one who could be spared. He brought Manika, who since that time has been employed partly about Chinsurah, and partly near Cutwa. This journal relates his journies near Cutwa, with Kangalee; in most of which they found a number of persons who acknowledge the truth. Since his return from Cutwa he has been placed at the school-house erected at Tal-danga, betwixt Chinsurah and Hoogli. Around this place, in markets, in villages, on the high-ways, and under trees—to individuals, and to small groups of persons, he has read and explained different parts of the scriptures in Bengalee. Some derided him for giving away his cast; others spoke well of his message; and others took tracts to examine for themselves. In ten or a dozen villages he has thus been proclaiming the way of life."

From the journal of brother De Bruyn, it appears that during the months of March, April, and May, he had preached 125 times, at sixteen different places in Calcutta. "Among which places (say the missionaries) we notice as peculiarly important, the Petty Court Jail, at which more than three hundred attend occasionally; brother Cumberland's, at Kashee-poorā; the Kooli-bazar; and in the Fort, at brother Vessey's, brother Frederick's, and brother Smith's. At a Mr. D.'s house, where our brother has preached twice, a Roman Catholic priest attended the service, and seemed much pleased. On the following week brother D. found the priest there again, who requested him to speak to them in the Portuguese language, with which our brother complied. Brother D. is a member of the church at Calcutta, and supports himself from the profits of a little shop. We observe, with particular pleasure, that during these three months he has not omitted for one day to proclaim to his fellow-creatures the glad tidings of the gospel, though he might have pleaded as an excuse his being obliged to support himself and family."

January to July, 1812.

A letter, of which the following is an extract, was received at Serampore, in June, 1812, from Mr. Johns, who, with Mr. Lawson, was detained in America by the want of a passage.

“North America, Boston, Dec. 21, 1811.

“Dear Brother Ward,

“The bare possibility of a letter reaching you is a sufficient inducement for my writing. We left England on the 2d of November, 1810, and reached New York on December 23, nearly twelve months from this day. In May 1811, we took ship at Newcastle, in Delaware, about twenty miles from Philadelphia; and probably should ere this have been at Serampore, but for a disaster at sea, in lat. 36. long. 66. of which I suppose you have heard. The vessel was the *Daphne* of Philadelphia, Captain M'Kever. The brig returned, refitted, and again put to sea. My colleague, Mr. Lawson, and his wife, are in the state of New York. I and my dear partner, and a hearty little boy about ten months old, are in Massachusetts. We were at the commencement in Rhode Island, the beginning of September, and at the Boston Association of Baptist churches in the same month. Our dear friends in this and in other places have treated us with unwearied kindness. Since our stay in Boston I have received a letter from Mr. Fuller, in which he says, that the funds of the Society are more than exhausted; upon which I resolved to use my endeavours to collect for the translations. Great publicity has been given to the subject: if I can, I will send you a copy of what I published thereon. I commenced a subscription list in the town of Boston. One gentleman on whom I called at the commencement gave me *one thousand dollars*, and I have raised in a few weeks about *two thousand more*. Something will of course be done by the other states,

January to July, 1812.

especially in the large towns; and I shall, I hope, persevere in the work. Few gave me any encouragement when I began; but I knew the cause was good, and felt determined to proceed. It is all of God, I hope; and to him be the praise. You have probably seen the *Brief Narrative of the Mission*. One edition, enlarged by Dr. S. of Philadelphia, was sold at one dollar. Since our being here, I have edited another, with a continuation to 1811. The design was to give a general knowledge of the object to the New Englanders; and already we see great effects result. I have met with great personal attention from all ranks in this place; and only now and then meet with any thing serious said against attempts to enlighten Hindoos. Some say, 'It is a great way off;' and draw parallels between the North American Indians and the Indians of Asia. I have to explain again and again. There is a wonderful variety of opinions upon religious subjects; but great liberality and candour. I have preached for several of the most respectable and popular Pædobaptists; and I never lose sight of the Asiatic heathens, but in various ways recommend the subject. Dr. Baldwin does not know of my writing, or he would send his love. Our brother Caleb Hiorns resides here, and is well. Mr. and Mrs. Lindeman were affectionately received here.

"With the warmest affection for you all,

"I am, &c.

"W. JOHNS."

In July, the missionaries observe,—“We are happy to hear that our dear brethren, Johns and Lawson, with their families and sister Chaffin, are now near at hand; a letter having just been received, by Mr. Ward, from Mr. Johns, dated Isle of France, on board the *Harmony*, June 10, 1812.” In this letter Mr. Johns says,—“At a few days’

January to July, 1812.

notice we are again embarked on the mighty ocean. In company with us, are a Mr. and Mrs. May, and a Miss Green, from the London Missionary Society; Mr. and Mrs. Nott, Mr. Hall, and Mr. Rice, from a new Society just raised in New England. Two other families from the same Society have sailed from Salem in the Caravan. We left Philadelphia on the 18th of February, and arrived at this port on Monday last. We are disappointed in not meeting his Majesty's 22d regiment here. We longed to see the Christian soldiers. They are at Bourbon."

Bengalee preaching in Calcutta, by Krishna and Sebukram.—At the following places in Calcutta and its suburbs, Sebuk-ram preaches regularly :

On Monday, in the Fort, at Mr. Vessey's; and on the same day, at Mrs. Martin's, in Kooli-bazar.

On Tuesday, at Mr. Coates's, at Ali-poorā; and at Mrs. M'Cullum's, on the Bujbuj road.

On Wednesday, in the Fort, at Mr. Frederick's; and at Mrs. Kennedy's, at Kulinga.

On Thursday, in the Fort, at Mr. Marsden's; and at the house of correction.

On Friday, at Mr. Du Bryne's, in the Teretee-bazar; at Mr. Irvine's; and at Mr. Coates's, at Howrah.

On Saturday, at Mrs. M'Cullum's, at Mr. Watts's, and at Mr. Johnson's.

On Lord's day, worship twice at the chapel, in which Sebuk-ram takes his turn; also at the jail and the house of correction.

"Besides these times of regular preaching (observe the missionaries), our brother preaches often to the heathen in the streets and highways; and describes the change in the minds of many as very great. Our aged brother Vrinda-vuna, lately come from Agra, was astonished to see people of different casts, and brahmuns among the rest,

January to July, 1812.

come into the house of Sebuk-ram, converse freely, drink water, and smoke with him, without the least hesitation."

Krishna * preaches at the following places in Calcutta ; making more than twenty houses in this city in which the gospel is preached by these two brethren :

Lord's day. Once or twice at the chapel.

Monday. At Mrs. Andrews', the jail, and at Mr. Petrusse's.

Tuesday. At the chapel.

Wednesday. At Mr. Pigott's, the chapel, and Mr. Humphrey's.

Thursday. At Mr. King's and Mr. Leonard's.

Friday. At Mr. Johannes'.

Saturday. At Mr. Wilson's and Captain Mills's.

—

*Memoir of the Translations, addressed to the Society,
June, 1812.*

"Very dear Brethren,

"Ten months only have elapsed since we last addressed you on the subject of translations ; but a wish expressed by the Corresponding Committee of the British and Foreign Bible Society, that we would suit the time of our annual Memoir to their Report, which is made up to the end of June, induces us to finish this year in June instead of August.

"In our last, we informed you that five versions of the New Testament had issued from the press ; the Sungskrit, the Bengalee, the Orissa, the Mahratta, and the Hindee. Among these, it is scarcely necessary to say any thing respecting the Bengalee, which has been read for so many years, and will shortly require a fourth edition ; nor

* Krishna has lately been much encouraged by receiving a letter from the Rev. G. Barclay, one of our friends in Scotland,

January to July, 1812.

respecting the *Sungskrit*, as its being read with ease by pundits from all parts of India seems a sufficient proof of its perspicuity. Relative to the other three, we have been anxious to obtain all the information in our power. Respecting the *Orissa* version, Mr. John Peter, who labours in Orissa, writes thus, in a letter dated Dec. 20, 1811.—‘I have engaged nine persons to read the *Orissa* Scriptures, for the purpose of ascertaining the character of the translation; and I have read them to many others. They all declare, this is the *Orissa* language; though some say, there are some *Sungskrit* words in it.’ This latter fact is unavoidably the case, as none of the dialects of India contain a sufficient stock of current words to express every term in which the mysteries of the gospel are conveyed.

“Of the *Mahratta* version, a gentleman who has resided some years in that country, and who has distributed a considerable number of copies, writes thus to Mr. Ward: ‘Tell Dr. Carey that the style and language of the *Mahratta* New Testament are well understood and much commended. Mr. J. who knows something of *Sungskrit*, and reads the *Mahratta* very freely, mentions it with great praise.’ He also adds, respecting certain persons who were reading it,—‘Mahadeo, to whom I gave a new testament, has read it nearly twice through, and seems greatly interested by its contents. Kistna has read the new testament through once, and he seems interested equally with Mahadeo. Bhawanee is reading the new testament through a second time, and seems rather more warmly attached to it than the other two. Narayana, a youth, is reading the new testament a second time to his mother and others of his family. His mother often declares her love for Jesus Christ, and speaks of the glad tidings to her friends.’

January to July, 1812.

"We have received information that the *Hindee** version has been sought and eagerly read in Orissa, at Malda, at Patna, and even as far as Agra; which places embrace a circuit of more than a thousand miles. It seems also to have been read with interest around us; copies having been requested by natives of various parts of India, frequenting or residing in Calcutta and its neighbourhood. Among others, several from a battalion of seapoys, stationed within a few miles of us, but among whom we have never been, have repeatedly come to Serampore, soliciting copies of it; and in some instances, they have afterwards employed us to bind them at their own expense. The demand for the Gospels and the Acts (which were stitched in a separate volume) has been so great, that we have reprinted a small edition to complete the New Testament again. But nearly every copy thus completed was given away prior to March last, when we resolved on printing a larger number of what would be the third edition of the Gospels, and the second of the rest of the Testament.

"These circumstances relative to the three versions just named, greatly encourage us; and give us reason to hope, that, although they are at present imperfect, they yet render the sacred oracles intelligible to the poor and ignorant as well as to the learned; and that, by unremitted attention to the improvement of every succeeding edition, we shall at length be enabled, through the divine blessing, to accomplish a work which appears to us so important, and give to the numerous millions around us, a faithful and perspicuous version of the word of life.

* We apply the term *Hindoee*, or *Hindee*, to that dialect of the Hindoost'hanee which is derived principally from the Sungskrit, and which, before the invasion of the Musulmans, was spoken throughout Hindoost'han. It is still the language most extensively understood, particularly among the common people.

January to July, 1812.

“We now advert to the progress made in translations within the last ten months; which, indeed, has not been very great, as much of our attention has been directed to revising and preparing for the press the translations already done. The progress made has been chiefly in the *Sungskrit*, the Chinese, and the Cashmire. In the former, the translation has been carried forward from the 2d book of Samuel to the 2d book of Chronicles; in the Chinese, the translation has advanced from the middle of Numbers to the 5th chapter of the 1st book of Samuel; and the Cashmire is advanced to the 2d chapter of Romans.

“The following are the versions in which copy has been revised and prepared for the press:—In the *Orissa*, to the 20th chapter of the 2d book of Kings; in the *Hindee*, to the 26th chapter of Numbers; in the *Mahratta*, to the 2d chapter of Deuteronomy; and in the *Shikh*, to the 4th chapter of the Acts of the Apostles. In the *Telinga*, little has been done besides preparing a grammar of the language, which is now in the press. In the *Chinese*, the gospel by St. John is undergoing a third revision, and the 1st chapter is now in the press. As the public have taken an interest in this version which demands our warmest gratitude, it may not be improper to make them acquainted with the mode we adopt in thus revising, as it may possibly enable some learned and candid friend to suggest an interesting hint on the subject. It is this:—With Griesbach before him, Mr. Marshman goes through the corrected copy, with Mr. Lassar, sentence by sentence; and then slowly reads to him in English, from the greek of Griesbach, the whole together, that he may judge of the meaning and spirit of the whole, by seeing it in its connection. When a proper portion is thus prepared, two copies are taken of it; one of which Mr. Lassar carries home with him (for in their daily course Mr.

January to July, 1812.

Marshman and he constantly sit together), that he may weigh it when alone, judge of the Chinese idiom, and avail himself of any idea arising from his acquaintance with the Armenian version, esteemed so excellent: the other copy Mr. Marshman examines in the mean time with another Chinese assistant, takes his opinion on every new character, and where any clause seems obscure, causes him to write down his opinion of its meaning in other Chinese words. When Mr. Marshman and Mr. Lassar have thus satisfied themselves, the double page is set up in the new Chinese types, cut in metal, which is, perhaps, the work of half an hour for one of the youths studying Chinese. A few copies are then taken off, and one given to Mr. Lassar, the Chinese assistants, and to each of the youths, for their perusal and remarks. When none of us are able to suggest any farther alteration, the double sheet is printed off. This method necessarily requires much time, and permits us to advance but slowly in printing, particularly at first; but the peculiar nature of the Chinese language, differing as it does from all we are engaged in besides, seems to demand this care: nor will it be ultimately any real loss of time as it regards the work itself; for although we do not expect that even this care will render the first edition perfect, as its accuracy must of course be in proportion to our knowledge; yet we have reason to believe it will free it from any very gross faults: and the knowledge and experience daily gained by this method, in conjunction with the continued study of the most esteemed Chinese authors, will, we trust, enable us at length to render it still more accurate; and to proceed with an increased degree of speed, as well as of certainty.

“We have also had an opportunity of extending the translation of the word of life to the language of *Assam*. A pundit, a native of Assam, has been procured; and the

January to July, 1812.

nature of the dialect carefully investigated. The character current there is found to be the Bengalee; and the construction, and, perhaps, nine-tenths of the words, are identically so. The grammar, however, differs: the terminations of the nouns and verbs vary so much as to render a native of Bengal scarcely intelligible to one of Assam. Perhaps the difference may be as great between the two languages as between the Hebrew and the Chaldee: it is at least equal to that existing between the Chaldee and the Syriac dialects. On carefully weighing the matter, it appeared well worth the labour to remove that slight philological obstacle, and allure the Assamese to the perusal of the word of life, by giving it them entirely in their accustomed mode of speech, especially when it can be done without the expense of a new fount of types. The translation is advanced to the beginning of John.

“The death of that eminent philologist, Dr. John Leyden, having left unfinished several translations of the Gospels, we have retained a Pushtoo, or Affghan moonshee; and by steady application, we hope to be enabled in due time to carry forward the translation in this language.

“Instead of mentioning any new editions which have issued from the press since our last Memoir, we are called to bow in silent submission to the disastrous event of *the eleventh of March*, when the Pentateuch in Mahratta and Bengalee was nearly printed off; and the New Testament in the Shikh and Telinga, together with the Hindoost’hancee, by Mr. Martyn, a second edition of the Hindee, and a large edition of the Tamul New Testament, were in the press.

“Through the good hand of God upon us, we have been enabled in these four months to get ready a fount of large types in the Deva-Naguree for the Sungskrit

January to July, 1812.

scriptures, and of small ones for the Hindee; and also founts in the Tamul, Orissa, Bengalee, Mahratta, and Shikh languages, in all which we are now printing the scriptures; namely, the New Testament in the Hindee, Shikh, and Tamul languages (the last an edition of 5000 copies, at the expense of the Calcutta Auxiliary Bible Society); the Pentateuch in Hindee, Mahratta, and Bengalee; and the Historical Books in Orissa and Samskrit. A fount of Persian for Mr. Martyn's Hindoost'hanee version is also in great forwardness. The Chinese moveable metal types we had brought into such a state of forwardness prior to the fire, as to be ready for printing the scriptures with them; but they were all melted down. We have, however, kept the Chinese type cutters incessantly employed ever since, and have now the 1st chapter of John in the Chinese press.

The following is a view of the state of the Translations:

<i>Languages.</i>	<i>New Testament.</i>	<i>Old Testament.</i>
1. SUNGSKRIT.	Printed.	Pentateuch printed; Historical books printed to the 2d book of Samuel; and copy prepared to the 2d chapter of the 2d book of Chronicles.
2. CHINESE.	Completed. St. John in the press.	Translated to the 5th chapter of the 1st book of Samuel.
3. BENGALEE.	The 3d edition printed and nearly distributed.	The second edition of the Pentateuch printed to the 4th chapter of Leviticus.
4. ORISSA.	Printed.	The Hagiographia and the Prophets printed; the Historical books printed to the 1st book of Kings; and copy prepared to the 20th chapter of the 2d book of Kings.

January to July, 1812.

<i>Languages.</i>	<i>New Testament.</i>	<i>Old Testament.</i>
5. MAHRATTÄ.	Printed.	The Pentateuch printed to the 4th chapter of Numbers. Copy revised to the 2d chapter of Deuteronomy.
6. HINDEE.	The second edition in the press.	The Pentateuch printed to the 2d chapter of Exodus. Copy prepared to the 26th chapter of Numbers.
7. TELINGA.	St. Matthew in the press.	
8. KURNATA.	St. Matthew revised for the press.	
9. SHIKH.	Printed to the 7th chapter of St. Luke. Copy revised to the 4th chapter of the Acts.	
10. CASHMIRE.	Translated to the 2d chapter of Romans.	
11. BURMAN.	Copy prepared to the 18th chapter of St. Luke.	
12. ASSAM.	Translated to the 6th chapter of St. John.	
13. PUSHTOO, or AFFGHAN.	Commencing.	

“Nothing further remains but the pleasing duty of acknowledging our obligations. From the Corresponding Committee of the British and Foreign Bible Society, we have during these ten months received £1000; from donations, as stated in the *Periodical Accounts*, No. XX. £901; and from a friend of the word of God in America, 20 dollars.

January to July, 1812.

Statement of Accompts.

RECEIVED.

	S. R.	A.	P.	£.	S.	D.
By Balance from 1811	7,406	0	11	925	15	0
By Subscriptions	7,212	8	0	901	11	2
From the British and Foreign Bible Society	8,000	0	0	1,000	0	0
From a friend in America	40	0	0	5	0	9
<i>Sicca Rupees,</i>	<u>22,658</u>	<u>8</u>	<u>11</u>	<u>£.2,832</u>	<u>6</u>	<u>2</u>

EXPENDED.

	S. R.	A.	P.
To learned natives, for assistance in the various languages, ten months	6,034	4	7
Balance in hand	16,624	4	4
<i>Sicca Rupees,</i>	<u>22,658</u>	<u>8</u>	<u>11</u>

“ Another thing we have to remark is, that, although we have editions of various parts of the scriptures in the press, we have been unable, owing to the late fire, to carry any of them to account, as we never place any version to the account of the public till it be wholly printed off. This, in the present instance, makes a difference in the balance of more than 8000 rupees; that sum having been expended by us, on the editions now in the press, though not yet carried to account.

We are, very dear brethren,

Most cordially yours,

W. CAREY,
J. MARSHMAN,
W. WARD.”

August to November, 1812.

On the 2d of August, were baptized at Serampore, by Dr. Carey, Lieutenant Moxon, and Miss Phebe Hobson, the niece of Dr. Carey; and on the 27th of the same month, they were married at Calcutta.

The brethren Johns and Lawson, and their families, with sister Chaffin, arrived on the 10th of August in good health. Immediately after their arrival, sister Lawson was safely delivered at Calcutta of a daughter. The labours of brother Johns in America, in collecting for the translations, were highly successful. Almost entirely from the towns of Boston and Salem, the sum of 4600 dollars was collected.* Among the contributors to this sum, the names of two gentlemen ought to be particularly mentioned; and we now record them with respect and gratitude. The Honourable William Phillips, of Boston, gave 1000 dollars (he had given on a former occasion 500); and Samuel Salisbury, Esq. of the same town, gave 200. Both these gentlemen are deacons of a congregational church in that city. Another subscriber or two deserve to be noticed, with the feelings of our Lord when he saw the poor widow cast all her living into the treasury. Dr. Morse, of Charlestown, near Boston, gave notice from the pulpit of the object for which brother Johns was soliciting subscriptions; and mentioned at the same time, two other objects as worthy the attention of his parishioners, one of which was to aid the Board of Commissioners for Foreign Missions. The following day, Monday, a poor little boy brought a quarter of a dollar, and presented it to the Doctor. "What is this for, my child?" said the Doctor. "Sir, it is for what you solicited

* In the years 1806 and 1807, by the exertions of several ministers in Boston and its vicinity, 4444 dollars were contributed for the same object. The unfavourable state of public affairs during the present period, greatly enhances the value of this last contribution.

August to November, 1812.

subscriptions for yesterday." The Doctor reminded him of the different objects mentioned, and told him to say to which it should be applied. "Which you please, Sir," replied the boy. He again put the question, desiring him to declare his own wishes. "For the printing of the bible, Sir," said the little fellow, and burst into tears. A paper containing a quarter of a dollar was sent to brother Johns the day after his sermon at Salem, in behalf of the translations. It came from a poor woman, who, perhaps, gave her all. She had no money with her, it appears, when at meeting; but sent it the next day, with the words—"For the bibles," nearly rubbed out by the child who brought it. A letter from R. Ralston, Esq. to brother Johns, contains another very pleasing fact respecting these collections. "A little boy (says Mr. Ralston) presented me with a leathern bag, saying, 'Here are two dollars, which I have for a length of time been accumulating, to aid in the translation of the scriptures.' A considerable portion of it was in cents, which, instead of being expended in the usual way of children, for which purpose they had been given, had been deposited in the little bag, until the boy thought the amount was an object worthy of notice. The pleasure which this afforded me cannot easily be described, especially as the donor was not indifferent to my feelings in other respects."

Brief Account of Mr. Lawson's labours in America.—
"On my arrival in New York, from England, I found much delight in preaching the word. I spent the whole of January, 1811, in the town of Newark, New Jersey; and supplied the Baptist church there, brother Sharpe, the pastor, being very ill. In the spring of this year, we heard of the brig *Daphne*, destined for India, in which we secured passages; and, previously to our sailing, went to Boston, to see a sister of Mrs. L.'s, where I preached at

August to November, 1812.

Dr. Stillman's, and at brother Paul's, a black preacher. I need not relate that the Daphne was obliged to put back in distress, but shall proceed briefly to state, that from our arrival in Philadelphia in June, till October, I supplied the Baptist church lately under the pastoral care of Dr. Staughton, two sabbaths in the month. I also occasionally preached to Dr. Staughton's congregation, who assembled at the court-house, not having a building of their own at that time; and at Mr. White's and Mr. Peckworth's. I preached once at the tabernacle (Independents), and once for Dr. Green (Presbyterian). While at Frankfort, I preached as often as I could, as they had no pastor. I opened a Wednesday evening lecture, which was well attended, the place being sometimes full: this afforded hope and joy, as formerly only two or three constantly attended. I preached also as often as I could on the Sabbath day to this congregation, and generally on the Sabbath evening. The poor blacks in this village are of the Methodist persuasion, and, though probably sincere and pious, are extremely irregular in their behaviour at worship. They invited me to preach to them, which I did often with great pleasure. Out of respect to me, they behaved themselves with decorum, and appeared to love the word as much as if it had been delivered by a Methodist. In October, we left this place, and went to New York. But before our journey, I received invitations to supply, while I remained in the country, the first Baptist church in Boston, the Baptist church at Bullington, and that at Poughkeepsie. I accepted the latter invitation, and soon paid them a visit of eight or ten days. I never found such enjoyment as at this place: the prayer-meetings were crowded. After being here two or three days, a young woman, who had long been seriously disposed, applied for baptism. Her mother is a Baptist, her father

August to November, 1812.

a Quaker. The place for baptism was exactly opposite to the house of this family: it was accordingly thought convenient for the friends to meet there before the ordinance of baptism was administered. The mother of the young woman invited us, because her husband was from home. We were just beginning to sing, when he unexpectedly came in, and, in a violent passion, exclaimed, 'What business have you here? who sent for you? I suppose you want to baptize my daughter; but you shall not: I desire nothing of the kind; get down, every one of you.' It was in vain to urge that his daughter was old enough to think for herself, or that all persons ought to act without interruption, according to the dictates of their own consciences, especially in that land of liberty. We were obliged to go away, and he locked the doors and barred the windows. However, a friend who lived opposite received us; and while we were looking with regret at the house of the persecutor, the daughter and a friend came out, and went to the water, which was but about ten or twelve paces from the house, and we went down into the water singing—'Hinder me not,' &c. and it was said the angry father could not forbear observing from the window his daughter following Christ. They unanimously invited me, at a church-meeting, to labour for them till I should have an opportunity of going to India. I soon had the pleasure of baptizing five or six more, one of whom was another of the Quaker's daughters: she wept much when her father turned us out of his house. There were on this occasion upwards of a thousand spectators. The next month I should have baptized others, but the intelligence of the ship *Harmony* being bound to India, occasioned our leaving the place—a place in which I could have lived, laboured, and died with delight, but for a superior call to a different scene of labour."

August to November, 1812.

On the 29th of August, Mr. Johns received the sanction of the Governor General in Council to occupy the medical department at Serampore, during the absence of Dr. Wallich.

On the 6th of September, were baptized at Calcutta, by Mr. Ward, the Rev. Adoniram Judson and Mrs. Judson. Mr. J. was sent out as a missionary, by the American Board of Commissioners for Foreign Missions, formed from Congregational churches in the states of New England : and a few days before his baptism he sent the following note to the missionaries :—

“Calcutta, August 27, 1812.

“As you have been ignorant of my late exercises of mind on the subject of baptism, the communication may occasion you some surprise.

“It is now about four months since I took the subject of baptism into serious and prayerful consideration. My enquiries commenced during my voyage from America, and, after much painful trial, which I will not now detail, have issued in the entire conviction, that the immersion of professing believers is the only Christian baptism.

“In these exercises of mind, I have not been alone : Mrs. Judson has been engaged in a similar examination, and has come to the same conclusion. Feeling, therefore, that we are in an unbaptized state, we wish to profess our faith in Christ by being baptized in obedience to his commands.

A. JUDSON.”

Mr. Judson is at present under an engagement with Government, to proceed to the Isle of France.

On the 13th of September were baptized at Calcutta, by Mr. Ward, eight soldiers of the 59th regiment, quartered at Fort William ; namely, *A. Midwinter, John Pie, Francis Shiel, George Packer, James Parkinson, Jephtha Bellamy, Thomas Mansfield, and William*

August to November, 1812.

Warner. These persons have principally been awakened under the ministry of those brethren who have preached in the Fort.

On the 26th of September, C. C. Aratoon, who was about to proceed to Bombay, was baptized at Serampore, by Mr. Ward, in the Ganges, opposite the mission-house. This delay in the baptism of brother Aratoon arose from a wish of the missionaries, to consult the Society in England, respecting converted Armenians who had been immersed in their infancy.

On the 27th of the same month were baptized at Serampore, by Mr. Ward, Captain and Mrs. Kemp.

On the same day, were baptized, at Calcutta, by Dr. Carey, Mr. *White*, *Anna Steward*, *Sarah Wright*, *Elizabeth Peter*, *Elizabeth Jones*, and *Susannah Haley*. These women (native Portuguese) have been brought to the knowledge of the truth principally through the labours of Sebukram.

On the 28th of September, the brethren at Serampore entertained the native converts with a Bengalee supper at the mission-house, of which seventy natives of India partook, besides the mission family, and several missionaries from Societies in England and America.

Remarkable instance of conversion from a state of Infidelity,—communicated in a letter from a friend to Mr. Ward.—"I do not, my much esteemed friend, in giving you this narrative, intend to take up your time by relating the various vicissitudes of a sailor's life.

"You have heard of what a sailor suffers, and may suppose, that in twenty-eight years spent almost without intermission on the boisterous ocean, all its attendant scenes were experienced, with many hair-breadth escapes, then allowed only the appellation of chance and accident, now known to be the wonderful interposition of a gracious

August to November, 1812.

Providence; and I can now exclaim, with the prophet,—
 ‘It is of the Lord’s mercies I am not consumed.’

“You have often heard me say that I was born of religious parents: pious I believe them to have been. Brought up to the age of eleven in the paths of religion, it was their hope I should have remained with them; and the severity of the shock which the turn of my inclination for a sea life gave them, was only supported, as my mother expressed, by their committing me into the Lord’s hands, and trusting that the early impressions of truth they had endeavoured to make on my mind, would not entirely be eradicated, but that his grace would ultimately fan the embers to a flame. Alas! what pangs would it have occasioned (for I know how a parent feels), to have seen their child, for whom they had offered up so many fervent prayers, even while they were with solicitude supplicating a throne of grace on his behalf, plunging into the dark abyss of deism—I might have said atheism; for, weighing my actions even in the scale of reason, they denied the existence of a God.

“At the age of eleven, I went to sea. The change of scene, from pious society to that in which I heard nothing but God’s name taken in vain, cursing, swearing, and all the wickedness a floating hell contains (for they are nothing better), at first alarmed me, and filled me with so much horror, that, had not shame deterred me, I should certainly have relinquished the profession.

“These scenes, however, soon became familiar, agreeably to what the poet says:—

‘Vice is a monster of so frightful mien,
 That to be hated needs but to be seen;
 But seen too oft, familiar with her face,
 We first endure, then pity, then embrace.’

“After several voyages to and from America, Portugal, and Russia, I left England for India; and then commenced,

August to November, 1812.

without restraint or reluctance, my mad career. At the age of seventeen, left without a friend either to controul or advise, I pursued my own inclinations. My first trip was to ———, where I was soon initiated into every scene of vice; here I took a deep draught of the polluted stream, and drank in iniquity like water; here every serious idea was banished, and every conviction of conscience smothered, by scenes of drunkenness and debauchery; and here I said unto God, ‘Depart from me, I desire not the knowledge of thy ways.’ Oaths and imprecations flowed from my mouth like muddy water from a polluted fountain. Suffice it to say, here my conscience became seared as with a hot iron. To dress an oath in a new garb, to invent new imprecations, and pour them on my fellow-creatures, was to me delightful—oaths, the relation of which would make you, as it does me, shudder,—I was going to add, and atheism itself blush.

“After remaining some time at this place, Providence directed my steps to Calcutta, and soon after to Europe, where I had an opportunity of spending six days with my parents and serious relations. You will naturally ask, how I conducted myself during my stay with them. As Satan himself may be transformed into an angel of light, I became a hypocrite for six days, and with wonderful dexterity suppressed all improper language, adapted my conversation to theirs, accompanied them constantly to chapel, joined in their family devotions, and appeared almost a Christian. But Plymouth received me as I had left it, the garb of hypocrisy was left behind, and my real character resumed.

“As you are now acquainted, from the preceding statement, with my character, I shall not take up your time in describing the scenes at Plymouth, but leave you to judge what was to be expected from such principles,

August to November, 1812.

in a sea-port town. I shall, therefore, return to India, only observing, that, having on our passage put into the island of St. Jago, I was for a short time aroused from my lethargy, by two memorable dreams, which I will here omit, and once more carry you to ———, whither I soon after went, to command a ship I had building there. Finding none of my old companions in vice, and but one or two Europeans, I found such a void, that it brought on a fever and the hypocondria, the latter to such an extreme that I had actually determined on terminating an existence no longer sufferable. The arrival of a friend at this juncture, who, knowing the cause of my disorder, took steps to remove it, was the mean Providence used to recover me from such a dreadful state, but not from my desperate career. Having quitted this place, I returned to ———, where my mind began to look for some resting place. My acquaintances of the Masonic order, earnestly urged me to join their society, and become a member of the institution. As it appeared adapted to my situation, I became a Mason, and traversed the various steps up to what is styled the Royal Arch degree; but here I made a pause. The insignia of the next step deterred me from going any farther, and I refused it, lest in taking it I should advance too far to recede. I had long obliterated the name of our blessed Redeemer from my creed, and I found Masonry, as far as I had gone, consistent with my ideas; but I was, as I before said, deterred from going farther, judging that the jewel worn by this order related to our Saviour, or his religion: and, as I was, with peculiar hardness of heart, determined to have no connection with any thing relative to him or his, I refused taking the degree, although assured by my acquaintances, that the cross with the serpent entwined round it, as worn by the order, had no allusion to our

August to November, 1812.

Saviour or the Christian religion. So inveterate was I against every thing that had even the appearance of Christianity, that all their persuasions and assertions could not make me embrace an order, the insignia of which were emblematic of our Saviour's death. Soon after this, I became disgusted with Masonry: I heard a great deal of charity, but saw little of it; it appeared to me to consist chiefly in a few donations to some benevolent institutions, wherein the charity of the individual was not perceptible. Temperance was extolled as a great Masonic virtue; but it appeared to me, she was an unwelcome guest longer than the lodge was assembled, after which, the whole that remained of her was her picture in the lodge. I now quitted Masonry, and remained a confirmed deist, abhorring every thing that bordered on Christianity. In this state, I sailed from ———, and arrived at ———, where I met new companions, and new scenes were now opened. Being disappointed in my expectations at this place, I undertook an excursion to ———. My companions were perfect atheists: they had extracts from Voltaire, and other writers of his principles, Paine's *Age of Reason*, and a numerous selection of sayings, adapted to win others to their way of thinking. These were suitable to my ideas; I wished all they said true, and used exertions to believe it so. The bible was ridiculed, as a set of 'cunningly devised fables;' our blessed Lord, as an impostor; the apostle Paul, as a diabolical hypocrite, who had seduced his master's daughter (from whence they had this story I know not); and the other apostles, as a set of vagabonds. In the state in which my mind then was, you may judge of the effect these things had. They almost won me over to their sentiments, and certainly succeeded, except in the denial of a God. This I could not attain to;

August to November, 1812.

I could never lie down at night without addressing a prayer to the deity, but it was immaterial to me under what form, 'Jehovah, Jove, or Lord.' I was equally as particular with a female companion, in making her address herself to her pagan deity, as I was in praying to the Supreme; so that I cannot say I embraced their atheistical principles, although, as I observed before, all my conduct was of that nature, that one who really believed there was a God could hardly have been guilty of such actions as I was. It appears, I rather wished there was no God; for, by admitting one, I became an accountable creature, and then my actions rose up in judgment against me; but the recollection was soon stifled in wine or amusements. I was at length released from these companions, and fell in with a professed deist, with whom I lived, and found his principles congenial with my own. Our conversation was generally, when alone, on the absurdity of the Christian religion. Paine's *Age of Reason* was studied, and extolled as irrefutable. I had read in the *Critical Review* of attempts to answer this book; but the reviewers that I read did not admit them as at all refuting it. At length I fell in with a young man who informed me, that the Bishop of Llandaff had completely refuted the whole, and that Paine and his *Age of Reason* ought to be burnt together. This staggered my faith in his principles; but I had settled my mind into complete deism, had corrected my morals, and, being by all my friends esteemed a moral character, a long calm ensued, and I thought all was safe. I acted honestly to all, had compassion on the helpless, and gave my mite where distress called for it; and, by such actions, I justified myself before Him who hath said, 'In his sight no flesh can be justified.' At this period, I first went to hear Mr. Carey, at Serampore. As I entered, he gave out the hymn, 'Sinner, O why so thoughtless grown,' &c.—words

August to November, 1812.

that came with some force to my mind; but, as I did not go with any intention of being attentive, the hymn passed over: nor do I recollect the text; for I was so thoroughly determined not to be led away, that I endeavoured to turn a deaf ear to all that was said, till he touched on the depravity of the human heart. I thought he sunk us too low; but, after describing several characters, and drawing inferences which I thought very applicable to myself, he asked what people of this description meant to do if his doctrine were true. I really did not know what they were to do, except fly to that Redeemer I had with such inveteracy rejected. However, such was the effect of these few words, that I, who swore as it were mechanically, never uttered another oath, and became determined to seek him whom I had so long despised: yet the thought seemed almost presumptuous; for how could I expect he would love one who had so determinedly hated him? And here I did that which many others have done. I endeavoured to recommend myself to God by my own good works, by flying from those sins I had so long cherished, and by a determination to make myself better and more acceptable in his sight, and thus erecting a righteousness of my own, and making the righteousness of Christ of no effect. But I trust this fabric has fallen; the more I became acquainted with his holy word, the more the building tottered.—‘For by the deeds of the law there shall no flesh be justified in his sight.’—‘For all have sinned, and come short of the glory of God.’—‘Being justified freely by his grace, through the redemption that is in Christ Jesus.’—‘Not of works, lest any man should boast.’ These, and similar passages, cut up all dependence on self-righteousness; and I trust I was brought to see the necessity of following our Redeemer in his own way, and earnestly to implore him to receive me

August to November, 1812.

as I was, relying on his promise, that he would in no wise cast out those who came to him, though their sins were as scarlet, but that he would make them white as snow; and, through his divine assistance, I hope to run with patience the race set before me. I am, &c.”

Mr. Leonard to Mr. Marshman.—“Calcutta, Sept. 17, 1812. The progress of the once totally neglected children whom the Lord has been pleased to lead into the Benevolent Institution, is a theme on which I could at all times dwell with delight, had any person but myself the superintendence of it.

“Our numbers on the books, in the male department, amount to three hundred and thirteen: three of these have been admitted this morning, and one yesterday. I endeavoured to examine the two first classes and monitors yesterday very closely, as to their understanding the seven last verses of the 14th chapter of Mark, and found great cause for encouragement to persevere in our general plan, from the clear and apt answers I received to several questions that would have appeared rather intricate at first sight to persons of riper years. You would have been much gratified, had you been present, to have seen the workings of the tender mind, evinced in each countenance, when, in explaining Peter’s cowardice, ingratitude, and falsehood, in denying so kind and loving a master as Christ, I asked them what they thought was the cause of Peter’s thus denying his master. They replied, the fear of man. This answer opened the way for a long explanation, when I pointed them to the close of this very interesting scene, where the apostle repented and wept bitterly, when he remembered the words of Jesus, ‘Before the cock crow twice, thou shalt deny me thrice.’ They appeared deeply interested in the love of the Saviour, and seemed as though they could have wept with the repenting disciple.

August to November, 1812.

We then compared the cases of Peter and Judas Iscariot, observing how kindly the Lord forewarned Peter of the designs of Satan against him, and the efficacy of the Saviour's prayers and intercessions on his behalf :—' But I have prayed for thee, that thy faith fail not.' I then took occasion to shew the cause of Judas's awful end ; namely, having been left to himself, and given up to the wickedness of his own heart, Satan entered, drove him to commit the crime of suicide, and then dragged him to the pit. We contrasted the life and glorious end of Peter with that of Judas. Peter, through the efficacy of the grace of Christ, boldly defended the cause of his beloved Master in the face of Jews and Gentiles, and at length ended his glorious warfare, by offering himself up, a willing sacrifice, upon the cross.

" You have heard, no doubt, through my last letter to Mr. Ward, of the pleasing meeting which took place in the school-house a few days back, of not less than seventy of the parents of our pupils, who have thankfully accepted an invitation to continue their visits twice every month, to hear the word in their own language. I am persuaded that there could not be three souls selected out of the number above mentioned, who had ever heard the gospel preached. How, indeed, could they hear without a preacher ; or how could they read unless taught some dead or living language ?"

In September, the missionaries received from the Society in England a small supply of English types, by which they were enabled to recommence the works they had in hand at the time of the fire ; namely, the second editions of Confucius and of the Dissertation on the Chinese Language, Mr. Ward's work on the Hindoos, Dr. Carey's Bengalee Dictionary, and Grammars in several of the Eastern languages.

August to November, 1812.

From the Missionaries to the Society.—"The light which has hitherto been scattered by us among this people may, perhaps, in its present effects, resemble a distant ray, thrown into the thickest recesses of a forest, where certain travellers are detained by the terrors of their situation: the light is become an object of curiosity, but does not enbolden them to leave their gloomy resting-place; but, as it increases and discovers every corner of the recess, they gather courage, and wonder that they should have been afraid of extricating themselves from a place filled only with imaginary obstacles and dangers. Something like this is, we think, perceptible in the progress of the light here. Without exciting the least agitation of the passions, the scriptures and other fruits of the press are producing a slow but real change in the reasonings and moral feelings of this people. We might mention many circumstances which induce us to indulge these hopes. At Calcutta, persons of all casts now sit and smoke with our brother Sebuk-ram, in his own house, without the least concern. A number of persons formerly connected with Krishna by cast, after reading a Bengalee translation of brother Barclay's letter to him, declared their great satisfaction at perceiving that their old friend was not become a Feringhee (a Portuguese outcast), but had embraced a real system of religion. A very respectable and learned brahmun one day declared to brother Ward, that he did not know what to do with the incredible stories of the pooranus, and that he would really become a Christian if he could do it without detriment to his worldly circumstances. In this manner, in various parts, the heaven is diffusing its influence, and thus the light from heaven enters the idolatrous temple and the mud cottage of the Hindoo. We would not, however, wish our friends to suppose from hence that we expect any immediate

August to November, 1812.

general change among the great body of the Hindoos; but we observe with pleasure, the slow and silent, but sure progress of knowledge. At first, the Hindoos regarded us only as so many barbarians, without manners and without religion; many now, from a variety of circumstances, but especially from seeing the bible issuing from the press in so many languages, begin to think that some good may come out of Nazareth, and that something more than worldly policy may be our aim. This appears to be the present state of things as it respects the influence of the gospel on those places where it has been most published; but a vast portion of the population is yet to be informed that there are good tidings from heaven for the children of men.

“Amidst our attempts to extend the knowledge and the savour of the name of Jesus, we have been called to mourn over the loss of our beloved brother Mardon, whose name is dear to all his brethren. He died at Goamalty, on the 23d of May. Brother D’Cruz, a pious young man, one of our Calcutta members, had been with brother M. some months, and was able to attend to the duties of the station. Mr. Ellerton has been more than kind in his attentions to our deceased brother and sister Mardon, and deserves the thanks of all the friends of the mission.

“And now, dear brethren, we hope, that from this report, filled, like every thing on earth, with light and shade, hopes and fears, you will be able to form some idea of the cause of our adorable Saviour among us in these regions. Some years more of persevering effort, a succession of pious and disinterested men, giving the holy scriptures to the people, and putting native talent and piety to their utmost use, will, we humbly hope, under the divine blessing, do much towards securing the universal

August to November, 1812.

spread of the gospel in India. May you and we have the happiness of attending upon these triumphs of the truth as it is in Jesus.

We are, very dear brethren,
Yours, most affectionately,

W. CAREY,
J. MARSHMAN,
W. WARD."

Dr. Carey to Mr. Fuller.—"October 29, 1812. Once more I am recovered from the borders of the grave, to which I was brought by a bilious fever. I expected to die. I could not triumph in the prospect; but I felt that I could cast my guilty soul on the mercy of God, through Christ: and while I saw nothing in myself but sin, I had a hope that those sins were forgiven through his blood. I am to myself unexpectedly restored, and I think I have a desire to devote myself more entirely than ever to the work of my Redeemer.

"Much of my manuscript of the Sungskrit translation was destroyed by the fire. I have been enabled to re-translate the whole of that, and to go forward again in the general work. I have been at it to-day, and have finished the 27th chapter of the 1st book of Chronicles. The translation is going forward with considerable spirit, and will, I hope, in nearly every instance, be followed with printing. We are making translations into some new languages; namely, the Nepalese; the Pushtoo, or that of the Affghans; the Bilochee (spoken in the country that lies on the west shore of the Indus, and separates India from Persia); and that of the Maldivo Islands. Brother Chamberlain has translated the Gospels into the Brij Bhasha, which is a peculiar dialect of Hindoost'hanec, and is spoken in the neighbourhood of Agra. The languages,

August to November, 1812.

therefore, into which translations are making by us are, *Sungskrit*; Bengalee; Punjabee, or Shikh; Kashmerian; Pushtoo; Hindoost'hanee; Brij Bhasha; Nepalese; Bilochee; Guzerrattee; Mahratta; Orissa; Telinga; Kurnata; Assamee; Chinese; Burman; and Maldivian. By others, the Tamul and Cingalese, which we are now printing; the Malay, Persian, and Hindooee, by Mr. Martyn; and the Arabic begun, but now relinquished, by N. Sabat.

"We are now printing the Bengalee (second edition of the Pentateuch), Hindoost'hanee, Mahratta, Orissa, *Sungskrit*, Telinga, Burman, and Chinese; besides the Tamul and Cingalese, which are not our translations: and we are nearly ready to begin in Kurnata, Assamee, Brij Bhasha, Nepalese, and Kashmerian. I hope two months more will enable us to begin in the Pushtoo and Bilochee, which are written in the Persian character. The Guzerattee and Maldivian will then remain, for which types are not yet cut.

"When I reflect upon the total destruction of all our printing materials by fire, I am astonished, and, I hope, thankful, that we have been enabled to get forward with so many things as we have. We are casting a fount of Cingalese types for the Bible Society at Ceylon. The Lord has done great things for us; and will, I trust, still make his word a blessing in the land.

"My son Felix is now at Serampore. He came when I was ill; and is now perfecting the Burman types, printing Matthew's gospel, and preparing a grammar of the language for the press. This singular and copious language does not appear to have a single verb, except, perhaps, in the imperative mode: all the business of verbs is performed by participles. Felix returns as soon as possible."

August to November, 1812.

Brother Carapiet having taken his passage for Bombay, the following letter of advice, from the missionaries, was delivered to him:—

“Dear Brother,

November 7, 1812.

“The God we wish to serve only knows whether we shall see each other again in the flesh; but we will indulge the hope of meeting the Lord of the harvest with joy in that day.

“We have entreated you to go and watch for souls in parts greatly neglected hitherto. You know the desire of our hearts, that we wish for nothing so much as that men may come to the knowledge of the truth and be saved. Your great work is to preach the word; the way to do it most acceptably to your Great Master is, to be instant in season and out of season. Let no day pass without holding discourse with the natives, whom you will generally have to seek in bazars, streets, roads, neighbouring villages, &c. Consider that day as ill spent in which you have not been preaching once, twice, or thrice, or holding conversations with those who must hear the word of life from you or perish. Make the sinful state of man, the strictness of God’s law, the terrors of a future world, the birth, life, death, resurrection, and intercession of Christ, the mercy of God in calling sinners, the necessity of repentance, faith in Christ, and a change of heart and life, with the doctrines of judgment, heaven, and hell, the great subjects upon which you discourse with men.

“Endeavour to trust wholly on God for the success of your labours, and mix prayer with all you do. Make much of your times for secret prayer, and suffer nothing to keep you from a close union and fellowship with God. If you enjoy the power and comforts of religion in your own mind, you can hardly fail of being useful to others. Be sure that personal religion, or the having your whole

August to November, 1812.

mind in it, lies at the foundation of all your success among the heathen.

"We hardly need exhort you to frugality in your expenses, as we have a great reliance on you in this respect. This will, however, be very necessary should you remain at Bombay, where house-rent and all the necessities of life are so dear.

"With respect to the place of your abode, we must leave you to the guidance of that Saviour who sends his servants to the places whither he himself will come after them. This must be the consideration which ought to have most weight with you—Where can I do most good to the heathen? Where can I most completely fulfil the work Christ has given me to do? We wish you to endeavour to do good to all men, but to make the heathen your special charge.

"As soon as you shall be able to point out to us how you may draw your allowance from time to time, we will take the necessary steps to prevent our meeting with any inconvenience in this respect.

"And now, dear brother, we commit you to God, and to the preserving, quickening, and consoling influences of his blessed Spirit, praying always for you, that you may be very successful in winning souls, and being made faithful unto death, may receive the crown of life, which God the righteous Judge will give you in that day.

We are, dear brother,

Your affectionate fellow-servants in the work of Christ,

(Signed)

W. CAREY,
J. MARSHMAN,
W. WARD."

January to September, 1812.

DINAGEPORE and SADAMUHUL.—January, 1812.—
 “We expressed our hope last year that God would be pleased to visit this station, and crown the labours of our beloved brother with evident fruit. Our hope has not been disappointed: no less than eight have been added to this church by baptism, in the course of the year; of these, five are natives, and three are the children of our deceased and esteemed friend, Mr. Derozio, whose concern for the salvation of his children formed one of the most distinguishing traits of his character; and we feel peculiar pleasure in seeing this care owned by the God of mercy, after the parent is thus laid in the grave. We mention this for the sake of stimulating other parents to a similar concern for the salvation of their offspring, and of encouraging them to persevere in their prayers and endeavours, even though a blessing on the latter should not appear in answer to the former during life.

“It is not without pain that we mention the removal of the amiable and excellent consort of our dear brother, and his faithful helper in missionary work. We know, however, that it becomes us not only to be dumb with silence, but cordially to acquiesce in the will of our Heavenly Father when once made known; as he both loves his children, and cares for the interests of his church infinitely more than we do. We have also this to support us under every mysterious dispensation of his providence, that ‘what we know not now, we shall know hereafter.’

Mr. Fernandez to Mr. Ward.—“Dinagepore, April 30, 1812.—Blessed be God that I am once more snatched from the jaws of death. I am so much recovered from my late severe illness, as to be able to attend a little to business, and also to dedicate one of the first hours of my convalescence in scribbling a few lines to you. I hope I shall be quite well again in a few days.

January to September, 1812.

“Little did I expect, when I left Serampore last, that I should hear on my arrival here, such a series of melancholy news from that place within so short an interval of time. Dark and mysterious are the ways of Providence; but what we know not now we shall know hereafter. These are, no doubt, the severest trials you and the dear brethren have experienced since the establishment of the mission in this country, or perhaps since you have been born; they are, however, not too heavy for the almighty arm of God to support you under. As I have invariably participated with you in all your joys, I likewise sympathize with you in your sorrows, and mingle my tears with yours. May the gracious Lord abundantly sanctify these afflictive dispensations of his providence to you all, collectively and individually.

“I found the native brethren all well on my arrival here. I mentioned to you while at Calcutta, that brother Nunda-kishora was dead. He was one of the two first converts who were baptized at Serampore in January, 1806. I have been informed since my arrival here, that he died a happy death. An account of it shall be transmitted to you, when I go to Sadamuhul.”

Account of the death of Nunda-kishora, in a letter from Mr. Fernandez to Mr. Ward.—“Nunda-kishora died on Lord’s day, the 12th of January, 1812, of a fever, and a violent cold in his breast, with which he was seized about a fortnight before. The first week of his illness he took medicine; but when he found he was getting no better by it, but rather worse and worse every day, he desisted from taking any more, and told his wife, who used to administer it to him, that she need not prepare any more, ‘for (said he) I shall not live much longer. It is the will of my Heavenly Father that I should be removed to himself. I am not afraid of death: I am prepared for

January to September, 1812.

it. I am a great sinner ; but I am happy in my mind that my sins are forgiven, through the sufferings and death of my Redeemer, Jesus Christ.' On hearing this, his wife and children wept. He comforted them, and begged of them not to weep, as he was only to be separated from them for a little time : he then exhorted them to give themselves wholly to Christ. One day, observing his wife weeping by his bed-side, he said to her, 'Do not weep, Sunjee, I am happy that I shall soon see my Saviour : if you wish me to be happy, cease to be so much grieved.' The new testament was his constant companion when he was well : it became more so during his illness ; and as long as he was able he never ceased to read it. Whenever the factory servants, or his acquaintances from the neighbouring villages, came to see him, he used to speak to them on religious subjects, telling them how merciful God had been to him, in bringing him from darkness to the knowledge of the Saviour. Throughout his illness, his wife and his brother *Durpa-narayuna* say, his mind was perfectly serene and tranquil. Three days previous to his death he nearly lost his speech, answering questions put to him by only a word or two, but he retained his senses to the last. He expired without the least struggle. All the factory servants and many people of the village attended his funeral, which was performed in a decent manner by the brethren. He left a son and a daughter, the former about fourteen, and the latter about six years of age. He has also left a nephew, whom he brought up like his own child since his father's death. The above account I received from Sunjee and *Durpa-narayuna*."

Mr. Fernandez to Mr. Ward.—"Sadamuhul, Sept. 8, 1812. A young Musulman and his wife and three children have lately forsaken their cast, and come over to us. Besides the native brethren and sisters, I have now

January to September, 1812.

here and at Dinagepore twenty-one persons, of whom nine are adults and twelve children. Of two or three of the former I hope it will soon be in my power to give you some pleasing accounts."

GOAMALTY.—January, 1812. This church is at present the smallest of the five in Bengal. Brother Mardon has been afflicted with a complaint in his lungs, which has rendered him incapable of exerting himself in the work of God in the manner he wished. Two have been added to the church in the course of the past year by baptism. In consideration of brother Mardon's indisposition, the missionaries requested brother D'Cruz, a member of the church at Calcutta, who has expressed a strong desire to devote himself to the work of God among the heathen, to spend a few months by way of probation in assisting brother Mardon. Since that time, however, brother Mardon has been visited with an affliction of a different kind. It pleased an all-wise God to bereave him of the companion of his cares. Sister Mardon departed this life, at Serampore, December 24, 1811, leaving four children, the eldest five years old, and the youngest an infant of only ten days, all of which were, with the other orphans of the mission at Serampore. Brother Mardon has returned to his work.

Journal of brother D'Cruz: addressed to Mr. Ward.—
"February. On the 18th I went to Mohun-gunj market, where I conversed with a few natives respecting Christ. On the 20th, at Haskhali market, I conversed with two persons. On the 22d, at Chinsurah, at my father's, I preached in the evening, from the 15th chapter of John, and prayed. On the 23d (Lord's day), both morning and evening, I preached at my father's house to a few Roman Catholic women.

January to September, 1812.

“March. On the 5th, in the evening, I preached at my father’s, from the 10th chapter of John, and prayed. On the 6th, at my father’s, preached and prayed twice, conversed with a few Roman Catholics, and distributed a few tracts. On the 7th, both morning and evening, preached and prayed at my father’s. In returning to Goamalty, on the 14th, at Mohun-gunj market, I made known the doctrine of Christ to two *Musulmans*. On the 16th, at *Ubuya-gunj*, I conversed with a few respecting the kingdom of Christ. On the 30th, at English-bazar market, I made known the doctrine of Christ to a few *Musulmans*.”

Mr. Mardon to Mr. Marshman.—“Goamalty, March 25, 1812. I have been as far as Bedaire, Mr. Johnson’s residence, where I stopped a fortnight. In returning, I staid a few days at Miniary, and at Chandny. I cannot now enter into particulars respecting the journey. Indeed nothing particularly interesting has occurred. I attempted to talk to the people at different places, but I felt myself rather out of my latitude, my knowledge of Hindoost’hancee being imperfect, and having no one to assist me.”

Mr. Mardon to Mr. Marshman.—“Goamalty, March 30, 1812. On Thursday evening last I received your afflicting letter, containing an account of so many bereavements. Ah! my dear brother, we live in a world of trials and disappointments. Our dearest joys are torn from us, and what shall we say to these things? Shall we receive good at the hand of the Lord, and shall we not receive evil? It is the Lord! and on this consideration we dare not murmur, though we may be allowed to mourn. The loss of my dear infant would appear but a light affliction when compared with that which I have already been called to bear, could I view it as a distinct thing; but this is impossible, the connection is too close

January to September, 1812.

to admit of it. No sooner do I think of the dear child, than my thoughts fly to the still dearer mother, which occasions my wounds, not yet healed, to bleed afresh. When I compare my past circumstances with my present, the thought is almost more than I can bear.

“April 1. My dear brother, I have been two evenings in writing the above few lines, and have been obliged to desist through excessive lowness of spirits. Brother D’Cruz arrived on Thursday last, and I think he is quite as low as myself. He has been robbed by the way; but his dejection, like mine, springs from solitude. I did entertain a hope, that, being now more freed from cares, I should be enabled to pursue my work with more vigour and with less interruption, and this tended in a great measure to reconcile my mind to the bereavement; but whether this hope may ever be realized, he only who has afflicted me can tell.

“I have just seen an extra paper, which speaks of war between Great Britain and America as inevitable. I am sorry for this on various accounts, but especially at the present juncture, lest it should prevent the arrival of our long-expected missionary brethren.”

Brother D’Cruz to Mr. Ward.—“Goamalty, April 3, 1812. I have very little account to give you respecting my journey. I arrived here safe on the 26th of March; but I am sorry to inform you that on the 18th, at the Godavuree, I was robbed of a box and a tea-caddy. The box contained shaving articles, three books, and many other small articles.”

Mr. Mardon to Mr. Marshman.—“Goamalty, April 8, 1813. On Wednesday last, I was at Muhes-poorā and English-bazar. At the former place, the school which was opened with eight scholars on the Wednesday preceding is increased to forty-six, and new scholars are

January to September, 1812.

coming in daily. The people say they shall soon require a larger house. The place erected is 21 cubits by 9. There is a demand for the scriptures among the people. I have distributed some copies, and have promised more. Several people wish me to establish a Persian school also in this place. A brahmun accompanied me from thence to English-bazar, importuning for it all the way; but I told him that it would require farther consideration before I could give him a positive answer. Two gosaees from Muhes-poorā have been here this morning, requesting me to begin a Hindooi school in that place. There are about forty or fifty children among them, who they say will all attend. After some conversation, I gave each of them a copy of the Hindoost'haneē Gospels, and promised to pay them a visit a few days hence; till then I could say nothing about the school. How far either of these steps will be advisable, I cannot say, and shall therefore be glad of your advice on the subject. It would certainly be desirable to introduce the scriptures among these people by some means, but schools are expensive things. I think less myself of a Persian school at Muhes-poorā, because I apprehend that very few will read Persiaa, who would not also read Bengalee.

"Yesterday I established another school at some distance below Bholahaut. I know not by what name to call the place; it is formed by several villages meeting together, and is of considerable extent; four munduls came with a bralunūn, whom they recommended as a teacher, and renewed the request which had been repeatedly made before. The inhabitants I fancy are chiefly of the lower classes.

"Brother D'Cruz is at English-bazar, busily employed in getting his bungalow ready. I hope he will be settled in it before the end of next week. The place that was

January to September, 1812.

fixed upon there for a school must be abandoned. There is a debt on the place of four or five rupees, which they want me to pay before the agreement can be made, but to which I shall not consent. A more eligible spot I hope will be soon procured.

"I am sorry I cannot go over to Bholahaut. The distance is too great to undertake in this burning sun, especially as I am obliged to ride without an umbrella. A journey merely to *Mulhes-poorā* so much overcomes me, that when I arrive I am more fit to lie down than to discourse with the people, to say nothing of the journey back. With pleasure I anticipate the commencement of the rains, for the sake of travelling in my boat. In fact, I have reason to believe that if I am called to travel across these plains another hot season, it must be by some other mode of conveyance, and not on-horseback.

"I feel a great deal of uncertainty at present respecting my future destiny, whether I am to remain at Goamalty, or to be stationed elsewhere. As I saw no place during my late journey where to pitch my tent, I began to look again towards Goamalty as my home; and I have been repairing the fences of my garden, in order to get a few vegetables in the ensuing season: but, from a letter from Mr. Ward to Mr. E. respecting removing the station, the homeward bent of my thoughts has been a little disturbed. Removing the station, however, is one thing, and removing me from it is another:—the latter may take place, the former I trust never will. As I suppose you have been consulting together on this subject, I should be glad to know the result. I confess I have no desire to leave Malda: on the contrary, if I have any wish at all, it is that I may stay. By residing at Goamalty, I fear for my voice, which if I lose I am at once useless: nor do I see at present what remedy can be applied, except that during

January to September, 1812.

the rains, and, perhaps, for some time afterwards I can keep a good deal on the rivers. Indeed I think I should visit Goamalty but little during that season, were it not that I fear my books and clothes would be spoiled, as there is not any one there upon whom I can depend to take care of them."

Mr. Mardon to Dr. Carey.—"Goamalty, April 15, 1812. After brother D'Cruz and his family left Goamalty, this bungalow presented to my view such a picture of desolation, that I became almost melancholy. To remain in it alone appeared to me impossible. In the after part of the day, I discoursed with a number of people at *Umani-gunj* market. On Wednesday the 12th, I went to *Nazir-poorā*, and discoursed with several people on various subjects, particularly on the atonement, a doctrine as delightful to me as it is important. There is one man among the rest of whom I entertain rather a favourable opinion. I observed some months ago, that he did not like to hear Christianity opposed. Last week he said to one of his neighbours, 'How is it that we do not all with one mind begin to serve God?' To-day I put several questions to him, to some of which his answers were satisfactory. Among the rest, I asked him what he thought of Christ. He replied very promptly, 'Jesus Christ is God.'

"About this time I was contemplating with much pleasure a journey up the river, to which I was advised when I was at Serampore, and which I have since accomplished. Prior to my leaving Serampore, I had formed a design of going as far as *Kahulgāyo*, in company with brother Fernandez, sister Johnson, &c. but as brother D'Cruz had in the mean time taken my boat to Calcutta, my journey (at least in company with them) remained doubtful till their arrival at Chandny. On

January to September, 1812.

Tuesday the 18th of February, I rode down to Chandny in the afternoon, and had an interview with our friends, but was sorry to find brother F. confined to his budgerow by affliction. I met about fifty Nepalese by the way, who were returning from Sagur to their own country, all armed with daggers, or rather large knives. These people are more robust and of a lighter complexion than the Bengalees. The want of my boat I found would be no hinderance to my journey, as our friends had plenty of accommodation. I returned to Goamalty the next morning, took my things across the country, and met our friends in the afternoon at Kaleechuk. On the Friday evening following, we unexpectedly met brother J. at Rajmuhul. He came down to meet his family, and conduct them to Bhadur, which place we reached on the next Wednesday evening. On brother J.'s arrival, brother F. resolved to return to Dinagepore, and the next morning after breakfast he took leave. I am happy to learn, that on his way back he was in a state of recovery.

“There is no place near the Ganges as I can see, as far as I have been, that would at all answer the purpose of a missionary station. Population in general is thin. Kahulgayo is a pretty large village, and a place that would no doubt agree well with my lungs, but in some other respects it is far from being desirable. If another station were to be formed between this and Patna, somewhere about Mungheer I think would probably be the most desirable spot, as I understand that both at Mangheer and on the opposite side of the river, the population is very great. But when it was recommended to me to try to procure a situation on the border of the Ganges, for the sake of the preservation of my voice, I suppose it was not intended that I should go very far from Malda.

January to September, 1812.

“Bhadur, where brother and sister Johnson reside, is about two miles from Kahulgayo. I remained there a fortnight, and had I attended to the solicitations of my friends, I should have remained there longer: nothing perhaps could have accorded better with my feelings, especially under my present circumstances; but as I found that I could do nothing to purpose in the missionary line, I thought it was not my duty to stay. On Wednesday the 11th of March, I left Bhadur, and arrived that evening at Peerpointee, just at the fatal hour that the fire broke out in your printing-office at Serampore. I have heard much of this place, but saw nothing remarkable, except a large tomb on the top of the hill adjoining the river, which, including the terrace, appears to be about 60 feet square, and commands a fine prospect. On the side of the hill, there is likewise a strong built house inhabited by fukeers, but it is going to decay; adjoining it lie the ruins of another apparently of the same kind. Here I fell in with two companies of pilgrims going to Benares, with whom I had some religious discourse. One company was from Bengal, to whom I could speak freely. To the other I was obliged to speak as well as I could in Hindoost’hane. While discoursing with these latter, a person of respectable appearance stood by me, and began to second my observations. I afterwards learned from him that he was a Christian of the Roman Catholic persuasion, belonging to Bhagul-poor. From his replies to several questions which I proposed, I could not help entertaining a favourable opinion of the man, though a member of a corrupt church. Surely, thought I, Christianity in its worst state is infinitely superior to heathenism.

“The next day I arrived at Miniary, where I remained till the Tuesday morning following. I went out a few times to the neighbouring villages and discoursed with the

January to September, 1812.

people, but I fear with little effect. The more I attempt to speak Hindoost'hanee, the more I feel discouraged.

"My next stage was to Chandny, which I reached in two days. Here I spent another Sabbath, and preached to a number of people at the factory. One evening I went to a neighbouring village, and discoursed with a few people, which was all I was enabled to do during my stay owing to the fury of the hot winds that prevailed at that time, of which one or two days in particular, I think, exceeded all that I ever felt. The sand rising from the banks of the Ganges like a thick fog, so darkened the air that no object could be discerned above the distance of a few hundred yards.

"On Monday, March 23, I returned once more to Goamalty. One of the first things I heard, was the news of the dreadful fire at Serampore, which had arrived that morning. The whole of that week, and part of the next, I could do nothing through bodily indisposition, occasioned, perhaps, by coming through the sun in the heat of the day. Brother D'Cruz arrived on the 26th. He has since transmitted his journal to Serampore. On the evening of that day I received from brother Marshman, the afflicting news of the death of my infant son, with an account of various other bereavements; likewise a more particular account than I had yet seen of the awful fire. Never I think did I feel such a depression of spirits at any former period as I felt at this time, and for several days afterward.

"On Wednesday, April 1, I went to Nishchanta-poorā, and was soon surrounded by crowds of people in the bazar, to whom I read and discoursed till my lungs began to fail. Many heard with great attention.

"On the Friday following, I went to Sooji-poorā, and discoursed with several brahmuns and others. Since then, brother D'Cruz and I have been several times to some of

January to September, 1812.

the most populous places on the banks of the *Muhanunda*, especially at *Muhes-poorā* and *Bholahaut*; at these, and several other places in the neighbourhood, there appear to be fine openings for schools, and many people are very desirous of having their children instructed. At *Nishchinta-poorā*, preparations are making for a school, which will be ready, I expect, in about ten days. A teacher is appointed, who was formerly employed by Mr. Creighton in the same capacity. He seems pretty well versed in the theory of the gospel, and says he shall esteem it a pleasure to introduce the reading of the holy book among his scholars.

“At *Bholahaut*, *Govinda-Chundra*, son of the well known *Mohun-Chundra*, has partly engaged to superintend a school, which I hope, from the populousness of the place, and the influence of the teacher, will be an extensive one.

“The inhabitants of *Raya-poorā* and *Gopal-poorā*, as I am informed, are desirous of having their children instructed. These places lie between *English-bazar* and *Bholahaut*.

“A brahmun from *English-bazar* has been here several times, importuning me to set up a school there, saying that a great many children will attend. One or two other applications have been made, and could I extend my views further, I should probably have applications for schools from other quarters, but I have not been able to go out any where since Wednesday last. This is the second time that I have been in a manner laid up since my return from *Goamalty*, occasioned by travelling in the sun; and I find it waxing hotter and hotter daily. I hope, however, that I shall be enabled to make another attempt in the course of a few days. Brother *D’Cruz* is poorly also. I know not whether it will be necessary, on account of the heavy

January to September, 1812.

loss you have sustained by the fire, to confine the number of schools within narrower limits than was at first proposed; but as brother Marshman is the school-master, I must write more particularly to him on this subject.

“Those places on the banks of the Muhanunda, from the extent of their population, and the disposition of the inhabitants, deserve particular attention; and as the road from Goamalty is impassible so many months in the year (without some mode of conveyance, that I am not in possession of) it would be very desirable that brother D’Cruz, or some other brother, should reside in that quarter. I should very much desire it myself were it practicable.

“While I am writing, the son of Govinda-Chandra is arrived from Bholahaut with a letter from his father, informing me that the building of the school-house is commenced, and requesting that some money may be sent to forward it. Two schools, therefore, I hope will commence in about ten days at furthest.

“This day week I received the painful tidings of the death of my dear Maria. These repeated strokes, my dear brother, are trying to frail nature. May they be sanctified. Then all will be well. In the midst of our afflictions let us hope and pray that the word of the Lord may have free course and be glorified.”

The following extract of a letter from Mr. Ellerton to Mr. Ward, contains the afflicting intelligence of the death of our beloved brother Mardon:—“Malda, May 23, 1812.—I had written the above yesterday afternoon, intending to close my letter this morning; but little did I then imagine what kind of sequel I should have to make. Mr. Mardon, who at that time was in the highest degree of health, now lies a breathless corpse! He sent to call me just after I had gotten into bed, and on my arrival, I found

January to September, 1812.

him sweating profusely, and his hands somewhat cold. He told me that he felt very strangely, or rather, as if he had lost his feelings, but had no pain. He had vomited a little, and wished to do so again, to get his stomach cleared. I proposed his taking an emetic; but he expressed his dislike to that measure, fearing the effects of tartar emetic. Not knowing what else to give him in the medical way, I made him a bason of warm tea, which he drank, and we both hoped that the disorder was some accidental fit which would pass off in a few hours. He had taken milk for his evening meal, a thing which I believe he had not been accustomed to, and I thought that this perhaps might have curdled on his stomach, and proved the occasion of those symptoms he complained of. It was this idea which led me to think of an emetic as proper to his case, and I am now sorry that he did not agree to take it; though I fear the fatal cause, whatever it may have been, was too far advanced to yield to medicine. I staid with him till, perhaps, two in the morning, when hoping, as before observed, that the disorder would pass off, I left my people with him, and returned home to get a little sleep. I had scarcely, however, closed my eyes, when one of them came to inform me that Mr. Mardon had grown worse. I hastened to dress myself and go to him, but before I could arrive, he had breathed his last. The people said he had made a few convulsive motions, and then sunk in death. My moonshee, who practises physic a little, accompanied me, and said he was taken away by what they term *Son-neepat*; and that his case was of the worst kind, in which medicine would have been of no avail.

“Never, apparently, had Mr. Mardon been in such high health. He was stouter than perhaps you ever saw him, and it is but the other day (while Mr. Thomson was here), that we were remarking this to him. His voice even,

January to September, 1812.

has been good since his last return from Calcutta. But, perhaps, he was taken away from some evil to come. Comments, however, from me to you on this melancholy event, are wholly needless, neither have I further time to make any at the moment: the hawk is waiting.

“You will instruct me what is to be done with his little stock of furniture, books, &c. as soon as convenient.”

Mr. D'Cruz to Mr. Marshman.—“Goamalty, May 26, 1812. Brother Mardon was walking by moon-light in the garden, from nine to ten o'clock in the evening, after which he took a little bread and milk, and went to bed about eleven o'clock. Before he retired, he fastened all the doors, but after a few minutes, he called, and enquired for his servant Roopa, who, with the watchman, came near the window, and said to him, ‘We are here.’ Brother Mardon said, ‘Come in;’ but the boy replied, ‘How can we get in, you have fastened the gate?’ Brother M. then told them to break open the door and come in. When they came in, he said to the boy, ‘I am very ill, give me a blanket;’ and ordered the watchman to go and inform Mr. Ellerton. About three or four o'clock in the morning he appeared in very great pain, when the watchman went to Mr. Ellerton, who came instantly, and found that our poor brother was no more: Mr. E. then wrote me a note and I instantly came, and saw the lovely face of brother Mardon, covered with the shadow of death. I can hear him now no more! Mr. E. prepared a coffin, and he was buried near to brother Moore’s infant child.

“Thus, in the midst of a useful course, it has pleased God to arrest our fellow-labourer. The disease was rapid and excruciating; on his death-bed, therefore, he could say but little; what he did utter, indicated a temper most submissive to the divine will; and to those who performed the affecting offices of friendship towards him in his last

January to September, 1812.

hours, it was evident, that in the midst of his sufferings he was occupied in thinking on him who had redeemed him with unknown and inconceivable sufferings on the cross. To the society his loss is great: he was cordially attached to the doctrines of grace, and he may with justice be reckoned amongst the most upright of men.

“Now, my dear pastor, I have to beg that you will have the goodness to preach his funeral sermon from Hebrews, vi. 10. ‘For God is not unrighteous, to forget your work and labour of love, which ye have shewed towards his name.’”

The following are the last letters the Missionaries received from our much-lamented brother :—

“My dear brother Ward, Goamalty, May 1, 1812.

“On Monday morning last, two brahmuns came to me requesting me to establish a school in a large village on the Muhanunda. In the course of the day, came another person, a kaist’ha, formerly employed by Mr. Creighton as teacher of a school in a large village near English-bazar, with a request to have the school in that place re-established. On Tuesday morning I went over to English-bazar, and fixed on a spot for a school in that place, and a residence for brother D’Cruz. On my return, the mundul of Kirmani-gunj was here waiting, requesting to have that school re-established. In the afternoon brother D’Cruz went to Umani-gunj, and had a large congregation.

“On Wednesday we went to Muhes-poorā. The school house was not quite ready, but a few children assembled that morning for the first time. Yesterday, brother D’Cruz and I went over to English-bazar, chiefly about his intended habitation, and to-day he has gone over again on the same errand.

“I have mentioned already in one or two letters, about brother D’Cruz’s going to reside at English-bazar; I know

January to September, 1812.

not whether it may be necessary to say any thing farther on the expediency of this step. That the schools which are raised, or may be raised, should be closely inspected, I suppose, will be readily acknowledged. They will likewise open several doors, I hope, great and effectual, for preaching the gospel. Brother D'Cruz prefers English-bazar to Goamalty, and there is little reason to doubt that he may be much more usefully employed in that quarter than he can be here, as the populousness of that neighbourhood will afford opportunities of preaching the gospel daily. On these considerations, I resolved on taking the step, and the season of the year required it to be put into execution without delay. The rains will shortly be setting in, and the road from hence will become impassable, otherwise I should have waited for advice from the brethren. I have procured this spot through a Mr. M. It is near the bazar: there is a small bungalow of one room on it, partly broken down, but it can be repaired, which, with the addition of a cook-room, &c. will suffice at present. The whole expense, I suppose, will not exceed 30 or 40 rupees; a sum which, unless one of us were kept shut up during the rains in this hermitage, would be expended in about two months in extra boat-hire.

I remain, &c.

R. MARDON."

"My dear brother Marshman, Goamalty, May 13, 1812.

"Again I resume my pen by way of writing you another letter, which will be executed perhaps by slow degrees. I wish to record events as they occur, though some of them may be trifling, that you may be the better enabled to trace the progress of things.

"On Saturday morning last, after sending off the last hasty scrawl that I wrote you. I went to English-bazar, and was pleased to find nearly thirty boys assembled under

January to September, 1812.

the mango trees, near brother D'Cruz's bungalow, writing and repeating their alphabet. These had been collected in two days. I observed to you, I believe, that we were disappointed of the place that had been chosen for the school. I understand, however, that the owner of this mango garden, has no objection to have a school erected there, which is a much better place. Yesterday several persons were here from *Muhs-poorā*, on school business. The Bengalee teacher was here first in the morning, with whom I had some pleasing conversation. I do not like to be too sanguine; but I am inclined to hope that this man is truly convinced of the truth of christianity as far as he understands it, and is also under religious impressions. Next came the two gosaees, who were here last week to renew their application for a Hindooi school. I told them I could say nothing positively, till I could go over and have an interview with some of their brethren. In the mean time I am waiting for your advice on the subject. Afterwards came a brahmūn, to renew an application that was made last week for a Persian school in that place; but thinking it inexpedient, I dismissed him with a negative. At the school that was appointed on Thursday last, below Bholahaut, fifty-nine scholars are collected, if the report of the teacher be correct. He came to me this morning with a list of them. These are collected from four villages, namely, *Dara-poorā*, *Jhaoo-vuna*, *Kasheem-poorā*, and *Radha-nugura*.

“May 15. Yesterday the moonshee was here from English-bazar, using all the arguments he could summon together to have the school in that place re-established. I told him it could not be granted at present. English-bazar is but a small place, and as persons from more populous places are applying for schools, I think they should be first regarded. I have given the *mundul*, of *Kirmani-gunj*

January to September, 1817.

the same refusal, and for the same reason; but it is not without great reluctance that I refuse any. This evening a person arrived from the city of Malda, with an application for a school in the midst of that population. I told him to go and make a beginning by way of trial. The man is a *Musulman*, but had been in the habit of teaching Bengalee. He came to me with a pretty good recommendation. The bible, he said he had never seen, nor any other printed book in Bengalee. I gave him a new testament, which he could read pretty well, and received it with apparent gratitude. I told him this was the book that was read in all our schools.

“May 20. “Last Saturday morning, a new application was made for a school at *Juya-govinda*, a pretty large village (as I am told), the other side the *Muhanunda*, a few miles below *English-bazar*. I made no positive reply. I also received a letter from *Govinda-Chundra*, teacher of the *Bholahaut* school, informing me that he had thirty-one scholars under his care. Our friend *Thompson* arrived here on Saturday, on his way to *Patna*. I had previously heard of his arrival at *Chandny*, and was on my way to see him, when I unexpectedly met him on the road. He remained here on Saturday night, and on Sabbath morning returned to *Chandny* on account of his family. I went down on Monday morning, and spent good part of the day with them, which I hope was not altogether unprofitable. In the evening we took leave. Yesterday morning my boat was taken up for repair. It appears to be in so very bad a state, that I dread the result of a thorough examination. I returned home in the course of the forenoon. A note had just arrived from *Pudma-Lochun*, the teacher at *Muhes-poor*, informing me that brother *D’Cruz* had visited the school, that the number of scholars had increased to fifty, and the house was become so crowded as to require enlargement. I think, however,

January to September, 1812.

that this will not be immediately necessary, as I do not expect to see a much greater increase during the rains. Brother D'Cruz, in a note that I have since received, says, 'I was yesterday at Mithes-poorā school, and have established the classes according to your request; I also talked with a few Bengalees, respecting their salvation, from, 'Except a man be born again, he cannot see the kingdom of God,' and engaged in prayer.' Several persons have been here to day, with reports from different schools, and to get books.

" May 21.—Last evening I received a letter from brother Rowe, dated the 14th instant. Sister Moore was somewhat better when he wrote. Brother Moore intends taking her to Calcutta for medical advice. They expect to leave Digah, about the middle of June, but the time was not positively fixed. Brother Rowe advises me to make an itinerant excursion up that way in the course of the rains. I know not how expedient it might be, but I think it will be impracticable with my little boat. It is too small and feeble, I fear, for the rapid stream of the Ganges during that season. It is my intention, however, to itinerate pretty much, should life and health be spared; *—and as brother D'Cruz is situated in the midst of the schools, I shall be able to do it with more propriety.

" I hope our young friend Thompson may be useful at Patna. I rejoice to see such men raised up. I am pleased with his zeal, but perhaps he may now and then require a word of exhortation from you, on such subjects as, 'Be clothed with humility—Be not high-minded, but fear,' &c. In England, churches watch over their ministers, as well as ministers over their churches; but the case is different

* This paragraph appears to have been written two days preceding our dear brother's removal to a better world.

January to September, 1812

here, and perhaps there are few young men so deeply experienced, as to be trusted with safety to stand alone. I do not mention this because I see any thing particularly suspicious in our young brother; but the fall of some, makes one fear for others. My love to sister M. and the family.

Ever affectionately yours,

R. MARDON."

"P. S. I enclose two letters for England, which I will thank you to forward by the Baring, which I understand will sail soon. I have to thank brother Ward for a short note."

"My dear brother Robinson;

Goanalty, May 17, 1812.

"Last evening I received your letter by our friend Thompson, and am much obliged to you for your communications. You write with uncertainty about the time of your going to Java; but I learn from another quarter that the time of your departure is at hand. I lose no time therefore, in answering your letter, and devote part of the Sabbath evening to this purpose, lest I should be too late.

"The object, my dear brother, that you have undertaken, is an important one; more so, perhaps, than any you had undertaken heretofore. May the presence of the Lord Jesus go with you, to support and comfort you. May he strengthen you with might by his Spirit in the inner man, and make you an instrument of building a house for God, on the island of Java. I expect that yours will be an encouraging field; but you need not be told that there are some crosses and difficulties to be expected in the pursuit of your object: therefore, my dear brother, do not be discouraged should you meet with them; but push forward. Prayer and perseverance will do all things. Gentleness and affability are qualifications very requisite

January to September, 1812.

in a missionary any where, and I think particularly so among Malays. I have often been told that when they are irritated, they are revengeful; but that on the other hand, they are ready to lay down their lives for those whom they esteem. Be wise, therefore, to win their affections, that you may win their souls to Christ. I shall not apologize for dropping these hints: I am persuaded you will take them in good part. I cannot unite my voice with my brethren in prayer on your behalf, but my prayers and best wishes will nevertheless accompany you. I am glad to hear, for the first time, that your wife is well. I trust the Lord will make her a lasting blessing to you; but you and I have been taught by painful experience, that earthly comforts are very transient. Last year at this time, I looked upon myself as one of the happiest men on earth; but now it requires all the consolation that religion can afford, to support my mind under all its pressures; but I can still trust in God, not doubting that these afflictions are pregnant with blessings of some kind or other.

“Our friend Thompson came up from Chandny yesterday afternoon, and returned again this morning, on account of his family. I purpose going down to Chandny early to-morrow morning, partly, indeed, to get my boat hauled up for repair. I fear it is in a bad state; if so, I shall be sorry, as I want very much to get afloat. I am not able to ride about in the sun as I used to do. Mr. E. is well: he desires to be remembered to you very affectionately. My love to your good wife. The Lord send you a prosperous voyage, and a safe arrival at your desired haven. I shall hope to hear from you now and then. I must close: it is now past midnight. Grace be with you.

I remain, &c.

R. MARDON.”

January to September, 1812.

Some further account of brother Mardon.—Few as the circumstances are which have diversified brother Mardon's missionary life, it seems desirable that we should collect them into one view, as a memorial of a brother so much and so deservedly beloved.

Brother Mardon was born in the year 1776, of pious parents, who then resided, we believe, at Plymouth; but who have since removed to London. He was a member of the church under the pastoral care of brother Birt. About the age of twenty-seven, his mind was strongly turned to the work of God among the heathen, and after spending a short time as a probationer under the care of our revered brother Sutcliff, of Olney, in January, 1804, he sailed from Bristol, in an American vessel, in company with the brethren Biss, Moore, and Rowe. After being detained some time in America, these four brethren, with their wives, set sail for India, and arrived at Madras in October the same year, from whence the brethren Moore and Rowe arrived at Serampore on the 19th of February, 1805, and our deceased brother, with brother Biss, in May the same year.

Brother Mardon after his arrival at Serampore, soon endeared himself to his elder brethren there, by his diligence in acquiring the language, his meekness and humility, and his ardent love to the souls of men. As the scene of action was then but narrow, brother Mardon remained there, improving himself in Bengalee, until November, 1806, when a mission to the Burman empire being deemed expedient, as there were then no less than ten missionaries at Serampore, the brethren Mardon and Chater offered themselves to make the first attempt by way of experiment; and in January, 1807, sailed for Rangoon.

January to September, 1812.

After remaining about three months at Rangoon, and ascertaining the possibility of establishing a mission there, brother Mardon and brother Chater returned. Brother Mardon, however, apprehending that his state of health would not permit him to engage in a mission where the translation of the scriptures rendered much confinement to study indispensibly necessary, wished to decline that mission for some situation that admitted of more activity in disseminating the word. The brethren, convinced his health required such a situation, acceded to his request, although with reluctance; as the proficiency he had made in Bengalee, and his progress in Hebrew, during the time he studied it with a view to the work of translation, together with the soundness of his judgment, led them to hope much from his devoting himself to that branch of missionary work.

In a few months a field opened which appeared more suited to our brother's wishes. Messrs. Creighton and Grant, two worthy men who had long sought to disseminate the knowledge of the word around their factories near Malda, were, within a short time of each other, removed from this vale of tears, and Mr. Ellerton, their worthy successor, wishing for some one to labour in the same field, brother Mardon, with the consent of his brethren, gladly embraced this opening, and removed thither in February, 1808.

His course of life since that time, appears so fully in the usual accounts as to render any enlargement thereon utterly unnecessary. Suffice it to add, that in November, 1811, his partner in life appearing to be in a very ill state of health, he visited the brethren at Serampore, in the hope of obtaining effectual medical assistance for her; but an all-wise Providence had otherwise determined: on the 25th of December she was removed, nine days after the

January to September, 1812.

birth of her fifth and last child, at the age of 32, leaving our afflicted brother a widower with four children, the eldest not five years old.

The resignation to the divine will that our brother manifested, was such as almost fills us with astonishment. Though attached in the tenderest manner to sister Mardon as the partner of his soul, he suffered not his feelings to turn him aside in the least from his duty, nor even to interrupt him in his work; for having entrusted the three eldest of his children to sister Marshman's care, and the youngest to sister Ward's, he left Serampore for Goamalty, in January, with the view of attempting to promote the cause of God, by instituting schools wherever there seemed a prospect of their being encouraged. His diligence herein, and his labouring to guard against dejection of mind, are sufficiently visible in his letters. It pleased God after this, to exercise him still further, by removing his youngest son and daughter within three weeks of each other; and after having thus tried his servant, to call him also to himself almost suddenly, on the 23d of May, at the age of 36 years, when in the enjoyment of better health than he had experienced a long time before. Thus in the course of five months, did it please our heavenly Father to remove the mother, the two youngest children, and the father himself.

From the journal of brother D'Cruz for April, we learn that he visited the villages of *Umani-gunj*, *Muhes-poorā*, *Goamalty*, &c. several times in that month, and preached the word to the people. At English-bazar, where he resides, he has regular meetings for religious worship. We select the report of one or two days:—"On the 10th (Lord's day), at *Muhes-poorā*, spoke with some rajpoots, and had a long conversation respecting Christ: they promised to call again. On the 11th, some viragees,

January to September, 1812.

gosaees, and a number of people came to me, with whom I spoke for a long time : they seemed to pay great attention. I preached from the 15th of John. They were coming from a pilgrimage to Jugunnat'ha, and returning to Vrinda-vuna; they received the word with much joy, and enquired if any of our brethren had proceeded up to Vrinda-vuna. I told them that brethren Chamberlain and Peacock were at Agra, but not at Vrinda-vuna. On the 22d, at Mr. M's. spoke a few words respecting the doctrine of Christ, and prayed. He heard with great attention, and seems like one enquiring after the way of life; but I am sorry that he is now going to another situation."

Brother D'Cruz to Dr. Carey.—"Malda, June 9, 1812.—I have the pleasure to inform you, that brother Mardon had before his death established four schools in different places, one at Bholahaut, one at Muhes-poorā, one at English-bazar, and one at Malda; at Bholahaut and at Muhes-poorā, they commenced in April; those at English-bazar and Malda, in May. My bungalow and the school brother Mardon built, is opposite to the English bazar, on the high-way. The place is very populous. One evening as I was reading the *Evangelical Magazine*, and the Bengalee teacher teaching the children, Mr. C. came on horse-back to see my bungalow and the school. He seemed very much pleased. I have got from Mr. E. one of brother Mardon's horses, because the places where brother Mardon had established schools are so distant from each other, that I cannot visit them without a horse, especially in the rainy season."

Brother D'Cruz to Mr. Ward.—"I was favoured with your affectionate letter, dated the 22d ultimo, with the usual accounts for March.

"I am sorry to inform you that I cannot go out as often as I would, on account of the buildings, &c. I was out

January to September, 1812.

only twice last month to visit the schools : they are going on pretty well. I have much confidence in Govinda-chund, teacher at Bholahaut, who was in Dr. Carey's service for a considerable time: he pays great attention to his work; he has twenty-five boys at present, five of them are able to read well: at Mules-poor, the number of boys is about fifty-five, twenty-eight of them are able to read: I have formed the boys into classes, and appointed monitors over every class at the Mules-poor school; but I do not know what Bengalee name to give the monitors, nor what to call the classes. I have for the present, given them English names, till I hear from you. The salary of the teacher is five rupees per month.

"Pray for me, my dear pastor, that I may be enabled to live to the glory of God in this world, and be prepared to dwell with him in heaven.

"The number of boys at Bholahaut is twenty-five; at Mules-poor fifty-five; at English-bazar twenty-eight; and at Malda 16. Total 124."

In the month of September, Ram-prisada went to assist brother D'Cruz in the work about Goamalty.

Abstract of brother D'Cruz's journal for August and September:—"Brother D'Cruz's Journal for these two months, is on the whole pleasing. He has preached both at home and abroad, with much acceptance to the natives. The schools, which indeed occupy the chief place in this station, increase so rapidly, that the masters have been obliged to refuse admission to several children, till the school rooms are enlarged. Many of the children can read the scriptures fluently, and we earnestly pray that the light which will thus be thrown into the minds of these poor children, who would otherwise have been left a prey to ignorance, will in time burst forth and illuminate the dark places around them."

January to September, 1812.

Brother D'Cruz to Mr. Ward:—"Malda, September 3, 1812.—I am happy to inform you, that the school at Bholahaut has increased to about fifty boys; that at Muhes-poorā, to about sixty-four; that at English-bazar, to thirty-nine; and that at Malda, to thirty-seven. They increase so rapidly at Bholahaut and at Muhes-poorā, that we have been obliged to refuse several children, as the rooms will not conveniently hold more than the present number. Will you be so kind as to inform me whether I may increase the buildings. The children come on greatly to my satisfaction. They read the scriptures fluently, and commit passages from the scriptures to memory with great avidity."

CUTWA and LAKRA-KOONDA.—In the beginning of last year, our brother Kangalee, who has been for a considerable time employed in making known the gospel to his countrymen, baptized one person at Lakra-koonda; after which, our young brother William Carey going thither, baptized four more. This circumstance is highly encouraging, as it displays the genuine energy of the gospel, even when preached by natives, and as it gives hope that more may be brought to the knowledge and profession of the truth in the same manner, both there and in other parts of India.

Kangalee's Journal for January.—"On Wednesday I went to Dewan-gunj, where several heard with attention. On Thursday I went to Cutwa-gunj, and had a number of strangers, who were hearing patiently till some persons from the gunj came, and prevented them. On Friday a person came to my house, who heard the word for a long time. On Saturday I went to Cutwa-gunj, but could get no one to pay attention. On Lord's day I spoke to three persons at my house, about the death and resurrection of

January to September, 1812.

our Lord, and they paid great attention for some time. On Monday I went again to Cutwa-gunj, and several heard the word. On Friday I went to the gunj again, and had some attentive hearers, but others disliked the word. On Saturday I went to Dewan-gunj, and saw a number of people assembled at a show, some of whom came to me and said, 'What you tell us is right, but our religion is a mere show.' I then asked them why they did not believe it. They said their cast would go. I asked them what the cast was; and added, that if it had been any thing I should have suffered from losing it, but that that was not the case. They replied that their cast would only go in the sight of men, and not in the sight of God. On Lord's day a person came from the gunj, and took me to his house, declaring that he would become a follower of Christ. I asked him what he knew of Christ: he replied, Christ had died for sinners, and could save him. I said, Perhaps you will be persecuted for Christ. He replied, he was willing to bear it. I then asked his brother what he thought of his brother's renouncing cast. He declared that he should be glad. I then asked his mother, and she returned a similar answer, adding, that if they had another place to live in they would be glad to walk in the same faith. These people have the scriptures in their house, and read them. After some days, I went to the gunj, and found a number of people collected, talking about the expected earthquake.* They asked me what the testament said about it. I told them that the word of God said there were to be earthquakes and wars. They then asked what I thought of the one so much talked of. I replied

* This was an earthquake predicted to happen on the 20th, by some learned brahmuns, immediately after the shock felt on the 10th. This, however, did not come to pass.

January to September, 1812.

that they were deceived. They confessed that if it did not take place it would be a shame to the brahmuns, but if it did, it would turn our book upside down. Two days after this, two persons came from Debraj-poorā, and heard with attention. On Tuesday I went to Dewan-gunj, where great numbers heard the word. On Wednesday I went to the gunj, and had a good number who heard with attention."

Mr. W. Carey to Mr. Ward:—"Cutwa, March 2, 1812.—Kangalee has returned from Lakra-koonda. I am sorry to say that he brings unpleasant news from some of our friends there. Yet I have hopes that the Lord will appear for that place. I wish I could go there, for this is the only time, as the stormy weather is not far off; but at present I am sunk in business, and it is impossible to go.

"Two or three days ago, I was at Dewan-gunj, and had a pretty large and attentive congregation for a good while. On my way home, a viragee followed, who was very attentive while there. He said that he had come 28 miles to hear the word; he followed me all the way home, and remained all night. I had a good deal of talk with him, and he has promised to come again."

Mr. W. Carey to Mr. Ward:—"Cutwa, April 7, 1812.—It is now a long time since I wrote to you, and still longer since I had the pleasure of hearing from you; but when I consider the sufferings that you have lately gone through, I can excuse it. But I should be very glad to see a line or two from you again. I hope the Lord has by this time enabled you to begin again, and that the loss, instead of being a hinderance to the cause, may be the means of forwarding it. All the dispensations of God are for the good of his people.

"I am glad to say that the school at Dewan-gunj has increased to about thirty boys, and I have no doubt but

January to September, 1812.

that it will go on very well. The school here has increased of late to nearly thirty; it is very difficult indeed to get the boys to attend in a regular manner: we have often had instances of their coming for eight or ten days, and then going off again.

"Kangalee is again gone to Lakra-koonda with the two new enquirers: they had a great desire to be baptized before they left us, but I thought it best for them to stay a little longer, as they had but a very imperfect knowledge of the way of salvation.

"I should before now have looked out for another place for a school, but the weather is so exceedingly hot that it is dangerous even to attempt to go out at present.

"Yesterday I received a letter from Felix, by which it seems that he is very happy; for which we have reason to bless the Lord. I will thank you to send us up a little more money. I will send you the accounts as soon as I can."

Mr. W. Carey to his Father:—"Cutwa, April 16, 1812. I am happy to hear that there is another church formed at Patna: thus the kingdom of our Lord increases. O! that thousands more were formed. I am also happy to find that Manika is going to be stationed near us.

"The weather is at present so very hot, that I have not been able to go out for some time past; but I am happy to say, that a pleasing number attend here, to whom I read and expound a chapter. Kangalee is returned again from Lakra-koonda, whose journal I enclose; he gives me more pleasing news this time than he did before. There are several who wish to join us in those parts. I am happy to say, that the schools are coming on very well indeed. We have about fifteen scholars at Dewan-gunj already: if it continues to increase in this manner for some time, we shall soon have more than we can manage. The school here has increased a good deal since I built a new school

January to September, 1812.

house. We have between twenty and thirty scholars: a number of these write small portions from the scriptures every day, and read them over to me in the evening. On Lord's days I have many to read a portion of the scriptures to me, which will no doubt be useful to them."

Kangalee's Journal for March.—"On the 18th I set off from Cutwa, and got to Bali-poorā; had several who heard with attention, but some made light of the word. On the 19th I arrived at Debraj-poorā, and at night had numbers who came to hear, to whom I read the scriptures and sung a hymn: some that had thrown off their cast came, wishing to be baptized. I asked them whether they thought of being saved by that act: they said, No; but that it was to follow the Lord. I spoke much, and told them that they would meet with persecution; they said that they had already suffered a good deal, and now they wished, as Christ was slain and buried for them, that they might be buried in his name in water. I told them that I was not worthy to baptize them; but they must wait and read more, and examine themselves, and then Saheb would come and baptize them. Went to Baloochur, where I conversed with four persons: from hence, went to Purwa, where I had three attentive hearers. I then went to Lakra-koonda, where I had much pleasure in the company of our brethren, who seem to live more free from opposition than they have done for some time past. I then went to Bhuree, and staid two days with our brethren; some that were formerly against them are now changed; my brother is much changed for the better. The Lord has been very gracious to me: out of six brothers, three are baptized, and two are well inclined; the eldest is yet bound fast by satan. I then went to Soori, and lodged at a Mr. W's. I staid there five days and spoke to many. On my way home, called at Yāshi-poorā. I had another person with

January to September, 1812.

me, whom I sent to buy food, while I sat on the bank of a tank. A person met him, and enquired where he was going: he said, to Cutwa, with Kangalee. This man then came and asked me to go to his house. I told him that there would be a great noise if I were to go to his house; but he and his sister entreated me to go. I then advised them to renounce their evil ways, and to perform those things that are well pleasing in the sight of God; but that there was nothing to be done without Christ. I told them I would come again soon, and I hoped the Lord would put away their fear of losing cast. They wished that to be the case, and said none but Christ could do them good. I then left them and came to Paloya, where a friend invited us to his house. I told him, that it would not be proper for me to go, but he constrained us, and while I was there the people of the village came and asked him why he had entertained these people. He replied, that he intended to become one of them. After leaving this place, I spoke to numbers. I had also conversation with some on my way to Parabee, from whence I proceeded to Cutwa."

Mr. W. Carey to his Father.—"Cutwa, May 15, 1812. Preserved by the tender mercies of an indulgent God, with pleasure I sit down to write you a few lines. I have just been to Lakra-koonda, and am happy to say I found all our friends well. On our way we had numbers who heard the word, but being fatigued by walking I could do but little. I had the happiness of baptizing two there, one a young man who some time ago paid us a visit at Cutwa: he is a very pleasant person, and I hope will stand stedfast in the kingdom of our Lord. The other is an aged widow, who lives at Debraj-poorā. She has long turned from her former ways, and desired to join the people of God, and has suffered much persecution. I went to her house at her request: it is a poor small hut,

January to September, 1812.

but very clean and neat. I was astonished to see how contented she was; for I believe she hardly knew where to look for her next meal, being wholly dependant upon her neighbours, who are now become her enemies. The man's name is Pudma, and the widow's, Muha-maya. Others are, I hope, seeking the Lord, and will soon come forward. I wish there was a brother fixed there that could lead the rest. I had great hopes that Kangalee would have gone, but his wife was not willing. My intention to establish a school there is also frustrated at present, for it would be in vain unless there were some one to superintend it. You have heard, I suppose, that I had the pleasure of baptizing two here before I went out. One of them, named Mut'hoora, is a young man who was under instruction last year; but having some doubts on his mind, he left us, and wandered up as far as Malda. Not being able, however, to fix his mind there, he returned, and appears to be a changed person. He is now gone to Debraj-poorā to learn to weave for his living. He has a great desire to be employed in publishing the word. While here he was almost always reading the testament, or speaking to some one about it. I hope he will be useful where he is. The other is the wife of one of our native brethren, and has long wished to join us; but-as she lived here, and was under constant instruction, I thought it best for her to wait till now. I have very great reason to bless God for this enlargement of his church. But amidst all our joys, we have been called to sorrow over one of our members, whom we have been obliged to cut off publicly. Our school at Dewan-gunj is increasing. I believe there are about seventeen scholars."

Mr. W. Carey to Mr. Ward.—"Cutwa, May 19, 1812. Through fear of fire and white ants, I had all our buildings here covered with tiles; but I am sorry to say, that, partly

January to September, 1812

by hail, and partly by a dreadful storm that happened a few days ago, all is destroyed, and I am obliged to do the work over again. The weather is at present very hot. This evening I have been attacked by a strong fever, but I hope it will soon leave me."

Kangalee's Journal for April.—"On Tuesday I had a good number at the gunj. A Musulman said, 'What! must I forsake our prophet, and follow Jesus?' I told him there was strong proof of Jesus being the Saviour from his resurrection, and that Christ came long before Mahomet. I then asked them how we were to know that Mahomet was a prophet. After some further conversation they were silent. A few brahmuns also said something, but they soon went off. On Friday I went to Dewan-gunj, and many heard with attention. On Lord's day we went to the gunj. Some of our hearers said, 'What! are you become our teachers?' One of them cursed us, and said we should have the leprosy in three days. On Tuesday, went to Dewan-gunj, and had several to hear. On Saturday we found a person worshipping an idol, and asked him what he was doing. He replied, he was worshipping God. We then told him that God was almighty, and the maker of all things, but that what he was then worshipping was the work of his own hands. We then declared to the bystanders, that unless they followed the Lord Jesus Christ they could not be saved. A brahmun said, 'These fellows, who were our slaves for many generations, are now become our teachers! We plainly told them, that unless they believed the gospel we declared to them, they could not be saved. On Friday we went to Adun-poor, where we declared the gospel in a person's house, and had a great number to hear. On our way also there were great numbers who heard for a long time."

January to September, 1812.

Kangalee's Journal for May.—"On Thursday we left Cutwa for Lakra-koonda. On Friday we reached Palasi, and were overtaken by a storm, but procured admission into a house, where, after the rain, a great many of the villagers heard the word. They were exceedingly kind, and supplied all our wants. On Saturday we visited our brethren and sisters at Debraj-poorā. On Lord's day we arrived at Lakra-koonda. Two were added to the church by baptism: all our brethren and sisters there were present, ten in number. In the evening we partook of the Lord's supper together. On Tuesday a great number listened to the gospel at Dewan-ganj. After this we visited Serampore. On our journey back, we spoke to a number of people at Chandun-nugura, at Captain K's. Next day arrived at Naya-surai, and spoke to some there on a journey. Next day a number journeyed with us eight or ten miles, and heard us converse all the time. Next day we arrived at Cutwa."

Kangalee's Journal for June.—From this journal it appears that Kangalee had been actively employed in visiting the villages round Cutwa, and in disseminating the gospel. In some places he pleaded earnestly with the advocates of idolatry: the common people heard very attentively. At Debraj-poorā some of the natives, at the instigation of the brahmans, had forbidden any one to visit a christian sister who resides there, under penalty of losing cast. Kangalee has also visited Lakra-koonda again, and gives a very pleasing account of the state of things there.

Mr. W. Carey to his Father.—"Cutwa, July 11, 1812. The cause of God is still advancing in the upper parts: four or five more are enquiring the way of salvation. Two or three of our brethren there give me very great pleasure indeed: they are very poor, live on their industry, and have large families to support: their walk and conversation is

January to September, 1812.

becoming the gospel they profess. They are not able to read, but are constantly talking to others of the way of salvation: they are indeed a blessing to that part; and on that account it is desirable to scatter them as much as possible, that the light kindled by the Spirit may not be confined to one spot, but diffuse its rays all around. I wish very much I could have some native brethren to fix in different parts."

Kangalee's Journal for July.—By this journal it appears that Kangalee had declared the gospel in ten villages, some of which he had visited several times; and that the people in general appeared desirous of instruction. This brother has also visited Lakra-koonda twice: the brethren and sisters there stand fast, though much persecuted. On his journey back to Cutwa, he narrowly escaped being drowned in crossing a brook at Bhuri, at which place the brethren sat up till midnight, blessing and praising God for his deliverance.

Mr. W. Carey to his Father.—"Cutwa, August 16, 1812. Since I last addressed you, Kangalee has taken another journey to Lakra-koonda. Rosa-raj, the gosae, is dead. He has been the occasion of much hinderance to the glorious cause in this part of the country: two of our members have fallen off through him. He was adored as a god by the common people: indeed some of them affirmed that he was immortal; but God has shewn them otherwise. I hope now this stumbling-block is removed, many will come forward who have hitherto been deterred. I have sent some money by Kangalee to build a school there. The people have for a considerable time back petitioned for one, and promised to send as many children as we should be able to instruct. I am sanguine in my expectations from this infant school. Mut'hoora, a native brother, accompanied him.

January to September, 1812.

“The school here fluctuates, sometimes decreasing, and at other times on the increase. Six or seven are able to read the scriptures. At Dewan-gunj there are twenty-six scholars. I hope the number will increase after the rains.”

Kangalee's Journal for August.—From this journal it appears that Kangalee had preached in eight different villages, and in some of them four or five times. In one of his conversations with the natives, a brahmun asked him what the form of God was. Kangalee asked him in return, what was the form of his own spirit. Unable to reply, the brahmun was obliged to give up the controversy amidst the derision of the bystanders. At Cutwa, the natives compelled a viragee, who was begging rice of a shopkeeper, to dispute with Kangalee, who put several questions to which the viragee was unable to reply. The people heard with unusual attention, and begged Kangalee to erect a place of worship there, that they might more frequently hear the gospel.

Mut'hoora's Journal for August.—“On the 1st I left Bhuri, and in crossing the river asked a man of what cast he was. He replied, a shoodra. I told him that though the people of this world despised one another, God had made all men alike. He replied, ‘You can eat with any one, but I cannot.’ I told him that despising another was the way to misery, but that the mere act of eating and drinking with any one could not be sin. He asked what the form of God was. I replied that none could tell. He then quoted a number of passages out of their shastras. I told him they were not true, and directed him to Christ as far superior to all their gods. In the evening, at Laoo-variya, I lodged at a viragee's, who was conversing about the death of Rosa-raj. I said, God had so ordered it: but instead of thinking about him, they should think about their own souls. They replied, ‘What shall we

January to September, 1812.

think about? if such a holy person is dead, every thing else is false.' I told them they were greatly mistaken; for all must die. I then directed them to that Saviour who died that we might have everlasting life. On the 18th numbers came to my house to converse. I urged them to turn from sin, and believe on the Son of God; assuring them that unless they did they must die and perish for ever. They said, 'Shall not you die?' I replied that all must die; but that those who believed on Christ would have everlasting life. They said God caused them to sin; what could they do? I told them that they spoke without understanding; could they suppose fire and water could remain in the same vessel? Sin came from satan: our first parents were created sinless: but they broke the command of God, and thus became sinners; and from them proceeded all mankind and the devtas. I then informed them of Christ, how he came from the Father to die for sinners. They were very attentive till two persons came in, and said, 'You are paid by the sahebs, and therefore speak like them.' I told them I did not go to the sahebs for riches, but for the truth. On the 25th I went to a person's house where a great number of people were collected, to whom I declared the way of everlasting life. Some said this doctrine was true, and would soon be embraced. From thence I went to a corn market, where a number came and asserted that their devtas were true. I told them that God had commanded that there should be no other gods before him; and assured them that no created object could be God. Some Musulmans said this was true, and praised God. On the 26th a labouring man asked me whether the name of Huri was vanity. I told him it was. He then said, 'How shall I be saved?' I told him to lay hold on Christ, and he should be saved. He promised to come and be taught. The next day he

January to September, 1812.

came according to promise, and heard the word gladly. On the 28th I went to Severi, and met a man counting his beadroll, whom I recommended to go to a private place and pray to God, who would reward him openly."

Accounts from Narayana and Kura-ram, who are not itinerants, but work as day-labourers.—"One day as we were sitting at a pool, eating our dinner, a number of people surrounded us, and asked us what we had gained by embracing the new religion, since we worked as much now as formerly. We told them that we went to the sahebs, not to obtain riches, but everlasting life; and that our new shastra informed us that those who would not work should not eat. Some laughed at us, and others appeared displeased. On our way to Sidia-poorā a man accompanied us, to whom we stated our reasons for throwing off our cast, and explained the doctrines of the gospel, and the way of salvation by Christ. At Sidia-poorā, the villagers heard us very attentively. One man openly lost cast by eating with us, and we hope he will soon come out from amongst them."

JESSORE.—In the villages of this district, C. C. Aratoon, and the brethren Seeta-ram, Pran-krishna, Manika, Manik-sha, and Panchanun, have laboured with a good degree of success. In the autumn of 1811, Carapiet being on a visit at Serampore, expressed a willingness to take his friend Petrusē with him, who had for more than a year signified a wish to engage like him in making known the gospel, and to this Petrusē consented. In the early part of 1812, an event occurred from which it was judged necessary by the brethren at Serampore to recal Carapiet from his station, and Petrusē was chosen by the church in Jessore to occupy his place.

January to September, 1812.

In February, Petruse was situated at *Chougacha*, and speaks of having been sick, but as mercifully restored. He adds,—“I beg my dear brethren to pray, both in public and private, that God may grant me his Spirit, enabling me to do his will. I trust I shall be able in a few days to commence itinerating in the neighbourhood.”

In March this church was visited by Kreeshnoo from Calcutta. On his journey he stopped at the house of Seeta-ram, where *Boodhesa* called upon him, and entreated to be restored. Boodhesa was once considered as an interesting character, but was afterwards excluded from the church, and in a manner given up for an apostate. “I do repent of my sin (said he to Kreeshnoo), and pray in the name of Christ that I may be forgiven: do you therefore forgive me.” At *Chougacha*, Kreeshnoo was affectionately received by Petruse; and the Lord’s supper was celebrated, both at this place, where the church assembles, and at some of the villages, where branches of it are scattered. He was particularly pleased in observing the blessing of God on the family of Pran-krishna, who had suffered much persecution for Christ’s sake. The whole family, including father and mother, believe in the Lord Jesus, and the old people are desirous of being baptized.

From itineracies of Manika and Puncha-rama, it appears that the villagers are desirous of hearing the gospel, and that the objections made by the brahmuns are such as they cannot support. “At the landing-place near Dhoolunee (say they) we read a tract to several men and women, during which two brahmuns came up and asked us what we did in their village, saying we only destroyed people’s east. The other villagers present remonstrated with the brahmuns, and asked them how hearing the way of salvation could destroy east. The brahmuns then retired.”

January to September, 1812.

At other places the word was read to many: some complained of their ignorance, and urged it as a sufficient reason why they should follow the religion of their ancestors; others asked where this religion had remained so long without their having heard of it; others acknowledged that this was the true religion, but that embracing it involved the loss of cast, which was a serious thing. One day Manika met with an European indigo factor in the Chougacha market-place, who at first reproached him for becoming a Christian, and for eating beef and pork; but at length, hearing his answers, shewed him some respect, asked him to eat with him, and spoke favourably of him before the crowd, holding him up as an example of the good effect of Christianity.

Petruse to Mr. Ward.—"Chougacha, May 6, 1812.—The native brethren Pran-krishna and Panchanun are gone to repair their houses against the wet season, and Manika is gone with Kreeshnoo to Serampore. I rejoice to see some of the neighbours attend for religious instruction, and others from five or six miles' distance to enquire about the salvation of their souls. On the 25th of April, seven persons came to hear the glad tidings of salvation. The brethren Panchanun and Manik-sha explained to them the nature and great evil of sin, the need in which they stood of a saviour, and the ability and willingness of Christ to save. On the next Lord's day, four of them came again, and heard very attentively. Prem-das, of Vusi-poor, who has long heard of Christ as a saviour, and who went once to Serampore to be baptized, has been mentioned for baptism. Pray send me some printed papers for marriage. At present Prem-das and Saphul-ram, a native brother, wish to be married."

Petruse's Journal from February to April.—"On the 10th of February I went to the market-place, and

January to September, 1812.

began to converse with a brahmūn on the Hindoo shastras. Between two and three hundred soon surrounded me, to whom I preached for more than two hours. On the 14th, I went to Mr. Manook's steward at the factory, where I spoke to five persons on the subject of salvation. They brought me a Bengalee bible, and requested me to read and explain some chapter. I read the third of John. The steward then requested permission to read it. After he had read it, they expressed their astonishment at the saying of our Lord to Nicodemus. The steward said, 'If Nicodemus, a ruler of the Jews, was so ignorant, how much more ignorant are we!' They then conversed for a considerable time among themselves about what they had heard.

"*March.*—On the 4th, I went to Chougacha market, and seeing a number of people collected together, I asked them what they were doing there. They replied, it was the seventh day of the month, the conclusion of the Dola-jatra. Perceiving two old brahmūns sitting with their offerings near an idol made of brass (Goopi-nat'ha), I watched my opportunity to speak to them, and soon had more than thirty hearers. On my way home, a shop-keeper requested me to speak to him of the Saviour, and gave me a block of wood to sit on: a multitude of people soon assembled, who were very attentive. On the 14th, I declared the news of salvation to two cow-herds, in the neighbourhood of a place called Panchnamna. On the 21st, nine persons came to me for religious instruction. After a little time, they promised to come again to hear more particularly. They asked for some tracts, and I gave them two *Salutary Instructions*, written by good old Pitumbura. While they were here the native brethren returned from preaching. On the 28th, Panchannūn and myself went to the house of an old Musulman, at

January to September, 1812.

Echau-poorā, who calls himself a peer. We found six Musulmans worshipping him; and some women were sitting in the house. The old Musulman appeared intoxicated with opium; and his devotees brought him fowls and sweetmeats as a vow. I addressed the people for a considerable time.

*“April.—*On the 1st, I established a monthly prayer meeting for the spread of the gospel, in the church at Chougacha, to be on the first Monday in the month; and on every Tuesday evening a conference in Bengalee.”

Petruse to Mr. Ward.—“Chougacha, June 30, 1812. I am happy to inform you, that on the 19th instant, Pran-krishna, Panchanun, and myself left Chougacha, on a visit to our brethren and sisters in different parts of Jessore. On Saturday morning I conversed with two Musulmans, and at Phoola-varee to three Hindoos, respecting salvation. At Chooti, we conversed with a sirkar and five others, and distributed several tracts. At Gouree-nat’h-poorā, in the house of Prem-das, a viragee (who is proposed for baptism), I read and explained part of the 1st chapter of John to eight persons attracted by our singing. On Lord’s day the 21st, I had worship in brother Gour-das’s house, with the brethren and sisters. We then proceeded to Prem-das’s house, to baptize him and the wife of brother Nurottuma. At the river side there were more than a hundred spectators, to whom I preached Christ till my strength failed. During the administration some cried out Hareebol, some clapped their hands, but others paid great attention. In the afternoon we celebrated the Lord’s supper at brother Panchanun’s, at Badpookura; and in the evening returned to Gouree-nat’h-poorā, and held a prayer-meeting at brother Shiva-das’s. We had a prayer-meeting also at Yusi-poorā, and then took leave of the brethren on our

January to September, 1812.

way to Chougacha. We saw a *Musulman* sitting under a tree, with whom we conversed for a considerable time, and then gave him some tracts to distribute among his friends. At the court at Chand-poorā, I visited a respectable *Musulman*, the moonshi of that court, who brought out a chair. I sat down, and after some conversation on religious subjects he entreated me to give him two Persian testaments, one to send to his native country, and the other for his own use."

Letter from Kreeshnoo to W. Skinner, Esq. Bristol.—"Calcutta, June, 1812. At present God is revealing his mercy to Bengal in a most encouraging manner. The class of religious medics called *Utithis* and *Muhuntas* have long been in search of the true religion, but knew not where to find it; but now, on hearing the gospel of Jesus Christ, they begin to think, 'What can we do? How shall we abide in the commands of this Saviour?' They frequently come to see us, and enquire more and more respecting the gospel: a few of them have been baptized. Among these leaders of sects, are *Ram-doolala*, who is said to have 100,000 disciples: they have no reverence for the gods. The name of a second leader is *Ncela-dasa*, who may have five hundred disciples. These eat with us; but they say, 'If Christ has died for sinners, then there is no more sin in the world: why then do you go about teaching men that they are sinners?' To this I answer, 'If the debtor apply not to his surety, how can he be set free; and if men do not believe in Christ, how should their sins be taken away?' Another leader is *Shiva-rama-dasa*, who has about five thousand disciples: for a considerable time back we have been preaching to them, and a few have been baptized. A fourth leader is *Rusa-rajā*, whose disciples amount to about one thousand persons: our brethren Chamberlain and W. Carey, jun.,

January to September, 1812.

have had conversations with this man; and some of his disciples have been baptized. A fifth leader is *Huri-dasa*, who has about five hundred disciples, several of whom have been baptized, and there are hopes of the leader himself.

"In a late journey to Jessore by brother Carapiet and myself, we advised the deacons to spread the word through the villages around their own dwellings, and send their journals to brother Petrus, at Chougacha. They readily agreed to this. From Chougacha we went to *Koola-gachee*, and remained two days, preaching, and then proceeded to *Vusi-poorā*, to the house of *Prem-dasa*, another leader of a sect, who was once under instruction at Serampore, and then advised some of his disciples to be baptized, namely, *Shiva-dasa*, *Doolala-dasa*, *Duyal-dasa*, *Goura-dasa*, and *Nurottuma*. After their baptism, *Prem-dasa* himself sought to be baptized, but was refused, as the woman he lived with was not his wife. Lately, however, brother Petrus has married these two persons, and they have both been baptized. The people of those parts have been struck with astonishment at the conversion of this man, adding, 'Our cast must now go; he whom we regarded as a wise man has embraced this new way: what shall we now do?'

In July, Carapiet, who was at Serampore, preparing for a mission to Bombay, went into Jessore to take leave of his friends in that district, accompanied by Kreeshnoo. "In our way (says Carapiet), I went to *Naya-surai*, and met some sepoy's placed over the criminals working on the public roads. The jemadar brought me a seat, and made me sit down. They heard with attention, and I distributed many tracts among them. I then went to a large market full of people, and sat down in one of the shops: the shop-keepers were surprised that I came there.

January to September, 1812.

I said, 'Do not be surprised, for I am not come to quarrel, or do any thing bad, but to tell you something good.' On asking me what this good was, I made known the word of life. They said that they knew what this was; that they had heard it from somebody else. I said, then you may as well hear from me too, so I began my conversation, and conversed with them till I lost my voice. I also gave them some tracts. At length I got up, but some of them said, 'Sit down a little longer and converse with us;' others said, 'These sayings are good;' others added, 'This man is come to deceive us and take away our cast;' others said, 'Let us beat him and turn him out of the place;' and others reminded me, that if Marquis Wellesley were in Bengal I could not come there. Some pulled me, clamorously begging for tracts, and others wanted to drag me out of the shop. After my retreat, many persons followed me as far as the river side to receive tracts: thus we left Naya-surai, and arrived the same night at Hurdum. On July the 18th, very early in the morning, we arrived at Pakki-para, where we discharged our boat, and walked about six miles. Being very tired, we went to a factory; the gentleman received us very kindly. The people who saw us on our way, informed the villagers that there were christians come to the factory; many came, with whom we had a long conversation. The next day from morning till evening, people came to hear the word of God; when I came here formerly, the people did not come; but now, when they heard that I was here with a native brother, they left their business and came to hear us; by turns I and brother Kreeshnoo were almost the whole day engaged in preaching and explaining the scriptures. Early on the 20th we took our leave of this gentleman, who very kindly lent us an elephant, and wrote a letter to his other factory, ordering a horse as soon as we arrived there. At this

January to September, 1812.

factory I spoke a few words. In the evening I arrived at Chougacha on horseback, and the next morning brother Kreeshnoo by boat. The brethren from their different stations having received notice of our arrival, came to Chougacha, where a general meeting of the church was to be held. On Lord's day the 26th, after morning prayer, we held the church-meeting. Our number was twenty-five. I gave a short discourse from John xxi. 15. 'Lovest thou me more than these?' and read the letter from the brethren at Serampore to the church here. Pran-krishna was chosen according to their desire, to administer the Lord's supper in those places where Petruse was unable to go: the other parts of the letter were received very favourably. On the 27th of July, after morning prayer, the brethren took leave of us, and went home: some of them were very sorrowful, having heard that I was about to leave Bengal for Bombay."

Extracts from Letters and Journals of Petruse, Pran-krishna, Punchanun, and Maniksha, in July, August, and September.—"On Lord's day, July 19, (says Petruse) I went early in the morning to the house of brother Seeta-ram, at Vishoo-huri. At eleven o'clock I had worship and held a prayer-meeting. We also had a church-meeting, when we agreed to receive Boodhoo-sha and his wife, whom Seeta-ram had baptized: they both came before the church, and gave satisfactory accounts of their conversion. I then administered the Lord's supper to four brethren and three sisters. On the 21st, after prayer, I took leave of the brethren and came to Chougacha."

"On the 12th of August (says Pran-krishna) the head steward of the Raja having expressed a wish to hear, I went to his house, where I was enabled boldly to declare the great truths of the gospel. One man said he was convinced of his danger as a sinner, and that he placed no

January to September, 1812.

reliance on the devtas for salvation; but if he became a Christian, he should lose his honour among men. I told him those who really wished to be saved did not hesitate about losing cast. He then left me with a sorrowful countenance."

"On August 4, (says *Punchanun*) I preached to more than twenty in a fisherman's hut. One man rose and asked me why I had forsaken the worship of Krishna. I answered, 'Examine the works of Krishna: he sought his own pleasure, and never knew the burden of sin; he was a thief and a murderer.' He acknowledged this was true. I then asked him how a murderer could dwell in heaven. 'What then (said he) shall we believe?' I answered, 'Without Christ no one can be saved.' They conversed for a long time among themselves on what I had been saying, which seemed to have made some impression on them. Two viragees asked me how they should worship God? I read and explained to them the 5th chapter of Matthew. One man said that he could not become a Christian because he told lies, and coveted the goods of other men. Meeting with three brahmuns and a viragee, one of them earnestly intreated me to forsake Christ, promising to procure me my cast again. I told him that I knew only two casts in the world, saints and sinners. On this the brahmuns departed, cursing me; but the viragee regarded the word, and promised to come to my house. A rich man asked me whether his goroo was true. Jesus Christ, I said, was come from heaven to save us from sin, and he was the true goroo. 'This is true, (answered he) and we are all sinners.' After this, the landlord asked us to eat with him, which we did, to the astonishment of the spectators. He then took us to the house of his goroo, where I read one of the tracts, and conversed with them. They heard with attention, and

January to September, 1812.

said, 'We have heard these words at Serampore: we should wish a house of worship to be erected in this village.' 'If you believe in Christ, and are baptized, (I said) this will be done.' They said they were ready if I would come and explain the gospel more fully. There were seven persons of the same mind. But on going away, the landlord followed us privately, and said, 'If I embrace Christianity, the Raja and viragees will sieze my little property, and I shall be reduced to beggary.' On our way home, seeing a few husbandmen, we called them to hear the glad tidings of salvation. They immediately left the plough and came to us. I read and explained the ten commandments. They said, 'These are good words.' I answered, 'As the river is free for every one to drink, so is Christ free for all.' At the house of a viragee I spoke to nine persons. The viragee would have driven me out of the village, but the people prevented him, and begged me to proceed with my subject."

In September, *Punchanun* and *Manik-sha* were requested to visit a man from Magroo. "We went to his house, (say they) and were kindly received. He set sweetmeats before us, and invited his neighbours to come and hear us. More than fifty assembled, to whom we declared the gospel. One young man put some very sensible questions to us, and seemed greatly pleased with our answers. The people parted very reluctantly, and requested us to visit them again. A *Musulman* came three miles to hear the word, and continued for more than six hours, hearing and asking questions."

"On September 27, (says *Punchanun*) I went to the house of brother *Prem-dasa*,* at *Gouree-nat'h-poorā*, where eight of our brethren and sisters assembled for

* He had been a goroo. See *Kreeshnoo's Letter*, page 111.

January to September, 1812.

worship. I read and explained the 12th of Romans, and prayed. After worship, Prem-dasa accompanied me to Shiva-dasa's, (another goroo,) where he preached to our brethren and sisters. Next day the landlord of the ground came for his annual rent, to whom I spake about the Saviour of the world."

DACCA.—In the neighbourhood of this city, in the eastern part of Bengal, an opening for the gospel has of late been presented. Mr. Cornish, who, with Mr. Robinson, so narrowly escaped being murdered on the borders of Bootan, was offered a situation in an indigo factory at Nuseeb-gunj, near Dacca. On his consulting with the brethren at Serampore, they thought it might be subservient to the spread of the gospel, and therefore advised him to accept it. He did so, and requested of them that a native brother, who should be able to preach the gospel in the neighbourhood, might go with him, engaging to support him out of his salary. The missionaries sent him Bhagvat, a young brahmun who preaches the gospel.

"The first Lord's day, (Mr. Cornish says) was a pleasant one indeed, and such as many of the good people in England would have enjoyed. It was spent mostly in the open air, under a large tree in the factory, where we had chairs for our guests to sit upon, who amounted to about sixty. Bhagvat preached an excellent sermon from John i. 1. 'In the beginning was the Word, and the Word was with God, and the Word was God.' The audience appeared to be well pleased." This was about the end of January, 1812. Since that time Bhagvat has made several excursions round the country, and with considerable effect. Amongst other places, he has visited DACCA, and fully made known his message.

January to September, 1812.

BURMAN MISSION.

The progress of the mission in this country is at present confined to the translation of the scriptures; and in this, owing to the ill health of Mrs. Chater, and the consequent removal of Mr. Chater, Mr. Felix Carey is engaged alone. Many serious difficulties also have of late arisen from the perturbed state of public affairs, and the differences between the Burman and the English Governments. For six or seven weeks Mr. F. Carey was compelled to take refuge, with his family, in the *Amboyna*, an English ship, commanded by Captain Canning, during which many letters concerning him passed with the Rangoon Government. At length, matters being adjusted, about the middle of May he returned to the mission-house, and to his work of translating the scriptures, and revising his *Burman Dictionary* for the last time.

On September 22, he wrote to Serampore as follows:—

“My dear Brethren, Ship *Perseverance*, Lat. 19. 20.

“I have the pleasure of informing you of the amicable termination of affairs between the Burman and our governments, for the present; and that, in consequence of this, much greater prospects of usefulness open to our view in the mission; but assistance is needed.

“Perceiving the peaceful state of affairs, and being enabled to leave the mission-house and property with safety, I have determined to come to Serampore. First, I wish to consult with you on several points respecting the mission. Secondly, I wish to have one or two of the Gospels printed, if it can be accomplished in the short time I may have to remain with you, which I am afraid will be but very short. Thirdly, I think it more advisable to take my colleague* back with me, than to wait longer.

* Brother NORMAN KERR, ED.

January to September, 1812.

Lastly, I long to see you, that I may be stirred up to greater godliness, and be strengthened both in body and mind. The New Testament was translated as far as the 10th of Luke before our late disturbance, since which, I have done but little. My wife and little one were well when I left Rangoon."

Soon after the receipt of this, he arrived at Serampore, where he has been since executing what is above proposed.

ORISSA MISSION.

The labours and success of Mr. John Peter and Krishna-das in this country, during the years 1810, 11, and 12, have been very considerable. Mr. Peter has in a considerable degree acquired the language, and Krishna-das can preach in it. The scriptures have been plentifully distributed, and the gospel preached from Balasore to Cuttack, a distance of more than a hundred miles. In the latter of these places, several of their members are stationed, as being in the army, and who are diligent in communicating what they know, to their fellow-soldiers and to the natives. Partly at Balasore and partly at Cuttack, this church consisted of upwards of thirty members in January 1812, since which several have been added.

The following extracts of letters from Mr. Peter to Mr. Ward will shew the progress of things:—

"On the first of February, 1812, I dined with Mr. R. assistant agent for the salt-works, and had some close, and I trust profitable conversation with him and Mrs. R. on religion.* The next day I sent him several religious

* Mr. Peter's acquaintance with this family seems to have begun with his being employed in teaching the Bengallee language in it. En-

January to September, 1812.

books and tracts. I hope they will be the means of good to his soul. About a fortnight after, he asked me to preach at his house, which I did from Luke xix. 9. 'This day is salvation come to this house.' He then engaged me to preach at his house twice in the week. After this, I had some farther conversation, and found he had derived considerable advantage from the books. Krishna-das also preached at his house to his family, after which he pressed us to stop and dine with him. On the 25th I visited him again. I mentioned to him my desire of erecting a place of worship in Balasore. He seemed to enter into it with all his heart, and advised me to solicit subscriptions for the purpose, offering a hundred rupees for himself, and to use his influence with his acquaintance to forward the subscriptions."

"I have the pleasure to acknowledge the receipt of your liberal supply of *Ooriya* versions of the scriptures, and you will rejoice with me that I have obtained their admittance into the very temple of Jugunnat'ha. May their blessed light break through the intense darkness of this heathen land. I have distributed them among the principal persons belonging to the temple, and gave one to one of the *Purichas*, or head ministers of the idol. I do not conceive it at all difficult to make a Hindoo believe with the understanding; but to do so with the heart, is of God, and not of man, and applies as generally to nominal christians as actual unbelievers. Many of the tracts I have also distributed to the pilgrims whom I met on the road to their god."

"March 14.—I am very sorry to inform you that our dear friends John Slater, James Queene, William Rush, and Mrs. Rush, left us for Calcutta on Wednesday. Another company, the European artillery, is come hither in their room. We had a prayer-meeting at parting, at

January to September, 1812.

Mr. R's. Our brethren were much affected, and wept much. I asked them whether we should meet in heaven. They said, they hoped, through the mercy of our Lord Jesus Christ, to spend a long eternity together there. I felt much on the occasion. I hope you will see them at Calcutta: may Jesus be with them!"

" March 16.—Day by day the Lord impresses his word on the heart of Mr. R. He talks of Jesus Christ to his friends: he often reads the word, and with the greatest seriousness. He and his whole family, and his friend Lieutenant D. and his daughter, were all at worship yesterday. I went after worship to dine with them at Mr. R's. house, and we talked of the Saviour of men till eleven o'clock at night."

" March 20.—Mrs. R. and her sister have given in their names as candidates for church-fellowship."

" April 8.—I received Mrs. *Joanna Rennell*, and her sister, Miss *Carolina George*, on Wednesday the 1st instant. We held a church-meeting, when they related their experience,* and were approved by the church. I baptized them last Lord's day in the river: many attended to hear me. Mrs. Rennell and Miss George were both of the Romish persuasion. Their father, Anthony George, was a Protestant, an old inhabitant of Balasore. They have for some time been seeking salvation; and when they attended at my house, they perceived that they were lost sinners, and that without Jesus they could not be saved. Mrs. R. is reading English, and her sister has learned Bengalee from me, and can now read it well. I have hopes of Mr. R. and the

* This is the ordinary English phrase used in our churches: the thing meant by it, is a public profession of repentance toward God, and faith toward our Lord Jesus Christ. ED.

January to September, 1812.

grandmother of the young ladies. Some days ago, Lieutenant D. and another gentleman were at worship. The former presented me with a small book of Dr. Watts, and wrote me two letters which I send for your perusal."

The following is a copy of one of them:—

My dear Sir,

Ekkouree, April 25, 1812.

The wilderness here calls your attention: there is in it a numerous flock of sheep without an earthly shepherd to put them in mind that they have a Divine Shepherd, from whom they have strayed, and that he now wishes to let them know where to find him, and the road they must take to meet him: do not, therefore, neglect to come and gather these miserable lost sheep, and draw them to their fond Shepherd, otherwise, should any of them be lost you will have much to answer for. Since it has pleased the Almighty to bestow on you that divine service, fulfil it to the extent of all your might and power; my assistance shall second your endeavours. May our God conduct you safe to this solitary part of his vineyard.

T. DESLANDES.

I was this week three days at the tents of our dear friends Rennell and Deslandes, at *Buluram-guri* and *Chandee-poorā*, and made known the words of salvation to several fishermen, salt-manufacturers, jemadars, and labourers. I also talked on the way to many, who heard me with attention. They are employed in the manufacture of salt near the sea.—Other Europeans from the barracks attend our worship. *Krishna-das* is well, and serving the Lord as much as he is able. How are my poor father and mother? Give my duty to them, and cherish them."

"May 7. The latter end of last month I was at Ekkouree, fifteen miles from Balasore, at Mr. D's request, and preached Jesus in two villages. Our friend collected

January to September, 1812.

in the evening about forty or fifty salt-manufacturers and *durogas*, who heard till eleven in the evening. On Tuesday last I was again at Govra-para, by the sea side, at the tent of Mr. R. and preached Jesus to many. I staid one night, and am to go again to preach to five or six hundred labourers who are cutting jungles* under charge of Mr. R. Krishna-das came to me at Mr. R's. from Balasore, according to my request. After dinner, Mr. R. assembled the labourers, who sat down quietly on the grass. Krishna-das and I alternately addressed them till night put an end to our pleasing assembly. They paid much attention. The congregation is increasing daily in the artillery corps."

June 11, "I was three or four days at Ekkouree towards the end of May, and made known our Saviour's name to many coolies, zemindars, and manufacturers: some heard, and some did not. I am dejected on account of the poor perishing *Oeriyas*. O God, it requires thy divine power and grace to soften these hearts: with men it is impossible; but with thee all things are possible. We have regular prayer and preaching in English and in Bengalee at my house, at Krishna's, and at Mr. R's; and God will perhaps open more doors for his gospel in this country. May the Lord bless the men of the artillery. They attend regularly to hear on Lord's-days and Wednesdays. Our friends Mr. and Mrs. Rennell are separated from their relations, who reproach them for having embraced the gospel. This is no new thing. They rejoice and trust more firmly in the Son of God. You will be happy to see the answer which Mr. R. has sent to his friends."

* Underwood.

January to September, 1812.

"June 16. I have this morning received your letter, with an account of the death of my dear father, which filled me with sorrow; but it is the hand of the Lord. When he was here, before he fell ill, I found him very well in mind. He would join us in prayer, and I have often seen him upon his knees, praying in the Hindost'hanee language, "O great God, forgive me; I am a great sinner." But he had not a clear understanding of things."

"July 16.—I have received the articles from Captain B. and was very much rejoiced at the sight of the bible.* I do not know how many thousand thanks I shall give to the society; but as long as I live I shall keep it as a token of remembrance. May Jesus bless and prosper all their endeavours for the furtherance of his cause."

"August 4.—On the 18th of last month Krishna and I went to Poorootha-pota, about two miles from this place, and preached Jesus from Romans i. 21, 22, and 23. It being the last day of the festival of Jugunnat'ha, more than a thousand persons were assembled, and three cars of the god were dragged along. In the midst of this crowd I stood upon a chair and preached the everlasting gospel. The people, almost to a man, left the cars, and surrounded me, and heard the word with attention; we sung three hymns, preached and prayed twice, and distributed fifteen Orissa new testaments and psalms, and many tracts. One Ooriya was insulted by his countrymen for receiving a testament; their derision, however, made no impression on him; he received the book and went his way. Mr. B. and several military officers with their ladies were present upon elephants; Mr. B. sent the day before the festival,

* This was a copy of Mr. Scott's Bible, voted by the Committee in England to him, and another to Carapiet Aratoon

January to September, 1812.

bestowing more than I can ask or think. Since I am called to labour in this work, my prayer is 'Lord teach me, conform me to thy pattern, make me imbibe thy spirit, and enable me to lay myself out wholly for the good of my perishing fellow-creatures, and then I shall everlastingly rejoice in having been so employed.' I am an empty earthen vessel; but it hath pleased the Father that in Christ should all fulness dwell. Since I became a disciple of Christ I am often sad on account of my sinfulness; yet I rejoice in his dear name. I am weak; but he hath said 'My grace is sufficient for thee.' I am sorry to see the indifference and opposition of the people here; but the Lord of the harvest knows the time when he will reap. His word will not return void, but will accomplish the thing whereunto he sends it. Pray for me my revered brother, and for the poor deluded *Ooriyas* to whom I am sent

I am, &c.

JOHN PETER.

HINDOOST'HANEE MISSION.

This mission consists of three stations, namely, *DIGAH*, *AGRA*, and *PATNA*.

DIGAH.—Here the Society has a valuable house, purchased for Mr. and Mrs. Moore, with a view to its forming both a school and a permanent mission station. In 1811, Mr. and Mrs. Rowe, Mrs. Biss, and some of the native Christians joined them, and in April, 1812, with the concurrence of their brethren at Calcutta and Serampore, they became a distinct church. In July 1812, Mrs. Moore, who has long been the subject of a threatening affliction, was taken by her husband to Serampore, hoping that the river air might be of use to her. On the 22d of that month

January to September, 1812.

they arrived. "Our beloved sister (say the Serampore Brethren), appears to be so reduced in strength that we have many fears for the issue." Every attention that medical skill and christian kindness could furnish, was shewn her; but on the 30th of August she died. About a month after this, Mr. Moore left Serampore for Digah, taking with him *Vrinda-vuna* (Brindabund) as an itinerant.

The following account of Mrs. Moore was communicated chiefly by brother Moore. Mrs. Moore was born at Wellington, in Somerset, in 1776. Her parents were in what is termed respectable circumstances. She was educated in the best schools in that part of England. On leaving school, she was placed with the Miss Blicets, milliners, in Taunton. In this situation she obtained the sincere regard and respect of the ladies with whom she was placed. For four or five years after leaving Taunton, she was the subject of much bodily and mental affliction.

While with her parents she attended the preaching of the gospel, principally at the independent place of worship at Wellington: but in the year 1800 she removed from Wellington to Stokegomer, and commenced business with a Miss T. now Mrs. H. and not long after this period, received those impressions under the ministry of the Rev. Mr. Humphreys, which led to a cordial acceptance of that Saviour who 'came to seek and to save that which was lost.' Her conversion was not of the uncommon kind: having heard the gospel preached for many years, she was seldom without transient convictions, and after they became more strong and lasting, she was convinced of the sinfulness of all the vanities common to her age and sex, of which dancing was the chief. About the time of her first hearing the gospel from Mr. H. her society was much sought by some worldly acquaintance, who made such profession of regard for her, that she found some

January to September, 1812.

difficulty in separating herself altogether from them, without giving them an unfavourable impression of her religious friends, and the *new* religion which they were said to profess. As she receded from her worldly acquaintance, she became more and more attached to her christian friends, her esteem for whom, was strong and decided. She indeed sincerely loved those whom she believed to be lovers of Christ, by whatever name they were known amongst men; her attachment to the church to which she was united was particularly warm. She was very regular in her attendance on the means of grace, and seldom permitted the greatest inclemency of weather to keep her from the house of prayer. She greatly enjoyed social prayer and village preaching, and often walked miles to countenance it, as she conceived that the presence of Christian friends would be an encouragement to those who engaged in such exercises, as well as be attended with spiritual benefit to themselves; and she has often with tears, spoken of the pleasure she enjoyed in conversing with her fellow-christians on spiritual things. There was nothing in her native land she so much regretted the loss of as these spiritual privileges. Though she was greatly beloved in England, and no less attached to her friends there, the writer of this does not recollect ever once hearing her regret leaving it, or express a wish to return.

The narrative of the first five years of her residence in India, I shall leave for some other dear friend to give an account of, and proceed to some remarks on her last days.

She was long the subject of heavy affliction; her disorder was a consumption accompanied by other complaints which repeatedly brought her near to the grave more than two years ago. Her mind was generally in a composed state, and her affliction was borne with much resignation and patience. She was not anxious as it

January to September, 1812.

respected means for the restoration of health, nor averse to any thing that her medical attendants recommended. Few have used means with less dependance on them. She had little hope of recovery when her friends had the greatest. She was always cheerful, which led many of her friends to think she was recovering her health when the disorder was fast gaining ground on her constitution. For the six months prior to her death she experienced the most excruciating pain in her head, so that at times she was scarcely capable of thinking or talking.

On the 29th of June, she embarked with her husband and child for Calcutta, with hopes that the river air might be serviceable, and that some medical gentleman might be found in Calcutta, whose prescriptions would prove beneficial; but alas! all these hopes were vain: after about a fortnight's residence there, and while on the river by the advice of the medical gentleman who attended her, the most alarming symptoms again appeared. She returned to Serampore, where she expressed an earnest desire to be. Sister Marshman prepared a room for her, as the brethren from America had nearly filled the house, and from that room she never went; but after a painful struggle of twenty-three days, nature exhausted, sunk beneath the disease on Lord's-day, August 30th, about seven in the evening, and the next day she was buried in the mission burying ground. On the Sabbath preceding brother Moore's departure for Digah, a funeral sermon was preached for her by brother Marshman, from the following words: "So shall we ever be with the Lord," which passage dwelt much on her mind when ill at Digah. At intervals for the first fortnight, she conversed with several of her dear brethren and sisters pretty freely, and her state of mind in general, was such as to afford them ground for thanksgiving on her account. For the last

January to September, 1812.

week she could not talk much, but her mind was in general serene. Her only hope was in the atonement and righteousness of the Lord Jesus, and the salvation which he accomplished was all her desire. She deeply felt her need of this, which banished from her mind every idea of human merit. She had not that assurance, and those rapturous views, with which some of God's dear people have been favoured; but she was enabled to cast herself as a lost sinner, on the mercy of God, as manifested in Christ Jesus; and at times she had a hope which was full of immortality. She was always exceedingly jealous of her own heart, and feared deception; but at times she was enabled to rejoice in the hope of being 'for ever with the Lord.' 'To be for ever with the Lord,' she often repeated with great emphasis. The following lines from Dr. Watts, she repeated with much feeling occasionally:—

"Then shall I see, and hear, and know,
All I desir'd or wish'd below,
And ev'ry pow'r find sweet employ
In that eternal world of joy."

She was enabled to give up her husband and child with the sweetest confidence into the hands of God a fortnight before her death.

Nothing afforded her such pleasure and satisfaction as to hear of the conversion of sinners, and she always thought our existence and engagements in the world a mere blank if they were not directed to this great object. She indulged a hope that her employment would eventually be made subservient to this end. When conversing on this subject a few months before her death, she said she wished to live for no other purpose. Though our residence in this neighbourhood for more than two years may have appeared to some of our friends, and to us at some seasons to have been in vain, yet she hoped this was not the case,

January to September, 1812.

but that something was done towards laying a foundation for a spiritual building, which she trusted it would please the Great Head of the Church to erect here; and she rejoiced much when native brethren were expected to join the station. The hope that her labours in the school would be the means of contributing to the support of such as might be engaged in the promulgation of the gospel, afforded her much pleasure, and made her regret the spending of any part of the funds that the school furnished in the use of those means which were recommended as essential to the restoration of her health. She complied with much reluctance with the wishes of her friends in this respect. She knew and felt, that there was no real happiness to be enjoyed in this life but in an unreserved dedication of ourselves and property (if it pleased God to entrust any to our care) to his service; and she urged these sentiments on us again and again, as we stood around her couch when she supposed herself on the very confines of the grave.

Her conduct towards her neighbours and acquaintance universally excited in their minds a high respect for her. Her friends were unwavering in their attachment to her, which shews in what estimation her character was held by them. The natives who knew her, whether Christians or heathens, entertained the highest respect for her; I believe in some instances real affection was possessed. The children committed to her care for instruction entertained as much affection for her as if she had been their mother.

AGRA.—At this station Mr. *Chamberlain* and Mr. *Peacock* have opened a school, which has been pretty successful. For some time they were allowed to preach at a private house in the fort, twice a week, and the word was apparently useful to several Europeans. Mr

January to September, 1812.

Chamberlain also engaged in the study of a new language, called the *Brij-Basha*, into which he hoped to get the scriptures translated. In February 1812, they were greatly afflicted. Both Mr. and Mrs. Chamberlain were themselves very ill of a fever, and after having lost two out of three of their children the preceding year, the third now sickened and died.

Soon after this, the missionaries were prohibited by a military order from preaching in the fort. They accordingly did not preach in it afterwards. But Mr. C. wishing to know the extent of the prohibition, whether it forbade them to enter the fort to visit their friends, addressed a note to the commanding officer, to which he received an answer. He had no idea, it seems, of having given offence. A communication, however, was made by the commanding officer to Government, and an order arrived for Mr. C. to be sent down to the presidency. Not being in possession of the documents, we are not competent to judge of the propriety or impropriety of Mr. C's. note; but his brethren at Serampore do not appear to censure him. The Agra magistrate, who executed the order of Government, behaved very politely and kindly, ordering the persons who should have had the charge of him, to attend him down to the presidency as his servants. On his arriving at Calcutta, and presenting himself at the police, nothing was said to him but that *he was at liberty*.

Mrs. Chamberlain, in a letter to a friend, writes thus:—

“Things at Agra began to wear a pleasing aspect. One of the soldiers had been baptized, and others were expected to follow his example. Besides these, there is a Mr. and Mrs. W. and a Mrs. G., Mrs. W's. mother, of whom we have great hopes. When we went first, they were votaries of pleasure: now, instead of cards and

January to September, 1812.

backgammon, their delight is in the bible and the hymn book. Family prayer is regularly kept up, and public worship constantly attended. Mrs. G. has set up a native school on her own premises, and at her own expense. In the short time we were there, she has given 550 rupees to the mission. In short, the change is great, and we hope real. Mr. Peacock remains at the station, and we hope he will be able to carry on worship, and keep them together."

The Serampore brethren have sent one of the members of the Calcutta Church, of the name of *Mackintosh*, to assist Mr. Peacock, and who being country-born, no restriction is laid on him. Mr. Chamberlain, a little before he left Agra, received an invitation from a Minister of one of the country governments, north of Agra, to go and undertake the education of one of his children; to whom Mr. C. answered, by thanking him for his liberal offers, and suggesting that *if he settled there, it must be as a missionary, without any restraint on his work.* Whether this invitation will issue in any thing, is as yet uncertain.



PATNA.—This city is about 400 miles from Calcutta, on the banks of the Ganges, and is supposed to contain half a million of inhabitants. Mention has been made in No. XXIII. of a Mr. *J. T. Thompson*, (page 347, 362,—365) a young man in the church at Calcutta, born in the country, of promising talents and character. Having laboured in the word more than a year at Calcutta with much acceptance and effect, he after serious consideration and prayer determined to give himself up wholly to the work of God, and Patna was pointed out by his pastors as the scene of his labours. He accordingly resigned his situation in the Military Auditor General's Office, resolving to cast himself on the providence of God for his future

January to September, 1812.

upport. The Military Auditor General was very unwilling to part with him, and supposing a wish to see the country might have been at the bottom of his resignation, offered to attach him to a part of the office which was up the country. Finding his views, however, were of another kind, he accepted his resignation, and gave him in writing, a most kind and respectful testimonial as to his diligence and good behaviour while under his direction.

In April, Mr. *Thompson*, his wife and mother, *John D'Silvia*, and *Rozia D'Rozario*, with the concurrence of their pastors and brethren at Calcutta, formed themselves into a distinct church; after which, the following letter was addressed to Mr. Thompson.

"Dear Brother,

"In encouraging you to go forth to make known the gospel of our Redeemer, we have not been insensible, that you are yet young in years, and have much to learn of the religion of Christ, much experience to obtain in the Christian warfare, and much larger communications of the grace that is in Christ Jesus to receive; yet we hope and believe that you are daily and earnestly seeking for those qualifications for this great work which cannot be learned but by the influence of the Holy Spirit on the mind, and we know that our Lord Jesus Christ will not be wanting in bestowing more than you can ask or think. Be truly humble and little in your own eyes; make Christ your pattern; imbibe his spirit, and lay yourself wholly out for the good of men; of men who are perishing; and then you and we shall have reason everlastingly to rejoice in what you have now undertaken. Remember that you are an empty earthen vessel; but that it hath pleased the Father that in Christ should all fulness dwell. The work is his, and if you act in it so as to please him, the fruits of your ministry will be glorious, in a revenue of

January to September, 1812.

benevolent and everlasting joy to you, from being the instrument in rescuing souls from hell, and a revenue of praise and honour and glory to the Great Redeemer.

“When you arrive at Patna, we recommend you to take a house for a week or a fortnight only, so as to leave you time to choose a house in the most convenient part of the city for your work. If it have a hall for preaching in so much the better. Ten or twelve rupees per month, we suppose, will meet the rent, which we will defray. Begin on a small scale as it respects your first appearance and expenses. When your hearers increase, you can enlarge your tent.

“After you have put up your furniture, &c. go amongst the native nominal Christians, and tell them your errand and desires to do them good, and invite them to send their children to you for instruction in English and Hindoost’haneë; and as your school increases and is likely to increase, you can enter on the method of teaching used in the Benevolent Institution at Calcutta, on which subject we will write farther to you. With respect to preaching, be instant in season and out of season, and attend particularly to private instruction, and to visiting from house to house.

“Apply with the utmost assiduity to obtain a thorough knowledge of the Hindoost’haneë. Do not rest without it.

“Be mild towards all, even to the froward. Do not attack in a direct manner the prejudices of your hearers: but draw them by the cords of love.

“In all cases we shall meet all your pecuniary wants, and we will give you in every case the best advice we can. Pay the highest respect to the persons and advice of our and your brethren Moore and Rowe; but adopt nothing that may affect your mission without consulting your former pastors at Serampore.

January to September, 1812.

“We wish you to confine your labours almost exclusively to the city and suburbs of Patna, at least for the present, and to bend your exertions particularly to the parts most remote from Digah, as we hope our brethren residing there will be able to meet you in their labours from thence.

We shall hope to receive your monthly journals immediately from you, and we shall correspond with you direct.

“We have seen with great pleasure your diligent improvement of time, and your desire to be always in your blessed work of making known the Gospel. In these things you cannot be too earnest.

“If you should meet with little success at first, do not be surprised nor discouraged. We preached for years at Calcutta to very few indeed; but the Lord of the harvest is now sending multitudes under the sound of the gospel. You too shall reap if you faint not.

“Finally, very dear brother, be strong in the Lord and in the power of his might. ‘Be patient—Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be thou also patient; establish thy heart; for the coming of the Lord draweth nigh.’ Be faithful unto death, and then a glorious crown awaits you in the presence and kingdom of the Redeemer.

We remain, &c.

On the 25th of April, after being commended to God by his brethren, he departed from Calcutta, and on the 31st of May arrived at Patna.

His first object was to take a house, which he did in a situation surrounded by the Hindoost’hanee people, and near to the great bazars. He was soon visited by several Roman Catholics and others, with whom he conversed freely on religion, and warned them of their danger.

January to September, 1812.

After this, they came at his hours of family worship, and would stop long to converse. On other parts of the day he walked into the city, was asked to sit down in a shop, and was heard with serious attention. Among others who called upon and conversed with him, he speaks of one who confessed he was a great sinner, and thought he could never be pardoned. "He wept much, and asked me (says Mr. T.) if indeed his great and manifold transgressions could be pardoned. I endeavoured by the help of God to dig deeper into his heart, and, as I knew something of his conduct, assured him it would be presumption to hope God would forgive him if he continued in his sins; but that, on the other hand, it is the promise of God that the wicked shall live if he turn unfeignedly and thoroughly from his wicked way, according to Ezekiel xxxiii. 11. He took with him the pamphlet entitled, *The Great Question Answered*. I gave him also a copy of the new testament in English, as he had none among his books."

In July he took a more convenient house at sixteen rupees per month, (£24 per annum). During the same month, he was invited to preach at four of the houses of those who had visited him, and attended his ministry; a Hindoost'hanee school was opened; sixteen children, and some adults attended: presents were made for furnishing the place of worship; and an offer of ground for building a new one. At the same time some of his Roman Catholic hearers began to talk about baptism; but though he was not without hopes of them, he chose to dwell rather at present upon the *fruits meet for repentance*. Musulmans, and brahmans were among his visitors, and read with interest the new testament. September 30, he writes thus:—"On my way to Digah last Wednesday, I met with a young Mogul, a Nabaub, who was resting under a tree. I began a conversation with him, and

January to September, 1812.

introduced the Saviour and his blessed gospel. He expressed a great desire to have a new testament in the Persian language, and promised to call on me for the purpose. Yesterday I received from him the inclosed Persian note,* and as the book he wanted was from home, I have sent for it, and mean to forward it to Muhumed-Koolee-khan, the Nabaub above-mentioned. He is of the family of *Suraja Dowlah*.† The next day, he says, he sent it, and it was gladly received. He adds, "May the Lord, with whom nothing is impossible, touch the heart of this Mahometan with the great love of Christ!"

Such were the prospects of this promising young man down to the end of September. Wherever he goes, God seems hitherto to have bowed the hearts of men before him. All the way up to Patna he was diligently employed in scattering the seed of divine truth, and on his arrival he does not seem to have been there three days before he was in the midst of his work, reasoning and expostulating with men on their eternal salvation. And no sooner did he begin to preach, than the people began to attend, and hear, and weep, and wish to hear again. The issue of things is yet to be seen. He is able to preach in three languages; namely, English, Bengalee, and Hindoost'hanee; and having been born in the country is under no such restrictions as are the missionaries sent from Europe.

THE MAHRATTA COUNTRY.

Extracts from letters of the correspondent of the Missionaries in that country. "January 16, 1812.—
"In making known our scriptures here amidst many

* This note has been sent to England, and a fac-simile of it with a translation, have appeared in the Baptist Magazine for July, 1813.

† Previous to the battle of Plassey in 1757, Suraja Dowlah was Nabob of Bengal. ED.

January to September, 1812.

agreeable and unforeseen circumstances, I meet with some disappointments. Mahadeo and Kistna, I am sorry to say, are grown very shy, and avoid even coming near me; yet I hear they still continue reading the scriptures. Bhuwanee is firm; he reads the scriptures much, and has a regular meeting with his family. Three or four women and some men also read the scriptures every night with prayer. Narayun reads the scriptures twice a day in his family, and his mother is so fond of them, and so sweet and lovely is the name of Jesus to her mind, that she recommends belief and trust in him to the exclusion of idol worship to all about her, and amongst her own friends. Mahratta testaments have been given to many, who have taken them to a great distance. A boy and his mother took home with them to their village, about 240 miles from hence, the Gospel by Luke, and the Epistle to the Romans. The day before yesterday, a pundit, who keeps a school, promised me he would read our scriptures daily before his scholars. In two companies of Madras sepoy's are about seventeen Christians of the Roman Catholic persuasion, some of whom came to hear the scriptures read on Lord's-days."

"February 28.—The Orissa testament, the Mahratta testament, a part of the Pentateuch, the beautiful hymns, &c. I received, and feel extremely obliged. The Orissa testament and vocabulary I presented to Mr. J. in your names. It would have rejoiced you very much to have seen with what delight Bhuwanee heard me read some particular parts of the Pentateuch, the 1st Epistle of John, and the Revelation. Wherever he goes, as well as amongst his friends and family, he makes known the glad tidings with a zeal and delight which gives me increasing pleasure. Mahadeo and Kistna are out, and I hope making known the scriptures, as they promised they would."

January to September, 1812.

The writer being absent on a journey, received the following letter from Henry, a lad whom he had bought for a rupee, of his parents, in a time of famine, and had educated him in his own family.—“On Lord’s-days Bhuwanee, the pundit, Jessey, and myself, meet for prayer at your bungalow. Bhuwanee is always reading the scriptures; he constantly takes his book with him, and speaks about the gospel to every one he meets.”

JAVA MISSION.

The mission to Bootan is relinquished for the present in favour of this newly conquered island.* Mr. Robinson, who had married a daughter of Mr. Gordon, one of the deacons of the church at Calcutta, was waiting an opportunity to go thither. But, partly through the affliction of Mrs. R. and partly through the return of the ship in which they were embarked, he has been long impeded in his design. Meanwhile, several religious characters in the army, who are stationed in this island, have been active, and apparently useful.

At *Samarang* three of the most spiritual and active members of the Calcutta church, belonging to the 14th regiment, meeting together for public worship, have been joined by five others, thus forming a little church under the care of the brethren *Baird* and *Russell*.

* “The mission to Bootan, (say the missionaries,) must be conducted in another way: the most practicable seems to be that of getting natives of the country to assist in translating the new testament, which, when printed, (and the forming of a fount of types from the various copies of the alphabet in our possession is not difficult,) can be easily carried into the country by some of our native brethren, who can enter it at pleasure, as the Bengalee language is spoken by many in Bootan.”

January to September, 1812.

Also, at *Weltvereden*, near Batavia, another of the Calcutta members, whose name is *Brown*, opening his house for worship on the Lord's-day, fourteen or fifteen persons belonging to the 59th regiment have joined him, and formed themselves into a society. Mr. Brown, in a letter to Mr. Robinson, dated April 25, 1812, says, "I have no words to express how glad I should be to hear the gospel preached again. It is my whole heart's desire that it may have free course, and run from one end of the world to the other, and that wickedness may be put to total silence. This place is destitute of religion, and greatly needs some true servants of Christ; however, when you come you will better understand the state of the island."

COLUMBO MISSION IN THE ISLAND OF CEYLON

In February 1812, Mr. Chater, being informed that there were at that time no missionaries in this city, nor any one nearer than Point de Galle, nearly a hundred miles distance, and that Columbo and its vicinity contained scarcely less than 50,000 inhabitants, generally called Christians, but who were perishing for lack of knowledge, with the advice of his brethren, fixed upon this for his his future station. A circumstance favourable to this determination was, that a fount of Cingalese types, to print an edition of the new testament in that language, at the expense, and under the patronage of the Calcutta Auxiliary Bible Society, was then casting at Serampore, and the President and Secretary of that society expressed their approbation of his undertaking, as tending to bring the version into immediate operation and effect.

On March 20, Mr. and Mrs. Chater set sail, and on April 16, safely arrived. He was introduced to the

January to September, 1812.

Governor and other gentlemen of the colony, and received with much kindness. "Respecting a school, (he says) we scarcely meet an individual who does not seem glad that we are come. With regard to our grand object, I can at present say but little."

On June 15, he speaks of their prospects in regard of the school as increasing; but found impediments, as indeed must be expected in all places, to the execution of *the main object*.

On September 11, he writes to Serampore of some of these impediments as being removed, and of persons of respectability having read the *Periodical Accounts* and being friendly to the object. On the 1st of August an Auxiliary Bible Society was formed in Columbo, from which Mr. Chater hopes much as to the forwarding of a translation of the scriptures into the language. He speaks of a Mr. W. Tolfrey, as one of the best Cingalese scholars, and who will be at the head of the translating. He adds, "Mr. T. desires me to say that he derives much advantage from your Bengalee translations, and that they will be very helpful in translating into (as he writes it) the Singhalese."

BOMBAY MISSION.

In September 1812, Brother C. C. Aratoon took his passage for Bombay.

On February 7, 1813, Dr. Marshman says, "Carapeit is arrived at Bombay. We have received a letter from him, the spirit breathing in which will cheer your heart when you get it."

ISLE OF FRANCE.

Here are stationed the brethren of the 22d regiment, under the pastoral care of brother *Forder*. By a letter

October to December, 1812.

near the close of 1811, it appears there had been a considerable falling off in some; among others, however, the life of religion seemed to flourish. One had been added by baptism, and they had hopes of several others. Those who take the most lively interest in the cause of God, are said to be stationed in three different parts of the island.

Mr. Judson, one of the American missionaries, was in September under engagement with the India Government, to proceed to the Isle of France.

The last intelligence, received by the fleet which arrived in August, 1813, containing accounts of occurrences in the months of October and November, and general hints extending to the end of the year 1812.

A few particulars within these months have been already printed in the preceding pages, (page 61—64); those which follow, under the different stations, contain the whole that has been received.

SERAMPORE AND CALCUTTA.—*Mr. Leonard to Mr. Ward.*—"October 2. I rejoice with you that Captain Kemp and his pious lady have been enabled to put on the Lord Jesus. O! that he may own them as his in that day when those that are now ashamed of him will call upon the rocks and mountains to screen them from his wrath.

"The baptisms of last Sabbath at Calcutta were more than commonly interesting. There were one European and five natives. Four of the latter were above sixty, and one of them nearly ninety years of age. Are not these poor sinners called at the eleventh hour, and plucked as brands from the burning? These seem to love the Lord

October to December, 1812.

Jesus indeed ; feeling that much has been forgiven them, they now delight in the new song which has been put in their mouth ; the song of Moses and the Lamb now employs those tongues which for sixty or eighty years had been set on fire of hell. One of the baptized is deaf, and what is surprising, she gave a more plain account of the leading doctrines of salvation through Christ alone, than any of the rest, although their experience proved satisfactory to the whole church, and seemed to convince all who heard it, that they were taught of God. ;

“I mentioned two of his Majesty’s 24th regiment in my last letter, who have been mentioned to the church as candidates for baptism. One of these young men called upon me a few days ago, and gave me a short, but very pleasing account of the manner in which the Lord was pleased to bring him to himself, and cause him now to ‘sit clothed and in his right mind’ at the feet of Jesus. It appears that a few of the regiment were accustomed to meet together at the Cape of Good Hope, for social worship, where he was invited to make one of the number, and continued in somewhat of a comfortable state during a short period ; but, as it now appears to him, the root of the matter was not in him ; he had never been made acquainted with the plague of his own heart ; therefore he endured but for a season ; for as soon as the regiment was ordered to India, he left his praying companions, and his religion along with them.* Matters now became worse and worse, he threw the reins upon the neck of every lust,

* In another instance the word preached at the Cape seems to have produced a saving change. A young man of the same regiment soon after his arrival from the Cape died in the Fort : before his death he expressed the highest confidence in the all-sufficient merits of the Redeemer, and in his last moments, taking up the bible, clasped it to his breast till he died.

October to December, 1812.

and swallowed iniquity with greediness. However, a few months after his arrival in Fort William, he heard that the missionaries preached in the Loll-bazar, of which he was glad; but he was ashamed to appear before God in his house, in consequence of his numerous sins: yet he concluded that his going there could not make him worse. He therefore crept in privately, and soon heard that Christ waited to be gracious even to sinners as vile as himself. He therefore took courage, and determined to pray if he perished: but where was he to find a private place to pour out his complaints, surrounded in a barrack with swearers and drunkards? A heart burning with gracious desires will overcome every obstacle. He observed many retired and private places beneath the ramparts of the Fort, into one of which with much difficulty he descended, and from time to time poured out his soul to God. These, he says, were precious seasons to his soul. Now, however, he is under no necessity to resort to such places, as religion appears publicly in almost every part of the barracks. He says, you may now witness forty or fifty singing hymns, and little parties surrounding the best of their readers, whom they appoint to read the bible and other religious books to those who cannot read themselves, all in the public barracks.

“The parents and guardians of our pupils met for worship yesterday with their children, being one of our appointed days. I was very happy to see such a goodly number attend, and was pleased with their attention during worship. I questioned them individually respecting the conduct of their children at home, which afforded me an opportunity of making a few remarks upon the evil consequences of sin, and the mercy of God through a crucified Saviour.”

October to December, 1812.

"On Friday, October 2, (say the missionaries,) being the twentieth anniversary since the formation of our society, (October 2, 1792,) we were led to reflect much on the dealings of God with the mission in the course of these twenty years. In doing this we could not but feel deeply affected with the goodness of God, not merely to us, but to his cause throughout the world during this period. At the beginning of it, infidelity reared its giant head, and the friends of religion seemed almost ready to tremble for the ark of God. The extension of the kingdom of Christ among the heathen was scarcely thought of, or thought of only with despondency. Except by our highly-valued Moravian brethren, (who deserve the thanks of the Christian world,) scarcely any efforts were made of a missionary nature. In this state of things, it pleased the Spirit of God to stir up the hearts of a few of our friends to make an attempt, though in great weakness, yet in humble but firm dependence on Him who saveth not by many or few, and who can cause a little one to become a thousand. Their hope was not put to shame. The hearts of other friends to religion were stirred up to help them beyond their utmost expectation. Within three years after, the London Missionary Society was formed; then the Edinburgh; then that for Missions to Africa and the East; then several in America; and last, but greatest of all, the Lord has raised up the British and Foreign Bible Society, with its numerous and illustrious offspring in various parts of the world, doubtless to bless the nations till the Sun of Righteousness shall arise upon them, and the whole earth be filled with the knowledge of God. We also reviewed the Lord's dealings with us as a mission, and felt our hearts exceedingly encouraged when we reflected on the way the Lord has led us, perhaps to 'prove us, and to shew us what was in our hearts,' and we felt

October to December, 1812.

ready to hope, 'to do us good in the latter end.' We thought it might be profitable if we had a discourse in the evening suited to the occasion, which brother Ward, at our request, delivered to us, from Psalm cxxvii. 1.—'Except the Lord build the house, they labour in vain that build it.' In this discourse brother W. shewed how the mission was begun in weakness and in fear, and after pointing out what the Lord had been pleased to do, he shewed what kind of spirit must be continually cultivated if we hoped to have the divine blessing continued among us."

Mr. Leonard to Mr. Ward.—"October 15, 1812. The inquirers who have offered themselves as candidates for baptism amount to no less than seventeen; they are to be proposed next Wednesday. We have six more who are kept back until further evidences can be obtained of a work of grace upon their hearts. We have, however, reason to hope well of many of them."

The following subscriptions, to assist in re-establishing the printing-office at Serampore, were raised through the kind exertions of the Rev. Mr. Thomason:—

S. R.	S. R.
A Friend 500	J. H. 200
G. Udny, Esq. 300	J. D. Alexander, Esq. 250
E. S. Waring, Esq. 500	F. Law, Esq. 300
Rev. T. Thomason 400	Mr. Hugh Reid 200
Javanicus 500	Mrs. E. Reid 100
J. W. Sherer, Esq. 500	Captain A. Barclay 100
W. H. Trant, Esq. 500	Mrs. S. Barclay 100
W. Egerton, Esq. 500	J. H. Fergusson, Esq. 200
I. H. D. 200	C. Hunter, Esq. 50
C. Bayley, Esq. 200	Mr. J. Bonner 50
R. C. Plowden, Esq. 200	Mr. W. Morrison 100
G. Cruttenden, Esq. 150	D. Campbell, Esq. 100
J. Makillop, Esq. 150	G. Forbes, Esq. 100
C. Trower, Esq. 100	G. Saunders, Esq. 100
W. B. Bayley, Esq. 200	G. Herklots, Esq. 50
J. L. 100	G. H. Bayley, Esq. 50
D. Todd, Esq. 40	Mr. A. Gordon 350
W. H. Belli, Esq. 50	J. Ellerton, Esq. 500
J. Furneaux, Esq. 50	
Lieutenant J. Stewart 50	

Sixca Rupees, 8096

October to December, 1812.

Other kindnesses rendered under this calamity might be recorded, one of which must not be omitted: Captain Kemp supplied a quantity of furniture for the new printing-office at his own expense.

The missionaries have engaged with brother *De Bruyn*, one of the Calcutta members, to go to *Chittagong* as an itinerant; and, from his activity in this work at Calcutta for the last twelve months, and his having lived some years among the people who speak this corrupt dialect of the Bengalee, he appears likely to be useful.

Mr. Leonard, in a letter to Mr. Ward, dated October 15, 1812, says,—“Brother De Bruyn has been with me this morning, to whom I put many questions respecting the work in which you are inclined to employ him. His answer was,—‘My soul, body, and all that I have, belong to the Lord; and I bless him from my heart, that he has bestowed upon me a will to devote all to his praise and glory, and to go to any part of the country where I may be most likely to succeed in spreading the everlasting gospel.’”

“Several instances of the power of the gospel among the heathen, (say the missionaries,) have lately come to our knowledge, though the individuals had not left their idolatrous connections. Some time back a *Musulman* in the employ of brother Carapiet appeared to die happy in the faith of Christ, rejecting with his dying breath all the religious counsels of his relations, and begging the native brethren to pray with him: he had been a most daring character.—In a journey of brother Chamberlain, while he was preaching, a poor woman sat listening to the word, the tears rolling down her cheeks, nor could she help expressing that her evil destiny was changed by the gospel. She went home, and brother Chamberlain saw her no more.

October to December, 1812.

"A still more remarkable case has just occurred at Calcutta. Brother De Motlo, on his way home, one day, saw a poor Hindoo lying at the door of a hut, apparently dying, and calling loudly on the name of the Lord Jesus. On going up to the man, he said that his relations had turned him out of doors, sick as he was, because he would not call upon Narayana, Rama, and other gods, but would call on Jesus who had died for him. He had heard Sebuk-ram preach, and had received a tract, which he then had with him. This poor perishing outcast did not long survive the cruelty of his relations; but we hope, as another Lazarus, he was conveyed by angels into Abraham's bosom. The existence of the cast requires such great sacrifices, that it is highly probable many will be found in that day who died in the faith of Jesus, even in the houses of the heathen.

"A poor man, named Vishnuva-dasa, a necklace maker, who during Pitumvura's life came to Serampore, and owned him as his former spiritual guide, and apparently embraced the gospel with the utmost ardour, still visits the brethren at the mission-house occasionally; though he lives with his family amongst the idolators, and we fear conforms too often for peace-sake: yet he is decidedly in opinion a Christian. He seldom comes without a present of fruit or money in his hand. Brother Ward has several times sat with pleasure to hear him repeat short hymns in praise of the Redeemer, which this poor man composes in his mind, while sitting at work, or walking in the fields. He expresses, when we see him, an earnest wish to come out from amongst his idolatrous countrymen; but his affections cling to his aged mother, wife, and children."

On the first Sabbath in November, was baptized at Calcutta, by brother Ward, the Rev. Luther Rice, one of the missionaries from America. His change of mind

October to December, 1812.

respecting this ordinance is described in the following letter to brother Carey :—

“Reverend and dear Sir,

Calcutta, October 25, 1812.

“Having been much occupied of late in attention to the subject of baptism, I take the liberty to apprise you of the issue of my enquiries. For this purpose, permit me to transcribe part of a letter recently transmitted to the Secretary of the Board of Commissioners, Dr. Worcester. ‘The subject respecting the solemn and important ordinance of Christian baptism presented itself to my mind in such an attitude, that I could not conscientiously refrain from examining it. With very considerable means at command, I have endeavoured, I trust, with prayerfulness, and in the fear of God, and with no small impression of the delicacy and high responsibility of my situation, to give it a careful and very serious examination. But it is with emotions peculiarly afflicting, that I proceed to inform you, that, in the result of that examination, I am compelled to relinquish a view of the sacred ordinance which I have formerly apprehended to be highly important. I am satisfactorily convinced that those only who give credible evidence of piety are proper subjects, and that immersion is the proper mode of baptism.’

“Being thus satisfied, impressions of duty impel me to request, dear Sir, that this sacred Christian rite may be administered to

LUTHER RICE.”

To Dr. Carey.—“Fort William, November 25, 1812. Through the tender mercy of God, I was brought to a serious concern for the salvation of my soul about two years ago, and was, I hope, led to see myself ruined by sin, and altogether without help in myself, and likewise to look to the Lord Jesus Christ as an all-sufficient Saviour; and I hope he has given me the desire to give myself up entirely to him, and to follow him in all his appointed

October to December, 1812.

ways. With shame I confess that I have lived in the neglect of a known duty ever since I was awakened, for I always was conscious that I was in an unbaptized state. It is true, that one reason for continuing so, was some disturbances that took place in our society; but conscience tells me that is no excuse for the neglect of a known duty, and therefore I can no longer rest contented in that state, and I now desire to follow the example of my Lord and Master, and to join the church over which you, Sir, are a pastor.

I am, with all respect, Reverend Sir, yours truly,
J. JARMAN,

Corporal in his Majesty's 24th regiment."

Mr. Leonard to Mr. Marshman.—"Calcutta, Nov. 20, 1812. The number of children in the Benevolent Institution, on our lists to day, is 318 boys and 107 girls. Total 425. Our number at the close of the last month was 316 boys and 107 girls. Total 423.

I am happy to inform you, that we increase both in numbers and knowledge of the right kind; nor do I know that I have had more cause for thankfulness and gratitude to the sinner's Friend, since the institution has been set on foot, than during the last two months."

Mr. Leonard to Mr. Ward.—"Calcutta, November 27, 1812. I am happy to inform you that all goes on well in this quarter. The members assembled in the vestry last Wednesday to hear the experience of, and to receive, Mrs. Stevenson, Mrs. M'Mahon, and Domingo, sister Andrew's maid. Mr. Ferrao is to come forward next Sabbath morning, which will make up in the whole six persons to be baptized on Sabbath-day, when we include the soldiers, Night and Hinky, who were approved at the regular church-meeting held on Wednesday, the 18th instant. We likewise expect Mrs. Frederick will be

October to December, 1812.

baptized with those mentioned above. You have heard no doubt, from brother Carey, that fourteen persons have been proposed to the church, who are expected to be received in December next, sister Cornish's maid excepted, who will be baptized in Jessore. There have been, in addition to the above-mentioned increase, four more of his Majesty's 24th regiment mentioned to the church for consideration, of whom we have the strongest reason to hope favourably; especially of a Corporal Gibson, who is truly pious, and possessed of very promising gifts: the other is our young friend Jarman, who is related to a baptist minister at Nottingham. I mention this young man particularly, as I have often heard you and the rest of the dear pastors express the warmest desires after his conversion, not only through a love for his soul, but also to delight the hearts of his relations in England; and now I trust your prayers and desires are realized. Gibson's case is also well worthy of notice, from his having been so very zealously opposed to believer's baptism: so much so, that he attempted in conjunction with one or two others, leaders of repute in the Fort, to draw the whole of our friends of his Majesty's 24th regiment to the old church; however, on reading a work of the Rev. Mr. Booth, a few days ago, entitled *The Kingdom of Christ*, he became convinced of his error, and like the Rev. Messrs. Judson and Rice, is now desirous of making an honest and public profession of the truth, even before those companions whom he once endeavoured to persuade against that divine ordinance. The other young men who have offered themselves in the same regiment, are James Key and Thomas Gobarven, of whom we received the most pleasing accounts.

“ Mr. G. has appeared once more in the character of a candidate for baptism; and from every appearance, we have reason to hope is a sincere penitent, now truly

October to, December, 1812.

desirous of obtaining an interest in the Saviour. This poor man has caused both himself and some of the brethren and sisters here much trouble, but his present state of humility and earnest desire after the Lord have more than compensated us in rejoicing over him; he is also desirous of bringing his wife with him to brother Carey next Thursday. Surely, my dear pastor, we may take the most abundant encouragement, and say, 'Behold, these shall come from far, and lo, these from the north, and from the west, and these from the land of Sinim. Lift up thine eyes round about, and behold, all these gather themselves together, and come to thee: as I live, saith the Lord, thou shalt surely clothe thee with them as with an ornament, and bind them on thee as a bride doth.'

Several of the *translations* which have been carrying on by other hands, owing to certain recent deaths seem to have fallen principally into the hands of the Serampore translators. "There are now, (says Dr. Carey,) in a letter of November 19, translations going forward, or finished in *eighteen* languages; namely, Sungskrit, Bengalee, Mahratta, Hindoost'hanee, Shikh, Orissa, Telinga, Burman, Chinese, Assam, Kurnata, Kashmeerian, Nepala, Guzeratte, Brij-Basha, Pushto, Billochee, and Maldivian. The first nine of these are in the press; and the next four and the Brij-Basha, will, I suppose, be in the press by the end of the year.—I bless God for our printing-office and type-founding: it enables us to do much which could not possibly be done without them, and will, I hope, furnish facilities to other parts of the East for printing the scriptures. We have already sent a fount of Tamul to Tranquebar, with which Dr. John expresses much satisfaction, and are going to send another fount to Ceylon."

October to December, 1812.

DINAGEPORE.—*Mr. Fernandez to Mr. Ward.*—
 “October 23.—On Lord’s-day the 11th instant, I preached in a most populous part of the town to a very large audience, both *Hindoos* and *Musulmans*, many of whom were very attentive, and a few appeared somewhat affected with the word, to one of whom I gave a testament, which he received very thankfully. I had preached on the same spot, or somewhere near it, various other times before, and always had many people to hear me. Now and then I meet with a few scorners among the crowd. On Saturday last I preached at *Nima-nugura*, to a few attentive people: many tracts, a testament or two, as well as other books are occasionally distributed among the people, both about the town and in different villages. I wish I was more disengaged from my secular employment, and could apply more of my time to the service of God. To snatch souls from hell and bring them to heaven, is a delightful work.”

GOAMALTY.—It has been already noticed, that in the month of September, *Ram-prisada* went to assist Mr. D’Cruz in the work about Goamalty. During that and the following month he visited the different schools, and examined the children in the scripture-tracts, portions of which they write and commit to memory. In one place it was necessary to remove the teacher on account of his opposing the gospel, and counteracting the influence which those portions of scripture might have on their minds. *Ram-prisada* converses with the natives as opportunity offers.

Mr. D’Cruz, addressing a number of people, three *brahmuns* who were in the assembly undertook to argue against him. The people were unusually attentive. When Mr. D’Cruz had spoken, they called on the *brahmuns* to reply; but they ran away amidst the derision of the people. Many are convinced in their minds that the gospel is true,

October to December, 1812.

but are afraid of consequences, and therefore enquire whether they may not be saved if they reject the popular superstition, though they should remain neuter. D'Cruz tells them that they must either embrace the gospel, and the privations to which it would expose them, or perish for ever. He considers several under strong convictions.

CUTWA AND LAKRA-KOONDA.—In the evening of September 28, a respectable person from Alograma came to Kangalee and Vishnuva on purpose to hear. He asked many questions, heard gladly for a long time, and begged them to pray to God for his salvation. He promised also to come again till the doubts of his mind were removed. "The conduct of this man (says Kangalee) gave me a great deal of pleasure. Three days after this he came again; spoke much about losing his relations, and of their driving him out of his house. He also said that he had been consulting his wife on the subject of the gospel, and that she had agreed to hear it." Kangalee said much to encourage him, and then parted.

Mr. W. Carey thinks of settling *Vishnuva* in the vicinity of Lakra-koonda, for the purpose of itinerating. *Narayuna*, another native brother, who ordinarily maintains himself as a labourer, being on a journey, a crowd collected about him, and obliged him to give his reasons for rejecting their religion, and embracing the gospel, which, he says, gave him an opportunity of recommending it to them. By another company he was much abused. "Men, (said he) can guide a horse with a bridle, and manage a ship with a small rudder; but they cannot tame their tongues." Of another company, some blamed him for renouncing idolatry, while others maintained that there was no evil in destroying cast, which was altogether a human institution. *Mut'hoora*, another member of this church, and who intinerates in the

October to December, 1812.

neighbourhood, was asked by some people who came to him, to shew them Christ. "If you forsake falsehood, (said he,) and believe in him, you will behold him with the eyes of your understanding." "Last Lord's-day, at Semula, (says he) we sat down among a little group to smoke, and spoke to them about the way of salvation till night.—After this, we went to Lakra-koonda, and enjoyed the company of our dear brethren.—Another day we found some women sitting near a tank, to whom we read a portion of the word: one of them wept exceedingly, and expressed her wish that this doctrine might universally prevail. Five brahmuns came from Pulpe, and wished to hear the word. I explained the leading truths of Christianity, and intreated them to examine for themselves; this they promised to do, and received some books. Going to another village, as I was preaching to a number of people, a brahmun interrupted, saying, 'You teach every one; who are you?' I said, I am a poor sinner, but was declaring to these people the gospel of Christ. He went away enraged. Another brahmun came and asked, whether we had devtas.* I answered, No one can save but Christ. He said, 'If we pray to the devtas for three days, we can obtain any thing.' I replied, that Christ is our all; if we believe on him, we obtain present comfort and eternal happiness. After this, one came and endeavoured to raise a tumult, but the people drove him away, saying, 'These are good words; the man is saying nothing amiss.'

JESSORE.—"On Monday the 21st of September, (says Petruise) brother *Seta-rama* came from Vishoo-huri, when I requested him to go to Sahib-gunj to exchange a

* A sort of Hindoo Saints.

October to December, 1812.

note, and bring the money. The next day he went, and brought the money; but said 'I am exceedingly tired with walking, and have a pain in my back.' Next day he continued sick. The day after, when brother Pran-krishna had prayed, he said it became every one to stand prepared for death. We asked him if he felt prepared to go to heaven. He said 'Yes.' Brother Pran-krishna and I continued to converse with him. On the 25th, in the morning, he was delirious. We prayed near him, and sung a hymn, to which he paid much attention. He shook hands with us, and made a signal for us to sing and pray. Again we prayed, and again he shook hands with us, and began to speak. Being asked how he found himself, he answered, 'Fear not for me: I am very well.' After praying and singing again, in which he joined us, I asked him,—Brother, have you a hope of being saved? 'I have, (said he) through Jesus Christ only.' Do you think of your Saviour? 'I feel prepared to go to him; I have no fear.' On the 26th, I asked him again,—Brother, through whom do you hope to be saved. 'I believe Jesus Christ said he, to be my Saviour.' Towards his last, he called us again to prayer, in which he joined, and also sung with us; he then shook hands with us all, and said, 'Fear not for me; I am going to Jesus, my God. Do not be afraid; I shall never perish. Be sure you do not leave off having worship and meetings for prayer at my house.' After a little while he became speechless, and while we were praying by his side he expired."

Seeta-rama was much distinguished by his simplicity, zeal, and usefulness. Our readers may see an interesting account given of him in a letter of Mr. Marshman's of August 28, 1805.*

* *Periodical Accounts*, Vol. III. Page 169—171. No. XVI.

October to December, 1812.

On the death of brother Seeta-rama the church in Jessore unanimously chose Gour-dasa to succeed him at Vishoo-huri. Gour-dasa arrived at the scene of his future labours on the 5th of October, and immediately held a prayer-meeting with the brethren and sisters there, seven in number. His time has subsequently been employed in preaching the gospel to his countrymen in the villages round Vishoo-huri, in which he has been greatly assisted by Boodhoo-sha, who has been restored from a state of backsliding.

Petruse had some serious conversation with three boat-men, who came to the market to sell mats. One of them went away in disgust; but the other two continued talking till they had nearly lost the opportunity of selling their mats. Having done this they returned to the house of Petruse, where he and Panchanun again pressed on them the necessity of a propitiation for sin, and the total inability of Mahomed to deliver his followers from hell. One of them, an elderly man, seemed fully convinced, and parted with them reluctantly, having spent nearly the whole day in conversation. The next day they went again, and continued many hours conversing with them.

Soon after this, a brahmun entered into an argument with them: but after attempting for more than an hour to defend his idolatry, he gave up the point, frankly acknowledged the futility of his own reasoning, and submitted to be instructed in the gospel. After this, several respectable brahmuns said, that if Petruse would call at their house in the next village, they would gladly discuss the important subject with them. Petruse acceded to their request. On his arrival he found a chair placed for him under an awning, and several 'pundits assembled. They candidly discussed the arguments for Christianity, and discovered throughout the debate, a calmness

October to December, 1812.

remarkable in brahmuns, whose opinions had always been received with religious veneration. They principally contended for the efficacy of acts of merit.

In November the brethren *Kreeshnoo* and *M'Intosh*, (the latter of whom is shortly to go up to Agra to join Mr. Peacock,) have visited the church in Jessore. "Pran-krishna (says Mr. M'Intosh,) manifested great affection to us, and entreated us much to stop, that the people might see and hear us. He killed a kid, and provided for ten of us for two days. On the 13th, we went with brother *Petruse* and three of his members to *Vishoo-huri*, and visited the family of our late brother *Seeta-rama*. The next day came to *Bakaspoola*, the village of *Pran-krishna*. Many of the villagers came to see us, and some waited till night, when brother *Kreeshnoo* preached to them. Next morning, Lord's-day the 15th, we had a church-meeting, when the mother of this happy family, (consisting of six sons, three of them married, and forming a little church here,) was received. Many came to see the baptizing, and behaved decently. After this, the death of our blessed Saviour was commemorated. In the evening the place was much crowded; many continued late after the service, asking questions, and conversing on religious subjects."

During this month *Petruse* baptised a Musulman, named *Roop-chund*, and married *Suphul-Rama* and *Pran-krishna's* brother *Rutun* to two females.

Dacca.—In October, Mr. Cornish having occasion to come to Calcutta, Bhagvat came with him. He expressed his hopes of good being done in this district, to which he returned with Mr. Cornish.

October to December, 1812.

BURMAN MISSION.

RANGOON.—Mr. F. Carey, in November, engaged with the Captain of a brig for a passage for himself and Mr. Norman Kerr, and expected to leave Serampore for his station about the middle of December. They would take with them petitions from the Serampore missionaries, to be presented to the King, the Prince, and the Governor, for permission to establish a printing press in Burmah, for the printing of the scriptures in the language.

ORISSA MISSION.

Mr. Peter to Mr. Ward. “Balasore, October 14, 1812. For the last twenty days we have had no rain; there is a general cry among the husbandmen that a famine will ensue. Krishna-das has two children; one his own son, Bungshee, and an adopted child of the name of Rajoo, ten years old. Bungshee is a very diligent lad: he reads Bengalee very well, and excels in singing Bengalee hymns. I have often been delighted with his answers to the *Ooriyas*, who question him about his having lost cast. I hope in time he will prove an acquisition to the station.

“November 4.—Krishna’s services are much required here. Public worship is performed in four different houses, besides which, he preaches and itinerates as he finds opportunity. When I go out and find him disengaged, I take him with me. I do not think that any one less capable of instructing others by his acquaintance with the language, and less able to recommend the gospel by his humility and meekness, would answer the purpose in a province like this, where the inhabitants are so depraved. I can speak the Orissa so as to be understood, but cannot deliver a sermon so fluently as I can in Bengalee. Krishna speaks the Orissa with ease

October to December, 1812.

"I have the pleasure to inform you, that during the festival of *Doorga*, *Krishna* and I preached daily on the highways, at the doors of the principal worshippers. The day the goddess was consigned to the river, I preached on the banks to more than a thousand. The Colonel and his officers, and Mr. B. were present. A pilgrim, about 70 years of age, named *Kishora-dasa*, on his journey to *Jugunnat'ha*, heard me, and immediately expressed his disapprobation of his wooden *Jugunnat'ha*, and his approbation of the gospel. He has been with us for the last week, and has voluntarily renounced his former connections by eating with us. He says that he has long been searching for salvation, and was advised to visit *Jugunnat'ha*; but after hearing the gospel he gave up all reliance on *Jugunnat'ha*. He is apt to learn. I have begun teaching him to read Bengalee."

On September 15, a Roman Catholic woman called on me, to whom I shewed the second commandment, which had been omitted by her priest. Mr. R. sent for me in the evening. Captain L. was present, whose ship had struck on a sand bank in Balasore roads. He said he had heard brother Chater preach at Rangoon; but would have given 100 rupees not to have been there. I was much shocked at his continued oaths. O God! have mercy upon the English! Shew them their sins, that they may be saved. *Hindoos* will rise up against them in judgment.

HINDOOST'HANEE MISSION.

DIGAH.—Mr. Moore, in a letter to Mr. Ward, dated Berhampore, October 10, says,—“I find in good old *Vrinda-vuna* quite a friend. I never enjoyed the society of any native brother so much before. He is either reading

October to December, 1812.

or talking in a profitable way nearly the whole of the day, and is most ready to converse with any that will hear him. He has not missed a day talking with some one or other of the people on the boat, when he has been present, since we commenced our journey. I promise myself much pleasure in becoming his pupil in some things, and his director in others."

In another letter to Mr. Ward, about the end of October, dated on the Ganges, Mr. Moore says,—“I have felt considerable pleasure in speaking to the people of some of the villages since I have passed Raj-muhul; and found myself better understood than I had any idea of before. I was glad to find, in one place particularly, that some of the people had been a considerable distance to hear words read to them from the holy book, which had been left by one of my brethren at Mungheer some time ago; and some of the people promised (with apparent gratitude for the offer), to call on me soon for more of the same books."

On his arrival at Digah he adds—“In a spiritual sense, I hope the Lord is beginning to smile on us. There is a considerable spirit of inquiry among some of the natives. *Frinda-vuna* is talking and reading with them almost all day long."

Mr. Marshman to Mr. Moore.—“I was exceedingly pleased and cheered by your last; and I believe the other brethren were the same.—Why should not the Lord appear and work in the midst of you? We cannot but hope that he is about to do so. The state of your school too, is, I think, highly encouraging; a little patient and steady perseverance will bring you through most of your difficulties. I think indeed you have already done more at that station than every one is aware of. Endeavour, my dear brother, to cleave to the Lord with full purpose of

October to December, 1812.

heart, and to strengthen every one around you in the ways of God. The Lord unite your hearts in love more and more. The Lord has brought you through great and sore troubles; now may he do you good in your latter end."

Mr. Rowe to Mr. Saffery.—"December 24, 1812.—The general aspect of things here is much better of late. A few more scholars would be quite sufficient to support this station, including itinerants, native schools, &c. Our English congregation is rather on the increase. Of late we have had a few of our European neighbours who never attended before, and many on their way up and down the country have called and attended worship. One of our hearers died a few weeks since. Just before he was taken ill, he told a neighbour that he intended living a different life to what he had done. A few days before his death, an old companion in sin called on him, and proposed singing a song to cheer him in his affliction! The dying man replied, 'Mr. R. has just been conversing and praying with me: songs will not do now.' I hope the Lord was merciful to him. Our friend Lieutenant P. has been enabled to surmount the opposition he met with, and several of those who were his bitterest enemies, now shew him much kindness. He lives five miles from us, but generally comes in on a Saturday evening, and remains with us till Monday morning. He has been instrumental in bringing many under the sound of the gospel.

"Some things are pleasing in respect of the *Hindoos Vrinda-vuna* itinerates in the neighbouring villages almost every day, and some come to him to make inquiries concerning the gospel.

"We have about 40 boys in our Hindoost'hanee school, and from the almost daily applications that are made, we conclude if we had more room, the number would be a good deal enlarged. We are now building a new

October to December, 1812.

Hindoost'hanee school, in aid of which, our friend Lieutenant P. has given us a handsome subscription."

Mr. Rowe to Mr. Sutcliff.—"December 25.—A gentleman who has lately been to *New Holland*, has been with us for the last four or five weeks. He has given us an interesting account of that place.—He saw the missionaries from the South Seas, and has since interested himself in procuring them some articles to be sent from Calcutta as a present from the good people residing there. There are three evangelical clergymen at the colony, Messrs. Marsden, Cowper, and Cartwright. The European settlers have but little communication with the natives, who are in a very wild, uncivilized state. This gentleman saw the young man that his Majesty pardoned on the application of Mr. Fawcett. He is employed by the Rev. Mr. Cartwright as a schoolmaster."

Mr. Moore to Dr. Ryland.—"January 26, 1813.—We have at present in our school sixteen boarders, three day-scholars, and seven children in our own family. We have not had so few boarders for two years before. Digah is a central situation between Calcutta and the upper provinces, and begins to be known as such by the religious people in this country. English merchants and others travelling up and down the country often spend their Sabbaths with us. The mission premises are well situated. The public road is the boundary on the one side, and the Ganges on the other. The ground on which the bungalow stands, which is the property of the mission, measures 4,197 feet, by 644 feet, and at a moderate computation is worth 7,000 rupees. The original cost was 3,000 rupees,* and we have laid out much of the profits of the school in repairing and improving the buildings.

* A rupee is 2s. 6d. ED.

October to December, 1812.

There are nine large rooms in each bungalow, besides store-rooms, bathing-rooms, pantries, &c.

“It is now nearly five months since I saw a most affectionate and faithful wife and a most tender mother close her eyes on all terrestrial objects: but the image is still before me as though it was but yesterday. The children at this station are exceedingly healthy. My dear little girl of three years old, is stout, and an interesting little creature.

“Our native free-school has about 40 boys, and I hope soon to increase it to 100. A worthy young friend in the army, who has spent his Sabbaths and spare time with us for nearly a year past, gave us 50 rupees towards a school room, which is now building for the native children. You would have felt much had you seen *Vrinda-vuna* yesterday, surrounded by the servants of our two friends W. B. and Lieutenant P. and our own people, and the native scholars, talking to them of the difference between his former life as a Viragee, and his present one as a Christian, and of the difference between Hindooism and Christianity. I lately sent to Serampore, an account of a religious murder which I witnessed, and another given me by Major K. of a poor woman whose courage failed on the funeral pile, having been bludgeoned to death by her own kindred; also of another that he took out of the water.”

The account of Mr. Moore, related to the drowning of a leper at Futwa, and is as follows:—“On hearing the people belonging to the boat, saying that a man was going to be drowned, I looked out, and saw on the bank of the river the poor creature without fingers or toes, but in other respects apparently healthy. He was eating very heartily, and surrounded by several people who appeared to have conducted him to the spot. The bank being high, I could not get out of the boat till we got a considerable distance

October to December, 1812.

from the place where he sat. As I was running towards the spot, I heard the people on the boat call out, 'He is drowned! he is drowned!' His attendants, who appeared to be his relations, had assisted him down the bank of the river; but whether they pushed him in, or whether he went in of his own accord, I cannot tell; but the bank was so steep that he could not possibly get out again. He made great efforts at first to reach the side, but had he been a good swimmer he could not have got out, the stream was so rapid. I saw him struggle much before he sunk to rise no more a living man. I endeavoured to impress on the people who attended him, the heinousness of the crime they had perpetrated; but they only smiled at my concern, and said they had merely complied with the wishes of the deceased, who, they added, had neither hands nor feet."

The following is the account of Major K.—"I have known a woman whose courage failed her on the pile, bludgeoned by her own dear kindred. This I have told the author of *The Vindication of the Hindoos*. I have taken a Gentoo out of the Ganges; I perceived him at night, and called out to the boatmen. 'Sir, he is gone; he belongs to God.' Yes, but take him up, and God will get him hereafter. We got him up at the last gasp. I gave him some brandy, and called it physic. 'O Sir, my cast is gone!' No, it is physic. 'It is not that Sir: my family will never receive me! I am an outcast!' What, for saving your life? 'Yes.' Never mind such a family!

AGRA.—Mr. and Mrs. Chamberlain arrived at Serampore on the 4th of October, in good health. Mr. *Mackintosh*, a member of the church at Calcutta was engaged, first to go into the country for a month as an itinerant, and afterwards to join Mr. Peacock at Agra.

October to December, 1812.

About the same time, (October 1,) Mr. Peacock writes from Agra, that Colonel B. the Commanding Officer, had sent him a note, telling him that he had an African servant whom he wished to have instructed in reading, and in the principles of the Christian religion, and asking if they had any objection to take him into their school? Mr. P. answered, that they were willing to instruct any who were willing to learn. He accordingly sent him. Mr. P. adds, "I hope by God's mercy and blessing we shall increase not only in the school, but in every good work, to the praise of our blessed Redeemer, and to the good of his cause. We have this month had an addition of four scholars."

On the 26th of the same month, he expresses joy in the prospect of having Mr. and Mrs. Mackintosh to join them. He speaks of Mrs. G. and her son-in-law and daughter, Mr. and Mrs. W. as continuing to unite in their worship very regularly; and as much regretting the departure of Mr. Chamberlain. On the 10th of November he says they had seventeen scholars, and were anxious for the arrival of Mr. and Mrs. Mackintosh to assist them both in the school, and in every part of the work of the Lord."

PATNA.—Mr. Thompson's journal for the months of October and November shews him to be singularly diligent in his work. There appears to be a considerable interest excited, especially among the Roman Catholics. A subscription has been opened for building a chapel, and about 300 rupees subscribed in a day or two. Mr. Thompson waited on Mr. W. *the Chief Judge*, who received him with much kindness, and asked many questions relative to his work. On reading the letter of advice which he received from his pastors at Serampore, previous

October to December, 1812.

to his embarking for Patna, he was well pleased, adding other advice which he thought he needed, and saying, he should always be happy to see him at his house. He also saw the certificate given him when he resigned his prospects in the office of the Auditor General, and said that his present work was a blessed one.

MAHRATTA COUNTRY.

“Two brahmuns of high cast, and in high situations, have been very urgent for the new testament. My friend Dr. L. has had much conversation with one of them on the Christian religion, and who has in the most open and candid way acknowledged that his religion is superior to every other, and indeed the only one; that the Hindoo shastras are all false, and their worship a scene of abomination; that he has heard much of the Christian religion in Calcutta, and would become a Christian, but that were he to do so he should lose his cast, and all his nearest and dearest relations, whom he would be glad, however, to influence to adopt his opinions.”

COLUMBO MISSION.

Mr. Chater to the brethren at Serampore.—“September 21, 1812. Our prospects at present are very promising. The school, though hitherto so fluctuating, will, I think, increase, and be established; and judging from some things that have been witnessed here in times past, and from present appearances, we have but little ground to doubt, that we shall ere long have a congregation: should the school be so prospered as to bring in many times the sum it does, we shall still observe the same rigid economy we do now, and shall most cheerfully devote every *fandm*,

October to December, 1812.

not required for the supply of our real wants, to the cause of our God and his Christ, in whatever way it will appear likely to turn to the best account."

Mr. Chater to the Society.—"February 22, 1813.—I perceive by the date of my last to you, that it is five months since it was written. No opportunity of sending I believe has occurred since; nor should I have had much information to communicate if there had, for I have not even now. The information I have to send is mostly of the pleasing kind. Of the inestimable blessing of health, Mrs. C. myself, and our three little boys, have enjoyed a happy share ever since our arrival in Columbo.—Our school continues to increase, and on the whole promises well. I grudge the time I am obliged to devote to it, on account of its so much retarding my progress in acquiring Cingalese. Were it not for this it would as an employment be much more agreeable to me than I had expected to find it. But that which makes it appear most important is, that it is likely to be the means of establishing us in a missionary station, than which perhaps there are but few more promising.

"I am fully of opinion that nothing can be so great a blessing to a country, and especially to a country in circumstances like this, as a gospel church; I mean one composed of materials something like those which formed the first Christian churches; formed on the same simple plan, and so far as we can judge, organized in the same manner. Such a church would be like a city set upon a hill, which cannot be hid. Its members would be the salt of the earth; the lights of a dark heathen land. My heart's desire and prayer to God therefore is, that we may shortly see such a church or churches rise, established, and flourishing in Columbo. My heart for the present is

October to December, 1812.

more set upon this, than even preaching immediately to the natives. Because it is from this, as you will no doubt think as well as myself, that ultimately good may be most widely extended. While, therefore, I would improve every moment I can devote to it, in acquiring a knowledge of Cingalese, if while I am doing this, the Lord should enable me to effect the other, it will be a cause of more solid and exalted pleasure to me than it would be to be the owner and sole possessor of the island, while no appearances of such things were found upon it. Well, far more unlikely things than this have been accomplished. It is true the inhabitants of this place are sunk into a state of awful depravity and insensibility. Parties of pleasure, with feasting, dancing, &c. in the evening, are much more common on a Lord's-day than attending divine worship. The state of religion and morals is just what from this you might expect it to be. The town, therefore, is like Ezekiel's valley of dry bones: there are very many in the open valley; and lo, they are very dry! But after all, he who made them men can make them Christians. The blood of Christ can cleanse them, and the Holy Spirit can renew and sanctify their hearts. The Lord has already raised up some, who, to say the least, are friendly to his cause. I was obliged at first to take a dwelling-house to conduct our worship in; and the least for which I could get one at all suitable was 40 rix dollars per month, (a dollar is about 1s. 8d.) which, as people in Columbo are poor, was a burden too heavy for us to bear. Through the interest of a friend, therefore, I got a person to sell me a piece of ground with a warehouse upon it, which, with paying interest for the money to purchase it, would not be more than a quarter of the expense of the other; and yet is a much more commodious place for our worship.

October to December, 1812.

be spared to the age of his father, who I understand is yet a fine hale old man. Brother Ward is, I think, better than he was two years ago. He is turned of 43. I have the utmost reason for gratitude in point of health, and indeed of all other things. I feel as capable of close study as when I was 20. In two months more I shall be 45. Our sisters too, are highly favoured in point of health. Brother Robinson is still waiting for a passage to Java. Accounts from a member of our church there, (brother Brown,) are very encouraging: a little knot of about fifteen meet for prayer, and are earnestly expecting help from us.

“Brother Lawson makes great progress in the language, and is a man of an excellent spirit. He is engaged in cutting a fount of Chinese types for a dictionary of the language, &c. The word of the Lord seems evidently to grow and multiply among us. Nearly 70 have been added in the past year to the church at Serampore and Calcutta; and the spirit which seems to pervade them is peculiarly pleasing. Almost all the brethren at Calcutta are endeavouring, in one way or other, to recommend the gospel to those around them. This I esteem a precious token for good. The native brethren at Serampore too are much stirred up to seek the salvation of their countrymen. Nearly every one capable of speaking is out on a Lord’s-day in the neighbouring towns and villages. This spirit you may be certain we encourage to the utmost. Indeed the word is spread over such an extent of country, that I sometimes stand still and admire the hand of God therein. Nearly 500 have been baptized in these twelve years, and they are spread over an extent of more than 1000 miles in length. The extension during the past year, amidst all our afflictions, has been greater

October to December, 1812.

than in any former year. Four new stations have been occupied, and promise to be effective, of which we had scarcely any idea at the beginning of the year; namely, Patna, Columbo, Chittagong, and Bombay.

"At *Patna*, Thompson is labouring, of whose spirit you can form some idea from his journals. At *Columbo*, brother Chater has found an abundant entrance for the word. I had an affectionate letter from him about a fortnight ago. He and sister Chater seem quite happy in their work, which rejoices us. At *Chittagong*, about 300 miles from us in the East of Bengal, and on the borders of the Burman empire, brother *De Bruyn* is employed. Within three days of his arrival the Catholic clergyman came to hear him, and seeing he had not seats, sent for the benches out of his church. A few days after a respectable woman there brought twenty to hear him, and offered him a piece of ground on which to erect a place of worship. At *Bombay*, brother Carapeit is arrived. We have received a letter from him, the spirit breathing in which will cheer your heart when you get it.* Besides the situations of our brethren in the army, in Mahratta, and Java, and the Isle of France, there are now fourteen stations, and only three of them occupied by brethren sent out as missionaries from England; namely, Serampore, Digah, and Columbo. All the rest are occupied by men raised up in India: as Agra, by Peacock and Mackintosh; Patna, by Thompson; Dinagepore, by Fernandez; Goamalty, by De Cruz; Cutwa, by W. Carey; Jessore, by Petruse; Dacca, by Cornish; Chittagong, by De Bruyn; Orissa, by Peter; Rangoon, by F. Carey and Kerr; and Bombay, by

* The last intelligence from BOMBAY was by mistake inserted in page 142.

October to December, 1812.

However, when we had bought the place, it was found that it would require much more money to make it decent to worship in, than I could by any means procure. At this time, therefore, three or four of my friends came forward and generously offered to buy it on their own account, to do all to it that was needful, and give it up for the use of the congregation, free of all expense. At the same time they engage, whenever it can be paid for as such, to give it up that it may become public property. It will contain at least 200 hearers; and its situation is just in the centre of the most populous part of the town without the fort.—I preach Lord's-day evenings and Wednesday evenings. Sometimes I have nearly 100 hearers, at others not more than 30 or 40. When our new place is ready I think we shall have more. I hope there are a few who have heard to the profit of their immortal souls; but respecting this, when I can write with a greater degree of certainty, you shall hear more.

“For this last year, owing to want of rain and some other causes there has been a famine in the island. Many villages I am told, are quite depopulated by it. Government have done all they could to alleviate the miseries of the people; and collections have been made for the same purpose. The distress, however, has been, and still is, very great.”

Miscellaneous letter from Dr. Marshman to Dr. Ryland, of February 7, 1813.—“We are all through mercy well. Brother Carey has recovered from the bilious fever by which he was attacked in August, and been perhaps better through the winter than usual. He is now in his 52d year, and my earnest hope is that he will

October to December, 1812.

Carapcit Chator Aratoon. O for the dews of heaven to water these little hills of Zion! O that the Lord may bless us indeed, and enlarge our coast, that his hand may be with us, and that he may keep us from evil that it may not grieve us!

*Annual Meeting of the Society at Northampton,
October 5, 1813.*

The Secretary having communicated the latest intelligence from the East, and reported the proceedings of the Committee during the preceding year, the following Resolutions were unanimously passed:—

1. That the Society approves of the conduct of its Committee, and that they be requested to continue another year.
2. That the Society approves the conduct of the Secretary and Treasurer, and that they be requested to continue in office another year.
3. That the same allowance be continued to the Secretary, for the purpose of providing an assistant.
4. That the thanks of the Society be given to the public, for the prompt and liberal manner in which they came forward to repair the heavy loss by the fire at Serampore, which was made up in fifty days.

October to December, 1812.

5. That the thanks of the Society be given to the friends of the Mission in London, for their great and persevering exertions in getting the Petitions to Parliament presented, and in otherwise promoting the object of them.
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N. B. The *Cash Account* for the late mission year is deferred till No. XXVI, as its appearance in the present Number would have delayed its publication a considerable time. The Editor hopes in future to publish two smaller Numbers in the course of the year.

PERIODICAL ACCOUNTS.

No. XXVI.

IN No. XXV. the progress of the different Missions was detailed nearly to the end of the year 1812. We shall insert in this Number what remains of that year, availing ourselves of the Review of the year by the Missionaries at the close of it, and add as much from the year 1813 as our communications will admit.

In the Review of the Mission in general at the close of 1812, the Brethren take particular notice of their *afflictions*, and of the *mercies* which had been mixed with them: but as these have been particularized in the last two Numbers, we shall not repeat them here. They add, "The number of persons added by Baptism this year, is on the whole, rather less than the last; yet it will notwithstanding appear that there has been a wider extension of the gospel this year than in any one preceding."

January to July, 1813.

In reviewing the *schools*, they describe the advantages resulting from the Lancasterian plan, in disseminating the knowledge of the Holy Scriptures. "Among the chief of these, (they say,) is that method by which the word of life can be conveyed to the minds of the children, even by idolatrous schoolmasters, without shocking their prejudices in the least. As this may probably suggest a hint to others who wish to conduct schools on this plan, we will describe this method somewhat particularly. The principle on which Mr. Lancaster has so successfully brought children forward in spelling, may be applied in this country to far nobler purposes. Sentences which convey ideas of the most important nature may be written by children as well as single words. Thus a whole Gospel either in English or Bengalee, by appropriating a certain part of the day to this exercise, (giving the rest to accounts, &c.) may be written out, and be not only read, but almost engraved on the mind in a very moderate space of time; as we have proved by experience in our schools both in English and Bengalee. The advantages which, by the divine blessing, may result from the full application of this among heathens, are almost incalculable. Not only may the doctrines and the precepts of the sacred word be selected in the words which the Spirit of God himself hath dictated, and thus conveyed to the tender minds of heathen youth, without the least outrage to their feelings; but by a judicious selection of the history given in the Old Testament and continued in the New, a heathen youth might in the space of four or five years have the whole of the dealings of God with man since the creation—the fall—the plan of redemption—the call of the Jews—their sufferings through idolatry—the promises respecting a Saviour—and their full accomplishment,

January to July, 1813.

almost engraved on his memory without the least difficulty or alarm. About an hour each day for four years would suffice for the whole of this. Nor does it require the teacher to be a Christian; a heathen could as well dictate a few verses or a chapter as a Christian; nay, two or three intelligent boys selected from the children themselves could do it quite as well, while the idolatrous teacher sat quietly by, and merely preserved order. The ease with which it could be ascertained whether he had directed the requisite passages to be written or not, would secure its being done, and if one such teacher failed, others would readily take his place for the sake of the salary. Any brother or Christian friend who took the trouble to superintend such a school once a week, or even once a month, would only have to direct, that certain chapters of the gospels for instance, should be written from dictation in his absence, by writing two, four, or six verses daily, as circumstances might render prudent; and on his return at the end of the period mentioned, a few questions to the boys on the subject of that portion of Scripture would enable him to discover whether it had been written by them or not, with nearly as great certainty as though he had witnessed its being done. If in addition to this, he were to reward the boys who gave the best account of what they had thus written with a trifle each, and distribute a few pice among the most steady and regular of the other boys, this would spread through the village or town, fill the school with children, and quicken their attention to what they thus constantly wrote. The effects of this system wisely and steadily carried forward for a few years, can scarcely be calculated. The general diffusion of pure scriptural knowledge would be among the most certain of these. No attempt need be made

January to July, 1818.

to compel these children to lose cast, or to leave their idols. It would be impossible for youths thus gradually yet diligently and affectionately instructed in the sacred Scriptures, to *unknow* what they had once learned. The sacred book which had been made thus familiar, and even endeared to them by the encouragement and rewards which had accompanied it, might be their companion through life; and it could scarcely avoid approving itself to their understandings if it did no more. Were it further accompanied at school with a concise but perspicuous compendium of Geography, and another of General History and Chronology, the minds of the children would be enlightened almost beyond conception, and if they did not become sincere and zealous Christians, they could scarcely remain blind and bigotted idolators. With what advantage could the seed of the word be afterwards sown in a village or town when the ground had been thus prepared! Where the names of the persons occurring in the scriptures, the story itself, the language, and the incidents, are already known and recollected, as being connected with youthful ideas of pleasure, and a number of youths thus acquainted with scripture facts, have made them the subject of conversation with their neighbours; surely such places may be said to be prepared of God to receive the gospel. Nor can the effects be easily limited; the plan of itself provides means for carrying this state of things to any extent. The elder and most intelligent youths employed and rewarded as monitors in these schools, when grown up would have an employment to seek, and would be far better qualified to conduct such schools than their former teachers. And it would follow as a matter of course that they would prefer teaching the things they had learned to any other employ. Thus if they were not savingly converted,

January to July, 1813.

they might still, without any dereliction of cast, become useful, in diffusing the knowledge of the word of life to an extent known only to Omniscience itself. By steadily persevering in this simple plan, might any system of idolatry, without noise, and almost without notice, be sapped at its very foundations, and made to fall of itself with as much ease as a tree, the roots of which are destroyed beneath the surface of the ground.

To this plan we have turned much of our attention, and have been enabled to set up more schools in this than in any preceding year—no less than eight having been added this year. They now stand as follows:

The Benevolent Institution at Calcutta. This has been begun nearly three years. The object of it is to instruct children in the Scriptures both in the Bengalee and English languages, as well as in writing and accounts. The advantages attending it in a city like Calcutta are very great. Multitudes of natives who bear the name of Roman Catholics, but who are in reality as ignorant of the Scriptures as were their idolatrous ancestors, by means of the instruction given their children, gain some knowledge of the gospel themselves. They sometimes come to the school, and attend worship in the Bengalee language, which they understand better than any other; and at other times their children carry home their testaments and talk of passages which they have committed to memory; and thus the gospel makes its way into those dark recesses, which it would otherwise be impossible to reach. There are from three to four hundred children on the books of the school; but sickness and other circumstances seldom allow more than two thirds of them to attend at once. The school-room built for them, and entered upon the beginning of the year, is however, capable of containing eight hundred children;

January to July, 1813.

and the plan of Mr. Lancaster, with some modifications, would enable our brother Leonard, (whose very soul seems in the work,) to superintend this number. The goodness of God relative to the funds of this Institution demand our warmest gratitude. In November, when we issued the First Report, it was full three thousand rupees in debt, and our faith relative to its future existence had little more to support it, than that if the Lord intended to make it an instrument of good, he both could, and would surely give the needful supplies for carrying it forward. Our hope has not been put to shame: the encouragement it has met with from all ranks of people, has been such as will clear off the debt and carry us through full half of this year. May this teach us to trust him in future seasons of need.

A small school of the same kind has been set up at Serampore, for the sake of the poor native Roman Catholics there. This is supported and conducted by the youths of the Mission family and the school, the expenses are defrayed by a small monthly contribution from each of them, and they appoint one of the eldest among them to conduct it from month to month. In this school the scriptures are taught both in English and Bengalee, together with writing and accounts in both languages. Classes of boys have here written a whole Gospel in three or four months, by writing a few verses daily. The children taught amount to nearly forty.

We have endeavoured this year to increase the number of our schools in which the scriptures are taught in the native languages. At *Taldanga*, about ten miles west of Serampore, a school has been begun for several months, and the number of children amounts to about thirty. At *Idyucatee* too, in the midway between Serampore, and Taldanga, another is lately begun, which contains about

January to July, 1813.

thirty. We also desired brother W. Carey, jun. to set up several around him, which he has done. There are now four around Cutwa. Four were also set up by our brother Mardon, and are now superintended by brother D'Cruz. Add to these, one supported by brother Fernandez, another by our two brethren at Digah, the one at Patna carried forward by brother Thompson, and the one supported by a Christian friend at Agra, and the whole number will be found to be sixteen. We cannot speak with perfect precision relative to the number of children in each; but we suppose the whole number taken together can be little short of a thousand."

Concerning the *translations*, they reserve a full account of them for the Memoir of June; only observing, that "in the late fire the manuscripts of two or three of the Translations were consumed. This at first made us feel somewhat dejected; but on more thoroughly examining things, we found Providence had still left us the means of repairing this loss, and that to some advantage. The pundits who had assisted us in translating, were still with us; and we found, on making the trial, that the advantages in going over the same ground a second time were so great, that they fully counterbalanced the time requisite to be devoted thereto in a second translation.

In casting the new founts of types we have been succeeded beyond our expectation. In the space of ten months we have been enabled to replace the two founts of Nagree, the Bengalee, the Cingalese, the Tamul, the Orissa, the Telinga and Kurnata, the Mahratta, the Burman, the Shikh, the Persian, and the Arabic; and to cut a new and beautiful fount of Cashmere types. We have also made great progress in the Chinese fount,

January to July, 1813.

which brother Lawson has enabled us greatly to improve. In a little time we hope to have fifteen versions in the press."

Distribution of Tracts.—"In addition to the distribution of the Scriptures in various languages, opportunities offer to distribute tracts in them. This has been done to a considerable extent in the course of the past year. The number distributed throughout the year amounts to about fifteen thousand. Of these nearly three thousand have been in the English language. These, consisting chiefly of the *Life of James Covey*; *Pause and Think*; and *Jesus Christ the only Refuge*, have been distributed among our countrymen in the army, at the various stations, and among such as understand English at Calcutta. The other twelve thousand have been in the various languages of the country; a considerable number of those in Mahratta have been sent to Bombay with brother Carapeit. These tracts in the native languages have consisted almost wholly of selections from scripture; the words which the wisdom of God teacheth, appearing to us by far the most likely to enlighten the mind, and convert the soul. Many instances have come to our knowledge of these tracts being made the means of turning the attention to the great things of God; and many more will no doubt appear in that day when all things shall be brought to light."

From these general remarks we proceed to notice the events at the different stations; but are under the necessity of apprising our readers that the regular Monthly Letters for February, March, and April, from which the *Periodical Accounts* are principally compiled, have not arrived. As others, however, of a later date

January to July 1813.

have arrived, it was thought best to publish such communications as we have.

BENGAL MISSION.

DINAGEPORE.—At this station there has been no increase by baptism during the past year; but Mr. Fernandez, on December 3, 1812, writes thus to Mr. Ward:—

“Since I wrote you last, I have preached in different parts of the town. In one place, to a large number of people, many of whom were very attentive. Scripture tracts, and a testament or two, and other books, have also been occasionally distributed among the people. Our congregation at home on the Lord’s-day has of late greatly increased.”

To the same, June 16, 1813.—“I am happy to inform you, that the greatest part of the religious books left here by brethren Robinson and William Carey, jun. have been lately distributed among the zemindars, pleaders, and officers of the court at Dinagepore, who came of their own accord to ask for them. The prejudice which they formerly manifested, seems now in a great measure to have subsided. There are only a few copies of the Pentateuch, and books of Job, Psalms, &c. left. The books and tracts which I brought from Serampore many years ago, have long been distributed. I have not a new testament left now, except my own. I shall be thankful if you can spare me a few copies, as well as some religious tracts.

“My school increases rapidly. There are now sixty eight scholars; they make pretty good progress in their

January to July, 1813.

reading and writing, and receive spiritual instruction twice a week in the afternoon, and regularly attend divine service on the Lord's-days. I want some Catechisms and the Ten Commandments for them.

"Of the enquirers I mentioned to you in one of my last letters, one frequently came to us at Dinagepore within the last six months; and remained a few days at one of our native brethren's, a relation of his. Being satisfied with what he has heard of the glorious gospel, he went home the last time with a resolution to embrace it. He is just returned with all his family, which consists of two wives and three children. No sooner did he come, than he threw off his cast, by voluntarily eating with the native brethren. Query—In the event of this man, by the grace of God, becoming a convert, what is he to do with respect to his wives? Can he retain both? They are sisters, one married to him when very young, and the other, after she became a widow. I have also four enquirers here, both Hindoos and Musulmans; three women and one man; they have been here the whole of this week. They are likewise willing to give up their cast for the sake of the gospel."

GOAMALTY.—Mr. Mardon, who died at this station in the last year, is succeeded by Mr. *D'Cruz*, a member of the church at Calcutta, who had assisted Mr. Leonard at the school, with the native brother Ram Prusad. On December 9, 1812, Mr. *D'Cruz* writes thus to Mr. Ward:—

"I am happy to inform you that the Lord has at length blessed our labours at this place. On Wednesday the 25th ultimo, we held a church-meeting, when Mr. and Mrs. Vaughan related their experience, and were

January to July, 1813.

approved by the church. They were baptized on Lord's-day, the 29th ultimo, in the river. Many attended to hear me on that day. They had long been seeking salvation, and after they had begun to attend preaching, they found that they were lost sinners, and that without Christ they could not be saved.

"The Bhola-haut, Muhesha-poorā, and English-bazar schools are going on pretty well. Brother Rama-prusada is very poorly. Last Lord's-day in the evening, four of us sat-down at the table of our Lord."

Ram Prusad was diligently engaged in preaching and visiting the schools. Several natives were earnestly inquiring about the gospel.

While Mr. D'Cruz was preaching at a place called English-bazar, he was told by one of his hearers, that "salvation could be obtained through Jugunnatha." D'Cruz mentioned the immoralities practised at his worship; to which one of them replied, by asking, "Why then do the English collect money from the idolatrous pilgrims? Do not they support Jugunnatha?"

On June 7th, 1813, it is said that Ram Prusad was actively employed in talking to the natives; and that the Bengalee schools come on pretty well; the children repeated the ten commandments and the Lord's-prayer, read fluently, and wrote extracts from scripture.

CUTWA AND LAKRA-KOONDA.—On December 3, 1812, Mr. W. Carey writes thus to his father:—"The accompanying are the journals of our brethren at and about Lakra-koonda: Mut'hoora is an itinerant, but the

January to July, 1813.

others are not. The work seems going on by degrees in those parts. I intend, the Lord willing, to go there myself next week. Since I wrote last, I have set up two new schools, one at a little distance from us, where the people have given a house for the purpose; the other is at a greater distance, where I have taken land and am about to build; the people seem particularly desirous of a school. I have also had another petition from a village about twenty miles distant for another. O! that the Lord may bless these institutions for the good of many immortal souls. I shall be glad if in your next you will just inform me how far I may go in setting up schools, for these two last make five; and I expect other petitions soon.

“Since I have removed the coffee trees to a shady place, they are coming on very well. I have about 200, and hope they will soon bear.”

“*Kangalee*, who labours at *Lakra-koonda* and the surrounding villages, speaks of a *Viragee*, or religious beggar, who was desirous of joining them, and who had begun to work like other people: of a poor widow who shews great respect to the servants of Christ; of many who at a village heard the word with joy, and were anxious to entertain the preachers for a day, but which they declined; and of their visiting the village of *Bhæri*, where about eleven brethren were met for the worship of God. After one had been separated for unchristian conduct, the rest united at the Lord's supper. One brother was also married. They remained here two or three days, conversing with the people, and visiting the sick.

Mut'hoora, another native brother at this station, speaks of having read the ten commandments to the people,

January to July, 1813.

who said, they were all good, but too hard to be performed. A brahmun was much struck with them. He asked Mut'hoora of what cast he was? who answered, "God hath made of one blood all nations of the earth."

On May 26, Mr. W. Carey writes thus to his father: "Since I had the pleasure of writing last to you, I have had several visits from an assistant of Mr. —, of whom I have some hopes, and also of his wife. I rejoice to hear that Mr. — has of late expressed some concern for his soul. I intend to pay him a visit as soon as I can. If the Lord were to render him a decided Christian, I should have a large field opened in the indigo factories, by which the word might be preached to hundreds of the mountaineers, who never have an opportunity of hearing the Gospel. I have sent another brother to Beerbhoom, and expect several to come with him to be baptized, if they can leave their business, which is a hard thing, as they are very poor people. Our schools are coming on pretty well; but I find a great stir amongst them about introducing the scriptures."

Four days after, he says, "You will rejoice with us to hear that I have baptized two persons to-day; one is the daughter of our brother Narayana, aged twelve or thirteen years; the other is one of the brothers of Kangalce. Our prospects are enlarging."

Mrs. William Carey writes thus to her mother—June 4, 1813.

"This church now consists, (including William and me,) of sixteen or seventeen members. Two of our native brethren are come from Lakra-konda, with their

January to July, 1813.

wives, who have expressed their wish to be baptized. We expect three or four more soon from Lakra-koonda."

Mr. Ward, in his letter of March 24, says, "Things around Cutwa assume a promising appearance, arising, no doubt, out of the former active labours of brother Chamberlain, who distributed books and preached to a great extent, and by the earnestness of his manner made a deep impression on the minds of many. William Carey is a pious young man: good will be done; and in entering on brother Chamberlain's labours he has much to comfort him. Things at this station form another proof that the seed must lie buried some time in the earth before the harvest can reasonably be expected."

JESSORE.—Among the native brethren at the different branches of this station *Pran-krishna*, and *Punchanun* appear to be distinguished. *Pran-krishna* being repeatedly asked of what cast he was? his answers were, "I have heard of the love and sufferings of Christ; and have renounced idolatry, and embraced Christianity."—"I am a Christian, and hope after death to dwell with Christ for ever." Some are offended with him, and refuse to permit him even to cross their fields; others acknowledge that their only concern is how they shall gratify their appetites, regardless of what shall become of them after death.

About the same time the brother of the Rajah of Nula-danga sent for *Punchanun*, who thus relates the interview. "I first went to a Mussulman's house, where I conversed with two Mussulmans and a Shoodra, who asked me respecting Christ and his salvation. They heard

January to July, 1813.

with much attention while I discoursed on the death and resurrection of Jesus. I sung and prayed, during which the Rajah's brother came, with six attendants, to whom I read and explained part of the 5th chapter of Matthew. They listened with attention, and were much pleased with the singing. The Rajah's brother directed the master of the house to give me something to eat. After dinner, he said the Rajah had a great desire to hear the gospel, but was called away suddenly to the court of justice. He had, however left word that he would build a place of worship, at which he and all his tenants would attend. He had further directed that I should preach, and requested that I would pray for him that he might gain his rights before the English judge!"

In Mr. *Johns's* journal of Jan. 12, 1813, mention is made of Punchanun as having been sent for by the Rajah. "On his going, (Mr. John's says,) he was desired to set forth the way of salvation, which he did with fear and trembling. The Rajah requested of him a new testament, received it with interest, and read from it to the confusion of his pundits. He says, this is the true way, and gives great encouragement. The worthy itinerant, (adds Mr. Johns,) was alarmed when sent for, lest some harm should befall him; but to his joy he met with a hearty welcome by a king, into whose presence as a Hindoo, he could scarcely have entered. Thus it is that by the weak things of the world, in this age and nation, God is pleased to confound the wise. On January 13, as I was walking round the garden with brother Carey, I learned that there is another Rajah now residing in Calcutta, who is friendly to Christianity."

January to July, 1813.

The following account is given by *Pran-krishna*, of the worship of a Lord's-day.—“This morning my mother Kooranee, was accepted by the church, and baptized by brother Petrus, in the river Hur-huriya. A large crowd assembled on the bank, to whom brother Petrus addressed a short discourse before the ordinance of baptism was administered. In the afternoon ten brethren and sisters sat down at the Lord's table. In the evening brother Petrus preached to an attentive congregation of more than fifty. After service they continued conversing with us, without making the least opposition. On the contrary, they entreated permission to retire and eat, promising to return immediately, which they did, and continued till midnight. Two Shoodras remained after the rest had dispersed, while we sung a hymn, and concluded the day with prayer.”

A week or two after this, *Pran-krishna* adds, “While I was conversing with a respectable Shoodra, his friends arrived, and mixing amongst us, heard the words, till at length, a brahmun rose up, and said, ‘He is enticing you to embrace Christianity: these fellows have spread all over the country, and are endeavouring to alienate the minds of the common people from the shastras and brahmuns.’ The owner of the house paid no regard to his remonstrance, but requested me to leave a new testament for his further perusal.”

“If the church in Jessore, (say the Missionaries,) has suffered a loss in the death of brother Seetaram, it has received an addition scarcely less pleasing, in the recovery of a brother who for some years seemed lost to the cause. This is Boodhoo-sha, who was baptized at Serampore in 1802, but who had for a long time

January to July, 1813.

forsaken the faith. His brother Sadut-sha, who was baptized some months after him, soon afterwards went to live in the forest, called the Soondur-vunas, as a mendicant. About three years ago, he, by some accident, came within the knowledge of our brother Carapiet, then in Jessore, was by degrees made sensible of his sin and folly in forsaking the living God and the Saviour of men, and at length restored. He is now in communion with the church at Calcutta, and labours honestly with his hands. Boodhoo-sha, after wandering a long time about the country, took up his abode in our brother Seeta-rama's village, and obtained a living by selling necklaces made of the toolsee tree. Here he for a long time opposed the gospel, and was quite a thorn in the side of Seeta-rama; who, however, patiently persevering in recommending the gospel, seems at length to have overcome the obstinacy of Boodhoo-sha. He listened to it again; and in a short time, with tears, intreated to be admitted among them who gloried in the name of Jesus Christ alone. He has since been at Serampore, and, though nearly forty years of age, acquired the Bengalee alphabet, that he might be able to read the scriptures to others. He is capable of great usefulness, should the Lord be pleased to keep him in his fear."

In February, they encouraged a young man, a member of the church at Calcutta, of the name of *William Thomas*, to itinerate with a native brother in the villages on the banks of the river from Cutwa to Saugur. "We are preparing a boat, (say they,) to enable him to put the plan extensively into execution; and have employed him in the mean time in visiting the villages around Serampore. He commenced his labours on the 15th instant, and has, in conjunction with a native brother, visited many places."

January to July, 1813.

In May, Mr. Thomas was sent to reside for a month or two in *Jessore*, to try the effect of his labours, under the divine blessing, in those parts.

On the 10th of June he writes to Mr. Ward, as one of his pastors, as follows.—“We now embrace an opportunity of informing you of our safe arrival at Chougacha. On Monday last, the 7th instant, Bukoo, the younger brother of Booddi-sah, came to me, requesting to be baptized. I put to him several questions, to which he gave me satisfactory answers. I believe it will be proper for me to baptize both him and his wife next month. Besides these, there are four or five more seeking the way of salvation.”

This young man preaching at *Vishoo-huri*, was driven by a company of people out of the village; who also abused the person who had invited him to preach in his house, and put him into confinement: he was, however, soon released.

Of this station Mr. Ward thus writes:—“*Jessore* has suffered much from the departure of Carapeit. In our work, half the Dissenting Ministers in England, who merely preach twice or thrice a week when people come to them to hear the word, would be of little use. A man who shall do good here, must be on his legs, or on his horse, or in his boat. In the hands of a mere domesticated man, who prays at home, but never goes into the highways and hedges, things die a natural death. Men here must go out a fishing, or the fish will never leave their natural element and walk into their houses; and they must be patient too, though they toil all night and catch nothing. There is, however, a goodly number in this district, out of whom three or more distinct churches

January to July, 1813.

might be formed. Pran-krishna and Panchanan are very valuable Missionaries."

SERAMPORE AND CALCUTTA.—"In Calcutta, (they say at the close of 1812,) the word of life seems to grow exceedingly. A desire to make known the gospel, we hope, in a greater or less degree, prevails throughout the church there; so that almost every one who is able, manifests a wish to recommend the gospel to those around. Many have in consequence been wrought upon in the course of the preceeding year. A great work seems silently going forward in his Majesty's 24th regiment now in the Fort, of which regiment eleven have been baptized this year, and a still greater number are candidates for that sacred ordinance. Our native brethren too, Krishna, Sebuk-rama, and others, continue steadily to labour in the gospel, making it known both to small assemblies, and from house to house. The fruit graciously given this year has been great; no less than seventy of various nations have been baptized this year at Serampore and Calcutta, a greater increase than we have witnessed in any preceding year. Calcutta indeed, as it relates to the gospel, is become one of the most favoured spots to be found in India, and perhaps in England, if we regard the number of European inhabitants, as it is either stately or occasionally the scene of the labours of no less than ten European evangelical Ministers, beside our native brethren, whose labours perhaps are equal to those of all the others."

On December 29, died Mr. *Joseph Derozio*, youngest son of Mr. M. Derozio, after a long illness, aged twenty four years. He had been baptized at Dinagapore by Mr. Fernandez, and in his conduct, as well as in his

January to July, 1813.

last illness, gave proof that he had received the gospel as all his salvation, and all his desire. Mr. Ward preached a funeral sermon for him from Ecclesiastes xii. 1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

The villages and towns in the neighbourhood of Serampore have been more visited during the past year, and more has been done in disseminating the scriptures, and scripture-tracts, than in any preceding year. The brethren from Serampore have taken occasional excursions, and *Punchanun* from Jessore has itinerated, and found many of the Hindoos well inclined to hear him. "Indeed, (say the Missionaries,) there appears to be a much better disposition towards the gospel than has ever yet appeared. It was despised at first, and rejected with scorn; now they say, 'It is good, and deserves acceptance; but the chains of cast cannot be broken!'"

At the school of Taldanga, a village west of Serampore, near forty boys are taught to read and write. We are erecting another school-house at Vidyuvatee, a large village still nearer us, in the same direction. These houses cost about five pounds each, and serve for the purpose of worship as well as for schools.

Mr. Johns, in his Journal, mentions the following particulars:—

"January 28.—One day, as I was reading to my Moonshee, the Parable of the Sower, he frequently cried out—'Good words! Good words! I believe, Sahaib, that he who stole away the good seed is the Hindoo'."

January to July, 1813.

‘god!’ I told him that I feared he himself was described by the stony-ground hearer; approving, but afraid of persecution. Poor man! he was soon put to the trial. On Monday morning he was unable to attend the office, in consequence of a severe beating he received on Lord’s-day by some natives, before whom he boldly declared the Christian Scriptures to be the true shaster. This is an extraordinary event, he not having professed himself a Christian. He is a man in whom I have great confidence, and of whose good opinion of the way of salvation I have not a doubt. I understand, that when his countrymen beat him for Christ’s sake, he called upon God, notwithstanding they beat him the more on that account.”

“*February 13.*—An interesting young man came before the church, (a Persian Monshee,) who simply by reading some part of the word of God is become a Christian. About eight or nine years since he began to doubt of the Hindoo system. About as many months since, he gave up idolatry altogether. He applied first to the Portuguese Padrae for baptism; afterwards to Mr. F. of Chinsurah; and last of all to the brethren at Serampore. His account was truly interesting. On Lord’s-day, the 14th, he was baptized in the tank opposite brother Marshman’s house. Most of the native members were present. Brother Ward addressed the candidate, and Kreeschnoo concluded in prayer. Thus we hope the Lord Jesus has gained a fresh accession to his church from among the poor Hindoos. This young man is of high cast, and is much respected. We expect several others of his connexion soon to come forward.”

“*February 20.*—This evening, at an extra church-meeting, Komul, one of the new inquirers from

January to July, 1813.

Bansbareah, gave a pleasing account of his turning from idols, and expressed a hearty desire to be joined to the living God. He is received, and will be baptized to-morrow. He also is of the Kaest, of great esteem amongst the natives. These additions fill us all with joy. He says there are fifty of the same mind."

"*Lord's-day* 21st.—Brother Carey baptized Komul. Numbers came to witness it; amongst whom were many brahmuns. He seems a very lovely and interesting person."

"*March* 6.—At a church-meeting this evening, a third person from amongst the Bansbareah inquirers came before the church, and was baptized the next day. Four women stand proposed."

In June 1812, when the brethren Johns and Lawson who had gone out by way of America, were about to arrive, application was made to the Secretary of State on their behalf, and so obliging was the Government, that they were allowed to continue in the country *till the will of the Directors should be known*. Mr. Johns was appointed by the Governor General in Council, acting surgeon of Serampore, and Mr. Lawson was permitted to reside at the Mission-house, where he assisted in the improvement of the Chinese types.

In January 1813, inquiries were made by the Government, Why Messrs. Robinson, Lawson, and Johns, came out to India *via* America, instead of coming direct from England with the permission of the Court of Directors? Several letters passed on the subject, between the Public Secretary and the Missionaries.

On the 12th of March the Missionaries received a communication from the Public Secretary, in the name

January to July, 1813.

of the Right Honourable the Governor General in Council, containing a letter to Dr. Marshman, requesting him to inform Messrs. Johns, Lawson, and Robinson, that they were ordered to return to Europe by the fleet then under dispatch, and a letter addressed by the Public Secretary to each of them, to the same purport. This was succeeded the same day by an order from the Police Magistrate at Calcutta, to each of them, requiring them to appear before him the next day. The Magistrate insisted on Mr. Lawson's signing an engagement positively to embark on board one of the two ships then under dispatch. Dr. Marshman, who was with him, alleged that they had not been made acquainted with the order twenty-four hours, and that they had not been able as yet to make any arrangement respecting either themselves or their infant families; and, further, that it was their intention to make a respectful application to Government on the subject; and though they would cheerfully sign a promise *to comply with the will of Government*, it yet seemed peculiarly hard to compel them to sign an engagement, which, when sent in to Government, might tend to lessen the effect of a subsequent application. It would make them appear inconsistent, to be praying for relief from an order which they had solemnly pledged themselves to perform. This, however, had no effect on the Magistrate, who, on Mr. Lawson's hesitating to sign the engagement, immediately committed him to custody, and sent him under an escort of Seapoys to prison, where he continued some hours, till, on Dr. M's. having applied to the Public Secretary, *an Order was immediately sent to the Police Magistrate to release him.* He was, however, required to appear again before the Police Magistrate, which he did, and signed a promise to obey the Orders of Government. A similar order was sent

January to July, 1813.

to Mr. Johns, which he also signed. Mr. Robinson was gone to Java a few days before the order was issued.

The Missionaries, though with but little hope of success, resolved to petition the Governor General. The Commissioner for Serampore also undertook to lay Mr. Johns's case before his Lordship. It being represented to the Governor General that Mr. Lawson had begun a fount of Chinese types, which was not completed, this plea operated in his favour; but no attention was paid to the applications on the part of Mr. Johns. On the contrary, an order for his return was peremptorily confirmed, and he was given to understand, that if he did not immediately take his passage, he would be apprehended, and carried on board the ship. The Public Secretary also said that Mr. Robinson would be sent home from Java.

On the 29th of March, after being solemnly commended to God, and to the Christian sympathy of their brethren in England, Mr. and Mrs. Johns, with their little one, took leave of the brethren at Serampore, expecting to go down to the ship the next day.

We supposed that neither the India Government, nor the Court of Directors, were unacquainted with our reasons for sending out Missionaries *via* America, and not direct from England; as we have never concealed them. But as in virtue of the new charter, they now cease to exist, we have no wish to repeat them, nor to say any thing more on the subject, than that it was not for want of respect to the civil authorities of our country, but because we considered obedience to the prohibitions issued under the former charter to be inconsistent with our duty as Christians, in endeavouring to disseminate the gospel.

January to July, 1813.

At the time of Mr. Johns's departure, the state of the Mission was highly prosperous, as appears by the communications for February, March, and April, *which have recently been received*, and by the letters which he brought over from Mr. Ward and Dr. Carey.

On the last Lord's-day in January, was baptized at Calcutta by Mr. Ward, an European of the name of *Shepherd*, who is mostly employed in the Upper Provinces; but who appears to have long felt the power and blessedness of religion.

Mention has been made from Mr. Johns's Journal of several Hindoos of high cast, within a few miles of Serampore, having embraced the gospel. The following are some of the particulars concerning them.

Early in February several persons from Gundul-para and Vasa-variga visited the Missionaries, and attended the Bengalee worship on the Lord's-day, lodging at the house of Krishnoo; after which Krishnoo visited them, and to one of them whose name is *Tara-chund*, Mr. Ward addressed a letter. To this letter he answered in English, as follows:—

“Reverend Sir,

Vasa-variya, Feb. 3, 1813.

“I was happy to receive your letter fraught with kindness and benevolence. The advice you give me therein is by all means agreeable to my own and our brethren's opinion. I praise God for the treasure of favour he has accumulated in your heart for such a great sinner as I am. I have observed your good advice respecting the way to heaven in the chapters and verses you mention. I also read in my youth, the following lesson in page 115 of the *Spelling Book* of Mr. T. Dyche:—

January to July, 1813.

‘Fear not their might who only bodies kill,
But on the soul cannot effect their will;
Fear that great God who can soul and body take,
And cast them both into the eternal lake.’

“So that if it please God, my brother Mut’hoor-mohun, moonshee, will appear in a few days in your presence, and will tell you what is to be done about us.

“Be so gracious as to pray for our salvation. I perused your kind letter before Ram-krishna, Prankrishna, Pitumber, Kinooram, and Digambur, my youngest brother, who join with me in giving you and all the brethren at Serampore hearty thanks.

I remain, &c.

TARA-CHAND-DUTTA.”

Tara-chund, in one of Kristnoo’s visits to Vasa-variya, entreated him to baptize him *privately*, which Kristnoo declined: he was afterwards baptized publicly by Mr. Ward at Chinsurah; namely, on the 11th of March.

“In another letter to brother Ward, (say the Missionaries,) of the 27th, ~~he~~ writes thus—‘Kashee-nat’ha-mitra is my beloved friend, whose heart is very warm towards our Lord Jesus, so that he may be baptized in God’s appointed time.’ And in another, dated the 28th instant, he says, ‘I thank you heartily for the book which you sent me, and I desire you will be so gracious as to pray God for me, that he may give me the Holy Spirit. I am such a sinner as there is none like me in this world; yet I trust in the Lord Jesus, and know he only can do me good.’”

On the first Lord’s-day in the month, Mut’hoora, a young man of the writer cast, brother to Tara-chund,

January to July 1813.

was baptized at Serampore, by brother Ward; on the following Sabbath, another young man of the same cast named Komula; the next Sabbath, Ram-krishna, another friend of Tara-chund's, and of the same cast; and on the next Sabbath, Kashce-nat'ha. All these persons belong to respectable families. Kashec-nat'ha is married in one of the principal Hindoo families in Calcutta.

Mr. Leonard to Mr. Ward, February 4.—"Nundakishora gave in his experience at an extra church-meeting last night, which, added to the little history given of him by Mr. M. as it regarded his resolution to give himself up to Christ, although severely persecuted, falsely accused, and imprisoned, even by his parents, yielded much cause of rejoicing to all who love the Lord Jesus in sincerity.

"I was in the Fort about sunrise this morning, where I found brother Daniel's house quite crowded at that early hour, with persons who appeared to be hungering and thirsting after the word."

From the same,—containing an Account of the Death of Mrs. Derozario.—"I am happy to say that there were sufficient grounds to hope that our sister fell asleep in Jesus. She laboured under the indisposition of which she died for more than twelve months, but endeavoured to attend the chapel until the last three or four months previously to her departure: she was not, however, left alone during her confinement, as one or other of the sisters visited her from time to time, and the native brethren, at her own request, attended at stated times to read and expound the Bengallee testament, and pray with her. Yes, my dear pastor, to those who witnessed her death-bed exercises, she seemed evidently

January to July, 1813.

to realize that encouraging promise of the blessed Redeemer, 'I will never leave nor forsake you.' She was enabled to say with the man after God's own heart, 'Though I pass through the valley of the shadow of death, I will fear no evil; for thy rod and thy staff they comfort me.' She appeared to have a deep sense of the evil of sin, and the utter impossibility of being saved either from its power or consequences, but through the atoning blood of Christ. I called to see her twice during her sickness, and rejoice to say, that I found her frame of mind agree each time with what I gathered from sister T. Her age was between fifty and sixty, bordering upon the latter. She was baptized on the 30th of December 1810, and fell asleep in Jesus on the 27th of the same month, 1812, leaving a good testimony behind her, of the truth as it is in Jesus."

On the 9th instant died at Calcutta, Mrs. P. Frederick, wife of brother J. C. Frederick. Though not a member of the church, she had for some time enjoyed the means of grace, and as appears from her dying testimony, had received the grace of God in truth. Many were much affected by her dying discourse; and we hope much profited in beholding the infinite value of religion to persons in such circumstances.

On the 19th, the Tamul New Testament was finished at the press, and on the 20th, was laid before the Calcutta Auxiliary Bible Society at their anniversary. The edition, which consists of 5000 copies, was begun in April, and has been completed in rather more than ten months. The Society has declined printing any other part of the Scriptures, as the types with which Dr. John has been furnished will enable him to supply

January to July, 1813.

the demands of the native Christians, without much difficulty.

First Report of the Benevolent Institution.—The Managers of the Benevolent Institution beg leave to lay before its patrons and supporters, and the public in general, an account of its progress during the last eighteen months, together with the state of its funds; which a heavy domestic calamity prevented their doing at the beginning of the year, and they regret that the finances of the institution will not permit them to wait to the end of a second.

As the nature and design of the Institution have scarcely at any time been fully laid before the public, a brief account of it may not be deemed superfluous.

In this city there are numbers of persons bearing the Christian name, some of them the remote descendants of Hindoos and Musulmans, who, occupying the lowest walks of life, have been by their poverty precluded the advantages of Christian education, and have never been favoured with Christian instruction in a language they could understand. The children of these, therefore, while termed Christians, are in a state of ignorance, if possible, greater than that of their Hindoo and Musulman neighbours; as they are acquainted with no written medium of instruction, being alike incapable of reading English, Portuguese, or Bengalee. The effect of their being thus debarred from all instruction of a moral nature, appears but too plainly in their growing up in the practice of every vice to which their abject state exposes them.

The state of these children has been long beheld with commiseration by many; but the means of relief have not been equally obvious. To place them in any

January to July, 1833.

seminary where they might receive Christian instruction, their numbers rendered impracticable; for what funds would have sufficed for boarding and educating even half the children furnished by a population of seven thousand persons? Nor, had the means been easily attainable, would such a step have been without its serious disadvantages: to say nothing of the difficulty of repressing vice where four or five hundred children, habituated thereto from their infancy, would have been crowded together, and necessarily left to themselves a great part of the day; the expending of eight or ten rupees monthly for several years on children whose parents seldom realized more than half that sum to support a whole family, would have unfitted them for the humble sphere of life in which Providence had placed their parents, and which they themselves must fill; while their numbers would have rendered it impossible for the most active benevolence to provide them with situations in a higher sphere.

The plan of instruction matured by Mr. Lancaster, and so highly patronized at home by the nobility and gentry, and even by the Royal Family, is well adapted to meet the circumstances of these numerous and wretched victims to ignorance and vice. Its simplicity is admirably suited to convey instruction to the untutored mind, and that happy method which enables Lancaster himself to instruct alone a thousand poor children in London, at an expense which would scarcely board fifty, is exactly fitted to extend the same benefit to the multitudes of children here who are in a sphere of life still lower. It is upon this plan, with such variations as circumstances require, that the Benevolent Institution is conducted. The children admitted, are taught to read the scriptures in English, and instructed in writing and arithmetic. In

January to July, 1813.

addition to this, they are instructed in Bengalee, writing, and accounts; and taught to read the scriptures in that language; in which indeed, as it is nearly vernacular to them, they understand them more readily than they do in English.

As the grand object in view is rather to implant in their minds the first principles of morality and religion, than to train them up in any peculiar mode of worship, they are taught no catechism; but instead of it, they commit to memory and have constantly explained to them, the Ten Commandments, with such passages of scripture as are connected therewith. Nor, as many of them are Roman Catholics, are they constrained to attend the Protestant chapel, but are left in this point to the direction of their parents. Hence about a third of them only attend divine service at the chapel in the Lall-Bazar, where after the service is ended, they are occasionally examined by one of the ministers relative to their proficiency in the knowledge of the scriptures.

This Institution receives objects of different ages, and indeed of various nations. To fix a certain age beyond which they shall be refused, would cut off some from the benefits of instruction who need them most. Many are found among these children, who at the age of twelve or fourteen have no idea of any written language. One would scarcely think it possible for persons bearing the Christian name, to grow up in Calcutta as ignorant of letters as the inhabitants of New-Zealand. Such, however, is the case with too many in this city. But while they have the ignorance, they have not the simplicity of savages; unhappily for society, though all that improves the mind must come through the medium of letters, those principles which corrupt the mind, and prepare it for the commission of every crime, can be

January to July, 1815.

be imbibed without them; a fact which these unhappy victims of ignorance but too fully verify. Among these, however, some come to the knowledge of this institution at the age of fourteen or fifteen; and it is impossible to deny them admission when they seek it with all the eagerness characteristic of the human mind awakened to a view of the worth of knowledge.

Others again, born in the interior of the country, and debarred by the poverty or the misfortunes of their parents from learning to read, arrive in this state at Calcutta, and seize the opportunity afforded of acquiring the first rudiments of knowledge, with an avidity scarcely to be credited.

Relative to the beneficial effects of the school, the following extract from a letter lately received by the Secretary from the head-master, Mr. Leonard, will not be irrelevant.

“The description of our pupils is truly novel, as it regards variety of colour, country, and religion. They consist of Europeans’ children, native Portuguese, Armenians, Hindoos, Musulmans, natives of Sumatra, Mozambique, and Abyssinia. The history of some of them involves circumstances somewhat interesting; that of one of them I will relate. *Thomas Chance*, a lad about twelve years old, after being some little time in the school, was placed with me as a boarder by his generous benefactor, Captain W. who, in one of his late trading voyages, had occasion to touch on the coast of Sumatra, in a part inhabited by the Battas, where, among other things, he one day observed three boys confined in a kind of wooden cage, cooped up like hogs; and upon enquiring into their circumstances, found they were *fattening for the knife*, and were for sale. Captain W. instantly bargained for them, and for one hundred and

January to July, 1813.

fifty dollars had the high gratification of carrying them safely to his ship. Whether the other two died or not, I cannot say; but Captain W. wishing to train up this boy to useful life, brought him to our school.

“When he was first placed with us, we found it exceedingly difficult to make him understand the most simple things, and more so to persuade him to touch food in the presence of any of our family. He continued so for more than a month, although we used every means we could devise to cultivate familiarity with him. He picked up a few words of broken English, on board ship, and in Captain W’s. family; but appeared to have no idea whatever of any other language; nor does he seem to have any idea of father or mother. I have repeatedly questioned him upon the subject, but have received no other reply than that all he remembered was, Captain W’s. carrying him to the ship.

“His rude state when placed with us, both as it regarded ideas and articulation, was such as made it exceedingly difficult to get him either to understand or pronounce. However, I am happy to inform you, that he has since surmounted those obstacles, by his voluntary and indefatigable diligence. But even here his strangeness of disposition has still appeared; for although he seldom parts with his book while day-light continues, it is not often that we see him at his studies out of school hours, as he prefers the most dark and retired corners of the house. One of his favourite places of retreat has been in an old palankeen that stands in a corner of a lower room. In this he has remained shut up many hours in the day, allowing himself only sufficient light to see his letters. He lately took a great liking to writing, and became so familiar with my second son, as to allow of his ruling his book and setting him copies; but he has now

January to July, 1813

so far improved as to do without his assistance: he rules his book himself, and goes on writing in his own way. He begins likewise to read, and pronounces pretty clearly; in short, if his life be continued, I have every reason to hope he will prove a valuable member of society."

This poor savage boy, in the few months he has been in the school, has so advanced as to read the New Testament fluently, (defects in his pronunciation excepted,) and to write a legible hand.

The following extract will give some idea of the mode of tuition adopted in the school: "You have already observed in your different visits, that the school is divided into classes, with a monitor and an assistant at the head of each. Our hours of attendance are from seven in the morning till two in the afternoon. The hours from seven to nine, are devoted to the Bengalee language; after which the English part commences, and proceeds as follows: the first class repeat from memory and spell twenty words; they then write fifty words from dictation; and after that, eight or ten verses of the scriptures. They then write each a text-hand copy, and work, some three, some four sums. Then two or three chapters are read from the scriptures by the whole class; and lastly, they commit to memory one or more of those passages of scripture, which they have afterwards to repeat to one of the managers. This may serve as a description of all the other classes as far as their proficiency permits. We begin and end school with reading the scriptures and prayer; and three mornings in the week a portion of scripture is explained."

The number admitted into the school since its establishment, (about two years,) amounts to 310 boys, and 102 girls; the greater part of the former, and the whole of the latter, have been received within the last eighteen

January to July, 1813.

months, the school for girls having been established within that period. About a fourth of the boys who came in at an advanced age, have been provided with places within their own sphere of life, by their various relatives and friends; some after staying twelve months at school some after remaining eight, and some after a stay of only six months, in which time, however, they have learned to read the scriptures, and to write a legible hand. A considerable number of the elder girls too, after being instructed in needle-work, and brought to read the scriptures, have been married in their respective connexions.

One of the most sensible and diligent of the boys, who had been in the school from its foundation, and had long filled the office of second monitor with great satisfaction to his master, hearing that a gentleman was going to Patna, volunteered himself to go with him in order to attempt a school of the same kind among the native Christians there; and we hear that a school has been begun there on the same plan, which contains already more than twenty; and that the lad conducts himself with steadiness and propriety.

It is presumed that little need be added relative to the utility of an institution of this nature. To afford an opportunity for those who have grown up in vice and ignorance to acquire a knowledge of the scriptures, and of writing and arithmetic, by a few months' application, without injuring others by their habits; to furnish those who can stay longer with the means of opening their own way into useful life, by a knowledge of English and Bengalee, writing and accounts, as well as of becoming acquainted in both languages with the sacred scriptures, without taking them out of their humble sphere, or inspiring hopes which cannot be realized; are circumstances

January to July, 1819.

which cannot but have their weight with the humane and judicious. Those who are acquainted with the history of mankind, will easily appreciate the value of an opportunity being thus afforded for the future exertions of native genius; while those who realize the effect of divine truth on the mind, will duly estimate the importance of the first principles of religion being thus early imbibed.

It is not indeed easy to conceive how benevolence can be exerted in a more efficient way. The expense of conferring these advantages on each individual, amounts to scarcely more than eight rupees in six months, including school-room, salaries of masters, books and gratuities; and as the number instructed increases, it will be still less; and the school-room is capable of containing eight hundred children. In Britain, where the circumstances of the poor and the inclemency of the climate enhance the value of the aid directed to the relief of bodily necessities, the removal of ignorance is still esteemed a charity of the noblest kind. But in this country, where nature pours forth food to the native almost spontaneously, where the slightest covering serves for clothing, and a shed covered with grass for an abode, the relief of bodily distress bears no proportion to the charity which dispels that cloud of ignorance, that, excluding the light which distinguishes the man from the beast, covers and fosters every vice debasing to human nature.

The liberal support which this Institution has already experienced from the public, is such as demands our warmest acknowledgments. It is on this liberality alone that we must again rely for aid. It will appear from the accounts annexed, that the Institution is nearly three thousand rupees in debt. The expenses of it, however, are simple, defined, and perhaps as small as the nature

January to July, 1813.

of such an Institution will permit. They consist of the rent of the school-room, (110 rupees,) erected at a great expense purposely for the object, and which by means of a proper partition accommodates both schools; one master for the boys, at 150 rupees monthly; a master and mistress for the girls at 100, out of which sums both masters find houses for themselves; and a native teacher at about ten rupees, which, with about thirty rupees expended in books, slates, &c. and in gratuities to the monitors and the most diligent of the children, amount to four hundred rupees monthly; and when it is considered that this is the whole expense of instructing between three and four hundred children, the institution will perhaps be found to exhibit the cheapest mode of instruction ever yet known in Calcutta. It might, however, be still improved, if the funds of the institution would allow greater encouragement to be held out to the children, as the number might be nearly doubled with the same expense of rent, and with scarcely the addition of a hundred rupees in all other expenses.

Yet the managers regret to add, that owing to the death of some of its most generous patrons, and the departure of others for Europe, the monthly, quarterly, and annual subscriptions to the Institution taken together, scarcely exceed a hundred rupees monthly; which, as already mentioned, has caused the Institution to sink nearly three thousand rupees in debt. Its future existence, therefore, is suspended wholly on the liberality and favour of the public: and they cannot but indulge the hope that an Institution so simple in its object, and so well suited to diffuse a knowledge of the scriptures among the numerous indigent and uninstructed Christian families of various nations with which Calcutta abounds; so efficient in its mode of instruction, that a few months'

January to July, 1813.

attendance therein may open the way to useful knowledge, and fix principles in the mind perhaps never to be erased; and so economical in its plan, that six or eight rupees may be the means of conferring benefits commensurate with life itself; will never be suffered to sink for want of support, while that support shall be faithfully and prudently applied to its proper object.

1812.	Dr.	S. R.	A.	P.	1812.	Cr.	S. R.	A.	P.
To Balance from					By Subscriptions...	1027	0	0	
1811.....	223	13	10		Donations.....	435	8	0	
Salaries of Teachers					Received for Tuition	214	0	0	
for Ten Months,					Balance due by the				
to October 31....	2830	0	0		Institution.....	2778	2	1	
School Rent.....	1110	0	0						
Books, Slates, Re-									
wards, &c.....	72	0	0						
Servants and other									
Incidental Ex-									
penses	218	12	3						
<i>Sicca Rupees,</i>	4454	10	1		<i>Sicca Rupees,</i>	4454	10	1	

On the 7th of March was baptized at Calcutta, by brother Ward, Nuvukishura, a young man of the writer cast, and brethren Peter and Petrus, who had been baptized in the Armenian church in their infancy; and on the last Sabbath in the month, were baptized at Calcutta, by brother Carey, James Reily, Joseph Green, Alexander Wilson, Daniel Frederick and James Gibson. The first is a young man under instruction at Serampore, with the hope that God may prepare him for his work. The others belong to his Majesty's 24th regiment in the Fort. One is an African, a musician in the regiment."

About the same time Krishnoo wrote thus to a friend in England: "Brother Johannes lately conversed with several dealers who bring fire-wood from the *Soondur-vanas* ;

January to July, 1813.

amongst whom were four persons followers of *Ram-doolala* of *Ghosha-pāra*. Hearing of the death and resurrection of Christ, they were much affected, upon which brother *Johannes* invited them to come and see me. They came to my house, when I read to them the third of John, respecting the doctrine of regeneration. They assembled with us for worship on the following Friday at brother *Johannes*'s. I read and expounded the 14th of John. They acknowledged the truth of our Lord's words in the 6th verse, 'I am the way, the truth, and the life: no man cometh to the Father but by me.' After worship they sat down and dined with us, and promised that they would come again and bring some of their friends with them."

Early in the year, *Krishnoo* had expressed a desire to carry the gospel to the eastern borders of Bengal, where its light has never yet shone. This desire was encouraged by the Brethren; and about March, taking the native brother *Gora-chund* with him, he departed. "He paid two or three pleasant visits, (say the Missionaries,) to our friends at *Vasa-variya*, and helped them much, who were resolving to cast their idols to the moles and to the bats. Afterwards he proceeded on his journey. Expecting to have opportunities of distributing some tracts among the people of *Assam*, we had printed a small tract in that language, announcing the incarnation and death of the Redeemer of the world, which he took with him."

On the 19th of March, Mr. *Leonard* writes thus to Mr. Ward—"I am happy to say that there is a general call for native preachers in Calcutta and its suburbs, since the departure of that excellent man, brother *Krishna*, for the eastern extremities of Bengal.

January to July, 1813.

“Our prayer-meetings in the vestry, and in private houses, go on in a pleasing manner; the latter have increased of late. The Fort is now becoming a most pleasant place, without the shadow of opposition, with a congregation of about a hundred and twenty truly serious hearers. I found on examining the church-book yesterday, that the members who have joined the church belonging to his Majesty’s 24th foot, amount to thirty; none of whom have given the least cause of pain since they offered themselves to the church. We have now in our school books 353 boys and 117 girls. Total 470.”

From the accounts recently arrived of February, March, and April, we add also a few particulars concerning the stations of *Dinagepore*, *Goamalty*, *Cutwa*, *Jessore*, and *Dacca*, which would have been introduced in their proper places had they been received in time.

At *Dinagepore*, Mr. Fernandez itinerated in February and March, preaching the gospel to many who had never before heard it. “At Raj-muhul, (he says,) we stopped at half after one P. M. to see the ruins, every room of which we found filled with pilgrims from different parts of Bengal, proceeding to *Guya*, Benares, and *Vrinda-vana*, who had taken their lodgings for the night. I spoke to many of them, telling them that after all their toils of pilgrimage, worshipping of idols, bathing in the Ganges, serving their *gooroos*, &c. they would be sadly disappointed at last. They asked me, ‘What then must we do to be saved?’ I preached Christ to them, and earnestly invited them to come to Him who is almighty to change their hearts, forgive their sins, and save their souls eternally. Some of them appeared much affected at what they heard.”

January to July, 1813.

At *Goamalty* Mr. D'Cruz had also been fully employed. His Journal contains the following circumstance:—"On the 14th of April, crossing the river, I perceived a man at the point of death. I asked him in whom he trusted for salvation. He replied, 'In Krishna.' I then narrated several circumstances in Krishna's life, and endeavoured to point out the impossibility of salvation through Krishna. The dying man acknowledged that he had lived a dissolute life, and asked in whom he was to trust. I pointed him to 'the Lamb of God, which taketh away the sin of the world.' While conversing upon the love of Christ to sinners, I perceived the tears fall down his cheeks. The surrounding crowd seemed astonished, and heard me with fixed attention. After service, a native requested me to accompany him home, where he shewed me a new testament I had given him at the school-house. He lamented his inability to read, and intreated I would explain its meaning to him, and to his relations, who were sitting round. To his request I gladly acceded."

At *Cutwa* Mr. William Carey speaks of a brahman, (a learned pundit,) and of another man and his wife, concerning whom he entertained hopes, and about a week afterwards, (Feb. 13.) of two being baptized. "The people around, (he says,) are more and more attentive to the word. The native brethren are much encouraged, and very active." At the beginning of April, he says, in a letter to Mr. Ward, "Last Lord's-day I was at *Ugru-dweepa*, and I think that I hardly ever saw such a great number of people together before. I spoke much, and gave away a considerable number of papers."

January to July, 1813.

In a letter to his father of April 15, he says, "The Lord's work is going on in these parts in a gradual but pleasing way. We have hopes of two or three here, who have expressed a wish to join the church, and I hope it will not be long ere they are baptized. I have just received accounts from Beerbhoom of eight or ten persons who have expressed a wish to be baptized; others are enquiring the way to Zion.

"The Lord is in great mercy enlarging his work on every hand here, which is already too much for me to go through in a proper manner, and in a short time will be too much for any one: I must therefore request you to look for some one else to help in the work. At present I hardly know what to do: it is necessary that I should go to Beerbhoom; but if I do, all here will be in confusion. Pray take this into consideration."

In *Jessore* the native brethren were very active, in some places met with a welcome reception, in others with much opposition.

The little interest at *Dacca* has been broken up, owing to the removal of Mr. Cornish.

On a review of these events, or the greater part of them, Mr. Ward and Dr. Carey wrote towards the end of March, by Mr. Johns, as follows:—

Mr. Ward to Mr. Fuller.—"March 24, 1813. As it respects our work of translating and printing the scriptures, we have had a success wonderful indeed. It may appear a matter of doubt with some at home, how one or two individuals are able to translate so difficult a book as the Bible, into so many languages. It would be

January to July, 1813.

impossible for Europeans alone to do this. It would be very difficult for a European of the very best talents to translate, without any native assistance, into one language so as to make a good translation; but that wherein the difficulty of foreign translations lies, the idiom and construction, is here overcome, by their flowing from the pen of learned natives; so that the European translator has little else to do than rigidly keep his eye on the meaning, and see that that is unequivocally given. I compare the Sungscrit, Mahratta, Shikh, Orissa, Bengalee, and Hindee proofs with the English, and have continual opportunities of knowing the opinions of the natives; and I can assure you, without any hesitation, that these translations are and will be well understood. As these pass through my own inspection I can speak decidedly on them. But you need not doubt respecting others which may now or hereafter be begun.—If such a progress then be made, and that progress be a real one; if what has been done has been well done; if the ‘word of life,’ that cannot ‘return void;’ ‘that giveth light’ on its entrance into the mind, be given in so many tongues, spoken by so many millions; and if this word be in the hands and houses of thousands all over India, and be still distributing with an amazing acceleration every day, the effects must soon be equally great and gratifying. The dawn of these effects begins to be perceptible. Last Lord’s-day but one, I baptized at Serampore, a young man of a respectable family, and who is possessed of superior talents, who has been converted entirely by reading the scriptures and other books without having heard a sermon, or seen a Missionary. His elder brother, (a man of greater talents, and in a respectable situation,) his two younger brothers, and a pretty large circle of acquaintance of different casts, are

January to July, 1813.

about to come forward and be baptized. Brother Du Bryne, at Chittagong, in a letter received a day or two ago, informs me that a young man called upon him one day with a book in his hand; he asked him where he got that book, and was told that he received it some years before, when two Sahebs came to Dacca and distributed a great number of books, (Brethren Moore, and Wm. Carey;) that he had been reading the book, one passage of which had given him much uneasiness, 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' He now entreated Brother Du Bryne to baptize him. Besides these remarkable instances of the power of the word alone, in its silent progress through this immense population, we observe a great and very visible change on the minds of great bodies of the natives where the light has been shining for any considerable time. The books offered are received with marks of respect, and many avow that they would embrace the gospel if they could make the sacrifices required—if they could leave all. From this experience of the slowness, but infallible certainty of the success of the scriptures and the preaching of the word, we must not be impatient if immediate success be not granted. The seed must lie in the ground its appointed time; we must wait for the effect of the light. God could raise up from stones children unto Abraham, but not without making them thinking rational beings.

"We have often deplored our inability to pursue the work of itineracy, (the proper business of a Missionary,) on account of our heavy labours at home. Brethren Carey, Marshman, and myself, are so occupied that we cannot leave the translations, the school, and the printing; nor is it duty: but we have been perpetually uneasy that the district around us should be no more inundated with

January to July, 1813.

the gospel. We have at last come to the resolution of employing a country-born brother occasionally in this work, and a young man named *Thomas*, who seems well calculated to be useful in this particular work, is now actually engaged from day to day in going from village to village with the sacred word in his hand. A friend has given us a boat to be used in this work of mercy; and it is rather singular that this very boat once belonged to a decoit, or public robber, who employed it in the work of plunder, but who has suffered for his crimes.

“Brother Leonard preaches in the Fort, speaks at the conference, and visits the members: he is a most useful and pious man. Several of our other members at Calcutta are men of God. The Rev. Mr. T. is deserving all praise: he is our sincere, familiar, and steady friend. We are all three yet mercifully preserved in the full vigour of health, so that we can endure labour yet; and we are of one heart. Brother Marshman, and I, and John Marshman, went for the first time in our lives, on the 11th instant, (the day twelve-month from our fire,) to baptize a man in his own neighbourhood. He is the elder brother of the young man before mentioned who was converted by reading the scriptures and other books. On our way, Brother Marshman got a bad fall from his horse, but is now nearly well again.”

“We have reason to bless God for guiding us thus far, and to be deeply humbled, that under such auspicious circumstances we have done no more for his glory. Many failings have attended me in my work, and I find it as necessary to derive all my hopes for an hereafter from the grace of Jesus and his merits, as the greatest criminal that ever died an ignominious death. I nevertheless bless God that he ever led me into this work, and have as much pleasure, yea far more, than if I were

January to July, 1813.

realizing in it the greatest fortune that ever went from India."

Dr. Carey to Mr. Fuller. "March 25.—'The state of India as to religion, is widely different to what it was twenty years ago. Then a Christian could scarcely be found; now you can scarcely go any where without meeting with some, either Europeans or natives. The greatest number of these in the provinces, however, are destitute of the means of grace, unless a native, or country-born minister visit them. There is a general spirit of inquiry about the gospel all over the country; and this inquiry increases more and more. Five natives of high cast, not far from Scrampore, have lately been baptized, who have been brought to a knowledge of the truth without any communication with us. They met with bibles and tracts, and God wrought by them. These men had begun to sanctify the Sabbath, and meet for Christian worship before we knew them. They have boldly owned the Saviour, and meet the persecutions of their idolatrous relations like Christians. They say there are nearly a hundred who are only detained from publicly acknowledging Christ by family opposition, and who it is hoped will be enabled to make a profession in due time. The cause of our Redeemer does prosper gloriously. His word is gone forth, and is still going forth; and great as our troubles are, I cannot avoid thinking this, after all, a time of the triumphs of divine mercy.

"Felix is lately returned to Rangoon with Brother Norman Kerr, his colleague. All other Europeans have left that country on account of the horrible oppressions of the Government; but Felix says, *their* prospects were never brighter. We are going to send a printing-press thither to print the scriptures. The only danger

January to July 1813.

is, that the Emperor may wish it to be removed to Ava, that he may see it. If so, it must go: it may be the means of making way for another station at the capital of the empire. At any rate the loss of the press will be all. We have now five or six presses constantly at work, and must have one or two more. These, however, can be made in Calcutta. We have just finished a large edition of the Tamul New Testament, and have begun the Cingalese, and Mr. Martyn's Version of the Hindoost'hannee, in the Persian character. These are printed for the Bible Society. We are now printing the Scriptures in *Sungskrit*, *Bengalee*, (Third Edition of the New Testament,) *Hindoost'hannee*, *Mahratta*, *Orissa*, *Punjabee*, *Kashmeer*, *Assam*, *Pushtoo*, *Billochee*, *Telinga*, *Burman*, and *Chinese*, and we only wait till the workmen can cast the types to begin printing in *Kurnata*, *Gujerattee*, and *Maldivian*. Brother Chamberlain has taken his copy of the Brij Bhasha with him, and we are daily expecting a pundit to assist us in the *Napalese*.

I was never so closely employed as at present. I have just finished for the press my Telinga grammar; the last sheet of the Punjabee is in the press; and I am getting forwards with the Kurnata: indeed it is nearly ready for the press. I am also preparing materials for grammars of the Kashmeer, Pushtoo, and Billochee languages; and have begun digesting those for the Orissa. The care of publishing and correcting Felix's Burman Grammar lies on me, besides learning all these languages, correcting the translations in them, writing a Bengalee Dictionary, and all my pastoral and collegiate duties. I therefore can scarcely call an hour in a week my own. I however, rejoice and delight in my work. It is clearing the way and providing

January to July, 1813.

materials for those who succeed us to work upon. I have much for which to bless the Lord. I trust all my children know the Lord in truth; I have every family and domestic blessing, and many more than I could have expected. The work of the Lord prospers. The church at Calcutta is now become very large, and still increases. The mission, notwithstanding its heavy losses, has been supported, and we have been enabled, within a year of a very desolating calamity, to carry our printing to a greater extent than before. We have advice from Mr. Burls, that a large quantity of stationary, types, &c. are coming out in the *Maitland*. We thank you and the public for this; and wish you could have known at the time when you received the intelligence of the fire, how we had been supported."

*Dr. Marshman to Dr. Ryland. "April 1, 1813.—*The circumstances which attended brother Robinson's departure to Java, were as singular, and exhibited as great a triumph of grace over nature, as any I ever knew. Brother Robinson had been looking for a passage in vain till his eyes failed, and he began to conclude the Lord would never permit him to go thither. Of a sudden a passage offered, and in four days every thing was settled. This had not been done twelve hours before his wife was taken dangerously ill of a fever. This almost overset him again. In four days more they were to embark. We encouraged him, and told him that as his work so evidently lay there, we thought he would be warranted in leaving her in the hands of God, amidst kind friends, and so to have her sent after him. To this, after much struggling of mind, he consented, when lo! the day he was to go, she was a little better, and God so strengthened the minds of our dear brother

January to July, 1813.

and sister Gordon, her parents, that they determined she should accompany him even in her present state. They went on board, and such was the divine goodness to them, that before her mother left the ship, (two days,) she was perfectly recovered. You can scarcely conceive what we felt at this glorious display of grace in his weak children, and his goodness to them. Dear Brother Leonard too evinced a love to the cause of Christ therein, which has, if possible, more endeared him to me than ever. Brother Robinson's intention is to set up a school there; and both he and we sought a lad among the poor children in the charity-school to go with him and assist him. No one was to be found among forty who willingly offered themselves, whose parents would permit them to venture to Java, that 'land of death.' At last, says Brother Leonard, 'Take my son;' a boy about thirteen, then under my care at Serampore, and with whom I was exceedingly pleased. The boy was as willing as the father, and in three days he was on board the ship. May the God of mercy make him a Missionary, and the father of thousands. The day Brother Robinson went on board, the order was signed in council for his being sent to England. That order did not reach us till seven days after, when he was out at sea. We are told, the order will be sent after him to Java, but he is in the Lord's hands, and if he *will* his stay, nothing shall move him thence.

"Never has the cause of God been more promising here. Felix and Kerr got to Rangoon just in time for Felix to keep his wife there, whom her mother was hurrying off to Calcutta. They are both full of encouragement, and determined to stay, and Felix hopes to get a press thither: we are preparing one to go. He speaks highly of Kerr.

January to July, 1813

"Judson and Rice are safe at the Isle of France, waiting to go to Rangoon, or any where whither the Lord shall lead. We have not two brethren in India more able, of a more thorough Missionary spirit, and who more thoroughly enter into our ideas of missionary self-devotion, exertion, &c. The work of God also among the heathen around us fills us with unutterable joy."

Extract of a letter from Krishnool, dated Silhet, April 7th.*—"I remained ten days at Dacca, preached to many, and distributed about thirty books, and on the 20th arrived at Silhet. Mr. — and Mr. — treated me with the greatest kindness, and to many I gave books and made known the word. I am now going to Pandooa, where there are no distinctions of cast."

From the same, May 8th.—"Writes Krishna-pala. You will understand my prayer:

"The favour of God is fallen on this country: seven persons have been baptized; their names, Prubhool-singha, Gouree-singha, Rutuna-singha, Kumula-singha; these four are sipahees; another is a native of Assam, his name is Vanee-rama; and two others are Khasees, the name of one Dewau-khasee, and of the other Ooana-khasee. All these persons have received the mercy of God; and others are hearing and receiving the word. The gentlemen here are preparing for me a dwelling-house, twenty cubits long and ten cubits wide, and for those who come for instruction, a house sixteen cubits long and eight wide.

* The Hindoos call this place, Shree-hutta; that is, *The beautiful place.*

January to July, 1813.

"I have heard that my house is burnt down at Calcutta. I was a little grieved: but the Lord gave; the Lord hath taken away.

"Pray send a proper brother here, who shall be able to instruct all these persons. After this I will come and take my family to this place.

"Consider of this, and write. I have thus informed you."

From an English Gentleman to Dr. Carey. May 11.
—"I have the pleasure to transmit you the inclosed from Krishna, from which you will perceive that he has made a tolerably good beginning in his present undertaking. I was present at the ceremony of baptism; many persons, particularly Khasees, were assembled to witness so novel a spectacle; and since only novelty seemed to bring them together, I was surprised to observe the decorum with which they conducted themselves during the ceremony. There were no attempts at ridicule; on the contrary, the impressive manner with which Krishna performed the service, appeared to me to have a sensible effect on the multitude, inasmuch as it seemed to compose their minds to the solemnity of the occasion. The sipahee, who accompanied Krishna to Pandooa, was a Hindoo of high cast, a raj-poot, yet he was the first converted, and chiefly through his persuasion, his brother and two other sipahees, shortly after embraced the same faith.

"While I am upon this topic, it may be as well to inform you, that we have a set of people, amounting in number to about one hundred, (natives of this district,) who designate themselves Christians. I understand that many years ago they were *merely* baptized by some Portuguese priest, who afterwards left them

January to July, 1813.

entirely to their own ways, and never bestowed a thought about them. As, therefore, they have not experienced the benefit of instruction, or rather have been left entirely destitute of it, they are unacquainted with the principles of the religion which they profess; and if the accounts received respecting them be true, they are a disgrace to Christianity. They are reported to be a drunken, vicious set, and are considered quite a nuisance by their own neighbourhood. These people reside at Bangee, which is two or three days' journey from Sílhet. They gain their livelihood by agriculture. It is probable they may be reclaimed, and as they are living apart from the rest of the community, their reformation would be the more particularly marked and approved by their neighbours.

“I will now speak a word or two more about Pandooa, which Krishna is determined to make his head-quarters. It is the most beautiful spot I have beheld since I left England. It faces the Kureem mountains, which are about two miles distant. There is a rivulet, (in which the converts were immersed,) that runs close by it, and continues its course for miles between the mountains. The water is so uncommonly clear as to admit of your discerning the fishes swimming along the bottom to the depth of nearly twenty feet. The Kureem mountains are inhabited by a race of people generally denominated Khasees. They appear to be of a cross breed; I suspect originally derived from the Tartar and Chinese stock. Many bear a strong resemblance to the Chinese. Some have flat noses and thick lips, like the African. Those that reside on the highest parts of the mountains are very fair and handsome; altogether, approaching the European in appearance. Such as reside towards the foot of the mountains, very much resemble the Bengalee,

January to July, 1813.

both in body and mind. They are in every respect inferior to the rest. Pandooa is the grand mart for the sale of their commodities. They trade chiefly in silks, iron, wax, honey, and ivory. Their not having any written language, subjects them to great inconvenience and impositions: this defect, however, obliges them to exert their memories on most occasions, and thus they improve that faculty to a considerable degree beyond what we generally find it in other people. They employ Bengalees to keep their accounts, and who of course can cheat them with perfect safety. At length, not being able to tolerate their fraud any longer, they lately carried several of them up to their mountains, where they were threatened with starvation until they refunded the sums which they had embezzled. The Bengalees employed by the Khasees, are called terrovars, or dalaks, which answers to the English term, agent. From their constant communication with the Khasees they must naturally be well acquainted with their language, manners, customs, &c. The real Khasees possess two great characteristic virtues, viz. truth and honesty. They spurn the little meannesses practised by the Bengalees, whom they despise. They are, however, very revengeful, and seldom forget injuries. Superstition is carried to a great extent among them, nothing of any consequence being undertaken without previously examining the inside of eggs, and the entrails of animals. In a word they are, generally speaking, men of intrinsic worth, and only misguided by superstition.

“The Raj-Gooroo, in the service of the Muni-pooru Raja, paid me a visit a short time ago on his return from Kashee, (Benares,) whither he had repaired to perform his pilgrimage. He spoke very high Bengalee, and began the conversation by accosting me in Sungskrita.

January to July, 1813.

He had a very sensible Bengalee with him, who in cases of need served as interpreter. This person would exactly answer your purpose, for he is not only versed in the *Muni-poor* language, which has a written character, but appears to be a very intelligent man, who could afford a variety of useful information. In this occasional *Muni-poor*ian conversation with the *Raj-Gooroo* there were some words very high Bengalee, which I thought I understood, and from this I suspect that the language contains a mixture of *Sungskrita*, and that you would, with the assistance of an intelligent native, master it very rapidly. But I am afraid you would not be able to get the Bengalee above mentioned: and I have at present doubts of the practicability of procuring a sensible *Muni-poor*ian, such as would be required for the attainment of your object. I will, however, enquire, and acquaint you with the result.

“Neither the *Muni-poor*ians nor the *Khasees* are to be accounted a numerous people, and the latter are the only people bordering on *Silhet* who are worthy of notice. The southern parts of the frontier of the district are inhabited by a race of cannibals, denominated *Koonkees*. The *Garrow* are a continuation of the *Kureem* mountains. The people of the former, I am given to understand, speak nearly the same language with the latter, but they are not so civilized. They are principally under the controul of the *Soosang* Raja, whose territory is situated on the confines of this district.

A place of residence, and a school-house, have been constructed at *Pandooa* for *Krishna*, close to the fort for the better purpose of protection.”

To Dr. Carey, from another English Gentleman.

“May 11 — Much may be expected from the schools .

January to July, 1813.

that you have in contemplation: one school at Silhet, and one at Pandooa, I think, may do at present.

“Respecting the mountaineers, the Garrows are a wild uncivilized set of people; they inhabit the mountains to the north-west of this district; they are not very numerous; they lie out of this district, and border upon the Mumin-sing district.

“The Kureem mountains run along the borders of this district, from west to east. In the east, they are divided by the Kakhur mountains; neither the Kureem, or Kakhur mountaineers have any written characters; and of course can neither read nor write.

“Muni-poorā lies about south-east of Khas-poorā, (Cospour,) the capital of the Kakhur, and is about one hundred miles distant from it. You will find Khas-poorā in the map. The Muni-poorā nation are a civilized, good, quiet, intelligent, and friendly set of people; they both write and read; they keep the records of their nation in writing, which by their accounts are very ancient. Their country borders upon China: it is fifteen days’ journey through their own country to the borders of China. The Muni-poorā people go once a year in large parties, to trade with the eastern provinces of China. They say, they are ten weeks in going and coming back to Muni-poorā.”

In June *Boodheesa* and *Pran-krishna* were sent to Silhet to supply the place of Krishnoo, while he returned to Serampore for his family.

From Dr. Marshman to Dr. Ryland, May 23.—
“Few occurrences have happened since we last wrote. Government have sent us a letter, permitting Brother Lawson to stay till the pleasure of the Court of

January to July, 1813.

Directors shall be known, to whom, they say, they shall immediately refer. Providence will herein do its own will and accomplish its own designs.

“ Brother Chamberlain has ere now arrived at Sirdhana. A letter I received from him three weeks ago informed me that Mr. D. had sent a guard of seven Sipohis to escort him thither in safety, and he expected to arrive there on the 9th, or thereabouts. The things which we see relative to the spread of the gospel, are such, that we behold them with a kind of sacred awe. They are so completely above the counsels of man, that we can account for them only on the ground that the Lord is about to call his own elect from various parts of India: we seem as mere instruments, employed to put in motion that to the end of which we are quite unable to penetrate; but which, as it unfolds, we are constrained to view with wonder and gratitude. *36*

“ Krishnoo’s journey proves this. For these six months the mind of this faithful and indefatigable servant of Christ had been filled with a strong desire to make a tour through the eastern part of Bengal. We appointed him supplies for Calcutta, and sent with him the native brother he desired, *Gora-chund*. He proceeded to *Silhet*, the most eastern part of Bengal, and about one hundred leagues distant from the province of *Yun-nan*, in China. Here, in about N. Lat. 24. 40. are a race of people without cast, of a good character for probity, and supposed by a European gentleman there, to be accessible. This sensible and kind man is pleased with the gentle simplicity of Krishnoo, and encourages him. Another European who has resided there forty years is greatly his friend. Two letters received from these gentlemen five days ago, and a Bengalee one from Krishnoo, inform us that he has

January to July, 1815.

baptized seven persons there already. The former has built him a house at *Pandooa*, some miles nearer China than Silhet, and a school-house, and Krishnoo is inclined to settle there with his family. We last Friday resolved on sending him two native brethren to strengthen his hands. Whither this will carry the gospel we must leave to Him who knows where to find his own elect, and where he has determined to set up the standard of his gospel and raise a temple to himself. We intend to get a pundit and apply to the Munipore language without delay; and we shall not rest till we have a brother settled here; a Bengalee, or at most a Portuguese brother would be the person, as an European face would raise suspicion on approaching the confines of China. This opening we cannot but regard as a gracious leading in Providence: to *Pandooa*, where Krishnoo now lives, is about six days' journey from Serampore, and brother Carey thinks with me, that with a horse or horses, we might go from thence to Munipore in about a week, and thence into China in a week more. Whether this be so, we must leave for time to shew; but it is singular to reflect, that at Serampore we are little more than three weeks journey from China. The printing of the scriptures with moveable types, which we have brought nearly to bear, will enable us to print far neater than the generality of Chinese print, and when the whole apparatus is complete, at an expense far less than any other printing. Surely this is done with some gracious design, particularly when we consider the extreme jealousy with which the Chinese watch over the printing of the scriptures in their own territories. Brother Chamberlain has been very kindly received at Sirdhana. He hopes to have liberty to preach the gospel to a great extent.

January to July, 1813.

"A fine ingenuous modest youth, just turned fifteen, has lately been baptized at Calcutta. He has about £500, which his father left him, and has devoted himself to the Mission. He is under my care, and is learning Latin one part of the day, and writing accounts in the printing-office another. He learns with great ease and rapidity."

On the first Lord's-day in May, were baptized at Serampore, by brother Carey, Rajeshwuree, the mother of brother Kanaee; Madhur, the wife of brother Kanta; Kam-munee, a Hindoo widow; Muha-maya, another widow; and Nimaee, a Hindoo of the writer cast from Vasa-variya.

On the 29th of May, were baptized at Calcutta, John Warrell, of the 24th regiment; Charlotte Cordoza; Elizabeth White; and Mrs. Ferrao.

On May 14, Mr. Leonard writes thus to Mr. Ward.—
"I have nothing remarkable to communicate but the pleasing increase of the blessed gospel in the Fort: there were one hundred and five of the 24th regiment at the chapel on Sabbath morning last, exclusive of a goodly number of well-disposed European women of the same regiment. The artillery are arrived in Fort-William, and begin to attend. I hope the gospel will have its course amongst the latter, for they are in a most deplorable state. There is an European's son among them, who I hope promises well, and I trust may become useful at a future day.

"Sister M. introduced a new enquirer to Mr. Carey last week. She is a native woman, and seems both to feel and understand the doctrines of salvation."

January to July, 1813.

On the last Lord's-day in June were baptized at Calcutta, Joseph Spurr, Thomas Dutton, and Joseph Dawson, of the 24th regiment, quartered in Fort-William. We have since had the pleasure of receiving at once fifteen letters from candidates for baptism in this regiment; and from the circumspection used by our brethren in the Fort in bringing forward candidates, as well as from the testimony of brother Leonard, who preaches amongst them, we have reason to hope well of all of them. Brother Leonard, in a letter to brother Ward, dated the 23d instant, says, "The goodly number of fifty-five soldiers from the 24th regiment in the Fort, have now joined, or have been proposed to the church; and about a hundred and fifty, (and as many more as wish,) are permitted to come to the chapel on Sabbath-days."

At a late meeting with the native members of Calcutta who understand only the Bengalee or Hindoost'hanee, brother Ward was much gratified with the declarations of several, in which they expressed a deep conviction of the value of the gospel. One said, "You have brought to us the news of a Saviour's love: we wish you could bring the whole world to taste the same grace." Another, on being reminded of the necessity of cleaving to Christ, said, "Ah! Sir! where else shall we go? We have no other kinsman." An aged female, on being warned against reverencing the Catholic idols in the family where she lived, declared her marked abhorrence of these images; and said that she had left them for the sake of a living Saviour.

CHITTAGONG.—We have stated in our last Number (pp. 148, 173,) the Mission to this place, by Mr. De Bruyn.

January to July, 1813.

"In a letter since received, (say the Missionaries,) he mentions his having removed to a larger and more commodious house in the centre of the town; his congregation having increased so considerably since his arrival, that he found it difficult to seat them in his former house. Many come to his house, and after conversing with him receive scripture-tracts; others again, who are unable to read, are greatly desirous of being taught. Brother D. requests, that if a native brother or two could be spared from Serampore, they may be sent to him without delay. He has great hopes of a school, if he can obtain a native brother to preside in it. The natives have been uncommonly urgent in requesting that their children may be taught, and have assured brother D. that all the children in the town would attend if he erected a charity-school there, a thing never heard of before. Soon after the date of his former letter, the Roman Catholic priest visited him one evening, and remained till midnight comparing the Latin Testament with the Bengalee version: after a close examination of it, he pronounced the translation correct, and promised to recommend it to his flock. Brother D. also mentions, that in one of his excursions to a village about three miles from Chittagong, he was agreeably surprized by a native drummer's bringing him a copy of the Psalms, nearly worn out by use. The drummer informed him, that several years ago, two gentlemen visited Dacca,* and distributed many books, at which time he received this copy of the Psalms and a New Testament, which he had since read with care. He was much troubled in mind respecting this passage, 'He that believeth and is baptized shall be saved; he that believeth not shall be

* Probably brethren Moore and W. Carey, jun. in 1807.

January to July 1813.

damned.' He said, that he was convinced of his being in an unbaptized state, and therefore requested brother De Bruyn to administer that ordinance to him. Brother D. invited him to his house at Chittagong, but postponed the consideration of his baptism for the present."

"On March 25, (he says,) I accompanied brother Shanti-rama to his village, where he boldly confessed that he was a Christian. Some said he was mad; others gave him food which had been offered to the devtas; but he rejected it, saying, I know that an idol is nothing in the world. The inhabitants of the village were surprised at my visit. When I opened the testament and preached Christ crucified, many flocked to hear, and said, 'These are true words, we cannot reply to them; this religion will universally spread.' The next morning many came again to hear the gospel; and the whole day was occupied in conversing with them, so that I scarcely found time to eat. Shanti-rama's brother-in-law, having collected about sixty of his friends and relations, carried me to his house, where I explained the gospel. I should be glad to have a place of worship here; the people are hospitable, and eat freely with brother Shanti-rama. He has a piece of ground adjoining his house, on which we might have a little shed. I am sorry that I cannot visit it often, as it is eight miles from Chittagong. I should be glad to preach there every day. I shall be obliged to you for some pamphlets and scriptures, in Bengalee, Persian, and English."

To Mr. Ward, June 2.—"I have been indisposed lately, which was the occasion of my not writing before; since I have been ill, few have come to me as before. Three Hindoos, however, came to me lately, and wished

January to July, 1813:

to join us, and to be baptized; but two rich natives excited them to leave me. I have not seen them since the 2d of May; my landlord's brother, Ram-doolala, a writer in the court, came and told me that two natives had complained to the judge, that I came to Chittagong to take away the Hindoos' and Mussulmans' cast. He said, that the judge asked them whether I went by force to any of their houses and took away their cast, they answered, No. The judge then said, he could do nothing to me. Many come of their own accord and ask for books."

HINDOOSTHAN MISSION.

DIGAH.—At this station Mr. Moore has married Mrs. Biss. We have received no particulars as to the progress of the Mission.

PATNA.—Mr. Thompson continues very diligent at this station, and several have appeared in a hopeful state of mind, though as yet there have been no baptizings. The truly missionary-spirit which this young man possesses, will be apparent to our readers from an extract or two of his letters to Mr. Ward, which may induce some also to strengthen him by their prayers.

"Friday, July 30.—The Gosace who took up his abode with me a few days ago, took leave very amicably. On the third day of his continuance, he openly renounced the debtahs, by ceasing to worship at the river side, and by tearing his thread and casting away his beads. On the same day, without being urged to it, he also renounced his cast by eating our food. I rejoiced over

January to July, 1813.

him in hope, and prayed for him while he stayed with me; but his departure has disappointed my pleasing expectations: however, I do not feel in the least discouraged about his going away; on the contrary, I am inclined to view his *stay* and *all he did* as an *earnest* of what the God and Father of our Lord Jesus Christ purposes to do towards glorifying his beloved Son among the people of Hindoost'han.

“Previous to the Gosae's coming, my moonshee desired to see two things effected, namely, a Hindoo take up his abode with me, for instruction in the truth as it is in Jesus, and a Hindoo renounce his cast for the love of Christ. Now may we not entertain a reasonable hope, my dear Mr. Ward, that the Redeemer intended my moonshee should be profited by all this. For my part I begin now to labour in hope, after beholding with what ease the Lord can dissolve the chain of cast, and thus make way for the reception of his gospel. ‘Say not ye, there are *yet four months, and then* cometh harvest! Behold I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest.’ Immortal souls are ready to be gathered into the gospel church; and therefore, *this* is the time to rise and labour.”

Speaking of some domestic afflictions, he adds—“Pray for me, that these thorns and thistles may not render me fruitless. I feel, (I trust I lament in some measure,) that I do not abound in the work of the Lord in the *degree* in which I ought, nor would I attribute this to any thing but my depravity. I frequently think of the unremitting exertions of my dear pastors at Serampore, and of dear Mr. Carey's spirit of perseverance amidst the most formidable difficulties and discouragements at Mudnabatty; and these reflections through grace, seldom

January to July, 1813.

fail to prove a great and effectual incitement to my lethargic spirit to abound in the work of the Lord."

Having been reading the first volume of the *Periodical Accounts*, he thus writes.—"O, dear Mr. Pearce! Where art thou? My soul melts within me to read of thy labours and efforts for *our* salvation, and laments not to realize thee *with* me. Enough! my heart is full; and my tears, (forgive it,) begin to flow. We shall, I trust, through divine grace, see each other yet!"

AGRA.—The last accounts from this station were in November 1812. On December 21, Mr. *Peacock* writes of a drought and famine in that part of India. "The whole country round about us, (he says,) presents a very melancholy view, scarcely any thing like grass to be seen, all is burnt up, and the land appears like one field of dry dust. Brother Keymer says, that numbers of starving people often gathered about the soldiers on their march to Rewari, and were glad to eat any scraps that they could give them. As for cast, he says, they regarded it not, the cravings of hunger had broken its power. Brother Keymer mentions how acceptable the word of God might be amongst them now. Since I have received this information, I feel desirous of going up about Vrinda-vuna, Delhi, and Rewari, to preach the word to these people. I shall labour to get a good hold of the common language. I am at it every day, and hope in the course of a short time, to be able to venture out to preach among the natives."

The next letters from this station are dated June, 1813, at which time the famine had not subsided. Of these, the following are extracts:

January to July, 1813.

Mr. Mackintosh to Mr. Ward, June 3.—"When I wrote to you from Allahabad I was ill. Our passage from thence to this place was rather unpleasant; I had but few opportunities of walking along the banks of the Yumoonah to converse with the people. We arrived here safely on the 20th of April.

"Our family-worship in Hindoost'haneh with the servants every morning, is managed by brother P. as he can read the Hindoost'haneh testament pretty fluently, and has acquired a good knowledge of Hindoost'haneh words. On Saturdays we have about a hundred beggars about our house, to whom we first give the word of God, which is above silver and gold, and then a few pice to each. Through the famine, many poor families have resorted to this town. Our time at present is laid out in the school, in reading the Hindoost'haneh testament, and in learning the language. I can now read the Hindoost'haneh testament; and find that by comparing it with the English, verse by verse, I become acquainted with words and phrases which I never knew before."

Mr. Peacock to a Friend at Serampore, June 23.—"Since the arrival of brother and Sister M'Intosh at Agra, I have found my mind much comforted and refreshed. I find fresh delight in studying the language. I can now read the Naguree almost as fluently as I can my own language; the Persian character I can also read. I got some of Matthew's Gospels, which Mr. Corrie brought up with him, printed in the Persian character. This I have been through once, and in the course of another month or two, hope to be as well able to read the Persian as the Naguree. I find myself improving in the Hindoost'haneh daily, and if it please God to spare my life, I hope that by the next cold season I shall

January to July, 1813.

be enabled to go out and preach among the natives. Indeed I can almost do it now; only in the course of conversation, I still find myself at a loss for some words. Brother M. is also labouring to qualify himself for the work.

“At present we lay out our time thus: our school-hours are from nine in the morning to five in the afternoon, after which brother M. and I walk out to some place or other in the city in order to converse with the people. Our place is close by the river side, and we always find people there, especially at a stone-built ghaut, which seems to be a common resort for pilgrims, *fukeers*, &c. Here and at two or three other places, we have ventured to begin to speak about Jesus. At these times we have found the people flock around us. By God’s help I trust that we shall grow in strength, and be made meet for our Master’s service. And now I think we have had manifest tokens of the hand of a kind Providence over the meanest and most unworthy of his flock, both from the circumstance of the safe arrival of brother M. to join us at Agra, and also that in such a place we should be enabled to keep up a school sufficient to support both families. Surely the Lord has not called us here for nothing, although we be less than nothing; but I trust there is work before us, and the reward is with it. O that the Lord may grant us grace to know and do his will.”

SIRDHANA.—*Mr. Chamberlain to Mr. Marshman, May 9.*—“Through the good hand of our God upon us, we arrived in safety at this place yesterday morning. Ebenezer. Come magnify the Lord with us, let us exalt his name together. We met with a very favourable reception. Mr. Dice introduced us to her Highness the

January to July, 1813.

Begum, who received us with every mark of respect. I entered into conversation with her Highness in the Hindoost'hanee, respecting the progress of religion in the world, the circulation of the Holy Scriptures, and other things, with which she seemed much pleased. We had the honour of breakfasting and dining with her.

"We are now residing in a tent; but a spacious bungalow is preparing for us, and every other convenience in a commodious situation, within ten minutes easy walk to the Begum's palace, and at one side of her camp, which I suppose must contain two or three thousand troops, besides many others attached to her Highness's establishment. Persons of all casts and of several nations are here, some of whom we may hope will attend the preaching of the word when it is established; and at first, probably, many will attend, attracted by the novelty of the thing. The town is at a small distance, where we may by degrees establish preaching and schools. God will shew us what we are to do. Pray for us, that we may be prepared for the work whatever it may be. But what am I to do without some one to help me? This is a most favourable situation for the north-west Hindoost'han. From this place a correspondence may be opened with the Punjab, Shreenugur, and Kashmeer. Runujit-singha, the Shikh Rajah, has expressed a desire to have a teacher for his children, and Mr. O. who directed a correspondence on the subject, says that there is no doubt but that he would protect a Missionary to the utmost, who would go and voluntarily offer his services for the instruction of the young Princes.

"We have had a pleasant journey by land. At Agra our dear friends and we were mutually revived. Indeed from the day I arrived at Futteh-gur, my cup has been overflowing. Nothing could exceed the kindness and

January to July, 1813.

love of our dear Agra friends. Brother Peacock was greatly cheered by the arrival of brother M'Intosh. The Rev. Mr. Corrie received us very heartily. On the way we travelled by night. I preached to the natives at several places, who were in general very attentive.

"It is a painful circumstance that I have not a copy of the scriptures in any of the languages of this country to present to her Highness. Nothing would have pleased her more than a copy of Sebastiani's Gospels in Persian.* Mr. Martyn's Gospel of St. Matthew has been presented to her by Major Sherwood.

"I shall want as many of Martyn's Gospels and Sebastiani's as you can send, five more Arabic Bibles, or ten if you can spare them, and forty or fifty of your Hindee Gospels. Our love to all."

MAHRATTA COUNTRY.

The worthy correspondent of the Missionaries in this country, paid them a visit in 1812, and was baptized at Serampore. During his visit he married a niece of Dr. Carey. The following are extracts of his letters after his return:—

To Dr. Carey, December 24, 1812.—"We have come through many dangers: at times, we had for days together to go through grass above the heads of our men, and known to be in some places infested with tygers. How grateful ought we to feel to our Almighty Preserver who hath so answered the prayers of our dear friends at Serampore and elsewhere.

* One of these is preparing for her Highness, elegantly bound.

January to July, 1813.

“Henry will be a great assistance to us, as he is very clever in writing, reading, and conversing in the Mahratta; and since I have been away, has got on in Persian very well. Bhuwanee is steady, but I have not had much conversation with him as yet. When I have had some further conversation with him, I shall propose his taking up his cross, and following Jesus in public, by being baptized and admitted to the Lord’s supper. I am now making preparations for building a place for the instruction of native boys in the scriptures.”

To Dr. Marshman, February 7.—“In a few days I shall have a convenient house for upwards of a hundred boys to learn to read the scriptures, and the pundit I have engaged will live in a house contiguous; the school-room will also make a very convenient place of worship. On the Lord’s-day morning, there will always be worship in Hindoost’hanee, and in the afternoon in Mahratta, when Bhuwanee will read the scriptures and exhort; and I have hopes that many Mahrattas will attend. While Bhuwanee is engaged in Mahratta, I have divine service in English at my own bungalow, when about six or seven artillery men, &c. attend, though I am sorry to say at times irregularly. Bhuwanee has been much cast down of late through his enemies, who have endeavoured to lay false charges against him, and the last time I pressed the necessity of his being baptized, and to throw away his cast, he seemed, I thought, a little under the influence of fear, but says he is firm to quit all, and follow Jesus by being baptized. Lately he read the scriptures before three or four rather respectable people out of the town, who were so rejoiced to hear it, that it encouraged him to tell them of his intention to be baptized and renounce his cast: they did not discourage him. I have given a

January to July, 1813.

Sungskrita New and Old Testament to Omrut Row, the nephew of one of the Raja's ministers; another to my former moonshee, Venaek Row; also a Mahratta Testament to another moonshee in Mr. J's. employ; and distributed a few tracts. My reason for not giving many testaments and tracts away, is, that I think it of more service to the cause to reserve them for the school, as rewards to those who can read well, and will read them at home in their families: it will be the means of spreading the knowledge of them more extensively. Besides Bhuwanee, an havildar in our escort, and Henry, I do not see or hear of any visible effects from the perusal of our scriptures, though previous to my going to Calcutta, I had hopes of several. When Bhuwanee is baptized, I intend, if I see his mind is in a fit frame, to baptize Henry; it will in one instance be attended with some difficulties, but it will I trust, through the blessing of God, be attended with everlasting benefit to many, and shew that belief in the name of Jesus is that rock and foundation against which the gates of hell shall not prevail.

"The following is a copy of part of ———'s letter to me, who is an officer in the service of the Nubaub at Elich-poorā:—"The Persian Testament, also the Mahratta, &c. that you entrusted to Rhemutkhah, has been punctually delivered to the Nubaub, who is particularly pleased with them: he has them read at times in the open durbar, and will often run into very long arguments on the various subjects contained therein, but will generally agree as to the perfection of them."

To Dr. Carey, March 9.—"Your kind letter of the 11th of February, afforded me great pleasure: with you and my dear brethren and sisters I rejoice in the good

January to July, 1813.

news of the peaceful and glorious conquests of our blessed Redeemer. Brother Ward's letter also contains an interesting account of the increase of Zion. How much do I regret that I cannot afford you the same pleasure. The minds of Bhuzwanee, Muhadeva, and Krishna, seem to be set more than ever against baptism, as they cannot resolve to lose their cast, which they would do were they to be baptized and partake of the Lord's supper. I have spoken to them in the most persuasive way I could, which makes them wish to shun me. Bhuzwanee still reads the scriptures, and promotes them in some measure amongst his people; but owing to a marriage of his son with the daughter of another servant of the residency, and in which he has complied with the heathenish customs of the natives, I fear his mind, notwithstanding his protesting to the contrary, is quite changed. My prospects now appear more cloudy."

To Dr. Marshman, May 21.—"I am, I bless God, getting on, and present appearances are encouraging. In my school are about fifty-four boys, divided into three classes: the first class, consisting of eight or nine boys, can read pretty well in the scriptures; one lad has learnt the whole of the commandments, and several verses in scripture, two of which they get daily by heart: my plan is as near as can be to that mentioned in former letters. On Wednesday and Saturday, between five and six, I read and explain the Mahratta scriptures before such of the boys' parents as will attend.—Fourteen or sixteen generally come, principally women, who seem to hear the word with great attention. The gospel is also now read at the houses of many, by boys who have been instructed. I have got a new

January to July, 1813.

pundit, who has read the scriptures through to his wife and family: they live in a house close to the school. I have hopes that when the hot weather is over, my school will increase. Muhabut-khan daily reads four or five chapters, and attends on Sundays, and also recommends it to others very strongly. Muhadeo and Narayana, who went to the northward on a survey, read the gospel in most of the villages; in one they left a testament and some tracts, near Chapra in the road to Gura-Mundil. The people shewed great demonstrations of joy, and as they staid there a day or two, the brahman who received it, could read the character pretty well. I long much to have a church here, and am proposing to commence it by the baptism of Henry. The Raja of Berar, his son, and his nephew Appa-saheb, with the greatest part of his court, will set off about the same time, on a visit to the Peshwa at Poona: they will also visit the temple at Joona, near there, and other holy places."

To Mr. Ward, June 18.—"We are, blessed be God, both of us in good health, and desire to be grateful for blessings and mercies innumerable; and I trust that his gracious words being here read and heard by several with considerable delight, is not among the least; Muhabut-khan, who has read the scriptures as far as the Revelation of John, seems to be growing in love to Jesus, in faith and good works; and although he has not yet been baptized, he openly professes his belief in Jesus alone for his salvation, and is in consequence much ridiculed by his former companions: he is daily at my school, reading three or four chapters. Gunga, one of the head boys in the school, reads the testament to seven or eight people at his house; his father often comes to

January to July, 1813.

hear it at the school, and seems increasingly delighted with it. The pundit also declares his faith is alone in Jesus, and is constantly reading it; two or three *Musulmans* also hear it with seeming pleasure. A Gosae who keeps a school of about fifty boys, and is respected as a very holy man, lately received a testament and other tracts with great delight. I read and explained to him many of the most interesting parts of scripture, and I hear he continues to read some chapters daily. *Muhadeva*, *Krishna*, and *Bhuvanee* read their testaments, but are so averse to coming-near me, that I cannot get an opportunity to speak to them; and it is with difficulty I speak to them, as I see they give so little heed to it. Henry is of great use to me in the school. I have now about fifty-five boys. I think that the cause here would be greatly benefited by one of your native Christians coming to assist, and I am now very sorry I did not bring one with me. For his maintenance I would provide as for one of my servants, and should I be ordered away I will consult with you relative to his remaining to carry on the good work. If I am not able after my leaving this to provide for him, I will enable him comfortably to return to his own country, or to continue with me, and to go where I go. Send me twenty or thirty more Mahratta testaments, with about two hundred Mahratta tracts.

“A friend has sent me a sum of money in aid of my Mahratta school, but in which, excepting the pay of the pundit, and a trifle now and then to encourage the boys, I am no ways at any expense. I have, therefore, thought to appropriate it as far as it will go towards a native missionary here, in which if I do not succeed, I shall not accept of the kind and benevolent assistance, unless I shall be able to get another school or two in other parts

January to July, 1813.

of the town or country; but I shall wait your answer. The rains commenced here the 3d or 4th, and much rain has fallen: a great blessing, as in consequence of the late very hot season, all the tanks and many of the wells were dried up."

BURMAH.

Towards the end of November, 1812, Mr. *F. Carey*, accompanied by Mr. *Norman Kerr*, left Serampore for Rangoon. Part of *Matthew* and of the *Burman Grammar* were finished at press before their departure. The latter will be finished under the superintendence of Dr. Carey.

Speaking of Mr. *N. Kerr*, the Missionaries say, "At Serampore his assiduous attention to his studies has seldom been exceeded. He re-commenced Latin, which he had previously studied some years before under our much esteemed friend the late Mr. *Burney*, and after two months commenced the study of Greek, in which, before he left us, he had made such proficiency as to enable him to read the testament pretty readily; and had gone through the Hebrew grammar, and begun reading. Brother *F. Carey* visiting us, he departed with him in November, and we hear with gratitude, that they have safely arrived, and have a greater field of usefulness opening before them than ever. Brother *F. Carey* expresses a strong hope that he shall be enabled to set up a press there, which he knows well how to conduct, as he laboured diligently many years in the printing-office at Serampore."

January to July 1813.

Mr. F. Carey to Dr. Marshman, Rangoon, January 22.—"I embrace the present opportunity of addressing you from Rangoon, to which place the Lord has brought me and Brother Kerr in peace, in safety, and in health. Brother Kerr will, I have no doubt, prove a great acquisition to the work.

"As it respects my prospects in the mission, they are greater than at any former period. I hope to be able through the blessing of God, to do some little towards aiding the noble views of the British and Foreign Bible Society, by disposing of bibles and testaments among the poor Portuguese inhabitants of Rangoon and Ava, and perhaps in a pecuniary way. I have spoken upon the subject to several, and have written to the Portuguese priest, (whose answer to my letter I inclose,) all of whom very much approve of the institution, and seem inclined to forward its views: and I am in hopes some one or other will come forward to aid it by their donations; at least I shall make it my duty to endeavour to impress the matter upon the minds of a few, whom I am well persuaded can afford it if they choose. The hearts of all men are in the hand of the Lord; but above all I rejoice in the idea of my having such a fair prospect of being enabled to be the unworthy instrument of giving them the sacred writings in the Burman language, and also in the languages of Siam and Pegu; but the Burman must come first. I believe I shall be able to procure every assistance necessary towards effecting the accomplishment of the translations into the Siam and Pegu languages in this place; and should the plan of getting a press round succeed, the effecting of this great work will become apparently easy.

"It was my intention before I came hither, as brother Kerr accompanied me, to begin public worship again

January to July, 1813.

in English on Sabbath-days, and also to set on foot a charity-school for the instruction of a few of the indigent children of Europeans belonging to this place; but since my arrival, I find circumstances much altered; the few Europeans which remained here, are either gone, or will in a short time leave the place, and only two have any idea of remaining, who I am certain will not attend. As it relates to the school, nearly all the children also will soon leave the country, with the exception of a few, whom I am not certain whether I shall be able to procure or not. Should I, however, find this plan practicable, and brother Kerr can spare an hour or two every day for this benevolent purpose, we shall take it into consideration. As to our obtaining any recompence, it is entirely out of the question: the only benefit that can possibly accrue, must be to the boys themselves, and to us the pleasing idea of the benefits which may arise from instructing them in the Christian religion, and that of preventing them from becoming downright heathens. Who can tell but they might in the course of time, prove a blessing to the mission?

“I have again begun my studies. My teacher came to see me yesterday for the first time, and has promised to attend regularly as before. I shall not be able to select the Burman roots to forward by this opportunity, but am in hopes I shall be able to send you them in the course of a month. I shall be much obliged if you will send to me when it is finished, a copy of the second edition of your Dissertation on the Chinese language. About a dozen Portuguese bibles will be very acceptable. Be so good also to mention to me in your next the prices of the Portuguese and English bibles and testaments.

January to July, 1813.

“The form of our Burman types is very much liked, and the translation approved of much better than I expected, it being my first attempt, and what I translated nearly two years ago. From this circumstance I am fully persuaded that what I may do hereafter will be still better, to which I may add, I have been enabled to avail myself of the remarks and observations of several able persons upon what I have translated, which affords me much encouragement.”

To Mr. Ward, January 23.—“I shall, on several accounts, remember this period of my life as replete with mercies. May the Lord enable his unworthy servant to raise his Ebenezer in memory of the innumerable mercies he has already shewn, and in memory of that period, in which so many glorious prospects of future success have opened to his view at once; among which the most conspicuous and most glorious is, the great probability there now is of my seeing the sacred scriptures published in the Burman language. Ever since I engaged in the work of this mission, I have always had many doubts and fears upon this head: how the bible was to be printed, even though translated, always lay with great weight upon my mind, and which I saw no possibility of removing; but now, adored be the name of the Lord, with whom all things are possible, the clouds begin to be dispersed; my doubts and fears are gradually removing; and I believe the blessed period is at no great distance

“Since my arrival I have made every possible enquiry upon the subject of getting a press into this country, and have consulted with those upon whose advice I thought I might rely with confidence; I have also advised with those in authority; and the result, after

January to July, 1813.

having weighed every circumstance, is in favour of getting the press hither, and carrying on the printing on the spot. My having made my design known to so many persons, has also removed in a great measure my doubts respecting the Society's risking their property; and I believe there will not be half the risk I formerly imagined. Every one with whom I have had any conversation upon the subject, highly approves of the plan, and I am advised to set it on foot as soon as possible. After all this, I think it is our duty to push the work forward with all our might, leaving the result with God, who is able to perform the work, and to do still greater things than we can form any conception of.

"Now, dear brother, I believe the business of preparing a press with all its apparatus falls upon you. The shape and form of the types are much admired, but a few alterations will be necessary in five or six of the letters, and now and then a new one will be required to improve the fount; a list of which, with an exact copy, I shall send you as soon as possible, perhaps by this conveyance; but if not, another vessel will sail in the course of a few days, by which I shall forward it, and must beg of you to take particular care to see them exactly executed. Two people, viz. a compositor and pressman, well versed in their work will be indispensibly necessary. Paper you must not forget; ink is also necessary, and a few files. Skins for the balls are not to be procured in this place."

Mr. N. Kerr to Mr. Ward, January 22.—"Ever since my first entrance into the mission, I have felt, and continue to feel, my mind bent towards the work and the glorifying of God's holy name. I am conscious that I am too mean an instrument to have any hand in so

January to July, 1813.

great a work, but the Lord is no respecter of persons, and you well know hath chosen the foolish things of the world that he might put to shame the wise, and the weak things of the world that he might confound the mighty, and the base things of the world, and the despised, and those which are not, that he might bring to nought those which are. Often has the idea occurred to me, that God has in store designs of mercy towards this people. Your kind instructions given to me some days before my departure, respecting the most eligible mode of prosecuting my studies, are in my memory, and attended to. I arrived here on the 14th instant, and have since been pretty well."

Mr. F. Carey to Mr. Ward, Rangoon, March 8.—

"I am exceedingly happy to think the time is drawing near, when we shall have a press here, which will enable us to carry on the printing of the bible in the Burman language. I long to see the time when the whole will be completed. If the Lord only enable me to see this one thing accomplished, I shall esteem myself richly recompensed; but I am also in hopes the Lord will shew me still greater things; namely, converted Burmans, and churches of Christ established in this land.

"The vessel which conveys these lines is to bring the press, &c. for which purpose I have enclosed an order in my father's letter, for the shipping of them. I do not expect the vessel back under four months, so that you will be able to get every thing ready in time. You will please to send two men, namely, a compositor and pressman; dried skins for balls; paper, &c. with every article I mentioned in my last: the inclosed letters will be required to be cut. I shall send my servant Lall,

January to July, 1815.

at the Viceroy's request, to take charge of the things on board. You will receive by him an Armenian bible, which I must beg of you to get bound well and neat, and send it with the rest of the things. It belongs to Mr. Babasheen, whose services richly deserve this small favour, and much more."

Mr. F. Carey to his Father, March 10.—"By the vessel which conveys these lines, I have the pleasure to inclose an order from the Viceroy to Captain Fransisco, commander of the ship *Shoedoung*, to receive on board twenty chests, and three people on my account, free of freight and expense. The Viceroy is very anxious to see the press. He is also extremely fond of gardening, and has several times requested of me to send to Bengal for plants on his account. He has given an order to ship twenty chests, it matters not how small or how large they be. In return I have promised to procure for him as many plants as I could from Bengal: out of the above twenty chests, five are to be plants; two for me, and three for the Viceroy. The Viceroy has given me free access to his garden, which he has laid out with neatness and taste. Trees and plants are brought to him from every part of the country. Many of them I find to be new, and hope soon to be able to send you a rich supply of new plants.

"I now proceed to give you what information I have obtained respecting the languages spoken in the Burman dominions, and my opinion respecting the languages into which the translations ought to be begun.

"The Kassay language is the same with that spoken at *Muni-poorā*, which is the capital of that country. Their books are written in a dialect of the Bengalee language. There are a great number of Kassay brahmuns

January to July, 1813.

now at Rangoon, from whom I have gathered the above information. In case it is thought advisable to have a translation in the Kassay language, I am of opinion it should be commenced in Bengalee.

“Of the language of the Korians, or Mountaineers, there are many dialects, but they have no character.

“The greater part of the Arakaneers will be able to understand the Burman translation.

“The Peguers no more exist as a nation; they are nearly become extinct, or are incorporated with the Burmans. This is the case with all those who live between Martaban and Ava. The Burman translation will answer for all these. However, the Peguers are very numerous towards the east, from Martaban down as far as the island of Junk-Ceylon. All these still remain a distinct people, and do not understand a word of Burman. The Pegue language is quite distinct from the Burman, and I think a translation ought to be set on foot, but shall leave it to the decision of the brethren.

“The language which ought next to the Burman to claim our attention, is the Siamese. This nation and language are both distinct, and the country more extensive than the Burman dominions. Abundant helps may be procured at Rangoon towards carrying on a translation. It is my opinion, therefore, that a translation in this language ought to be begun without delay.

“According to the advice of the brethren, I have been looking out for pundits in the two last mentioned languages, but have not yet succeeded in procuring them; however, I believe I shall be able to procure them by the time I shall be prepared for them, which I expect will not be long.

“By this conveyance I send you the remainder of my grammar; the list of Burman verbals; and a preface,

January to July, 1813.

which I must get you to look over: reject what you think improper, and make any addition you think is wanting. In the weights and measures you will find a blank, wherein you will insert the name of the large red seed, used for weights by the Burmaus.

“March 16th. Since I wrote the above, I find it is not quite certain whether the large ship will return direct here: in case she does not, the Viceroy has ordered the press, types, plants, men, &c. to be brought round with the ambassador, who has received orders respecting them; and the order, which is upon a palm leaf, and too large to be inclosed in this letter, I have committed to the charge of Lall. One of the men who is going round, is the bearer of a letter from me to you. He will like much to be shewn the curiosities of Bengal; such as the foundery, the mint, all gardens of consequence, &c. Any assistance you can render them in this way, or in procuring the articles mentioned, will be taken well by the Viceroy, who is extremely obliging to me, and well inclined towards the mission. He has promised to do every thing for us that lies in his power, and I believe him to be sincere, for the other day he said in public, that in case war was to take place between the two nations, he would protect us, because he was well assured of our good intentions.

“I have recommenced the translations, which I intend to push on with all my might. I shall begin John in a few days. Pray that I may have strength and ability for this arduous undertaking. You have gone before me, and therefore are well acquainted with the difficulties which lie in my way. In my opinion a Palee translation of the scriptures should be begun.”

January to July, 1813.

Mr. N. Kerr to Mr. Ward, March 20.—"Relative to preaching of any kind here, I am truly sorry to say that we have none, nor are we enabled from any circumstance to hope that we shall have that pleasure soon: if we thought that by any endeavours of ours we could have English preaching to any advantage, we should avail ourselves of every opportunity to do all in our power; but besides the circumstance of there being only two or three Europeans here, those who are here are loth to attend; on this head I have felt particularly concerned, and nothing has been equal cause of regret to me ever since my arrival here: there being no alternative in a case of this kind, we can only wait with patience until a door is opened to us, but I am not without hope that by the time I have a knowledge of the Burman language I shall have doors opened to preach to the natives, the unsearchable riches of Christ.

"One circumstance besides affords me matter for concern; there is no such thing as keeping a school here. I go on pleasantly in my study of the Burman, and from assistance received immediately from Brother Carey, am enabled to make some proficiency; but my teacher is irregular in his attendance: I do not lose much from this circumstance, as brother Carey is always at hand, and disposed to help me.

"We have realized nineteen tickals for two bibles, two Portuguese testaments, and one English testament, sold on account of the British and Foreign Bible Society, and have given a bible gratis to one who seemed awakened to a sense of his lost and sinful state; in all such cases we write the name of the person in the book, mentioning it as a gift from the British and Foreign Bible Society. You may send us from the Society six Spanish and six Italian bibles."

January to July, 1813.

"One of the governors here sends his son every day to us for instruction in English, and urges as a reason, the boy's own solicitude to learn, of which the boy himself has since furnished proofs; and we have reason to suppose that he will be imitated in this respect by other governors, as one or two have hinted to us about sending their children also for instruction. If they do we shall be glad, because it will afford us desirable opportunities for instilling into their minds evangelical sentiments, and for teaching them the way of salvation; besides, we shall ourselves profit much by their conversation and by being among them, not to mention other advantages which the circumstance seems likely to produce; it is, however, an unprecedented one, but desirable on the above accounts, though the pecuniary compensation may be little or nothing.

"Brother Carey has begun the translation of St. John's Gospel."

Mr. Judson to Dr. Carey, Madras, June 6.—"We arrived in the *Countess of Harcourt* on the 4th instant, and have found a home for a few days in the house of brother Loveless. He has informed us of your late difficulties, and also that Nott and Hall have been ordered to England from Bombay. Brother Newell is at Columbo, waiting in much anxiety to hear from his brethren. He has not yet ascertained that they went to Bombay. We hear of no ship going to any of the Malay countries at present, and even if there were, we should fear at present to make the attempt. The expedient, therefore, which remains to us is, to take passage in a ship which sails in a fortnight for Rangoon, to ascertain whether Mrs. Judson can live in Rangoon, and join the mission in that place. This is our present

January to July, 1813.

determination, though we have not positively engaged our passage. Do write to Rangoon by the first opportunity. May God direct us aright. I write in much haste, as Captain A. is just going on board, and we did not hear of this ship to Rangoon, or come to any determination, till last evening."

JAVA.

On the 2d of March, Mr. and Mrs. Robinson left Calcutta for this station. Mr. Leonard cheerfully gave up his son Charles to assist Mr. Robinson in any way in which he could be useful.

Mrs. Robinson, who had been heavily afflicted on land, was much better on going to sea.

Mr. Robinson to the Brethren at Serampore.—Weltevreden, May 11, 1813.—"You will be glad to hear that we are safely arrived at the end of our voyage, and that I have entered upon my work in this place. On Saturday the 1st instant, we anchored in Batavia Roads, and on Monday I got my wife and all my baggage out of the ship, and came to Weltevreden. Mrs. Brown had arrived a few days before us. Brother Brown has been kind enough to take us into his own house, and does every thing in his power to make us comfortable.

"The soldiers here are greatly rejoiced at my coming amongst them, and I cannot help rejoicing over them. I know not how many of them are really pious, but I suppose the number is about twenty, perhaps more. Six of them have offered themselves for baptism; one out of the six has been accustomed to exhort at their meetings, and the other five are considered by brother

January to July, 1813.

Brown and all who know them as very serious men. I intend, if nothing prevents, to baptize and administer the Lord's supper next month. I suppose we can get no better place to baptize in, than the small river, which runs through the middle of the town; this is rather too public a place for the first baptizing, but there seems to be no alternative, as there is no tank in all this part of the country. I have now preached four times in the cantonments, and meet with every encouragement to continue my labours, for the poor soldiers come to hear a sermon like hungry men to a good meal. I preach in the house of a Sergeant in a large back verandah, which will seat nearly a hundred people; we have seats for about sixty, and on Sabbath evening, there were more persons present than could be seated. I intend preaching twice on the Sabbath, in the morning at ten o'clock, and in the evening at six, and at the same hour on Wednesday evenings. This evening the congregation consisted of about sixty persons. There is no pulpit, but a table with a sloping desk on it is placed upon a stage, raised about half a yard from the floor, so that I am, by this means, quite high enough for so small a congregation. The officers are well aware what is going forward, but they do nothing more than laugh at the soldiers, and ask them what I say to them.

"So far all is well, but relative to the great object of the mission my prospects are not so fair. It is the opinion of all whom I have questioned on the subject, that it will be impossible to learn the Javanese language here; they all unite in telling me, that it can be learnt only in the interior. I have got a Malay moonshee for twenty rupees a month, which is the lowest price I could get him for. I have mentioned to several my intention of keeping a school, but the common opinion

January to July, 1813.

is, that I shall be able to get no scholars till I can talk either Malay or Dutch, as these are the languages in which I must at first talk to the children. It is a very difficult thing to procure a house that will be suitable for a school: houses are plentiful in Batavia, but I must expect no scholars there. I have been advised to seek a house about midway between Weltevreden and Batavia, as being a central situation. There is a wooden house for sale just in the place where I have been advised to live, and Dr. F. a Dutchman, has offered to purchase it if he can, and let it to me. He is intimate with brother Brown, and I have reason to think him sincere in his desires to serve me. Mrs. F. says she has got several scholars for me. The Dutch minister here, I hope is a good man. Postage is so dear that I must beg you to send all the letters you can by private hands. I am afraid I shall not be able to keep house for one hundred and forty rupees a month, as every thing is incredibly dear."

To Dr. Carey, May 26.—"With great pleasure I address a few lines to you from this place, knowing you feel a deep interest in all that concerns this infant mission. We are all in good health and have been so ever since our arrival. The country as far as I have seen, is very pleasant; there are good roads in all directions, shaded with trees on each side. Vegetation is very abundant, but there is much land uncultivated, and esculent vegetables are very dear. The weather is not disagreeably hot in the house, even in the middle of the day, and mornings and evenings are quite cool. When I awoke early in the morning, I have several times found it necessary to get something with which to cover myself. I suppose the coolness of the nights is owing to the

January to July, 1813.

dew, which always falls, and sometimes is very abundant; we have frequent showers, owing I suppose, to the vicinity of the mountains.

“I am going on with the Malay language, but find the writing of it a difficult acquisition. My teacher is, I believe, well qualified for his employment; but as he can speak no language but Malay, it is not very easy to understand his instructions. I find a few words in the Malay which resemble the Bengalee. The Dutch language seems necessary for the purpose of conversing with the Dutch inhabitants, and for the sake of ingratiating myself with them: whether I shall ever be called to preach in it remains to be ascertained. The Javanese is not spoken here, and I apprehend I should not be able to learn it in this part of the country. The nearest place in which it is spoken is the kingdom of Bantam, but the best place for acquiring it is at Solo, the Emperor’s capital; but removing into the interior is at present impossible, were it only on account of the expense: and this place ought not to be left without the gospel, as it certainly is a fine field for labour. It is also necessary if possible, to alleviate the enormous expense of the mission to this island by a school, which can be done no where so well as in the vicinity of Batavia.

“But I must lay aside my paper to attend a church-meeting, the first ever held by a baptist church in Java, at which I expect to admit nine persons.

“I have just returned, eight persons only have been accepted, one poor man declined coming this time through depression of mind. They all belong to his Majesty’s 59th regiment, one of them is a corporal, and one a serjeant. There are four others proposed, who will come before the church if nothing prevents another month; one of whom is the barrack serjeant,

January to July 1813.

at whose house I preach, and another of them is the quartermaster serjeant of the company's European regiment, the other two are privates. There are a number of private persons still behind, some of whom I hope will soon come forward. Our public meetings are well attended. On Lord's-day mornings and Wednesday evenings, about 50 or 60; but on Lord's-day evenings, from 80 to 100. The officers know of these meetings, but make no opposition. I feel I have a great deal of work on my hands, learning two new languages, improving myself in others, preaching three times a week, receiving visits from the soldiers, and sometimes visiting the sick in the hospital, furnish me with so much employment, that I have no leisure for any thing but my work. I think I am now in the very place for which Providence has designed me, and I earnestly wish that I may go to heaven from Java.

"I can say but little as yet concerning a school, but have room to think that when I can converse fluently either in Dutch or Malay and can get a suitable house, I shall get some children and perhaps grown up persons also. Should I therefore meet with a house which is suitable, I think I shall venture to take it though the expence may be great, trusting in the Lord to carry me through the difficulty of a little pecuniary embarrassment should it occur. I know the sum for which I am allowed to draw will scarcely enable me to keep a house, but could I get one, I do not expect that I should be confined to that sum for many months; as I have been told the Dutchmen wish to send their children to me, only they wait till I shall be able to talk to them.

"I had the honour of an interview with the Governor, after I had been here about twelve days. He received me very kindly, and after some conversation, invited me

January to July, 1813.

the next time he came down to dine with him, when he should wish to talk over my design. He wished me to put down my plans upon paper in the form of a memorandum, and let him see them. He promised to give me a Malay bible in the Arabic character, and said, he thought if he sent a copy to Dr. Marshman, he would be able to print it, for he wished to get a number of bibles. I told him I was sure Dr. M. would most gladly undertake the printing of it.

"I have drawn up a short memorandum which I intend to present to him when I see him again, a copy of which follows.

MEMORANDA.

"First, It is my intention to study the Malay language, till I am become a good proficient in it; that I may preach the Gospel to the Malays.

"Secondly, I wish to become so far acquainted with the Dutch language as to be able to read it with ease, and converse in it intelligibly; and should it ever appear desirable for me to preach in Dutch, I would endeavour to obtain a complete acquaintance with that language.

"Thirdly, After having acquired the Dutch and Malay languages, it is my earnest wish to study the Javanese, for the sake of doing something toward the translation of the scriptures into that language.

"Fourthly, As a means of support I wish to set up a school, the principal object of which will be to teach the English language; but to this branch of education, I intend to add instruction in Latin, writing, arithmetic, and geography. Should any adult persons wish to become acquainted with the English language, I would gladly undertake their instruction during school hours.

January to July, 1813.

"Fifthly, As there is no English preacher on this Island, I shall be glad to preach to the English soldiers, whenever an opportunity for that purpose offers.

Extract from the Java Gazette.—"The Batavian Literary Society have lately undertaken with the special authority and permission of government, to re-print the Holy Scriptures in Malay, in the Malay character. The work is to be executed at the Mission-press at Serampore, but revised under the immediate eye of the Society.

"Mr. Ross, the Dutch Minister of the reformed church, seems to be a very pious man. He is one of those that sigh and cry for the evils done in the land. When I went to see him, he received me very kindly, and made several inquiries about the mission in India. He was much rejoiced that the scriptures were translating into so many languages, and when I gave him this information, immediately communicated it to his wife, who appeared to rejoice with him. A few days afterwards he called upon me, looked at my books, and asked if I had any good English sermons to lend him. I lent him a volume of Davies's Sermons, and when I called on him again, he expressed much pleasure, saying, 'English sermons are commonly mere declamations on religious subjects, but these go to the heart.' He expressed a wish for me to become a settled preacher, I suppose he meant in the Malay language, and said he would speak to the Governor on the subject. But as he speaks English as I do Dutch, I could not clearly make out all he said."

To Mr. Ward, June 11.—"On Lord's-day, May 30, I baptized eight persons. The spectators were few, as the place of baptism was very retired, and but few persons were informed of what was to take place. We chose so

January to July, 1813.

retired a spot to prevent any disturbance, and upon the same principle the design was kept secret, till after it was over, from all but a few serious persons. Now I believe it is generally known in the regiment but nothing worthy of notice has occurred on that account. We went down to the place about seven in the morning. After singing a hymn I spoke a few words on the subject of baptism and prayed, and then baptized. While we were dressing, Mr. Brown gave out another hymn, which was sung by the spectators. Our only place for dressing was among the trees and bushes, but as no females were present, this was no inconvenience. Some of the spectators were much impressed with the solemnity of the ordinance, and expressed their pleasure at seeing it performed so exactly according to the scripture mode. Some few Malays were present, but no one could explain to them the nature of the institution or tell them why it was performed, however, they were very attentive, and not one of them made the least disturbance; their curiosity was so much excited, that they were not heard to utter a single word till all was over. On the following Lord's-day morning, June 6th, I administered the Lord's supper. I began by explaining the nature of a Christian Church, and stating our form of Christian Government with the manner of admitting members, and the discipline exercised towards offenders, referring to the example of the Apostolic Christians as the rule of our conduct in all these things. In the next place, we who had been members of the church, gave each other the right hand of fellowship, as a token of our forming ourselves into a separate Church, and then in the name of the Church, I gave the right-hand of fellowship to our newly baptized brethren, as a sign of their being admitted to our communion. After this I addressed them

January to July, 1813.

in a few words, on the nature of the obligation under which they had laid themselves, by thus publicly owning Christ, and giving themselves up to a Christian Church. I then proceeded to administer the Lord's supper in the usual manner. About one hundred persons were present, and such an attentive congregation I scarcely ever saw before; all seemed impressed with the solemnity of the ordinance, and the more serious part of the congregation expressed themselves highly gratified. An old serjeant who came merely to hear what was said, was heard afterwards to say to some of his friends, that he had been to a place where he kneeled more than he had ever done in all his life before, and says he, 'I never in all my life saw such a solemn ordinance before, and as for those fellows who partook of it, I know them, and I will keep a strict eye upon them, and if ever they go back again, or do any thing that is wrong, I will run them through!' immediately striking his halbert into a board, as though he meant to shew in what manner he would treat our brethren, should he see any of them go back again. I hope to baptize four more on the last Lord's-day of this month; and there are two proposed for the month after. There are still a number of pious men behind, who will, I hope, come in by degrees. The brethren have prayer-meetings among themselves every evening, and the number of persons who attend with them is increasing. Our Wednesday evening congregation is also much increased. In short every thing seems to go on prosperously among the soldiers.

"On Thursday, June 3, I had a second interview with the Governor, when I presented to him the memorandum of my plans. The Governor seems most of all to approve the design of my keeping a school, and promised that when I wish to begin, if I will acquaint him with

January to July, 1813.

the terms, &c. he will have it advertised under the sanction of government. The subject of preaching to the soldiers came up, and I said I hoped I was not doing wrong in preaching to them, he replied, 'By no means, so as you preach nothing contrary to military discipline, which I dare say you will not do; but, (says he,) as the cantonments are entirely under military laws, you will do well to speak to the Commander of the cantonment on the subject.' I then asked him, if he would give me leave to say to the Commander that he had wished me to call on him on the subject of preaching; to which he readily agreed. The Governor then invited me to dine with him in the evening, and I left him. This interview took place in the morning, and in the afternoon I called on Colonel M'Leod. I did not of course know him, therefore when I entered his house, I saw an officer sitting, and asked him if I could speak with Colonel M. He replied, I am Colonel M. have you any thing particular to say to me? I replied, I am a Missionary, Sir, and the soldiers in the cantonments have requested me to preach to them, I have already preached to them a few times, but as such a thing could not be done against your will, the Governor advised me to call upon you for the purpose of informing you on the subject, saying that he thought you would have no objection. His answer was, 'I have not the least to your preaching to the soldiers, so as you say nothing contrary to military discipline; but, (said he,) I will mention it to the Major General, and let you know his mind on the subject.' I assured him that I would never say any thing against military subordination, as I considered it a soldier's duty to obey his officer. He then asked me my name, and whether I was a British subject. When I told my name, he replied, I have heard of you from Major Johnson. Major

January to July, 1813.

J. is the person on whom I had a letter of credit, and as he received the duplicate of the letter long before my arrival, he did not fail to tell both soldiers and officers that a Missionary was coming from Bengal."

ORISSA.

"In this country, (say the Missionaries,) our brethren *John Peter* and *Krishna-das*, both of whom have now acquired the Orissa language, seem to labour in an unwearied manner. It is here, however, as it was in Bengal, and as it must be in every heathen country into which the gospel is newly carried, the seed must be sown, and have time to vegetate before much fruit can be expected. The people must first receive the word before it can bear fruit; and they must understand its excellence before they can receive it in the love of it; and the force of prejudice must be abated before they will give it that patient hearing which may lead them to discover its excellence. Thus we found it in Bengal. Now that prejudice is abated, the light is diffused abroad, and the gospel begins to bear fruit in a manner we have not before seen. Three only were baptized in Orissa in 1812, two of whom were previously Roman Catholics. The branch of the Church which was at Cuttack removed towards the close of 1812, with the regiment, to another part of India."

They passed through Ballasore in their way; on which Mr. John Peter writes thus:—"December 1, Monthly prayer-meeting—Our dear brethren from Cuttack arrived here on their way to Bundulcund. I was glad to find the Brethren Smith, Maston, their wives, brother Smith's mother, Nancy, and brother and sister Hopkins, stedfast in the faith; Greene, Robert, and Mrs. K'Keene are

January to July, 1813.

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January to July, 1813.

fallen. Mrs. Maston having been long waiting for baptism, came before the church, and being unanimously approved, I baptized her in the creek this evening, before a number of spectators, Europeans and others, when I preached from Mark xvi. 16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Brother Smith preached in English from John iii. 36. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." An excellent discourse. Brother Maston prayed in English. I was surprised at the gift of God obtained by these brethren. After the congregation was dispersed, I proposed a parting church-meeting, to which all cheerfully agreed. Thirteen of us sat down and told our joys and sorrows to each other; after which we sung two hymns, and I endeavoured to exhort and comfort them. They wept much; nor could I help mingling my tears with theirs. About one in the morning, after taking a little refreshment, they departed."

"About a fortnight after this, (says Mr. Peter,) I had much conversation with a soldier, James Roberts, who appears to be well inclined. Krishna and his son Krishna-das being ill, I went about six miles by myself, and preached at Shahoojees market. Hundreds stood around me, and heard the word for an hour. Some said, 'We have heard this word for three years, we must turn or we shall perish!' A *Musulman* turned pale, and trembling said, 'We must repent and turn to God!' A Bengalee from Calcutta, said, 'Let us vex this man.' The others said, 'No, you wicked wretch; he is a man of God, and speaks good words.' These people are harmless, humble, and free from anger; we have seen English padrees at Calcutta and Serampore, who

January to July, 1813.

endeavoured to bring men into a state of salvation. If the natives abuse them and speak against their doctrine, they suffer in silence, or wish them well. Would you trouble such persons? Begone! The man became quite afraid lest the people should drive him away. They bowed to us and blessed us, and appeared so much moved that I could not help pouring out my tears and prayers for their salvation!"

Krishna-das says, "I had much close conversation with an obstinate *Musulman*. While reading to him from the 25th of Matthew, respecting the day of judgment, I could not restrain my tears. Seeing this, the *Musulman* exclaimed, 'I have seen thousands of *Musulmans*; but never saw one love God so as to weep over his word: I will become a Christian.'

On January the 5th Krishna-das the son of Krishna-das, died, and was buried in the English burying-ground. "Though at times, (says Mr. Peter,) his expressions indicated some fear respecting his future state, he appeared more composed towards the last, and would occasionally exclaim, 'I have no reliance on any god or goddess; my sole confidence is placed in Jesus Christ, the friend of sinners!'"

During this month Mr. Peter visited Calcutta, travelling by land, and preaching the gospel in various places; at first in the Orissa language, and as he drew near to Bengal, in the Bengalee. At Narayuna-jung many were assembled to bathe in the river; and the sons of the raja were present on palankeens, surrounded with a numerous retinue. "In the midst of the crowd, (says he,) I ascended the bridge on horse-back, and asked several the object of their bathing. They said, 'It was the Maghu festival, or the first of the month, and that they were about to bathe for the remission of their sins.'"

January to July, 1813.

Seeing me about to address the people, the whole crowd, surrounded me, and the raja's sons came and stood near my horse, listening with great attention. A pundit, not being able to see the God I preached, asked me for some proof of his existence. I asked him whether he could see his soul, and whether he had any doubts of his possessing one? 'Certainly not,' said he. Such answered I, is the living God: he is invisible to us, but he is every where present. The people acknowledged themselves to be satisfied. I then asked them whether they would have any of God's writings which I would give them freely? 'We will,' said they: I then opened my bag and distributed a great many Orissa tracts and several new testaments."

Coming to some labourers, they asked for a gift. He answered "Silver and gold have I none; but what I have give I unto you." He then spoke to them of the great love of Christ, on which one of them exclaimed, "Your words are *Ununtashuna*, everlasting treasures." In April Mr. Peter returned to Balasore."



COLUMBO IN CEYLON.

"The Honourable the Governor, the Chief Justice, and the Rev. Messrs. T. and B. (say the Serampore brethren,) have shewn brother and sister Chater very great kindness. They have an increasing school, and brother Chater has obtained permission to preach in English, as well as in Cingalese when he shall have acquired the language, to which he is diligently applying, and in which he finds great advantage from his previous acquaintance with the Burman language. Thus an effectual door seems to be opening there for the spread of the gospel.

January to July, 1813.

Some time after brother Chater's arrival at Columbo, brother Palm was appointed to the care of the Dutch church in that city, on the death of the preceding minister of that church. We hear with much pleasure, that the brethren Chater and Palm live in great harmony with each other."

Mrs. Chater to Mrs. Carey, March 23.—"Mr. Chater is learning Cingalese in every leisure moment he can devote to it from the school. I am very happy we have the means of grace in English; and trust the earnest desire of our hearts may be granted, that we may shortly see a church formed here of true Christians who shall shew forth the Lord's praise in this dark land. You will be rejoiced to hear, that we are encouraged by many tokens to hope that the Lord is on his way to begin a work of this kind, which shall rejoice our hearts and make his praise glorious. Many of Mr. Chater's hearers are constant and attentive. I suppose you heard by our last accounts, that we were about to purchase a piece of ground with a warehouse upon it for a place of worship. The three friends, doubtless, mentioned in Mr. C's. former letters, have since agreed together to purchase it for themselves; and put it in decent repair for Mr. C's. use, but to give it up for public property whenever we could find the money for it. It is now nearly finished, and we hope to see it opened the first Sabbath in the month. It will hold 200 hearers. One of these friends, a Mr. S. has opened his own dwelling-house, where our public worship has been carried on while the other has been repairing. Mr. A. is our steady and much attached Christian friend. He preaches to the Caffrees and Portuguese soldiers, and now he is gone on an itinerating tour, and to visit the schools in the district of Columbo.

January to July, 1813.

We had a letter from him last evening, which gives a pleasing account of the wide field there is for usefulness."

ISLE OF FRANCE.

The brethren Forder, Blatch, and Joplin, of the 22nd regiment, with other members of the church, continue in this Island, and persevere in the good ways of God: but they complain of some as having given them much sorrow by their misconduct.

Mr. Judson to Dr. Marshman, Port Louis, January 23.—"We arrived here last Sabbath, the 17th instant, after a pleasant passage of fifty days.

"We found brother Newell in much affliction. Sister Newell is no more. She died of a consumption about two months ago, three weeks after arriving here. She was comfortably delivered of a daughter on the passage, which lived a few days only. Her latter end was peaceful and happy. She enjoyed her reason till the last, and uniformly manifested an unshaken confidence in the merits of Jesus, and an earnest desire to depart and be with him. Brother Newell has been through the furnace of affliction. Our arrival, and the reception of letters from the other brethren, by our ship, have afforded him some relief and encouragement. He is now about taking a passage in a brig which touches at Point de Galle on Ceylon, where he expects to meet one or both of his brethren.*

"We have taken a small house (the one lately occupied by brother N.) at seventeen dollars a month, and a servant

* We have heard that these Brethren, Mesrrs. Hall and Nott, are at Bombay.

January to July, 1813.

at six dollars a month. Almost every article of furniture and food is extremely high. Brother N. has not had occasion to use your order, and will make it over to us. We shall be under the necessity of depending on you for pecuniary supplies, at least for the present. The intelligence of war with America, which we have received since arriving here, has deprived us of all hope that any of our letters will reach home, and consequently, that any provision will, at present, be made for our support. We shall sacredly regard, in common with you, those principles relative to receipts and expenditure, which have been adopted by your mission.

“The number of inhabitants on this island and on Bourbon, is computed at 100,000. A Bible Society has lately been established in this place, patronized by the Governor. Mr. Jones, a chaplain from the Cape, preaches on the Sabbath, in a place fitted up for the purpose. Brother Newell has sometimes preached to the invalid soldiers. Mrs. B. wife of ———, at whose house brother Newell has been living, is the only pious person of whom we have heard.

“When we remember, that God has brought us to this place, away from all others, and that this was one of the places proposed to brethren Chater and Robinson, we feel inclined to continue here: but when we consider the comparative smallness of this field of labour, and the impracticability of effecting much on Madagascar, resulting from the very savage and divided state of the natives, their want of any written language, and the peculiar fatality of the climate; when we contemplate the Burman empire, and the Malay islands, we feel an entire uncertainty concerning our duty. One consideration strongly inclines us to leave this place. There were at Gosport when I was there several French

January to July, 1813.

students from the island of Jersey, one or two of whom were designed for this place. They are now, perhaps, on their passage hither. Should they arrive, they will have the language of these islands, and be ready at once to enter on their work. Would it not be a better disposal of missionary strength, for us to leave this place to them, perhaps write to the Directors of that Society to ensure a mission here, and go to some region which would not otherwise be occupied?

"It is our constant prayer that God may give us some intimations of his will. We think we wish only to know what he would have us do. We feel very much the need of advice from Serampore; request you to write us as soon as possible after receiving this.

"Brother Rice had good health on the passage; no return of the liver complaint. Mrs. J. is quite well

"We salute you all in the Lord Jesus."

Mr. Luther Rice to Dr. Marshman, Port Louis, March 11.—"Probably it will surprise you to learn that I have departed from this place for America. Such an event was as little expected by me perhaps as by any one when I left Calcutta, but the ways of Providence are mysterious and past finding out. An opportunity of a cheap, and probably quick passage to America offers, and we are all of opinion that it may to a considerable extent subserve the missionary cause for me to visit our Baptist brethren in that country. I have indeed some private reasons for wishing to make such a visit; but they are such that I could not think it my duty to be influenced by, or to encounter the expense and loss of time which will unavoidably be incurred, were there not an important missionary object to be obtained. I shall hope to kindle the zeal, or if it be already kindled, to

January to July, 1813.

increase its ardour, of our brethren in the United States, bring about the formation of a Baptist Missionary Society, having the heathen for its object, and contribute something to their interest at home, while benevolent efforts are produced, and a benign influence extended to foreign parts. For it is a settled opinion with me, that, whatever may be the success or disappointment of truly missionary exertions, the good resulting to those who make them, will always be a sufficient compensation: He that will lose his life for Christ's sake, shall save it.

“Being already about one third of the way from India to the United States, I hope to be able to pass to that country; effect the objects in view there, and rejoin brother Judson in a year and a half, possibly in less time; at farthest, within the compass of two years, if it please God to make my way prosperous. Our views of different missionary fields at present are such, that on my return I shall expect to find brother Judson at Penang. I shall take with me a Malay grammar and dictionary, that if possible, the time may not be wholly lost to my future labours. I hope also to gain a more established and complete restoration to health. But if calculations deceive me, and on returning I should find brother Judson at Rangoon instead of Penang, I shall not be greatly disappointed, if only his situation shall be such that I can rejoin him in the mission; this last consideration I cannot think of relinquishing.

“From what we learn by Mr. King, mate of the brig in which I take passage, and who left Salem the latter part of August, the war will probably either cease, (which God grant may be the case,) or, if continued, will drag on rather sluggishly; so that the internal resources of the country may not, it should seem, be materially affected. I hope especially that the missionary

January to July, 1813.

spirit will not receive a check; and it is consoling to reflect, that God can, and often does, over-rule most disastrous events for the advancement of his own cause. Surely the wrath of man shall praise him; the remainder he will restrain. Happy for us, that there is a Being of infinite wisdom, goodness, and power, and who worketh all things after the counsel of his own will.

“I cannot prevail on myself to close without returning many thanks for your kind attentions while I was in Bengal, and requesting to be most affectionately remembered to all the mission family.”

Mr. Judson to Dr. Carey.—“*Port Louis, May 8.*—“I write this to inform you, that I have negotiated a bill on you for Five Hundred Dollars, for which I have received One Thousand and Eighty Rupees, and hold myself accountable for this sum. The bill was drawn by brother Newell in my favour, and by me transferred to Messrs. Saunders and Wietre.

“By the Countess of Harcourt, we proceed as far as Madras, hoping thence to find a passage to the eastward, which from this place, we have hitherto found impracticable. Shall write more fully from Madras.”

Mrs. Judson to Mrs. Marshman, at Sea.—“As Mrs. A. a passenger with us, expects soon to go to Calcutta, I cannot let so favourable an opportunity pass unimproved. Though I am sensible your avocations are numerous, and your time entirely occupied, yet I flatter myself an interruption of this kind will not be unpleasant. Mr. Judson has so frequently written Mr. Marshman, that I have scarcely any thing new to write you. After brother Rice left us, we became acquainted with a Mr. Bird, a

January to July, 1813.

soldier belonging to the church in the 22d regiment. We found him a sensible, judicious, and pious man, and he has been a great addition to our comfort and happiness in our lonely state. Soon after he knew we were here, he procured a large room for religious worship, in which Mr. J. has had frequent opportunities to preach to a few of the soldiers who belong to other regiments. We have had religious worship at the place above-mentioned four times in a week, and I can assure you, my dear Mrs. M. we have had many precious seasons in that place; and I cannot but hope some good has been done. Besides these seasons of worship, Mr. J. has preached once every Sabbath to about sixty soldiers in the hospital. They have appeared solemn and attentive, and I have frequently seen the tears run down their faces, while listening to divine truth. Two or three of the soldiers wives appeared to be convinced of sin, and were anxiously enquiring what they should do to be saved. Our situation began to be very comfortable in regard to religious privileges before we left the Isle of France, and our hearts were pained with the thought of leaving those people who were in so tender and interesting a state, without the stated preaching of the gospel. The week before we left the Isle of France, the brethren belonging to the 22d regiment came there, and we had the privilege of commemorating the dying love of Christ. It was a most animating, yet affecting scene. We met in the morning some time before sunrise, as that was the only time when all the soldiers were free from duty, and Mr. J. for the first time administered the sacrament to a church consisting entirely of soldiers. We then took leave of the brethren, who all wept at our departure, and the same day embarked on board the *Countess of Harcourt*, bound to Madras. We did not take passage to Madras out of

January to July, 1813.

choice, but through necessity. We waited long at Port Louis, hoping to have some opportunity to go directly to Java or Penang, but none occurred. We know not with what new difficulties and trials we shall meet at Madras. I frequently feel a disposition to complain, when I reflect how long it is since we have been in this part of the world, and are yet unsettled: but when I consider that all things are ordered by God, and that no event happens but under his immediate direction, I am ashamed of my complainings, and feel the necessity of confidence and trust in God. Doubtless our heavenly Father saw our unfitness for the work which we had undertaken, and that we needed greater and heavier trials than we had ever experienced before we were qualified to commence our labours; and if he is pleased thus to sanctify our trials for our improvement in a spiritual life, we shall ever have reason to rejoice that he sent them. We do not yet feel discouraged, or regret at having left America; but hope we shall soon see better times, and find ourselves in the midst of a heathen people to whom we may give the word of life. We long very much to hear from Serampore, and how the mission prospers. Do, my dear Mrs. M. spare a few hours from your employment in writing me a long letter. Every thing relative to the mission will ever be highly interesting to us."

Mr. Judson to Dr. Carey, Madras, June 6.—"We arrived in the *Countess of Harcourt* on the 4th instant, and have found a home for a few days in the house of Brother Loveless. He has informed us of your late difficulties, and also that Nott and Hall have been ordered to England from Bombay. Brother Newell is at Columbo, waiting in much anxiety to hear from his brethren. He has not yet ascertained that they went

August, 1813.

to Bombay. We hear of no ship going to any of the Malay countries at present, and even if there were we should fear at present to make the attempt. The expedient, therefore, which remains to us is, to take passage in a ship which sails in a fortnight for Rangoon, to ascertain whether Mrs. Judson can live in Rangoon, and join the mission in that place. This is our present determination, though we have not positively engaged our passage. Do write to Rangoon by the first opportunity. May God direct us aright. I write in much haste, as Captain A. is just going on board, and we did not hear of this ship to Rangoon, or come to any determination, till last evening."

BOMBAY.

Carapeit, who was at this place for a few months, distributed many tracts and New Testaments; but finding provisions extremely dear, and other circumstances tending to discourage him, he left the place, and went to SURAT. From thence, on April 12, he wrote to Serampore for Persian and Hindoost'hanee new testaments.

Extracts of Letters dated after the end of July, 1813

Mr. Ward to Mr. Fuller.—"Here are no insurance offices against fire. We have resolved to keep no quantities of paper in the printing-office in future; and the long row of warehouses in which our printed sheets of the different editions of the Bible are placed, is now divided into small apartments by thick partition walls, so that if the paper in one were to take fire, I do not think it could possibly communicate to the rest. I do not know whether to attribute the fire to accident or design: perhaps it is best to think the former, though I cannot help

August, 1813.

sometimes suspecting an old Hindoo book-keeper, whom I had a little before put to shame for a fraud."

Dr. Carey to Mr. Sutcliff, August 5.—"Our affairs now go forward in so smooth and prosperous a manner, that I have but little incident to communicate. Since the cruel sending of Brother Johns to Europe, we have met with no opposition, and I have some reason to think that step was the effect of some rash counsels directed against the gospel at that particular time. However, here all is mere conjecture. Since that, Lord Minto has paid us a visit, and gone through all our offices; has put two Javanese Princes to school under Brother Marshman; and has, in short, acted towards us with more than ordinary attention.

"We meet with the common trials which all ministers of the gospel have to bear from the crooked tempers and unsanctified habits of the people with whom they have to do; but I am far from thinking these instances more numerous than they are in other situations. We lament the falls of some, the lukewarmness of others, the ignorance of others, and have sometimes occasion to resort to the most painful parts of church discipline. Yet the cause of our Lord prevails, and I trust it will prevail more and more.

"We have scarcely had a Church-meeting for the last three years without additions to the church. Last month four persons were received by baptism, and this month we expect to receive either nineteen or twenty. Some have been added at Cutwa, and I believe at one or two other places.

"The Mission has lately been much extended in all its parts, God has opened a large field for Brother Chamberlain in the dominions of the Begum Sumras,

August, 1813.

which lie near Hurdwar, considerably north of Delhi. We wish much to send him one or more helpers. A new church has been formed at Silhet by our Brother Krishna, which opens a way for introducing the gospel into the interesting kingdom of Munipore, which borders on China. Brother Robinson is safely arrived at Java, and is settled at Weltevereden near Batavia, where a select few had been for some months meeting daily to pray for his safe arrival. Brother Judson, who, with the other American Brethren, was obliged to leave Bengal, has with Sister J. gone to join Felix at Rangoon. We have not heard of his arrival, but received a letter from him, written at Madras, in which he told us he had engaged his passage. Brother Rice is gone to America, to stir up the American Baptists to help them, and to return to Rangoon with a wife. It is more than probable that the printing press which we are going to send will be ordered to Ava that the Emperor may see it, and that this will issue in Felix's settling there, and the forming of two stations in that country. Brother Chater is going on well at Columbo; and I hope Brother Carapet is doing the same at Surat or Bombay: but we have not lately heard from him. Every one is employed in some way or other, who is at all able to do any thing in the work. Schools are set up in almost every direction, and still more openings daily present themselves. I must break off: I am full of labour now in learning five new languages, and in writing grammars."

Dr. Carey to Mr. R. Hall, August 31, 1813.—"The field of missionary exertions in this country, and those that surround it, is every day increasing and extending itself as it respects all branches of the work; the principal of which I think to be the translation of the

August, 1813.

Scriptures, the preaching or otherwise communicating the word, and the Christian education of the rising generation as far as it is practicable.

“In the first of these, Divine Providence has done more than the most sanguine person could have expected, and certainly much more than I expected when we engaged in it. We are now engaged in the translation of the word into twenty languages, and I think fifteen of them I have in the press; besides which, many circumstances have concurred to spread the word of God. We have printed a large edition of the New Testament in the Tamul language for the Calcutta Auxiliary Bible Society, and are printing an edition of the Cingalese for them, which will be finished by the end of the year. We have also engaged to print a very large edition of the Holy Bible in the Roman character, with an extra edition of the New Testament, for the use of the inhabitants of Amboyna; which is to be accompanied at press by an edition of the Armenian Bible. These are for the Auxiliary Bible Society, as is a new version of the Hindoost’hanee New Testament translated by Mr. Martiu, also in the press. Only last week we had a letter from the Lieutenant Governor of Java, informing us that the Literary Society of Batavia had resolved to print an edition of the Malay Scriptures in the Arabic character, at Serampore; so that we have now in the press, or on the point of being put to press, twenty editions of the scriptures in the different languages of the East; and it is possible five more of our own translations will be in the press by the end of the year. To assist in these works, we have persons from all these peoples, nations, and languages, at Serampore or Calcutta.

“For publishing the word, God has enabled us to set up near twenty stations, and to these many more might

October, 1813.

be added if we had men fit for them. I this week received a letter from the President of Amboyna, pressing me to consult with our Brethren, and to send as soon as possible an able missionary thither, where he says there are 20,000 professing Christians, (Malays,) without any adequate means of instruction. There are schools, places of worship, and every thing that can be desired; and he promises protection as long as he is Chief there. One European, and six or eight born in this country, ought to be sent immediately. In short, there are loud calls on every hand. Pray ye to the Lord of the harvest to send forth more labourers.

“There are about a thousand scholars in all the schools belonging to the mission. Heathen school-masters teach the children to read the scriptures without making any objection. May we not hope that in time this system of education will sap the bulwarks of heathenism, and gradually introduce a change which will be highly important in its consequences to the people in the East. God alone can give the blessing; but we have many encouragements to look to him, and to expect from him every thing which his word holds out to our faith.”

Mr. Ward to Mr. Sutcliff, October 9.—“Brother Lawson’s sprits have been greatly revived by a plan suggested by John Marshman, of reducing all our Indian founts capable of it, to a size small enough to admit the whole Bible to be brought into one large volume octavo, of rather more than 1000 pages. At present our Bengalee bible makes five volumes, and extends to near 4000 pages. This will reduce the expence of printing, binding, &c. two thirds; and the whole scriptures go into the hands of the people in a portable and undivided state. As we are launching out into such a great extent

October, 1813.

in editions of the scriptures, this improvement is of incalculable benefit, and one of the greatest things that we have ever been engaged in. Brother Lawson has begun with spirit, and I have now the pleasure of forwarding you a specimen of the types. Your own reflections will easily perceive the great importance of this improvement, and the immense means it will give us of extending the editions of the scriptures. Brother Lawson says, this affords a clue to the apparently extraordinary means by which he was brought to learn the art of punch-cutting. Our old Punch-cutter will be employed on the Chinese, which will require as many as 3000 punches; in consequence the whole of these reduced founts fall on Brother Lawson, and his hands will be full for four or five years to come.

"Krishna-pal is just come from Silhet, and gives an interesting account of his labours there, and of his prospects. He is going back with his family, to spend the rest of his days in that work. Two brethren are supplying his place till he returns.

"We have had some painful removals within a few days. In six days five of our members were removed, among whom was Mr. Rolt. Two others were very useful itinerants, namely, Krishna-das and Deep-chund. Another young man was likely to have been called out; his name was Feras. These three died very happy.

"Brother Leonard's youngest-son was lately bitten by a dog, and died of the hydrophobia—a heavy affliction, as he was their darling child, and the only one left at home, their youngest!

"The state of the mission is pleasing upon the whole; but we want the rain from heaven on these thirsty plains; there is not yet a yielding among the heathen. Mr. Corrie is doing a great work at Agra."

PROCEEDINGS OF THE COMMITTEE.

Since the last Annual Meeting at Northampton, October 5, 1813, three missionaries and their wives have been sent out; namely, Mr. John Rowe to Jamaica, Mr. Eustace Carey to Bengal, and Mr. Trowt to Java or Amboyna.

It is well known that for several years past, great opposition has been made in the Island of *Jamaica* to the preaching of the gospel to the negroes; and that even the friendly proceedings of the Government at home have been counteracted by those of the colony. This opposition, however, has been principally, if not entirely, confined to the town and liberties of Kingston: in other parts of the Island, Christian ministers have been permitted to instruct the negroes in the principles of Christianity, and even patronized by some of the planters in doing so. Mr. *Moses Baker*, a Baptist Minister, has been very laborious and successful.* It was understood at the time when the persecuting law was enacted by the Colonial Government, that there were *seven or eight thousand* negroes in the island, who had renounced their heathen principles and practices, embraced the gospel, and been baptized.

Mr. Baker, being advanced in years, has written to England for help; and it is in answer to his request that our young brother Mr. *John Rowe*, a member of the Baptist Church at Yeovil, in Somersetshire, has been induced to go to his assistance. He has been several years a student at the Baptist Academy at Bristol, and by his diligent, modest, and pious conduct, has much recommended himself to the esteem of his tutors.

* See accounts of him in the *Evangelical Magazine* for September 1803, communicated by Dr. Ryland. pp. 365, 550; and 1804, p. 469.

On the 8th of December, having obtained the concurrence of the Bristol Education Society, and being approved by the Committee of the Baptist Missionary Society, he was solemnly set apart to the work at the meeting in Broadmead. After reading and prayer, Mr. Sutcliff of Olney, opened the work of the day, and requested of Brother Rowe, a brief statement of his motives for engaging in the work of the ministry, and particularly in this important undertaking; to which request satisfactory answers were given. After this Dr. Ryland commended him to God by prayer and the laying on of hands, in which the ministers present united. Mr. Fuller of Kettering, then addressed him from *Gal. ii. 20. The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*

In the evening, Mr. Hall, of Leicester, preached from *Acts v. 20. Go, stand and speak in the temple to the people, all the words of this life.* Collections were made for the mission at both opportunities.

God has not frowned upon our undertakings in the East, and we cannot but hope for the continuance of his blessing on this our first effort in the West. For this, however, it becomes us all to pray, both on behalf of our brother, and of the poor negroes to whom he is sent.

Instructions to Mr. Rowe, on his going to Jamaica,
December 8, 1813.

Dear Brother,

From what we know of your disposition, we are persuaded that a few instructions relative to your important work, will not only be well received, but seriously regarded. We wish to assume no dominion over you,

but merely to direct your attention to those parts of the mind of Christ which relate to your undertaking.

First, You are going to unite with an aged man, in the work of instructing the negroes; a man whose character and conduct, according to all the information we have been able to obtain, as well as his years, will entitle him to your Christian respect. In many things you may find him your inferior in knowledge, but never make him feel himself to be so; and in those things wherein his age and experience will naturally give him the precedency, you will, we trust, as naturally yield it. Let there be no strife between you; and if he be more tenacious of some peculiarities than you may think necessary, yet if they are not evil, for love's sake bear with them.

Secondly, You are going amongst a people who must of necessity be deficient in knowledge. In order to impart divine instruction to them with any prospect of success, it will be necessary to convince them that you do not despise them on account of their ignorance, their colour, their country, or their enslaved condition; but that you love them as fellow-creatures, pity them as fellow-sinners, and wish to do them all the good in your power. In conversing with them, do not make them feel how much you are their superior, and what a condescension it is for you to instruct them; but let man, whatever be his situation, be the object of your regard. You carry a gospel which addresses itself alike to the civilized and the uncivilized; a gospel that commends itself to *every man's conscience* in the sight of God; and if once it reaches the conscience, and occupies the heart, every thing valuable in civilization will follow.

Thirdly, Amongst the people to whose welfare your labours are to be directed, you will find the sins of fornication and polygamy to be more than ordinarily

prevalent. It will require therefore that you inculcate upon them the indispensable necessity of conforming to the Christian law of marriage; namely, that "Every man have his own wife, and every woman her own husband."

Fourthly, You are going amongst a people in a state of *slavery*, and require to beware lest your feelings for them should lead you to say or do any thing inconsistent with Christian duty. Most of the servants whom the Apostle Paul addressed in his Epistles to the Churches, were slaves, and he exhorts them to be obedient to their own master, in singleness of heart, fearing God;* and this not only to the good and gentle, but also to the froward.† He furnished them with principles that would not only reconcile them to their condition, but render them regardless of their privations and hardships, though he allowed them to accept of freedom when it was offered them. "Art thou called being a slave, care not for it; but if thou mayest be made free, use it rather."‡ These exhortations, dear brother, must be your guide, and while you act up to them, no man can be justly offended with you.

Fifthly, You are going among a people degraded, not only in their outward condition, but by their vices. Vice, when viewed at a distance, is often an object of pity; but in living in the midst of it, it tends more than a little to harden our hearts against the subjects of it. You will have occasion for patience and perseverance, and for the frequent recollection of the love of Christ to us while we were yet enemies.

Finally, You are going to a British Colony, and you will doubtless have a right to avail yourself of every advantage belonging to you as an Englishman, as the

* Eph. vi. 5—8. Col. iii. 22—25. † 1 Pet. ii. 18—21. ‡ 1 Cor. vii. 21.

Apostle Paul had of those which belonged to him as a Roman; but if any local regulations should seem not exactly answerable to your expectations, it is not for you to interfere in political matters, but to exemplify that quiet and peaceable conduct, which you will inculcate on your hearers; and to endeavour by a respectful demeanor to recommend yourself and the gospel to the white inhabitants of the Island.

The benevolent Howard, while travelling from nation to nation, to do good to the bodies of men, was deprived of many civil rights and privileges, which he might have enjoyed had he continued in his native country; but from good-will to men, he was willing to deny himself; giving no offence to the Government of any nation, but ingratiating himself with all. We trust, dear brother, that from a regard to a still higher object, you will act on similar principles.

Letters have since been received from Mr. Rowe, dated Jamaica, March 13, and 29, acquainting us of his and Mrs. Rowe's safe arrival, and that till he can open a school for their support the expenses will be very heavy. The Committee has resolved, however, to support him till he shall be able to provide for himself, or at least till a fair trial has been made.

The Designation of Mr. *Eustace Carey* was held at Northampton, on January 19, 1814.

After singing, Mr. Blundel, the pastor of the Baptist Church at Northampton, read a portion of scripture and prayed. Mr. William Johns, lately returned from Bengal, followed in prayer. Mr. Fuller then briefly stated the object of the meeting as being not so much for preaching as for commending our brother to God by

prayer and the laying on of hands; and this not to impart authority to him, but to express our cordial approbation of him, and union with him in the undertaking, and to direct his attention to the authority of Christ, who enjoined on his disciples to go and teach all nations, with the promise of being with them always, to the end of the world. Mr. Carey was then requested to give a brief statement of his motives for engaging in the ministry, and particularly of the mission, which he did much to the satisfaction of the audience.

Mr. Sutcliff then prayed and laid hands on him, in which the brethren present united.

After this Mr. R. Hall addressed an exhortation to him on the nature and importance of his undertaking, with the encouragements held out to him in the word of God.*

In the evening Mr. Fuller preached from Deut. xxxiii. 13—16. concerning the blessing on Joseph.

Mr. Eustace Carey left London on Friday Morning the 18th of February, for Portsmouth, expecting to sail the next Lord's day. A public prayer-meeting was held on the preceding Wednesday evening at Eagle Street on his account; when Messrs. Newman, Johns, Waters, and Ivimey engaged in prayer, and Mr. Carey delivered an affectionate farewell address from 1 Cor. xv. 58. The savour of this excellent exhortation will not soon be forgotten by those who were present.

In the months of April and May, letters arrived from Serampore, informing us that a letter had been received from the Lieutenant Governor of Amboyna, ordering an

* Mr. Hall was requested to print his address, with which he has since complied. It is sold by Button, London; James, Bristol; and Deighton, Cambridge.

impression of the Bible for the use of the Malay inhabitants; and requesting them to send Missionaries to instruct them. The Serampore brethren, therefore, requested the Society if possible, to send one or more with a view to that Island. Just as this intelligence arrived, a liberal offer was made by a Bristol merchant, who had a ship going out in a few weeks for Java, to take a Missionary gratis, he only finding his own stores. Mr. Trowt, who was then at the Bristol Academy as a probationer for the Mission, offered to go, and the Committee readily acceded to his offer. On Tuesday evening, April 19, at Mr. Roberts's meeting at the Pithay, Bristol, he was set apart as a Missionary to Java or Amboyna. The service began at six o'clock. Mr. Porter, of Bath, read the third Epistle of John, and prayed; Mr. Roberts then introduced the service, at whose request Mr. Trowt gave an account of the manner in which he was first brought to the knowledge of Christ himself, and afterwards led to devote himself to the work of making him known to the heathen afar off, and likewise a summary of the principles he should endeavour to disseminate in the discharge of his ministry. Mr. Dyer, (late of Plymouth, now of Reading,) his Pastor, then prayed, other Pastors uniting with him in laying on their hands. Dr. Ryland then preached from Matthew iv. 16, giving an account of the gross darkness of the heathens, especially in India, and of the hopeful symptoms that the true light was rising upon them; exhorting Mr. Trowt earnestly to pursue the great object of their farther illumination, and pointing out the manner in which he should pursue it. Mr. Hyatt, the Minister supplying the Bristol Tabernacle, concluded in prayer.

"Since Mr. Trowt came to Bristol, (says Dr. Ryland,) at the expense of the Baptist Missionary Society, he has

discovered much ardent piety, and remarkable diligence in the acquisition of learning." He was married previous to his departure, to Miss Bumell, of Plymouth, sister to Mrs. Dyer.

Each of these three young men went out with the permission of the Directors, and of the Government, which was readily obtained.

Other letters have been recently received. The most material intelligence contained in them is, that the order for Mr. Robinson's return to England had reached Java in September, 1813, and that he expected to be obliged to sail in April, 1814; but that in October, Earl Moira had entered on the Government, and having been applied to to reverse the order, he had kindly attended to the application, and given reason to expect that Mr. Robinson would *not* be sent home. The Serampore Missionaries had also received a letter from Government offering to afford them *facilities* in sending out missionaries to Amboyna; and it was expected that *Jabez Carey*, the third son of Dr. Carey, would go to that Island. Of late he had discovered a decidedness of mind for Christ, and for missionary labours; and though in engaging in them he would relinquish considerable prospects as an attorney, to which profession he was articled, yet he made an offer of himself for the work.

The particulars of these and other letters, are reserved for the next number.

MEMOIR OF THE TRANSLATIONS.

The following Memoir relative to the Translations of the Sacred Scriptures, addressed to the Society in 1813, was received after the Number was finished; and though on that account a reference to it could not be made on the Cover, it was thought desirable it should appear in the present Number.

VERY DEAR BRETHREN,

Called by the return of the season to lay before you and the public an account of our progress in the work of translating and printing the sacred scriptures, we feel our minds affected by sensations in some measure new to us. Ten years have now elapsed since we were strongly impressed with the importance of attempting to extend the translations of the scriptures to the various languages of India. We saw, that if ever the gospel took deep root here, it must be through the sacred scriptures being translated and put into the hands of the various tribes of India, whose dialects differ so much from each other, though most of them originate in one common source; as, however laborious any Missionary might be, while the truths he delivered were presented to his hearers merely by the living voice, without being followed up by the words of life in a written form, to be read and imprinted on the mind at leisure, he would be often misunderstood, even by his well-disposed hearers; and on his decease, or his departure from the spot, the fruit of his labours might quickly wither, and in a short season leave scarcely a vestige behind to shew that the word of life had been made known at all:

while on the contrary, we evidently saw that when the sacred scriptures were published in any dialect, not only might an European Missionary, animated with love to the souls of men, carry among them the word of life with the highest effect, if accompanied with the divine blessing; but, should the Lord be pleased to impress the hearts of natives in reading the divine word, (instances of which we have known,) European Missionaries would not be always necessary for that work; one native converted thereby might be the means of converting others, and these of a still greater number, till the Lord having thus given the word, great indeed would be the company of publishers.

But although we saw with what ease multitudes might be raised up to make known the word when thus translated, we knew, as we had no reason to expect miracles while ordinary means were afforded, that to translate the sacred scriptures into any language, would require much time and patient labour. We were indeed sensible that natives, though capable of carrying the scriptures when translated to any part of India, would never be able of themselves to accomplish the translation of the word. Having therefore obtained a knowledge of the Sungskrit and Bengalee languages, and being thence enabled to form some idea of the nature and construction of the other languages in India, as well as familiarized in some degree with the difficulties attending the work of translation; to avail ourselves to the utmost of the opportunities for obtaining assistance in the other languages of the country, which our situation near the metropolis of British India afforded us, as well as of the press which Providence had put into our hands, appeared an indispensable duty. In resolving to do this, we trust we were not influenced by a vain idea of peculiar

fitness for the work, nor had we any wish to intrude on the labours of others: at this time, indeed, we knew of no other who had engaged therein. But as we saw that this work must be done before the gospel could spread widely in India, and knew that to accomplish it would require many years, we determined to forward it by every means in our own power, and to encourage others who might hereafter be desirous of engaging in the same important work. This we did in the case of our Brethren Cran and Des Granges, when they came to India, and our beloved friend, the excellent Henry Martyn, all of whom have now entered into the joy of their Lord. We did not, it is true, immediately desist from any part of the work we had begun when others entered on the same; because we did not consider the translation of the word of God as a matter of vain and carnal competition, but as a work essentially necessary to the spread of the gospel and the glory of the Redeemer: and from the uncertainty of human life, it was impossible to say whom of those engaged in this important work it might please the Lord to call home first. Nor in case the Lord should be pleased to lengthen the lives of all engaged therein to its completion, did we contemplate it as a misfortune that others had engaged in the work beside ourselves: we rather rejoiced in the hope that by mutually availing ourselves of labours carried on independently of each other, the translations of the scriptures would be more speedily brought to perfection, and the spread of the gospel be thereby accelerated among the nations around.

While we thus contemplated the undertaking, however, we were by no means insensible of the difficulties to be surrounded. Among these, that of obtaining the requisite pecuniary supplies, though great, was by no means the

only one. Most of these languages, besides the difficulty of acquisition which they involved, were hitherto destitute of types, and although some of them possessed an alphabet and certain principles of grammar, the orthography of them was in some instances a perfect chaos: nothing was reduced to order; nothing certain relative to it was to be found in any written work. Divine wisdom had, however, in mercy hidden from us that tremendous misfortune, which, when types were prepared and every thing brought to a considerable degree of perfection, threatened to annihilate the whole.

But now, very dear Brethren, when after a lapse of ten years, we find that the Lord, instead of forsaking us, has been with us beyond our highest expectation; has given us natives of the greatest talents to assist us herein; has mercifully inclined the hearts of his people to furnish us with adequate supplies for this great work; and has graciously stirred up the hearts of his children to repair the loss which seemed likely to overwhelm the undertaking; in a word, has so blessed us that we see the grand difficulties surmounted, and the way open for the work to be completed. What shall we say? "The Lord is gracious and merciful; slow to anger, and plenteous in mercy."

In giving a sketch this year of the state of the translations, it may not be improper to follow some kind of geographical order, and to mention first those which are spoken in the middle part of India; and then advert to those spoken in the South, in the West, in the North, and to the East of India. We begin with those spoken in the middle part of India, under which description may be included six; the *Sungskrit*, the *Hindee*, the *Brij-bhassa*, the *Mahratta*, the *Bengalee*, and the *Orissa* languages.

1. *The Sungskrit.* This language claims the first place, both from its being the parent of most of the other dialects, and because it is understood throughout the whole of India, although at present the colloquial medium of no particular part. In this language the New Testament has been in circulation nearly three years; and the accounts we have received furnish instances of its meeting with a cordial reception from brahmuns, whose pride would scarcely have suffered them to receive it in a vulgar dialect. The Pentateuch was published about two years ago, and the Historical Books were in the press some time before the late fire: they are now nearly completed.

2. *Hindee.* In this language, we mentioned, in our Memoir of last year, that we had put to press a second edition of the New Testament. This edition consists of 4000 copies. The earnestness with which the first edition was sought, seemed to render so large a number necessary, which we have still reason to believe will scarcely suffice till a third and improved edition can be prepared for the press. The fact is indeed, that we have been obliged to give St. Matthew's Gospel of this new edition away separately, to satisfy the wishes of the people while printing the rest of the New Testament. With the Scriptures of the Old Testament we have also been enabled to go forward in this language: the Pentateuch is now printed off, and the Historical Books put to press.

3. *The Brij-bhassa,* is spoken in the upper provinces of Hindoost'han, and contains perhaps a greater mixture of Sungskrit words than most of the other dialects of the Hindee: it claims the *Dera-naguree* as its own proper character. In this dialect brother Chamberlain began a version of the scriptures above two years ago, in which he had last year finished the Gospels. Since his removal

to Sirdhana, he has revised them, and we are about to put St. Matthew's gospel to press. This version is likely to be more acceptable to the people of the Dooab than either the Hindee or the Hindoost'hanee versions.

4. The *Mahratta*. In this language the whole of the Scriptures are translated; and this year we have been enabled to bring the Pentateuch through the press. The Historical Books are also now in the press, and in considerable forwardness. Of the utility of this version we have increasing testimony: among which, a fact lately come to our knowledge, furnishes a remarkable instance. At Nag-poorra, the capital of the Berar Mahratta dominions, a gentleman friendly to the scriptures, gave a copy of the new testament to a brahmun, a man of high estimation. He received and read it; but discovered no peculiar regard to the gospel, till about a fortnight before his death, when he openly declared that he gave up all hope in his own religion, and trusted only in the Lord Jesus Christ, who gave his life a ransom for sinners. His astonished family expostulated with him, and even manifested resentment, but all in vain: the dying man had obtained a view of the Friend of Sinners, and he appeared to cleave to him to his last moments. This effect was produced entirely, by the divine blessing, on his perusing the scriptures: it does not appear that any one ever conversed with him on the subject of Christianity. How wonderful are the ways of God! How does he delight in magnifying his holy word!

5. The *Bengalee*. In this language the New Testament has gone through three editions. These being quite exhausted, and the desire for the divine word in Bengal exceedingly increased, we determined to put to press a fourth edition, to consist of five thousand, the largest number we have ever yet printed. The printing

of this edition is in great forwardness; and we hope a few months will give it to the desires of the people, whom we have now often the pain of sending away without a book when they come seeking one, as we have scarcely a single copy of the former editions left. Even this edition will receive many emendations, rendering particular passages more perspicuous. This will be the case in a greater or less degree with all the versions; and to care respecting this, will, we trust, be our delightful study to the last hours of our lives, and constitute one of the chief things we shall recommend to those whom the Lord may raise up to succeed us. A second edition of the Pentateuch in Bengalee is printed off. It consists of a thousand copies. The Hagiographia has been long out of print.

6. The *Orissa*. The translation of the whole Scriptures has been long finished in this language. The Historical Books have been in the press the whole year, and are nearly finished: these when done, will leave nothing of the sacred scriptures unpublished in this language beside the Pentateuch. These six languages include the nations which form the middle part of India, and probably comprise more than fifty millions of people. We now turn to those spoken on the South of India in which we are engaged: these are two,—the *Telinga* and the *Kurnata*.

7. The *Telinga*. The types in this language, which were entirely destroyed by the late fire, we have been enabled completely to replace; and have begun to put the New Testament to press: it appeared desirable, however, first to print a Grammar of this language by Brother Carey, which is now done; and the Gospel by St. Matthew is also nearly finished. We hope, that as the requisite preparations for proceeding are nearly

completed, our progress in printing this version in the course of this year will be considerable.

8. The *Kurnata*. This language, as has been already observed, is so nearly allied to the Telinga, as to admit of being printed with the same types, by the help of a few additional letters. These are now all prepared anew, and a Grammar in this language is ready for the press. The New Testament, the whole of which is translated, is now at press.

9. Further South, beyond Ceylon, lie the small but numerous *Maldivian* Isles. These have a language and an alphabet peculiar to themselves. The late Dr. Leyden had made some progress in ascertaining the nature of this language; and after his death the learned native he employed coming to us, we thought such an opportunity of giving the word of life in the language of these numerous isles ought not to be lost, as it might not occur again for many years: we therefore retained him. He is well acquainted with Hindoost'hanee, which renders the communication with him easy. In this language the Gospels are finished; and we have nearly completed a fount of types in this alphabet, which in the name and figure of the letters bears a pretty strong resemblance to the Persian alphabet.

From the South of India we proceed to the languages on the West of India: these are, the Gujuratee, the Bulochee, and the Pushtoo.

10. The *Gujuratee*. A year or two ago we laid aside this version for a season, although few of the dialects originating in the Sungskrit are more accessible to us. Circumstances, however, have since concurred to convince us more strongly than ever, of the propriety of persevering in whatever our hands find to do relative to the sacred word, however distant the prospect may seem of its being

brought into immediate use. Brother Carapiet Aratoon, on going to Bombay in the beginning of this year, by the strict enquiries made by the police officers into the object of his journey, was led to conclude that he could not remain with safety at Bombay; upon which he immediately withdrew to Surat, in which city he continues to labour; and the readiness with which the Scriptures are received there, even in the Mahratta and Persian languages, makes us wish we had them in the vernacular dialect of the province to send thither. We have in consequence resumed that translation; and have begun casting a fount of *Gujurattee* types, to render it still more acceptable. We hope, at no distant period to see this province in possession of the Word of Life in a language which the people can readily understand.

11. The *Bulochee*. Above *Gujurat* to the north-west lies *Bulochistan*; in Arrowsmith's map termed the country of the *Ballogees*. This country lies beyond the Indus to the west: it extends southward to the sea; and northward to *Afghanistan*, the seat of the Pushtoo, or Afghan nation. The language, although it contains a great number of Sungskrit words, is still widely different from most of those already enumerated. The learned men who assist us were long in the service of the late Dr. Leyden, and are thoroughly acquainted with Hindoost'hanee and Persian, which renders the acquisition of this language easy. The translation is advanced to the Acts of the Apostles, and the Gospel by St. Matthew is in the press. The character is the Persian with no variation.

12. The *Pushtoo*. Farther north, but still on the west side of the Indus, is *Afghanistan*, which forms the eastern part of modern Khorasan. The inhabitants term themselves Pushtoons; but by others they are called

Afghans. Candahar is their chief city, although Cabul is the capital where their present monarchs reside. This is the nation which Sir William Jones, and others on his authority, have conjectured to be the descendants of the ten tribes, carried away captive by Salmanezer, and "placed in Halah and in Habor, by the river of Gozan, and in the cities of the Medes." Nor is this conjecture void of probability.* The learned native with us, says that his nation are "Beni Israel, but not Yuhoodi"—sons of Israel, but not Jews. The language contains a greater number of Hebrew words than is found in that of any nation in India: and, indeed, the ancient Media, according to Pomponious Mela and other ancient geographers, was at farthest within a few hundred leagues of this country. The inhabitants are now, however, enveloped in the darkness of Mahometanism. Their alphabet is the Arabic, with such letters added as enable it to express the sounds of the *Sungskrit* language. The *Bulochee* language differs widely from the *Pushtoo*: but these two countries are under the same monarch, the king of Cabul; and there is reason to believe that they were formerly one nation. The translation of the New Testament in this language is carried forward as far as the Epistle to the Romans, and the Gospel by St. Matthew is now in the press.

13. The *Punjabee*. More towards the north, but within the Indus, is the nation of the *Shikhs*, who speak the *Punjabee* language, in which we several years ago begun a translation of the Sacred Oracles. In this language a fount of types has long been prepared; it formed one of those destroyed by the fire. We have, however, replaced it, and a Grammar in the *Punjabee* language

* See the Note at the end of the Memoir.

is published. In this language the New Testament is printed as far as the Epistle to the Romans. We hope another six months will give the whole of the Scriptures to this independent nation.*

14. Farther north-east lies the delightful valley of Kashmeer—once a province of the Mogul empire, but now under the king of Cabul. This nation has an alphabetic character formed from the Deva-naguree. In this character we have prepared a fount of types, and the Gospel by St. Matthew is now in the press. The translation is carried forward as far as the First Epistle to the Corinthians.

These form all the languages of India to the west of the Ganges in which we are engaged. The Maldivian language neither belongs strictly to India, nor does it appear to have any great affinity with the Sungskrit; but of most of the rest the Sungskrit is evidently the parent. The Pushtoo, with the Bulochce, however, forms an exception: this language appears to form the connecting link between those of Sungskrit and those of Hebrew origin.

We now turn our attention to the east of India, where we have certain languages presented to our view of quite a different origin, but which still so far unite with the Sungskrit as to make its alphabet the only medium by which they are expressed, as well as to admit many Sungskrit words, and much of the construction common to its various dialects. We must, however, first mention,

15. The *Assam*. North-east of Bengal lies the kingdom of Assam, which extends eastward to the borders of China. In this language a version of the Scriptures

* For a further account of this nation, see a valuable Memoir by General Malcolm, in Vol. XI. of the *Asiatic Researches*.

was begun above two years ago. When we began the examination of the language, we were led to suppose that the Bengalee types would fully answer the purpose of printing the Assam version. But on further examination, we perceived, that though the letters of their alphabet have in general the same name and power as those in the Bengalee alphabet, there are yet several which vary a little in their shape; and in one instance the Assam alphabet is certainly superior, it having two distinct letters to express *b* and *v*, for which the Bengalee alphabet preposterously uses the same character. The translation of the New Testament into this language is nearly completed, and in printing we have advanced to the middle of the Gospel by St. Matthew.

16. The *Burman*. Southward of Assam, and separated from it only by the little kingdom of *Muni-poor*, lies the Burman empire. The basis of the Burman language is supposed, by Brother Felix Carey to be partly Chinese; but as that language when its characters are disused, has no medium through which it can be represented to the eye, the Burman and the other Indo-Chinese dialects which use an alphabet, have adopted that of the *Sungskrit*; but they have altered the sound of some of its letters, as well as added thereto intonations unknown in the *Sungskrit* language, and which originate in the Chinese. In this language such progress has been made, that every thing which remains is perfectly easy. A Grammar of it is now in the press, and Brother Felix Carey is busily employed in preparing a Dictionary. His acquaintance with the language enables him to converse in any circle; and he is now sent for to Ava on a medical account, by the Prince the Heir Apparent, who has ordered him a sum to cover his journeying expenses. Relative to the printing of the scriptures,

we have reason to hope that it will be permitted to be done in the country, under Brother Felix Carey's own inspection; for which purpose we have prepared a press and a fount of types. These, and the press, with all its apparatus, the Viceroy of Rangoon has ordered the captain of the Burman ship which brought a Burman Ambassador to Calcutta, to take round free of freight. This press our young brother will be able to apply with great advantage, as he is thoroughly acquainted with printing, having been brought up in the printing-office under brother Ward. Should the Lord be pleased therefore to succeed the effort, this press may be the means of diffusing throughout the Burman empire, knowledge both divine and human.

17. *The Pali or Magudha.* This language is in reality Sungskrit, with scarcely any variation. We have had occasion to observe that it is the learned language of the Burman empire, and of Ceylon. With this language brother F. Carey's knowledge of Sungskrit brought him at once acquainted, and his study of it has accompanied that of the Burman, and often served as a guide therein; as it bears nearly the same relation to that part of the Burman which is not derived from the Chinese, as the Sungskrit bears to the Bengalee. How far he has advanced in the translation of the Scriptures into this language, we are at present unable to say; but this we know, that nothing is wanting but sufficient time and leisure, to enable him to complete a version of them therein.

18. *The Chinese.* We now come to the last of the languages to the east of India, and to that which is probably the source of all those which begin where the Sungskrit ends; several of which however, unable to retain the Chinese characters, have expressed its colloquial

medium in an alphabet formed from that of the Sungskrit. This language in the characters peculiar thereto, is read not only throughout China; but in Cochin-China, Tonquin, and Japan. It was mentioned in a former Memoir that the translation of the New Testament was finished in this language: we have now to add, that the better half of the Old Testament is also translated; and we have this year been diligently employed in making preparations for printing both the New and Old Testament with *moveable metal types*. The same metal types when prepared, will easily print them both, as in every sheet the same types, with the addition of such new ones as the sense requires, are put together afresh; and thus one type cut in metal may be made to supply the place of a thousand cut on wood in the ancient Chinese way, their wooden blocks requiring the same character to be cut anew, should it occur a thousand times. The preparing of these moveable metal types causes the printing of the Scriptures to advance slowly in the beginning; but as we advance, the number of new characters will lessen, and the progress of the printing become much more rapid. The expense of preparing the metal types for the whole Scriptures will be something below that of cutting the blocks of wood in China for the New Testament alone. When once prepared, however, new and improved editions of the Scriptures can be successively printed at will, with the same types, and with a cheapness and speed scarcely attainable in any other language; as a Chinese type is not a letter, but a noun or a verb, and in certain cases, a phrase, or a short sentence. The utility of these types in printing a work like the translation of the Sacred Scriptures, which must necessarily be for many years in a *state of progressive improvement*, is too obvious to need mentioning: the labour of bringing them to perfection, will

therefore be amply repaid by the advantages arising from the use of them in the course of a very few years. There are also certain circumstances in the very nature of metal types, which must ultimately render them superior in beauty to those cut in wood; the metal admits a much more delicate stroke than wood, and it is at the same time more firm and durable. In wood the very fine strokes, by the pressure of frequent printing, either break in certain places, or wear down before the larger strokes, so as to render the impression less clear and legible; this inconvenience is obviated by the superior durability of the metal types: wood also naturally absorbs the fluid of the ink in certain places, which necessarily injures the legibility of the impression, unless the characters be cut very large; from this defect however, the metal types are perfectly free. The *cheapness* of printing with them also, through the low price of labour here, will eventually be so great, that when applied to a language in which millions of copies of the Scriptures will be ultimately required, the saving to the public will be such as will not be easily credited.

Of these languages, *eight* are spoken within the British dominions in India, and *ten* out of them. The former are, the Sungskrit, the Bengalee, the Hindee, the Brijbhassa, the Orissa, the Telinga the Kurnata, and the Gujuratee. The other ten are, Mahratta, (partly current within the British territories,) the Kashmeer, the Maldivian, the Bulochce, the Pushtoo, the Shikh, the Assam, the Magudha, the Burman, and the Chinese. Of the versions of the Scriptures in these eighteen languages, there are only *three* not in the press, the Gujuratee, the Maldivian, and the Magudha; for these three however the types are either completed, or in a state of preparation. We formerly began printing the Gospel of St. Matthew in

the *Gujurattee* language with *Naguree* types; but deeming it well worth the labor to give the Scriptures to the people of this province in their own character, we have now deferred printing till a fount of *Gujurattee* types shall be prepared.

In these languages however, the reader will perceive that we have been able this year to bring but few distinct parts of the Scriptures wholly through the press: the Pentateuch in the Bengalee, the Hindee, and Mahratta languages, being almost the only part we have been able to finish. This arises from two causes: after the dreadful fire which destroyed our types, we had of course to prepare all anew; this year therefore has been chiefly a year of preparation for future labours. But this would not have prevented our making much greater progress in printing had not another intervened, which to us furnishes new matter for gratitude, as it still promotes the grand object in view, the spread of the Divine Word.

Other Translations of the Scriptures lately printed or now in the press.—Nearly two years ago the Calcutta Auxiliary Bible Society generously resolved to give a Tamul edition of the Scriptures to the Christians on the Coast, the fruit of the labours of Swartz, and Gericke, and others, whose memories are blessed. Finding after due enquiry that they could not get an edition printed either at Tranquebar or Vepery, without incurring a great expence, they applied to us, desiring we would cast a fount of Tamul types, and print an edition of Five Thousand copies of the Tamul New Testament. This we cheerfully undertook, and had completed a Tamul fount of types a few days before the fire happened, in which they were all destroyed. On account of the great desire felt in that part of the country for the Scriptures,

we, however, began casting a new fount of Tamul types before we completed any other, and so much was this work succeeded, that we were enabled to prepare the types and finish the edition of five thousand copies, (containing above 700 8vo. pages) within ten months after the fire. The price too, at which we were enabled to render this edition when the casting of the types was included, was somewhat less than that at which the Bible Society procure the same quantity of letter-press, in a stereotype edition of the New Testament. Finding that this brought editions of the Scriptures within a moderate expense, the Calcutta Bible Society requested us to cast a fount of Cingalese types without delay, and proceed with the version of the New Testament in that language, which we did; and it is now more than half finished. Since then they have employed us to prepare a fount of Armenian types, and to print an edition of the whole bible in that language; and last of all, they have desired us to prepare for an edition of the whole Malay Scriptures in the Roman character. The Armenian types are partly cut; and great progress is made in those united and accented letters which are necessary to fit the Roman alphabet for the Malay version. Those who love the sacred word will also rejoice to hear further, that we have since received an order from the Lieutenant-Governor of Java, and the Literary Society established there, to print a version of the Malay Scriptures in the Arabic character, in which character they have sent us a copy of them in five volumes 8vo. printed at Batavia, at the expense of the Dutch Government in the year 1752. The Corresponding Committee of the British and Foreign Bible Society have also desired us to print the Hindoost'hanee version of our lamented friend the late Rev. H. Martyn, in the Persian character, which we have begun

doing, and have brought the Gospels nearly through the press. Thus while making preparation for printing various new versions of the Scriptures, we cannot but adore the God of mercy who is thus sending forth large editions of the Scriptures in those languages into which they have been long translated.

New Types in a reduced size.—As the Lord has been pleased thus to bring forward the Translations of the Sacred Word which were formerly made, and so to smile on those now in hand, as to give us hope of their being completed in a few years, should the means be graciously continued, the most effectual way of promoting their diffusion among the nations around when finished, seems an object of great importance, as it is only in proportion to their diffusion that they can produce due fruit. The difficulty herein, however, does not regard their mere distribution; the scarceness, and in some instances the high price of the copies in the Tamul, Cingalese, Malay and Armenian versions; and the speed with which a version of the later translations has been exhausted, form together a most striking proof that men will read the Sacred Scriptures if they can obtain them; or rather that the care of God over his Word is such as to secure the circulation of the largest edition of it, which those who love the Scriptures are able to prepare. But as gratuitous distribution must perhaps be continued for some time longer, it seems an important question, how the greatest number of clear and legible copies can be furnished at the least expense to those, whose regard for the souls of men prompts them to this “noblest of all charities. A great occasion of expense has hitherto been, the largeness of the oriental types, which is such, that although the low price of labour in Bengal enables us to print the same quantity of letter-press in the Sacred Scriptures cheaper

than can be done in any other part of the world, (a blessing for which we can never be sufficiently thankful,) the expense of a whole New Testament amounts to a large sum. The Bengalee New Testament, although the types when cut were the smallest which had ever been seen in that language, still makes nearly nine hundred 8vo. pages. This consumes paper to no valuable purpose: the book is not read with greater ease on this account; on the contrary, its bulk rather discourages than invites perusal. The reducing of the types in size therefore, so as fully to preserve their legibility, is now under consideration; and after repeated trials we find that this can be so done that the saving in paper and in press work shall be nearly sixty pounds in a hundred, and thus 10,000 copies be printed for the price which 4,000 cost at present. This when fully carried into effect, will enable us to give the New Testament in Bengalee, Hindee, Mahratta, and the other languages of the East, at somewhat more than half the price of a New Testament from England of the stereotype editions. Meanwhile, the types thus improved will greatly exceed in beauty the large types of the first fabrication; and the reduction of the quantity needed, will enable us to print the Scriptures on better paper; which, together with the portable size of the volume, will render them far more convenient for perusal: in Bengalee the whole Scriptures can be brought into one large octavo, instead of being divided into five volumes, as in the first edition.

The importance of this to the spread of the Word of God throughout the nations in the East, for which purpose so many hundred thousand copies will ultimately be requisite, has made us turn our attention to this object in the closest manner, and has determined us to carry it

by degrees through all the languages in which we print the Scriptures. For the attainment of this object, we are endeavouring to avail ourselves of every means with which the Lord has been pleased to furnish us; and we find the skill of our highly esteemed brother Lawson in cutting types, of peculiar value in this work: that we should indeed have a brother brought out and permitted to remain with us exactly at this period, so eminently skilled in things of this nature, and so willing to devote himself wholly thereto, we cannot but regard as one of those tokens for good which the Lord has so often shewn us in the course of this work.

Relative to the versions of the Scriptures however, we have still another object much at heart—the *improvement of the paper of India*. It is impossible that the Scriptures can be diffused sufficiently among the nations, if copies are printed only on paper brought from Europe, the high price of it will render this impracticable. The cheapness of the raw material from which paper is fabricated in India, therefore, and the low price of labour here, render the improvement of it an object of peculiar value in the future circulation of the Scriptures; and indeed, in the diffusion of general knowledge throughout India; an event, which if it does not accompany, will be certain speedily to follow, the reception of Christianity. In this we have already so far succeeded, as to communicate a degree of durability to Indian paper which it has not hitherto possessed. It remains to improve its quality and its colour, which we have reason to hope we shall be able finally to do. Should this be accomplished, to present the Divine Word to the various nations of India in a type improved in beauty, and on a superior paper, can scarcely fail of increasing the desire after it; and when the very mean which increase this

desire, will be at the same time the means of gratifying it by multiplying copies without any additional expense, the consequences must be favourable in a high degree to the spread of true religion throughout the East. And we cannot but esteem it a token for good to India, that since the circulation of the Divine Word must in all cases be the grand means, and in some peculiar cases almost the only means capable of being used, the Lord should thus be pleased to give opportunity for establishing a press on the very spot where the books are needed, and where the cheapness of labour renders the printing of the Sacred Word less expensive than in any other country. Indeed, when we contemplate the prospect presented by the completion of the versions of the Scriptures now in a course of translation, (and of which we hope that, taken as a whole, the work is more than half done;) and unite with these the versions already made in the Malay, the Tamul, the Cingalese, the Persian, and Hindoost'hanee languages, together with the translations which our esteemed brother Brunton and his companions have perhaps completed in Tartary, we perceive that *the greater part of the Heathen world will have the Word of God in "their own tongue wherein they were born."* For although there will then be many languages still left without it, the population through which they extend, is so small, that they scarcely amount to a tenth of the supposed population of the earth. What a cheering thought that in a few years *nine-tenths* of mankind may probably have in their own language the word of God, which is able to make them wise unto salvation! And we have in some degree seen what He can do by his word alone: to a part of his word contained in a tract we owe our late brother Petumber; to another, our brother Futika, whose joyful death is

well known, our brother *Deep-chund*, who has long preached the gospel, and our brethren *Kanai* and *Kanta*, who have long adorned it by their steady walk; neither of whom had we ever seen till the frequent perusal of a tract written by our beloved *Petumber* had turned their hearts towards the gospel. To a New Testament left at a shop in a village, we owe our brethren *Sebuk-rama* and *Krishna-dasa*, two of the most acceptable and useful native preachers we have, as well as several other brethren from the same village; and to an English New Testament we owe *Tara-chund* and *Mut'hoora*, two brethren whom the Lord has given us this year, who several years ago by reading an English Testament were stirred up to enquire about the Lord Jesus Christ, and meeting with one in Bengalee in the beginning of this year, found their way to us, and have since been baptized. Thus what the Lord can, and what he may do, among the nations of the earth, by means of his word alone, even where his people may be unable to gain access in person, is known only to his own infinite wisdom. Of this however we are certain, that "He hath, and will again magnify his word above all his name."

Nothing now remains but the pleasing work of acknowledging the supplies we have received during the last year. Among these are a Thousand Pounds from the Committee of the British and Foreign Bible Society, for which we intreat you, very dear brethren, to offer them our most cordial and grateful acknowledgments.

We have also to mention with gratitude the kindness of the friends of religion in America last year, who, chiefly in the New England States, furnished for the work the sum of Four Thousand six hundred and twenty-two Dollars, in the space of about two months. While Brother Johns was waiting to embark, he feeling deeply

interested in the translations, drew up a faithful statement of the particulars respecting them, and the Lord so inclined the hearts of the friends of the gospel towards the undertaking, that in the space of two months he collected nearly the sum mentioned. May the God of mercy speedily restore peace between the two countries, that the friends of religion in both may exert all their strength in promoting the Redeemer's kingdom throughout the world.

But what shall we say to that tender sympathy, that generous feeling which the friends of religion have manifested throughout Great Britain in repairing the loss which this work sustained by the late fire! This display of love is beyond any thanks of ours; it is evidently the hand of God inclining his people with one heart to pity and favour his cause and his word. Were any inducement wanting to urge us to devote our whole souls to this work, it would be found in the unexampled Christian feeling and kindness manifested in this instance towards us for the sake of his Name and his Holy Word. We intreat you, very dear brethren, to communicate to the friends of religion who have thus helped us in our season of extreme distress, how much their truly Christian sympathy and liberality have encouraged us in the work, and caused us to abound in thanksgiving to the Father of mercies, for the grace thus manifested in them.

A word or two relative to the *balance in hand* shall close this memoir. It has been our constant practice to carry no version to the account of the public, till printed: the outlay of money requisite for preparing types, purchasing paper, and paying workmen, we have furnished ourselves till the version was printed off, when we have placed it to the account of the public at a certain price for the number of copies mentioned. This way

appears to us the most equitable, as it enables all to see how the money subscribed is applied, and to judge whether it be applied prudently or not: the expense of each version, and the monthly wages of the various pundits and learned men who assist us in these languages, furnishing every item of expense which we charge on the fund for translations. In this method, therefore, we wish to persevere. But one thing results from it, which though inconsiderable while the printing of the Scriptures was confined to two or three founts of types, becomes heavy now they are extended to fifteen; this is, the previous outlay of money for each version, which renders the balance we really have in hand constantly far less than it appears. Thus according to our present account we appear to have above Fourteen Thousand Rupees in hand, as we have finished and carried to account this year only three versions of the Pentateuch, those in the Hindee, Bengalee, and Mahratta languages; but in the various versions which are partly through the press, and those for which types and paper are prepared, these fourteen thousand rupees are in reality much more than expended. A balance in hand, equal to about a year or eighteen months' expenditure, will indeed be generally needful; otherwise, as we must necessarily lay in paper and pay servants to carry forward the several editions, we must borrow the money necessary for this purpose. Our annual expenditure in these eighteen languages, amounts at present to nearly Three Thousand Pounds sterling, of which some what less than a thousand covers the expense of learned natives who assist in the various translations; and the rest is devoted to printing the various editions. But as the call for new and larger editions of the New Testament will probably increase rather than diminish, we have reason to believe it will

in future be somewhat larger. May the Lord increase the desire after his sacred word, till there shall not be in India nor throughout the East, a family or even a single individual who does not possess a copy.

We remain, &c.

RECEIVED.

	S. R.	A.	P.
By Balance from June 30, 1812, ...	9218	3	5
Received 4622 Dollars from America by Brother Johns, ...	9576	4	2
Cash received from the Corresponding Committee of the Bible Society, ...	8000	0	0
Received £200. in part of another £1000.	1600	0	0
Bibles in various languages sold, ...	72	0	0
Donation from Brother Carey towards the Gujrattee translation, ...	50	0	0
	<u>Sicca Rupees,</u>	<u>28516</u>	<u>7 7</u>

EXPENDED.

	S. R.	A.	P.
To learned Natives for assistance in the various languages, ...	7905	5	9
To the Pentateuch in the Mahratta, Hindce and Bengalee languages, a thousand copies in each, ...	6000	0	0
	<u>Sicca Rupees,</u>	<u>13905</u>	<u>5 9</u>

STATE OF ACCOMPT.

	S. R.	A.	P.
Received, ...	28516	7	7
Expended, ...	13905	5	9
Balance in hand, ...	<u>Sicca Rupees,</u>	<u>14611</u>	<u>1 10</u>

* These 1600 Rupees, or 200*l.* are part of another Thousand Pounds voted us by the Corresponding Committee of the British and Foreign Bible Society, at their last meeting; the remainder of which lies in Bibles sent out, but not yet sold.

NOTE FROM PAGE 306.

The interest which the gracious promises of God relative to his ancient people Israel, have happily excited in the minds of those who love the cause of God, seems to demand that every hint relative to their probable situation should be communicated to the public. This induces us to subjoin the following quotation, respecting Afghanistan and Bulochistan, which the kindness of an esteemed friend, attached to the late embassy into Cabul, has permitted us to extract from a valuable manuscript Memoir of those countries: we will also add an extract or two relating to the same subject from other authors; that those who delight in these researches may judge for themselves respecting the degree of probability they possess.

“*Afghanistan* is bounded on the north by mountains which divide it from Kashkar (Kashgur) and Budukshan; other mountains divide it on the north-west from that part of Toorkistan which lies on this side the Oxus, and that portion of Khoorasan which extends north nearly to that river; on the west it includes a part of that famous geographical division; while beyond in this direction, is the Persian Khoorasan: to the south it has deserts and Bulochistan. The Indus from its exit from the lofty mountains in about the latitude of 35 N. sometimes constitutes its eastern boundary, and is sometimes comprehended in it. The Afghan people and government may be considered therefore as included within the 35th and 29th degrees of north latitude, and the 62d and 73d of east longitude.”

“*Bulochistan* is so called from two nations named Buloches, who compose the bulk of its population. It has Afghanistan to the north, a desert dividing it in that

quarter from Seestan (Sejestan), which lies on the whole N. W. of Bulochistan. To the west, deserts or very ill-peopled tracts divide it from the Persian province Kirman: to the south is the sea; and to the east Sindh. The government of Sindh possesses the port of Kirachee, which may be considered as locally within Bulochistan. That country is thus included within the 30th and 25th degrees of north latitude, and the 60th and 70th of east longitude."

If we examine the ancient geographers relative to this spot, we shall find it termed *Ariane*. Pomponius Mela, in describing the tracts of country between the Indus and Persia, places *Ariane* next the Indus:* next to *Ariane* he places *Aria*; and between that and Persia, *Cedrosis*. Relative to *Aria* and *Ariane*, the learned Bochart, in his well-known work on Sacred Geography, observes that *Hara*, whither the Sacred Historian says, (1 Chron. v. 25.) "The children of Israel are (detained in captivity) unto this day," (probably about the time of *Ezra*), is *Media*; and that Jerom in his translation, neglecting the aspirate, writes it *Ara*. He then adduces the testimony of Herodotus and Pausanias, to prove that *Media* was by them termed *Aria*, and the Medes *Arii*; and further quotes a passage from Apollodorus, proving that *Ariane* was in reality the same with *Aria*.† He also observes

* "Indis proxima est *Ariane*, deinde *Aria*, et *Cedrosis*, et Persis ad sinum Persicum."

† Pro *Media* in *Esdra* est מֵדִיָּה *Hara* 1. Paral. 5. 26. Neglecta aspiratione Hieronymus legit *Ara*. Nempe *Media* etiam a Græcis alio nomine *Aria*, et Medi *Arij* appellantur. Herodotus in *Polymnia*: 'Οἱ δὲ Μῆδοι ἄρχοντα παρίχοντο Τιγράνην, ἄνδρα Ἀ'χαιμενίδην. ἐκαλίουτο ἐν πάλαι πρὸς

relative to *Halah* and *Habor*, that the former is the Calachena of Ptolemy, situated in the northern part of Assyria, and that Habor is the mount Chabor of Ptolemy, situate between Media and Assyria. He adds, that in the mid space between that spot and the Caspian sea, is the city *Gauzania*, which he deems the Gozan mentioned in scripture.* If Media be the *Ariane* of Pomponius Mela, as that lay next the Indus, it must be precisely the country now inhabited by the Afghans and the Buloochees;

πάντων Ἀριοὶ *Medi autem ducem habebat Tigranem Achæmenidem. Porro quondam ab omnibus Arii appellabantur.* Pausanias in Corinthiacis de Medea: Παραγενομένη δὲ εἰς τὴν λεγομένην τότε Ἀρίαν, τοῖς ἀνθρώποις ἔδωκε τὸ ὄνομα καλεῖσθαι Μήδοις ἀπ' αὐτῆς *cum in eam regionem venisset quæ tum Aria dicebatur, incolis a se Medorum nomen dedit.* Eodem refer quod Appollodoro apud Stephanum Ἀριάνια ἐστὶν ἔθνος προσεχὲς τοῖς Καδουσίαις *gens vicina Cadusiis.* Ariania enim idem quod Aria.

* Maxime cum in Assyria vel Mediæ parte illi vicina reperiantur loca quorum sacra historia meminit, nempe חלח *Chalach*, חבור *Chabor* et גוזן *Gozan*. *Chalach* est Ptolemæi *Calachena* ad Aquilonem Assyriæ. *Chabor* est ejusdem Ptolemæi ὁ χαβώρας τὸ ὄρος *mons Chaboras* inter Mediam et Assyriam, ubi tabulæ perperam habent *Choatras*. A quo monte ad mare Caspium euntibus, medio fere spatio occurrit *Gauzania* urbs, id est גוזן *Gozan*, inter duos Cyri alueos; quam regioni et fluuiio proximo nomen dedisse verissimile est, antequam ibi locorum Persæ dominarentur, a quibus Cyrus dici cœpit iste annis, ut vicinus alter Cambyzes, in gratiam Cyri et Cymbyasis. Vide Bochart, p. 220.

and if it be *Aria*, it is still the country that borders closely upon Afghanistan. Persia, between which and Aria Pomponius Mela places Cedrosis, is scarcely three hundred leagues west of the Indus; and Candahar, the chief city of Afghanistan, lies about a hundred leagues to the west of the Indus. Further, in Bulochistan, or on its western border, there is at this day the city *Ghuzni*, the only one of that name in that part of the East; now indeed scarcely larger than a village, but eight hundred years ago the capital of a powerful kingdom. Bochart also quotes Strabo, to prove that the northern and mountainous part of Media was the seat of the Cadusians, *and of another nation who were strangers*; whence Bochart himself thinks it worth the labour to inquire whether or not these are the remains of the Israelites. It is not intended here to infer any thing as certain from these various passages; but, considering the present state of the public mind respecting the posterity of Abraham, it seemed proper to bring them into one view, that every one may form his own opinion on the subject. As Bochart's work is probably a scarce book, we subjoin the passages quoted from him.

Testimony of the Right Honourable Lord Minto, Governor General of Bengal, and Visitor of the College of Fort William, to the literary character and exemplary lives of the Missionaries.

At the Public Disputation of the Students of the College of Fort William, before the Right Honourable Lord Minto, Governor General of Bengal, and Visitor of the College, held on the 20th of September, 1813, his Lordship, after stating the recent literary labours of the Serampore Missionaries, thus concludes :

“ I profess a very sincere pleasure in bringing the
 “ literary merits of Mr. Marshman and the other
 “ Reverend Members of the Serampore Mission, to the
 “ notice of the Public, and in bearing my testimony
 “ to the great and extraordinary labours which constancy
 “ and energy in their numerous and various occupations
 “ have enabled this modest and respectable community
 “ to accomplish.

“ I am not less gratified by the opportunity which
 “ their literary achievements afford, of expressing my
 “ regard for the exemplary worth of their lives, and the
 “ beneficent principle which distinguishes and presides
 “ in the various useful establishments which they have
 “ formed, and which are conducted by themselves.”

The above is extracted from a pamphlet published by the Company's Booksellers, Messrs. Black, Parry, and Kingsbury. We thought it our duty to record it in the *Periodical Accounts*, as an answer to calumny.

APPENDIX.

Subscriptions, Collections, & Donations,

FROM

OCTOBER 1, 1812, to OCTOBER 1, 1813.

Some Subscriptions received after the 1st of OCTOBER, yet belonging to the year, are entered as if paid before it.

£. s. d.			£. s. d.		
ABINGDON Col-			Barton General Baptist		
lection, by the late			Church.....		
Rev. J. Evans....			26 0 0		
Alcester and Astwood			Bedford		
Collections.....			Freeman Rev. Wm..		
17 3 6			1 1 0		
Guardner Mr. <i>Red-</i>			Livius George, Esq.		
<i>ditch</i>			2 years.....		
1 1 0			10 10 0		
Petford Mr. James..			Mayle Rev. Martin.		
1 1 0			0 10 6		
Smith Rev. James... 0 10 6			Whitbread Sam. Esq.		
Williams Mr. Thomas 1 1 0			M. P. <i>Southill</i>		
Arnsby			2 2 0		
Auxiliary Society... 8 0 0			Collection by Rev.		
Basset Mr. <i>Countes-</i>			Samuel Hillyard..		
<i>thorpe</i>			15 0 0		
1 1 0			Biggleswade		
Carter , Mr. William,			Foster Mr. John....		
<i>Fleckney</i>			2 2 0		
1 1 0			BIRMINGHAM		
Evans Rev. Benjamin,			Auxiliary Society...		
<i>Enderby</i>			35 0 3		
0 10 6			Cannon-street Collec-		
Flude Mr. Micah,			tion.....		
<i>Bruntingthorpe</i>			29 9 6		
1 0 0			Beilby Mr. jun....		
Horton Mr. Joseph,			2 2 0		
<i>Saddington</i>			Blakemore Mr. E... 1 1 0		
1 1 0			Brinton Mr. R..... 1 1 0		
Humphreys Mr. Jos.			Cave Rev. B..... 0 10 6		
<i>Countesthorpe</i>			Christian Mr. W.... 0 10 6		
2 2 0			Deakin Mr. John, a		
Palmer Mr. J. <i>Arnsby</i> 0 10 6			Donation.....		
Smith Mr. William,			10 0 0		
<i>Mousley</i>			Ditto , Subscription..		
1 1 0			2 2 0		
Stevens Mr. Samuel,			Fiedler Mr. A..... 1 1 0		
<i>Arnsby</i>			Hale Mr. T..... 1 1 0		
0 10 6			Harwood Mrs. A... 1 1 0		
£. 63 14 6			Hensman Mr. T.... 0 10 6		
			£. 200 5 5		

	£.	s.	d.
	200	5	3
Holmes Mr. John, <i>Stanbury-within-Ha-</i> <i>worth</i> , Legacy of, by Messrs. J. & J. Greenwood, (Stamp deducted,).....	90	0	0
Johnson Mr. O....	1	1	0
King Mr. Thomas...	3	3	0
Morgan Rev. Mr....	1	1	0
Perry Mr. James...	1	1	0
Pope Mr. Jacob....	1	1	0
Potts Mr. Thomas..	1	1	0
Round Mr. P.....	1	1	0
Showell Mrs.....	1	1	0
Simmonds Miss....	0	10	6
Sprigg Mr. James...	1	1	0
Sundry Subscriptions, by Mrs. Blakemore	3	0	0
Webb Mr.....	1	0	0
White Mr.....	0	10	6
Wilkes Mr. E.....	0	10	6
Periodical Accounts, Bond-street	2	2	6
Ditto Cannon-street.	1	16	0
Butterworth Mr. H. <i>Coventry</i>	1	1	0
<i>Bourton-on-the-Water</i> Ashwin Mr. J.....	1	1	0
Barton Mr. Charles, <i>Coln Rodgers</i>	1	1	0
Coles Rev. Thomas...	1	1	0
Coles Mr. Robert...	1	1	0
Cooper Mr. Richard, <i>Risington</i>	1	1	0
Hanks Mr. Robert, <i>Doudeſwell</i>	1	1	0
Palmer Mr. Samuel..	2	2	0
Smith Rev. E. <i>Blockly</i>	1	1	0
<i>Bow</i> Collection, by Rev. Mr. Newman.....	17	8	9
<i>Bratton</i> Weekly Sub- scription.....	13	17	9
BRISTOL Auxiliary Society..	105	0	0
Ariel Mr.....	1	1	0
Bath Miss Eliza....	1	0	0
Berry Rev. Joseph, <i>Warminster</i>	2	2	0
Biddulph Miss.....	1	1	0
Bouville Mr. Thomas	2	2	0
£. 465	8	9	

	£.	s.	d.
	465	8	9
Box in Bristol Mu- seum	1	9	6
Bridges Rev. Dr....	1	1	0
Bullock Miss.....	0	10	6
Cave Stephen, Esq..	20	0	0
Chandler Mr. John..	1	1	0
Christian Observer, a Reader of the....	1	0	0
Coker Frances.....	0	10	6
Cooke Mr. Edward, <i>Wells</i>	2	2	0
Cottle Miss Ann....	1	1	0
Cottle Mr. Joseph...	1	1	0
Cox Mrs. <i>Almondsbury</i>	0	10	6
Douglass Mrs. S. J. a Legacy.....	31	7	9
Daniell Mr. John...	1	1	0
Daniell Miss Eliza...	1	1	0
Daniell Miss Beatrix	1	1	0
Davies Rev. D. D. <i>Wells</i>	1	1	0
Donne Rev. J. <i>King-</i> <i>ton</i>	2	0	0
Dighton Mrs.....	1	1	0
Ebenezer, <i>Eglwsew</i> , <i>Cardigan</i>	3	0	0
Evans, Dr. Caleb's widow.....	5	0	0
Evill James, Esq. <i>Bath</i>	5	0	0
Flint Rev. T. <i>Uley</i> ...	1	1	0
Flint Mr. Abraham, <i>Frome</i>	1	1	0
Fripp James, Esq...	1	1	0
Fry Miss.....	1	1	0
Gordon James, Esq..	10	0	0
G. W. by Rev. Mr. Tyso	1	0	0
Harris Mr. Charles, <i>Uley</i>	1	0	0
<i>Haverford-west</i> Baptist Church, by Rev. B. Davies.....	5	12	0
Hawkins Mr. <i>Fram-</i> <i>ton</i>	1	1	0
Hawley Mr.....	2	2	0
Hitdrusiensis, by Mr. I. James.....	1	0	0
<i>Imber</i> Collection, by Rev. Robert Ed- minson	1	10	3
£. 575	5	9	

	£.	s.	d.
	575	5	9
Jones Mr. Thomas..	1	1	0
King Mrs. a Legacy	19	19	0
Kingdon Mr. George,			
<i>Frome</i>	2	2	0
Knowles Miss.....	1	1	0
Lediard Mrs. <i>Rhode</i>			
<i>Hill</i>	2	2	0
Lediard Misses, <i>Rhode</i>			
<i>Bridge</i>	2	2	0
Luneli Mr.....	21	0	0
Lyme Penny Society,			
by Mr. Flight....	19	0	0
Matthews Miss.....	1	1	0
Matthews Miss, a			
Donation.....	10	0	0
Mokereth Gebinah..	2	2	0
Nash Miss Hephzibah	1	1	0
Newport (Monmouth-			
shire) Penny-a-week			
Society.....	3	5	4
Overbury Mr. John,			
<i>Tetbury</i>	1	1	0
Overbury Mr. W.			
<i>Ditto</i>	1	1	0
Overbury Miss Mary,			
<i>Ditto</i>	1	1	0
Page Rev. Henry...	1	1	0
Pasco Mrs. <i>Frome</i> ...	1	1	0
Philips Mr. Peregrine	1	1	0
Philips Mr. William	1	1	0
Protheroe John, Esq.	2	2	0
Protheroe Miss Eliza	1	1	0
Protheroe Miss Maria	1	1	0
Pill, a Friend at....	1	1	0
Ransford Edward,			
Esq. sen.....	2	2	0
Roberts Rev. T. <i>Bath</i>	1	0	0
Rolph Mrs. E.....	0	10	6
Ryland Rev. Dr....	1	1	0
Shelly Mrs. <i>Lyme</i> ...	1	0	0
Skinner Mr. and Mrs.			
to support two			
Native Preachers.	22	10	0
Smith Rev. Ebenezer,			
<i>Chesterfield</i>	1	1	0
Smith Opie, Esq.			
<i>Bath</i>	2	2	0
Smith Mr. James J.			
<i>Ditto</i>	1	1	0
Stapleton Mr. Joseph,			
near <i>Bradford</i>	2	2	0
£. 708	3	7	

	£.	s.	d.
	708	3	7
Stennett Rev. Joseph,			
<i>Calne</i>	1	0	0
Tetbury Penny-a-week			
Society.....	2	1	1
Thorne Mrs.....	1	0	0
Thorne Mr.....	1	0	0
Thomas Mr. <i>Bath</i> ...	2	2	0
Tozer Mrs. Robert..	1	1	0
Uley Penny-a-week			
Society.....	5	5	0
Wait Mrs. Alder-			
man.....	1	1	0
Wait Mrs. King's			
Square.....	1	1	0
Weare John Fisher,			
Esq.....	20	0	0
Welsford George,			
Esq. <i>Weymouth</i>	1	1	0
Whitaker Philip, Esq.			
<i>Bratton</i>	2	2	0
Windyeat Mrs. W.			
<i>Tavistock</i>	1	0	0
Winter Rev. John,			
<i>Newbury</i>	2	0	0
Wooton-Underedge Bap-			
tist Church.....	5	0	0
Y. I. Walton, Staffor-			
shire.....	5	0	0
Z. Towards Mr. Saf-			
fery's journey to			
Ireland.....	20	0	0
Burslem			
Collection at Baptist			
Meeting.....	3	3	0
Hall Mr. J. R.....	2	0	0
Mann Rev. Mr.....	1	1	0
Burton Collection, by			
Rev. R. Hall.....	23	0	0
Butter Lanc, Staffordshire			
Collection by Rev.			
Mr. Muckley.....	10	0	0
Cambridge			
Auxiliary Society, by			
Mr. Randall.....	62	0	0
Compton Rev. R.			
<i>Sawston</i>	1	1	0
Cotton Mr. F. C.			
<i>Lolworth</i>	1	1	0
Chipping Norton			
Collection, by Rev.			
Mr. Grey.....	22	6	1
£. 910	9	9	

	£.	s.	d.
	910	9	9
<i>Clipstone</i>			
Browns Misses.....	1	1	0
Cox Mr. I. S.....	1	1	0
Goodman Mr. Geo. a Donation.....	1	1	0
Gulliver Mr.....	1	1	0
Haddon Miss, <i>Naseby</i>	0	10	6
Williams Rev. Mr... 1	1	1	0
Society of Young People in Aid of the Mission.....	5	6	0
<i>Colchester</i>			
Auxiliary Society... 11	4	3	
<i>Cottesbrook</i>			
Penny-a-week Society	4	0	0
<i>Denton</i>			
Auxiliary Society, by Rev. Mr. Hickman	5	5	0
<i>Derby</i> General Baptist Church, for sup- porting a Native Preacher.....	14	0	0
<i>Derham</i> Association of Baptist Churches, by Rev. Mr. Green	8	0	0
Periodical Accounts, sold by Rev. Mr. Creak.....	0	10	0
DEVON AND CORNWALL			
<i>Ashburton</i> Collection... 3	11	6	
Penny Subscription.	1	7	10
<i>Boxey Tracey</i> Collection	5	3	0
<i>Buxham</i> Collection....	8	0	2
<i>Chacewater</i>			
Morcom Captain....	5	0	0
Morcom Mr. E.....	3	0	0
<i>Dartmouth</i> Collection..	2	14	0
<i>Exeter</i>			
Charlock Mrs.....	1	1	0
Comin Mr.....	0	10	6
Culverwell Mr.....	1	1	0
Culverwell Mr. G... 1	1	0	
Culverwell Mr. J. P.	1	1	0
Female Auxiliary So- ciety.....	5	15	10
Friend.....	0	10	6
Halse Mr.....	1	1	0
Kilpin Rev. S.....	1	1	0
Moxey Mr.....	1	1	0
Pope Mr. H. 5 years	5	5	0
Tomkins Wm. Esq... 2	0	0	

£. 1014 15 10

	£.	s.	d.
	1014	15	10
<i>Welsford</i> Mr.....	0	10	6
<i>Welsford</i> Mr. Enos..	1	1	0
<i>Westlake</i> Mr.....	1	1	0
<i>Wilcocks</i> Mr. J. C..	1	1	0
<i>Wilson</i> Mr.....	0	10	6
Collection and Smaller Subscriptions.....	10	6	8
<i>Falmouth</i> Collection... 9	14	6	
<i>Helstone</i> Ditto.....	3	10	0
<i>Penaluna</i> Mr.....	1	1	0
<i>Kingsbridge</i>			
Friend.....	13	0	0
<i>Penn</i> Mrs.....	1	1	0
<i>Penny</i> Subscription	9	19	3
<i>Torring</i> Mr. <i>Chilling-</i> <i>ton</i>	1	0	0
<i>Weymouth</i> Lieuten- ant, Royal Navy..	1	10	0
Periodical Accounts	0	8	0
<i>Modbury</i>			
Penny Subscriptions	1	1	6
<i>Oakhampton</i>			
Burd —, Esq.....	0	10	6
<i>Penzance</i> Collection....	4	0	1
<i>Dale</i> Mrs.....	1	0	0
<i>Plymouth</i>			
Assistant Society, by Rev. J. Dyer....	23	9	8
<i>Passmore</i> Mr. P....	2	2	0
<i>Seamen belonging to</i> <i>H. M. S. Warspite</i>			
<i>Campbell</i> James..	0	10	0
<i>Crumpton</i> James..	1	0	0
<i>Jones</i> William....	1	0	0
<i>Morris</i> John.....	1	10	0
<i>Nike</i> Josiah.....	1	0	0
<i>Waldron</i> Thomas..	1	0	0
<i>Windeatt</i> Mrs. <i>Tavis-</i> <i>tock</i>	1	0	0
Periodical Accounts	0	11	0
<i>Plymouth Dock</i>			
<i>Penbroke</i> Street			
Penny Society....	6	16	2
<i>Redruth</i> Collection....	1	4	0
<i>Salt Ash</i> Ditto.....	5	4	8
<i>Truro</i>			
An Orphan's Mite..	1	0	0
Collection at Clement Street Meeting....	2	1	11
Collection at Kenwyn Street Meeting...	4	0	0

£. 1135 11 9

	£.	s.	d.
	1135	11	9
Boyd Mr. Teignmouth	1	0	0
<i>Dublin</i>			
Moss Rev. Mr. by			
Rev. Dr. Thorpe	1	1	0
O'Brien Lady	10	0	0
Perceval Dr. by Dr.			
Thorpe	10	0	0
<i>Dunstable</i>			
Anderson Rev. Mr.	1	0	0
Anstie Mr. J.	1	0	0
Evans Mr. W.	1	0	0
Freeman Mr.	0	10	6
Gutteridge Richard,			
sen. Esq.	2	2	0
Gutteridge Mr. R.			
jun.	1	1	0
Groom Mr. W.	0	10	6
Hunt Rev. T.	1	1	0
Partridge Mr.	1	0	0
Queenborough Mr.	1	1	0
Scraggs Mr.	0	10	6
Young Miss, Hill End	2	0	0
Collection, by Rev.			
Mr. Anderson	12	15	0
Periodical Accounts	0	12	0
<i>Exesham</i>			
Acton Mr. John	0	10	6
Bomford Mr. H.	0	10	6
Bomford Mr. Joseph	0	10	6
Bomford Mr. Thomas	0	10	6
Butterworth Rev. L.	0	10	6
Collett Mr. Job	0	10	6
Comfield Mr. John	0	10	6
Grove Mr. Val.	0	10	6
Pierce Mr. I. sen.	0	10	6
Periodical Accounts	0	16	3
<i>Huddenhams</i>			
Collection,			
by Rev. P. Tyler	6	0	0
Tyler Rev. P.	1	1	0
<i>Hulstead</i>			
Auxiliary Society	6	3	3
Sunday School Children	2	1	0
<i>HANTS AND WILTS</i>			
<i>SOCIETY, by Rev.</i>			
<i>Mr. Saffery</i>			
<i>Bath</i>			
Wansey H. Esq.	1	0	0
<i>Beckington</i>			
Auxiliary Society	5	10	8
Collection	2	5	11
£. 1213	8	10	

	£.	s.	d.
	1213	8	10
<i>Blunford</i>			
George Mr.	0	10	6
Straddling Mr.	1	1	0
<i>Broughton</i>			
Collection	18	1	6
<i>Downton</i>			
Ditto	5	3	0
<i>Forton</i>			
Ditto	4	4	6
<i>Gosport</i>			
Absalom Mr. H.	1	1	0
Goodeve Benj. Esq.	1	1	0
Goodeve John, Esq.	2	2	0
Goodeve Joseph, Esq.	1	0	0
Goodeve Joseph, Esq.			
jun.	1	1	0
Munday Mr.	1	1	0
White Mr.	1	1	0
<i>Heytesbury</i>			
A young woman	0	10	6
Everet W. M. Esq.	1	1	0
<i>Lockerly</i>			
Collection	3	10	0
<i>Limington</i>			
Ditto	16	15	0
<i>Melksham</i>			
Ditto	5	13	10
<i>Neurport</i>			
Shoveler Rev. I.	1	1	0
<i>Poole</i>			
Collection	4	10	0
<i>Portsea and Portsmouth</i>			
Collection at First			
Church	8	8	6
Collection at Second			
Church	5	15	6
Collection at Ebenezer Chapel	2	17	0
Auxiliary Society	33	8	0
Absalom Mr. I.	0	10	6
Baily Mr.	1	1	0
Blake Mr.	0	10	6
Bubb Mr.	1	1	0
Chubb Mr.	1	0	0
Clay Mr.	0	10	6
Dagnell Mr.	1	1	0
Dixon Mr.	0	10	6
Dondney Mr.	1	0	0
Ellis Mr. W. jun.	1	1	0
Fricker Mr.	0	10	6
Fricker Mrs.	0	10	6
George Mr.	1	1	0
Headdon Rev. Mr. J.	0	10	6
Hill Mr.	1	0	0
Hinton Mrs.	1	1	0
Horse Mr. James	0	10	6
Horse Mr. J. jun.	1	1	0
Horse Mr. Joseph	0	10	6
£. 1349	8	2	

	£.	s.	d.
Ireland Mr.	1319	8	2
Jewers Mr.	1	1	0
Keet Mr.	1	0	0
Kemp Mrs.	1	1	0
Lacey Mrs.	1	1	0
Lang Mr.	2	0	0
Mew Mr.	1	1	0
Miall Rev. D.	1	1	0
Miall Mr. J.	1	1	0
Miall Mr. M.	1	1	0
Miall Mr. M. jun.	1	1	0
Mills Mr. a Donation	1	0	0
Mould Mr.	0	10	6
Mullins Mr.	0	10	6
Paffard Mr. J.	1	0	0
Paffard Mr. T.	1	1	0
Price Mr.	1	1	0
Pitt T. Esq.	2	0	0
Puntus Mr.	0	10	6
Ralls Mr.	1	1	0
Snithers Mr.	0	10	6
Stephens Mr.	1	1	0
Stockman Mr.	1	1	0
Thornton Mrs.	0	10	6
Tilly Rev. T.	1	1	0
Webb Mr. sen.	1	1	0
Webb Mr. J. W.	1	1	0
Webb Mr. Josiah.	1	1	0
Whitewood Mr. T.	0	10	6
Smaller Sums.	0	9	6
<i>Ringwood</i>			
Tilley Mr.	0	10	6
Romsey Collection.	6	1	6
Salisbury Ditto.	25	2	3
Friend.	10	0	0
George Mr. B.	0	10	6
Young People.	5	9	0
Shewton Collection.	3	2	3
Southampton Ditto.	13	2	1
<i>Titchfield</i>			
Penny Mr.	1	1	0
Warminster Collection.	2	6	6
Wellaw Ditto.	2	4	7
Westbury Ditto, by Rev.			
G. Phillips.	6	8	9
<i>Whitchurch and Long</i>			
Parish Ditto.	13	3	0
<i>Winterbourne Stoke</i>			
Snow Rev. T.	5	0	0
<i>Worlborough</i>			
Ayer Rev. J. Braybrook	0	10	6
£. 1473	10	1	

	£.	s.	d.
Ayer Mrs. Braybrook	1473	10	1
Children at Mrs.	1	0	0
Ayer's Lace School,			
by Halfpenny per			
week.	0	11	0
Fox Miss.	1	1	0
Nunneley Mr. J.	1	1	0
Taylor Mr. Samuel	1	1	0
<i>Heddingham</i>			
Finch Mr. James, 2			
years.	2	2	0
Unwin Mrs.	10	0	0
<i>Hitchin</i>			
Friends of the Mission,			
by Miss Bradley.	5	2	0
<i>Hooknorton</i> Collection,			
by Rev. Mr. Grey,			
1812.	15	16	10
Goffie Mr. Henry.	2	2	0
Wheeler Mr. J.	2	2	0
<i>Hull</i>			
Green Miss.	1	1	0
Henwood Mr.	1	1	0
Riddell Miss.	1	1	0
<i>Huntingdonshire Society</i>			
in Aid of Missions	10	10	0
Bedford John, Esq.	1	1	0
Martin Edward, Esq.			
Godmanchester.	1	1	0
<i>Ipswich</i> Collection, by			
Mr. Weare.	7	4	1
<i>Isleham</i>			
Fuller Mr. Robert.	0	10	6
Riste Mr. David.	1	1	0
Sparke Mr. Newman-			
ket.	0	10	6
<i>Kettering</i> Society in Aid			
of the Mission.	17	17	6
Abbott Mr. John,			
Cranford.	1	1	0
Ashton Mr. Leek, by			
Mr. Levett.	1	1	0
Bates Mr. John.	2	0	0
Coles Mrs.	1	1	0
Dash Mr.	0	10	6
Friend.	1	0	0
Fuller Rev. A.	1	1	0
Fuller Mrs. sen.	0	10	6
Fuller Mr. J. G.	1	1	0
Gotch J. C. Esq.	1	1	0
Gotch Mrs. sen.	1	1	0
£. 1569	15	6	

	£.	s.	d.
	1569	15	6
Gotch Mrs. sen. for			
Mr. Mills, <i>Walsad</i>	1	1	0
Green Miss.	0	10	6
Hall Rev. J. K.	1	1	0
Lansbury Mr. J. <i>Des-</i>			
<i>borough</i>	0	10	6
Leake Mr. <i>Cransley</i>	1	0	0
Levet Mr. John.	1	1	0
Pickering Mr. W.	1	1	0
Pickering Mr. W.			
jun. <i>Pisford</i>	1	1	0
Satchell Mr. John.	1	1	0
Smith Mr. John.	1	1	0
Wallis Mr. George,			
<i>Wellington</i>	1	1	0
Periodical Accounts	1	12	6
Keysoe Baptist Church	1	15	6
<i>Lancashire, Ackrington</i>			
Penny-a-week So-			
ciet, by Rev. Mr.			
Edwards.	21	0	0
Ainsworth Mr. Jesse,			
jun. <i>Wickenham</i> ...	2	0	0
Friends at <i>Colne</i> , by			
Rev. Mr. Edwards	2	12	0
Subden Penny-a-week			
Society, by Rev.			
Mr. Edwards.	9	0	0
<i>Langham</i>			
Periodical Accounts	0	14	0
<i>Leicester</i>			
Collection by Rev.			
R. Hall.	37	17	0
Deacon Rev. John.	0	10	6
Fielding Mr. Thomas	2	2	0
Freestone Rev. Mr.			
<i>Hinkley</i>	0	10	6
Gimson Mr. <i>Frowles-</i>			
<i>worth</i>	1	1	0
Margetts Mrs. <i>Ender-</i>			
<i>by</i>	1	1	0
Nunneley Mr. Joseph	1	0	0
Purser Mr. John.	0	10	6
Smith Mr. W.	1	1	0
Waldren Mr. J. <i>Oadby</i>	1	1	0
Yates Mr. John.	0	10	6
Periodical Accounts	5	9	10
<i>Leighton Buzzard</i>			
Auxiliary Society, by			
Mr. Wake.	31	5	5
Sanders Mr. Richard	1	1	0
£. 1703	19	9	

	£.	s.	d.
	1703	19	9
<i>Liverpool Juvenile So-</i>			
<i>ciet, in Rev. Mr.</i>			
<i>Lister's Congrega-</i>			
<i>tion</i>	11	7	6
LONDON			
A Servant, by Rev.			
Mr. Ivimey.	1	1	0
Adams Mr. Thomas,			
207, High Holborn	1	1	0
Adams Mr. Thomas,			
jun. High Holborn	0	10	6
Agutter Mr. James,			
<i>Deptford</i>	1	1	0
Aiken Mr. William,			
Bermondsey Street	1	1	0
Allen Mr. William,			
<i>Walbrook</i>	1	1	0
<i>Amersham Auxiliary</i>			
<i>Baptist Missionary</i>			
<i>Society</i>	10	14	6
Angus Captain.	1	1	0
Applegath Mr. A. J.			
James Street.	1	1	0
Arnett Mr. and Mrs.			
Wood Street.	2	2	0
Auxiliary Society at			
Rev. Mr. Upton's,			
by Mr. Spencer.	34	1	6
Auxiliary Society at			
<i>Hammersmith</i> , by			
Rev. Mr. Uppadine	43	11	6
Auxiliary Society at			
Shoe Lane, by Rev.			
Mr. Austin.	14	5	6
Auxiliary Society at			
Potter Street, by			
Rev. Mr. Bean.	7	18	0
Auxiliary Society at			
<i>Stoke Green</i>	7	0	0
Bagster Mr. George,			
<i>Pancras</i>	1	1	0
Bagster Mr. George,			
jun. Beaufort Build-			
ings	1	1	0
Bagster Mr. Samuel,			
Strand.	1	1	0
Bailey Miss, <i>Ham-</i>			
<i>erton</i>	1	1	0
Bailey Mr. <i>Windsor</i>	1	1	0
Bainbridge —, Esq.			
Guilford Street.	2	2	0
£. 1860	4	9	

	£.	s.	d.
	1850	4	9
Baptist Church at <i>Bessells Green</i> , by Rev. J. Stanger.	7	5	0
Baptist Church at <i>Blunham</i> , by Mr. Upton.	10	0	0
Baptist Church at <i>Colnbrook</i> , by Rev. S. Rowles.	6	8	6
Baptist Church at <i>Raleigh</i> , by Rev. Mr. Pilkington.	9	0	0
Baptist Church at <i>Royston</i> , by Rev. Mr. Pendered.	15	5	6
Baptist Missionary Assisting Society, by Mr. Button.	27	7	0
Barber Mr. Chapman, Chancery Lane.	1	1	0
Barfield Mr. George, <i>Islington</i>	1	1	0
Barker Mr. Joseph, Lawrence Lane.	1	1	0
Barling Mr. Jacob, <i>Postman Green, Paddington</i>	0	10	6
Barry Richard, Esq. by Rev. Basil Woodd.	1	1	0
Bartlett Mr. W. P. Lawrence Poultney Lane.	1	1	0
Bateman Mr. Peter, Bunhill Row.	1	1	0
Bates Mr. Joseph, Charlotte Row.	1	1	0
Beard Mr. James, <i>Tunbridge</i>	1	1	0
Beatson Mr. Anby, Pancras Lane.	1	1	0
Beddome Mr. B. B. Fenchurch Street.	1	1	0
Beddome Mr. Josephus, Bearbinder Lane.	1	1	0
Beddome Mr. Samuel, Long Lane.	1	1	0
Bell James, Esq. <i>Buttersea</i> , 2 years.	6	6	0
Bellis Mr. John, Tower	1	1	0
Benham Mr. Avery, Blackfriar's Road.	1	1	0
Benson Mr. Samuel, Houndsditch.	1	1	0

£. 1946 2 3

	£.	s.	d.
	1946	2	3
Bentley Miss, by Mr. Button.	2	2	0
Bickham Mr. Thomas, 67, Cheapside.	1	1	0
Blackett Mrs. Smithfield.	1	1	0
Bligh Mr. David, St. Martins-le-Grand.	1	1	0
Blight Mr. George, Cannon Street.	1	1	0
Blight Mrs. Cannon Street.	1	1	0
Blight Mr. R. Bow Lane	1	1	0
Bliss Mr. T. Smithfield	1	1	0
Boddington Thomas, Esq. <i>Clapton</i>	2	2	0
Boggis Mr. Joseph, Prescott Street.	1	1	0
Booth Mr. Isaac, <i>Hackney</i>	1	1	0
Booth Mrs. <i>Hackney</i>	1	1	0
Borrett Mr. S. Adam Street.	1	1	0
Bonsfield Mr. William, St. Mary Axe.	1	1	0
Bowyer Robert, Esq. <i>Byfleet</i>	1	1	0
Bowyer Mrs. <i>Ditto</i>	1	1	0
<i>Brentford</i> Collection.	12	19	11
Bright Mr. Thomas, Watling Street.	1	1	0
Broad Mr. Charles, Swallow Street.	0	10	6
Brooks Mr. J. S. John Street, Bedford Row	1	1	0
Brown Rev. Mr. <i>Buntingford</i>	1	1	0
Brown Mrs. Bishopsgate Street.	1	1	0
Bryson Mr. Archibald, Rose Lane.	1	1	0
Budding Mr. <i>Petersfield, Hampshire</i>	1	1	0
Bult Mr. John, Wigmore Street.	1	1	0
Bult Mr. Thomas, North Audley Street.	0	10	6
Bult Mr. William, Weymouth Street.	1	1	0
Burford Mr. Benjamin, East Smithfield.	1	1	0

£. 1988 10 2

£.	s.	d.		£.	s.	d.
1988	10	2		2024	15	2
Burford Mr. David,				Chapman Rev. Wm.		
<i>Siraulford</i>	1	1	0	<i>Greenwich</i>	0	10 6
Burford Mr. T. P.				Chatteris Thos. Esq.		
<i>Hackney</i>	1	1	0	<i>Cornhill</i>	1	1 0
Burls Mr. Charles,				Chevalier Thos. Esq.		
<i>Cheapside</i>	1	1	0	<i>South Audley Street</i>	1	1 0
Burls Mr. William,				Chinner Mr. Charles,		
<i>Lothbury</i>	1	1	0	<i>Burr Street</i>	1	1 0
Burls Mr. William, jun.				Clack Mr. Thomas,		
<i>Ditto</i>	1	1	0	<i>Pittfield Street</i> . . .	1	1 0
Burnside Rev. William,				Clark Mr. Anthony,		
<i>Palmer's Rents</i>	1	1	0	<i>King Street</i>	1	1 0
Burnup Mr. David,				Clark Mr. George,		
<i>East Smithfield</i> . . .	1	1	0	<i>Bermondsey Street</i>	1	1 0
Burt Andrew, Esq.				Clark Mr. James,		
<i>John Street</i>	1	1	0	<i>Shoreditch</i>	1	1 0
Buttenshaw Mr. E.				Clayton Rev. John,		
<i>Holborn Bridge</i> . . .	1	1	0	<i>Highbury</i>	1	1 0
Butterworth Jos. Esq.				Clodd Mrs. M. A.		
<i>M. P. Southampton</i>				<i>Finsbury</i>	1	1 0
<i>Row</i>	2	2	0	Coade Mrs. Black-		
Button Rev. William,				<i>friar's Road</i>	3	3 0
<i>Paternoster Row</i> . . .	1	1	0	Colebrook Mr. St.		
Button Mrs. Ditto . . .	0	10	6	<i>Mary Axe</i>	1	1 0
Button Mr. Wm. jun.				Coleman Mr. William		
<i>Ditto</i>	1	1	0	<i>Orton, 144, Wapping</i>	1	1 0
Button Mr. Ebenezer,				Collection at the Jews'		
<i>Ditto</i>	1	1	0	<i>Chapel</i>	341	16 6
Button Miss A. Ditto	0	10	6	Collins James, Esq.		
Button Mr. S. J. St.				<i>Stamford Hill</i>	1	1 0
<i>Paul's Church Yard</i>	1	1	0	Cook Mr. John,		
Capes Rev. George,				<i>Houndsditch</i>	1	1 0
<i>Gamlingay</i>	1	1	0	Cook Mr. Joseph,		
Cardale William, Esq.				<i>Ditto</i>	1	1 0
<i>Bedford Row</i>	1	1	0	Cook Samuel, Esq.		
Carroll Mrs. Ann, <i>Maid-</i>				<i>Stalham Mills</i>	1	1 0
<i>stone</i>	5	0	0	Cooke Mrs. Sarah,		
Cary Mr. William,				<i>Aldersgate Street</i> . .	1	0 0
<i>Gamlingay</i>	1	1	0	Capeland Mr. W. B.		
Chandler Mr. Benjamin,				<i>Devonshire Street</i> . .	1	1 0
<i>St. Paul's Church</i>				Cornwell Mr. William,		
<i>Yard</i>	2	2	0	<i>Oxford Street</i>	1	1 0
Chandler Mr. John,				Cowell Mr. <i>Ipswich</i> . .	1	1 0
<i>Ditto</i>	1	1	0	Cowell Mr. John, <i>Har-</i>		
Chandler Mrs. <i>Berley,</i>				<i>low</i>	1	1 0
<i>Kent</i>	1	1	0	Cowell Mr. John, jun.		
Chaplin Mrs. <i>Tottenham</i>	1	1	0	<i>Maid Lane</i>	1	1 0
Chapman Miss, St.				Cox Rev. F. A. <i>Hack-</i>		
<i>Mary Axe</i>	5	0	0	<i>ney</i>	1	1 0
Chapman Miss Mary,				Cox Mr. John, Bream's		
<i>Camden Row</i>	1	1	0	<i>Buildings</i>	1	1 0
£. 2024	15	2		£. 2294	7	6

	£.	s.	d.
	2394	7	2
Coxhead Rev. Benjamin, <i>Truro</i>	1	1	0
Coxhead Mr. Benjamin, <i>Bermondsey Street</i> ..	1	1	0
Cozens Mr. William, <i>Wilderness Row</i>	1	1	0
Crathern Rev. W. B. by Mr. Button.....	1	1	0
Crawford and Lindsay Earl of, by Ditto....	21	0	0
Crayford Collection, by Mrs. Smith.....	2	4	0
Creed Mr. George, 155, <i>Whitechapel Road</i> ..	1	1	0
Crowther Mr. William, <i>Thornhaugh Street</i> ..	1	1	0
Cunningham Mr. Isaac, by Mr. Illidge.....	1	1	0
Curtis Mr. Thomas, <i>Southampton Row</i> ..	1	1	0
Curtis Rev. William, <i>Camberwell</i>	2	2	0
Danford Mr. J. Minorities	1	1	0
Davies Robert, Esq. <i>Walthamston</i>	1	1	0
Davies Miss, <i>Ditto</i>	1	1	0
Davis Mrs. C. by Mr. Button.....	1	1	0
Davis Mr. Wm. <i>Whitechapel</i>	1	1	0
Davis Mrs. C. <i>Hoxton Square</i> , by Mrs. Sitch	1	1	0
Dawson Mrs. Ann, <i>Woolwich</i>	0	10	6
Dawson Mr. James, <i>Covent Garden</i>	1	1	0
Dawson Mr. Gracechurch Street.....	1	1	0
Day Mr. William, <i>Newgate Street</i>	1	1	0
Day Mr. Church Street	1	1	0
Day Mrs. Ditto.....	1	1	0
Deane Mr. George, <i>Monument Yard</i>	1	1	0
Dell Mrs. <i>Islington</i>	1	1	0
Dennis Mr. John, <i>Grove Hackney</i>	1	1	0
Dennis Mr. Samuel, <i>Mile End</i>	1	1	0
Desbois Mr. Daniel, <i>Red Lion Street</i>	1	1	0
	£. 2445	7	8

	£.	s.	d.
	2445	7	8
Dixon R. Esq. <i>Felkstead</i> , by Mr. Napier.....	1	1	0
Dodd Mr. J. T. 12, <i>Southampton Place</i> .	1	1	0
Donation from the Youth's Magazine, for the Education of Children in the Free School at <i>Calcutta</i>	40	0	0
Donation from <i>Harwell Vicarage</i>	1	0	0
Dore Rev. James, <i>Walworth</i>	1	1	0
Dowie Mr. by Mr. Button.....	1	1	0
Dunkin Miss, <i>Walworth</i>	1	1	0
Dunkin Mr. Summerhays, <i>Ditto</i>	1	1	0
Dunkin Mrs. <i>Ditto</i> ...	1	1	0
Dunt Mr. John Charing Cross.....	1	1	0
Dyer John, Esq. Admiralty.....	1	1	0
East Mr. Wm. <i>Woburn</i>	5	0	0
Edmonson Rev. R. Bratton.....	1	1	0
Edwards Mr. <i>Chelsea</i> ..	1	1	0
Elliott Charles, Esq. <i>Clapham</i>	1	1	0
Elston Mr. Wm. Cloth Fair.....	1	1	0
Evans Mr. Richard, 8, <i>White Row</i>	1	1	0
Evans Mr. Thomas, <i>Addle Street</i>	1	1	0
Eyre Miss, <i>Hackney</i>	1	1	0
Fairy Mr. J. Freeman's Lane.....	1	1	0
Favell Samuel, Esq. <i>St. Mary Axe</i>	1	1	0
Fauntleroy Mr. Robert, <i>Potter's Fields</i>	1	1	0
Fauntleroy Mr. Thomas, <i>Kennington</i>	5	5	0
Fell Mr. George, <i>Tavistock Street</i>	1	1	0
Female Society, <i>Little Wild Street</i> , by Miss Gale.....	12	13	0
Few Female Friends, by Mr. W. <i>Shenstone</i> ..	4	6	7
	£. 2534	12	3

	£.	s.	d.
	2534	12	3
Fifth Mr. J. Minories	1	1	0
Fletcher and Son, Messrs.			
<i>Shadwell Dock</i>	4	4	0
Flight Mr. Banister,			
<i>Hackney</i>	1	1	0
Flight Miss Christian,			
<i>Ditto</i>	1	1	0
Flight Mr. Joseph, Co-			
<i>ventry Street</i>	1	1	0
Flight Mr. St. Mary			
<i>Axe</i>	1	1	0
Flight Mr. H. J. and			
Mr. J. G. <i>Ditto</i>	1	1	0
F. M. S.....	5	0	0
Forbes Mr. by Mr. Giles	1	1	0
Forster Mrs. <i>Lambeth</i>	1	1	0
Fotheringham Miss, <i>Ho-</i>			
<i>merton</i>	1	1	0
Fox Mr. Joseph, Argyle			
<i>Street</i>	1	1	0
Foxwell Mr. Winchester			
<i>Street</i>	1	1	0
Francis Mr. William,			
<i>Oxford Street</i>	0	10	6
Frema Mr. William,			
<i>Tower Hill</i>	2	2	0
French Mr. <i>Loughwood</i> ,			
a Donation.....	1	1	0
Friend, by Rev. Mr.			
<i>Tomlin</i>	1	0	0
Friend, a Donation....	1	0	0
Gale Mr. Samuel, Bed-			
<i>ford Street</i>	1	1	0
Gale Mr. William, <i>Ditto</i>	1	1	0
Gamble Mr. H. Fish			
<i>Street Hill</i>	1	1	0
Gamble Mr. J. <i>Ditto</i> ..	1	1	0
Gardiner Mr. Thomas,			
<i>Princes Street</i>	1	1	0
Garneston Mr. by Mr.			
<i>Button</i>	1	1	0
Garwood Mr. John,			
<i>Prescot Street</i>	1	1	0
Gasfield Mr. Charles,			
<i>Newgate Street</i>	1	1	0
Gaviller Mr. George,			
<i>Clapton</i>	2	2	0
George Mr. John, Holy-			
<i>well Street</i>	1	1	0
George Mr. Thomas,			
<i>Greek Street</i>	1	1	0
£. 2573	12	9	

	£.	s.	d.
	2573	12	9
Gibson Mr. John, Tot-			
<i>tenham Court Road</i>	1	1	0
Gibson Mr. by Mr.			
<i>Button</i>	1	1	0
Giles Mr. Edward, <i>Clap-</i>			
<i>ham Rise</i>	1	1	0
Giles Mr. Thomas, <i>Wal-</i>			
<i>worth</i>	1	1	0
Giles Mr. William, <i>Ditto</i>	1	1	0
Giles Mr. William, jun.			
<i>Stock Exchange</i>	1	1	0
Gillman Mr. Joseph,			
<i>Cornhill</i>	1	1	0
Gillman Mr. William,			
<i>Ditto</i>	1	1	0
Goff Mr. Edw. North-			
<i>umberland Street</i> ...	2	2	0
Goode Rev. John, <i>Is-</i>			
<i>lington</i>	1	1	0
Gooding Mr. Stewart			
<i>Street</i>	1	1	0
Gordon A. Esq. a Do-			
<i>nation</i>	10	10	0
Gosnell Mr. Samuel,			
<i>Queen Street</i>	1	1	0
Gouldsmith Mr. Jesse,			
<i>Islington</i>	1	1	0
Gouldsmith Mrs. <i>Ditto</i>	1	1	0
Gouldsmith Misses M.			
<i>and E. Ditto</i>	0	10	6
Grainger Mr. George,			
<i>Holborn Bridge</i>	1	1	0
Grant Charles, Esq.			
<i>Russell Square</i>	3	3	0
Graves B. Esq. by Mr.			
<i>Page, 2 years</i>	4	4	0
Green Mr. Robert,			
<i>Newport Street</i>	1	1	0
Greenhough Mr. <i>Bow</i> ..	1	1	0
Griffiths Mr. Oxford			
<i>Street</i>	0	10	6
Grocer Rev. Mr. <i>Wat-</i>			
<i>ford</i>	1	1	0
Groves Mr. Thomas,			
<i>Charing Cross</i>	1	1	0
Gurney John, Esq.			
<i>Serjeant's Inn</i>	1	1	0
Gurney Mr. Joseph,			
<i>Walworth</i>	1	1	0
Gurney Mrs. Martha,			
<i>Ditto</i>	1	1	0
£. 2616	13	9	

	£.	s.	d.		£.	s.	d.
	2616	13	9		2646	11	3
Gurney Mr. W. B.				Hill Mr. J. Broadway	1	1	0
Essex Street.....	1	1	0	Hill Captain Thomas,			
Gutteridge Joseph, Esq.				St. George's Place	1	1	0
Denmark Hill.....	2	2	0	Hoby Mr. George, St.			
Gutteridge Mrs. Ditto	1	1	0	James's Street.....	1	1	0
Gwennap Rev. —, by				Holl Mr. Fenchurch			
Mr. Button.....	1	1	0	Street	1	0	0
Haddon Mr. John, Ta-				House Mr. by Rev. Mr.			
bernacle Walk.....	0	10	6	Upton	1	0	0
Hagger Mr. Thomas, -				Houston Mr. Samuel,			
Plaistow.....	1	1	0	Great St. Helens....	1	1	0
Hale Mr. William,				Hudson Mr. David,			
Homerton.....	1	1	0	Snows Fields.....	1	1	0
Hammond Mr. George,				Hughes Rev. Joseph,			
Ditto.....	1	1	0	Battersea.....	1	1	0
Hanson Mr. B. 3,				Humphrey Mr. David,			
Burton Square.....	1	1	0	Hyde Street.....	1	1	0
Hanson Mr. James,				Huntley Mrs. Saville			
Newgate Street.....	1	1	0	Row	1	1	0
Hardeastle Joseph, Esq.				Huntley Miss, Ditto..	0	10	6
Old Swan Stairs....	2	2	0	Illidge Mr. Thomas,			
Harrison Mr. J. R.				Bartholomew Close	1	1	0
103, Cheapside.....	1	1	0	Illidge Mrs. Ditto....	0	10	6
Harrison Mr. German,				Illingworth Mrs. by			
Helmet Row.....	1	1	0	Rev. Basil Woodd	0	10	6
Harvey Mr. Wm. Grand				Ireland Mr. Samuel,			
Junction Wharf.....	1	1	0	Cannon Street.....	1	1	0
Hay Mr. Alexander,				Irwin Mr. Mary-le-			
Red Lion Street....	0	10	6	bone Street.....	1	1	0
Hayward Mrs. by Mr.				Ivinney Rev. Joseph,			
Gillman.....	0	10	6	Harpur Street.....	1	1	0
Heard Mr. John, Cat-				Jackson Mr. Samuel,			
caton Street.....	1	1	0	Hackney.....	1	1	0
Heath Mr. Job, Black-				Jackson Mr. Thomas,			
man Street.....	1	1	0	Bottlebay Yard....	1	1	0
Heath Mr. William,				Jacques Mr. Thomas,			
Minories.....	1	1	0	Leather Lane.....	1	1	0
Hems Mr. William,				James Mrs. Delia, by			
Whitechapel	1	1	0	Mr. Button.....	1	1	0
Henderson Mr. J. Broad				James Mr. P. Hackney	1	1	0
Street	1	0	0	Jameson Mr. W. Law-			
Henson Mr. Sam. Tot-				rence Poultney Hill	1	1	0
tenham Court Road	1	1	0	Jarrold Mr. W. B. by			
Hephurn Mr. John,				Mr. Button.....	1	1	0
Long Lane.....	2	2	0	Jay Mr. William, Po-			
Hill Miss, Fore Street	2	2	0	land Street.....	1	1	0
Hill Mr. Christian,				Jessop Mr. J. Minories	1	1	0
Scarborough, by Mr.				Johnson Mr. David,			
Cook.....	1	1	0	Mill Street.....	1	1	0
Hill Mr. J. C. White-				Johnson Mr. John,			
chapel.....	1	1	0	Bishopsgate Street..	1	1	0
£. 2616	11	3		£. 2674	5	0	

	£.	s.	d.
	2674	5	9
Jones Mrs. Bow Bridge	1	1	0
Jones Mr. St. Paul's Church Yard	1	1	0
Jones Miss Sophia, Ditto	1	1	0
Jowett Benjamin, Esq. Camberwell	1	1	0
Juvenile Missionary Society at Eagle Street, by Mr. Napier, jun.	50	0	0
Keeble Rev. —, Brown Street, Edgware Road	2	2	0
Keene Mrs. Frances, South Molton Street	1	1	0
Keep Mr. St. Albans, by Mr. Hems	1	1	0
Kemp Mr. F. Hackney	0	10	6
Key Mr. Thos. Minorities Kilkenney Church, by Rev. Peter Rowe	3	3	0
Kincaid Mr. David, Spital Square	1	1	0
Kitchen Mr. William, Blandford Street	1	1	0
Kitson Mr. J. Walworth	1	1	0
Knight Mrs. Mile End, by Mrs. Huntley	1	1	0
Lea R. Esq. Old Jewry	1	1	0
Legg Mr. William, Oxford Street	0	10	6
Lepard Mr. Benjamin, Penderson Place	1	1	0
Lepard Mrs. Ditto	1	1	0
Lewis Mrs. Mary, Craven Street, a Donation	1	0	0
Lillingston A. L. Esq. by Rev. Basil Woodd	5	5	0
Lillwall Mr. Henry, Bishopsgate Street	1	1	0
Lindeman Mr. E. Whitechapel	5	0	0
Lister Daniel, Esq. Hackney	3	3	0
Lloyd Mr. William Freeman, Guildhall Yard	1	1	0
Lonsdale Mr. R. Great Marlborough Street	1	1	0
Low Mr. John, Leadenhall Market	1	1	0
Low Mr. James, Gracechurch Street	1	1	0
£.	2764	18	9

	£.	s.	d.
	2764	18	9
Lowther Mr. Richard, Gerrard Street	1	1	0
Lucas Mr. by Rev. F. A. Cox	1	1	0
Lucas Miss, St. Mary Axe	0	10	6
Macaulay Zachary, Esq. Birchin Lane	1	1	0
McMath Mr. Alexander, Fleet Street	1	1	0
Maitland Ebenezer, Esq. Clapham	2	2	0
Mann Rev. —, by Mr. Burls	1	1	0
Marriott Mr. William, jun. Broad Street	1	1	0
Marriott Mr. William, 55, Hoxton Square	1	1	0
Marten R. H. Esq. Plaistow	1	1	0
Martin Ambrose, Esq. Charlotte Street	2	2	0
Marshall Mr. John, High Holborn	1	1	0
Mason Mr. T. Holborn	1	1	0
Masset Mr. T. Bishopsgate Street	1	1	0
Mather Mrs. Hoxton	1	1	0
Maynard Mr. Ruishton, near Twickenham	10	0	0
Mayow Mr. Oxford, by Mr. Button	1	1	0
Maze Pond, by Mr. William Beddome	38	11	6
Mead Miss, by Rev. Mr. Tomlin	1	1	0
Medley Mr. Samuel, Threadneedle Street	1	1	0
Mersey Mr. Samuel, Long Acre	1	1	0
M. G. of E. B.	1	0	0
Middleton Mr. John, St. Martin's Lane	2	2	0
Middleton Mr. Robert, Fleet Street	1	1	0
Mills Mrs. Islington	2	2	0
Mills Samuel, Esq. Finsbury Place	2	2	0
Mitchell Mr. Thomas, Holborn Hill	1	1	0
Mitton Mrs. Enfield	1	1	0
£.	2845	9	9

	£.	s.	d.
	2845	9	9
Moor Mr. J. Barbican	1	1	0
Moore Mr. George,			
Heath Place.....	1	1	0
Morland Miss, Clapton	2	0	0
Morris Rev. John,			
Borough Green.....	3	0	0
Mortlock Mr. J. by			
Rev. Basil Wood...	1	1	0
Mortlock Mr. W. Ditto	1	1	0
Murray Mr. Knights-			
bridge.....	0	10	6
Murray Mr. John,			
Princes Street.....	1	1	0
Muston Mr. James,			
Hatton Garden.....	1	1	0
Napier Mr. William,			
Grand Junction Wharf	1	1	0
Napier Mr. William,			
jun. Ditto.....	1	1	0
Neale Mr. Benjamin, St.			
Paul's Church Yard	1	1	0
Neale Mr. John, Ro-			
samond Row.....	1	1	0
Neale James, Esq. St.			
Paul's Church Yard	2	2	0
Newman Rev. William,			
Stepney.....	1	1	0
Nicholson Mrs. Thames			
Street.....	1	1	0
Nicholls Mr. Richard,			
Bartholomew Close,			
2 years.....	2	2	0
Noble Mr. John,			
Oxford Street.....	0	10	6
Nokes Mrs. Kent Road	1	1	0
Norton Mr. James,			
Fish Street Hill....	1	1	0
Osborne Mr. J. Oxford			
Street.....	1	1	0
Ostle Mr. Daniel,			
Commercial Road...	1	0	0
Ostle Mr. Wm. Ditto	1	0	0
Overbury Miss, Vine			
Street.....	1	1	0
Page Mr. John, Borough	1	1	0
Paine Mr. J. Gunningay	1	1	0
Paine Rev. S. Hackney	1	1	0
Paine Mr. Thomas,			
Swallow Street.....	0	10	6
Parke Mr. D. by Mr.			
Well.....	1	1	0

£. 2879 5 3

	£.	s.	d.
	2879	5	3
Parken Mr. J. P.			
John Street.....	1	1	0
Parken Mr. W. P.			
Islington.....	1	1	0
Parker J. Esq. Hackney	3	3	0
Payne Mr. George,			
Newgate Street....	1	1	0
Payne Mr. James, Ditto	0	10	6
Pearson Dr. John,			
Golden Square.....	2	2	0
Pearson Mr. William,			
Homerton.....	1	1	0
Penny Rev. J. Portsea	1	1	0
Penny Mr. John, jun.			
Northumberland Street	1	1	0
Perkins Mr. William,			
Cranborne Street...	1	1	0
Perram Mrs. by Mr.			
T. Thomas.....	1	1	0
Petit Louis Hays, Esq.	5	5	0
Pewtress J. B. Esq.			
Hackney.....	5	5	0
Phillips Mr. George,			
Oxford Street.....	2	2	0
Phillips Rev. J. Clapham	1	1	0
Phillips Mr. Thomas,			
Horsley Down.....	1	1	0
Pierpont Mr. W. C.			
Broad Way.....	1	1	0
Ponder Mr. S. Islington	1	1	0
Pontifex Mr. R. Lisle			
Street.....	1	0	0
Poole Mr. John, Law-			
rence Lane.....	1	1	0
Poole Mr. John, Leigh			
Street.....	1	1	0
Pope Miss L. Cheapside	0	10	6
Pope Mr. S. jun. Ditto	0	10	6
Potter Mr. Peter,			
Kentish Town.....	1	1	0
Potts John, Esq. Tod-			
dington, Bedfordshire	1	1	0
Poulson Mr. Jabez,			
East Smithfield.....	1	1	0
Powell Mr. by Mr.			
Medley.....	1	1	0
Powell Mr. Thomas,			
White Cross Street	1	1	0
Pratt Rev. Josiah,			
Doughty Street.....	1	1	0
Pratt Mr. Ilford.....	1	1	0

£. 2921 14 9

	£.	s.	d.
	2921	14	9
Preston Mr. Thomas, Miles Lane.....	1	1	0
Princes Risborough Aux- iliary Society.....	0	6	6
Pritt James, Esq. Wood Street	2	2	0
Pudner Captain, Ham- mersmith	1	1	0
Pudner Mrs. Ditto....	1	1	0
Purser Mr. J. Finch Lane	1	1	0
Rabbeth Mr. J. Red Lion Street.....	1	1	0
Ray Mr. S. Ipswich...	1	1	0
Rayner Mr. S. Bland- ford Street.....	0	10	6
Redford Mr. Peter, High Street, Hoxton	1	1	0
Reid Mr. Thos. Minories	1	1	0
Reid Mr. William, Ditto	1	1	0
Reyner Joseph, Esq. Mark Lane.....	5	5	0
Rickwood Mr. R. Red Lion Street.....	1	1	0
Ridland Captain, Low- ell's Alley.....	1	1	0
Ridley Mr. Samuel, Newgate Street....	1	1	0
Rippon Dr. John, Grange Road.....	1	1	0
Rivers Mr. W. Cornhill	1	1	0
Rivers Mrs. Ditto....	0	10	6
Rixon Mr. Cockspur Street	10	0	0
Robarts Mr. Nathaniel, Henrietta Street....	2	2	0
Roberts Mr. Josiah, Gould Square.....	3	3	0
Robinson Mr. Samuel, Albion Street.....	2	2	0
Rose Mr. Jos. Church Court, Old Jewry, 2 years	2	2	0
Rugg Mr. H. Holloway	1	1	0
Russell Mr. Giles, Long Acre.....	1	1	0
Rust Mr. E. Wapping	1	1	0
Rutt Mr. Benjamin, Leadenhall Street...	1	1	0
Rutt Mr. George, Fenchurch Street...	1	1	0
£. 2977	17	9	

	£.	s.	d.
	2977	17	9
Ryley Mr. Rowland, Orange Street.....	1	1	0
Sabine W. Esq. Islington	1	1	0
Salter Mr. D. Watford	1	1	0
Salter Mr. Samuel, Newgate Street....	1	1	0
Salter Mr. William, Holborn Hill.....	1	1	0
Sanigear Mr. S. Aske Place, Hoxton.....	1	1	0
Savill W. Esq. Clapham	2	2	0
Saunders Mr. William, Vine Street.....	1	1	0
S. B. by Rev. Timothy Thomas	1	11	6
Serjeant Mr. H. jun. St. Catherine's Square	1	1	0
Sexton Rev. E. for Mrs. Marshman: to be sent in Gold, or in such Ar- ticles as the Commit- tee may think would be most acceptable	5	5	0
Shanks Mr. James, Bermondsey Street..	1	1	0
Shaw Benjamin, Esq. M. P. London Bridge	1	1	0
Shaw Mrs. Ditto.....	1	1	0
Sharman Mr. Joseph, Gravel Lane.....	1	1	0
Sharp Mr. John, Blandford Street...	1	1	0
Shenston Mr. J. B. Shoreditch	1	1	0
Shenston Mrs. Stepney	0	10	6
Shenston Rev. William, Mile End.....	1	1	0
Shepherd Mrs. Hackney	1	1	0
Shrubsole Mr. W. Bank	1	1	0
Simmons Mr. J. Fish Street Hill.....	1	1	0
Smith Mr. Edward, Houndsditch	2	2	0
Smith Messrs. T. and S. Ditto.....	2	2	0
Smith Miss M. Peckham	1	1	0
Smith John James, Esq. Watford.....	2	2	0
Smith Mr. James, Ditto	1	1	0
Smith Mr. William Lepard, Ditto.....	1	1	0
£. 3015	13	9	

	£.	s.	d.		£.	s.	d.
	3015	13	3		2069	17	9
Smith Rev. Dr. Pye, Homerton.....	1	1	0	Thomas Rev. Timothy, Islington.....	1	1	0
Smith Mrs. Ditto....	1	1	0	Thomas Rev. Thomas, Peckham.....	1	1	0
Smith Rev. Wm. Derby	1	1	0	Thomas Miss J. E. Battersea.....	1	1	0
Smyth Mr. Ratcliff Highway.....	1	1	0	Thomas Miss L. Ditto	1	1	0
Snell Mr. Puddington	1	1	0	Thornton Henry Esq. 2 years.....	10	10	0
Sparkall Alexander, Esq. Plaistow.....	1	1	0	Thornton Samuel, Esq. King's Arms Yard..	3	3	0
Spencer Mr. W. Wapping	1	1	0	Tomlin Rev. William, Chesham.....	1	1	0
Stennett Mrs. Pater- noster Row.....	1	1	0	Tosswill Mrs. Sarah, Dorset Street.....	1	1	0
Stennett Mr. Jos. Ditto	0	10	6	Towle Mr. J. Walworth	1	1	0
Stennett Mr. Sam. Ditto	0	10	6	Tucker Benjamin, Esq. Kentish Town.....	2	2	0
Steven Robert, Esq. Camberwell.....	10	10	0	Tucker Mr. Richard, Thames Street.....	1	1	0
Stevens Mr. G. Chesham	1	1	0	United Mites, Woolwich	2	5	0
Stevenson Mr. George, Bow Lane.....	1	1	0	Upton Rev. James, Brunswick Street...	1	1	0
Stinson Mr. N. Brentford	1	1	0	Viner Mr. Phil. Plaistow	1	1	0
Stoke Ash Auxiliary Meeting.....	10	0	0	Vonderhoyde Mrs. Ber- mondsey Street.....	1	1	0
Storks Mr. Robert, Lawrence Lane....	1	1	0	Waite Mr. J. Woolwich	0	10	6
Stinger Mr. Thomas, Portland Street....	1	1	0	Walkden Mr. John, Red Lion Court....	1	1	0
Subscription of a Few Friends, Unicorn Yard, Tooley Street, by Mr. J. Woodroffe	6	8	6	Walley Mr. J. Hackney	2	2	0
Sunners & Son Messrs. Bond Street.....	2	2	0	Wallis, Cooke, and Hammond Messrs..	5	5	0
Sundius Christ. Esq. Devonshire Square	1	1	0	Ward Mrs. Rootsey, Romford.....	1	1	0
Sutcliffe Mr. Edward, Bread Street.....	1	1	0	Wardell Mr. Henry, Gravel Lane.....	1	1	0
Swaine Mrs. Camberwell	1	1	0	Warmington John, Esq. Plaistow.....	1	1	0
Swaine Mr. by Mr. Shenstone.....	0	10	6	Warmington Mr Joseph, Leadenhall Market	1	1	0
Sweatman Mr. John, Thornhaugh Street..	1	1	0	Warwick Penny Society, by Mr. J. W. Percy	5	0	0
Tapp Mr. T. Cheapside	1	1	0	Waters Rev. Thomas, Euston Place.....	1	1	0
Tarn Mr. J. Spa Fields	1	1	0	Watson Mr. George, Coulton, Oxfordshire	1	1	0
Tatham Mr. Henry, Charing Cross.....	1	1	0	Waymouth Mrs. Fen- church Street.....	2	2	0
Taylor Rev. Dan, Mile End.....	0	10	6	Weare Rev. —, Ipswich	1	1	0
Taylor Mr. J. B. by Mr. Button.....	1	1	0	Wells Mr. Thomas, Chiswell Street....	1	1	0
Thickbroom Mr. Wm. Mill Bank.....	1	1	0				
£. 3069 17 9				£. 3123 17 9			

	£.	s.	d.
	3123	17	3
Westley Mr. Francis, <i>Somers Town</i>	2	2	0
Westley Mr. Robert, Cullum Street.....	1	1	0
Whalley —, Esq. <i>Hack-</i> <i>ney</i>	10	10	0
Whitwell Mrs. A. <i>Ditto</i>	1	1	0
Wilberforce William, Esq. M. P.....	5	5	0
Wild Mr. by Mr. Shenstone.....	1	1	0
Wilkinson Mr. Gideon	0	10	6
Wilkinson Mrs. <i>Clapham</i>	1	1	0
Williams Mrs. Winches- ter Street.....	1	1	0
Williams Mr. James, Charles Street, West- minster.....	1	1	0
Williams Mr. Thomas, Oxford Street.....	1	1	0
Willis Mrs. <i>Westham</i> ...	1	1	0
Wilson John, Esq. Wood Street.....	2	2	0
Wilson Mr. L. <i>Seal</i>	1	1	0
Wilson Mr. John, jun. Wood Street.....	1	1	0
Wilson Joseph, Esq. Milk Street.....	2	2	0
Wilson Mr. Richard, Great East Cheap..	1	1	0
Wilson Mrs. <i>Camberwell</i>	2	2	0
Wilson William, Esq. Basinghall Street...	1	1	0
Witley Mr. William, Great Ormond Street	0	10	6
Wolff George, Esq. Mincing Lane.....	5	0	0
Woodd Rev. Basil, <i>Paddington Green</i>	1	1	0
Woodhouse Mrs. M. A. Oxford Street.....	1	1	0
Woollaston Miss.....	1	1	0
Woolrych H. C. Esq.	1	1	0
Wright Mr. David, <i>Pentonville</i>	1	1	0
Wright Mr. William, <i>Ongar, Essex</i> , by Mr. Shenstone.....	1	1	0
W. R. by Mr. Button	1	1	0
Yallowley Mr. Jacob, Whitecross Street...	1	1	0

£. 3175 1 3

No. xxvi.

	£.	s.	d.
	3175	1	3
Young Ladies at Mrs. Hague's School, <i>Tottenham</i> , by Rev. F. A. Cox.....	4	0	0
Smaller Sums.....	0	15	0
<i>Luton</i> Auxiliary Society, Subscriptions, and Collection, by Rev. E. Daniel.....	10	15	2
Daniel Rev. E.....	1	1	0
<i>Margate</i> Auxiliary Bap- tist Missionary So- ciety, by Rev. George Atkinson A. B.....	0	13	0
Adams Mr. W.....	0	13	0
Atkinson Rev. G....	0	10	6
A.-Z. by Mr. C. S. Lewis.....	0	10	6
Carthew Mr. Thomas	0	10	6
Chapman Thos. Esq.	1	0	0
Chatterton Mrs. R.	0	10	6
Chester Lieut. R. N.	0	10	6
Cobb Francis, Esq.	2	2	0
Cobb F. W. Esq....	1	1	0
Cobb Master Thomas	0	10	6
Cobb William, Esq.	2	2	0
Collection.....	6	0	0
Covell Mrs. J. a Donation.....	1	0	0
Coveney M.....	0	10	6
Dalton Mrs.....	0	10	6
Dalton Miss.....	0	10	6
Dalton Miss E.....	0	10	6
Elliott Mrs.....	0	10	6
Feakins Mr. George	0	10	6
Fife Mrs. & Daughter	0	10	6
Foster Mrs. M. and Friend.....	0	10	6
Holmans Mr. Robert	0	10	6
Hubbard Mr. John	0	10	6
Lewis Mrs.....	0	10	6
Lewis Mr. C. S....	0	10	6
Lewis Mr. S.....	0	10	6
Miller Mr. Richard	0	10	6
Mills John, Esq. a Donation.....	0	10	6
Mosely Miss, <i>Ramsgate</i>	0	10	6
Mundie Mr. Thomas	0	10	6
Paine Mr. John....	0	10	6
Paine Mr. William	0	10	6

£. 3227 5 11

	£.	s.	d.
	3227	5	11
Paine Mrs. W.....	0	10	6
Palmer Mr. Robert and Friend.....	0	10	6
Peacock Mrs.....	0	10	6
Pringle Mrs. Rams- gate, a Donation..	0	10	6
Robason Mr. John..	0	10	6
Rowe Mr. Abraham	1	1	0
Rybot Mr. Robert..	0	10	6
Salter Mrs.....	0	10	6
Salter Mr.....	0	10	6
Shrewsbury Mr. Rams- gate	0	10	6
Slater George, Esq. a Donation.....	1	0	0
Slater Mesdms.....	0	10	6
Small Sums.....	11	14	4
Stevens Mr. Thomas	1	1	0
Townley Mrs. Rams- gate	1	1	0
Townley Rev. C. LL. D. Ditto.....	0	10	6
Townley Rev. Henry, Ditto	0	10	6
Valder Mr. W. H....	0	10	6
<i>Newberry</i>			
Atlie Mr.....	1	0	0
Andrews Mr. Shaw	1	0	0
Bicheno Mr. jun....	1	1	0
Basing Mr. Richard	1	0	0
Berry Mr.....	1	0	0
Chapman Mr. John	1	0	0
Collection at Baptist Meeting	8	10	6
Dean Mr.....	1	0	0
East Mr.....	1	0	0
Fuller Mr.....	1	0	0
Graham Mr. William	1	0	0
Hall Mr.....	1	0	0
Harwood Mr.....	0	10	0
Herbert Mr. William	1	0	0
Hidges Mr. Thomas	1	0	0
Lewis Mr.....	1	0	0
Lodge Mr. Thomas	1	0	0
Nias Miss.....	1	0	0
Nias Mr. Thomas....	1	0	0
Peck Mr.....	1	0	0
Perry Mrs.....	0	10	0
Sargeant Mr. John	1	1	0
Weedon Mr.....	1	0	0
Winter Rev. John..	1	1	0

£. 3280 13 3

	£.	s.	d.
	3280	13	3
<i>Newcastle-under-Line</i>			
Thompson Mr. R.	5	5	0
Thompson Mr. Thos.	2	0	0
Thompson Mrs.....	1	1	0
<i>Newcastle-upon-Tyne</i>			
Angus Mr. Caleb....	1	1	0
Angus Mr. J. L....	1	1	0
Angus Mrs. J. L....	1	1	0
Angus Miss.....	1	1	0
Angus Mr. G. F....	1	1	0
Angus Mrs. G. F....	0	10	6
Angus Mr. Caleb, West Brandon....	0	10	6
Angus Mrs. Margaret	0	10	6
Angus Mr. William	0	10	6
Angus Mr. Henry..	0	10	6
Angus Mr. Teasdale	0	10	6
Angus Mr. Joseph..	0	10	6
Atkinson Mr. M....	0	10	6
Baker Mr. James... 0	10	6	
Bates Thomas, Esq. Halton Castle.....	1	1	0
Blackett Lady, Matfen	1	1	0
Cold Rowley Church at	2	10	6
Fenwick Mr. John..	0	10	6
Gibson Mr. Thomas	0	10	6
Lawson Mr. Robert	0	10	6
Lyons Mr. J. B....	0	10	6
Mabbutt Rev. Edw.	0	10	6
Pengilly Rev. Rich.	0	10	6
Sample Mr. Geo. sen.	1	1	0
Sample Mr. William	1	1	0
Sample Mr. Geo. jun.	0	10	6
Shaw Mr. Thomas..	0	10	6
Wawn Mr. C. N....	1	0	0
Wear Mr. Nathaniel	0	10	6
Whitfield Rev. Cha.	0	10	6
Whittle Mr. W. Pri- soner of War at Arras, in France, a Donation, by Mr. Pengilly.....	2	2	0
Auxiliary Society, by Mr. G. Sample....	3	18	6
Periodical Accounts	0	17	0
<i>Northampton</i>			
Auxiliary Society..	9	9	0
Female Ditto.....	1	2	0
Abbott Mr.....	0	10	6
Abel Mr. a Donation	0	10	6
Ashton Mr.....	0	10	6

£. 3330 18 3

	£.	s.	d.
	3330	18	3
Barnes Mr.....	1	1	0
Berridge Mr.....	1	1	0
Brown Mr.....	0	10	6
Clark Mr.....	0	10	6
Comfield Mr.....	0	15	0
Dent Mr.....	1	1	0
Edens Mr.....	1	0	0
Friend, by Mrs. Smith, 2 years.....	1	1	0
Friend, by Rev. R. Clark.....	1	0	0
Goodacre Mr. <i>Leir</i> ..	2	2	0
Goodacre Mr. Thos.	1	1	0
Green Mr. Thomas	0	10	6
Grose Mr.....	0	10	6
Hall Mr.....	1	1	0
Holtham Mr.....	0	10	6
Johnson Mr. a Dona- tion.....	0	10	6
Jones Mr. <i>Chester</i> , by Mr. Michael Smith	1	1	0
Lampson Mr.....	1	1	0
Manning Mr.....	1	1	0
Marshall Mr.....	0	10	6
Pewtress Mr.....	1	1	0
Plumpton Miss.....	0	10	6
Ratnet Mr.....	1	1	0
Smeeton Mr.....	0	10	6
Smith Mr. Michael..	1	1	0
Tear Miss.....	0	10	6
Turland Mr. <i>Bugbrook</i>	1	1	0
Small Sums.....	0	14	0
Periodical Accounts	6	9	0
<i>North End, Kent</i> Smith Mrs. 2 years	2	2	0
<i>Norwich</i> Clamrock Mr. by Mr. Hawkins.....	1	1	0
<i>Nottingham</i> Periodical Accounts	1	10	0
<i>Oakham</i> Assistant Society....	7	13	0
Collection, by Rev. Mr. Millar.....	6	6	6
Periodical Accounts	0	18	0
<i>Olney</i> Andrews Wm. Esq..	2	2	0
Barker Mrs. <i>Kim- bolton</i>	0	10	6
Bull Rev. William, <i>Newport Pagnel</i>	1	1	0
£. 3385	6	3	

	£.	s.	d.
	3385	6	3
Cox Mr. W. <i>Wingrave</i>	1	1	0
Friend.....	2	0	0
Friend, by Mrs. Heighton.....	1	1	0
Friends Two.....	1	1	0
Fry Mrs. <i>Emberton</i> ..	1	1	0
Harris Mr. Thomas, <i>Fenny Stratford</i>	1	1	0
Herbert Mr. James	1	1	0
Herbert Miss.....	1	0	0
James Mr. John, <i>Weston Underwood</i>	1	1	0
Johnson Miss.....	1	1	0
Johnson Mr. Robert, <i>Kempston</i>	1	1	0
Lewis Rev. William, <i>Chenies</i>	1	1	0
Lovel Mr. Thomas..	1	1	0
Measures Mr. <i>Kim- bolton</i>	0	10	6
Osborn Mr. Thomas	1	1	0
Peck Miss, <i>Kimbolton</i>	0	10	6
Pell Mr. William, <i>Guildenborough</i>	1	1	0
Penny Society, <i>Road</i>	3	9	0
Pestil Mr. <i>Wilden</i>	0	10	6
Smith Mr. James, <i>Kempston</i>	1	1	0
St. John Rt. Hon. Lady, <i>Fenlock Barnes</i>	2	2	0
Sutcliffe Rev. John..	1	1	0
Vorley Rev. Charles, <i>Curlton</i> , 2 years....	1	1	0
Ward Rev. Joseph, <i>Newport Pagnel</i>	1	1	0
Warwick Mr. Ste- phen, <i>Road Hyde</i> ..	1	1	0
Wilson Mr. William	1	1	0
Smaller Sums.....	0	10	0
<i>Oxford</i> Collection, by Rev. J. Hinton..	14	12	0
Alden Mr. J.....	1	1	0
Ball W. Esq.....	1	1	0
Bartlett Mr. J.....	0	10	6
Bridgewater Mr. A.	1	1	0
Collingwood Mr. S.	1	1	0
Collingwood Mrs....	1	1	0
Collingwood Miss...	0	10	6
Goring H. Esq.....	1	1	0
Hicks Mr. P.....	1	1	0
Hill Mr. B.....	0	10	6
£. 3439	8	3	

	£.	s.	d.
	5439	8	3
Pearce Mr. W. H.	0	10	6
Plater Miss.....	0	10	6
Sadler Miss E.....	0	10	6
Steaner Mr. S.....	1	1	0
Tomes Mr. C.....	1	1	0
Allen F. Esq. <i>Frome</i>	2	2	0
<i>Plymouth Assistant So-</i>			
<i>cietty, by Rev. J.</i>			
Dyer.....	52	0	0
From the Fund of the			
Baptist Meeting,			
<i>Dock</i>	7	5	4
Hodson Thomas, Esq.			
a Donation.....	10	10	0
<i>Ridgmount</i>			
Keeley Rev. Mr....	1	1	0
<i>Reading, by Dr. Ryland</i>			
Angel Mr. 2 years..	2	2	0
Annesley M. Esq....	1	0	0
Ayers Mrs. 2 years..	1	1	0
Baillie Mr.....	1	0	0
Browne Mr. 2 years	4	4	0
Burgess Mr.....	0	10	6
Champion Mr.....	1	0	0
Corbet Mrs.....	0	10	6
Creighton Mrs.....	1	1	0
Davis Rev. Mr. 2			
years.....	2	2	0
Davis Mrs. Oxford			
Road.....	2	2	0
Ethrington Mr.....	1	1	0
Elisha Mr. 2 years..	1	1	0
Fenton Mr. 3 years..	3	3	0
Field Mr.....	1	0	0
French Mr. 2 years..	2	2	0
Gill Mr.....	2	0	0
Hill Miss, 2 years..	1	1	0
Hiscock Mr.....	1	1	0
H. S.....	0	10	6
Hyatt Mr. D. 2 years	2	2	0
Huntley Miss, 2 years	2	2	0
Jackson Mr. 2 years	1	1	0
Jones Mr. Thomas..	2	2	0
Lamb Mr.....	0	11	0
Lawrence Mr.....	1	0	0
Mabberley —, Esq..	2	2	0
Maitland Ebenezer,			
Esq. 2 years.....	4	4	0
May Mrs. 2 years..	2	2	0
Millard Mr. sen. 2			
years.....	2	2	0
£. 3565	0	7	

	£.	s.	d.
	3565	0	7
Millard Mr. Jabez,			
2 years.....	2	2	0
Nares Rev. Arch-			
deacon.....	1	1	0
Ring Mr. 2 years...	4	4	0
Rusher Mr. 2 years..	2	2	0
Saunders Rev. Mr.			
2 years.....	4	4	0
Shepherd Mr. 2 years	2	2	0
Shoosmith Mr.....	0	10	6
Tanner Mr.....	1	1	0
Taylor Mr.....	1	0	0
Tiley Mr.....	1	11	6
Vines Mr. Joseph, 2			
years.....	2	2	0
Vines Mr. David, 2			
years.....	2	2	0
Waugh Mr.....	1	0	0
Wayland Mr. 2 years	2	2	0
Wayland Miss, 2 yrs.	1	1	0
Whately Rev. Mr.			
<i>Oakingham</i>	3	3	0
Williams Mr. 2 years	2	2	0
Williams Miss.....	1	0	0
Wilmshurst Mr. 2			
years.....	2	2	0
Collection at Baptist			
Meeting.....	8	3	6
Smaller Sums.....	0	19	0
<i>Sherfield Green and</i>			
<i>Peach Hill Collection</i>	5	5	0
SCOTLAND			
<i>Dingwall</i> ——Female			
Friends, in aid of			
a Native Preacher	12	0	0
<i>Edinbmrgh</i>			
By Dr. Stuart, pre-			
vious to Mr. Fuller's			
visit, in 1813			
Anonymous, by Post	20	0	0
Anonymous, <i>Hudding-</i>			
<i>ton</i>	0	10	6
Brown Rev. W. M. D.			
<i>Preston Pans</i>	2	2	0
Burn Mr. A. <i>Tweed-</i>			
<i>mouth, by Mr. Pax-</i>			
<i>ton, Berwick</i>	1	1	0
Don Lady, by Mr.			
Boncer, Banker..	5	0	0
Douglas James, Esq.			
jun. <i>Gavers</i>	5	5	0
£. 3661	18	7	

	£.	s.	d.		£.	s.	d.
	3661	18	7		3792	5	0
Henderson Mr. Craigie, 2 years.....	2	2	0	Bullock Miss, a Donation	0	10	6
Kilpatrick Mrs. Tynningham.....	0	10	6	Deakin Mr. Holbrook.....	1	1	0
Lady, by Mr. Innes.....	5	5	0	Edwards Mr. Arlescote.....	1	1	0
Lady.....	1	1	0	Jones Mr. Onwestry.....	1	1	0
Robinson Rev. Mr. Sloanan.....	1	1	0	Lee Mr. Attorney, Wam	2	2	0
Trotter Mrs. G.....	1	1	0	Parry Mr.....	1	1	0
Wellwood Mrs. Garvock	5	0	0	Roberts Mr. Oswestry.....	1	1	0
By Mr. C. Anderson				X. Y. Z. 2 years.....	10	10	0
Collection at Richmond Court Chapel.....	32	7	6	Periodical Accounts	0	12	6
Blackwood J.S. Esq.....	1	1	0	Sandhurst Collection, by Mr. Gates.....	4	0	0
Friend, by Dr. Abercrombie.....	21	0	0	Sevenoaks			
Friends, by Mr. Findlater.....	5	0	0	Cunfort Mr. R.....	1	1	0
Friend, by Mr. Ewing.....	2	2	0	Parker Mr. T.....	2	0	0
Hawkins Mr.....	1	0	0	Skinner Mrs Susan.....	1	1	0
Lamb Mr. by Mr. Croombie.....	1	1	0	Sheepshead			
Moubray Christ. Esq.....	1	1	0	Periodical Accounts.....	3	13	9
Moubray Mrs.....	1	1	0	Sheffield			
Muir Mr. Hugh, Glasgow.....	2	0	0	Donation	0	7	0
R. S. M. for the Support of a Native Preacher.....	20	0	0	Shaw Mr. by Rev. Mr. Downs.....	2	0	0
Stuart Dr. Charles, to aid Mr. John Peter in obtaining a Place of Worship in Orissa.....	5	5	0	Shortwood, by Rev. Mr. Winterbotham			
Kilwinning, by Mr. Barclay				Collection.....	20	13	0
Creighton Mr. Wm.....	1	1	0	Free-will Offerings, from a few Poor			
Creighton Mr John.....	1	1	0	School Children.....	0	3	0
M'Tyre Mr. Belfast.....	1	1	0	Provisional Fund.....	20	0	0
Peebles Major, Irvine.....	1	1	0	Two Friends.....	1	1	0
Sundries	1	11	11	Widow's Offering.....	1	0	0
New Deer				Sunderland			
Leslie Mr. George.....	4	0	0	Baptist Church, by Mr. A. Wilson.....	14	0	0
Stirling Missionary Society, by Rev. Mr. Smart	10	0	0	Sussex Baptist Society, by Mr. Dickson.....	12	12	6
Salop, by Rev. J. Palmer				Tewkesbury Collection.....	14	14	5
Bayliss Mr. sen. Whitechurch.....	1	1	0	Easthope Mr. John.....	1	1	0
Bayliss Mr jun. Ditto.....	0	10	6	Jones Mr. Samuel.....	1	1	0
	£. 3792	5	0	Oakley Mr. Peter.....	1	1	0
				Purser Mr. Isaac, Natton.....	0	10	6
				Society of Young Ladies, Weekly Subscription, by Miss Easthope	8	4	0
				Society of Young Men, Weekly Subscriptions, by Mr. Tyndall.....	3	13	8
					£. 3925	4	10

	£.	s.	d.
	3925	4	10
Sowley Mr. William,			
Hardwick	1	1	0
Sunday School Children, by Mr. Tyndall	3	0	8
Trotman Rev. Mr. .	1	1	0
Periodical Accounts	1	12	0
<i>Thrapston</i>			
Bateman Mr. R.	0	10	6
Beal Mr. W.	0	10	6
Blunsom Mr. W.	0	10	6
Chew Mr. Thomas. .	1	0	0
Bill Mr. W. and Family	0	15	0
Lever Mr. Benjamin	0	10	6
Porter Mr. and Family	1	6	0
Southwell Mr. Wm.	0	10	6
Stevenson Mr. J. J. and Family	1	6	0
Smaller Sums	7	5	0
<i>Trachbidge</i>			
Anstie Mr. Peter. . .	1	0	0
Butcher Mr. Philip. .	0	10	6
Chubb Mr. Samuel	1	0	0
Cooper Rev. John. .	1	0	0
Cooper Mrs.	1	0	0
Cooper Mr. John, jun.	1	0	0
Dunn Mr. Jos. jun.	1	0	0
Dunn Mr. William. .	1	0	0
Dunn Miss Harriet. .	0	10	6
Dunn Miss Maria. . .	0	10	6
Dunn Miss Martha. .	0	10	6
Davis Rev. Richard	0	10	6
Edwards Miss.	1	1	0
Friend, by Mr. J. Dunn	0	10	6
Friend, by Mr. R. Wearing	0	10	6
Harris Mr. Richard	1	0	0
Harris Mr. John. . .	0	10	6
Hart Mr. Samuel. . .	0	10	6
Marshall Mr. Benj.	1	0	0
Self James, Esq. . .	1	1	0
Slater Mr. Samuel. .	1	0	0
Stancomb Mr. Joseph	1	0	0
Stancomb Mr. Wm.	1	0	0
Stevens Mr. James. .	0	10	6
Wearing Mr. Richard	0	10	6
Witt Miss Ann.	0	10	6
Small Weekly Subscriptions	8	15	6
	£. 3975	7	6

	£.	s.	d.
	3975	7	6
<i>Upton Collection</i>	4	4	0
Cole Mr. W.	1	1	0
Lloyd Mr. B.	1	1	0
Lloyd Mr. J.	1	1	0
Periodical Accounts	1	16	0
WALES			
<i>Aberduar Collection</i>	1	1	0
<i>Abergavenny</i>			
Baptist Church.	3	0	0
Conway Mr. George, Portnewydd	1	1	0
Conway Mr. William, Ditto	1	1	0
Conway Mr. Benjamin, Ditto	0	10	6
Conways the Miss, Ditto	1	0	0
Conway Mr. John, Pontrhydyrun.	0	10	6
Daniel Mr. John, Pontnewydd	1	1	0
George Watkin, Esq. Pontypool	1	0	0
Griffiths Rev. Geo. Pantycelyn	0	10	6
Harris Mr. J. Govilon	1	1	0
Herbert Mr. E. jun. .	1	0	0
James Mr. William	0	10	6
Jenkins Mr. Edward, Pontnewydd.	1	1	0
Jenkins Mr. Job, Ditto	1	1	0
Jenkins Mr. William, New Works.	1	1	0
Jenkins Mrs. Ditto	1	1	0
Lewis Mrs. Newport, Monmouthshire	0	10	6
Powell Mr. William, Pontnewydd.	0	10	6
Sauce Mrs.	1	0	0
Thomas Rev. Micah	0	10	6
Wyke Mr. Isaac. . .	1	0	0
<i>Bala, by Rev. Mr. Charles</i>			
Davis Mrs.	1	1	0
Williams Miss.	1	1	0
Williams Miss J. . .	1	1	0
<i>Bassalleg Association,</i>			
Public Collection	23	16	6
<i>Blaenynwau Collection</i>	4	0	0
<i>Cardigan Collection</i> . . .	3	0	0
<i>Cuerleon Church</i>	3	12	7
	£. 4043	5	1

	£.	s.	d.
	4043	5	1
Jenkins Mr. David..	1	1	0
Jenkins Mr. John...	1	1	0
Efynon Collection.....	1	1	0
Fishguard Ditto.....	2	6	6
Llwyn Dafydd Ditto..	1	14	4
Llysfaen Church.....	0	15	0
Rees Mr. Henry....	1	1	0
Middle Mill Church, Pembrokeshire.....	4	18	0
Morgan Mr. Edward, near Caerphilly....	0	10	6
Reynolds Rev. John	1	1	0
Moleston Collection....	1	1	0
Newbridge Church, Rad- norshire.....	1	10	0
Newport Collection, Pem- brokeshire.....	2	0	0
North Wales Association, 1812, by Rev. C. Evans.....	8	0	0
Penygarn Church.....	4	0	0
Pen-y-pau Collection...	0	16	0
Swansea Ditto.....	10	2	10
Velin Voel, Collected at the Association...	10	9	2
Ynisyfelin, near Mirthyr, Bethel at.....	0	10	0
Wallingford Donations, by Mr. Cooper			
Friend.....	1	0	0
Juvenile Society....	11	4	10
Lovegrove Mrs....	1	1	0
Pitman Mr.....	1	0	0
Sadler Mr.....	0	10	6
Wallis Mr.....	1	0	0
Wells Mr.....	1	1	0
Smaller Sums.....	1	9	0
Walton Collection, by Mr. Cowell.....	3	4	6
Weedon Beck Penny-a- week Society, by Rev. Mr. Gronow	2	2	0
Wellingborough			
Bearn Mr. William	1	0	0
Friend, near Welling- borough.....	10	0	0
Longmire Rev. J. M. Hargreave.....	5	0	0
Peck Mrs.....	0	10	6
Wellington Collection, at Mission Meeting..	7	16	0
£. 4145	2	9	

	£.	s.	d.
	4145	2	9
Bridgewater Monthly Collection, by Rev. Mr. Viney.....	4	1	0
Elworthy Mr. Thos.	0	10	6
Friend, by Rev. Mr. Tyso.....	1	0	0
Horsey Mr. Richard	1	1	0
Horsey Mr. Thomas, Taunton.....	1	1	0
Humphrey Rev. Mr. Collumpton.....	1	0	0
Lady of Tiverton, by Mr. Quick.....	2	2	0
Tucker Mr. C. Chard	0	10	6
Tyso Rev. Mr. Wat- chett.....	0	10	6
Whaddeston Hill, Bucks. Collection by Mr. Williams.....	8	0	0
Woolwich Auxiliary So- ciety, by Mr. Free- man			
Austin Mr.....	1	1	0
Beevan Mrs.....	1	1	0
Brockwell Mr.....	0	10	6
Clarke Mrs.....	0	10	6
Constable Mr.....	1	1	0
Culver Rev. Mr....	0	10	6
Davis Mr.....	1	1	0
Donation, by Rev. Mr. Culver.....	5	0	0
Dunmall Mr. sen....	1	1	0
Dunmall Mr. R. jun.	0	10	6
Farrington Mr.....	1	1	0
Forbes Mr.....	1	1	0
Freeman Rev. Mr..	1	1	0
Fuller Mr.....	1	1	0
Gardner Mr.....	1	1	0
Gillenham Mr.....	1	1	0
Greenaway Mrs....	0	10	6
Harbor Mr.....	1	1	0
James Mr.....	1	1	0
Jones Lieutenant...	1	1	0
Juvenile Subscriptions, by Mrs. Strang....	2	15	2
Lunshin Mr.....	0	10	6
Maitland Mr.....	0	10	6
Meredith Mr.....	1	1	0
Murry Mr.....	1	1	0
Rauwell Mr.....	1	1	0
Roberts Mr.....	0	10	6
£. 4194	15	5	

	£.	s.	d.		£.	s.	d.
	4194	15	5		4251	3	9
Seabourn Mr.	1	1	0	Rawson Mr. George	4	4	0
Smith Mr. Henry....	0	10	6	Sharp Mr. A.	1	1	0
Smith Sergeant....	1	1	0	Thackary Mr. M...	4	4	0
Steel Mr.	0	10	6	Webster Mr. George	2	2	0
Steel Mrs.	0	10	6	Smaller Sums.....	0	12	6
Strang Mr.	1	1	0	<i>Salentine Nook</i>			
Stuart Mr.	1	1	0	Eastwood Mr. S. by			
Webber Mr.	0	10	6	Rev. Mr. Steadman	1	0	0
Williams Mr.	0	10	6	York Society, by Mr.			
Smaller Sums.....	7	7	4	Wemyss	2	0	0
Dyer J. Esq. Admi-				Crossby Mr. 2 years	2	2	0
ralty	5	0	0	Lund Mr.	1	1	0
Dixon Miss, by J.				Richardson Rev. Wm.			
Dyer, Esq.	5	5	0	a Donation.....	1	1	0
YORKSHIRE				<i>The following Names were</i>			
<i>Bacup</i>				<i>too late for insertion</i>			
Heap Mr. James....	0	10	6	<i>in the proper order:</i>			
Hirst Rev. Mr.	0	10	6	<i>Eastcombs</i>			
Holt Mrs.	0	10	6	Hawkins Rev. Mr..	2	0	0
Hoyie Mr. John....	0	10	6	<i>Edinburgh, by Dr. Stuart</i>			
Hoyle Mr. Timothy	0	10	6	Abercrombie Mrs.			
Lord Mrs. Ann....	1	1	0	sen.....	2	0	0
Ormerod Mrs.	0	10	6	A Lady, by Mrs.			
<i>Bradford</i>				Stuart	1	1	0
Cross Rev. Mr.	1	1	0	A Lady (Miss N.)...	5	0	0
Periodical Accounts	2	13	6	Anonymous, in a Let-			
<i>Hbbden Bridge</i>				ter from a Friend	3	0	0
Fawcett Rev. Dr.				Anonymous, by Mrs.			
and Son.....	2	0	0	Abercrombie, sen.	3	0	0
Moorhouse Mr. L.				Gibson the late Miss			
<i>Wadsworth</i>	1	1	0	-Helen	1	1	0
Sutcliffe Mr. Daniel,				Hay Mrs. Major....	2	0	0
<i>Pickaver Gate</i>	0	10	6	Henderson Mr. Cragie	1	0	0
Thomas Mr. William,				Macnab Mrs. Medhope	0	10	6
<i>Grain</i>	0	10	6	Parlanes Miss.....	2	2	0
Tricket Rev. Mr.				Part of a Collection			
<i>Eramley</i>	0	10	6	made in the Parish			
Trickett Mrs.	0	10	6	of Urquhart, Pres-			
<i>Leeds Subscriptions for</i>				bytery of <i>Dingwall</i> ,			
<i>2 years</i>				and County of <i>Ross</i> ,			
Arnott and Wood				for the spread of			
Messrs	2	2	0	the gospel, by Rev.			
Brown Mr. James..	4	4	0	John M'Donald..	20	0	0
Chadwick Mr. Chas.	2	2	0	R. F. <i>Leith</i> , by the			
Clapham Mr. John..	2	2	0	Penny Post.....	5	0	0
Clapham Mr. Samuel	2	2	0	Robertson Rev. Mr.			
Clapham Mrs. Wm.	2	2	0	<i>Slamanan</i>	1	1	0
Goodman Mr. Benj.	2	2	0	Ditto, 2d Donation..	1	1	0
Goodman Mr. Geo.				Trotter Mrs. <i>Morton</i>	1	1	0
a Donation.....	1	1	0	Wellwood Miss K...	2	2	0
Lawson Mr. Charles	1	1	0	<i>Lungham Subscriptions</i>	4	14	6
	£. 4251	3	9		£. 4328	5	3

FOR THE TRANSLATIONS.

In the following List of Contributions, those marked * were given to repair the Loss by the Fire.

£. s. d.	£. s. d.
AMERICA	2377 9 1
New York, by — Be-	Marsh Rev. Dr.† Mar-
thune, Esq.*....1000 0 0	garet Professor of
Pensylvania	the University of
Knox Miss Rebecca,	Cambridge..... 2 2 0
a Donation, 500	Wood Rev. Mr. Tutor
Dollars 133 18 7	of St. John's College 2 0 0
Philadelphia, by R.	Devizes, by the <i>Hants</i>
Ralston, Esq.*...1150 0 0	and <i>Wilts Society</i>
Salem, near Boston,	Brackstone Mr..... 1 0 0
New England	Cadby Mr..... 1 0 0
Bible Translation	Collins Rev. J..... 1 1 0
and Foreign Mis-	Ellen Mr..... 0 10 6
sion Society.... 63 0 0	Fowler Mr..... 0 10 6
Birmingham	Friend at Rowde.... 0 11 0
Collection at the	Knight Mr..... 0 10 6
Meeting in New	Leach Mr. V..... 0 10 6
Meeting Street,	Noyes Rev. J. <i>Pewsey</i> 0 10 6
by Rev. Dr.	Parry Mr. <i>Allington</i> 0 10 6
Toulmin*..... 14 7 0	Ponting Mr..... 0 10 6
Deakin Mr. <i>Hol-</i>	Rutte Miss..... 1 1 0
brook*..... 1 1 0	Slade Mrs..... 0 10 6
Robinson Rev. P.	Sloper Rev. Robert 1 1 0
<i>Dudley</i> *..... 0 10 6	Sloper G. E. Esq.... 1 1 0
Wainwright Mr.	Smart Mr..... 0 10 6
<i>Ditto</i> *..... 1 0 0	Tanner Mr. <i>Urchfont</i> 0 10 6
Broughton, Cumber-	Waylin Mr. R. jun.. 1 1 0
land	Whitchurch and Pont-
Collection, by Rev.	ing Messrs..... 0 10 6
Jacob Hutton.. 12 12 0	Smaller Sums..... 4 4 0
Cambridge	Hull
Jackson Rev. Mr.	Carrick John, Esq.
Fellow of St.	omitted by mistake
John's College.. 1 0 0	in No. XXIV.*... 1 1 0
£. 2377 9 1	£. 2400 7 7

† Of the 145*l.* 0*s.* 2*d.* entered in No. XXIV. as from the Cambridge Baptist Congregation, towards repairing the Loss by Fire, 10*l.* was contributed by the Rev. Dr. Marsh, and should have been entered in his name.

	£.	s.	d.
	2400	7	7
IRELAND (Irish Currency)			
<i>Belfast</i>			
Blackwell Mr.	0	11	8
Bradford Mr. James	1	0	0
Brown Rev. William	2	6	8
Clark W. Esq.	2	0	0
Crum Mr.	0	10	6
Cuddy Mr. J.	1	5	0
Gray Mr. J.	0	11	4½
Hannah Rev. Sam.	5	16	2½
Hillhampton Mr. ...	1	2	9
Lindsey Mr.	0	11	4½
McConnaloy Mr. ...	1	2	9
O'Williams Mr.	1	2	9
Ritchie Mr.	1	0	0
Winnery Mr.	0	10	6
Smaller Sums.	0	11	6
<i>Cloghorden</i>			
Baptist Church, by			
Rev. Mr. Hassell	12	0	0
<i>Clonmell</i>			
Glascott Mr.	0	10	6
<i>Cork</i>			
Austen Joseph, Esq.	1	5	0
Carrol Charles, Esq.	0	11	4½
Cummins N. Esq. ...	1	2	9
Ellis John, Esq.	1	0	0
Friend.	1	0	0
Friend to the Bible	1	10	0
Ditto.	1	2	9
Hamlin Captain.	1	10	0
Hare Mr. D.	0	11	4½
Hare Richard, Esq.	1	2	9
Harvey Thos. Esq.	1	2	9
Sweet Rev. Mr.	1	0	0
Wise T. J. Esq.	2	5	0
Wise J. Esq.	1	14	1½
Wise T. Esq.	1	2	9
Wise W. Esq.	1	2	9
Wyley S. R. Esq. ...	3	8	3
Collection at Rev.			
Mr. Richards's			
Meeting.	8	0	0
Ditto at Rev. Mr.			
Fleming's Meeting	6	7	0½
Smaller Sums.	1	9	0
<i>Dublin</i>			
Acdall Mr.	1	0	0
Allman Dr.	1	1	8
Duggdale B. Esq. ...	1	0	0

£. 2474 10 5½

	£.	s.	d.
	2474	10	5½
Evans H. Esq.	1	0	0
Ferrier, Pollock, &			
Co.	11	7	6
Friends at Plunket			
Street, a Donation	5	0	0
Friend.	1	5	0
Ditto.	1	0	0
Gardiner Mr.	1	0	0
Guinness Arthur,			
Esq.	15	0	0
Guinness Benjamin,			
Esq.	5	0	0
Guinness Rev. Dr.	5	0	0
Guinness Wm. Esq.	3	0	0
Hamilton A. Esq. ...	2	0	0
Hogan C. Esq.	10	0	0
Hutton John, Esq. ...	2	5	6
Kelly Rev. T.	5	0	0
La Touche Messrs.	5	13	9
Lefroy Thomas, Esq.	1	2	9
Mathias Rev. W. B.	1	0	0
Missionary Fund at			
Plunkett Street. ...	16	5	0
Newenham Robert,			
Esq.	2	5	6
Perceval Dr.	10	0	0
Shaw Robert, Esq.	1	2	9
Shaw Mrs.	1	2	9
Shaw Miss.	5	0	0
Short Mrs.	1	2	9
Singer Mr. and Mrs.			
P. A.	2	5	6
Stott Dr.	1	16	0
Thorpe Rev. Dr. ...	1	2	9
W. S.	1	10	0
White Robert, Esq.	1	0	0
Willan —, Esq.	3	0	0
Witheral Mr.	1	2	9
Collection at St.			
Mary's Abbey.	58	2	10
Ditto at the Church			
of the United			
Brethren.	22	6	6
Smaller Sums.	0	19	4
<i>Limerick</i>			
A. B.	1	0	0
Evans G. Esq.	1	10	0
Friend.	1	2	9
Hoar Rev. W.	1	2	9
Mahony D. F. Esq.	1	0	0
Myles Mr.	1	0	0

£. 2687 4 10½

	£.	s.	d.
	2687	4	10½
Naylor James, Esq.	2	5	0
Watson A. Esq.			
Mayor.....	1	2	9
Lisburn Collection after preaching....	2	1	3½
<i>New Ross</i>			
Friend to the Bible	2	5	6
Ditto.....	1	0	0
M'Cormack A. Esq.	1	0	0
Smaller Sums.....	1	1	9½
Newry Collection at the Methodist Meeting	4	17	7½
<i>Tullamore</i>			
Deaves Mr.	1	0	0
Eames Rev. Mr.	1	10	0
Manly Joseph, Esq.	1	0	0
Manly Thomas, Esq.	1	2	9
Smaller Sums.....	2	1	8
<i>Waterford</i>			
Collection at Lady Lane Meeting ...	10	5	2
Ditto at the Baptist Meeting, Stephen Street	8	17	9
<i>Kettering</i>			
Collis Mr. N. a Legacy, by Mr. Dash	5	0	0
Gotch J. C. Esq.	10	0	0
Grimshaw Rev. Mr. Burton.....	1	1	0
Gurdon Mr. Harborough	1	0	0
Hanbury —, Esq. Kelmarsh*	10	0	0
Mills Mr. Walsal, by Mrs. Gotch, sen.	1	1	0
<i>Leeds</i>			
Hey William, Esq	2	2	0
Reade T. S. B. Esq.	2	2	0
<i>Liverpool</i>			
Penny-a-week Association, by Miss M. Hope.....	110	0	0
<i>London</i>			
C. a Friend, by Mr. Sitch, a Donation	2	2	0
E.....	2	0	0
Howard Mr. Luke, Tottenham	2	2	0
Pettit Lewis Hayes, Esq.....	21	0	0
£. 2898	6	2	

	£.	s.	d.
	2898	6	2
Young Ladies at School*	1	13	0
<i>Nottingham</i>			
Crowther Mr.*	1	1	0
<i>Oxford</i>			
Collection at the Baptist Meeting, by Rev. Mr. Kershaw	20	2	0
Ditto at Towersy, by Rev. P. Tyler* ..	3	0	0
Pitham Mr. Buckingham*	1	0	0
<i>Salendine Nook</i>			
Eastwood Mr. S. by Rev. Mr. Steadman	1	0	0
<i>SCOTLAND</i>			
Buchanty Friends, by Mr. C. Anderson..	3	0	0
<i>Crief</i>			
M'Niel Mr. P.....	10	0	0
<i>Dumfermline</i> Bible Committee, by Rev. Mr. Husband....	25	0	0
<i>Glasgow</i> Female Association, by Mrs. Ewing.....	66	16	10
<i>Kilmarnock</i> Society, by Mr. Cuninghame..	38	0	0
<i>Langholme</i>			
Park Mr.....	1	0	0
<i>Paisley</i> Female Association, for promoting the Circulation of the Scriptures....	22	10	0
<i>Stirling</i> Female Bible Society, by Rev. J. Smart	40	0	0
<i>St. Ninians</i> Female Society, by Rev. W. Shirreff.....	15	13	6
<i>Stonehouse</i> —Bible Society in the Parish of, by Rev. D. Wilkie, for the Translation of the Scriptures	10	10	0
<i>Wigan</i> Female Auxiliary Society for promoting the Oriental Translations of the Scriptures.....	10	0	0
£. 3168	12	6	

	£.	s.	d.
	3168	12	6
<i>Journey by Rev. Messrs. Fuller, Stedman, & Dyer, in July and August, 1813.</i>			
<i>Dumfries</i>			
Aitken Mr.	1	1	0
Collection at the Ta- bernacle	31	0	0
Dumfries Missionary Society	10	0	0
<i>Ayr</i> Collection at the Rev. Mr. Shaw's Meeting	5	0	0
Oughterson Rev. J. Monkton	1	1	0
<i>Kilmarnock</i> Collection, by Rev. Mr. Jef- fery	14	12	0
<i>Irvine</i>			
Campbell Rev. Mr. .	15	9	6
<i>Kilwinning</i>			
Stephens Rev. Mr. .	1	1	0
Friends of Ditto . .	6	6	0
F. Miss, by Mr. Bar- clay	1	1	0
Thompson Rev. Mr. Dahy	1	0	0
Bell Mr. Joseph, New- ton Stewart	1	0	0
Carruthers Mr. John, Dumfries	1	0	0
<i>Beith</i> Relief Chapel, Rev. Mr. Anderson	16	2	0
<i>Saltcoats</i>			
Baptist Friends, by Mr. Watson	1	11	0
Church, Rev. Mr. Henry	8	6	0
<i>Carlisle, by Mr. Dyer</i>			
Baptist Church . . .	2	0	0
Duerden Mr.	2	0	0
Independent Church	1	17	9
<i>Gretnock</i> Tabernacle, by Rev. Mr. Hucens .	14	0	0
Burgher Meeting, by Rev. Mr. Wilson	8	4	0
Watt Mr.	1	1	0
Baptist Church . . .	10	0	0
Independent Church at Auld Kirk, Rev. Mr. Law	2	8	0
£. 3325	13	9	

	£.	s.	d.
	3325	13	9
Relief Meeting, Rev. Mr. Auld	24	13	0
<i>Port Glasgow</i>			
Burgher Meeting, by Rev. Mr. Inglis . .	7	7	0
Friend, by Mr. Dick	5	5	0
<i>Paisley</i>			
Baptist Church at Kilmalcolmby, by Mr. Robert Laird	7	1	6
Box in the Baptist Meeting	2	0	0
Low Church, Rev. Robert Burns . . .	59	13	6
<i>Glasgow</i>			
Albion Street Cha- pel, Mr. Ward- law	109	3	7
Anonymous Friend	20	0	0
Baptist Church, Dr. Watt	15	0	0
Burgher Meeting, Rev. Mr. Dick . .	57	11	0
Ditto, Rev. Mr. Broadie	12	13	2
Carment Rev. Mr. .	0	10	6
Chapel of Ease . . .	27	7	2
D. M.	10	0	0
Dunlop Mr. by Mr. Deakin	5	5	0
Executors of Mr. Cuthbertson's Chil- dren	2	0	0
Female Association	100	0	0
Friend	1	0	0
Gillmore Miss, by Mr. H. Muir . . .	1	1	0
Mitchell Mr. A. by Mr. Deakin	3	0	0
Nile Street Chapel, Mr. G. Ewing . . .	107	7	7
Oswald Mrs. Shield Hall, by Mr. A. Mitchell	2	2	0
Relief Chapel, Bridge- town, Rev. Mr. Macfarlane	21	0	0
School in Calton . .	1	0	0
Sword James, Esq.	3	3	0
Young Mr. Lochwin- nock	0	10	6
£. 3941	8	3	

	£.	s.	d.
	3941	8	3
<i>Stirling</i>			
Burgher Meeting,			
Rev. Mr. Smart.....	15	0	0
Friend.....	1	1	0
Russell Rev. Mr.			
Muthil, by Mr.			
M'Leod.....	2	2	0
Sabbath Evening			
School.....	1	11	0
<i>Perth</i> Relief Meeting..	9	5	0
<i>Inverness</i> Collection,			
partly out of doors,			
and partly in the			
Methodist Chapel	22	7	0
Murray Misses.....	3	3	0
<i>Dingwall</i> Penny-a-week			
Society, by Mrs.			
Stewart.....	6	6	0
<i>Ferrintosh</i> Friends, by			
Mr. W. Mackintosh	5	19	0
Ditto, by Mr. D.			
Mackenzie.....	3	1	0
Ditto, by Mrs. Calder	1	1	0
<i>Nairn</i> Friends.....	3	5	0
<i>Frienat</i> Ditto.....	1	0	0
M'Baine Rev. Mr....	0	10	6
<i>Campbeltown</i> Friends...	2	13	0
<i>Forres</i> Ditto.....	7	1	0
<i>Elgin</i> Ditto.....	4	1	1
Baptist Church, Port-			
soy.....	2	1	0
<i>Bangff</i> Friends.....	3	17	1
<i>Aberdeen</i> Female Servant			
Society.....	20	0	0
Frederick St. Chapel	7	10	0
Friends, by Mr. Cooper.....	2	0	0
George Street Chapel	22	18	7
<i>Montrose</i> Independent			
Chapel, Mr. Black	14	0	0
<i>Arbroath</i> Ditto Mr.			
Penman.....	9	10	0
<i>Brickin</i> Methodist Chapel.....	2	0	0
<i>Dundee</i> Burgher Meeting,			
by Rev. Mr.			
Black.....	11	2	8
Church in Barrack			
Street.....	3	3	0
<i>Cupar</i> Fife Burgher			
Meeting.....	6	15	9
£. 4135	18	11	

	£.	s.	d.
	4135	18	11
Penny Society.....	2	2	0
<i>St. Andrews</i>			
Collection, by Mr.			
Paton.....	3	0	0
<i>Kirkcaldy</i> Baptist Church	4	0	0
Burgher Meeting, by			
Rev. Mr. Law.....	10	2	6
Friends, by Mr. Bell	2	0	0
<i>Edinburgh</i>			
Abercrombie Dr....	5	5	0
Anderson Mr.....	1	1	0
Berwick Mr.....	1	1	0
Blackwood J.S. Esq.			
by Mr. C. Anderson.....	2	2	0
Brunton Mr. George	1	1	0
Buchanan Rev. Dr.	2	2	0
Conquest Dr. J. T.	1	1	0
Duncanson Mr. Alloa	1	1	0
Erskine Mr. Carnock	1	1	0
Erskine Miss Lauriston	1	1	0
Erskine Miss Christian	1	1	0
Friend, by Mr. Innes	2	2	0
Gibson Mr. George	1	1	0
Innes Rev. William,			
Profits of a Tract			
on Christian Union	2	10	0
Lorimer Mrs. by Mrs.			
Stewart.....	5	0	0
Ogilvy Mr. and Mrs.	3	3	0
Reid Miss.....	1	1	0
Welwood Mrs. by			
Mr. Scotmoncrief	5	0	0
Collection at Mr.			
Aikman's Chapel..	27	14	2
Ditto at Mr. Pain's,			
Thistle-Street.....	16	0	0
Ditto at Mr. Puller's,			
at Leith.....	10	5	0
Ditto at the Church			
Niddry-Street, by			
Mr. Richie.....	20	0	0
Ditto at the Church at			
Leith Walk, by Mr.			
James Haldane...	30	0	0
Ditto at the Burgher			
Meeting by Rev.			
Mr. Peddie.....	45	16	3
Ditto at Fisher Row,			
Musselburgh, Mr.			
Watson.....	7	0	0
£. 4351	12	10	

	£.	s.	d.
	4351	12	10
Ditto at Dalkcith,			
Mr. Arthur.....	9	10	8
Ditto at the Church			
at Tullymet, by Mr.			
C. Anderson.....	3	3	10
Haddington Burgher			
Meeting, Rev. Mr.			
Black.....	17	13	0
Innes Rev. Mr. Giff-			
ard	1	1	0
Lerimer Rev. Dr....	1	1	0
Lady, by-Ditto.....	5	0	0
	£. 4389	7	4

	£.	s.	d.
	4389	7	4
Pringle Mr. Trarent	1	0	0
Berwick High Meeting-			
house, Rev. Wm.			
Johnson.....	8	6	9
Harrogate New Chapel	13	17	5
WALES			
Cardiff Church.....	6	0	0
Maccyberllan Ditto,			
and its Branches	6	18	0
York			
Murray Lindley, Esq.			
by Mr. Wemyss..	10	10	0
	£. 4435	19	6

DISBURSEMENTS.

<i>Remittances to the Missionaries:—</i>		<i>£. s. d.</i>
By Sundry Articles as per Order	887	14 0
By Bills.....	2000	0 0
By Monies paid on their behalf.....	1631	8 2
Journies and other Expenses in collecting and other- wise serving the Mission.....	377	12 10
Postage, Carriage, Stationary, &c.	91	11 4
Assistance to the Secretary	126	0 0
Paper, Printing, and Advertising*	1088	4 6
Sundry Expenses attending an Application to Parlia- ment, for Free Toleration in India.....	651	8 1
Freight and Insurance	526	9 9
Books for the Missionaries	579	18 3
Passage of Mr. N. Ward to Bengal.....	145	9 0
Passage of Mr. and Mrs. Johns and Child to England...	483	18 0
Annual and Committee Meetings	81	6 0
Donation to the Moravian Missions	105	0 0
Board and Education of young Men for two Years, with other Expenses respecting them	307	19 1
		<i>£. 9083 19 0</i>

STATE OF ACCOMPT.

	£.	s.	d.
Balance in hand from last year	1203	3	7
Receipts for the Mission.....	4328	5	3
Ditto for the Translations	4435	19	6
	9967	8	4
Disbursements	9083	19	0
Balance in hand	£.	883	9 4

* The extra Expenses under this head were principally occasioned by the Fire.

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PERIODICAL ACCOUNTS,

No. XXVII.

IN closing our Numbers we are commonly in possession of a few letters from the Missionaries, containing some of the principal events beyond the period to which the narrative is continued, and which for the satisfaction of our Readers we insert. Thus towards the close of the last Number, a few particulars were inserted down to October and November, though the detailed account under the heads of the respective stations was continued only to the end of July: in resuming it, therefore, we begin this Number with the month of August, 1813.

BENGAL MISSION.

DINAGEPORE AND SADAMUHUL.—*Mr. Fernandez, sen. to Mr. Ward, August 20, 1813.*—I have had the pleasure of receiving your short but affectionate letters of the 1st and 28th ult. with the *Circular Letters* for April and May, and return you my sincerest thanks for

August to November, 1813.

them. I rejoice at the pleasing news they contain, and pray that the Lord may continue to bless the labours of his servants more abundantly. The account of the Hill people and the Sipahes at Silliet having embraced the gospel is peculiarly interesting. The cause of our blessed Redeemer must prevail, both in the low lands and on the mountains, for the earth is the Lord's and the fulness thereof. I cannot but admire the zeal and faithfulness of brother Krishna-pal in the blessed cause. May his valuable life long be spared.

"The three members of this church of whose suspension I informed you some time ago, have been restored. I have now nineteen persons under instruction, many of whom are candidates for baptism: they will, I hope, by the blessing of God, shortly come forward to bear public testimony of their faith in Christ. These, with the members of the church and their children, make in the whole forty-five. They all live within my premises at both places. Some of the children have fine voices and sing hymns very prettily. The school at Dinagapore is going on pretty well. Some of the boys do not attend owing to illness: some of them can read the manuscript writing tolerably well. As soon as you send up some tracts they shall have them, before any one else.

"I am glad to find that the Malay translation of the Bible is to be printed at Serampore. I have lately received a polite letter from the Katma at Maynagoory, (in answer to one I wrote him in April last,) with a few leaves of their Pooran, in return for the Gospels in Bengalee which I had sent him. I wrote to him again, requesting him to send me a Bootan moonshee."

October 23, 1813.—"I am happy to inform you, that on the first Lord's-day of this month, four persons were

August to November, 1813.

baptized at this place, two men and two women, having previously and satisfactorily given in their experience as usual before the church, met for that purpose. The women are the wives of two of our native brethren, and the men their near relations. They have been under instruction, some for about three years, and some two. They had been for many months back desirous of baptism, nevertheless I thought proper to keep them thus long on probation, from the experience I have had of the misconduct of one or two who were baptized before. In the evening, we all sat together to commemorate the dying love of Christ; a refreshing season indeed. There are now nine persons very solicitous to be admitted into the church, who by their conduct and conversation have manifested their faith in Christ, some of whom I hope to baptize next month.

“ I thank you for your kind note of the 9th instant, with the *Circular Letter* for July. I was very sorry to hear that so many members of the Calcutta Church had been removed in such a short space of time.* These are loud calls indeed; I trust many will be benefited thereby; and that the church will be shortly replenished an hundred fold of what she has lost. I am much obliged to you and the dear Brethren for the Reports of the Bible Society which the Rev. Mr. Thomason kindly sent up.”

November 25, 1813.—“ I wrote to you the 23d ultimo, informing you of four persons having been baptized last month. I now have the pleasure to acquaint you, that five persons more were baptized on the second Lord’s-day of this month; two of whom were *Musulmans*, (a man

* Mr. Rolt, Mr. Ferrao, Mrs. Pigott, Krishna-dasa, and Dweep-chund, all died in six days.

August to November 1813.

and his wife,) and three others Hîndoos. In the evening, seventeen partook of the Lord's-supper: two members were absent through illness, and one was suspended last month.

"There are now here and at Sadamulul, fourteen adults of both sexes and nineteen children. The former and some of the latter are under instruction. I trust I shall soon be able to give you and the Brethren some pleasing accounts of some of them."

GOAMALTY.—This station has been lately removed to a town called English-bazar. A respected friend in that neighbourhood thus writes :

"With regard to English-bazar, and the range of population to which it is accessible, I know of no situation in the Poorniya district that can equal it. From English-bazar to Bhola-haut down the river, is a continuation of villages running almost one into the other, and containing as great a variety of cast, rank, and occupation, among the inhabitants, as can be found, I believe, in the whole province. Again, up the stream to Malda, on both sides of the river, are similar ranges of habitations."

Mr. D'Cruz to Mr. [unclear] August 23.—"The most blessed season I have had since I left you was during my confinement a few days on my boat. I felt a sweet satisfaction in considering that God had a right to do with me as he pleased, and to bring affliction upon me at a time and a place unexpected,* in order to make his power and mercy known.

* Mr. D'Cruz had just lost his wife, who died at Chinsurah, and whom he brought down for medical advice.

August to November, 1813.

"My dear Pastor, pray for me, that as the Lord has been pleased to establish me in this place, I may now be blessed with his smiles, and be made useful in his cause."

September 8.—"The number of children in the schools is, at *Muhesh-poorā* 47, at *English-bazar* 43, at *Bhola-haut* 35. Total 127.

"During the last two months, *Ram-prusada* visited *Saha-poorā*, *Bhola-haut*, *Muhesh-poorā*, *Koutub-poorā*, *Mungulbari*, and *English-bazar* market. At the *Rut'h-jatra* at *Doldolia*, he distributed about two hundred tracts: many heard with great attention."

The journals of *Mr. D'Cruz* shew his diligence, and that his preaching makes some impression on the minds of the people.

CUTWA AND LAKRA-KOONDA.—*Mr. Wm. Carey* in a letter to his father, mentions a *Mr. Albert*,* who was baptized on the 29th of August; and having left his employment, was engaged in the study of Bengalee. It was hoped he would be useful in the work of God. At this station there are five native brethren who are diligently employed in promoting the cause of Christ; *Kangalee*, *Huri*, *Buluram*, *Mut'hoora*, and *Kanta*. In *Burdwan*, *Beerbhoom*, and other places they speak of many inquiries after the new way. On *October 4*, *Mr. W. Carey* says in a letter to *Mr. Ward*, "Yesterday seven brethren and sisters arrived from *Beerbhoom*: things seem in a good state in those parts. Eighteen sat at the Lord's-table yesterday; the greatest number I ever had here. May the Lord increase us a thousand fold."

* This appears to be the assistant in the Indigo works, referred to in No. XXVI. page 189.

August to November, 1813.

On November 25, to his father, he says, "Mr. Albert has begun to go out to the surrounding villages; and I hope will soon be able to make known the word with boldness. .

"Last week we had a dreadful storm and a very heavy fall of rain, which has laid every thing in a ruinous state."

During the month of August Mr. W. Carey was heavily afflicted with an asthma.

JESSORE.—At the different branches of this station the native preachers are diligently employed. Here also Mr. William Thomas has been preaching, and Bhagvat, (a brahman,) lately situated near Dacca. "On Lord's-day morning, September 5, (says Mr. Thomas,) Brother Bhagvat preached, after which I baptized Brother Booddhi-sa's former wife. In the evening Brother Bhagvat administered the Lord's-supper to thirteen brethren and sisters. The next day we held a prayer-meeting in the morning with our native brethren, and after commending them to the hands of our dear Redeemer, I took leave of them, and left Chougacha with Brother Panchanun. Soon after, we arrived at Kurumdee's house, where more than a hundred men and women came round and talked with me freely about the gospel; we continued conversing with them from three in the afternoon to eleven in the evening."

"Brother Thomas in his journal for October, (say the Serampore Brethren,) mentions a number of places visited by him, and concludes with a conversation betwixt him and a man named Saphul-rama, who with near twenty others profess their faith in Christ, but have some dread

August to November 1813.

of persecution. One means adopted by Hindoos of influence to insult a Christian convert is, to prohibit the village barber from shaving him; and as he knows not how to shave himself, he is obliged to let his beard grow, till he goes to a distance, where his conversion is not known."

"Brother Bhagvut's journal of his labours in Jessore is also arrived. He preached at a number of villages, and visited the different members in those parts. In the absence of Brother Thomas, he baptized at Chougacha, Dookuree, a Musulman, and two women, June and Chandmunee."

SERAMPORE AND CALCUTTA.—On the 15th of August, were baptized at Calcutta, *Mrs. Trilbute, John Holyhook, Robert Hamilton, Edward Arch, William Clarke, and James Greenwood*; and on the 22d. *Thomas Lines, Thomas Goode, Joseph Rogers, William Webb, John Phillips, and Richard Rutland*—all, except *Mrs. Trilbute*, of the 24th regiment.

During the same month died *Ram-boshoo*, of whose end our Brethren give the following account:

"His profession soon after the arrival of the Brethren Thomas and Carey was of some use, though he finally abandoned it and proved insincere. He has left a Christian tract or two in Bengalee, and particularly a *Life of Christ in verse*, which it is hoped may do good, though the author died in idolatry. The love of this world was, we fear, fatal to his best interests. In his heart he despised idolatry, and often spoke against it in the boldest

August to November, 1813.

and most pointed manner: but he was of the writer cast, and had a great number of relatives, whose favour he unhappily preferred to the favour of God, while he was secretly convinced of the truth of the gospel. His own state of mind made him at first express much displeasure when others of his own cast boldly came forward, and were baptized in the name of Christ, because their conduct reproached himself. Nothing, however, could induce him to avow the Lord Jesus, the reason of which was ultimately but too apparent—he had not parted with iniquity.”

Mention was made in our last Number, of the conversion and baptism of Tara-Chund, and several others, who were brought to embrace the gospel merely by reading the scriptures.* The following lines were received from Tara-chund on August 8:—

“I have been sick since the 31st of July, and am not yet entirely recovered. God’s work is going on in a pleasing manner: almost always I find fresh persons who come to hear the gospel, and to converse with me on religious subjects. I expect your arrival at Vasavariya: be so good as do me that kindness, I shall then be very happy.”

As Mr. W. Thomas and Bhagvat visited the district of Jessore, Punchanan visited the neighbourhood of Serampore, and preached the word in the surrounding villages. The following are brief extracts from his journal, and that of Sebuk-ram, who also continues to labour much in Calcutta and its vicinity:—

* See No. XXVI. pp. 201—203.

August to November, 1813.

Extracts from Punchanun's Journal for July and August.—"Went to Shimila and sat in the house of a Hindoo, and read part of Luke: several neighbours were present. I then went to Satghura, and continued speaking to several persons, till a man came up and asked them why they conversed with me. This led to a conversation in which one of them put this question to me, 'Since all casts drink of the same river, why, when the water of the river is taken up by different casts into drinking vessels, does it cease to be common?' To this I replied, 'It is pride that prevents you from esteeming all men alike.' At this answer, the man who forbade the people to hear me took me by the hand, and said I had answered well.

"While I was conversing with nearly a hundred people at Jhaka, and they were listening with attention, a brahmun came up, and said, 'Yours was a useless birth; you are destitute of ancestors, you have no stake either in the time present nor in the time to come; you worship neither Rama, Doorga, Jugunnat'ha, Gunga, nor Shiva, nor entertain brahmuns; therefore your birth is fruitless.' I said, 'See, you worship all these gods and brahmuns; are they created beings or not?' He said they were, and asked who was the Creator. I said, Jesus Christ the true God, he was the Creator. The brahmun cursed me and retired. Others heard with pleasure. From hence I went to Vura, and while conversing with the villagers, a person said, 'You believe in Jesus Christ, who did many miracles; let us see you heal the sick.' I in return asked him to change one of his hairs from white to black, or create only a single ant, and then I would allow him to make this unreasonable demand: he remained silent. I now went to Nuvu, spoke to a few, and returned to Serampore.

August to November, 1813.

"Went to Goga and met with two persons, who acknowledged that they were great sinners, and said they would come and hear these good words. On returning I met two brahmans, who asked me who I was. I said, 'I am a Christian.' They said 'You are a disciple of Christ, read to us some of your book.' I read: they approved; but said, 'We cannot embrace this religion.' I said, 'If it be good, why not embrace it? that which hinders you must be sin.' I also talked to some people at Veshootiya: one of my hearers, a teacher of Persian, assisted me in defending the doctrine of one God. A Hindoo present acknowledged that this news was true, but that they could not leave the customs of their ancestors. I replied, that in the sight of God there were only two casts, the righteous and the wicked; and that he would not judge men by their cast, but by their works.

"Went to Kanai-poorā, and in the house of a weaver talked of the gospel. Several said, 'These are very good words; these are the words of the *Sutya-yooga*.' From hence I proceeded to Koomra-danga, and entering the house of a shoodra, who asked me who I was, I said, 'I am a Christian.' He asked me to read my book. I read: many assembled, and a long conversation ensued.

"At Jugannat'ha-poorā I had a large congregation. One of the company said, 'What! have we no religion? Cannot Doorga, Krishna, or Shiva save us?' I told them that there was no salvation out of a sinless Saviour; that the heathen gods had been employed in wars, &c. and were disqualified for the office of saving men. I next went to the house of a blacksmith, and read and explained the scriptures. Six persons appeared almost convinced of the truth. From hence I went to Vengeti, and spoke to several, one of whom was much affected.

August to November, 1813.

"At Peyara, one who heard me said, 'This religion is true; but our cast must be sacrificed: this makes me hesitate.' I said, 'If you regard the truth, you must come out of the world.' He shewed much regard, and invited me to come and lead them into the path of truth.

"The next day, (Sabbath,) had worship twice at Brother Tarachund's, and visited the market in the afternoon. One person while hearing our Brother began to weep, and many came in the evening to his house, one or two of whom remained till midnight, and declared themselves on the side of Christ.

"Went to Moorga-hati: on the way, three persons acknowledged that the gospel was true. A man took me to the village tax-gatherer's office, where a person reviled me, and said, 'You have given up your cast for the sake of eating cow's and swine's flesh; for looking in your face I must offer an atonement.' I quoted the words of Jesus, 'Not that which goes into a man defileth him,' &c. At Vengeti, a Musulman took me to his house and heard the word with affection.

Conversations of Sebuk-rama, addressed to Mrs. Skinner.—"A few months back I had a dispute with Golam-kadur, who, like the Hindoos, wished to make God the author of sin. I answered him by reminding him that God's conduct was like that of a father who left his son in charge of his household, giving him all that was necessary to supply the wants of all; but the son squandered away the property of his father, and left the household to starve. He admitted the justness of this reasoning, and promised to embrace the truth wherever he found it.

"On another occasion I read to some strangers, (brahmuns,) who called on me, the three first chapters of

August to November, 1813.

Genesis, which filled them with surprise, as though a light from heaven had shone upon them.

“One day I had much conversation with several of my hearers. They acknowledged that there was nothing which prevented them from embracing the gospel, but the fear of starving. I held up to them that they had at present neither father, mother, brother, nor friend, but as Jesus Christ gave them these gifts. They begged me to pray for them.

“I had some time ago some pleasing conversation with several respectable natives in the Fort, who declared that they were full of joy because God had opened the way of salvation to them; and that they were ready to own the Saviour.

“With a *Musulman* in the Fort I had lately a great dispute. He reviled me, and declared that I was an ignorant brute; that no one could explain divine things till he had embraced the true faith. I asked him, what was the way of salvation by the Koran. He replied, men would be saved by the following duties: by a pilgrimage to Mecca, alms, and prayer. I reasoned with him on these subjects, and he gave up the point. I urged him if he thought salvation was alone in Christ, to save himself from death. He took a book, read it, wept, and took his leave for the western parts of Hindoost’han.

“Lately at the house of sister M’Cullum, a venerable looking *Musulman*, with a long white beard, came to hear the word. At first he treated me with great rudeness, but after preaching, singing, and prayer, he pronounced the works of Muhumud false; that the book called the Enjeel, (the gospel,) was true, and that Christ was the only Saviour. On another occasion a *Musulman* mendicant came to the same house to

August to November, 1813.

dispute with me. His looks were frightful; but I begged his attention, and while we were at worship the tears ran down his cheeks, and he acknowledged that this was the right way. I read at his request an account of the birth of Christ, and he invited me to his lodging for further conversation."

One day the Brethren *Bhagvat* and *Nidhi-ram* on a journey to Bankura, gave a copy of Luke's gospel to a female pilgrim, a brahmune, whose mind was much touched by the tidings of our Lord's death. On their return they were met on the road by the son of a Raja, who offered them money for a new testament. They gave it with joy, refusing the proffered reward."

A letter from *Tara-chund* to Brother Ward, mentions the names of two persons enquiring after the truth, as often visiting him.

Brother Gibson, of the 24th regiment in Fort William, has received a letter from *James Whitworth*, one of the members now stationed at Berhampore, by which we learn that he and another of the members of the 14th, who returned lately from Java, and have since gone up to Berhampore, had found some well-disposed soldiers there, with whom they met for worship. They found a country-born young man or two, and the mother of another, (at whose house they meet,) all desirous of religious meetings, and anxious to obtain instruction.

Brother Smith arrived at Serampore on the 3d of September. He kept a journal on his way down, from which it appears that he visited many towns and villages on his way, and made known the gospel. During this

August to November, 1813.

month he has endeavoured to obtain a greater readiness in reading the Hindoost'hance scriptures; and on the 23d left Serampore on his return to Allahabad.

Mr. Smith to Mr. Peter.—"I am happy to inform you that on my way down the river, I found great encouragement in proclaiming the glorious gospel of our Redeemer. I have been from village to village preaching the fallen and ruined state of man, and the glad tidings of salvation, and distributing Bengalee and Hindoost'hance books.

"On the 11th of August I arrived at Patna, and called on Brother Thompson. I was fourteen days with him, and often went out to hear him preach to the heathen, which encouraged me much.

"On the 3d of September I arrived at Serampore, and received a hearty welcome from all the Brethren and Sisters. Brother Ward has put me to learn the Hindoost'hance; I have preached here every Lord's-day in that language. Dear Brother Peter, do not forget me in your closet; remember in what state I was, before I heard you preach the gospel; I lived without God in the world, but the Lord was merciful, and enlightened my understanding by your preaching. Give my kind love to Mrs. Peter, and to all the members of the church."

On September 12, died at Serampore, Mr. *Vaughan*, baptized in November 1813, by Brother D'Cruz. He appeared to possess a real knowledge of his state as a sinner, and to make the death of Christ the ground of his hope.

During this month also, died at Calcutta, Sister Pigott; she gave some pleasing evidences of being under the saving influence of religion.

August to November, 1813.

Account of the death of Mrs. M'Donald, communicated in a letter from Mr. Leonard to Mr. Ward.—"It is with much pleasure I comply with your request in attempting to give you a short account of our aged Sister M'Donald, who has lately changed a world of sin and woe, for one where righteousness, peace, and joy, reign uninterruptedly.

"Sister M'Donald's age was little short of seventy when she was admitted into the church; and, as you heard from her own lips the night she was received, the whole of her life had been spent in the grossest sins, in which she continued until old age.

"Being persuaded to attend Bengalee preaching at the chapel, in company with another female, both she and her companion were convinced of their sin and danger, and at length brought to fly to the Saviour for mercy. I believe they attended Bengalee preaching about a year before they were baptized, which took place on the 23d of February, 1812. Sister M. continued very regular in her attendance upon the means at the chapel, although she had no less than three miles to walk, in her advanced period of life, until she became so ill that she was compelled to discontinue her attendance. She continued ill about two months, and during the whole of this time was patient and resigned, wholly depending upon the promises of Christ, and deriving all her consolation from the love which he bore even to the chief of sinners. When she perceived that her last hour was approaching, she persuaded a friend to collect her old acquaintance and neighbours together, and acknowledged that she was a great sinner, yet had experienced the power of changing grace; and that the Saviour was then supporting her feeble frame, after she had lived his open enemy for nearly sixty-five years; that he was now to her

August to November, 1819.

the chief among ten thousand; that it was her desire now to depart and to be with Christ; and that death, so far from being terrific, was now become a welcome messenger. She continued in this strain until exhausted, and in a few hours after fell asleep in Jesus."

Death of Dweep-chund.—"On the 18th of September, died at Serampore, our beloved Brother Dweep-chund, an itinerant, lately supported by Brother Gordon of Calcutta, and employed by him in the work of God at the jail, and in its neighbourhood.

"Our deceased Brother was born at Pejiya, in Jessore, belonging to the writer cast, and at the time of his death was about twenty-eight years of age. His mother, who had been baptized, and who lived under his roof, died a few months before him.

"Some account of our Brother has already appeared in the life of Futika. It only remains to be added, that during the last twelve months of his life he appeared to be much more deeply affected by divine things than ever he had previously been; which was conspicuous in his preaching and general conversation. He was distinguished amongst our native brethren on account of his fervour of spirit and apparent desire of doing good.

"Kureem, in conversation with Brother Ward since Dweep-chund's death, expressing his admiration at our brother's decision of character, said, that he with another brother once accompanied Dweep-chund to a neighbouring village to preach. On their arrival, they found a Portuguese man sitting at his door on a chair, and going up to him, entered into conversation with him, and offered to smoke out of his hooka. He upon this turned round with astonishment, and asked them what they meant; adding that they were Bengalees; would they

August to November, 1813.

smoke with him? They declared that they were Christians, and that they despised no man, as all were children of one Father. The Portuguese man, pleased with their frankness, and with finding Christians among the natives, gave them his hooka, and ordered three chairs to be brought for them; which, however, they declined, and sat on the ground. By this time, several of the villagers had arrived on the spot, and began to listen to the conversation; when these Brethren sang a hymn in Bengalee, 'Eternal salvation by the death of Christ,' which drew numbers around them, and at the close of the hymn and of prayer, Dweep-chund got up, and with the Testament in his hand, addressed them in a manner which astonished Kureem and the other native brother, and excited the wonder of the listening strangers. Such words from such a quarter!—A brahmun amongst the crowd, however, interrupted the speaker, and made use of some opprobrious language; and being enraged at the reply, he began beating Dweep-chund, who received his blows without resistance; One, however, who was less patient, was provoked to use threatening language; when Dweep-chund restrained him by saying, 'Brother, we are the disciples of Him who was as a lamb led to the slaughter; who, in the midst of his murderers, looked stedfastly towards heaven, praying that they might be forgiven, when one look of anger on them would have reduced them to ashes.' The Portuguese man at this was ready to take Dweep-chund into his arms; and all appeared to be much struck with this new thing in the land—men praying for their persecutors!

"During his last long-continued affliction, Dweep-chund unceasingly testified his rejection of every refuge but Jesus; and in his last moments, when visited by Brethren Marshman and Ward, he appeared to be eminently

August to November, 1813.

supported by his hope in Christ. Many pleasing expressions dropped from his lips during the last days of his life, all tending to shew how much he felt his obligations to a crucified Saviour.

“He has left a widow, and a son about a year old, to deplore his loss.”

Death of Ferrao, communicated in a letter from Brother Leonard to Brother Ward.—“You will remember, my dear pastor, that our dear departed Brother Ferrao’s reception into church-fellowship was delayed for a considerable time, on account of a heavy debt with which he was incumbered, although it appeared that he had not incurred it by any extravagance on his part, but by becoming surety for a friend, who soon afterwards died. In the account he gave to the church on the night of his reception, it appeared, that he had received some serious impressions when employed as an under teacher in the Serampore school. He afterwards went up the country, and continued away from the means of grace nearly four years, but never wholly lost what he had received at Serampore. He constantly mourned for the courts of the Lord, and at length came down to Calcutta, determined to live and die with the people of God, even at the risk of being thrown into prison, and suffering under the deepest penury. But it pleased the Lord to keep him from distress, and to bless him with as much as proved sufficient to feed and clothe himself, a wife, and two little children, from a situation at the Botanic garden, procured for him by Dr. Carey:

“He was baptized on the 29th of November, 1811, and, I trust, made a glorious entrance into the joy of that Lord in whom his soul delighted, on the 20th of September, 1813.

August to November, 1813.

“I was with him about eight o’clock on the morning of the day of his departure, and found him in a truly happy frame of mind. However, on entering into conversation with him, I perceived that he did not think his end so near; as he informed me that the doctor was desirous of seeing him, and that he intended to send for a palanquin for the purpose of being conveyed to his house. I thought it my duty to inform him, that in so doing he would only disturb his mind, and put himself to unnecessary trouble; that the Physician of souls was close at hand, who alone could afford him relief, adding that a few hours more would probably put an end to all his troubles. On hearing this, he fixed his eyes upon me with a mixture of tranquility and delight, and then closing them, continued in a state of meditation for some time, after which he said, ‘The Lord is my portion; he now supports my feeble frame, whilst death is performing its office.’ I asked him what he thought of his sins both by nature and practice. He replied, with much apparent feeling, that he could remember neither a thought, word, nor action of his whole life, for which he might not justly be condemned, and consigned to endless misery. ‘I am indeed, (says he,) the chief of sinners.’ I then asked him how he enjoyed so much peace and tranquility under such a weight of guilt, especially as he might now expect to appear before a sin-hating and a sin-punishing God in a few short moments. He replied, ‘Christ has removed the heavy load; he died that I might live; he bore my sins in his own body upon the accursed tree; and I can now realize his presence in the sweet consolation I experience, and through a sense of his dying love, and his willingness and equal power to save a sinner vile as I know myself to be. His wife, with an infant in her arms, was weeping in the next

August to November, 1813.

room; but this did not in the smallest degree draw his mind off from his eternal concerns: he committed them to the guardian care of his blessed Saviour, who, he believed would be a father to the fatherless, and a husband to the widow.

“He informed me that he laboured under a good deal of concern the morning previous to that on which I called to see him, in consequence of the following circumstance, which I shall insert in his own words: ‘I was very desirous of joining the family in whose house I live, at the usual hour of worship. I accordingly began, but before I could utter many words, my mind became dark and bewildered, and my whole frame so weak that I could not proceed. I was therefore compelled to give up the sweet employment, and had just power enough left, to beg of a friend present to proceed, and pray for me, as my memory failed me. Immediately after, I fell into a stupor, in which I continued until the next morning. On recovering my understanding, the first thing that presented itself to my mind, was that of having been prevented from praying the past night. I am too weak to express the grief I experienced at the recollection of having my mouth stopped, and being deprived of my reason just at a period when my heart was burning with anxiety to acknowledge before all present, what a vile sinner I had been, and what Christ had done for me. However it pleased the Lord in his great goodness to grant me my last desires, that of declaring his love to me, my love to him, and my whole dependance upon him for salvation; and also to recommend the Redeemer to my wife and the family who then surrounded me. Since this happy season my soul has been quite at ease. I feel little or no pain now.’

August to November, 1813.

"I then asked him, (as I was about to depart,) if he felt disturbed at the near approach of death: he looked at me with a smile, and said that death had lost its sting, that he could now meet him with joy. I then asked, what he wished I should pray for on his account; whether the Lord would continue him longer upon earth, or take him to himself? He replied, 'The latter. I have been too long from him: I can now see him as through a glass darkly, but I feel the strongest desire to see him face to face, to be like him, and to enjoy his presence for ever.'

"I was much gratified during my conversation with him, to find his mind amply stored with scriptures suited to his case, as it went also to prove that a bible had been his constant companion in health. I have had the additional satisfaction to hear those who were most intimately acquainted with his private walk and conversation, bear the most honourable testimony of him: all agreeing that he was a truly pious, conscientious Christian; and had it pleased the Lord in his wisdom and mercy to continue him on earth, there was every reason to hope that he would have proved a valuable acquisition to the church. But I trust, he is now joining the church triumphant above, in singing the high praises of his God, who called him to his eternal glory, through Christ Jesus."

Death of Krishna-dasa.—On the 20th of September, died at Ram-krishna-poorā, opposite Calcutta, our beloved Brother Krishna-dasa, late itinerant in Orissa.

A few months ago, he left Balasore in a state of affliction, and lingered at Serampore till near the time of his death, when he went down to his house at Ram-krishna-poorā, and in a short time was removed from this vale of tears.

August to November, 1813.

The account of the conversion of this brother will be found in the *Periodical Accounts*,* as well as of his removal to Balasore, and of his labours there. To this may be added, that Krishna appeared constantly to be a genuine Christian; he was certainly a fervent and impressive preacher. His conduct, from the time of his baptism to that of his death, was in general quite consistent with his profession. He had an understanding superior to many of his countrymen occupying the same rank in society as himself. He read and understood the Bengalee scriptures, and, (though in an inferior degree,) the Hindoost'hanee and Ooriya. He had a convincing method in stating and defending the gospel, and in exposing the follies of the different sects of Hindoos, whose ways he abhorred from his soul.

During his affliction, Brother Ward often witnessed how much a work of grace appeared to be deepened in him: he shewed great tenderness of spirit, and child-like simplicity; much fervour of devotion, and a strong cleaving to the doctrine of Christ, as all his salvation and all his desire. In the midst of sleepless nights, he would spend much time in calling on the Saviour, and singing Bengalee hymns, and he failed not to exhort all around him to cleave unto the Lord with purpose of heart, and to depart from all iniquity.

Sebak-rama was with him in his last hours, and has transmitted to Brother Ward the following particulars:—

“On the day of his death he called for me, but his wife told him I was not arrived from the other side of the river. He then began to praise God. At night I went to see him, and asked him how he was. He smiled, and said, ‘I am well, but am leaving this world and

* See *Periodical Accounts*, Vol. III. p. 184.

August to November, 1813.

going to my Father's: stay with me; do not leave me.' Saying this, he clasped his hands together, and remained for a short time in silent prayer. I then sang two hymns and prayed, which he seemed to enjoy. I then gave him a little water, and reminded him, that our Lord Jesus Christ had given him the pure water of life. He said, 'Yes, Brother, the Lord Jesus Christ is truly the Son of God: this I believe.' I added, 'Blessed, blessed be the Lord Jesus Christ, the Saviour of sinners.' He said, 'Yes, these are sweet words: he is my salvation.' About five the next morning, he departed. The last words he said, in reply to a question of mine, were, 'Christ alone is my light and salvation.'

Krishna was born at Ram-krishna-poorā; he was a shopkeeper before his conversion, and a follower of Krishna. At the time of his death he was about 40 years of age, and has left a widow, and a son about 12 years of age who is employed in the Serampore printing-office.

On the 26th of September, were baptized at Calcutta, *Jugudumbā*, the mother of Neeloo; and on the 31st of October, at the same place, *James Munns*, *Joseph Wardle*, and *Joseph Leeson*, of his Majesty's 24th regiment of foot; — *Dear*, of the artillery; and Mrs. *Foster*. Mr. Leonard, in a note to Mr. Ward, adds, "Young Dear has contrived to get a hut in the camp at Dumdum, where two or three join him in religious exercises. I hope to be able to visit them soon."

November. "Five native brethren, (say the missionaries,) are now employed in Calcutta and its vicinity, namely, *Sebuk-rama*, *Bhagvut*, *Kanta*, *Neeloo*, and *Manika*, all supported by different friends of the gospel, here

August to November, 1813.

and in England. - Sebuk-rama's labours are very acceptable, and we hope profitable; Bhagvut has begun to preach in several new places; Kanta's scene of labour is at the jail, and the very populous neighbourhood around it; Neeloo, at the desire of several friends not in immediate connection with us, has given up his secular employment at Calcutta, and is liberally supported by them in teaching their families, and in preaching at the houses of well-disposed inquirers. He is zealous and well acquainted with the scriptures. Manika is chiefly employed at Bhaliya-ghaut, one of the creeks of the Ganges, and to which place many boats from the south-east parts of Bengal come for trade. Neeloo has sent a pleasing account of his work in several families, and one or two persons, instructed by him, are now waiting for baptism."

Dr. Carey to Mr. Sutcliff, November 4.—"The season for writing to Europe is now nearly over, and I have not begun a single letter; nor do I scarcely see a possibility of finding sufficient time to write half the letters I wish. I write a great number of letters to one or another, yet am conscious of being so bad a correspondent, that many of my friends are tired with writing and getting no replies.

"I scarcely ever before felt so sensibly the weight of the labours in which I am engaged; but the truth is, those labours are increasing almost every day. The work of the translations imposes upon me the necessity of learning all the different languages into which they are made; and a conscientious desire that they may be perfected after my death, if not while I live, induces me to write grammars and other elementary books in these languages. To those who think but lightly upon the subject, this

August to November, 1813.

may appear to be a trifling thing; but in reality, though I try to comprise these grammars in as little a compass as possible, the labour is very great; as every rule must be carefully weighed, and so formed as to comprise all for which it is intended with as few exceptions as possible; and even the labour of comprising matter, so as to say no more than is necessary, is not small. Indeed had I not been in a more favourable situation than almost any other person in the world for commanding the help of learned men who speak these different languages, and are natives of the countries where they are spoken, I could not possibly have succeeded to the extent I have already done. But the mere labour occupies all my time from morning till ten o'clock at night, with scarcely an hour's intermission.

"Government has lately made an alteration in the college, and have appointed to me and each of the other Professors an assistant. We are, however, to have an addition of from twenty to thirty-five students from the military subaltern officers, and regular lectures are expected to be given in two additional languages, one of which, if not both of them, will fall on me. My labour therefore, will be fully as great as before I had an assistant. This is, however, a work in which I find much pleasure. The two additional languages, are the Mahratta and Punjabee: in the first of these I have occasionally given lectures, though I was never appointed to them by Government.

"We have been forced for the present to relinquish the translation into the Nepala language for want of a suitable man to assist in it. The same reason has hitherto prevented our beginning it in the language of Bootan. I was in great hope of succeeding in procuring a native of Manipoor, a country North-east of Bengal, extending to

August to November, 1813.

China, or very nearly so. A man did come, but we could not prevail on him to stay. There are also six nations of Mountaineers bordering on Bengal, who have no written character, to whom we have not yet obtained access. They are the Mease, near Bootan; the Garrows, and Thassairs, in the North-east quarter; (some suppose them to be the same nation, but this is doubtful.) the Hoonkees, a nation of reputed cannibals in the same quarter; (these people are said to go naked, and often to come down and murder the helpless Bengalees.) and the Santalas, and the Goands, on the West of Bengal; and perhaps others of whom we have no certain account. These nations of Mountaineers are small, and may be estimated one with another as having each a population about equal to the county of York. Two of the Thassairs have been baptized by Krishna in Silhet."

CHITTAGONG. *Mr. D'Bruyn to Mr. Ward, Nov. 3.*—"Though unwell, I have been able to go out and preach, and shall send you my journal as soon as I am able from a mitigation of pain in my thumb.

"On the 29th of August last, I had the pleasure of baptizing in the name of the Lord Jesus, Domingo Reveiro, a native Portuguese, and Kasheenat'ha, a Hindoo, and I am glad to have to inform you that their walk and conversation have hitherto afforded satisfaction.

"Five of us sat at the Lord's-table on the 5th of September, and on the 3d of October, six; brother Smith having arrived on the 2d. He left us on the 1st instant.

"P. S. I am sorry to inform you, that Kashee-nat'ha has, in consequence of his professing his faith in Christ, been

August to November, 1813.

deprived of his former situation, and is still without employment. He has a family of no less than six children."

SILHET. *Letter from a gentleman in Silhet to Dr. Carey, August 19.*—"I had the pleasure of receiving your letter dated the 12th of this month, on the 17th instant.

"It would be well to settle a good missionary with some books at Muni-poorā, and get the viragee to go with your missionary, with recommendatory letters to the raja from you. Many of the savage Nagas and Kookkees are under the Muni-poorā raja.

"I have pleasure of sending you a map of our eastern hills. You will see how Muni-poorā lays. I have made a red mark with a pencil. The Kakhur capital is Khas-poorā. Be so kind as to take a copy of the map, and return the original. It was obtained from the Tipperah raja.

"I am afraid I shall not succeed in getting a person from the Garrow Mountains.

"P. S. Permit me to observe to you, that the road from Khas-poorā, the capital of the Kakhur country, to Muni-poorā, is over the Naga hills. These hills, as well as the Kookkee hills, are inhabited by a cannibal and savage race; they go naked, and live in the hollow of large trees scooped out. A river leads from Khas-poorā to Muni-poorā, and runs between the Naga, and Kookkee mountains. This river in the rains, is like a great lake, and is choked up with large trees which grow in the water to a very great height. It is through the jealousy of the neighbouring powers, that this river which leads to Muni-poorā, is not cleaned and opened."

August to November, 1813.

Pran-krishna and Boodhi-sah have visited Silhet.—The Missionaries observe that the prospect in those parts is pleasing, and that Krishna intended removing to Silhet with his family. The last account, however, states, that both he and Boodhi-sah are in Jessore.

HINDOOST'HANEE MISSION.

DIGAH. *Mrs. Moore to Mrs. Ward.*—*August 17.*—“Sister Rowe has again taken her place in the school; we could scarcely expect she would have been able to do so, but God has been better to us than our fears.

“With respect to the cause of the Redeemer at Digah, though little has been said on this subject, we are not without some favourable prospects; our neighbours are regular in their attendance, and occasionally some of the officers from Dinapore. The word of God is sent to many villages and towns in this part, and the station is known for many miles round. Our good old brother Vrinda-vuna is constantly engaged, and two other men very often with him, reading the sacred truth to enquirers, whose numbers daily increase. Mr. M. says, that several of the boys in the native school are getting on well, and read and write passages of the scriptures readily.”

Mr. Rowe to Mr. Ward, September 18.—“We have lately established another native school in Digah, about a mile or a mile and a half from our house. Brother Vrinda-vuna is just returned from an itinerant journey to Hajee-poorah. He went principally to see Serjeant W. and family, the person mentioned in my last to brother Carey. We have much hope respecting this man

August to November, 1813.

and his wife. Brother V. wishes us to set up a native school at Hajee-poorā, which I hope we shall be able to accomplish. He supposes that one or two hundred children might be collected. Scarcely a day passes without enquirers, and consequently we are greatly in want of another native brother or two. Send us some help, and follow them with your prayers."

Mr. Rowe to Mr. Lawson, September 24.—"We meet with much general encouragement in our work. There seems to be an increasing desire among the natives to hear the word. Our Hindoost'haneē school is become quite a rendezvous for them. They drop in from different parts all hours of the day. The native school at Sudesha-poorā now contains thirty boys, which is all the school-room will hold. Brother Vrinda-vana supposes, that when we have a larger place it will increase to one or two hundred. He went to inspect the school a few days ago, when the noise of the people who came night and day to converse with him, almost took away his hearing: such is the simple account he gives of his visit. I hope a way will soon be opened for a large school at Hajee-poorā, a town on the other side of the Ganges, at which the Company have a stud, to which natives from all parts of the country continually resort. Many come to this place from Napul, who understand Hindoost'haneē.

"This day I enter on the thirty-third year of my pilgrimage. Goodness and mercy have hitherto followed me all my days, and I would now desire to devote myself in the most unreserved manner to the God of all my mercies."

Mr. Moore to Dr. Ryland.—"We have now three native schools containing about one hundred children,

August to November, 1813.

which schools are becoming very interesting, as they excite the attention of the relatives of the children, and afford them instruction in the first principles of Christianity in an indirect way, even through their own children while they have a place to sit and read or hear the sacred scriptures read to them. The three school-masters that are now employed at this station appear to feel as much interest in reading the sacred scriptures to enquirers, as though they were real Christians. They do not discover the least regard for their shasters or ceremonies, even before their countrymen, though we have our fears relative to any saving change in their minds, and have, therefore, never urged them to an open profession of Christianity.

“Our aged Brother *Vrinda-vuna* is most actively and faithfully engaged with enquirers, with very little intermission, from Monday morning to Lord’s-day evening. I believe him to be a man of great faith, unaffected humility, with a sincere desire to benefit his countrymen. Cowper’s description of the simple, humble Christian is truly applicable to him. He ‘feels his bible true.’ He never needs an exhortation to diligence. Though an aged man, perhaps more than 70, he has several times walked more than twenty miles a day, and addressed many of his countrymen by the way. The last time he visited one of the schools about ten miles off, so anxious were the people to hear, that neither he nor his companions were scarcely allowed time to eat or sleep during the greater part of two days that he spent with them.

“Two Europeans from Agra, (Mrs. G. and Mrs. W. her daughter,) lately spent a week with us. From all we could see of them, they appear to be two sincere people, and we hope will prove Brother Chamberlain’s joy and crown. For the last three days we have had much

August to November, 1813.

pleasure in the society of the Rev. Mr. H. one of the Company's Chaplains, lately from England.

"Some of the people whom we have employed for some time past in reading the sacred scriptures, profess faith in them, and speak highly of them to *Vrinda-vana* or to us. On these occasions he will reply, 'Brother, the bullock may carry sugar, but he never knows how sweet it is.' (Bullocks, and not horses, are used here for carrying grain, sugar, and other commodities.) When speaking of the good things contained in many books that are in the world, he said one day to a man, 'Yes, Brother, that may be true, an elephant may see a large heap of sand and sugar mixed together, but it is the *ants* which separate the one from the other, and eat the sugar.' He is the most free from servility and duplicity of almost any native that I have seen. He often speaks of the depravity of his heart with tears. He is much affected with the tenderness and indulgence of Christ towards his disciples. I was one day speaking of Christ's conduct towards Philip, after the many proofs he had given of his divinity, (John xiv. 8. &c.) when the old man immediately burst into tears. We often hear much of the timid Hindoo, but fear, of all things, seems to be the most distant from his mind. In the delivery of his message to his fellow-creatures, no one can intimidate him, nor is he ever irritated; he will hear opposers with patience, and continue to urge that there are but two classes of men in the world,—two roads, and two places at the end of the journey: the good old man generally gains assent to this, and then proceeds with his cautions, and exhortations. When he first became acquainted with Brother Chamberlain, he could not read, and so injured were his eyes by having been for years exposed to the glare of the sun, that a page of Hindoost'hannee or Bengalee,

August to November, 1819.

to use his own words, appeared as a *jungle*, that is, he could not distinguish one word from another."

Mr. Rowe to Mr. Ward, October 30.—"Our Hindoost'hannee schools keep up their number, and as soon as we can get larger school-rooms, we hope to have a great many more boys. Brother Moore and Vrinda-vuna visited the school at Sudesha-poorā a few days ago. Here is one native who wishes to be baptized but we are not yet satisfied respecting him. Two or three others appear to have their attachments to idolatry weakened, and we would fain hope that the Lord is gradually drawing them to himself. Knowledge is very evidently increasing; and we are encouraged by the thought, that the truth is mighty, and must eventually prevail."

Mr. Smith to Mr. Ward, November 30.—"I continue to this day studying the Hindoost'hannee. I can now read the Hindee testament pretty well, so as to make the poor Hindoos understand. I converse with them as often as possible, respecting the glorious gospel. Since my stay at Digah, I have found much encouragement in divine things, and have been often out with Brethren Rowe and Moore, to different villages. We conversed with vast numbers of people, and distributed some testaments. I have also been with Brother Thompson to the fair, where we preached to hundreds. We gave away a number of testaments and tracts. I intend to leave Digah to-morrow morning for Allahabad; but I hope the Lord will soon restore me to his work. Pray for me, my dear Pastor, that the Lord may grant me the desires of my heart. Give my warmest love to all my brethren and sisters in Christ Jesus."

August to November, 1813.

Mr. Moore's Journal. "October 24.—After dinner went into the native school; Brother Smith, just arrived from Serampore on his way to Allahabad, accompanied me: found several persons sitting with Vrinda-vana and the schoolmaster. Read part of the 13th chapter of Luke's Gospel: while thus engaged an aged brahmun came in, who had been several times before, and brought a middle-aged brahmun with him. They sat down very quietly in the group. The old man's business appeared to be to get employment for the young man as schoolmaster. On being informed that nothing would be said on that subject to-day, (Lord's-day,) he immediately assented, and listened with great attention to the 13th chapter of Matthew's Gospel, and made some pertinent remarks on it; but contended that man had a good principle as well as a bad one in his mind, and that if the good predominated, all would be right. Vrinda-vana endeavoured from Romans iii. &c. to convince him that there is nothing good in man by nature, and that none could be saved but by faith in Christ. After some time, brother Smith took up the subject, and stated, in a very clear and affectionate manner, the state of man by nature, exposed the refuges in which Hindoos and Musulmans attempted to rest, and shewed the insufficiency and vanity of them; earnestly exhorting them to examine the matter, to consider the love and mercy of God as exhibited in the gospel, which he endeavoured to illustrate, by speaking of Christ as a Saviour, who died for all nations, and through whom alone salvation could be obtained. The old brahmun expressed himself highly delighted, and said he would go with Brother Smith. 'These, (said he to Vrinda-vana,) are words of love indeed.' The old brahmun is an officer in the army, came from a distant station to Dinapore on a court-martial, and has been in

August to November, 1813.

the neighbourhood some time. He said to the young brahmun, 'You are an inhabitant of Dinapore, and never came here before! Did I not tell you what excellent words you would hear if you would go?' Brother Smith then concluded with prayer, and an hour after preached to our servants and others in the worship-room.

"27th.—Rode to Sudesha-poorā, where a school has been opened about two months. Vrinda-vana and a young man we employ as a writer and reader went yesterday. On being seated in the school, a number of people collected and sat in the front. After some time, the jumudar, or magistrate, came, and sat with me more than an hour, and inquired into the object of my visit. When informed it was to see the people, and to obtain a piece of ground for the school, with a desire to make known to old and young the contents of the sacred volume before him, he said it was extremely kind of us, and requested the people to be attentive. I said, if it would be agreeable, we would read to him what we wished to make known to the people, and the Catechism in which we intended to instruct those children who attended the school. He very readily agreed; and after hearing read a part of two chapters in Matthew's and John's Gospels, he expressed his high approbation, and said he had a copy of the New Testament in his possession, which he had received a long time since, and that its contents were excellent. The Catechism was then read to him; which he said was very proper for the children to learn. Part of a tract was then read, after which he asked me if I would allow him to prepare a dinner for me, as did also another venerable old man of the writer cast. Vrinda-vana conversed a long time with some of the leading men, in which he manifested great superiority in argument, by his intimate acquaintance with their false refuges, having

August to November, 1817.

been himself a very austere viragee for more than thirty years. I then left them, and arrived at Digah about six in the evening. The country appeared to be very fertile and pleasant, but capable of great improvement.

“*November 2.*—An aged viragee, with many others, heard Brother Smith under a large tree about half a mile from our place: the old man accompanied him to the native school, where I found Vrinda-vuna engaged with him, and very soundly refuting his arguments. The old viragee took what was said in good part, admired the excellence of the scriptures, said he had heard the gospel at Serampore, Calcutta, and Cutwa, and that he would go and fetch his family, and stay a few days with us, that his children might learn the Catechism. ‘O brother! (said Vrinda-vuna,) you are yourself but a child in knowledge; you know nothing of the way of salvation; the way in which you are is a false way; all idolatry is the work of the devil, and will destroy the soul.’ The viragee had been to the famous temples of Vrinda-vuna, and on our aged brother saying that he passed that place sometime ago, on his way to Agra and on his return, the viragee asked him if he had paid his respects to the t’hakoor, or god. On being thus questioned, the aged Christian’s face assumed a serious aspect, and he replied, in a tone expressive of his abhorrence, ‘No! I have done with the devil’s food and service.’ This conversation took place in the presence of three or four persons of the writer cast, who are respectable and well-informed for Hindoos.

“A clever man of the writer cast, who has been with us for some time on probation for a schoolmaster for the next school that may be commenced, has translated from the Bengalee the three first chapters of Daniel, and is going on to the eighth. As we have here no part of the

August to November, 1813.

Old Testament in Hindoostanee, I should be happy to see this man employed in translating certain chapters, which would throw much light on the New Testament, and keep a copy in each school until the Prophets may be translated.

4th.—Whether any thing short of divine power will convince the opposers of the conversion of the Hindoos seems to be more than a matter of doubt; but I think, could they have seen our aged brother Vrinda-vūna last night, and could their pride and enmity have given way for a moment to the common sentiments of liberality, the scene must have convinced them that Hindoos can at least feel the gospel and appreciate its value! The old man accompanied one of the native school-masters who came to read a chapter with me after our family worship. The chapter that came in course was the 26th of Matthew, with the latter part of which the old man was deeply affected. It seemed to rouse all the feelings of a heart truly devoted to God. Sorrow for the sufferings of his Saviour, disgust at the perfidy of Judas, contrition for his own sins, a lively hope of pardon, gratitude for that hope, and admiration at the amazing love and mercy of God the Father and of God the Son, appeared by his conversation afterward to have been alternately in exercise while the chapter was reading, and during which time his furrowed cheeks were plentifully bedewed with tears. Such tender emotions would not have been so remarkable in a younger man. From V's. physiognomy, one would be ready to conclude, he was an utter stranger to the finer feelings of the heart, or if he ever had, or could have possessed them, that fifty years familiarity with the tortures and cruelties of Hindooism would have been quite enough to efface them; but true indeed it is, 'that if any man be in Christ he is

August to November, 1813.

a *new creature*.' This has seldom been more conspicuous than in the person of *Vrinda-vana*.

"6th.—I was much pleased this morning, on entering the native school, to perceive the teacher seated in the midst of a group of seventy poor persons blind and lame, &c. (who receive a trifle every Saturday in rice, &c. through the hands of *Vrinda-vana*,) reading and explaining to them a christian tract. It was so much more gratifying as the man did it of his own accord.

"8th.—I have this day seen a most rational and affecting account of the conversion of a young officer, in whose company I spent a part of a day about six weeks since, when he appeared to be totally ignorant of the religion of the bible, but very candid and teachable. I have never seen a case in which the operations of the Divine Spirit appeared more conspicuous. At the time I saw him, he had not a religious book, nor had ever read any, had never been with religious people, and had not read the scriptures, but promised to do so from that day, and received several excellent books as a loan, which he has since read to good purpose, but principally the New Testament; and which I cannot doubt have proved the power of God unto his salvation.

"16th.—Brethren Thompson, Smith, and *Vrinda-vana*, have visited the fair annually held at *Hajee-poor*: they were two or three days away, and conversed with many persons, and gave away a few books.

"17th.—Brethren Smith and *Vrinda-vana* accompanied me to *Phoolvaree*, a village about four miles from *Digah*. Being a large thoroughfare, we thought of getting a house in it for a reader and a school; but the people did not appear at all earnest for either; besides, there are several haughty scoffing *Muslimans* at the place, who would perhaps oppose it. After

August to November, 1813.

talking and reading to them for about two hours, we left them. I approve much of Brother Smith's manner with them: he was earnest and respectful. Vrinda-vana is always plain and faithful. He had recourse to his old plain argument with the Mahometans: 'Brother, there are but two sorts of people in the world, good and bad, and there are but two places for them hereafter!' They had been talking a good deal to Brother S. but they went off when the old man addressed them.

"A man fell in with us on our way home, who said he had been long seeking salvation, but could not find it in any of the ways he had sought it. 'How could you brother, (said V.) since the way of salvation is but lately made known to your country? It consists not in meats and drinks. And how can your idols save you? The Musalmans say, they have beaten your gods with shoes! I myself was a phukeer in your ways for many years, but I have forsaken it all.' After a good deal more conversation, in which many truths of the gospel were advanced, V. intreated him to come to Digah, and ask of any child in the bazar for our house, and he would soon find the place. The man promised to come, but asked how he was to live? 'O do not you be fearful and concerned about that; God has said, that he will provide for those who make the care of the soul the first concern. You and I are two poor sinners: come to Digah, and we will yoke ourselves together like bullocks in a plough.' The man was a farmer. He promised to come in a few days with apparent earnestness and pleasure.

PATNA—Mr. Thompson continues to labour at this station with diligence and perseverance. He is often

August to November, 1813.

visited by brahmuns and others who wish to see and read the Scriptures, with which he gladly furnishes them, lending to some, and giving to others. He has many opportunities of preaching to great numbers of natives, and they often hear with considerable interest. This and the establishment of natives schools fill his hands. In his journal of August 11, 1813, he says, "Brother William Smith arrived this morning from Allahabad. In the afternoon we walked together to Colonel's-gunj, and saw the native school. At this gunj the Lord enabled me to declare to vast numbers of Hindoos that there was salvation in none but Christ Jesus; much attention was excited, many questions asked, and the people continued a long time: a poor Hindoo woman who lives near the spot where I preached, came out, and stood at the door as usual to hear the word: to-day she seemed to be in tears."

On the 12th he says, "Brother Moore spent nearly the whole of the day with us, much to our comfort. In the afternoon I exhorted many Hindoos in various places to believe in the Lord Jesus Christ. As I stood on the great road this afternoon, conversing with the Hindoos, in a little time a great number flocked round me. Three men accompanied me home for further conversation. To one I gave a Hindee Testament, with a tract and the ten commandments: he expressed much joy and thankfulness at the gift."

About the middle of September, he says, "On going out to-day several persons recognized me, and had much conversation with me about the true Saviour. I have lately found the minds of great numbers of Hindoos very much alienated from the gods. The aged father of the Musulman who received the Gospels in Persian on the 10th instant, called on me to-day, and mentioned that

August to November, 1813.

upwards of twenty-five persons, Musulmans, attend to the reading of the Gospels by his son, daily, in the school of a Moulavee, where the young man is placed, and where they meet for instruction. The old man gave me a pretty good account of what he had heard of the Gospels."

In October he says, "Two or three things afforded me much encouragement, and I shall just mention them. While my moonshee was on a visit to his village, great attention and interest were excited by his reading the New Testament in Hinduee; so much so, that a leper (a respectable man) with tears intreated to have the precious book, he being struck at the miracles performed by our Lord while he deigned to dwell with men. My moonshee let him have the Testament. A kayust'ha who had obtained of me a copy of Matthew, with the tract and the commandments, at the native school, was visited by his brother from Vet'hiya at a time when he was reading Matthew: his brother, after glancing over a few pages, resolved at all events, to take it, but perceiving the owner reluctant, he said, 'I will not return it, for I understand these things much better than yourself:' and so retained the books, and when he returned to Vet'hiya did not fail to take them with him. To the brother, therefore, I most gladly gave another set.

"A kayust'ha who teaches a few lads in Alum-gunj took some time back a tract of me; and as he had leisure, he copied the whole of it in the current Naguree character, that he might commit it to memory himself, and enable the common people to read its contents.

"On the 19th, I visited Phutuya, and continued there till the morning of the 21st, making known to hundreds of my countrymen the words of eternal life, and praying with and for them. To such as could read, I gave the

August to November, 1813.

following books and tracts, viz. three Hindee New Testaments, eighteen of Matthew's Gospel in Hindee, seventeen copies of the Commandments, twenty-four tracts in Hindee, one copy of the Gospels in Persian, one Bengalee New Testament, and one copy of the Gospels in Arabic."

In a letter to his Pastors at Serampore, of *October 31, 1813*, he says, "Since the date of my last letter, I have been enabled to talk of Christ and his salvation to a goodly number of those who are 'without hope, and without God in the world:' and distributed among them four copies of Matthew's Gospel, four of the Commandments, and five tracts: the avidity with which they invariably received them, inspired me with a hope, that the period was not very far distant when the Father of Lights shall say to this people, 'Arise, shine; thy light is come.' The places I visited, are Muharaj-gunj, Daood-bigha, Komura, Nujur-ghaut, Baboo-gunj, Custom-house and other ghauts, and a temple.

"On Lord's-day, the 24th instant, after morning worship, I went to Muharaj-gunj, and while preaching to great numbers, a Hindoo, who happened to be passing by with a parcel in his hand, stopped on seeing me; and opening the parcel, he shewed me a copy of Matthew, one of the Commandments, and a tract, which he said he was carrying to Mungheer for Bholanath and Kurkoo-Mishra, two merchants of note at that place; and desired me to acquaint him with the nature of the book. Finding that this man was employed by another to take the above to Mungheer, I brought him home, and added to his scanty stock a copy of Matthew, one of the Commandments, and a tract in Hindee, with a hymn book in Bengalee."

August to November, 1819.

In November, he writes thus to the Brethren at Serampore:—"On the 6th inst. I went over, (accompanied by Brother Smith,) to Hajee-poorā, to make known to the thousands assembled for the annual bathing, the unsearchable riches of Christ: an account of which visit, and of occurrences in Patna, I shall endeavour to give as follows:

"On the 4th instant, Brother Smith, (at the kind suggestion of Brother Moore,) joined me for the above purpose; and by his having a boat in readiness, saved me no little trouble and not a trifling expense. After morning worship on Saturday, we left home, and through mercy reached Hajee-poorā at six in the evening. About sunrise on Lord's-day we commenced discoursing with the multitudes, who so thronged us in half an hour, that it became imprudent for both at once to quit them for our breakfast; we continued with them as long as we could, and then perceiving there was no apparent inclination in them to disperse, I persuaded Brother S. to go on board and partake first; which, when he and myself had done, we began to give books to such of the anxious multitudes as could either read, or had teachers in their neighbourhood; and thus we employed ourselves till two o'clock, preaching to them the glad tidings of the kingdom. Early on Monday we proceeded to another spot, and continued with the people, conversing and giving books, till ten o'clock, when we returned home."

"On the 12th of November, (he says,) I was an eyewitness of a lamentable and murderous transaction, the drowning of a leprous Hindoo woman in the deepest part of the river. On the above day, at one o'clock in the afternoon, Mr. D. came running to my house, and gave me intelligence of her going by, amidst the noise of

August to November, 1813.

drums, trumpets, &c. and accompanied by considerable numbers of natives. We instantly went to the great road, where we beheld the hapless woman seated in a box, or palankeen, made of slit bamboos and paper variously coloured, and borne upon men's as well as women's shoulders. She appeared to be in great pain during the procession. Mr. D. Brother Smith, and myself, went off to Pat'liri ghaut, where a boat was in waiting for her; in twelve or fifteen minutes she arrived. I sent her a message by one of her attendants, desiring to talk to her: she hesitated a moment, and then desired her palankeen to be brought near me. I approached within hearing, and after she had saluted me, I asked her, 'Is it of your own accord you thus act?' She answered, 'Of my own accord.' 'How long have you been afflicted?' 'Three years.' 'How long have you had an intention to act thus?' 'Three months.' 'What is your name?' 'Shyama.'— 'Where did you reside?' 'Kajee-baug.' 'Have you any near relations surviving?' 'No, none.' I then said, 'If I had before known that such was your intention, I should have endeavoured to turn your mind from——: here I was interrupted by the women standing by, who replied, 'Ah! no Sir, not so.' The woman added, 'This is no act of theirs; I have prevailed on them, after three months intreaty, to bring me hither; and now do not prevent me.' I then asked her, what were her expectations in thus destroying her life. She made no satisfactory reply, but by what she said, indicated great ignorance of a future state. This circumstance made me plead with her the cause of God and her own soul; I set before her the wrath of God and the love of the Saviour, the propriety of submitting to the will of God in all things, remembering our deserts, and the awfulness of provoking divine justice in the manner she was about to do. She seemed to

August to November, 1813.

hesitate at this, and hung down her head, which her attendants perceiving, they cried out, 'God has called her, let her depart.' She then, with a degree of backwardness, added, 'Do not dissuade me, give me leave;' and immediately she was hurried to the boat, while I stood accusing the instigators of this horrid deed, and assuring them and the woman, (who was still within hearing,) that they should all see me at the general judgment, and have to answer for the murder.

"The boat rowed off quickly to the opposite stream, and we in a little time perceived it behind some sand banks. I hereupon procured a boat, and proceeded in it with Brother Smith to join the above boat; but when we were about 400 yards distance, we saw the boat stop a while, and the unfortunate woman with the box, or palankeen, let down into the water. I distinctly saw her before she was drowned, and fixed my eyes on her half a minute, when she disappeared; and in half a minute afterwards the box was seen floating down the stream.

"The woman appeared to be upwards of fifty, or at least not much under, and was very ill with the leprosy. She resembled the poor woman who died of the same disease in the chapel-yard at Calcutta."

AGRA. Mr. Peacock to a Friend at Serampore, Aug. 30.—"We have lately been making a monthly subscription for the relief of the poor starving natives hereabouts, whose case is indeed very deplorable on account of the great scarcity of grain; many have died for hunger in the streets of Agra. Brother M'Intosh and I go round in the evenings, and take part of the subscriptions which are put into our hands to give to the poor. We take it in pice, and as there are hundreds ready to flock round

August to November, 1813.

us in a moment, if we are seen in the act of giving away pice to any poor object, we are obliged to be as careful as possible, and to go into the bye ways, and by the water side, in order to search out the most distressed objects, and to avoid being over-thronged ourselves; this we do every evening, and go as far as our little subscription will extend; but, alas! it goes no way in comparison to the great multitude of starving poor in every street. We daily find here and there, one starved to death. We were coming home one evening lately through the wheat bazar, and in the midst of the sellers of wheat and other grain lay a poor man who had just breathed his last among the heaps of the grain. He had picked up a few husks of pease and grain, which it appeared he had been attempting to eat, but was too far gone. Not a single man in the bazar would give this poor creature one handful of wheat to save his life. This is not the only instance of the hardness of heart of this people; they have no more feeling for the poor than if they were dogs. They shew no mercy, no pity. Our plan for a subscription was begun at one of our prayer-meetings. Mrs. G. was not content to have it merely among ourselves; but made me send it round to the gentlemen at the station. We collected by way of donation about sixty rupees. The Rev. Mr. C. has since obtained a subscription to a considerable amount, which he serves out to the poor every morning. We are in dread of another dry season; the rain at first set in very favourable, but for many days it has held off, and every thing is again parching up. Sister M'Intosh has been very ill, but is happily recovered.

Mr. Peacock to Mr. Ward, September 2. 1813.—
 "There has been of late many enquiries for Samskr̥ita

August to November, 1813.

Testaments; I wish you could send us a few. We had six, which I have distributed, and they appear to have excited a spirit of enquiry among some learned brahmuns. Our pundit, a Hindoo, seems much struck with the gospel. I have of late read a chapter or two with him daily, and have gone through the Acts and Romans with him: he is a very sensible man, and particularly notices Paul's Epistle to the Romans, which he says, exceeds all other books that ever he read before for wisdom, and that the author of it must have been a man of great understanding. He professes to have received much light in his mind from the reading of it, which indeed I have reason to believe he does, for he is continually reading it at his leisure hours when not engaged either with brother M. or myself, and he often asks for explanations, at which I am much pleased. Should it please the Lord to turn his heart, he might be of great service to us in the work. For a long time he could not relish the doctrine of, 'none being good, no, not one;' neither could he admit of the doctrine which rejects all human merits as totally insufficient to purchase the favour of God; but when he had proceeded to the 35th verse of the 11th chapter, 'Who hath first given to him, and it shall be recompensed to him again?'—he seemed astonished, pleased, and partly convicted; and I hope, began to see something into the nature of gospel grace; for he stopped short there, and at length exclaimed, 'Well! how clear and plain this is: I have gained much light by reading this book.'

SIRDHANA.—The following account has been drawn up by a gentleman of this place:—"This country forms a small independent state about twelve days journey above

August to November, 1813.

Agra. It lies about sixty miles north of Delhi. It is bounded on the north by the town of Burhana, on the east by Kotowly, on the west by the Hindur river, (anciently called Hurrund,) and on the south by the district of Meerut. The rivers Hurrund or Hindur, Krishna, and Kally, run through this valuable country, and afford an ample supply of fish and water, and the soil, naturally fruitful, produces in abundance grain of all kinds, cotton sugar-cane, tobacco, &c. &c. This country is governed by Her Highness the Begum Sombre, who is highly esteemed by the British government, to which she has occasionally rendered important services in their wars with the petty states in Upper Hindoosthan. Her father gave her in marriage to Walter Regnaud, commonly called Sombre, a German adventurer, who died about the year 1777: she was the daughter of a Mogul nobleman, whose family, from the disturbed state of the times, had fallen into distress. This lady, the present Begum Sombre, at the persuasion of her husband, embraced the Christian faith. She has been honoured by the king of Delhi with the title of Zebool Nissa, or The Ornament of the Sex. A fort near the town contains a good arsenal and foundery for cannon; six battalions of sipahees, commanded by Europeans of different nations, and about sixty pieces of cannon of various calibres, constitute the force kept by this Princess. Her attention to all Christians of all nations, and particularly to the English who have visited her territories, has been most hospitable and unremitting. She is about 69 years of age, small in stature; her complexion fair, eyes black and animated; she speaks the Hindoostanee and Persian languages fluently, and understands a little English and French. In her conversation she is engaging, sensible, and spirited. She is a Roman Catholic, but not

August to November, 1813.

bigotted. A young man of the name of D. educated under the late Mr. Burney, of Calcutta, went up thither some years ago, and conducted himself so much to the satisfaction of Her Highness, that she committed to him the management of all her affairs both civil and military, adopted him as her son, and gave him her grand-daughter in marriage."

Mr. Chamberlain to Mr. Tyso, October 6, 1813.—
 "My business here is to superintend the education of the adopted son of her Highness, a lad between five and six years old. I am most of the morning engaged with my charge, and the rest of the day and the evening, I leave to attend to the education of two scholars at home, and the translation of the scriptures into the Hindee language, in which I have great delight. This work is slow in its progress, but I hope by the close of the year to complete the New Testament as far as the Romans. I have two or three native schools for the instruction of children; but in other respects things here wear no very promising aspect. There are a great number of Roman Catholics, who will not hear the word of God, but appear more blinded by bigotry than the Hindoos, accounting it a sin to read the scriptures. Two of our countrymen constantly attend worship, and one appears in a very hopeful way; the son of an Englishman seems to have left the Roman Catholics, and reads the scriptures diligently; and one of my servants, a Hindoo writer, declares himself a Christian;—whence you will perceive that even here some gleamings of hope appear to encourage me. At Agra, I trust that our labour was not in vain: one family has been gradually and mercifully brought out of darkness into marvellous light; and one soldier has been baptized there, from whom I lately had

August to November, 1813.

a letter, informing me that he and a few more frequently met together for social worship. At Cutwa, a few were gathered in while I was there, after much labouring and waiting; and I have the pleasure to hear that the work goes on there. Hence you will perceive, that, for a pioneer, I was not left destitute. O that my heart were suitably impressed with a sense of the grace and goodness of the Lord towards me. Pray for me, that my heart and hands may not fail in the work of the Lord. Consider that I am in the region of the shadow of death, and am daily breathing pestilential air, and if mighty grace do not preserve me, how can I live here?

“The Brethren Peacock and Mackintosh are at Agra: I doubt not they are there for good. The Rev. Mr. Corrie and Abdulla Musech, a Musulman Christian, also are there, and are much engaged in the work of our dear and gracious master. A considerable number of the natives have professed Christianity, and have joined them. Mr. Corrie is a very zealous, pious minister of the gospel, and the native, as far as I can learn, is a very respectable man: I wish them abundant success in the conversion of souls, though they follow not exactly with us.”

Mr. Chamberlain to Dr. Carey, November 16, 1813.—
 “Two Roman Catholics attend with us at worship, and a number of the *jumudars*, who are here on business, come to hear the word. About twelve persons have been with me to-day. They come from a distance; so that when they return, they will take the news to their families and friends.”

Mr. Chamberlain to Mr. Fuller, January 27, 1814.—
 “At Agra there appears to be a great work among the

August to November, 1813.

natives under the joint ministry of Mr. Corrie, and *Abdulla Musech*, a converted Musulman. *Abdulla Musech* has recently paid us a visit here, and preached several times in a very pleasing manner. He is the fruit of dear Martyn's labours, who though dead, yet lives and speaks in this excellent man."

MAHRATTA COUNTRY.

To Mr. Lawson, Nagpore, September 15, 1813.—

"Since leaving the dear society at Serampore, many most interesting occurrences have happened through the blessing of God there and at other places in our Lord's vineyard. We have read with astonishment and delight your late *Circular Letters*: a wide door opened at Sirdhana; an increase at Cutwa; glorious news from Java; a Burman ambassador commissioned to carry back with him the materials of the bread of life; a door open to the borders of the dominions of Satan in China through Silhet; and above all the praises of our Redeemer in those very sinks of vice and blasphemy, the barracks of Fort William; the scriptures translated or translating into so many languages; the harmony and love of Christians in Europe and elsewhere; the exertions of the Bible Societies, &c. &c.

"I am happy to say, the cause of our dear Redeemer at this dark place is making a more apparent progress. On a Lord's-day more attend, and the effect of the Holy Spirit in the word beams in the countenance, and I trust in the hearts of several. ——— seems daily growing in the love and faith of our Lord Jesus. *Bluwanee* I have more hopes of; fear of the consequences of throwing away his cast is the great hinderance; another Musulman,

August to November, 1813.

besides some Hindoos, begin to hear the word with interest. I hope to form a church here ere long. In my school I have eighty-four boys on my list, whose parents seem to encourage their boys to make progress that they may get books, and many of their mothers come to the school at times and hear the scriptures. To-day two Musulmans came from the town to hear the word; before whom Henry read the three chapters of St. Matthew containing the sermon of our Lord, the 3d chapter of John to the 21st verse, and 3d chapter of Romans beginning from the 10th verse: they heard it with great delight, and promised to come on a Lord's-day. The pundit who teaches the boys is, I have some hopes, a Christian in his heart, though I am afraid he has a great enemy to it in his wife. Lately a man of the goyala cast, and who had sat under the word, came to the resolution of giving up all for Jesus; he was brought to me very ill: he broke off his beads and ornaments, declaring he trusted alone in Jesus for salvation, and partook of our food with great pleasure: he lived nearly a fortnight after, during which time he seemed very happy, and delighted to hear the scriptures read to him: before he became insensible, his last words were expressive of his faith in Jesus the Saviour of sinners. Another Hindoo, an old woman, who had long sat under the word, died the next day very happy in Jesus. I read some portions of the scripture at the grave."

To Mr. Ward, October 26, 1813.—"I rejoice that you have found a native brother willing to come and assist me, and more particularly a man who has left a cast considered so sacred by the poor heathens about us. I am afraid there is no direct opportunity at present;

August to November, 1813.

however, the most safe and convenient route will be by a ship to Masulapatam, and from thence by the regular road to Hyderabad, to which place there cannot be any danger. I beg the mission will accept of his services as an itinerant on a monthly allowance of eight rupees while he remains in Bengal, and of ten rupees, should he come to Nagpore; and his travelling expences when he goes to any distance I will provide. I more than ever see the necessity of a native brother. Muhabut-khan is going on much to my satisfaction; he is a constant hearer and reader, is much persecuted, and has frequent arguments with other Musulmans respecting Christianity. Henry has of late been explaining the *Pilgrim's Progress* to him, with which he is greatly delighted. I have a prospect of making the boys in my school, who have learnt to read, useful to me, by going with our scriptures to other schools, and teaching the boys there to read the tracts I give to them. Mrs. M. joins me in kindest love to you and sister W. and all at Serampore."

BURMAN MISSION.

Mr. F. Carey to Mr. Ward, June 20, 1813.—"On the 27th of last month, I received an order from Ava to proceed up without delay. I am now preparing for my journey, and expect to leave Rangoon in four or five days. The Rangoon Government are to provide me with boats, and to defray my expences. I am sorry that I have none of the vaccine virus, the very thing on account of which I am sent for. I may have to be sent round to Bengal for a supply. I am in great hopes that this journey will turn out for the welfare of the mission. When at Ava I intend to bring forward the subject of the

August to November, 1813.

press before the Prince and His Majesty. If my proposal be agreed to, and I am obliged to remain at the Capital, another brother will be needed for Rangoon, as brother Kerr wishes to leave."

Mr. N. Kerr to the Serampore Brethren, Rangoon, July 19, 1813.—"I am concerned to inform you, that I am afraid I shall not be able to continue in the mission here. Almost ever since I have been here I have enjoyed very indifferent health; so much so, that I have found it a great burden to give any attention to my studies, and it is with pain I write these few lines.

"Brother Judson arrived here a few days ago. If he engages in this mission, I cannot be of use here; and and if he does not, still I think I cannot, because, it appears to me that, from my indifferent health, I shall never be able to apply to study. I therefore hope that you will assist me in fixing on some other scene of labour."

Mr. Judson to Mr. Marshman, Rangoon, August 25, 1813.—"My last to Serampore was addressed to Brother Carey, on July 22, and forwarded *via* Madras. Since then, nothing special has occurred. From the last information received from brother F. Carey, we conclude, that by this time he may have arrived at Ava. His return is altogether uncertain.

"We continue to enjoy good health, and to be satisfied with our choice of this station. Concerning our attainments in the language, we cannot say much at present. It is our constant study; and in this we are encouraged, as we have been in some past instances, by that excellent maxim of Sir William Jones, '*That whatever had been attained was attainable by him.*'"

August to November, 1813.

"We feel very much the loss of Christian society. When brother Kerr departs, we shall be entirely destitute. Mrs. Carey, however, improves in speaking English, and I am happy to say, that she and Mrs. Judson have become quite attached to one another. It is our constant prayer, that she may experience the renewing influence of the Holy Spirit.

"The expences of this mission have lately been very great. Every article of food is extremely dear. For rice, we have been obliged to give twenty rupees a bag, and lately it cannot be purchased at any rate. No fowls can be had in Rangoon. We are obliged to send a man at a great distance into the country, with articles of European and Indian ware, (for the people will not take money for fowls,) and in this way, we are able to collect a few which come at about a rupee a piece. We have no meat of any other kind, no bread, no yams, and since the rice has failed in the bazar, it is difficult to procure plantains, which is the only fruit we have had for some time.

"Under these circumstances, and in view of the daily increasing difficulty of obtaining the necessaries of life, we feel the import and preciousness of our Saviour's precept, not to be anxious what we shall eat, or what we shall drink. We endeavour to believe that the Lord will provide. Lord, help our unbelief.

"We expect much by the first arrival from Calcutta, in the way of letters, &c. We hope to hear that the war with America is terminated, and intercourse again renewed. But in this as in all other things, may the will of the Lord be done."

Mr. Judson to Mr. Ward, Rangoon, October 16, 1813.—"Captain Higgins arrived here last week, with

August to November, 1813.

provisions and letters, for which we are very thankful. By him I received yours of the 22d, and brother Marshman's of the 25th of July, being the first letters that we have received from Serampore, since we left it."

"A few days after arrived a golden (i. e. gilded,) boat from Ava, with brother Carey. We learn that the king has shewn him much favour, given him a title, &c. He is now under orders to go immediately to Bengal, and thence back to Ava within five or six months. The government will take up a ship for his conveyance, probably the one that Captain Higgins commands; and as he is expected to sail in the course of two or three weeks, I have written thus briefly. Mrs Judson is well."

"In the month of November Mr. N. Kerr arrived at Serampore."

JAVA MISSION.

Mr. Robinson to Dr. Marshman, June 24, 1813.—
 "Since I wrote to brother Ward, things have been going on well amongst the soldiers; our congregation continues to increase, and the number of persons seriously inclined has likewise much increased. Indeed I have every encouragement in my work among the soldiers: almost every sermon seems to be blessed either to the edification of those who have already believed, or to the fastening impressions on the minds of sinners. In such circumstances, it is a pleasure to preach the gospel; for I go to the place of worship fully expecting to do good to the souls of men, and blessed be God, my

August to November, 1818.

expectations are not disappointed. Could you see how attentive these poor men are to the word of life, you would almost weep for joy at the sight: you would scarcely see any one move hand or foot during the time of worship: all seem to hear as for eternity. Last Sabbath evening our congregation was larger than it has ever been before; two persons received impressions then, which at present bid fair to be lasting. One of them is a young man, who was astonished, he said, that the preacher should know his thoughts; the other was an old man, who, after returning home, told his wife what he had heard, which so affected the poor old woman, that she resolved to attend the meetings too; saying, that she had lived to be old in sin, and that it was now high time she should begin to repent. Our baptized brethren are very active in bringing persons under the sound of the gospel, and in looking for the effect of the word upon them afterwards; and some that have not been baptized are far from being idle in these respects. This evening we have had a church-meeting, at which four persons gave in their experience, and were received for baptism, and four others proposed for the following month. I enclose you a letter from one of our friends who is not baptized, by which you will be able to form some idea of the state of religion among the soldiers.

“My prospects of a school are at present uncertain. The 14th Regiment is returning to Bengal.”

To Dr. Carey, July 13.—“The work of the Lord seems to be going on in an encouraging manner among the soldiers. All those who have been baptized walk very steadily, and yield me much comfort. Some of them seem to be remarkably pious men, and bid fair to

August to November, 1813.

be useful among their comrades. Since I wrote last I have baptized seven. On the last Lord's day in this month we expect five more to be added to us, and there are others who seem to be in earnest after their salvation."

To the same, September 18.—"I have now begun a school, and have eight scholars, which I suppose is as many as could be expected at first. But my rent is high. If a house could be purchased it would be much the best.

"A man has just come to the door with a letter superscribed, 'service,' the contents of which are as follows:

'To Mr. William Robinson, Missionary:

'Sir,

"It appearing from an enquiry instituted in Calcutta, that you have not obtained the sanction of the Honourable the Court of Directors to your residence in India, I am directed to require from you an explanation by what authority you have arrived in this Island."

'I am, Sir,

Your most obedt. Servt.

C. ASSEY, Sec. to Govt.'

Batavia, Sept. 18, 1813.

"I have sent the following reply, addressed to the Sec. to Government:

'Sir,

"I have the honour to acknowledge the receipt of your letter, requiring me to explain by what authority I have arrived on this Island.

August to November, 1813.

‘In the month of January, 1812, I presented a petition to the Right Honourable the Governor General in Council, requesting his permission to reside on the Island of Java. To this petition His Lordship replied in substance as follows: ‘That His Lordship did not interfere in the affairs of Java, but that His Lordship had no objection to my coming hither, as he felt assured that I should conduct myself with strict conformity to the rules of the established Government.’

‘This, Sir, I considered a sufficient authority for my coming hither, and such I hope it will be considered in the opinion of Government.

‘This reply of His Lordship, I am sorry to say, was burnt in the fire which consumed the Mission Printing-Office, or I should have been happy to have enclosed a copy of it for your inspection.

‘I remain &c.

W. ROBINSON.’

ORISSA MISSION.

This mission has sustained a loss in the death of *Krishna-das*, who was a valuable assistant to Mr. Peter. He died in his native village, near Calcutta, whither he had gone on a visit. ‘When the news reached Orissa, (Mr. Peter says,) we all lamented for Krishna!’ See the account of him in page 349.

Mr Peter to Mr. Ward, Balasore, Sept. 1, 1813.—
“I have the pleasure to inform you, that on the 22d instant, I baptized Mrs. Margaret Mahoo, the wife of Serjeant G. Mahoo, of the artillery. She is the daughter of a European, and was brought up in the Lower Orphan

August to November, 1813.

School, Calcutta. I have hopes of some others. I have preached since my last letter at different places to six or seven hundred natives. I have petitioned the gentlemen of Balasore for a subscription for building a house for God. Whether I shall succeed or not, I cannot say.

"Yesterday a tyger appeared in the town, half a mile distant from my house, on the way to Old Balasore. The gentlemen, the troops, and natives, to the amount of about one thousand men, went to hunt it. The tyger was killed by half a dozen balls. He had wounded nine persons; some of them are in great danger; amongst whom are three European soldiers. To-day, one of the nine persons, a *Musulman*, died. Another, a she tyger, with a young one, is still in the town; this came from the jungle across the river: she was making a noise last night."

Mr. Peter in his Journal mentions three Europeans, who called on him and purchased bibles; acknowledging that although they had frequently attended worship in England, they never knew any thing of salvation till they come to Balasore. On the 1st of August three artillery men were baptized; namely, *James Robert*, *William M'Levey*, and *Thomas Hardin*. Probably these were the same persons.

In his preaching to the *natives*, some said, "We are Hindoos: we must worship devtas, as our forefathers have done." Some of them said it was not good to leave the gods of their ancestors. The priests who came to conduct the pilgrims to *Jugunnat'ha* excited the people to shout, *Huri-bul*. "But, (says Mr. Peter,) I went on, declaring that Jesus was the only Saviour of men."

A Viragee coming to him, he spoke to him on the gospel; to which he answered, that he knew nothing

August to November, 1813.

more than to feed his belly by asking alms, and to worship Seeta-ram. He was at that time healthy and corpulent. A few weeks after he came again, in the most deplorable condition. He was wasted almost to a skeleton by a violent flux; and what was worse, had attempted his life by thrusting a knife into his throat. He was asked why he had injured his own person. He answered, It were better, to die than to suffer sickness. "And where is now your Seeta-ram?" "I do not know." "Repent and believe in Jesus Christ, and your soul will be saved." "I want some medicine, and some cloth to cover me." He was still reminded of his sin, of his great danger of eternal death, and of Jesus Christ the only Saviour. He then cried out in Hindoost'hanee, "Lord Jesus Christ, Saviour of men, have mercy upon me, and forgive my sins!" This he repeated once or twice. After relieving his bodily wants, as far as he was able, and warning him against injuring himself, Mr. P. parted with him. *O Lord, (said he, after the Viragee was gone,) lead us not into temptation, but deliver us from evil!* Three days after he heard from another Viragee of his death, and of his body being thrown into the river!

Discoursing one day with about 40 natives, two or three of them argued against the gospel for some hours, but acknowledged at last the truth of his doctrine. "We know, (said one of them,) that in all Orissa there is no one that can answer you; but we merely try with our reasons: our words are vain, and all that you say is profitable." A musulman also who was present acknowledged salvation to be in this way.

Riding out on an evening, he met with two Viragees, and beginning to discourse with them; about an hundred Oriyas surrounded them. The Viragees confessed they

August to November, 1813.

were sinners, and that their life was miserable. On his inviting them to believe in Jesus, they requested him to sit down with them. A seapoy who was present appeared to be very angry with them for taking this liberty. "This is a gentleman; (said he,) do you wish him to sit with you upon the ground?" The seapoy then with great respect inquired of Mr. P. concerning the way of salvation, in which he instructed him; but perceiving the others attentive, he turned his face to them also, and preached Jesus Christ.

Early in October there was a large idolatrous feast kept at a certain house in Balasore called the Doorga Festival, and great numbers were assembled. Mr. Peter stood for some hours at the door preaching Christ, and distributing tracts to about 200 people, who heard with attention. The company then left the house, and proceeded with their idols to the river side. He went with them, and in the midst of about ten thousand people, kept on his horse, bearing testimony against their idolatry, holding up his bible, declaring that there was but one living and true God, and proclaiming Jesus as the only Saviour. He got the attention of nearly the whole multitude, and could have distributed many thousands of tracts if he had had them, as the people were eager to receive and read them. Three Europeans had to clear the way to enable him to retire. The worthy Missionary rejoiced at the close of the day, that the truth of God had obtained a hearing, had triumphed over the idols of Orissa, and that great numbers had been constrained to acknowledge the only living and true God, and Jesus Christ whom he hath sent!

On October 27, an Ooriya came to him, accompanied by his goroo, who was at Balasore on a visit. "I have brought my goroo, (said the Ooriya,) that you

August to November, 1813.

may converse with him." "I live near to Pooree, (said the other,) and am a brahmin goroo, according to the law of the Hindoos. I have heard of you as a fakeer of the Neerracaurburmo, (God). As I also am a fakeer, I am come to visit you: we are brethren." Mr. P. asked the Ooriya if he had heard of Jesus the Saviour of men. "Yes, (said he,) and have brought my goroo to inquire further about him, and about salvation." Mr P. then began to declare that none could be justified by any works or ceremonies of their own—that they were all unclean—that Jesus Christ suffered and died for sinners—and that in him alone was salvation. "Our shasters, (answered the goroo,) declare that if the worst sinner call on Krishna, all his sins are forgiven and he is clean." "Are *you* clean?" "No." Mr. P. then endeavoured to shew that the shasters were all unclean, and that Krishna, and Seeb, and Ram were unclean spirits. The goroo was convinced. "All you say, (said he,) is true; but the world will not understand nor believe it." "As many as the Lord Jesus calls, (said Mr. P.) receive the gift of understanding and wisdom, and know how they ought to walk with him, and serve him, and love him." To this the goroo answered as follows:—"If the Lord please, and if you will shew me the way of the one living Creator, I will endeavour to understand it. "My disciple, (meaning the Ooriya who had brought him,) asked me about the only living and true God, "whether I could instruct him concerning him. I "told him we knew there was a living God, besides "Krishna, Seeb, and Ram; but we did not know his "way: therefore we worshipped the devtas, that they "might carry us to him. But my disciple answered, 'Go "to a Sahib fakeer: he will tell you of the God of "heaven, whose way he knows. He tells all men he

August to November, 1813.

“meets with in the streets or in the markets, and gives
 “away books and papers without receiving any money.
 “He tells of the living God, and how men are to obtain
 “salvation. And if any man insult or abuse him, he
 “says nothing in return, but wishes them well.’ Another
 “man yesterday told me, ‘If you go to him, he will
 “leave his employment, whatever it is, and will talk
 “with you of God, and of salvation.’ All this I have
 “found true, and will come to you again.”

He was about two hours with Mr. P. who on his
 departure, gave him an Orissa Testament.

COLUMBO MISSION.

Mr. Chater to the Society, August 12, 1813.—
 “I gladly embrace an unexpected opportunity of sending
 immediately to England. The time we have been in
 Ceylon is too short for any thing considerable to have
 been accomplished; so that you can expect but little
 news.

“I preach twice a week in English, Lord’s day evening
 and Wednesday evening. Our congregation is at present
 but small; but I entertain the most sanguine hopes that
 I shall live to see the day when our place of worship,
 which would contain about two hundred hearers, will
 need much enlargement. At present Columbo is indeed
 a valley of dry bones; but unpromising as appearances
 now are, it is my prayer, my hope, my expectation,
 that a church will be formed in it, that will be a nursery
 for missionaries, who may go forth and preach, ‘Christ
 crucified,’ not to Cingalese only, but to Candians also.
 It is the hope of such things that makes preaching in

August to November, 1813.

English a work of tenfold more delight to me than it otherwise possibly could be.

"Mrs. C's. health is very different to what it was in Rangoon, but even now she is not very strong. With the cares of her little family, and the labours of her school she finds much more to do than she is equal to. Through mercy I am now quite well; but lately, for nearly two months, have been laid aside, by a severe illness, from every thing. I hope the oppositions made to missionary efforts will soon cease; or if permitted to continue, will only help the cause they are designed to hinder.

"Brethren pray for us; and exhort all the churches over which you are overseers to pray for us; and may all the dear people of God in our beloved, (though I fear now distressed,) native land, pray, not only for us, but for the whole of this long-neglected Island. Truly in Ceylon the fields are white already to harvest. O for labourers that the precious grain may not perish for want of gathering in! My dear Mrs. C. unites with me in christian love to you and all our dear friends in England?"

To the Brethren at Serampore, October 30, 1813.—
 "My prospects at present are not so flattering as formerly. The attendance at our place of worship is small. Indeed, from among the Dutch young men, of whom I expected my congregation chiefly to consist, we have scarcely any hearers at all. Still however, some do attend, though but few, very constantly, and others occasionally. One or two I think are truly serious; and some others give a pleasing hope. Not an individual of the private soldiers attends. We have generally three or four officers present. Licut. ———, of His Majesty's 4th Ceylon Regiment,

August to November, 1813.

is not only serious but zealous. He attends not only preaching, but also a prayer-meeting we have lately begun in our little vestry. He is generally accompanied by a Quarter-Master of the same regiment; who I hope does not attend in vain.

"My department of the school at present promises little: instead of increasing it has decreased. Several never came after my illness, and two that did have been removed since. I have now only one boarder and four day-scholars. Mrs. C's. number is nearly twenty; how long it may continue to be so we know not; for every thing of the kind here is precarious and uncertain.

"I am making some proficiency in Cingalese; but, for want of more time, a much slower one than I otherwise might. This is a grief to me. I perceive, however, that what I am doing towards forming a grammar will be of solid advantage to me. At present it retards my progress in reading and speaking, but ultimately it will enable me to proceed with these to much greater advantage than otherwise I could possibly have done. I am also picking up Portuguese very fast, which in Columbo is a medium of communication to more persons than any other language whatever; so that my knowledge of it, I hope, will after a while turn to good account.

"P. S. Rice here is 16 or 17 Rix Dollars per bag; coarse sugar half a Rix Dollar per pound, and every thing else in proportion. Fowls of any size, only two for 1 Rix Dollar and a half: fish proportionably dear."

BOMBAY MISSION.

C. C. Aratoon to Mr. Ward, Surat, July, 1813.—
 "When I began to distribute tracts and books in Bombay,

August to November, 1815.

the people began to think about religion; there was a spirit of enquiry among all ranks; Armenians, English, *Musulmans*, *Hindoos*, Parsees, and Portuguese. Some of them came to me, and some sent notes, for books. I also distributed some English tracts which I had received from a friend of the Tract Society. A young man named Philip begged me to baptize him, but I did not, because I thought I should remove from Bombay very soon. But Bombay is a much better place for preaching than Surat. I should not have left Bombay so soon if it had not been through fear of government, and the dearness of provisions. I hope however that I shall not repent of coming to Surat. I go out every day, but when I return home I am greatly discouraged; for I do not see a single Christian who would ask me to pray for him or with him, or with whom I could read a chapter in the Bible. Oh! when shall I see Christian meetings again; when shall I see Christians shaking hands with each other, and talking to each other about the goodness of God. My mind is much troubled on this account. Surat is not a healthy place: some days three hundred, some days four hundred people die. The merchants are very poor, and there is little or no trade. The Armenians live out of town, near the burying ground; the Parsees have about four thousand houses: they may amount to twenty thousand souls. There are fifteen hundred temples, and eleven thousand houses of *Musulmans*. I suppose there are two hundred thousand *Hindoos*. There are also fifteen houses of Jews, twenty houses of Europeans, besides the military officers', and one hundred houses of Portuguese."

By the Journal of Aratoon, he appears in the months of July, August, and September, to have gained some

August to November, 1813.

ground in the way of attention to the word. He feels the want of Christian society, and was much affected by the death of a child."

MISCELLANEOUS INTELLIGENCE, AND BRIEF NOTICES.

Bouddhus in Hindoost'han.—"The Hindoos in these parts are many of them different from any I have seen. They are called Suravugees; they reverence no brahmuns, and pay no respect to Gunga and the devtas commonly worshipped. They have an image, temple, and worship of their own. I will enquire more into their ways and tenets. In Sirdhana there are five hundred families of this sect; they are numerous in Delhi and Juya-poorā. I take it, they are the disciples of Boodh. At Delhi they lately reared a temple, in the work of which no skins were used to take water, and all the men at work at it, were obliged to bind straw on their feet, that nothing alive might be crushed to death. I have preached to some of these people, and some of them have called on me. They hear attentively at present." *From Brother Chamberlain.*

Remarks on the prices of various articles at Java, in a letter from Brother Robinson to Sister Marshman, dated Weltevreden, June 12, 1813.—"The dress of the Malays consists of a petticoat and a bed-gown, the better sort make their cloaths of chintz, the others use coarser materials. The dress of the women and men is nearly alike, only the gown worn by the men is longer, and reaches almost to the feet. Neither sex wears any shoes, as I have seen yet. The Dutch women in their

August to November, 1813.

own houses dress after the Malay fashion, and sometimes even when they go out. The governor gave a ball and supper on account of the King's birth-day, and there were two old Dutch ladies seated next him at table, dressed in their short bed-gowns; and one of them had a comb in her hair set with diamonds, to the amount of nearly two lacks of rupees, as I was informed. The Dutchmen at home wear nothing but a piece of cloth round the loins, and a pair of slippers.

"Washing is here excessively dear, the common price is eight rupees per hundred: we have hired a Bengal washerman for ten rupees a month, which according to the price of things here, we think cheap; but he washes very ill. The Malay washermen wash still worse. Concerning tailors' work I can say but little, as I have wanted none done yet. Those who keep women slaves, make tailors of them, but if things are given to a proper tailor to be made, the price is, as I have been informed, four rupees for a pair of nankeen pantaloons.

"Servants are both dear and scarce, owing no doubt to the dearness of every necessary, and to the prevalence of slavery. I have two men to whom I give six rupees each monthly, but they are only labourers, and I would gladly exchange them both for a boy I had in Calcutta at four rupees monthly. There is this advantage in Malay servants, that they pay no regard to cast, and when they work at all, do not object to do any kind of work. They will eat what comes from the table, nor will they scruple to drink when a bottle is left in their way. Their disposition is naturally sullen; they are not half so docile as Bengal servants are.

"Money is here very scarce. We have silver coins of different kinds, but gold coins I have seen none. The silver coins are the ducatoon, value two Bengal rupees

August to November, 1813.

and a half; Spanish dollars, value something more than two rupees; Batavia rupees of many different forms; and a new coin called the Java rupee: all these are of the same value, a little less than a Bengal rupee. Besides these we have half rupees, and fanams value one-twelfth of a rupee. The copper coin is called a stiver; at present they are eighty-eight to one Bengal rupee. To please you, though not to enrich you, I shall inclose a fanam and a Java rupee; you will see the Malay characters on the one side, and the Javenese on the other.

"The common mode of conveyance here is in carriages, which are of a middle quality, between a neat carriage and a Calcutta cart. The hire of these carriages is five rupees a day; this is very dear compared with palanqueen hire in Calcutta.

"And now I must finish by telling you an anecdote relative to the price of furniture. At an auction sale the other day, there was a bedstead sold for 360 Spanish dollars, for which I would not exchange one I purchased for 32 rupees in Calcutta: it had no bed; nothing was attached to it but a pair of curtains."

Malay Bible.—The Calcutta Auxiliary Bible Society have resolved to print at the Serampore press, an edition of 3000 copies of the whole Bible in the Malay, in the Roman character, and an edition of 3000 copies of the New Testament separately, for the use of the Christians at Amboyna. This version of the Bible was printed by the Dutch Government, under the superintendence of their Missionaries.

A copy of the Malay Bible in the Arabic character, to be printed for the use of the Malay Christians at Java, has been received at Serampore. We are informed that the Right Honourable the Governor General in Council

August to November, 1813.

has been pleased to grant 10,000 rupees towards the expense of printing these editions.

The Armenian Bible.—The Calcutta Auxiliary Bible Society have it in contemplation to print at the Serampore press, a large edition of this Bible. Johannes Sarkies, Esq. of Calcutta, and his friends have offered to subscribe 5000 rupees towards the expense. Part of the Armenian punches have been already cut at Serampore.

Auxiliary Bible Society at Bombay.—We are happy to learn that a Bible Society has been formed at the above Presidency; and we hope it will do great good to the poor ignorant Christians in those parts of India.

Hindoo religious cruelties.—Brother Moore has lately favoured us with the following memoranda:—"A Hindoo of the writer cast, who has been in our employ upwards of two years, and of whose veracity I have had proof in many instances, has informed me that he lately saw a Hindoo carpenter drowned because he had the leprosy. He was carried from one of the ghauts at Alum-gunj, in a boat, in the presence of a large concourse of people, and when in deep water put overboard. Two large earthen pots, one filled with sand, the other with barley, were fastened to his shoulders. The man sunk, but after a little time floated on the surface of the water. The people in the boat rowed after him, and took him up; but made sure work of it the second time!

"The same man also informed me, that about two years ago, at a village about two miles off, a woman was burnt after an attempt to escape the flames! The friends of the deceased husband were very poor, and unable to procure wood for the funeral pile. They however col-

August to November, 1813.

lected a quantity of Palmira leaves for the purpose; and the living woman and the dead body were as usual put into the midst of the heap. The fire was kindled, and the poor woman's clothes consumed; but she struggled, extricated herself from the flames, and attempted to run away, intreating her pursuers to spare her life. But, alas! she intreated in vain: she was seized and destroyed!

"The mode of burning the dead in this neighbourhood, (Digah, in Hindoost'han,) differs from that which I have seen in B  ngal. Instead of wood, which I suppose is much dearer here than in Bengal, they get a few bundles of long grass, such as poor people use for building their houses; and after placing the body on a kind of stage about a foot and a half from the ground, with some of the grass over and some under it, they set fire to the heap, let it flame for a minute or two perhaps, and then quench it, and throw the singed body into the river. This ceremony I have several times witnessed, and the persons employed appeared to be as much diverted with the act of kindling and extinguishing the flames as boys in England are at bonfires in fields in the country!"



EXTRACTS OF LETTERS DATED AFTER THE END OF NOVEMBER, 1813.

Dr. Carey to Mr. Fuller, December 14, 1813.—
"The last accounts from England, informing us of the readiness of mind with which the friends of the cause of God have come forward to aid us in our late calamity, call for a more decided devotedness of soul to him whose cause it is that we serve; and for the sincerest gratitude to our numerous benefactors. I am sure that could those who have thus contributed to our help see the deplorable

December, 1813.

ignorance, the degrading superstitions, the squalid wretchedness, and the deep depravity of the Heathens and Mussulmans among whom we live; the eagerness with which the scriptures are sought; the immensity of the population, and the word of God actually in the press in twenty languages at Serampore, including what we are printing for the Auxiliary Bible Society; they would feel themselves amply repaid.

“We are at this time engaged in translating the Bible into twenty-one languages, including the Bengalee, which is finished. This week we obtained a person to assist in the translation of the Scriptures into the Kassai language. This is an independent nation of mountaineers, lying between the eastern border of Bengal and the northern border of the Burman dominions. About a fortnight ago we obtained a man to assist in the translation of the scriptures into the Sindh and Wuch languages. The country of Sindh lies on the east bank of the Indus, from the sea about five hundred miles, and Wuch then continues along the same shore till it joins the Punjab. I believe we have now all the languages in that part except that of Kuch, which I hope will soon be brought within our reach. We have not yet been able to secure the languages of Nepala, Bootan, Munipoora, and Siam, and about five or six tribes of Mountaineers: besides these I am not acquainted with any language on the continent of India, into which the word of God is not under translation.

“Sometime ago I received a letter from the President at Amboyna, requesting us to send missionaries to that place, where there are 20,000 professed Christians, places of worship, and schools, but not a single minister of the Gospel. We immediately wrote to you for help for them. This week, however, Government, in consequence

December, 1813.

of a representation from Mr. Martin, the Resident, has applied to us to send men to superintend their schools, and offered facilities for transporting them thither. We have been greatly distressed at not having Brethren ready to send. This day, to my great joy, my son Jabez offered to me, with much fear of being rejected, to go to Amboyna. Jabez, about a year and half ago was articled to an attorney at Law; he did not then appear serious, and some time before that had given me much pain by his dislike of religion; since he has been in Calcutta his conduct has given pleasure to all who knew him, and for more than twelve months I have had scarcely a doubt of his conversion: he has a fine prospect before him as it relates to this life, his master has entire confidence in him, and I have the promise of the second Judge of the supreme court to use his interest in bringing him forward. To see him with these prospects voluntarily offer to give up the whole to engage in the work of the mission, has so gladdened my heart that you must forgive me if I write foolishly in giving it vent for the first time. I do not know what my brethren will think of Jabez's offer, but I rejoice in it as a provision for the present wants.

"Brother and Sister Judson are at Rangoon, and appear to be settled there. Brother Kerr has returned from thence, under an idea that his health has suffered. Felix has been sent for to Ava: I have just received a note from him, saying that he was well received at the Burman Court, and that he should be in Bengal in a few days. Brother Judson, in a note equally short, says he was sent down in a golden, (gilt,) boat, that there were orders to take up a ship on purpose to bring him to Bengal, and to take him back again. I am left to conjecture about the whole of this affair. Felix only says it may eventually be of great importance as it respects the introduction of

January, 1814.

the gospel there. We sent a printing-press, types, &c. to that country about a fortnight ago. I hope these movements are preliminary to something of greater importance: at any rate, they are new things in the earth. The news from most of our stations is encouraging, and in no instance such as to warrant despondency.

“Brother Lawson is reducing all our founts of types: this will be a work of several years. I have as good health as I ever had; but almost sink under the labours which I must go through. I am encouraged, however, when I think of the cause which I serve. Last Lord’s-day I baptized Lieutenant Buck of the Artillery, and a Hindoo woman.”

Dr. Carey to Mr. Fuller, January 25, 1814.—

“The present year opens with some remarkable circumstances in the Mission. The first, (which, indeed, belongs to the past year, though intelligence of it reached us in the present,) is, the fixing of the Burman Mission at Ava, the capital of the Empire, and the establishing of a printing-press there by order of the Emperor. Felix was sometime ago ordered to Ava, to vaccinate some of the younger branches of the Royal Family. He went, and was received with rather more honour than he would have wished for. He had none of the vaccine virus, but a ship was ordered to be engaged to bring him to Bengal, to fetch some. I had in the mean time sent some thither, which arrived the day he was to have embarked, and prevented his coming. He requested leave of the Emperor to set up a printing-press, which was granted; and he was required to reside at Ava. Brother Judson, who is at Rangoon, and feels happy in that Mission, will continue there till some further help can be sent thither. I wish we had a brother from England to settle there:

January, 1814.

we should in that case have a station at each end of that Empire.

“I wrote you in my last that Government had applied to us to send men to Amboyna, to superintend the schools there; and that my son Jabez had offered to leave the profession of the law for the ministry of the gospel. The offer was gladly accepted by us, and last Saturday we wrote in to Government to offer his services. The same day an answer was given, assigning him a passage thither in the *Streatham Indiaman*, the packet for which, we were informed, would be sent on Monday. Jabez was to be married before his departure, in addition to which he had every preparation for the voyage to make in one day. The captain, however, allowed two days more, and he will go off this evening or to-morrow morning. Government pays the passage of them both. I trust that the Lord, who has thus auspiciously opened a way for this Mission, will graciously make it effectual. Jabez was lately baptized, and is decidedly serious. Mr. Thomas, to whom he was articled, generously set him at liberty, and gave a very honourable testimony of his diligence and ability. He will have five or six islands under his care. We have just printed off the first sheet of an edition of the Malay Bible for Amboyna. The Resident there was one of my pupils, and is friendly to attempts to spread the gospel.

“*January 26.*—Yesterday I begun this letter. Last night Jabez was solemnly set apart for the work to which he is going: he went from the chapel to the boat, in which he set off to Saugur Island, to join the ship. About half an hour before we went to worship, in came Felix from Rangoon, sent after all for vaccine virus, that which I had sent having lost its virtue in the passage. It was a most gratifying event that we should all thus providentially meet; for we can scarcely expect to meet again. I and

January, 1814.

two of my sons, Felix and William, united with Brother Ward in laying hands on Jabez. To me the circumstance was highly gratifying, and will I trust be a matter of everlasting praise. O praise the Lord with me, and let us exalt his name together! To me the Lord has been very, very gracious. I trust all my children love the Lord in truth, and three out of four are actually engaged in the important work of publishing his gospel among the heathen, two of them in new countries. I am fully sensible of the imperfections of my children, and feel a constant solicitude that they may adorn the gospel of Christ in all things: but I cannot, I wish not, to shut my eyes to the goodness of God so abundantly poured upon me.

“The Governor General has been waited upon concerning Brother Robinson, against whom, under Lord Minto’s administration, a letter of proscription had been sent to Java, ordering him home on the same account as Brother Johns had been ordered and actually sent home; namely, for his having gone out without leave of the Directors. His Lordship heard the statement with patient attention, and expressed himself with much liberality. He gave Brother Marshman to expect that the order would be countermanded, declaring at the same time, his confidence in us, that we should only do what was consistent with the good and peace of society.

“Brother Robinson is going on well at Java. A young man of the name of Riley, who was awakened under his preaching, is going to join him. If you can send out one brother to assist Jabez at Amboyna, and one or two for the Burinan empire, it will be a most gratifying thing: they are much needed. Brother Kerr has left Rangoon, on account of its not suiting his health. He is since gone to open a new station at Allahabad, mid-way between Patna and Agra, a place of great importance.

January, 1814..

"About a month ago, a church was formed in His Majesty's 24th Regiment of Foot. Three pastors were ordained, and four deacons. This was deemed necessary, as military men are often divided and detached on particular service. These men were all members of our church, and were regularly dismissed, to form themselves into a separate church, in expectation of being soon removed to a distant part of the country.

"The news from all the stations is more or less encouraging. The whole number employed in publishing the gospel, Europeans and natives, belonging to this Mission, is forty-two.

"The translations are going on. We have just commenced the printing in two new languages; namely, the *Kunkuna*, spoken near and at Bombay, and the *Kassai*, spoken by a tribe of Mountaineers in the eastern border of Bengal.

"I find that I stand in need of constant help from above: above all, I need for my department of translations, a spirit of perseverance, of diligent and patient application, and of inflexible integrity. And, besides these, I need every grace, and a constant supply of every grace, in common with all my brethren in the ministry. I request a constant share in your prayers."

On the first arrival of Mr. Rowe at Jamaica, he met with considerable difficulties owing to the very high price of the necessaries of life: but we learn that he has since opened a school, which we hope will go far towards enabling him to meet them.

A letter has been received from Mr. Trowt, dated at Sea, on this side the Cape of Good Hope, July 1, when he and Mrs. T. were well, and pursuing their voyage.

PROCEEDINGS AT HOME.

In our last Number an account was given of the sending out of three Missionaries and their wives; namely, of Mr. Rowe to Jamaica, Mr. E. Carey to Bengal, and Mr. Trowt to Java or Amboyna. Since then a fourth has been sent out to Bengal; namely, *Mr. William Yates*, lately a student at the Bristol Academy. On the 31st of August, a meeting was held at Leicester, for his designation to the work; when he was addressed by his Tutor, (Dr. Ryland,) and the other Brethren united in prayer and the laying on of hands. A respectful application was made to the Court of Directors of the Honourable the East India Company, for permission to send out Mr. Yates; but, notwithstanding the facilities provided by a late Act of Parliament, they peremptorily refused it: and when the application was repeated, the refusal was also repeated. On application being made, however, to His Majesty's Government, permission was immediately granted. A letter of thanks was sent to the Right Honourable the Earl of Buckinghamshire, President of the Board of Controul, for the candid and liberal treatment we had received from His Lordship relative to this business. Mr. Yates left England in October, in the *Earl Moira*, belonging to Captain Kemp, a member of the church at Serampore, and who generously furnishes a free passage for our young Brother.

The Annual meeting of the Society was this year held at Kettering, on the 4th of October. J. C. Gotch, Esq. being called to the Chair, after a Report of the proceedings of the Committee during the past year had been made by the Secretary, the following Resolutions were unanimously passed:

October, 1814

Resolved—

1. That the thanks of this Society be given to the Committee, and that they be requested to continue their services another year.
2. That the thanks of this Society be given to the Secretary and Treasurer, and that they be requested to continue their offices another year.
3. That the same allowance as last year be made to the Secretary, for the purpose of providing an Assistant for the ensuing year.
4. That, as those who have hitherto been most active in collecting for the Mission are becoming less capable of exertion, it be earnestly recommended to every minister of the denomination through the kingdom, who approves of the object, to do every thing in his power to promote it.

Those who 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, 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.

Those friends who have received Mission Monies are requested to transmit immediately, to the Secretary, an account of their Receipts and Disbursements, from the 1st of October, 1813, to the 30th of September, 1814, arranged in alphabetical order.

Kettering, November, 1814.

The following is inserted after the close of the Number by particular desire.

Extract of a Letter from Dr. Marshman to Dr. Ryland, dated December, 1813,—“You inquire why I have not mentioned our distributing Chinese books among the Chinese at Calcutta and elsewhere? For this, my reasons have been two—First, our editions have hitherto been very small, for want of a sufficient stock of paper. Secondly, it appeared to me that for a man *out* of any country to recount with parade the books he had distributed among such of the inhabitants of it as were near him, would savor so much of ostentation, that I avoided any thing of the kind. I may mention that we sent as many copies of the Gospels as we could spare to Java by Brother Robinson, who informs us they were gladly received by the Chinese there.

“Having thus mentioned the Chinese, I may remark that the Lord appears to prosper our progress therein. I scarcely expected to have seen my way, by this time, so clearly as I now do. Within the last year I have been able to read more Chinese than perhaps in the first five, and my desire for it increases with my progress. My hope when I took in hand this translation of the scriptures was, to be able to see my way as clearly therein as I did in Sungskrit. I think I can do this already, but I wish to speak with diffidence as well as gratitude. Perhaps you may be able to judge of this yourself when I tell you, that in a sheet of the New Testament containing five hundred characters, there are seldom thirty, and often not fifteen, with the force of which I am not acquainted; and as I examine all these by the dictionaries I have.

this number is gradually lessening. I and my eldest son continue to read together their best works constantly: I think, therefore, we must ultimately acquire a thorough knowledge of the language. I understand it has been queried, whether the translation of *Confucius* was Mr. Lassar's or mine. I may observe in reply, that for these five years past, in translating *from* the Chinese I have used Mr. L. chiefly as one would use a Dictionary or a Commentator. When I was at Bristol, if you recollect, I was never easy till I could stand on my own legs. If I had a translation by me, I preferred sitting half an hour weighing a sentence to relieving myself by a translation. Of this I never repented, and it is now become a habit. Of course the translation of Confucius, within a little time after my engaging in it, with all its faults, was my own. Relative to the translation of the scriptures, it is as much our own as that of most other languages. We are now printing with a considerable degree of vigor, and if I detail the method taken with every sheet, it may enable you to answer any questions a friend may put to you, though I fear it will be tiresome.

"The first step, as I have told you, taken in the translation, is that of Mr. Lassar's sitting down at my elbow, (where he sits from month to month and year to year,) and translating from the English, assisted by his knowledge of the Armenian. For a long time he and I read over the assigned portion together, prior to his beginning it, till he found it unnecessary; he now therefore only consults me respecting particular words and phrases. In due time follows the correcting verse by verse; when, with Greisbach in my hand, I read over every verse in Chinese, and suggest my doubts relative to the force of particular characters, rejecting some and suggesting others. When a whole chapter is thus done, which sometimes takes three or four hours, I give him the Chinese and

read Greisbach into English very slowly and distinctly, he the mean while keeping his eye on the Chinese version. It is then copied fairly, and sometimes, (that is, when any doubt remains,) it is examined thus a second and even a third time. It then goes to press, and here it undergoes a fresh ordeal. A double page being set up with our moveable metal types, I then read it over with another Chinese assistant who is ignorant of English. He suggests such alterations as may seem necessary to render the language perfectly clear. It is then corrected, and a clean proof given, or two or three if they be required, to be read by different persons. This done I sit down alone and read it, comparing it with Greisbach again, and occasionally consulting all the helps I have. This is to me the most close examination of all. Here, as I have two Latin Chinese Dictionaries by me, I make it a point to examine them for every character of the meaning of which I do not feel quite certain; and to assist me herein the more effectually, I have a book by me wherein I write down the meaning of every character I examine. These, as I have told you, are seldom more than twenty, and sometimes not so many. In reading the original in Greisbach, I deviate a little from my first method. I then read verse by verse; now I read a small portion of the original, perhaps five or six verses at one time, and then the same portion in Chinese, that I may view the force and connection to greater advantage: this I find profitable. Having written in the margin of the sheet every alteration my mind suggests, and every thing that seems a discrepancy, I then consult Mr. Lassar and the Chinese assistant together, sitting with them till every query be solved and every discrepancy adjusted. This done, another clean proof is given, which when read I give to my son John, that he may examine for himself, as his knowledge of the Chinese idiom is perhaps greater

than my own. When he has satisfied himself respecting it, another clean proof is given, and then I give one to my Chinese assistant to read alone, and one to Mr. Lassar, that they may each point out separately whatever they dislike. When this is done, I compare it with Greisbach for the last time, to see if any thing has escaped us all. I then in another clean proof desire the Chinese assistant to add the stops according to his idea of the meaning; these I then examine, and if his idea of the stops agrees with mine, send it to the press. When on the press a clean proof is brought to me, which I first give to the Chinese assistant to see if all be right, then to Mr. Lassar, and lastly read it myself, and order it to be struck off. Thus you see that after the translation has been corrected for the press, we still have generally ten or twelve proofs of every sheet before we suffer it to be printed off. You may perhaps think it strange that this should be necessary, and that two or three revisions at most do not complete the corrections. It must be remembered however that these frequent revisions involve the judgement of four different persons—Mr. Lassar, the Chinese assistant, myself, and my son; each of whom judges independently of the other three: and I am of opinion that beyond two or three revisions *of the same copy* there can be little advantage gained; the same ideas will arise the fourth time which arose the third, or even the second, and thus the need of correction does not appear. But when a *corrected* proof is given for examination, the former chain of ideas is broken, and a new object for criticism is presented. I recollect Dr. Beattie's observing, that he never could judge of his own style till he saw it in print. It is probable that you yourself have observed a sermon when printed, appear very differently in certain passages from what it did while in manuscript.

“By means of this severe scrutiny, I cannot but hope that a faithful version of the holy scriptures in the Chinese language will at length be produced. The importance of presenting the word of life faithfully and perspicuously expressed to two or three hundred millions of perishing sinners, when I duly realize it, removes all thoughts of the labour, and causes me to feel a joy I cannot describe. And I cannot but view it as a part of divine wisdom, to put it into the hearts of two persons, labouring independently of each other, (Mr. Morrison and myself,) thus to care for the translation of the sacred scriptures into a language so peculiar in its nature, and understood by such multitudes of men. Should we have wisdom given us rightly to profit by each others’ labours, I suppose that the translation of the scriptures will be brought to as great perfection in twenty years as they might been in the hand of one alone in the space of fifty.

“I must add a word relative to the moveable types. We have now brought them fully to bear, and are therefore able in some degree to appreciate the value of them. One instance of their utility you have already seen in our being enabled to get and correct ten or twelve proofs of one sheet, before we finally strike it off. This however we could not have done in wood. There all is immovable: no improvement after the chisel has begun its work, but by means almost equally expensive with cutting a new block: and if we say, ‘correct it ten or twelve times,’ only think of the expence of getting ten or twelve fair copies of every sheet. But the moving of a few characters up or down, or the replacing them with others, is the work of a far less number of minutes. Then the *beauty* of a character, first neatly drawn and then cut in metal. I do not say that our first essay will exceed in beauty the generality of wood types in China, yet perhaps it will be the case. But succeeding ones certainly

will, should our lives be long spared. But the *cheapness* of thus printing, and the ultimate saving to the public in the multitude of copies which China will require, are beyond any thing I ever mentioned to you. I thought at one time that the preparing of all the metal types for an edition of the scriptures might perhaps equal the expence of getting them cut in wood; although when we cut in wood formerly, by examining the estimate given in the Evangelical Magazine of printing the Acts, (which is, I think, a faithful one, and agrees with what Mr. Lassar and my Chinese assistant tell me of the price of printing in China,) I find we cut much cheaper here from the lowness of wages. This however will not be the case. The expence of the first five or six forms is considerable, but it diminishes as we proceed, from the small number of the new characters required. I expect that the first expence of the metal types for the whole scriptures will be scarcely a quarter of that of having them cut in wood, either in China or Bengal. And this once done, we have the types ready for ten succeeding editions, should so many be necessary to the improvement of the translation. The additional expense is scarcely any thing, as it is chiefly a new arrangement of characters which a second edition requires, the new characters which will be needed forming but a small number. It may however occur to you, that though while the translation of the scriptures is in a state of improvement this advantage should be so great, it must end there; and that when it is brought to perfection and fixed, printing on wood, like stereotype, would have the advantage in cheapness. This, however, is *not* the case. The metal types *even then*, will be the cheapest. First, because of the cheapness of labour here, owing to the very low price of the necessaries of life. This so materially affects our printing that we find that we can print the same quantity of letter-press in an edition

of the New Testament at a lower rate than the Bible Society can purchase New Testaments of a stereotype edition. This applies to the Chinese printing, and enables us to do the same quantity of work at about a third of the expense it would cost in China. Another advantage arises from the difference between metal and wood in point of *durability*. The fine strokes of the wood types necessarily wear down in a short time, and injure the legibility of the impression; which any one may perceive who considers how much a large edition of any work wears out even metal types. But wood wears down far quicker, unless the types are made very large, in which case they increase the bulk of the book and the expense of paper. Thus in every way the metal types will be found, at least in Bengal, far cheaper in execution than wood, even after the blocks are cut. So great indeed will the difference ultimately be found, that in an edition of 10,000 copies of the Old and New Testament, if the expense of mere paper and printing from wood were £15,000, we should be able to execute the same with our metal types for £5000; if it should cost only £13,500, it would cost us only £4,500, or 36,000 rupees. To calculations of the expense of printing the scriptures, I have been accustomed many years, and after calculating the price of paper in China, of which I have accounts perfectly accurate, and the price of labour there, where provisions are nearly thrice as dear as in Bengal, I find that our printing an edition of 10,000 with the metal types will be little more than a quarter of the expence of printing the same number with the wood blocks there; and as they print by hand, each double page must in throwing them off require a separate effort of labour. When we realize the sum of £10,000, or 80,000 rupees saved to the cause of Christian Benevolence on each 10,000 copies of the whole scriptures, and consider how many myriads of copies

will be required in the course of years; the wisdom of God seems to appear, in thus establishing a press secure from all interruption from all Chinese edicts and mandates, in a place from whence the Chinese scriptures can be continually sent to the Burman Empire, Java, Amboyna, Penang, and the Isles of the Sea, and thence find their way into the heart of the Chinese Empire.

“As to speed in printing them, our progress at first was slow. We were two months in getting ready the first double page: the next two months each produced two double pages; the next two months twelve, or six each; and so much are we now improved, that the last week saw three double pages printed off. We shall therefore soon complete what remains of the first edition of the New Testament, and I expect before the end of another year, to have the second edition of Matthew in the press in a completely new type, somewhat smaller and much more beautiful, which we are preparing for the Old Testament. In this new type I expect to have Genesis in the press within a month, the printing of which in that type will go forward while we are finishing the New Testament in the larger type: and as the greater part of the Old Testament is translated, there will be little cause for delay in future.

“Meanwhile we are able to advance in our other Chinese works as much as my time will permit. My *Clavis Sinica* I find a heavier work than I expected: it will fall little short of 500 pages. At press we are already come into the 400th, but it is a work which cannot be hurried: the supporting of every point in grammar by authorities from the Chinese Classics, which I deem essential to a work of this kind, requires much labour and time; but is not without its advantages, even to the translation of the scriptures.”

PERIODICAL ACCOUNTS.

No. XXVIII.

IN our last Number the occurrences of the Mission were narrated to nearly the end of 1813. In going over the different Stations for 1814, we shall include a few particulars belonging to the close of the preceding year. And as our Brethren at Serampore have been accustomed of late to furnish us with *a general review of the Mission* in all it's branches, at the end of the year, we shall avail ourselves of this also in going over the respective Stations.

That which the Missionaries give as a reason for their sending us an annual instead of a quarterly review of the Mission, namely, the distance of some of the Stations from Calcutta, may not be uninteresting to our readers. It is as follows: "Our Brethren at Rangoon are nearly 700 miles from us N. E. Brother Chamberlain at Sirdhana is nearly 1100 miles N. W. Brother Carapiet at Surat is scarcely less full W. Brother Chater little less S. W. Brother Robinson at Batavia is nearly 2000 miles S. E. and Jabez Carey at Amboyna will be full 3500 miles from us in the same direction."

BENGAL.

The Stations in this kingdom are—*Dinagepore and Sadamah'l, Goamalty, Cutwa and Lakra-koonda, Jessore, Serampore and Calcutta, Chittagong, and Silhet.*

DINAGEPORE AND SADAMAH'L.—In the *review* of this church by the Brethren, it is considered upon the whole in a prosperous state. It had eight added to it in the year 1813, and it's members had adorned the gospel by a becoming conversation.

In *January*, Mr. Fernandez speaks of his having had several applications for Bengalee testaments, which he could not supply. On this the Missionaries observe:—"The third edition of this work has long been out of print, and is much called for. We have advanced as far as the end of Luke in a fourth edition, comprising 5000 copies." Mr. Fernandez speaks also of the school having been injured by the mercenary conduct of the master, who received gifts from the children; whom, therefore, he had been obliged to dismiss.

On *March 31*, he says:—"A member of the church here, an aged woman, named *Adooree*, died last month a happy death, after a few days' illness. She retained her senses and speech to the last. When she perceived her end approaching, she said she felt happy in her mind; for as Christ had died for sinners, of whom she was the chief, she had great hopes that she should be saved through him. She manifested no sorrow at leaving the world, nor fear of death: on the contrary, she very frequently expressed her desire, even when in health, to die and be with

January to June, 1814.

Christ. The night she died, she requested two Sisters and a Brother who attended her, to pray for her, and she herself prayed and committed her soul to God; a little after which she expired without the least groan or struggle. None of those who sat by knew that she was dead until about an hour afterwards. Her conduct since she joined the church has been uniformly good, such as to afford me real pleasure. I trust that this dispensation of providence will be sanctified to the survivors.

"Two women and a child, near relations to some of the native Brethren, have lately thrown off their casts and come over to us.

"With respect to the school, I am glad to say that it is again in a flourishing state. There are now forty-two scholars of different casts, and more are expected. I have distributed amongst the biggest boys the Ten Commandments, which they are learning by heart. I have employed a new teacher, and removed the school to a better spot, and nearer to my own house."

On the 3d of *May* Mr. Fernandez visited Sadamah'l, where a few of his members and others reside at the factory. In a letter to Mr. Ward, he says he was glad to find the little flock all well, and was particularly pleased with the conduct of three persons, out of four who came over to them the last year.* They had of their own accord thrown off their casts, and renounced Hindooism. They seemed concerned for the salvation of their souls, and resolved on giving themselves up to Christ. Mr. F.

* By coming over to them, Mr. F. does not mean that they were baptized, and had joined the church; but that they had left their Heathen worship, and joined in theirs.

January to June, 1814.

also speaks of four women, with three children, near relations to the native Brethren, who had lately come over and joined them. He adds:—"The number of the native Brethren and Sisters, with their children and relatives at both places, now amounts to fifty-four; and if we add to these seven that have died or left the place, (I mean those only who were Hindoos,) the number will be sixty-one. When I consider that these people, or the greater part of them, were but a few years back worshipping Satan, and that they are now worshipping the living and true God, their Creator and Redeemer, my heart melts within me, and my eyes flow with tears of gratitude for the mercy of the Lord. O my dear Brother! let us praise his holy name!"

GOAMALTY.—This church seems in danger of becoming extinct; and though there is no opposition made to the children's reading the scriptures, yet affliction and death have thinned the schools. Hopes have been entertained of the conversion of several adults, but they do not seem to be so decided as to forsake all for Christ. Several of the members of this church have also lately removed, which tends to weaken them.

In *March* Mr. D'Cruz left this Station, and went to Calcutta. Ram Presaud still continued there. Krishnoo, who from the neighbourhood of Silhet had visited Lakra-koonda, Berhampore, and Serampore, about the month of *June* had a stroke of the palsy, which affected one side of his face. Should he so far recover as to be able, the Brethren thought of sending him to Goamalty, to join Ram Presaud.

January to June, 1814.

CUTWA AND LAKRA-KOONDA.—Towards the end of 1813, Mr. W. Carey writes thus to his father:—“About a month ago, I sent Kangalee and Kanta to Beerbhoom and Bankoora, where I find they have been received in a pleasing manner. Great numbers heard the word, both rich and poor. The school there is coming on pretty well. Some persons about forty miles from Beerbhoom, have sent, desiring a school to be set up amongst them, but as it is at such a great distance from us, I could not give them an answer. Here the people still continue to pay good attention to the word.

“Last week, a jackal bit about forty persons at Dewangunj, of which number, I hear six are already dead. Two nights ago, a mad jackal bit eighteen persons in Cutwa, and then came to our garden, and bit a person, who was once a member of the church: he caught the jackal and I killed it; but I fear the poor man will not live.”

A fortnight after this he writes:—“Kangalee, on his return, brought me the pleasing news of seven or eight more at Beerbhoom who are enquiring the way to Zion. Our Brethren, you will find, have been to Bankoora, where they have been enabled to preach the word with boldness to great numbers. I have just sent off another Brother to settle at Elembag, where Mr. E. lives. It is a very large place; and I have no doubt of Mr. E.'s being a friend to him.”

In the *review* of this church, especially in respect of the Lakra-koonda branch of it, the Brethren consider it as prosperous. “The Lord, (they say,) has smiled upon

January to June, 1814.

the labours of the itinerant Brethren in that part of the country. Eight were baptized during the year 1813, seven of whom were from Lakra-kobunda, where the word seems to have taken deep root."

Mr. W. Carey is much afflicted with an asthma. The native Brethren Kangalee, Muthoor, Kanta, Vishnuva, and Bulu-rani, are very diligent.

On the 7th of *December* 1813, Manika, one of the native Christians at this Station, was bitten by a jackal, and on the 7th of February following he died. A letter from Mr. W. Carey to his father dated *February* 1814, gives the following account of it. "On the 3d instant, Kanta and Manika, with their wives and some of Manika's relations, left Cutwa for Beerbhoom; that night they lodged at Payunda. On the 4th, Manika being seized with the symptoms of hydrophobia, Kanta advised him to return to Cutwa, but his relations insisted on his going forward. In the evening they arrived at Kalapapuree, where Manika began to grow worse. Here Kanta engaged some bearers for 2 rupees 8 annas to carry him to Beerbhoom, and so went on. On the evening of the 6th, not being able to get a house, they remained in an open field for the night. On the morning of the 7th, they proceeded on their way; but Manika grew worse and worse: Kanta perceiving this, expressed a wish to go on before to procure some assistance, when Manika began to weep, and said, 'Ever since I have been admitted a member of the church of God, I have been committing many and great sins.' Kanta interrupted him, and tried to comfort him, by saying, 'O Brother, do not fear, for whether living or dying, we are

January to June, 1814.

God's. If you are called now to our heavenly Father's house, be not afraid, but be strong in the way which our merciful Father hath appointed. Gird up your loins, and be ready. If you believe on our Lord and Saviour Jesus Christ, you have no reason to fear, even though you should be called to-day, but may resign your spirit with joy and delight. We must all soon die.' In the course of the day, while they were proceeding, Manika jumped out of the litter, and began to throw stones at the bearers, and ran about attempting to bite all around him, excepting his wife, towards whom he was affectionate to the last. A little before his death he spoke in the following manner to her: 'I have not had the happiness of sitting with you in the church of Christ, neither have I been able to instruct you in the ways of God as I wished; but never leave the ways of God; be instructed by the Brethren and Sisters; believe on the Lord Jesus Christ, and be baptized. Take care that you do not fall into sin, as I have, after being a member of the church. If you are a true hand-maid of the Lord Jesus Christ, his people will try to make you comfortable.' After saying all this to his wife, he began to lament, that at such a time he could not see Brother Wm. Carey, nor Sister Carey, nor any of his Brethren and Sisters in Christ, but told his wife to give his love to all. Soon after he had thus spoken, he died.

"About a year ago, our departed Brother was cut off from the church, and gave us a great deal of pain for some time: however, in five or six months he expressed sorrow for his conduct, and wished to be received into communion again; but the church not satisfied with his repentance, put him off for some time longer. During that time and his being bit by the jackal, he several times expressed his wish to rejoin the church; his

January to June, 1814.

conduct also appeared to be more upright and Christian-like than formerly: after this melancholy providence, he was very earnest, and shewed his repentance by weeping night and day, fearing that God had brought this calamity on him for his sins. We all endeavoured to comfort him by shewing him the willingness of our Lord to receive every truly repenting sinner. After two or three days, he was received into the church, and I hope and trust lived near to God to the end."

The whole household of a Brother of the name of Narayuna, of Baljooree has been baptized. Many others desire baptism. At the beginning of *May* one was baptized, and several others expected to follow.

While the native preachers were addressing the people, one man affected to turn it into ridicule. "Go you to heaven first, (said he to the preacher,) and we will follow." But the people drove him away, and continued to hear the word. Another allowed this to be the true way, and feared all his relations were lost.

In *June* Mr. W. Carey speaks of three or four who had arrived from Beerbhoom for baptism, with whom he wished to be a little more acquainted. He also speaks of a preaching excursion of twenty days to Soojun-poor, where they enjoyed great pleasure, finding the people desirous to hear the word of life.

"We hear, (say the Serampore Brethren,) that the son of one of our Calcutta native members has built a place of worship in the Gora-bazar at *Berhampore*, 16 cubits long and 10 broad, where the soldiers meet for prayer, and

January to June, 1814.

conversations are held with the natives. The person who has built this house for God, though unknown to the Brethren at Serampore, appears to have been first awakened under Brother Chamberlain's ministry; but the work seems to have been lately deepened by the instrumentality of the pious soldiers. He is a victualler."

James Whitworth, a soldier, in a letter to Dr. Carey, dated Berhampore, *March* 16, says:—"If it is convenient, pray send one of the native itinerants, as here is a place which will hold fifty people. It might prove a great blessing to a number: there are three or four desirous of hearing the gospel. We wish for your advice respecting administering the Lord's supper. William Russel sends his love to you all, and says he has a great desire to write to you, but his heart misgives him. He says, 'The Lord has dealt bountifully with me in not letting me utterly fall away. I have no other resting-place but in his mercy.' These words are very encouraging, My Father, which gave them me, is greater than all."

In *April* the friend who built the place of worship called at Serampore. From his conversation he appeared to be a true Christian, and desirous of acquiring the Bengalee language that he might converse with the natives on the gospel.

In *May*, James Whitworth, in a letter to Mr. Ward, informs him, that agreeably to the suggestion from the Brethren at Serampore, those of the 14th regiment who were already members of the church at Lall-bazar, Calcutta, namely, himself, Henry Joseph, John Baxter, and William Russel, had formed themselves into a church; that on the 10th instant, they had re-

January to June, 1814.

ceived by baptism Archibald Jackson and William Hance; and that on the 17th, they had received by baptism W. Gibberd, W. Parkins, W. Jenkins, and John Constant.

In June the Serampore Brethren speak of *Pran-krishna* and *Nidhiram*, with their families, as about to proceed to this place.

JESSORE.—In 1813, things at this Station seem to have declined. Petruse, who had superintended it's concerns, was thought unsuitable for his situation. He was therefore advised to relinquish it, and to return to his former employ in Calcutta, by which he might serve the cause of Christ to better purpose. With this advice he complied, and Mr. *W. Thomas*, another of the Calcutta members, took his place. He had baptized five at the beginning of 1814, and between that and June as many more. The work of the Lord seemed to prosper in his hand. The native Brethren also were diligently employed in the villages.

SERAMPORE AND CALCUTTA.—On the last Lord's-day in December 1813, were baptized at Calcutta by Brother Ward, Mr. Hayward, Joseph Mallet, (a private of the 24th regiment,) and his wife, who appears to have been impressed with religious concern under Dr. Vanderkemp at the Cape.

In the review of the past year the Brethren speak of those persons of the writer cast who embraced the gospel from reading the scriptures only. "Their con-

January to June, 1814.

nections, (they say,) were highly respectable in the opinion of the world, but they seemed quite decided in their determination to part with all for Christ. Six of them were baptized, of whom three, *Mut'hoora*, *Tara-chund*, and *Kashee*, continue steadily to persevere, and the two former, who are men of superior information, labour much, though in a still and quiet manner, to make known the gospel to their countrymen. But the other three have been unable to stand against the reproaches of the world. Yet of these three one is returning secretly, and visiting his Brethren who have nobly sustained all opposition for Christ."

Tara-chund writes thus to Mr. Ward:—"I take the liberty to write for some copies of the Ten Commandments in verse, which I have great occasion for. God gives me many men to discourse with about religious matters. Brother Ram-mohun assists us very much in the work of God. A few days ago our relapsed Brother Kumula came hither with Brethren Ram-mohun and *Mut'hoora*."

"Among our native Brethren at Serampore, there has evidently appeared an advance both in the knowledge of the gospel, and in that conduct which adorns it. Two most valuable Brethren however, have been removed by death, *Dweep-chund* and *Krishna-dasa*. Both of these, as you may recollect, have long laboured in the gospel, with great acceptance and usefulness. Their end was peace. They evidently knew in whom they had believed, and felt that he was able to save them to the uttermost. Their removal, and their happy end, seem to have made a deep impression on the minds of the other Brethren, and to have stirred them up greatly to the work of God. Three of them have this year

January to June, 1814.

devoted themselves wholly to ministering the word among their countrymen, *Neeloo*, *Kanta*, and *Kureen*. The first of these, *Neeloo*, is a young man of the writer cast, who has been with us for twelve years; he may therefore be said to have had a Christian education. He possesses an excellent understanding, and is well acquainted with the scriptures. Hence he may be highly useful should the Lord be pleased to keep him humble and spiritual. Some friends in Calcutta have this year been so pleased with his labouring to make known the word of life while working at his calling in a printing-office there, that they have persuaded him to accept from them a salary equivalent to his wages, and to give himself up wholly to the instruction of his countrymen in the things of God.—*Kanta* is also of the writer cast, and has been a steady and honourable member of our church for eight or nine years. He is well acquainted with the scriptures, and eminently steady in his walk and conduct. Since the death of *Dweep-chund* he has devoted himself wholly to the instruction of his countrymen, and fills up *Dweep-chund*'s place at Calcutta, where he is supported by the same friend, our Brother Gordon, deacon of the church at Calcutta.—*Kureem* was formerly a Musulman; he has been baptized about four years, and has been a diligent and faithful servant in the printing-office; but has latterly expressed a strong wish to devote himself to the instruction of his countrymen in the gospel. He has been long in the habit of reading the scriptures; and we have, on mature consideration, sent him with Brother *Kerr*, to form a new Station at Allahabad.

“At *Calcutta*, much has this year occurred of an encouraging nature. From what has already been said, you will perceive, that it is the scene of the labours of

January to June, 1814.

several of our native Brethren. *Sebuk-rama*, *Bhagvat*, *Neeloo*, and *Kanta*, labour constantly there in Bengalee; and our Brother Leonard labours in English at the Fort, and occasionally at other places. Meetings for prayer in various parts of the city, or for more public worship, occupy every night in the week; and within the last two or three months, Brother Leonard has been called to preach on Wednesday evenings at a house on the opposite side of the river. The number added by baptism this year to the united churches of Serampore and Calcutta is sixty-one; and we have much reason to bless God for the spirit of harmony and Christian love which seems to pervade the whole body."

On *January 22*, at Serampore was baptized Jabez Carey, the third son of Dr. Carey; and on the 30th at Calcutta, *Raya-muni*, *Rama-Govinda-Choudhooree*, *Jugu-Mohuna-Dasa*, *Kalee-Churuna-Dasa*, *Rama-Nidhigoshia*, *Lala-Muhummuda*, and Mrs. Scott. The first four are Hindoos of pretty high cast: *Raya-muni's* ancestors were honoured by several Musulman nabaubs with titles of dignity, and had large jajhires of land assigned them.

On *February 17*, three others were baptized at Calcutta; namely, Mrs. Lyons and two soldiers of the 24th Regiment. A note from Mr. Leonard to Mr. Ward says:—"Our Brethren from the Fort came into the school this morning, to teach the boys to sing, and informed me, that they had received permission from the Colonel, Adjutant, and Serjeant Major to hold their meetings as often as they pleased in the public barracks, and that a place had been set apart for the blessed work accordingly."

January to June, 1814.

On the last Lord's day in *February*, six other soldiers of the 24th Regiment were baptized, and joined the church recently formed in that regiment. On the first Lord's day in *March* were baptized four persons, one of whom had been a Musulman, and the others Hindoos.

In *April* the Missionaries speak of two natives of Arabia, desirous of Christian instruction, as then at Serampore, recommended by Sabat, one of them a person of some learning. "Some months ago, (they say,) a young man, named Muhummud-Bakur, left us on a visit to Calcutta, after being under instruction for two or three months. While there, his old friends inveigled him on board a ship, and kept him there till the vessel weighed anchor, when he was carried off to Bussorah."

Mr. Leonard to Mr. Ward, Calcutta, April 13, 1814.—"I embrace an opportunity of sending a short account of the present state of the good cause in and about Calcutta. We have meetings every night in the week, (Saturday excepted,) for those who understand English, but as our private meetings have been altered since I wrote to you last, it may not be superfluous to particularize the meetings of each night. The meeting on Monday night is held in the vestry, which is frequently pretty well attended. On Tuesday night Mr. Carey conducts the conference in the chapel as usual, and preaches on Wednesday evening to a pretty full congregation, which has much increased during the last month. On Thursday he receives enquirers, and gives advice to any member who wishes to call upon him, and I am happy to inform you, that a goodly

January to June, 1814.

number of both descriptions were to be seen at his house last Thursday.

“Hitherto the Thursday-night prayer-meeting was held at my house, but the Brethren and Sisters, (at least such as have houses suited for the accommodation of a pretty large party,) requested to have it in rotation at their own houses; we have therefore fixed upon the five following houses, namely, Brother Ward’s, Sister Andrews’, (who has a very large family and other connections,) Mr. and Sister Gatton’s, Mr. Scott’s, and my place. We are pretty well divided through the city, therefore are favoured with pleasing opportunities to invite a friend, or neighbour to spend an hour or so with us after tea, and the busy scenes of the day. On Friday nights we meet at Brother Gordon’s and on Saturday nights I go into the Fort. The meetings at Gatton’s, Andrews’s, and Gordon’s, are the best attended, as they have not only the most extensive acquaintances, but are also the most active in winning persons over to join them in these moments set apart for social worship and religious converse. Sister Gatton collected a party at her last meeting which amounted to between forty and fifty, among whom I observed a number of strange faces. There is another meeting established on Friday nights for the accommodation of our Brethren and friends who reside at the east end of the city, as it proves very inconvenient to them to join us constantly, the distance being very considerable.

“In the Fort, there are meetings every morning and evening throughout the whole week; either for prayer, preaching, or consultations upon church concerns, &c. Religion may truly be said to flourish where Satan once ruled without the shadow of opposition, and where the vilest practices were carried on in the face of open

January to June, 1814.

day without a blush. Our Brethren have the sanction of the Colonel, the Adjutant, and the Serjeant Major, to carry on their meetings in the public barracks; where on their preaching nights, seldom less than three hundred hear the sound of the gospel, many of whom before this liberty was granted by their much-beloved and indulgent Colonel, would have shunned a place of worship as they would a house wherein a contagious distemper raged. I shall venture to add, as one who has had an active part in more sieges and field engagements than one, that if our Brethren, called into the field with their present Commander at their head, were to see his life in danger, they would form an impenetrable rampart about him, who thus stood their friend in their heavenly warfare, and fall to a man for his preservation. May the Lord incline the hearts of all who are at the head of regiments thus to favour the cause of God, and become instruments to help forward the salvation of the souls of those over whom they are placed. There were one hundred and eighty of the 24th, at the chapel last Sabbath morning.

“The labours of the native preachers are indefatigable. It would take a whole day to do justice to a week’s work of these men. Sebuk-ram preaches in twenty different places during the week, some of which are seven miles distant. He crosses and recrosses the river every day. Bhagvut preaches at eleven, in and about the town; Neeloo at about ten; and Manik at six. The Brethren Jahaus, Cart’hano, and Petruse speak occasionally in other quarters of the city. The first four Brethren preach regularly during the week in forty-seven different houses; and are invited to many more, but their time does not admit of their accepting these invitations.

January to June, 1814.

"I have lately visited Captain ——— on his death-bed. He had sent for one of the Missionaries. As you were all up at Serampore I was written to, and called upon the dying man. I found him in the agonies of despair. He declared that he already felt the torments of the damned, and was evidently given up to the tormentors. He appeared to be perfectly sound in mind. I pointed out to him, notwithstanding his terrors, the enormity of his long life in sin in the sight of a just and holy God. This he candidly acknowledged in words accompanied with heavy groanings of spirit. I then read, and commented on the 51st Psalm to him, endeavoured to prove by many scriptures the all-sufficiency of Christ, and prayed with him. When the Saviour's name was mentioned, a little hope seemed to enlighten his countenance. The next time I visited him was only three or four hours before his departure. I found him depending wholly on the mercy of God, through the blood of Christ, and quite resigned to the will of God. I read and endeavoured to explain 1 Cor. vi. 9—11. He with deep sighs acknowledged himself guilty of every crime enumerated in that black catalogue: but when the last clause of ver. 11. was read and explained, 'And such were some of you: but ye are washed, &c.' his joy and gratitude rose above his dejection. In seeing this man's state my own in times past was brought home in full force

"To take a general view of Calcutta at the present day, and look back merely to the short period of two years, who can help wondering at the vast progress which the gospel has made amongst all ranks, from the very highest to the lowest orders. It is no novelty now to see a bible upon a European's table, or for a Hindoo

January to June, 1814.

or Musulman to read and admire that blessed book; or for the praises of God to be sung, and the voice of prayer to be heard, in the families of the great."

PRINTING-OFFICE in *April*.—The Pentateuch in Hindee and Mahratta, and the Historical Books in the Ooriya, have lately been finished at press. Also, for the Auxiliary Bible Society, the Cingalese New Testament. Mr. Martyn's translation of the Hindee (from the Arabic) suited to the Musulman population, is also on the eve of publication. Two Grammars, the Sikh and Telinga, by Brother Carey, have also been published. Also an edition of the Common Prayer, for the Rev. Mr. Thomason; a Catalogue of Plants in the Honourable Company's Garden; an edition of Rippon's Arrangement of Watts, and one of Watts's Songs for Children.

The amount of books gratuitously distributed between *March* 1812, and *April* 1814, chiefly consisting of divers parts of the scriptures, is 60,718. These books have gone to Calcutta, Cutwa, Jessore, Berhampore, Malda, Dinagepore, Patna, Digah, Allahabad, Agra, Futtighur, Sirdhana, Benares, Nagpore, Chittagong, Orissa, Bombay, Burmah, Ceylon, Amboyna, Java, &c. and part of them have been distributed in the towns and villages in the way to these places.

On the last sabbath in *April*, were baptized at Calcutta, *Mrs. Amoo, Salus, Brother Kishora's wife*, and *three soldiers* of the 24th regiment, who join the church in that regiment; and on the first of *May*, at Serampore *Piyaree* the wife of Ramrutna. On the last Sabbath of the same month were baptized at

January to June, 1814.

Calcutta, Mrs. John *Fernandez*,* Mrs. *Williams*, Mr. *Scott*, Mr. *P. Moses*, a woman of the name of *Reshun*, *Mary Hart*, *Ram-Munee*, a Hindoo woman, and *Gour*, the son of Brother *Manika*; also three soldiers of the 24th regiment.

Mr. Leonard to Mr. Ward, May 24.—"I spent near three hours in the Fort this morning: after exhorting about an hour, I devoted the remainder to private conversation with seven of the 66th regiment; and what proved most gratifying and encouraging was, that the interview took place at their own request. The seven were composed of English, Irish, and Scotch: they were, two Catholics, four Dissenters, and one of the Establishment. One of the Dissenters, a very promising young man, is a serjeant. This indeed has proved a joyful morning to myself and Brother Daniel, (who is exerting himself in a truly pleasing manner,) as it is evident that the Lord has already laid a foundation for a church in the 66th, which, I trust, will prove as flourishing as that in the 24th. Did time admit, I could give you an account that would, I have no doubt, warm your heart, as it regards the simple confession these young men gave of their past lives, and their present sense of sin, hopes, and fears: however, you shall have it in a short time. There are nine of the 66th who attend."

* She was on a visit at Calcutta for her health. Mr. Ignatius Fernandez, her father, on hearing of his daughter having offered herself for baptism expresses his *gladness*. "I have no doubt, (he says,) but the Lord has wrought a work of grace upon her heart. I hope she is by this time quite recovered, and preparing to return to Dinagepore."

January to June, 1814.

On the 29th of *May* Mr. Ward in a letter to Mr. Fuller, says:—"Our paper-mill, making under the superintendence of an excellent mill-wright in the 24th regiment, is nearly finished. From first to last I suspect this will not cost us much less than 10,000 Rupees, or £1250. If it answers however it will soon pay itself, and be a great blessing to the land."

Mr. Ward speaks of Mrs. Ward as coming out of a heavy salivation for a liver complaint, and supposes she must undergo another ere the cause will be removed. He also speaks of his daughter Amelia as having *lost the sight of her right eye.*

Tara-chund to Mr. Ward, May 30.—"I have here four men who learn and hear the word of our Lord: one or more are desirous of baptism. I hope my Brother Mut'hoora will go to Serampore to receive the Lord's Supper the next month. I have a house here ready for a church, where I wish to receive the ordinance, with the Brethren. Write me, if the Brethren consent to it. Be pleased to send me some Bengalee and English tracts.

"The bearer hereof, (an excluded member,) is in great distress. Try him, exhort him, and be indulgent towards him, for the sake of our Saviour. My love to all the Brethren at Serampore."

On the first Sabbath in *June* was baptized at Serampore, by Brother Ward, *Muhummud Seyd*, a native of Bussorah.* He is acquainted with the Arabic and

* Situated on the Euphrates, below the scite of Old Babylon, near the Persian Gulph.

January to June, 1814.

Persian languages, and Dr. Carey says, is "a very steady, promising young man." Soon after was baptized at Serampore by Dr. Carey, *Muhummud Bakur*, a native of Shiraz in Persia. The circumstances attending this young man are somewhat singular. He is about 21 years of age, was born at Shiraz, where his mother still lives. At the age of 12, he came to Bengal with his father, who died at Dacca. About 14 months ago, he was at Dacca, where a gentleman talked with him respecting the gospel, and against Muhummud. At first, our young friend was prejudiced against the truth, but in a short time perceived that he was wrong, and a part of the gospels being given him, he read it, and became more convinced. From Dacca he removed to Calcutta, where becoming acquainted with Brother Petruse, the latter brought him to Brother Carey. A short time after this, to avoid the persecution raised against him by his Musulman acquaintance, he came to Serampore, and remained two or three months under instruction. Having occasion to go to Calcutta, to recover a trifling sum owing to him, he was obliged to call at the house of a Musulman of property, who treated him with great outward respect, but gave him in the tobacco which was prepared for him, some intoxicating drug, by which he became completely insensible. In this state they cut his clothes in pieces, and conveyed him on board a ship lying off Calcutta, then on the point of sailing to Muscat. After being on board some time, he recovered his senses, and found himself in the hold of this ship. He then attempted to come on deck, and complain to the pilot, that the captain was carrying him away without his consent, but he was beaten on the head, and in other parts of the body, in the most violent manner, the scars of which were visible on the day of his baptism.

January to June, 1814.

They also tied his hands and feet, and kept him in this state till the pilot had left the vessel, and they were out at sea: he was then brought on deck, and made to work in the ship, on a daily allowance of three biscuits and some water. He was three times tied up by the arms in the blazing sun, and ordered, under pain of worse tortures, to renounce Christ. He defied their threats, declaring that he was no longer a Musulman but a Christian. After they had sailed sixteen days, a violent storm came on, and continued some days, which obliged them to put in at Goa. Here our friend, in the darkness of the night, let himself down into a small boat, and got to land, where he prevailed on a Portuguese man to conceal him till the ship departed, which was seven days. He then had a passage given him to Bombay by a European, who wished to be instructed in Persian. From Bombay to Madras he obtained his passage by working on board a ship proceeding thither. At Madras he happily heard of Brother Loveless, who treated him with the greatest kindness, and introduced him to the "Friend in Need Society" at that place, which paid his passage to Calcutta, from whence he hastened to Serampore to communicate the joyful news of his deliverance from "so great a death."—He has since proceeded to Digah, where our Brethren have long been wishing for a Brother who could speak the Hindoost'hanee, and where we hope God will prepare him for doing much good among the Heathen and the followers of Mulhummud.

Dr. Carey in a letter to Mr. Fuller, speaking of certain gentlemen *lately returned from India*, says:—"Calcutta is no more the seat of Infidelity, as it was some years ago. Infidelity was then the fashion; and men whose

January to June, 1814.

minds were too contracted or superficial to think, joined the multitude, were staunch Infidels, and made sport of religion and the bible. But there are now some hundreds of praying persons in the town, and some in every department of life. The consequence is, that now a multitude who think but little join others in a profession of the gospel, and even those who never attend any place of worship are desirous of being included among the number of nominal Christians. Genuine religion, however, does prevail, and the cause of truth is spread on every hand.

“We have now forty-one Brethren employed in making known the gospel, who occupy twenty Stations. Still the openings for more labourers are numerous. We need more labourers; but above all, we stand in need of the powerful influence of the Holy Spirit to diffuse life over all this wide waste, and to make the desert blossom as the rose. I trust the Lord will accomplish this in it's due time. We greatly need your prayers, and those of all who fear God.”

Two or three of the members at Calcutta and Serampore have lately been removed by death, and at Serampore three persons who were under instruction: one of the former has left five hundred rupees to the chapel.

CHITTAGONG.—Towards the close of 1813, Mr. D'Bruyn appeared to be going on well. A poor Hindoo from a far country, whom he had accommodated with a lodging at his house died, declaring his reliance for salvation to be wholly on Jesus. Many came to hear the word, and to obtain books. Two persons, namely,

January to June, 1814.

Domingo Reveiro, a Roman Catholic, and *Kashee-nat'ha*, were baptized. In *January* a great interest was excited; two or three thousand people assembled to hear, and returning again the next day, continued from morning till night. In the villages hundreds assembled, and made the Missionaries sit down in the midst of them, and preach the gospel to them. Crowds of people daily attended, so as scarcely to leave them time to eat. A Hindoo, named *Shishoo-rama*, and Mr. D'Bruyn's daughter *Annia*, were baptized. The effect was persecution. The Catholic priest took *Reveiro* and made him kneel down before the altar, and there abjure the new way; after which, and forbidding him to read the New Testament, he gave him absolution.

SILHET.—“He that hath no root in himself dureth for a while; but when tribulation and persecution ariseth because of the word, by and by he is offended.” This searching remark of our Lord must be expected to be fulfilled in many instances, and in different degrees, at all the Stations. At this Station things at the outset appeared promising; but persecution followed, and they who had promised fair were discouraged.

Krishnoo, too, though an excellent man, may not be suited to superintend the forming of a new interest amongst uncivilized mountaineers. Having left the Station on a visit, he seemed to have but little desire to return. On it's being visited by Mr. W. Thomas of Chowgacha in Jessore, he found the baptized people bearing the deprivations to which the loss of cast had exposed them with too little Christian fortitude. He had but little hope of the Station being maintained. The Missionaries observe, “The situation of Silhet is very

January to June, 1814.

favourable for a Mission Station, but it has it's difficulties: it is surrounded by mountains, the inhabitants of which are but little civilized; the wild beasts are very numerous and dangerous; and in a great part of the year it is very difficult to visit the population except by a boat or on an elephant. On the other hand, many of the inhabitants in the neighbourhood are but little fettered by the cast, and the Station affords very happy facilities for circulating the scriptures in Assam, at Munirampoor, &c."

Attempts have been made of late to introduce the gospel into *Dacca*, but for want of suitable persons it is not yet accomplished.



HINDOOST' HAN.

The Stations in this part of the country are *Digah*, *Patna*, *Agra*, and *Sirdhana*; to which is now added *Allahabad*.



DIGAH.—At the close of 1813, Mr. Moore and Mr. Rowe speak of a Brother *Smith* as having visited them, who was one of Mr. John Peter's members in Orissa, and was still in the army, but desirous of being employed in the work of Christ. "Brother Smith, (says Mr. Moore,) has left us. He has conducted himself to our entire satisfaction since he has been with us, and has been out with Brother Rowe many times. They have twice visited the villages on the opposite side of the river, and at each time he preached the gospel to many. He delights in the work, and earnestly desires to employ himself continually in it.

January to June, 1814.

“We have the pleasure further to inform you, that we have now three native schools, and hope to have another very soon. The school-master improves in knowledge of the scriptures, and will very willingly read them to others. We have frequent inquirers; but have not as yet had the pleasure of seeing one who has manifested any thing like a deep conviction of the truth of Christianity. Vrinda-vuna is very active and faithful in his work.

“Vrinda-vuna, (he adds,) has been to Sudasa-poorā; he says several of the boys can repeat the catechism; and that the people continue to enquire about the gospel in a serious manner. He says, that the Raja has manifested his approbation of the New Testament, and recommended the people who were reading some part, (a chapter of Luke,) to weigh well the truths they read. He says, he had many to hear him at the village he stopped at for the night, and that the scriptures were read to them for some hours. Our garden schoolmaster, who is a willing man, accompanied Vrinda-vuna; indeed, the whole of the schoolmasters appear always ready to read the scriptures.

“Two men, a moonshee and a sipahee, desired to see me: the Musulman wanted a Persian book; the Hindoo brought Matthew’s Gospel in his hand; said he had received it of W. Smith, saheb, who had talked to him about his soul, &c. that he had also seen Krishna in the neighbourhood of Calcutta. He wanted a book with larger print. He looked like an honest simple man, and was far from being illiterate; he is a brahmun. After conversing for some time, they went with me into the native school, and sat down with the other people who were assembled for worship. The brahmun conversed with V. for some time very affably, and

January to June, 1814.

assented to the truth of what he heard; and listened attentively during worship. After the worship was over, I exhorted him not to delay seeking the salvation of his soul, as he appeared sensible that it was necessary to do so.

"I learnt from Vrinda-vuna that the brahmun staid with him till twelve o'clock at night, and that God had helped him to speak to him and the landowner of Dinapore, who staid with them.

"The sipahee returned again for a New Testament; I gave him my own, as he is about to remove with the regiment to Benares. His conversation was very interesting: he wanted to know if he should find any person at Benares to assist him in seeking salvation; said that himself and his countrymen were blind to the way of salvation, and that their books afforded no real information on the subject; that his mind had been made very happy by what he had heard. He said, if the wisest of his countrymen read the pooranas, &c. for twenty years they were still incapable of giving satisfaction to the inquiries of a soul that wanted salvation. They would direct to certain ceremonies and acts of charity, which were impossible for poor people to perform. After a good deal more conversation, which I perceived gave our aged brother great satisfaction, as well as myself, he wanted to know if he could be a Christian and retain his cast, or remain a viragee: when told this was impossible, he immediately acknowledged it; and said 'Cast, what is it! it is all nothing.' He was reminded that none ever forsook father, mother, &c. for Christ, who were not abundantly repaid, as Vrinda-vuna could testify, who had done so. 'Yes, (said Vrinda-vuna with tears,) I have found in the servants of Christ more beloved

January to June, 1814.

Brethren and Sisters than those I forsook! When sick I have been visited even at midnight, &c.' After telling him, that if he embraced Christ as his Saviour, we should be happy to receive him as our Brother, I left him with the good old man. He expressed in a very feeling manner his sense of the kindness he had received, saying, he hoped he should see us again before the regiment marched."

The Serampore Brethren in their *review* of this Station say, "Our Brethren Moore and Rowe have laboured much in the course of the year, particularly in superintending and encouraging schools. We cannot but hope therefore that although none have been found so decided in their attachment to the gospel as to encourage our Brethren to baptize them, yet the seed sown there in the past and preceding years will not be wholly in vain."

In *January*, Mr. Moore says:—"A soldier came running, and begged I would visit one of his companions, supposed to be near his end. He appeared to be very thankful for the visit; spoke of his sinful state with tears; said he was convinced that the love and mercy of God through Christ only was adequate to his case. He had been reading one of Edwards's Sermons, which I had lent him, some time before his illness, and which had exhibited sin to his view in a light in which he had never beheld it before. He said, he had also derived much benefit from *The Holy War*, which with other books I had lent him and his companions many months back. He expressed himself resigned to God's holy will, and prayed to be kept from repining."

January to June, 1814.

The following letter from Vrinda-vuna was sent to the Brethren at Serampore.

"To the church of my Lord Jesus Christ at Serampore.—To the Pastors, Servants of Christ, and Teachers of his holy word, and our helpers, Brethren all, from the poor, sinful, and worthless wanderer, Vrinda-vuna.

"I received my paper,* and by it my hope and faith were strengthened. My body, through my sinfulness, is fast mouldering to the dust, but though so sinful, having received God's holy word, my mind thirsting, I go as to a sea and drink; but drinking a little, I thirst and go again. I feel that which is written in 1 Cor. v. My earthly house will dissolve and fall; but the habitation which God has prepared, that I seek; but without the mediation of the Lord Jesus Christ, it will not be obtained. Pray for me. I committed great wickedness through my superstition, when I was a viragee. My worshipping of idols in this way was a very great sin; but when I received the bible from Mr. Chamberlain, my second birth was accomplished. You pray, agreeably to what Paul said, that the gospel of the Lord Jesus Christ should be preached to the ignorant to give wisdom; this is our work; but with us there is no wisdom for this work; the source of all wisdom is the word of God; as a child obtains what he wants from his father, so we must go to our Saviour.

"I was blind;† now through the mercy of God, I can read Bengalee, Persian, and Hindee. I can read, but not write.

* A printed letter in Bengalee, containing instructions for Itinerants.

† He says, that when he first embraced the gospel, he could not distinguish between words and letters. He could scarcely read

January to June, 1814.

“I am a poor weak creature in the fold of Christ; pray for me, that Satan may never get a place in my mind, and that the favour, mercy, and love of Christ may rest upon all. Amen.

“The bible is read and heard with much interest and attention, and many in this part of the country are ready to profess Christ; fear alone keeps them back.”

In a letter from Mr. Moore to Mr. Ward, *April 14*, he says:—“I hear that a rich native of Benares has agreed to give 300 rupees per month for the support of a school, for the reception of all classes, to be under the superintendence of a European, and to be managed by a committee of gentlemen.

“There are many people in this part of the country who declare that they have rejected idolatry. They have occasionally their feasts, at which times brahmuns, shoodras, viragees, &c. &c. eat together. A well-informed old man (a blacksmith,) of this class, who appears to be greatly respected by the people of his sect, has for a long time, declared his belief in the bible, and his esteem of the Christian system so far as he understands it; and he has so great a regard for Vrinda-vuna, that he has lately spent the whole of his time in hearing him and conversing with him. He tells his friends, that this is the only way of salvation, and exhorts them to attend to the sacred word. He is now gone, of his own accord, to Phutooya, to make known to his friends there, the

when Brother Moore first knew him, a year and a half ago. Since then, he has applied incessantly to reading, and can now read the Hindee and Persian characters tolerably well. His sight must have been greatly injured by sitting so much in the sun while a viragee.

January to June, 1814.

treasure he has found, and has taken the scriptures with him, and one of the school-masters to read for him."

In a letter to Mr. Lawson he says :—" Please to inform the Brethren that Mr. ———, whom I consider as a truly godly and zealous young man, has written for an Armenian, or a Portuguese Christian to reside near him : he wants some Persian Gospels and Hinddee tracts. He would do all in his power, I am sure, to encourage and help a native Brother, could one be sent to him. He is now as earnest and diligent as though he were set apart to the work of preaching the gospel, devising plans, superintending schools, selling bibles and prayer-books."

To Mr. Ward, April 23.—"The old blacksmith, and one of the schoolmasters who accompanied Vrinda-vuna to read for him, are returned from their excursion to Phu-tooya and other places. They gave away four or five of Matthew's Gospel, and some other books; and read and talked with several persons : a man of the writer cast is returned with them. The old blacksmith hears, and talks like a Christian, and thinks of making an open profession some time : fear of man predominates at present.

28th. "Vrinda-vuna has just been with me to report the occurrences of the day. He went to the market to-day, as he does every Friday for some rice, &c. to distribute to the poor on Saturday. He is known by a number of people, and on his appearance in the market one calls him. 'Come Vrinda-vuna, and sit here,' and others, 'Come and sit here.' 'Well Brother, I will sit any where; the news I have to tell you is this, that Jesus Christ is the only Saviour; whosoever believeth in him, shall be saved;' and other passages as they occur

January to June, 1814.

to his mind. The reply to-day has been, 'The words you speak are very sweet.' 'Very well, then come and hear more about him.' He had another conversation with a cloth-dealer in the bazar, who heard with much attention. The servant of some Raja who has been with him all day, (and who was sent by his master to enquire about this new way,) heard him with apparent pleasure and conviction. Besides these, a multitude of others coming and going all day.

May 2. "Vrinda-vuna says, the old blacksmith and Lala who accompanied Mrs. ——— to Calcutta, have declared that they are believers in Christ and one with us, and are desirous of being baptized; but their families being at present opposed to it, they wish to wait a month or so longer. There certainly appears to be a great alteration in Lala since he returned from Calcutta, both as it respects his conduct towards Vrinda-vuna, and his apparent esteem of the Scriptures. Besides these two persons, V. says, there are many others, who appear to be convinced that there is salvation in 'no other,' and who say, they believe in Christ. They hear and read the scriptures with seeming seriousness and interest; and in their own phrase, have 'entered the door.'

"If we had more assistance, so that I could leave home, beside Gazi-poorah and Monghyr, there are Guya, Chuprah, and Ara, that we could visit now and then; and in the Tirhoot district I have been invited by several indigo planters, some of whom I have no doubt, would be well disposed towards native schools, &c."—The young Musulman Muhummud Bakur having lately joined them, it is hoped will both do good and derive advantage in the situation.

January to June, 1814.

PATNA.—In the *review* of the year 1813, the Serampore Brethren speak of Mr. Thompson as sowing in hope, though under some discouragement of mind.

In *December* Mr. T. writes as follows:—"I have repeatedly visited the following places, and conversed with great numbers of my perishing fellow-men. While at the Custom-house ghaut one Lord's-day morning, Khomangeer, a respectable gosae, trading in silks, and proceeding to Benares from Malda, who was on board his boat, saw me, and learning the object of my visit from a shop-keeper, sent to me for a tract. I invited him to come to me, which he immediately did, and after a little conversation, took with much thankfulness a copy of Matthew and a tract in Hindee, and as he understood Sungskrit, begged for the words of salvation in that language, and sent his servant with me for the New Testament. I afterwards heard that this gosae had his table out in the afternoon, and placed the New Testament and tract on it, while he, seated on a chair, read and endeavoured to explain their precious contents to a numerous auditory: his son likewise took Matthew, and perused it with delight. At the above ghaut on another day, a man belonging to the Custom-house, after having heard with great attention, took a copy of Matthew and a tract.

"At Vala-krishna-gunj, a respectable Bengalee, employed under the opium agent, invited me to sit with him in the verandah of his house, and tell him of the way of salvation by Christ. I read a tract in Bengalee, while he and his family paid great attention."

In *January* 1814, he says:—"I have derived no small degree of encouragement from the visits of the natives

January to June, 1814.

in the course of this month; the circumstances of which I shall particularize in a few instances.

“ On the 3d instant, a young pundit, (to whom I gave a tract the last day in *December* at Maroo-gunj,) brought two of his friends to hear the glad tidings. I read portions of the Hindee New Testament to them, which seemed to affect them. The young pundit, (who comes from Bihut in the district of Tirhoot,) took a New Testament in Hindee, with a hymn. One of his friends, a learned man, from Tubhka, took a New Testament in Sungskrit, with a tract, and a hymn in Hindee. Another friend took a tract. These men informed me that one of the respectable brahmuns who visited me on the 27th of *November*, is in the habit of reading and explaining the Sungskrit New Testament at his house in the city, to fifteen or twenty of his acquaintances, very frequently. Torul-Mulla, the kayust’ha who was with me on the 27th of *November*, has called twice since, and spent several hours in reading and conversation: he mentioned some of the miracles and other acts of our Lord; among others, the healing of the diseased woman, (Mark v.) the calling of Matthew, &c. A pleasing proof this of his attention to the word of God: nor is his mention of these things confined to me—his frequent discourse with an Armenian residing in the city, excited the latter to apply for the word of life in Persian, which Torul-Mulla conveyed to him. On Lord’s-day the 16th, on my return from the ghaut I found three Hindoos waiting for me, who took a New Testament, and four Gospels, two tracts, and two hymn-books in Hindee: one of the above men is employed in the Collector’s office, and had first seen me there. On the 24th, Hursh-muni-Mishri, the pundit called with a Hindoo, and made the following request: ‘If you have the glad tidings of Jesus Christ in

January to June, 1814.

the Persian language, Lukshmun-singha, a jumeedar, of Chupra, is very desirous of reading it; and has sent his servant with me to convey the book to him.' I most gladly sent him the Gospels in Persian, (Arabic character,) and at the farther request of Hursh-muni, gave him the Pentateuch, the four Gospels, a tract, and a hymn-book in Hindee. On the servant's wishing to know the price of the books, Hursh-muni told him they were freely bestowed, to the end that he might have a knowledge of Jesus Christ, and the things which pertain to his salvation. Three of Lukshmun-singha's friends called the next day, and made a similar request, to whom I gave a New Testament in Sungskrit, with a tract and a hymn-book in Hindee, and the Gospel of Mark. A brahmun, an acquaintance of the last mentioned person, has since called, and expressed a desire to have the word of God: I let him have Mark, a tract, and a hymn-book in Hindee: he borrowed Hunter's Gospels for perusal. Before he departed he joined in worship, and of his own accord read upwards of two chapters of Mark to me: he came again five days afterwards, and read portions of Matthew and John, and acquainted me of Lukshmun-singha's having forwarded the Persian Gospels to a learned friend at Chupra. This brahmun's brother has since made an application, and I sent him the Gospel of Luke. Beside these, twenty-six Bengalees, Musulmans; pundits, brahmuns, kayust'has, and other Hindoos, have been with me to hear of the way of life through Jesus Christ; and after soliciting, took with them a New Testament in Sungskrit; two copies of Matthew, one of John, a New Testament, six-tracts, and five hymn-books in Hindee; three copies of Mark in Persian-Hindoe; one of the selections from scripture

January to June, 1844.

in Persian ; the same in Bengalee, with three tracts and two hymn-books."

February 28.—"In my last I mentioned Lukshmun-singha, a person of respectability residing at Chupra, but who had come on a visit to Patna: he has been with me the greater part of this month, reading the Persian and Hindee scriptures, and improving his little knowledge of English. While he sat conversing one morning, a kaist'ha came to me from the Custom-house durogah attached to Colonel's-gunj, for a book in Persian, containing the words of salvation. I accordingly let him have a copy of the selections from scripture in Persian, and which Lukshmun-singha took of him to peruse: when he had read that portion, 'Cursed is every one that hangeth upon a tree,' he desired to know it's meaning; and on my telling him how Christ, by being made a curse for us, has redeemed us from the curse of the law, he expressed a great desire to have the book. Lukshmun-singha professes to have no veneration for the devtals, which he also exemplified in his conversation with a brahmun who frequently visits me."

March 31.—"A Hindoo banker, named Govinda, residing at the Pathuree, sent word to me by Muhummud Beg, a young Musulman who attends the English school, that he heard I had an account of the creation of the world in Persian, and that he much wished to peruse it. I replied that I had it in Arabic and Hindee, but not in Persian. As he did not understand Arabic, he requested to see the latter, on which I gladly sent him the Pentateuch and three tracts, in Hindee. Muhummud Beg has since informed me, that six or seven natives

January to June, 1814.

are in the habit of sitting with Govinda, and reading the above, and discoursing on their strange contents, sometimes smiling and approving, and not unfrequently amazed.

“On the same day, a very learned and respectable pundit visited me from the city, with two of his pupils, for the purpose of conversing and obtaining books on the way of salvation by Christ: they intended to have seen me on the subject five months ago, but were deterred by some enemies to the truth, who insinuated, that all who visited me, or received books, would either be constrained by the charm the books contain, or be compelled by my solicitations, to become Christians. At length, hearing that Torul-mulla, and several eminent Hindoos, had been with me and accepted books, they saw into the fallacy of the above representations; and thinking it impossible for a man to be initiated into any religion without his personal consent, they called, and listened with seriousness to what I said respecting Christ being the propitiation for the sins of such as believe in him, throughout the whole world. They took a New Testament in Sungskrit, and one copy of the four Gospels, three tracts, and a hymn-book, in Hindee.

“On the 21st, Torul-mulla called with a brahmun who had recently come from Tekaree: the former appears to possess a true spirit of enquiry, and with great humility proposed several points for discussion during this and a former visit, relative to the deity of Christ, the divine authenticity of the scriptures, and of the certainty of future rewards and punishments. He said he felt inclined to believe in the deity of Christ from the miracles he wrought, but the constant recurrence to his mind of a conversation he and his uncle had twenty years ago, with a European of the name of ——— (who resided

January to June, 1814.

two years in Patna,) made him more than doubt the truth of the sacred writings, and especially the godhead of him whose follower he reckoned Mr. ——— to be. This man assured Torul-mulla and his uncle in plain undissembled language, that Jesus Christ (of whom they inquired) was an impostor!! that the mighty works ascribed to him were not more meritorious than the achievements of their Rama, Krishna, &c. and done with a view to obtain a great name. But these suspicions in Torul-mulla were the more strengthened by some sentiments, equally derogatory to Christ and injurious to men, expressed by another European. ‘We sahebs, (said this gentleman,) profess Christianity, because it is our interest to do so in a temporal point of view, and not on account of it’s rewards or punishments; the latter of which are intended to keep the multitude in awe, and give additional force to our laws.’ After much conversation, Torul-mulla and the brahmun departed, taking with them a copy of Matthew, three tracts, and a hymn-book, in Hindee.”

June 30.—“On the 3d instant two aged and respectable Hindoos visited me from the city for religious conversation and books. One of them is a follower of Nanuk-shah: being a Sikh, he requested to have the word of God in Punjabee. The other man was his guest: having eight months ago heard of the efforts making in Patna towards disseminating the knowledge of one God, and an incarnate Saviour, he wrote to me for instruction, and entrusted a brahmun with a letter; but he fears it never reached me, and that the bearer must have misrepresented things to him. He continued several hours with me, and his conversation was pleasing on the whole: among other things he mentioned his firm persuasion, that there is no holiness either among Hindoos

January to June, 1814.

or Musulmans; that the influence of the Holy Spirit is necessary to make men holy; that God does not bestow this Spirit according to man's worthiness; that the religion of Christ will triumph over all others, agreeably to some of their books; and that in the days of Christ, or during his reign, no man shall say to his neighbour, 'Keep aloof; for I am holy, and thou art vile:' he took some books and tracts, in Hindee.

"Early in this month I visited Puharia, four miles from Alum-gunj: when I had reached the summit of a hill, a party of the poor villagers surrounded me, and while I attempted to instruct them in the things which make for their everlasting peace they manifested an interest in, and reverence for the word; but lamented their ignorance, exclaiming, 'These are important things, but who can understand them aright? Surely we have hitherto lived as beasts.' One man, who on my entering the village voluntarily became my guide, appeared more than ordinarily impressed, and would have worshipped me, but I prevented him. I left some tracts with him, and at his earnest request, promised to renew my visit."

ALLAHABAD.—In *January* 1814, Mr. W. Smith, a soldier, who had been for some time a member of the church in Orissa, and had preached with good acceptance at many places, was forbidden by his officers at this place to preach any more. It is his desire if he could get out of the army, to devote himself wholly to the Mission.

During the same month two Brethren, *Norman Kerr* and a native whose name is *Kureem*, with his family, left Serampore, with a view to form a Station at this city. It is situated about half way between Patna and Agra. They arrived on *March* 21, and having taken

January to June, 1814

a house, great numbers applied to them for the scriptures, and expressed their pleasure at their having come to reside at Allahabad.

The eagerness of the people for the scriptures induces the Serampore Brethren, for the purpose of separating them, to disperse them in *single gospels*, to a great extent. "The effect of gospel knowledge, (say they,) thus widely dispersed and silently imbibed, in the future conversion of this people, whoever shall be permitted to see it, must be great indeed. It cannot be otherwise, since it is the Word of God, since it relates to the most momentous interests of all men, and has always, wherever it has become generally known, been the power of God to salvation. It is not possible for our Accounts to record every single donation of the scriptures, and therefore in the Journals of our Brethren, if they are often omitted, still it must be kept in mind, that scarcely a day passes at any of the Stations, in which some part of the divine word does not enter a new village, or a family, where divine light had never before entered."

In *April* Mr. Kerr speaks of five Musulmans calling on him, one of whom asked to have some parts of the Gospels which had been given him explained. He asked if they contained any thing of the mission of Muhummud. Mr. K. told him, they warned us to expect false prophets, and that there was no need of another messenger from God after Christ, who had been announced by all the preceding prophets.

He also speaks of a Nabob of Lucknow receiving a copy of Matthew in the Hindée, and afterwards having written for more. Respectable persons from a distance, he adds, are continually sending for books.

January to June, 1814.

AGRA.—In the *review* of this Station the Serampore Brethren highly commend the Brethren *Peacock* and *Mackintosh* for their care and diligence in improving themselves in the language, and instructing those who come to them; as well as for their exerting themselves, as far as they are able, to supply the wants of the poor around them, many of whom, through the great drought of the preceding years, have been ready to perish.

In *January* 1814, Mr. Mackintosh says:—"Some days, we have nearly a hundred of poor, blind, naked, miserable objects. They do not pretend to any cast, as they eat any thing we give them. Some appear to shew attention to the word, especially when any thing is said to them of the immortality of the soul, and that their sufferings would be short did they but believe on the Lord Jesus, who is able to deliver them from everlasting misery. We have six native children in our school at present."

In *May* Mr. Peacock writes:—"I hear that the Musulmans have set about translating the Koran into Hindoost'hanee, intending to set up a public place for reading and expounding it's contents, in opposition to the Gospel, at which we are very well pleased; as many thousands of people called Musulmans, are just as ignorant of the Koran and the foundation of Muhummudanism, as they are of the gospel."

SIRDHANA.—*Mr Chamberlain to Dr. Marshman.*—"Purumanunda, my head writer, affords much pleasure and hope: he is a very diligent young man, and hitherto

January to June, 1814.

bears reproach for Christ's sake well. My pundit is remarkably changed, but I fear not converted. One European constantly attends worship morning and evening, and I trust he is a vessel of mercy preparing for glory."

To Dr. Carey.—"I shall rejoice to see the New Testament printed in the Bruj-bhasa; and I hope that you will be able to carry on the work, when you begin it, with spirit. However, no greater haste than good speed. I have proceeded in the translation to the xxviii chapter of the Acts, where I am beset with difficulties not easily to be surmounted. I hope to be helped through by him whose work it is: I find great delight in it as I proceed. I have finished John's Gospel and Epistles, and propose to go on to the end of the Revelation. This I do two evenings in the week, when my writer attends to write it from my mouth: he is a very expert hand. He is a very hopeful man, and affords me much satisfaction and encouragement. He appears delighted with the idea of becoming a Christian.

"Things have latterly revived amongst us. Two of the Roman Catholics, and one Protestant born in the country, attend worship very constantly; and a Musulman phukeer has lately attended, who appears to be prepared for the kingdom of God. Another Musulman is with us on enquiry, who is reading the Pentateuch in Arabic, and the Persian New Testament. He is wonderfully altered in appearance. One or two of our countrymen appear serious. Three schools contain about forty children, and Mr. Dyce has begun one amongst the Roman Catholics, in which there are seven boys. We have lately had an agreeable visit from Abdul-Museeh, who is with Mr. Corrie at Agra. Mr. Dyce introduced

January to June, 1814.

him to Her Highness the Begum, and he had the honour of breakfasting with her twice. He preached to the Roman Catholics twice in the Fort. I like him very much, and look with wonder and gratitude on the man, when I reflect whence he has been brought, and where he now is. God has blessed his labours, I have no doubt; and I pray that they may be more abundantly successful in that large city. He appears to have a true Missionary spirit."

In the *review* of the year it is said:—"Although none have as yet openly appeared there on the Lord's side, we cannot but think that a great door and an effectual one, is opening for the spread of the gospel, not merely in Sirdhana, but also in the various parts around. Brother Chamberlain greatly needs a helper or two, and we wish it were in our power to meet his desires; but for this we must wait till the Lord of the harvest shall send new labourers into this part of his vineyard."

To Dr. Marshman, January 14.—"Had I a suitable colleague, what a field for itinerating I have around me! the Sikhs on the West, the Doab to the South, and Oude to the East, not to say the hills on the North, Agra and Delhi, Coel and Mynpooree, Furruckabad and Meerut, Panniput and Kurnaul, and Hurdwar, all within reach. O Lord! the work is thine. Send help, for thy name's sake.

Purum-anunda desires to be baptized. I have seldom met with a person so much to my mind. He superintends a Hindee school, in which are ten or twelve scholars; and this from his own choice. Mr. D. has one school, in which twelve or thirteen children are instructed in

January to June, 1814.

Persian and Hindoost'hanee; mine of the same class contains the same number; and three Hindee schools contain about forty children. We have worship in Hindoost'hanee every morning, in which we sing sometimes Abdul-Museeh's hymns, which are much approved of by the people here. Purum-anunda has composed two or three, which we sing. It would afford me much pleasure to have a month's employ at Delhi. Already many parts of the word of God have been sent thither, and distributed; and Purum-anunda is the first-fruits of that place. Abdul-Museeh was born there, and the Musulman who is reading the scriptures with me now, has his family there. Who can tell? We may see a people arise in that large and wicked city to be for a name and praise in the kingdom of grace. The brahmuns related to Purum-anunda have had an assembly relative to him, having heard of his determination to become a Christian. The old phukeer, who is hearing the word, and appears hopeful, is a native of the Punjab. Thus you see, Brother, God is gathering the out-casts together here. At worship this morning, we had one born at Cochin in the South, another at or near Surat, and one from the Punjab. You would be encouraged to see our small congregation every morning, containing about twenty boys and twelve men, and on the Sabbath one woman: most of the latter are volunteers, and some others now and then step in and hear. On Christmas-day I presented to Her Highness the Persian Gospels, in the name of the Brethren at Serampore, with which she appeared to be pleased."

In *February* Mr. Chamberlain visited Delhi, and with him Purum-anunda, whose family resides in that city.

January to June, 1814.

On his arrival he set up the worship of God in his house. His goroo was filled with rage, and all his friends forsook him; but his wife and sister heard with attention. Purum-anunda bore persecution well, imploring blessings on his persecutors. He went to a rajah, who at first appeared pleased to hear the word; but afterwards, turned against him. He found the Musulmans there more disposed to hear the gospel than in any other part of India. Five or six hundred books were circulated, some of which went amongst the princes, and an Arabic bible to the Heir Apparent, and which was recorded in the Royal Gazette.

From Delhi Mr. Chamberlain proceeded to Hurdwar, where was a great assembly. Multitudes of Sikhs were present, and it was very pleasing to find many who could read. "I preached (he says,) in the Hindooee, which all appeared to understand, both Bengalees and Hindoost'hanees. I found it difficult to understand the Sikhs, but I believe I should be able in a short period to preach to them in their own language, were I called to it. Had I had some Pushtoo and Persian Gospels, I should have been able to have sent some into Persia and Candahar.

"I find that there are many of the ten tribes towards Candahar. Many of the Afghans are undoubtedly of the race of Abraham. One person I saw at Delhi had all the appearance of an Israelite, and on asking him whether he were not a son of Israel, he confessed, 'I am.' They are now become Musulmans, but have not forgotten, that their progenitors were the sons of Israel. Thus a watchful providence has preserved them distinct from other people, though mingled with them and their religion."

MAHRATTA.

Towards the close of 1813, Mr. M. thus writes to Mr. Ward:—"On Lord's-day I have in general about twenty-four grown up people who hear me, and now and then some new hearers, who receive the word as by the way side, or in stony places, with momentary joy. Yet I trust Muhavut-khan, Gunga-rama, Arkoo-bhai, a gosae, and two or three of the women, still hear it with a feeling interest. For the former, the havildar, I sometimes feel much sorrow, lest there should be in him an unrenewed heart: he has hitherto resisted all my endeavours and arguments as to his taking a decided part: he allows of the necessity, and in the most warm way speaks of his love of and belief in Jesus, and the delight he has in reading our scriptures. Henry's grandmother, who at present is very infirm from age, and now unwell, appears to be a real believer; and I trust also that Henry is so: but he is so very reserved that I cannot learn his sentiments; yet I rejoice to say his actions speak piety and devotion: he is regular in reading the scriptures, and is fond of doing so before others, and is, I believe, strict in his private devotions; he is useful in the school among the boys, to whom I have lately given a few testaments and several tracts. I have sent some to two other schools. I do not now give copies of our Mahratta scriptures to grown up people unless very earnestly entreated for: as I have had grievous proof that from real laziness they lay aside the books unread, the character being smaller and a little different from the written one; yet notwithstanding I do not despair. The copy of Matthew and Mark in

January to June, 1814.

Persian, which I sent to the Nabaub of Elik-poor, I hear from Major ———, is read in the open durbar, in preference now to the koran; and that the Nabaub has made a very a splendid stool and covering for it, and has distributed many copies of it to his chief sirdars, being copied off by his own moonshees. At Balla-poor, near to Elik-poor, I hear they received two copies of our testament with pleasure. If you can send me a copy of the Persian scriptures, including the whole of the New Testament, also the Old, or part of it, and have them neatly bound, (which expence charge to my account,) I will get it presented to the Nabaub of Elik-poor. The head-man of two villages near here has the Old New Testaments in Mahratta read before several of his people, who seem quite delighted with it, and I trust it is read at other parts of Berar more distant, where I have sent it. On a Lord's-day I often feel that comfort in making known the glad tidings of salvation by Jesus which I cannot describe, and sometimes see my hearers attentive; but of late I have too often left the assembly with grief of mind, at the apparent coldness and indifference with which they hear the gladdening truths.

“I have often rejoiced over several of whom I had hopes, and now find myself dissappointed. In my school I have about twelve boys who can read well: all the rest are small; so that I have yet on hand about thirty copies of the Mahratta Testament, and a great part of the tracts. So anxious are we for Brother Ram-mohun and his family to come to us, that I hope, dear Brother, you will do all you can towards it: we have a very comfortable and convenient house for him and his family.”

January to June, 1814.

On the 18th of *February*, Ram-Mohun left Calcutta for Nagpore.

Mr. M. in a letter lately received says:—"I think there is a spirit of enquiry gone forth into Nagpore, and I hope by getting boys to be instructed in the reading of our books I shall greatly promote it. The good effects I begin to see; as many Mahrattas get round one or two of the boys daily to hear them read."

Ram-Mohun, in a letter to Mr. Ward, from Hazareebag, in his way to Nagpore, mentions a Princess to whom Mr. M. had spoken in favour of the scriptures, having arrived there. She had sent her steward to Ram-Mohun, and had taken the Persian books sent from Serampore, which were read by some learned Musulmans from Lucknow, who were then with the Princess. These men frequently came for conversation with Ram-Mohun. The Sipahes, or native soldiers, too, are anxious to hear. They take our Brother into the lines, and sit and hear him read the scriptures.

Mr. M. in a letter to Mr. Ward, of *April*, says:—"I was much rejoiced to hear that Ram-Mohun had set out on his journey. I am getting the scriptures translated into the Goandee. Vinayuk-Rao is doing this through the means of a clever Goand, a servant belonging to the residency."

In *May*, Mr. M. says:—"Vinayuk-Rao has translated as far as the 20th chapter of Matthew into the Goandee; which Henry and I, by the help of a Goandee Grammar and Mahratta Testament, examine. By a

January to June, 1814.

Goand or two, before whom it was read, it was understood, and said to be correct according to their mode of speech, for they have no written character. When Ram-mohun has been here some time, I shall get some able Goand, who can write the Mahratta character, to translate it back again into the Mahratta, by which I shall ascertain to some certainty it's correctness."

In *June* Mr. M. thus writes to Mr. Ward:—"The inclosed is from Brother Ram-mohun and Muhobut-khan, who arrived at Nagpore on the 4th inst. all in good health. The havildar shewed them every attention and kindness on the road, and I am sure you will with us feel thankful to him for taking so much care of our Brother, with whom and his family Mrs. M. is much pleased: his wife's behaviour appears very modest and becoming. On Sunday last, after I had read a portion of the scriptures, Ram-mohun in a most simple and pleasing manner made known the reason of his coming to Nagpore; treated of our sinful and miserable state by nature; of the love of God in sending his beloved Son to redeem and save us; of the inefficacy of the Hindoo and Mahometan religions; and of the impossibility of man's being saved by his own works. He then related that he himself had tried them, but found in them no benefit or remedy against the evil of sin; till at last he heard of the love of God in sending his beloved Son into the world for our salvation, and that all who believe in him and are baptized shall be saved. He also mentioned what our Redeemer said to his disciples previous to his ascension—'Go ye into all the world, &c.' To-day he is going into the town with my pundit, on a visit to the Gosai, where he will make known the good news of peace, good will, and salvation, through a dying Saviour.

January to June, 1814.

“Ram-mohun mentions that he saw Dr. ———, at ———, who was very kind to him, and was greatly pleased at receiving the Bengalee Testaments for circulation. The rani's people, the sipahees, and particularly some Musulmans who were returning to Lucknow, heard him gladly, to whom, as well as to others, he gave some books. At Shushi-ram, Chitra, and most places where they put up, he spoke of the love of God; and on the road, the havildar says, they were often solaced by hearing him sing his hymns and divine songs. He has remaining about a dozen of the Persian Hindoost'hanee Gospels, and about twenty of Mark only, with some of the Gospels in the Naguree character. The former will be very useful at Elik-poorā; and as I intend shortly to go to that place, accompanied by Mrs. M. and Ram-mohun, I will introduce one or more at the Nabob's levee.

“Ram-mohun employs a good part of the day in reading and writing the Mahratta, and in comparing it with his Bengalee, which he says is very like it. Jeevun, his son, also sits by the pundit, and is learning to write.

“We greatly rejoice that we have a native brother to communicate with, and hope that Ram-mohun's wife will join us by baptism. Pray for us, dear Brother, that the Redeemer's cause may prosper among us.

“Ram-mohun says, that some gentlemen on the road ridiculed him; saying, that as he had become a Christian, he was ordered to dress like Europeans, and to eat and drink like them. He told them it mattered not how we ate and dressed; to love God and walk according to his word was all. He seems to be well aware that too many of the Europeans are but Heathens, and have no love for Jesus Christ.”

January to June, 1814.

ORISSA.

Mr. Peter to Mr. Ward, Balasore, January 22.—
 “I am glad to inform you that Jugunnat’ha-Mookhoojya, a brahmun of high cast, has thrown away his cast and poita, has ate with me publicly, is apparently turned to the Lord, and desires baptism. He is of a rich family, is well versed in Bengalee and Orissa, and knows a little of Sungskrit. He has three brothers, priests to the merchants here, as well as teachers to their children. All Balasore is filled with astonishment: whenever we appear in public, all eyes are upon him. I go out every day into the villages to preach.”

Extracts from Mr. Peter’s Journal for January.—
 “On the 20th I asked Jugunnat’ha-Mookhoojya whether he wished to become a disciple of Jesus. He answered, ‘I will—I certainly will, if no other Hindoo or brahmun does. Jesus is the real way, and there is no other way than this.’ In the evening I rode out, taking him with me. Presently fifty Ooriyas collected, and I preached the doctrine of Christ’s death.

22d.—“Went to Muti-gunj, and sat and preached Jesus to about fifty people. In the evening I read and explained part of the Bengalee Testament to Jugunnat’ha. He expressed his joy that Christ had full power to drive out Satan; and added:—‘The devtas are evil spirits; and the followers of Christ have power from him to overcome the devil and his temptations. I am growing fearless of the power of devtas, and all persecutors. I know that without God nothing good or evil can befall me: he has power to kill and to give life. If he is my Redeemer, I will not fear what man can do. If the

January to June, 1814.

people of my cast kill me, I will not fear. I hope heaven is secured to me by Jesus the Son of God. From this time may I appear before all men a decided follower of Christ: I feel more strong in faith. I hope the Lord will receive me, and keep for ever as his own child, his poor servant. Oh! I was a fool to serve the devil all my life; and living by his power in a most sinful state, I was lost. I am the worst sinner in the world: but I heartily thank the Almighty, and will thank him for ever, that he has brought me out of darkness into his marvellous light. All my cast—millions—are in a lost state; but I am saved! O what grace is this!’ I asked him if he desired to profess his faith in Jesus more publicly. He replied, ‘O yes—do to me what the Lord saith: I will keep all his commandments: baptize me, Sir, do baptize me.’ He then took off his poita, and gave it to me, saying, ‘Pure is my body now it appears without that poita: that was a chain of Satan. I hope Jesus will now look upon me, and forgive all that I have done. I leave all to follow him.’

24th.—“Eight Ooriyas came to my house to see Jugunnat’ha. I conversed with them of Christ and his free salvation. At noon Jugunnat’ha went to the Cutwal, (a native magistrate,) who had sent for him. The Cutwal told him he had done right. On his return the people in the bazar shouted, and threw dust and stones at him. Some of them threatened to kill him; and it was noised in the town that his relations had such an intention. I endeavoured to comfort our dear Brother; who replied, ‘I fear not—if they kill my body my soul will be saved.’

25th.—“Went to several villages, and delivered our message of love. One old man was much pleased when Jugunnat’ha spoke to him; and said he had done well in embracing the gospel. A gentleman afterwards met

January to June, 1814.

me, and requested me to send Jugunnat'ha to his house. When he returned, he said Mr. ——— called his servants to examine whether he was a real brahmun: the men of his office all said that he was. The gentleman then asked Jugunnat'ha in the presence of all his servants, whether he had turned Christian for money, or whether the padre had deceived him. He answered, 'Nothing of this kind: I have embraced the doctrine of Jesus and become his disciple, only for the salvation of my soul.' I had given Jugunnat'ha a Testament, which he took with him. On seeing this Testament, Mr. ——— desired him to read to them; which he did. Two other gentlemen were present: they all appeared gratified, and gave Jugunnat'ha four rupees."

Mr. Peter to Mr. Ward, February 2.—"Amongst the natives many are enquiring; many are convinced that their shastras cannot be obeyed, and that they and their gods are all unclean; many give me hopes that they will soon join us; and some defend the truth amongst their fellow-idolators. One Ooriya declares, both at home and abroad, that he will be a Christian; but his wife refuses. He was with me the day before yesterday in the villages; and holding a Testament in his hand, said to the brahmuns, 'Come and embrace this doctrine, or else you cannot be saved.' Without fear or shame he says, 'The gods are all impure—our shastras are not true—Jesus Christ is the true Redeemer.' This he proclaimed in the villages all day long. Other Ooriyas say, 'We have many pundits and brahmuns; but none of them can answer the man at Balasore. Why? Certainly it is because he speaks the truth—we are surprised at his doctrine—it must be the word of God.'"

January to June, 1814.

Extracts from Mr. Peter's Journal for February.—
2d.—“The people seeing Jugunnat’ha with his Testament under his arm, laughed at him; but he said to them, ‘This book shews me how I may be saved; but your idols cannot do this.’

8th.—“Last night Jugunnat’ha was beaten in the dark by a gentleman’s servant. I went to inquire into it, when the offender fell at my feet and begged pardon. This morning he asked Jugunnat’ha to forgive him, which he cheerfully did. Jugunnat’ha had then a long conversation with the brother of the Cutwal, who affected to lament that such a man should have become a feringee. Jugunnat’ha assured him that he found himself, as a Hindoo, sinking into destruction; that in the gospel he saw truth, compassion, and forgiveness; and that therefore he became a Christian. The Cutwal’s brother then asked, ‘Do you believe this from your heart?’ Jugunnat’ha said, ‘Yes.’ ‘Well, (said the other,) we are watching: you are making an experiment: if you live a holy life we shall know that this gospel is true. Padree-saheb has been preaching for three or four years; but we have our doubts, and cannot believe: none of the Ooriyas till now have embraced this religion: if you bear good fruit, many will follow your example.’

11th.—“To several viragees Jugunnat’ha said, “I am a brahmun; I possessed house, land, and brethren; I have read your books, and performed many ceremonies: but I continued a lost sinner, and found no remedy till I heard of Jesus Christ. Now I am become his servant: come you also, believe in Jesus Christ, and you shall be saved. If you do not come the fault lies at your door: I have told you what I have done for my salvation, and have invited you.’

January to June, 1814.

23.—“This day six of us held a church-meeting, when Jugunnat’ha related the following account of himself:— ‘When young I learnt the Bengalee well, so as gain the esteem of my father and friends. At twenty years of age I began to teach the children of Diaram-baboo, giving my earnings to my father. At this time I worshipped Bhuguvutee; (Doorga,) and was superstitiously attached to my goroo, or spiritual guide: but falling in with some vishnuvas, I was persuaded to reject Doorga, and take refuge in the power of Radha-Krishna. I now wandered about with the viragees for three years, visiting the holy places: but during all this time I was in a state of the deepest profligacy; and to add to my misery, a grievous sickness fell upon me. I had returned home; but again left my father’s house, wandering to Guya and other places. My relations prevailed upon me to return to the worship of the goddess Bhuguvutee; and I again entered into the employment of Diaram-baboo. I had before this, (January 1812,) heard of Mr. Peter’s teaching the doctrine of one God and one Saviour; but I found that the person embracing this religion must lose cast; but it was said that the inducement to make such a sacrifice was, that each convert received a concubine and a thousand rupees.* This report disgusted me, and I inquired no further into the gospel, though at that time I had many anxious thoughts about salvation and the Great First Cause of all things. It is true Mr. Peter held up to the people a holy doctrine, about the incarnation of God and his death for sinners.—

* Probably the cause of this stigma on the Missionaries is to be traced to the awful corruption of manners among nominal Christians in India; many of whom will live with a common sweeper’s woman, whom a respectable Hindoo will not even touch.

January to June, 1814.

Happening to go one day with Mrs. Rennell's brother to the house of Mr. R. I found there Krishna-dasa, who talked much to me. Still I did not think much about what he said. In the mean time Mrs. R's. brother told me, that the evil report was false; and after this I called on Mr. Peter, who gave me an account of God, the creation, the fall, and general depravity of man, and the way of salvation by Christ. I went home, and thought much of this new way. A few days after I called again on Mr. Peter, who was talking to a milkman, and explaining the great love of Jesus as displayed in his birth, life, miracles, death, resurrection, and ascension, and said salvation was certain to him who believed; but that the Hindoo writings were false. I was very much affected by this discourse, but was afraid of the anger of the gods and of my friends. Mr. Peter removed some of my fears. At last I came to this conclusion: there is no certainty of salvation in the Hindoo shastras, which are full of contradictions. I must answer for myself before God. If the world and my friends do not embrace the gospel, it is because they do not understand it. I will lead the way; they may follow. I remained in a state of suspense for a fortnight; fears without and fightings within. At last I called again on Mr. Peter. He renewed the conversation, and talked till dinner was on table. I sat and dined with him, feeling no fear respecting gods, or cast, or friends. I soon afterwards offered myself for baptism; but he put me off, and I remained with him reading the word and going with him from village to village.' Here Juguunat'ha goes over what has already appeared—concluding his account with 'I was lost but am found.' We then agreed to receive him upon his being baptized."

January to June, 1814.

From Mr. Peter, *March 3.*—"Last Lord's-day, I baptized Jugunnat'ha in a pool near my house. There was no water in the creek. All my congregation attended at the pool, and as many as one hundred natives, to whom I preached from, 'He that believeth, and is baptized, shall be saved,' &c. I gave them an account of Jugunnat'ha's conversion. His friends were not present to see the baptism. I have received this brahmun into the church, upon the confession of his faith; and hope Jesus Christ, the great Shepherd, may receive him into his heavenly flock. I yet tremble, and am afraid for him, lest his friends and others, or bad men, with their fiddles and dancing-women, should entangle him. He was very deeply sunk in these abominations. He attends with me wherever I go, and answers those well who ask him respecting his conversion: at their request he opens the book, and reads freely. His words are few, but to the purpose; and he is not ashamed to bear the cross. To all who entice, and attempt to discourage him, he says, 'My salvation is in Christ. I will not hear you.' He then invites them to Christ. When I do not go out, he goes out alone with the New Testament, and speaks to men of this new thing. While I was writing, after breakfast to-day, he took his Testament and the China umbrella, and told me, 'I am going to old Balasore to talk with my father's friends.'

"On the day of his baptism, an Ooriya of the name of Khosalee, told his countrymen, both while near the tank, and on his way home, that their shastras were false; but that the shastra of Jesus was true. I hear from Jugunnat'ha and others, that in this part of the country there are many, who, by hearing me and Brother Krishna, have obtained considerable knowledge of the Christian religion, and are in a manner convinced of its

January to June, 1814.

truth. Their only objection to professing it publicly, is, the inconveniencies to which they would be subject by the loss of cast. Had they indeed received the truth in the love of it, this objection would soon vanish; and I have great hopes, this will be the case with some. Many now know, that the idol of the great temple is nothing but a piece of wood. Before I came to this place, even the Portuguese worshipped this idol. Thanks be to Jehovah, many are now convinced that there is only one holy living God, one Redeemer of the world, Jesus Christ. The threatenings of taking me to the Judge, and persecuting and killing Jugunnat'ha, are now dropped. The opposers are rather afraid, since a gentleman here threatened to punish the persecutors."

IN *May*, Mr. Peter thus writes to Mr. Ward:—"Millions of thanks to my God. I am raised up out of the grave. I never was so sick in Balasore during the last four years; but this was a sweet affliction. My Lord came near to me, and I drew near to him. May holy and genuine repentance be the fruit of it. The day that I was very ill, and the grave was expecting me, I am told, seven natives died near my house. Thank God, I was able to go out last week in the cool of the day: I visited the Tuhuseeldar, a respectable Musulman in the Company's service, and staid two nights till nine o'clock: he received me with great respect. He opens his Arabic Koran, and I open to him the riches of the gospel, while his servants sit around us. He is a very devout man in his way, praying, and reading the Koran five times a day: he also has a *Peer Sahib*, a native of Arabia, with him, and his ten followers. While I was at his house, he received a present of some large fish; he sent them to my house, and yesterday he sent

January to June, 1814.

me two good water-melons.* He has a New Testament of his own in Persian, but in manuscript. I also lent him the Old Testament: he is reading them; but he says, that according to the Koran, he cannot believe that God has a son, but that Jesus is a holy prophet miraculously born of a virgin.

“While I was sick, some Ooriyas told my friends, that their gods were punishing me for despising them, and taking the cast of a brāhmūn; and that if I died it would be better for them. Others said, ‘No gods can punish him, he belongs to the great invisible God; he will protect him and heal him again.’

“While singing in family worship a few mornings ago, two mendicant brahmuns, who said they had come 1800 miles to see Jugunnat’ha,† stepped in, and staid all day, declaring that they had never during all their wanderings heard words like these. A day or two afterwards, a brahmūn, whom I was exhorting said in reply, ‘You are only one man come to teach us: we are millions: we will not hear you.’



SURAT.

At the end of the year 1813, C. C. Aratoon writes thus to Mr. Ward:—“I hope you will send me soon

* On another occasion, he gave Brother Peter leave to smook in his silver hooka, and then quoted proofs from some books to his friends, that it was lawful for Musulmans to eat with other casts; provided they do not join them in eating pork and drinking wine. His friends objected, ‘But Mr. Peter eats pork:’ the Tuhuseeldar replied, ‘But he has washed his mouth since then.’

† The idol of that name.

January to June, 1814.

some books in Persian or Naguree: these will be of great use as far as nine days journey around Surat. The languages spoken here are first of all the Gujuratee; secondly, the Persian and Arabic; thirdly, the Kunkuna and Mahratta; fourthly, the Mooltanee and Sindhee; fifthly, the Marwarce. The last is not like the Madras Malabar. The Punjabee is also spoken. The Parsees have almost entirely lost their mother tongue in India. You will hardly find five Dastoors or Andharroos, acquainted with their original languages, Puhluvee, Zunpazun and Yezeshnee. I have found one Dastoor, who has the book which treats of their religion and many other ceremonies. This man wants 180 rupees for this one book with his translation into the Sungskrit, but if you want it without the translation, he will sell it for 90 rupees. I am about to send you two books of theirs which I bought cheap. According to your desire, a few days ago I sent you the Gujuratee characters with another Mooltanee; also two chapters in each language translated from scripture. If the Gujuratee translation is well done, I could send you very soon the whole New Testament translated into it. You will receive by this a beautiful Gujuratee alphabet which is an elegant hand indeed.

“I hope you will send me a Brother, for I am very lonely. I wish to go to Poona.”

With the above letter Brother C. C. Aratoon has sent his journal for *October* and *November*, from which it appears that he has been actively employed in conversing almost daily with Musulmans, Armenians, Parsees, Jews, Hindoos, Portuguese, English soldiers, &c. The Armenians at Surat appear to be much pleased with the idea of their bible being about to be printed at

January to June, 1814.

Serampore. One day some Armenians told our Brother, Though we cannot answer your arguments, surely we can find some learned people who can. Others said, Certainly Carapiet is a heretic, and advised him to humble himself to the apostolic church. On *November* the 10th he gave a few English tracts to three soldiers, one of whom, a young man, said, 'My father is a member of Dr. Rippon's church. Oh! what a miserable man I am, that I regarded not my father's advice when I was near him! Now God is sending his word to me again.'—Here he was called away by his companions. On the 27th of *November* he had a conversation with the Armenian clergyman, who lamented that they had no king to enable them to preach the gospel."

"At present, (say the Missionaries,) little appears beside opposition to the truth, which is no more than might be expected, opposed as the truth in Christ is to every bias of the carnal mind. Much light however is gone forth, and many copies of the scriptures are distributed there in various languages. Let us hope that the divine word shall not return void. We are preparing a fount of types in the Gujuratee character, with a view of giving the people of that province the scriptures in a language and character perfectly familiar to them."

The journals of Aratoon contain accounts of daily conversations with Jews, Fire-worshippers, Hindoos, Musulmans, Roman Catholics, English soldiers, Armenians, &c. but he deplores the loss of the presence of Christians, and the means of grace.

On *May* 21, he writes thus:—"I am much better, thank God, and go every where, preaching the word to

January to June, 1814.

the Surat people; though some Europeans discourage me, and prevent me from building a small place of worship. After a long sickness, I went to a place called Daman, four day's journey from Surat. Here are two small Forts opposite to each other, one on this side and the other on the other side of the river: the large one is called Great Daman, the small one Little Daman. The former is as large as Serampore, and has three convents, and five churches, beside which they have two churches out of the Fort, and also many large wooden crosses in the public streets. Little Daman is as large as Chinsura Fort, and has one church. I should like this place very well, if it were not for the fear of the inquisition. I dare say, that it is a very good place for a Missionary. After fifteen days, I returned home. As long as I continued there, I talked with Portuguese soldiers and priests, and sometimes with Hindoos, all of whom wondered, and could not tell who I was."

Brother Aratoon in his journal says:—"One day a Musulman, after listening for some time to the gospel, said, 'I have been three times at Mecca; but I never heard such words as these.' On another occasion, a man said, 'What you say is very just; but if I embrace this religion, I shall starve for want of food.'"

CEYLON.

"At Columbo in this island (say the Missionaries,) Brother Chater is assiduously labouring to acquire the Cingalese, and also the Portuguese, as that language is spoken by many who bear the Christian name. In the Cingalese you will perceive that he is composing a

January to June, 1814.

grammar, and finds himself much assisted therein by his previous knowledge of the Burman. Meanwhile he dispenses the word of life in English to as many as chuse to attend; while his labours and those of Sister Chater in the instruction of youth, contribute much toward defraying the expences of that Mission. This spirit among our dear Brethren at their various Stations, we are certain the Society will view with approbation and delight. The value of it in Missionary things, it is impossible to calculate; while their thus devoting their labour wholly to the promotion of the cause of God around them, purifies the mind, and sanctifies every secular employ, it tends to the extension of the cause of God in a degree to which we can scarcely set bounds. Were every Missionary Brother to receive a salary, the largest funds raised by those who love God, would maintain comparatively but a few Stations; a few compared with the extensive Missionary field presented by the whole of the East, and indeed by the whole world. But when each Brother aims at supporting himself as far as he is able; when one Brother receives nothing beyond occasional supplies, another supports himself wholly, and a third to whom providence grants larger means, a Missionary Brother or two around him, who can say how many Stations, even moderate funds will supply? and who can say to what an extent the gospel may be carried? Such a state of things seems to resemble that at the first promulgation of the gospel, where an apostle went forth labouring with his own hands, and ministering to his own necessities and the necessities of those who were with him. And what was the result? The sacred flame seized the breast of those converted from among the heathen, and even without any regular funds to support them, the sound of

January to June, 1814.

the gospel in a few years was carried throughout all the earth. In these latter days our beloved and venerated Moravian Brethren have set the example; and the consequence has been, that in the course of eighty years the Lord has not suffered them to lack men of God to bear his name among the Heathen; but on the contrary, he has so blessed and enlarged them, that with funds comparatively small, they support a greater number of Missionaries than any body of Christians on earth besides, and perhaps nearly as many as all other bodies of Christians put together. What is the cause of this astonishing fact? Their Missionaries in general receive no salaries; they devote their labour, their all, to the cause of their Redeemer, and receive of their Brethren only such supplies as their wants restrained within the strictest bounds, absolutely require. Blessed men! Sacred principle! May the grace of God continue it among us, till there be no necessity for another Missionary Brother to go forth among the Heathen."

At the close of 1813, Mr. Chater writes thus to Mr. Ward:—"I have now but four pupils: one boarder and three day-scholars. Mrs. C's. department answers better, she has nearly twenty young ladies. The greater part of them, besides reading and spelling, are instructed in writing, cyphering, grammar, and geography.

The Cingalese grammar I am endeavouring to prepare, meets with many interruptions. My own illness put a stop to it for some time; and now Mr. Tolfrey's teacher, who is the only Cingalese in Columbo that can render any assistance in such a work, is laid aside by sickness also. After a while, however, I hope it will come forth, and prove acceptable. For my improvement in Cingalese and low Portuguese, I am

January to June, 1814.

composing some short Dialogues in English for the purpose of translating them into both those languages. As soon as I can preach in either of these, I shall find myself in circumstances that will require me to labour with all my might. My congregation of worshippers in English is for the most part small. But as the population is large, and the English language is constantly gaining ground, to have erected the standard of the cross in such circumstances, I trust, is to have done something that will turn ere long to good account. I have one hearer that I think might immediately be employed to much advantage in giving instructions either in Portuguese or Cingalese."

To Dr. Carey, February 21.—"One or two of my hearers, who are persons that I hope have received some solid advantage from my preaching, have begun, though I have done nothing to lead them to it, to think a good deal about baptism. Should we begin to administer this solemn ordinance, it may, under God, be a means of exciting some of the poor careless hardened sinners of the place to an attention to their great and everlasting concerns. I wish this hope may be realized, and that I may ere long have to inform you that Jesus is become precious to many, who now spend not week evenings only, but sabbath evenings also, to say no worse, in vain and foolish amusements, such as dancing, gaming, &c."

To the same, April 1.—"I have begun to attempt something among the *Cingalese*; not that I am able to say much in Cingalese myself, but Providence has put such a help in my way as I have long been seeking for in vain, a good interpreter. I have been directing one of my Dutch friends, (whose soul I hope

January to June, 1814.

the Lord has given me for my hire,) to try if he could not find out some Cingalese families, to whom I might endeavour to impart some spiritual benefit. He has found a *Mahandaram*, who is a well disposed man, and much wishes for religious instruction for himself, his family, and his neighbours. I go to his house, which is two miles from the Fort, every sabbath morning at seven o'clock. I have been only twice yet, and he welcomes me in the most hearty manner. On the first occasion, only his own family were present; last Lord's-day he had collected fourteen or fifteen grown persons, besides children, of whom eight or nine were females. The Mahandaram can speak no English, but he has brought a nephew to me who speaks it better than almost any Cingalese I have heard. It is he who interprets for me; he is interpreter in the Chief Secretary's office. This, while it is an immediate attempt at doing good, will help me forward in the language more than almost any thing. But I earnestly long for the time when I shall be able to preach to them in their own language without any such help."

Mrs. Chater to Miss Thomas of Bath, April, 1814.—
 "Our prospect with respect to the Mission appears to brighten. Mr. Chater has found a door open to the Cingalese: though he cannot yet instruct them in their own language, yet he has commenced his labours by an interpreter, in which he feels much encouraged. He goes out three or four miles every Lord's-day morning to the house of a respectable Cingalese, where he has a congregation of thirty or forty persons, who wait his arrival with eagerness, and whom he thus instructs in the words of eternal life. We think this an encouraging presage of future good. Mr. Chater laments, as I

January to June, 1814.

do, that through confinement in the school he cannot devote more time to the study of Cingalese and Portuguese, which he is learning, but this great Missionary evil cannot be remedied unless we have help. Another encouraging circumstance is, we trust some of Mr. Chater's hearers have so heard as that their souls are made alive to God. One of these, a young man of Dutch extraction, a clerk in some office, is coming forward in the midst of much opposition to be baptized, In his natural state he belonged to the Dutch church, and they are much disturbed at his proposal to join us. He appears to be much in earnest about religion, and we hope will adorn the holy profession he is about to make. Mr. Chater proposes to baptize him on Lord's-day sen'night, when we shall form ourselves into a church, and have the Lord's supper administered. We have good reason to hope our small number will soon receive additions. A further encouraging circumstance is, we have found some pious soldiers in the 93d regiment, lately come from South Wales, who have got leave to attend public worship, and we hope will strengthen this infant cause. We hear there are others of the same stamp in the detachments yet to come. From these circumstances we derive comfort, and a hope that the Lord will build up Zion and appear in his glory."

Since that time Mr. C. thus writes to the Society.—
 "On the last sabbath in *May*, I baptized Mr. Sierce, a young man from the Dutch church. Ancient as the ordinance of believer's baptism is, in Columbo it is a new and strange thing. It has made no small stir, and I am sorry to say has met with no small opposition. Having proceeded however with the utmost caution, and as much deliberation as I could possibly deem right, I

January to June, 1814.

see no cause to regret any step I have taken, and think I never shall. I did nothing to induce Mr. Sierce to join us, but the Dutch church did all they could to prevent him; and when they found they could not prevent him, cast him out of the synagogue with every mark of displeasure they knew how to express. He was fully persuaded however that he had found the truth, and therefore in the most decided manner embraced and followed it. On the first sabbath in *June*, having formed ourselves into a little church, we attended to that ordinance concerning which our Lord said, 'Do this in remembrance of me.' Though our number is so small, being only three, I trust the Lord is with us. If so, this little grain may soon become a tree, and grow so large that the fowls may come, poor Heathen sinners, and lodge in it's branches.

"I am not able to speak much yet to the Cingalese in their own language; and as the school leaves me too little time to attend to it, I fear I may be some time yet before I shall. I instruct a small number by help of an interpreter, but I shall endeavour to do without such an assistant as soon as possible. I have got through a great part of a grammar. This has kept me back in reading and speaking, but as it lays a broad foundation for a thorough acquaintance with the language, it is by no means labour lost. The old translation of the New Testament being very faulty, a new one is now making. The principal person in this business is a respectable gentleman in the service of Government. I am quite intimate with him, and think him well qualified for the work. Indeed it is through his assistance and that of his teacher, (a learned native,) that I shall so soon have it in my power to publish a grammar. They have advanced in the translation through a good part

January to June, 1814.

of Luke. "I am now paying particular attention to Portuguese, which is much used here. Some who wish to be baptized, only wait to hear me begin in Portuguese, on my doing which they speak of coming forward immediately."



BURMAH.

RANGOON.—At the close of 1813, Mr. Judson, having arrived at Rangoon, writes thus to Mr. Ward:—"It is a subject of daily thanksgiving with us, that we have been brought hither. But we dare not boast of to-morrow. We feel, that it is infinitely easy for God to leave us to be discontented, and forsake our post. We therefore, beg your prayers, that when tribulation or persecution arises, we may not fall away.

"Mrs. Judson seems to have health better than before her arrival."

Brother Felix Carey, in a late interview with His Burman Majesty and the Prince, was received with much kindness, and was promised the expences of his journies and voyage from and to Rangoon.—He sat with the king and prince several hours, conversing on different topics, and took the liberty of suggesting, in a cautious manner, several things by which the empire might be improved. His Majesty asked why the Christians in connection with us did not worship images like the Portuguese. Brother F. quoted a sentence from the Burman writings, and hinted the impossibility of forming an image of an invisible spirit. His Majesty, addressing himself to his courtiers said, "He is right." He gave our Brother a gold medal, with an honorary

January to June, 1814.

title, and suggested, that if Brother Felix would wear the Burman dress, he would present him with several suits of rich apparel: this he declined, assuring his Majesty, that he was ready to serve him on all occasions, but that he could not change his dress nor his religion.

In *February* Mr. Judson writes thus to Brother Felix Carey, then at Serampore.—“We have all been well since you left us, are comfortable in Roger’s house,*—and going on in the old way. The Dahlah-myoo-Thoo-gyee was lately beheaded in the street by an assassin, who, it appears, was employed by his steward. All concerned in the conspiracy have been taken. The Viceroy has been on his boats a few days, and has just moved a little from the town. Instances of robbery frequently occur—some very daring. Seven robbers were lately cut in pieces at the place of execution. What a world sin has made! How precious the gospel of peace!”

In *March* Mr. J. writes to Dr. Carey:—“Since your son left us, we have, till lately, occupied a house within the walls, on account of the danger which was apprehended from robbers. A week ago, we were driven back to the Mission-house, by a dreadful fire which has laid the whole town in ashes. It commenced about nine o’clock A. M. in the suburbs, and in the course of the day, swept away almost every thing within the walls. The ruin is said to be more complete than

* This house is situated in the town, in which our Brethren had taken refuge from the fear of robbers, the Mission-house being out of Rangoon.

January to June, 1814.

that of the last fire. The government houses, the Portuguese church, and every building which escaped the last fire, are now destroyed. The king's godown, in which the Mission-press was deposited, and only a few houses in the range of the godown, are preserved. How remarkable the providence, that the little section of the town which contains this invaluable deposit, the press, remains amid the general ruin! especially, when we consider, that in the last fire, this godown was consumed. We succeeded, in the commencement of the fire, in removing every thing out to the Mission-house, grateful that we were distinguished from all around us, in having a comfortable retreat from the devouring element."

From Brethren Judson and F. Carey, to the Brethren at Serampore, April 27.—"The time elapsed since we wrote last has been so very short that little has transpired worth our mentioning.

"It is very probable Government will send Brother F. Carey up to Ava in the brig. He expects to leave this for the Capital in the course of twenty days or a month. Mrs. Carey and child accompany him. The press also goes up. The cow pox has succeeded, and is doing extremely well."



JAVA.

Appearances at this Station have assumed sometimes a promising, at other times a discouraging aspect. Many of the soldiers had been baptized, yet their subsequent conduct was such as to require the exclusion of some of them, who principally consisted of such as had

January to June, 1814.

made a profession of Christianity previous to Mr. R's. arrival.

On *March 4*, Mr. R. writes thus to Dr. Carey:—
“A week ago I was very agreeably surprised by a visit from your son Jabez, on his way to Amboyna. Truly I can now rejoice with you that you have three sons employed in the Mission. I hope Jabez will be useful, as he seems active and laborious. He has been very diligent whilst here in copying out my collection of Malay words, for his own use, which I hope he will not find a fruitless labour. He has just now left me to return on board, as the ship is expected to sail this evening. Both Mrs. Carey and Jabez seem highly delighted with Java, and had they not been bound to Amboyna, would most gladly have remained here. They had formed but an indifferent idea of a country inhabited by Malays, but they are gone away with their views of things considerably changed, and hoping to find Amboyna a better place than they formerly expected.” It was well they came here, as they have been able, during their short stay, to supply themselves with several articles which they needed, and which they either forgot or were not able to procure at Calcutta. I hope too, that Jabez has got a few ideas relative to the language, that will be useful to him. Things that cost me many months labour to discover, have been communicated to him at the outset, and thus I have been in some measure repaid for my labour.”

To the Brethren at Serampore, April 9.—“I have no more employment among the soldiers; the whole regiment, with the exception of one company, is gone on an expedition, and will most likely, when the business

January to June, 1814.

of the expedition is finished, be stationed at Samarang: I am now therefore left entirely at liberty for my work among the natives, and the first door of usefulness that seems to open to me, is among the native Christians. Among them I find a few persons desirous of hearing the gospel preached, which makes me much wish that I was able to preach to them. I have been much pleased with an aged woman who calls herself a Portuguese: from her conversation I can scarcely help indulging the pleasing hope, that she is a real Christian. She speaks a little Malay, but the Portuguese is the language with which she is best acquainted. She attends the Dutch church, but says that she is not sufficiently acquainted with the Dutch language to profit much by what she hears. She reads the scriptures in the Portuguese language to some of her friends, when they visit her, and endeavours to converse with them on religious subjects, but there are only three or four, she says, amongst all her acquaintance, who feel any concern about religion. There is also another aged woman, a neighbour of the one above-mentioned, who seems to feel much concern about her soul, and listens with great attention to religious discourse. It is to be feared, that the greater number of those called Christians, are persons unacquainted with vital religion; yet there are some amongst them, whose outward deportment is tolerably correct, and these persons would no doubt attend the preaching of the gospel in the Malay language, if they had opportunity."

As several of the Malay Christians understand the Portuguese language, it was thought desirable that a Portuguese Brother should be sent from Serampore to instruct them.

January to June, 1814.

As soon as it was understood that the islands of Java and Amboyna were ceded to the Dutch, a respectable application was made to the British and Dutch governments, in behalf of our Missions there, which was favourably received.



AMBOYNA.

Our last Number gave an account of Brother Jabez Carey having embarked for this island in *January*. His arrival at Batavia, on his passage, is noticed in the account of *Java*. From thence he writes as follows to his father:—" *March 3.* I have now been one week at Brother Robinson's, and am obliged to go on board very early to-morrow morning. We have had a very pleasant voyage indeed, and have been very happy with Brother Robinson. I think Batavia is the best place I have ever been in; for every thing may be procured here that a person can want to make him comfortable. I have been labouring to get as much Malay as I can, and that has kept me employed until this afternoon, so that I have not been able to write to any one, nor can I. I expected to remain a few days longer, and intended to have begun writing letters to Bengal to-morrow morning: I however wrote to the Captain to-day, who said that he hoped to be off for Amboyna to-morrow. I have many things to write about, and hope the next opportunity will satisfy you. I never in my life had so high an opinion of the Malays as I have now. They will work exactly like Europeans, and if well used are very honest. This island is the finest country I have been in yet. A river runs through the

January to June, 1814.

whole island in different directions. Boats are seen in every part of it. Horses are in the greatest abundance. I have seen many birds: Brother Robinson says he would send you some, if you would speak to some captain to take them: he can persuade none to take them. Partridges—I have seen one very different from any in Bengal. Monkeys—I have seen two of one kind very different from any in Bengal, but very common here. Lutkuns—the same as in Bengal. Dials—the same. Small doves—the smallest kind we ever had; you may get them here for five or six pice a piece; they are caught by cages full. The red wild duck, like the one we have in the aviary, is here. The common doves of Bengal are also here. Black Mooneas or Piddee, of which you have but one, are very common, and build their nests in gentlemen's houses. There are two kinds of woodpeckers; you have had them both in Bengal. I intend to send you a better description, the first time I can.

“Thus far, my dear father, the Lord has brought me in mercy; my dear Eliza is well. Mr. Robinson's church is an excellent one, and pretty well attended by the soldiers. Mrs. R. is quite well, and is particularly attentive to her school. If Amboyna is half as good as Batavia, I shall be thankful, for I want nothing better. Pray for us, my dear father, that the Lord may enable us to go on rejoicing.”

On *June* 10, he writes from Amboyna to Mr. and Mrs. Lawson, as follows:—“I have, as you will hear from my dear father, been to Batavia, and am now at Amboyna. The Lord has been very merciful to us, and led us on thus far. I seem to have come out with lively hopes. May I be enabled to return heavy

January to June, 1814.

laden with spoils taken from the kingdom of Satan, and present them to the Lord. I have, my dear Brother and Sister, been the ruin, I fear, of the souls of many. Now may the Lord enable me to become the honoured instrument of doing much good to the youths of Amboyna. I am studying the Malay language. The Malay Christian schoolmasters are well acquainted with the scriptures. It will be my chief concern to impress on the minds of the young, those things which will in the end be effectual, I hope, to the salvation of many souls.

“I shall have about forty-two or forty-three schools to superintend, to which I intend in a particular manner to bend my attention. I can now speak a little, so as to be understood by the Malays.

“Our house is a very good one, and we manage pretty well; the people here are much like those among whom you live, but much worse than they in many points. The Christians are upon the whole the best. Living is very dear here. I am trying by all the means I can to make it cheap, and I believe I do live as cheap again as the other inhabitants, and pretty comfortable. I have now begun to get fowls, &c. from the hills, which will make it still cheaper. You must know, this island is very hilly; we are quite surrounded with hills. I have thought of having my clothes washed at home, which will save me six dollars and a half a month. We have succeeded better than most here, in getting two good servants. The female servant has promised to wash our clothes, and has often cooked for us. I gave her five dollars at first, but with this addition of work I give her one dollar more. The other has four dollars. I am now writing night and day. Mr. Martin has lent me a very good Malay Dictionary and

January to June, 1814.

Grammar, which he says he shall soon want. I have begun copying them."

Account of Amboyna, from a Gentleman long resident there.—"The government of Amboyna comprises several islands, situated almost all within sight of each other, the inhabitants of which are partly Christians and partly Mahometans,* who live in distinct villages. These villages are governed by hereditary chiefs, as the inhabitants of Europe were, not many hundred years ago; that is, the people are fixed to the village in which they happen to be born, and the males are liable to be called to work for the sovereign, that is, the Honourable Company. The Mahometans have the Koran and other religious books in manuscript in the Arabic character, and they make use of this character in all their transactions.

"The Christians have the bible and other books printed in the Malay language with the Roman character, and they make use of this character only in all their transactions. Every Christian village has a church, in which the congregation, not only on Sundays but once or twice in the week, assemble. The government maintains in every Christian village a schoolmaster; this person was formerly appointed upon the recommendation of the clergy only, who were responsible for his conduct and qualifications, as he is not only charged with the education of the children, but has to perform all the duties of a minister to the church, except administering

*The mountainous parts of some of the islands, have become the retreat of the Aborigines, a savage people whom the other inhabitants call 'Alfoores,' and of whose religion very little is known.

January to June, 1814.

the sacrament and performing the ceremonies of marriage and baptism, for which purposes a regular clergyman would formerly make, from time to time, a tour to the different islands, and visit the churches on them.

“The town of Amboyna is inhabited by Christians, Mahometans, and Chinese, who are considered as Burgers, and have their respective captains and officers. They enjoy full liberty in the exercise of their respective religions.

“Among the Aborigines, who certainly are most in want of his labours, I am of opinion, the Missionary has no chance of doing any good whatever. If he direct his labours towards the conversion of the Mahometans, there can be no doubt the Missionary would be successful, provided the government fully countenanced his exertions.

“Considering these circumstances, I would advise that the Missionary set out with the avowed purpose of establishing a school; that he should take with him two young lads well versed in English grammar, as his assistants; and that he should instruct gratis, on the plan of your Benevolent Institution. I suppose it will take the Missionary two years before he acquires a sufficient knowledge of the Malay, in learning which he should make use of none but well-informed schoolmasters, who would by degrees become acquainted not only with the English language, but also with his way of thinking; and with their assistance, but more particularly with the aid of those young men which he in a few years will educate, and whom I should suppose, from their superior qualifications, government would be disposed to appoint to vacant situations of schoolmaster, the work might be completed among the Christians without meeting with the least obstruction. And with

January to June, 1814.

this view, the Missionary should make it a particular point, to draw the sons of schoolmasters and those of the chiefs of villages, or those youths who have hereditary claims to a chieftainship, and who are all exempted from working for the sovereign, to his school, for the purpose of teaching them the English language, and instructing them in the religion which they profess: such a benevolent undertaking, government would no doubt readily countenance. The last Dutch clergyman I knew, died about ten years ago; and I do not know whether the Dutch, during the time they were again in possession of those islands, brought a clergyman.

“It is further to be observed, that although the Christians who live near Fort Victoria are seemingly much attached to their religion, and appear very devout at church, it is widely different with those who live more remote: it was, to my knowledge, a source of serious concern to the last Dutch clergyman, that, from the circumstance of his having for some years been the only clergyman, he could not so often visit the different churches as he wished, and that particularly on the island Saparua, where there are many populous Christian villages: the people were on this account considerably fallen back from their former progressive state, the more so as they had ever been considered far behind those who enjoyed the benefit of living under the superintending eye of the clergyman. Taking this circumstance into consideration, it would perhaps be advisable that the Missionary should settle at Saparua, in preference to Fort Victoria, and that two persons should set out on the Mission, as the field for their operations is too extensive for one. Besides, if an accident happened to that one person, the progress of the Mission would be checked at once.

January to June, 1814.

"Having offered these ideas on this important subject for your consideration, I hope you will receive them as the genuine effusion of a Christian who would gladly add his mite towards the furtherance of diffusing Christianity; and I beg you to believe that no one can desire more success to your laudable exertions than

Your most humble servant."



SCHOOLS.

"We now come to a part of our work which becomes increasingly important, that of supporting and superintending Native Schools. To this object we have long turned our attention as to one of the most probable means of spreading the knowledge of God in India; and the number of Schools in the various parts of the Mission amounts to nearly twenty. Hitherto we have supported the whole of the expence ourselves; but as the experiment has now been fully made, it seems desirable to extend this means of doing good beyond what the funds of the Mission alone are able to meet; and indeed so much does the utility of Schools seem to have commended them to the minds of men in general, that many who do not warmly support Missions, would gladly encourage Schools. The importance of the object has therefore made us turn our thoughts to the business of Schools as a system.

To extend Schools in any considerable degree so as to render them efficient, three things are required: Suitable Books; Due Superintendence; and Funds. To each of these we have turned our attention, and submit to you the following ideas respecting them.

January to June, 1814.

“The Books.—The books which shall form the means of conveying knowledge to a nation at present immersed in worse than Egyptian darkness, become an object of serious consideration. While the importance of imparting to them the words of everlasting life is fully acknowledged; it is still proper to keep in view the state of the people, and the probable effect of Schools. Even in Britain, where Christianity is professed by all, no one thinks of confining children at School wholly to the Scriptures. On the contrary, certain other books are necessary, not only for the purposes of life, but even to make them enter thoroughly into the beauty and glory of the Sacred Oracles. In a country therefore where all is darkness, this applies with still greater force. This has led us to think the following books necessary:—

“1. A simple and concise Introduction to Arithmetic. The knowledge of numbers is in a very low state among the Hindoos. It is true, that in consequence of a fertile mind and by long practice in business, some of them are enabled to do much in accompts; but they labour under great disadvantages. An expert accomptant among the Hindoos will be several minutes in resolving a question in simple multiplication which a well-instructed English lad would do almost in the twinkling of an eye. A suitable treatise on Arithmetic would therefore be a most valuable acquisition to the youth of India: and it would be no small recommendation of these Schools, that at them such useful knowledge might be obtained, which must be sought in vain among the Hindoo chouparries.

“2. A concise System of Geography. Of geography the Hindoos are completely ignorant; and on this ignorance is their whole religious system built, or interwoven therewith. *Soomeroo*, their sacred mountain, the

January to June, 1814.

seat, to it's almost topless summit, of a multitude of their heavens, is the centre of seven continents, separated by a like number of seas, which seas and continents surround the mountain like the integuments of an onion or a tulip root ! A concise treatise on Geography would therefore impart knowledge most welcome to the inquiring mind, and most salutary in it's effects.

"3. A Chronological Epitome of General History. This work should be so arranged as to give a luminous view of both Ancient and Modern History, as far as relates to leading facts; comprehending particularly every thing worthy of remark respecting India. This would throw a flood of light on the minds of Hindoo youths, and furnish them with knowledge of the greatest value when they come to read the Sacred Scriptures.

"4. A Selection of the best ideas found among Hindoo writers relating to the duties of life. The Apostle Paul plainly shews us what use may be made of the writings of Heathens themselves, in exposing the folly and sin of idolatry, when in addressing the Athenians he quotes Aratus to prove that we are the offspring of God. As far as such Selections accorded with the law of righteousness they would prove a valuable auxiliary; and their deficiency might be improved to the highest advantage, by shewing the necessity of a better guide.

"5. Selections from the Sacred Oracles. We do not recommend Selections from the Sacred Oracles because we forebode any evil consequences from the introduction of the whole, but because we think that to children so little accustomed to reading as are the children of this country, five thick octavo volumes could not be profitable, as a small part only could be read while at School. And as some acquaintance with the Old Testament is requisite for the right understanding

January to June, 1814.

of many parts of the New, we propose making Selections from the whole, still retaining the language of inspiration.

“Among these we propose a Selection of Old Testament History, beginning with the creation, and ending with the captivity of Israel. Chronological dates should be affixed corresponding with those in the Historical and Chronological Epitomes. If the genealogies and similar history were omitted, this Selection might be comprised in a volume of moderate size.

“We further propose making a Selection of what might be termed Scripture Ethics, or the principles which the Scriptures teach relative to God, his nature and his attributes, his law, and his government of man—to sin—to the state of the world—to a future state—a final judgment, &c. These would furnish matter for contrast with passages from the best Hindoo authors, certainly not to the disadvantage of the Sacred Oracles.

“Lastly, we think that another Selection should be made of all the Prophecies relative to the coming of the Saviour of the world. With this should be connected a complete History of our Lord taken from the Gospels. This Selection should further contain an account of the promulgation of the gospel, as related in the Acts of the Apostles; to which should be added such selections from the Epistles as exhibit the doctrine of salvation by faith in Christ.

“Of these books, when prepared and translated into the requisite languages, ten thousand copies might be printed on country paper at a small expense.

“*Superintendence.*—This is of immense importance. With a series of books thus digested, and suitable both in matter and size to the Schools, it will not be difficult

January to June, 1814.

with due superintendence to employ Heathen schoolmasters to great advantage. But without superintendants who feel a deep interest in their employment much good cannot be effected. They must either be men who will volunteer their services from the deep interest they feel in the welfare of the rising generation, or men who from their being born in the country are accustomed to a frugal mode of living, and who can therefore undertake the work at a very small monthly salary; for were superintendants to require a large salary, the amount would be such an addition to the necessary expenses, as would cause the plan to sink with it's own weight.

“Relative to gratuitous superintendants, our Missionary Brethren in various parts of the country could perhaps visit as many as ten Schools once a month, which would be quite sufficient to secure their progress: and though this employ is not precisely that for which our Brethren came to India, it is so closely connected with it in it's ultimate consequences, that it is scarcely possible for them to employ a portion of their time in a more profitable or pleasing manner.

“We may perhaps look to pious and well-disposed friends settled in the country, as another source of superintendence. This means would increase with the progress of Christianity in India: and, among others, we may reasonably hope that some educated at our seminaries, and afterwards settled in different parts of the country would gladly thus testify their gratitude for the religious instructions they had there received.

“Lastly, we may also hope that some educated in the Benevolent Institution at Calcutta may be brought truly to fear God. Were this the case, they would be eminently fitted to superintend these schools, while their

January to June, 1814.

manner of life would enable them to subsist on a much smaller salary than would be necessary for Europeans. With respect to native teachers, the elder children trained up in these Schools, and employed occasionally as monitors, would, from their acquaintance with the system of education, and the books used therein, make better teachers than those first employed, and at the same time provide a succession of teachers in those trained up under themselves: and should they even remain heathens, many of them would prefer an employment already familiar to them, by which they could obtain a comfortable subsistence.

“The Funds.”—The sum wanted for the support of these Schools would be trifling compared with their importance. If gratuitous superintendence could be obtained in some instances, and in others superintendence at a small expence, each school on an average would scarcely exceed the expence of ten rupees monthly, including the teacher’s salary, the rent of a place, books, and rewards for diligence. If each school contained forty boys, (and in a village they would not often contain more,) these forty boys would be instructed for three rupees each annually. Thus twelve thousand rupees (£.1500) annually would support a hundred schools, containing four thousand children: and whoever considers that these four thousand youths will probably impart to their connections the knowledge they have received, and the degree of influence the knowledge of history and geography (to say nothing of the gospel of Christ) will give them in society,—must be convinced that such a sum could scarcely be expended in a more profitable manner.

January to June, 1814.

“We will not, however, attempt to conceal any circumstances which may appear discouraging. It is possible that in some instances groundless fears, and in others a spirit of opposition may so operate as to prevent or at least to retard the establishment or the progress of such Schools. These difficulties, however, would be surmounted by patient continuance in well-doing. But these instances will be comparatively few: and the disadvantages of the children thus debarred from the privileges enjoyed by their enlightened neighbours will be so severely felt as to overcome every prejudice, and to disarm the most bigotted opposition. At all events, we cannot conceive of any plan of generally diffusing knowledge which promises to be equally effectual: To the serious consideration and liberality of our friends, under the blessing of God, we cheerfully commit the whole.”

Serampore, January, 1814.



JAMAICA.

A Journal relative to this Mission, from December 31, 1813, (the day Mr. and Mrs. Rowe set sail from Bristol,) to the 23d of June, having been received, we give a few particulars from it. During the voyage Mr. Rowe preached but little. On February 23, they arrived at *Montego Bay*. Here Mr. Rowe met with Mr. V. (the gentleman on whose estates Mr. *Moses Baker* preaches,) who treated him kindly. Here also he met with a baptized negro, who invited him to his

January to June, 1814.

house, and who with his wife appeared to be serious Christians. The negro asked for a bible, saying, he had learned to read a little, but had not a bible of his own. Mr. Rowe could not then comply with his request, but expressed his hope that he should be able to do so at a future time. Before he left the Bay he learned the prejudices of the people of Jamaica were strong against his denomination. From Montego Bay he proceeded to *Falmouth*, where he met with kind treatment from a Mr. Fosbrook, to whom he had been recommended. As soon as possible he visited Mr. Moses Baker, who resides at Flamstead, about twelve miles from Falmouth, and instructs the negroes on Mr. V.'s estates. Mr. Baker appeared to be a venerable old man, and received our Brother very affectionately. On the next Lord's-day he preached to Mr. B.'s negro congregation, consisting of about five hundred persons, who seemed much interested in hearing him.

It appears, that from the time of the persecution, Mr. Baker had not baptized, nor administered the Lord's supper, nor kept up any regular church-government: for though the persecuting law had ceased about two years ago, yet in consequence of his having been prevented for eight years from preaching or conversing with the negroes, every thing had gone into disorder; and finding it very difficult to recover and reduce the negroes to order, he had not yet administered the ordinances among them. There appeared to Mr. Rowe to be some serious Christians, but many very ignorant and disorderly in their conduct; and from all that he could observe of his own denomination in other parts of the Island, this was generally true of them.

The prudent, patient, and disinterested conduct of our young Brother, under a number of difficult and

January to June, 1814.

embarrassing circumstances which attended him soon after his arrival, raise him much in our esteem, and encourage us to hope that the Lord has work for him to do.

He was shocked with the wickedness of the people. "It is seldom, (says he,) that any one possessed of the least degree of morality, on first coming hither, can behold the general contempt in which religion is held, without horror and distress. I have been assured of this by some who say that they felt thus at first, but are now reconciled to that neglect of religion which custom sanctions! Some have told me that after a few years' residence here I shall be the same, and that I have no more than common feelings, which by time and custom will wear off. But God forbid that this should take place. May his strength be made perfect in my weakness, and cause me amidst all oppositions to persevere to the end. May he keep me humble, and hourly sensible that Almighty grace alone can protect me from falling as low as the most abandoned of men, and from placing any dependence on present feelings, or present communications of grace, as sufficient against future temptations."

Mr. Rowe soon waited on some of the neighbouring magistrates, to whom he was introduced. They did not oppose his preaching ultimately, but spoke of the prejudices of the people against his denomination, and strongly recommended him first to open a school, and so to establish his character, and then to preach. He thought it right for a time to yield to this advice, contrary as it was to his own desire. By this he engaged the magistrates in his favour; and when he began preaching, which was in June, he did it with their concurrence.

January to June, 1814.

While he thus for a time kept silent, he visited Mr. Baker, and heard him preach to his negroes, and that with satisfaction, thinking his discourses well suited to their condition. He also had some agreeable conversation with some of Mr. B.'s elders, who appeared to be pious, sensible men, though nearly all unable to read. One of them expressed his desire to receive the Lord's supper, which they have not enjoyed for ten years past.

In *April* Mr. Rowe took a house at Falmouth, and opened a school. At the same time he began a gratuitous Sabbath-school, for the children of poor people, and slaves whose owners would permit their attendance. Before he began to preach, he waited on one of the magistrates, to tell him his design. This gentleman not only expressed his willingness, but assured him that so long as he continued to act with propriety, he would use his interest to promote the objects of the Mission. He also discovered a solicitude to promote the school, and sent the child of a slave to be under Mr. Rowe's instructions.

Early in *June* our Brother intimated his intention of preaching in his own house the next Lord's day. His congregation consisted of about forty persons, a few slaves, some white people, and chiefly persons of respectability. His text was, 'What will ye do in the day of visitation?' All were orderly and attentive. The next Lord's day seventy attended, more white people than on the former Sabbath, and many of respectability.

A few letters have since been received, by which it appears that Mr. Rowe still goes on with his school and his preaching, without interruption.

September, 1814.

RECENT INTELLIGENCE.

From Mr. Judson to the Brethren at Serampore, September 7.—"We have just received the distressing intelligence, that a few days after Mr. Carey left us, and soon after he had reached the brig, on the 31st of August, about noon, she was overtaken by a squall of wind, upset, and instantly sunk! Those who could swim escaped with their lives merely, and those who could not—perished! Of the former were Mr. Carey and most of the Bengalees—amongst the latter were Mrs. Carey and her two children, her women and girls, and some men—in all ten persons! Every article of property had been transferred from the boats to the vessel, and she had just left the place where she had been long waiting the arrival of Mr. Carey, and had been under sail about three hours. Several boats were not far distant, and the government boat was within sight; but so instantaneous was the disaster, that not a single article was saved. Some attempts were made by a lascar to save Mrs. Carey and William, but all in vain. Mr. Carey staid on shore through the following night. A neighbouring governor sent him clothes and money, and the next morning he took the government boat, and proceeded up the river, accompanied by a large boat, on which were several servants, men and women, besides those who were in the vessel. The jolly boat has returned hither, bringing the surviving lascars."

Dr. Carey to Dr. Ryland, September 8.—"My nephew, *Eustace Carey*, has been here somewhat more than a month; but where he will be situated is not

September, 1814.

determined. I all along intended that he should go to Amboyna, to assist in the work there ; but the doubtful state of these islands, whether they will remain in our possession or be restored to the Dutch, occasions our hesitation about sending him thither. This week I received letters from my son Jabez, and one also from Mr. M. the Resident there. Mr. M. was formerly one of my students at College, and is very desirous of extending the influence of the gospel. He writes very pressingly for another Missionary. All the schools in the Islands, amounting to forty-two, are committed to my son's care, and he will be allowed a salary for superintending them. He is in good spirits, and will, I hope, be useful. The number of professing Christians in these Islands is estimated at 20,000. We are printing a new edition of the Malay Scriptures for them.

"Lieutenant M. writes, that, with the best assistance to be obtained, he has begun a translation of the Bible into the language of the Goonds, a singular nation, who live interspersed among the Berar Mahrattas, but are quite distinct from them. They are supposed to be the Aborigines of that country.

"I guess there are in the East at least twenty more languages, including the Islands, which are yet untouched: none of them, however, are spoken through any great extent of country, except the Boutan and Siamese. In other respects the gospel spreads among us. I expect we shall baptize twelve persons on the last Sabbath of this month."

Mr. and Mrs. *Trowt* arrived at *Batavia*, on the 16th of *September*, and understanding that the Serampore Brethren had some thoughts of sending Mr. Eustace

January to June, 1814.

Carey to join his cousin Jabez at Amboyna, they thought it eligible to remain there for the present.

Mr. Yates in a letter from the Cape of Good Hope, to a friend in England, says:—"In the torrid zone we were surrounded with three water-spouts, one of which was only two hundred yards from us, and seemed to approach us fast. It was a large one, and had it come upon us, would certainly have sunk us in a few minutes. I believe we burst it by firing at it. Thus in answer to your prayers has the Lord preserved us. Let us magnify his name together."

MISCELLANEOUS.

Punishments practised by the Burmans, communicated by a Gentleman resident there.—"Every species of punishment of which the human mind can possibly conceive is continually practised in this country. The nature and degree of the punishment depends entirely upon the whim and caprice of the ruling power, who issues the mandate. However, there are some punishments more common than others; but these again vary both in degree and kind according to the crime, and the character and sex of the criminal, except a departure from the general rule be made from anger or revenge, which is not unfrequently the case.

"The following are some which frequently occur, and may be divided into three classes—capital, severe, and trivial punishments.

"Among the first class may be placed, beheading, crucifying, starvation, ripping open the body, sawing,

January to June, 1814.

piercing through, starving to death, flogging upon the breast to death, scorching to death by the rays of the sun, blowing up with gunpowder or other combustibile materials, pouring hot lead down the throat, scalding to death by plunging into hot oil, shooting with fire-arms or arrows, spearing to death, squeezing to death by pressing a nut of the betle tree on each temple between two bamboos until the eyes and brains start out of the head, drowning, beating on the head to death with a large cudgel, giving to wild beasts, and roasting on a slow or quick fire.

“Severe punishments are such as cutting off the hands, feet, ears, nose, tongue, &c. extracting the eyes, flogging upon the breast, tying the arms with a thin cord till it cuts down to the bone, hanging up by the heels, hanging up by the tips of the fingers, exposing to the rays of the sun, and banishment into forests, from which it is almost impossible to escape.

“Among trivial punishments may be reckoned flogging, marking the crime in legible characters upon the face or breast of the criminal and condemning him to perform the office of public executioner for life, squeezing the legs or arms between two bamboos, confinement in the stocks with the legs extended as far as possible. Such punishments as hanging, shooting, exposing in the pillory, burning the hands, condemning to a long confinement, and hard labour, are seldom practised: banishment is not often heard of.

“It often happens that several of the severe or trivial punishments above-mentioned are inflicted on a criminal previous to his being finally executed. Instances not unfrequently occur that a person, after being nailed by the hands and feet to a cross, has most of his members amputated, one by one, before he receives his mortal

January to June, 1814.

wound. Sometimes the punishment, though small in it's kind, is continued as long as life remains; and frequently so many various punishments of a trivial nature are inflicted, that death is the inevitable consequence: united together they form capital punishments, severe in the extreme and horrid to reflect upon; and yet these are the most common.

“Frequently the innocent suffer with the guilty; as a wife for the fault of her husband, and children for the crime of their parents; even a whole family is extirpated for the fault of a single individual, and servants are cut off for the crimes of their masters. These kinds of punishment, however, seldom occur but from sudden anger or revenge, except in the case of deserters and persons guilty of treason.

“When a person of royal extraction is to receive a capital punishment, it is generally done by drowning. In the first place the person is tied hands and feet, then sewed up in a red bag, which again is sometimes put into a jar, and thus the culprit is put into the water with a weight sufficient to sink him. This practice is resorted to because it is reckoned a sin to spill royal blood.

“Women, comparatively speaking, are seldom the subjects of capital punishment: when an instance of this kind occurs, it is generally for some very flagrant crime. When they are executed, it is generally done by knocking their brains out with a large cudgel; but sometimes they are ripped open, or blown up, or given to a tyger or some other wild beast.

“The bodies of criminals are always exposed to public view for three days, after which they are shovelled into a hole and covered with earth, not being permitted the honour of being burnt.

January to June, 1814.

“Criminal causes are frequently tried by ordeal before judgment is passed.

“I will now just relate what punishments have been inflicted merely in the town of Rangoon since my residence in this country, a period of not more than four years. I witnessed the execution of some of the criminals, and the others I saw immediately after.

“One man had boiling lead poured down his throat, which immediately burst out from his neck, and various other parts of his body.

“Four or five persons, after being nailed through their hands and feet to a scaffold, had first their tongues cut out, then their mouths slit open from ear to ear, then their ears cut off, and finally their bodies ripped open.

“Six people were crucified. Their hands and feet were nailed to a scaffold; their eyes were then extracted with a blunt hook; and in this condition they were left to expire: two died in the course of four days; the rest were liberated, but died of mortification the sixth or seventh day.

“Four other persons were crucified; but instead of being nailed they were tied with their hands and feet stretched at full length in an erect posture. In this position they were to remain till death, and food was given them in order to prolong their miserable existence. In these kinds of punishment, the legs and feet of the criminals swell and mortify at the expiration of three or four days. Some are said to live in this state for a fortnight, and expire at last from fatigue and mortification. The four persons I saw were liberated at the end of three or four days.

“Another man had a large bamboo run through his body, which killed him instantly.

January to June, 1814.

"Two people had their bodies ripped up sufficient to admit of the protrusion of a small part of the intestines; and after being secured by cords in an erect posture upon bamboo rafters, with the hands and feet at full stretch, were set adrift in the river, to float up and down with the tide for public inspection.

"I do not exactly recollect how many have been beheaded; but there must have been upwards of twenty.

"One man was sawn from the shoulder-bone downwards, till his bowels gushed out.

"One woman was beat to death with a large cudgel.

"Two persons were simply crucified, and almost immediately liberated.

"Five persons, consisting of a man, his wife, (far advanced in pregnancy,) his child about five years of age, and two other men, were led to the place of execution; the men were sentenced to be crucified and opened, and the woman and child were to be stretched upon the ground and opened. Every thing was prepared, and the executioner was standing by ready to perform his bloody office, and even boasting that he was able to perform it neatly; but a reprieve arriving, the execution was prevented.

"Several amputations of hands and feet have taken place: some died from loss of blood, but the greater part survived.

"These are most of the punishments I have seen or heard of during my residence in Rangoon; but many other instances happened while I was occasionally absent, of which I have not given a relation. As for the crimes for which these punishments were inflicted, some appeared to deserve death, others were of a trivial nature, and some of the victims were completely innocent."

January to June, 1814.

Account of Malacca, extracted from a letter from Mr. Robinson.—"The town of Malacca is situated close to the sea side; but the jurisdiction of the English Government extends to the distance of fifty or sixty miles inland. Formerly there was a small fort here, which commanded the landing-place: but since the town has been in the possession of the English, the ramparts have been permitted to go to decay, as it would have been very expensive to have kept them in repair. In the middle of the fort is a small hill, on the top of which stands the old Dutch church, which has been not used for many years, on account of it's being out of repair. A new church has been built by the side of the hill; but that also is out of repair, and is for the present shut up. The Governor's house is in the fort, and so are the houses of nearly all the English inhabitants. The only troops stationed here are a battalion of Bengal Sipahes, and a company of Bengal Native Artillery. The fort is divided from the town by a small river, over which is a draw-bridge. At the mouth of this river is the landing place, where there are numerous boats lying ready to attend on the ships, which generally anchor at the distance of two or three miles from the town. These boats are all manned with Malays: they have no covers over them, as the boats in Bengal have, and are built much in the manner of a ship's jolly boat. Small as the river is here, it's source remains in a great degree unknown; all that the Dutch could tell me about it was, that it takes it's rise somewhere beyond a mountain which is situated about three days' journey up the country.—The river is navigated to this distance for the sake of commerce, but it does not appear that any one has

January to June, 1814.

had curiosity sufficient to carry him farther than the hope of gain called him.

“The Governor is a Major of the Engineer establishment of Bombay, of the name of Farquhar. He has been here seventeen years, from the time that the English first had possession of Malacca. He is a mild, humane gentleman, and is much esteemed by all classes of the inhabitants.

“The town of Malacca is neither large nor elegant; the streets are very narrow, and the roads very sandy. There is a brick pavement before some of the best houses; but as this pavement is crossed at the end of every house by a wall, it is of no service to passengers. The inhabitants of the town and suburbs consist of Dutch, Half Dutch and Half Malays, Portuguese, and Chinese. I have not reckoned the English, as there are none that I heard of, besides those employed in the Government department. Of real Dutchmen there are but few; those born in Holland are said not to exceed eight or ten. The descendants of Europeans and Portuguese are numerous, and the number of Chinese in the town and suburbs is said to be six thousand. The Malay population is not small, either in the town or the country. The best houses in Malacca are large and convenient, but in my opinion far from handsome: they are built with either brick or stone, but the walls are generally thin. The lower floor is of square bricks and not matted, the upper floor is made of boards, and the roof is sloping and covered with pan tiles. The windows are of rattan, with shutters which open back against the wall, just as you see them in small towns in England. There are no windows made of venetians to my knowledge, except in the houses inhabited by

January to June, 1814.

the English. The poorer sort of people, such as the Portuguese and Chinese, build their houses of wood, and thatch them with the leaves of the cocoa-nut; and the poorest make their huts of bamboos and the leaves of the cocoa-nut. The modes of conveyance here are buggies, palanqueen carriages, and horses: palanqueens are not used, though persons are sometimes carried in a chair by their slaves.

“The breed of horses here is much like that of Acheen, small and spirited: the common price of a horse is about 50 dollars, or 100 rupees. Cows are very scarce here: their milk is never sold, as they are the property of such individuals only as keep them for the sake of their milk. Whether the cows here are natives of the country, or have been imported, I could not learn: they seem, however, to be of a larger breed than those of Bengal. The buffalo supplies the places of both the cow and the ox: it affords milk and butter like the former, and labours like the latter. It must be acknowledged, however, that both the milk and the butter of the Malacca buffalo are very inferior to those of the Bengal cow. I had formed a resolution to like buffalo’s milk and butter, but a single taste of the Malacca butter staggered my resolution. Butter is imported into Malacca both from Bengal and Europe; but, of course it is very dear. The lower classes of the inhabitants commonly eat rice and fish; both of which are procurable at a moderate price, and are very good. I have reason to think that most of the rice consumed at Malacca is of foreign produce: some is brought from Bengal, and some from the coasts of Siam and Pegu. In addition to rice and fish, the food of the higher classes consists of poultry and salt

January to June, 1814.

provisions, which they procure from the ships that touch here.

“As this is not the season for fruit, I can say but little on that subject. The pine-apples and plantains are, I think, superior to those of Bengal; but the shaddacks are much worse. The mangosteen is considered the principal fruit, but it is not in season; though a small quantity of it having been procured for the officers, I had an opportunity of tasting it, and I found it a very delicious fruit. The rind of the mangosteen is of a medicinal quality: it is used with good success in cases of dysentery. In the fruit season the principal inhabitants retire to their country seats, which are situated about twenty miles inland, and there, for the space of a month, regale themselves plentifully with the produce of their gardens and orchards. But besides these country seats, they have garden houses a mile or two from the town, which they visit morning and evening, and at which they sometimes reside for a few days, when weary of the town.

“But there is one thing here which to a stranger may be called a curiosity, and which, as I am writing to those who are desirous of knowing Chinese manners, I shall particularly notice—I mean the Chinese burying ground. This burying place is a large hill, perhaps three miles or more in circumference from the bottom, situated about two miles from the town. The Chinese purchased it of the Dutch for the purpose to which it is applied. This hill appears to be covered with graves, both on the sides and the top. The graves of the richer people are bricked within, and arched over with brick, just in the same manner as the graves of Europeans. There is a space round the grave inclosed

January to June, 1814.

with a wall half a yard high: I cannot give you a better idea of the form of this inclosure, than by comparing it to the Greek omega, [Ω] which it very much resembles. The space thus inclosed is large enough to admit of one or two persons walking round the grave. The way to enter this inclosure is, by the opening at the bottom of the omega, as I shall now call it, and at that end of the grave which points to this opening, a grave-stone is erected, on which some Chinese characters are painted. This grave-stone is about three feet high, and a foot and a half wide. I saw a quantity of torn paper scattered about several of the graves, but for what purpose I cannot tell. The poor among the Chinese have no brick work about their graves, but both rich and poor are interred in coffins. The Chinese carry a corpse to the grave by slinging it on a pole, and then placing the two ends of the pole on the shoulders of the bearers. Many of the trees and shrubs which grow on this hill are common to Bengal, and I observed two plants here which are to be met with near the Bootan hills: one bears a red flower, the other is a plant bearing milk-white leaves.

“The Chinese are the principal if not the only mechanics in Malacca: the Malays, it is said, are too idle to practise any mechanical arts. The Chinese are not only mechanics, but are also the cultivators of the ground, and their plantations of sugar-cane and culinary vegetables are numerous in the suburbs of the town. The manufactures here are arms, cutlery, and a coarse kind of cloth worn by the Malays. I believe hemp is unknown here. Ropes are sometimes made of the fibres of the cocoa nut, but the most common substitute for hemp is the cane. I cannot

January to June, 1814.

enumerate all the uses to which cane is applied as a substitute for hemp; but I have seen it used for cables, for lines to dry clothes on, and for strings to lead buffaloes with. The trade of Malacca is very small. Chinese and European articles are about the same price here as in Bengal.

“There is an English school at Malacca, kept, I believe, by a native of Bengal; but, as he is an indifferent scholar, and as there are not many children here, he meets with but little encouragement. The opulent Dutch send their children to the schools in Calcutta.

“All classes of inhabitants here are subject to the Dutch laws, and the Fiscal is the judge both in civil and criminal causes. In causes of any material importance, there is a jury empanelled, which consists of seven persons: the proceedings of the court are submitted to the inspection of the Governor. The place of execution is situated on a small island, at the distance of about a mile from the main land. The only method of execution now practised at Malacca is hanging. Formerly, however, and even since the English Government has been established here, slaves used to be executed by breaking them on the rack: but when Lord Minto was here, on his way to Java, this instrument was broken to pieces.

“Of the state of religion here, nothing pleasing can be said: the religion of Jesus I conceive to be totally unknown. The Dutch make a common practice of swearing. There is a Portuguese church here, and two or three priests. All the Malays here, as I have been informed, are Musulmans; and the Chinese of course are ignorant of the Christian religion. I think

January to June, 1814.

this would be an excellent situation for a Christian Missionary, and it is much to be lamented that there is not one ready to settle here. The language with which such a Missionary ought to be first and best acquainted is the Malay; as it is spoken by all the inhabitants of Malacca, and likewise in the inland parts, which are said to be very populous."

Immolation on the Funeral Pile: extracted from a Letter from Mr. Moore, dated Digah, September, 13, 1813.—"Yesterday, about half-past eleven, immediately after our morning worship, a native came to inform me, that a woman was burning with her husband in a garden nearly adjoining ours. Lieutenant P. and myself instantly ran off to the place, which was about a hundred and fifty yards from our native school-room, and about the same distance from the officer's residence who at present commands the station. By the time we arrived, the bodies were nearly consumed. Lieutenant Gilmore afterwards informed Lieutenant P. that himself and Dr. Thornton were spectators of the horrid scene. The persons who superintended the fire, throwing on it clarified butter, and keeping it up with long poles, exhibited all the appearance of determined murderers; while a vast concourse of spectators manifested great demonstrations of joy, assisted by the horrid clang of the instruments used on such occasions. The scene was calculated to strike the mind with inconceivable horror. The deceased was about sixteen years of age, and the wife about twelve. They were the son and daughter-in-law

January to June, 1814.

of Mootiram, a dealer in sugar, of whom we have purchased that article since our residence at Digah. I saw the unhappy father on the spot, and conversed with him on the evil of his conduct in this affair. His appearance indicated much distress; but he did not attempt to vindicate his conduct farther than by saying that the girl was determined, and he could not prevent it."

Account of an horrible immolation in the neighbourhood of Serampore.—"Towards the close of 1813, Ram-mohun-Sena, a clerk in the Serampore Printing Office, saw three women burnt to death in a pit at Vidya-vatee. When the blaze had ascended to a great height, the women leaped into the pit, amidst the sounds of music and the shouts of the surrounding multitude, and were instantly covered by the burning combustibles. They were the wives of a Telinga rajah, who had left his family at this place while he went on a pilgrimage to Benares, where he died. Taking some trifle which had been the rajah's with them into the fire, they thus perished. At the time they plunged into the flaming pit, they had on a profusion of gold ornaments. Vidya-vatee is about three miles north of Serampore."

Account of the Churuk, or Swinging Festival.—"In May 1813, this abominable festival was held, according to the annual custom, on the last day of

January to June, 1814.

the Hindoo year. There were fewer gibbet posts erected at Serampore, but we hear that amongst the swingers was one female. A man fell from a stage thirty cubits high and broke his back; and another fell from the swinging post, but was not much hurt. Some days after the first swinging, certain natives revive the ceremonies: as Brother Ward was passing through Calcutta, at this last period, he saw several Hindoos hanging by the heels over a slow fire, as an act of devotion. Several Hindoos employed in the printing-office applied this year to Brother Ward for protection to escape being dragged into these pretendedly voluntary practices: this brought before us facts which we were not aware of. It seems that the landlords of the poor, and other men of property, insist upon certain of their tenants and dependants engaging in these practices, and that they expect and compel by actual force, multitudes every year to join the companies of sunyasees in parading the streets, piercing their sides, tongues, &c. To avoid this compulsion, many poor young men leave their houses and hide themselves, but they are sure of being beaten if caught, or of having their huts pulled down. The influence and power of the rich have a great effect on the multitude in most of the idolatrous festivals: when the lands and riches of the country were in few hands, this influence carried all before it; but it is still very widely felt in compelling dependants to assist in public shows, and to contribute towards the expence of splendid ceremonies. Through divine goodness however, the influence of commerce, the more general diffusion of wealth, and the intercourse of Europeans, are raising the Hindoos from this state of abject dependance on their spiritual tyrants; and thus,

January to June, 1814.

providential events are operating with the gospel to produce a happy change on the great mass of the population, especially in the more enlightened parts of Bengal."

The Rut'ho Festival.—"On the 2d of June the bathing of the image of Jugunnat'ha took place, of which god, the village of Muhesha, adjoining Serampore, has a celebrated image. The landing-places on this occasion are crowded with bathers, expecting great advantages from ablutions performed on this auspicious day. At the appointed hour, the god is brought out of the temple in the arms of five or six stout brahmuns, (this is the case at Muhesha,) and carried to a brick elevation at a short distance, where the god is drawn up by a cord round his neck, and placed on a seat. The brahmuns wait the arrival of the land-owner, and then perform the ceremony of ablution, repeating the proper formulas: the water is poured on the head of the god from the sacred conch through a cylinder having a thousand perforations. During the act of bathing, ten thousand spectators are seen at once in the act of homage, some with hands raised to the head, others prostrating themselves, and others stretching their arms towards heaven; after which they retire, and the god is carried back to the temple.

"On the 19th, the same god was drawn up by the neck, and placed in his monstrous car, and then dragged by the crowd about a quarter of a mile, where the car remains for eight days for the mob to gaze at, while the god himself is carried in the arms of men to a

January to June, 1814.

neighbouring temple, on a visit to his nephew, Radha-Bullubha. This year, on account of the heavy rains, the people were comparatively few, and the car stuck fast in the mud: when some of the crowd begun to attribute this disaster to the prayers of the native Christians. At length the brahmuns hit upon a lucky expedient; they brought out Radha-Bullubha, and as soon as Jugunnat'ha saw his nephew, the car rolled on without further obstruction, assisted by the enthusiasm of the mob, who equally with the god felt pleased with the sight of this new miracle, which they had not sense enough to attribute to their own increased efforts.

"On the 28th, the god returned to his temple in the same order as he came out; and here the festival closed.

"A great fair is held at this festival, and lotteries, gaming, and every obscenity is practised in the precincts of the temple which contains the god. The proprietors of these two temples realize annually not less than 2000 rupees.

"At the total wane of the moon in this month, the image of Jugunnat'ha is exhibited after having been newly painted, when numbers go to the temple with offerings. For fourteen days preceding, the god remains in a state of uncleanness, having been touched by a shoodra painter, and during this time is neither fed nor worshipped."



Remarks on the Javanese language, by Mr. Robinson.

—"I have made a beginning in the Javanese, but I have too little time to make much proficiency in it. Yet

January to June, 1814.

when my circumstances admitted of my keeping a Javanese moonshee, I was not easy till I had obtained one, and made a beginning in the language. I intend to enclose you an alphabet of the Javanese language, but I think it will be incomplete, as I am not as yet master of all the compound characters. As I can speak the Malay but very imperfectly, I have not been able to put such questions to the moonshee, relative to the characters, as I could wish; and on this account I suppose there may be more characters than I am yet aware of. The simple letters in the Javanese alphabet are only twenty, as you will see by the enclosed. They are not, that I know of, divided into classes, though on account of their consisting of an even score, they are often divided into two or four parts. Each letter has an inherent vowel, as in the Bengalee, which vowel is always pronounced like a in ample. Every letter therefore is a syllable, unless when the inherent vowel is not sounded. There are several marks to shew when the inherent vowel is to be suppressed, but when none of these marks are present, the inherent vowel is always sounded. The other vowels are always joined to the consonants, and I think have but one determinate sound, from which they never vary. The orthography is so simple, that I have been able to spell many words from merely hearing them pronounced. The compound letters are called Passangans, and they are generally placed underneath the simple letter, and when there is a Passangan used, the inherent vowel of the upper letter is suppressed, and that of the Passangan sounded. The Javanese plural is formed like the Malay, by repeating the word; thus, *wong* is a man, and *wong wong* is men. I believe there is no variation either on account

January to June, 1814.

of number or person in the verbs; what variation there may be in the tenses I cannot say. Respecting the derivation of the Javanese language, I can of course say but little: there are a few words evidently of Sungskrita origin, as seera, the head; pootra, a son; dina, a day; and sagara, the sea. There are a number of words in the Javanese similar to the Malay, but whether these were derived from the Malay, or these words in the Malay borrowed from the Javanese, I cannot tell; I rather suppose there has been a mutual borrowing and lending. The construction of the Javanese, if I understand any thing of it, is not unlike that of the Malay. There are in the Javanese, two dialects, one used by the learned, and the other by the unlearned. From what the moonshee tells me, and from the observations I have been able to make, I suppose there is scarcely a word in the lower dialect which has not a different word in the upper dialect, and *vice versa*. This distinction between the high and low dialects, is carried so far, that even the numerals are different in the different dialects."

NOTICES.

At a Meeting of the Committee of the Baptist Missionary Society held at Luton, on the 17th of May 1815, it was unanimously resolved, "That in consequence of the lamented death of our invaluable Secretary, the Rev. A. Fuller, Dr. Ryland be requested to discharge the business of the Secretary until the Annual Meeting of the Society, to be held at Northampton on Tuesday the 10th of October next."



The loss which the Society has sustained by the death of our indefatigable Secretary, is such as the exertions of no individual can repair. A great part of the funds were collected by his personal efforts; and in every department the Mission has derived inestimable benefits from his wise and energetic mind. The afflictive providence by which he has been removed, calls upon every friend of the denomination, and especially upon all it's ministers, to engage in this good cause with redoubled zeal. If associations of yearly or weekly subscribers were formed in each Baptist congregation, or in districts, if deemed more expedient, and if every minister in the denomination, would make an annual collection, as well as exert himself to obtain regular subscribers, the funds of the Society would be greatly assisted, an increasing interest in the object be diffused through the kingdom, and the labours of the Secretary considerably diminished.

*Form of Bequest for the general purposes of the
Baptist Missionary Society.*

I give, out of my monies, or personal estate, unto the Treasurer for the time being of the Baptist Missionary Society, the sum of _____ for the use of such Society. And I declare that the Receipt of such Treasurer shall be a sufficient discharge for the same.

*Form of Bequest for the purpose of promoting the
Translations of the Scriptures.*

I give, out of my monies, or personal estate, unto the Treasurer for the time being of the Baptist Missionary Society, the sum of _____ to be applied for the sole purpose of promoting the translating and printing the Scriptures. And I declare that the Receipt of such Treasurer shall be a sufficient discharge for the same.

APPENDIX.

Subscriptions, Collections, & Donations,

FROM

OCTOBER 1, 1813, to SEPTEMBER 30, 1814.

Some Subscriptions received after the 30th of September, yet belonging to the year, are entered as if received before.

	£.	s.	d.		£.	s.	d.
ABINGDON Col- lection and Sub- scriptions.....	22	0	0	Evans Rev. Benjamin, Enderby.....	0	10	6
<i>Alcester</i> and <i>Astwood</i> Collections, by Rev. Mr. Price..	8	0	0	Flude Mr. Micah, Bruntingthorpe	1	0	0
<i>Atwick</i> Annett Ralph, Esq.	1	0	0	Horton Mr. Joseph, Suddington.....	1	1	0
Brown Mr. J.....	0	10	6	Humphreys Mr. Countesthorpe.....	1	1	0
Chambers Mr.....	1	1	0	Hurst Mr.....	0	10	6
Edmondson Mr.....	0	10	6	Palmer Mr. John...	0	10	6
Henderson Mrs.....	1	1	0	Smith Mr. William, Mousley.....	1	1	0
Hindmarsh Mr. Mich.	1	0	0	Stevens Mr. Samuel	0	10	6
Jaffrey Mrs.....	0	10	6	Periodical Accounts	1	4	0
Nairn Miss.....	1	0	0	<i>Ashburton</i> , by Rev. P. House.....	2	13	3
Nesbitt Mr.....	1	0	0	<i>Bedford</i> Old Meeting Donation.....	15	0	0
Patterson Mrs.....	0	10	6	Grimshaw Rev. Mr.	1	1	0
Rate Rev. Joseph...	1	0	0	Livius George, Esq.	5	0	0
Robson Mrs.....	0	10	6	St. John Right Hon. Lady.....	2	2	0
Sundry individuals..	0	15	6	Whitbread Sam. Esq. M. P. Southill....	2	2	0
Thompson Mrs.....	0	10	6	<i>Biggleswade</i> Foster Mr. John....	1	1	0
Smaller sums.....	1	19	6	BIRMINGHAM Auxiliary Society, at Bond Street.....	22	10	10
Friends by Rev. David Paterson..	1	1	0				
<i>Arnsby</i> Auxiliary Society, by Rev. Mr. Cuttriss	13	0	0				
Basset Mr. Countes- thorpe.....	1	1	0				
	£. 58	2	0		£. 117	1	1

	£.	s.	d.
	117	1	1
Auxiliary Society at			
Cannon Street...	74	8	0
Collection at Ditto...	89	1	8
Beilby Mr. T. jun.	2	2	0
Blakemore Mr. E...	1	1	0
Blakemore Miss...	1	1	0
Brinton Mr. R...	1	1	0
Cave Rev. B...	0	10	6
Deakin Mr. John, a			
Donation...	20	0	0
Ditto, Subscription...	2	2	0
Feidler Mr. A...	1	1	0
Galton Miss...	1	0	0
Hale Mr. T...	1	1	0
Harwood Mrs. A...	1	1	0
Hensman Mr. T...	0	10	6
Johnson Mr. O...	1	1	0
King Mr. Thomas...	3	3	0
Morgan Rev. T...	1	1	0
Palmer Mr. John...	0	10	6
Pearce Miss Ann...	1	1	0
Perry Rev. James...	1	1	0
Petford Mr. J...	1	1	0
Pope Mrs. 3 years...	3	3	0
Potts Mr. Thomas...	1	1	0
Round Mr. P...	1	1	0
Showell Mrs...	1	1	0
Simmons Mrs...	0	10	6
Sprigg Mr. James...	1	1	0
White Mr. John...	0	10	6
Periodical Accounts,			
Bond-street...	1	4	0
Blenheim Auxiliary So-			
cietv	4	0	0
Bolton			
Lum Mr. John, by			
Mr. Littlewood...	3	0	0
Bourton-on-the-Water			
Ashwin Mr. J...	1	1	0
Barton Mr. Charles,			
Coln Rodgers...	1	1	0
Coles Rev. Thomas...	1	1	0
Coles Mr. R. Winton	1	1	0
Cooper Mr. Richard,			
Little Risington...	1	1	0
Hanks Mr. R...	1	1	0
Palmer Mr. Samuel...	2	2	0
Smith Rev. E. Blockley	1	1	0
Bovey Tracey Collection,			
by Rev. J. L.			
Sprague	10	0	0
	£. 358	1	3

	£.	s.	d.
	358	1	3
Bradford, by Rev. Wm.			
Steadman			
Cross Rev. J...	1	1	0
Dawson Mr. Lockwood	2	0	0
Farsley Collection...	2	7	0
Lambert Mr. James	1	1	0
Lockwood Mr. Hud-			
dersfield	1	0	0
Puller Mr. John...	0	10	6
Steadman Rev. W.	1	1	0
Wade Mr. James...	0	10	6
Small Sums from			
Shipley	1	18	0
Periodical Accounts	3	5	0
Braintree Baptist Con-			
gregation	13	0	0
Bridgewater			
Monthly Collection,			
by Rev. Mr. Viney	4	8	6
Periodical Accounts	0	8	0
BRISTOL			
Auxiliary Society...	103	8	0
Allen Mr. Frome...	2	2	0
Allen Mr. F. Ditto...	2	2	0
Ash Mrs. Sam. 2 years	2	2	0
Ash Mr. Joseph...	2	2	0
Bath Miss Eliza...	1	0	0
Berry Rev. Joseph,			
Warminster	2	2	0
Biddulph Miss C...	1	1	0
Bonville Mr. Thomas	2	2	0
Box in the Museum	0	19	0
Broadmead Collec-			
tion, at Mr. Rowe's			
Ordination	49	6	8
Burchell Miss, Douc-			
end, 2 years...	2	2	0
Cadbury Mr. near			
Wellington	2	0	0
Cadbury Miss, Ditto	2	0	0
Cambridge Mr...	2	0	0
Chandler Mr. T. S...	1	1	0
Cook Mr. Wells...	1	1	0
Cox Mrs. Almondsbury	0	10	6
Daniell Mr. Edward	5	0	0
Daniell Mr. John, 2			
years	2	2	0
Daniell Miss Eliza...	1	1	0
Daniell Miss Beatrix	1	1	0
Davies Rev. Dr. Bath	1	1	0
Davis Mrs...	1	1	0
	£. 580	18	11

	£.	s.	d.
	580	18	11
Dear Rev. Joseph..	1	1	0
Dighton Mrs.....	1	1	0
<i>Downend</i> Young			
Friends.....	3	0	0
Evans, Dr. Caleb's			
widow.....	5	0	0
Evill James, Esq.			
<i>Bath</i>	5	0	0
E. T.....	20	0	0
Flint Rev. T. Gloucester			
.....	1	1	0
Fripp James, Esq...	1	1	0
Fripp Mr. Edward,			
<i>Boxles</i>	1	1	0
Foulks Arthur, Esq.			
<i>Redland</i>	1	1	0
Greens Miss, Warminster			
.....	2	2	0
Grey Rev. Mr. Wellington			
.....	1	1	0
Gordon James, Esq..	5	0	0
Hall Mrs.....	10	0	0
Harford J.S. jun. Esq.	2	2	0
Harris Mr. Charles,			
<i>Uley</i>	1	1	0
Hawkins Mr. Frampton			
.....	1	1	0
Heads Miss, Bradford	5	0	0
Hinton Mr. jun. Ditto	1	0	0
Holden Mr. Adam..	1	1	0
James Mr. Isaac....	1	1	0
Jones Mr. Thomas..	1	1	0
<i>Keynsham</i> Weekly			
Subscription.....	2	2	0
Kingdon Mr. George,			
<i>Frome</i>	1	1	0
<i>Kingstanley</i> Baptist			
Church, by Rev.			
Mr. Williams.....	2	3	0
Knowles Miss, Wrington			
.....	1	1	0
Ladies (two) by Rev.			
Mr. Lowell.....	1	0	0
Leddyard Mrs. Rhode			
<i>Hill</i>	1	1	0
Leddyard Misses,			
<i>Rhode Bridge</i>	1	1	0
<i>Lyme</i> Weekly Society	20	0	0
<i>Lyme</i> A Friend at... 1	0	0	
<i>Mulmsbury</i> Auxiliary			
Society.....	3	16	0
£. 635	19	11	

	£.	s.	d.
	685	19	11
Mitchell Mr.....	2	2	0
Mokereth Gebinah..	2	2	0
Nash Miss Hephzibah	1	1	0
Page Rev. Henry...	2	2	0
Pasco Mrs. <i>Frome</i> ...	1	1	0
<i>Paulton</i> Penny-a-week			
P. E.....	1	1	0
Society.....	14	11	0
Periodical Accounts			
at <i>Bath</i>	1	8	0
Periodical Accounts			
at <i>Bristol</i>	7	15	6
<i>Pill</i> , a Friend at... 1	1	0	
Phillips Mr. William	1	1	0
Protheroe Mrs. Philip,			
2 years.....	4	4	0
Protheroe John, Esq.	2	2	0
Protheroe Miss Maria	1	1	0
Protheroe Miss Eliza	1	1	0
Prust Mr. Stephen..	2	2	0
Ransford Thos. Esq.	20	0	0
<i>Reading</i> Christian			
Union Society....	6	5	0
Rolph Miss E. Thornbury			
.....	0	10	6
Rose Mr.....	1	1	0
Ryland Rev. Dr....	1	1	0
Saunders Rev. Sam.			
<i>Frome</i>	1	1	0
Shepherd John, Esq.			
<i>Ditto</i>	1	1	0
Skinner Mr. and Mrs.	22	10	0
Smith Mrs. <i>Clifton</i> ...	10	0	0
Smith Jos. Esq. 2 years	2	2	0
Stroud H. F. Esq.			
<i>Turley, Wilts</i>	1	1	0
Sungskrit Testament	1	10	0
Thorne Mrs.....	1	1	0
Thorne Mr.....	1	1	0
Thomas Mr. <i>Bath</i> ...	2	2	0
Tozer Mrs. Robert..	1	1	0
Tucker on Predestination			
.....	5	2	0
Unknown poor persons			
.....	0	5	0
Vernon Rev. John,			
<i>Downend</i>	1	1	0
W. Mr. <i>Bristol</i>	5	0	0
Wait Mrs. Alderman	1	1	0
Walter Mr. William,			
<i>Combe St. Nicholas</i>	1	1	0
£. 818	12	11	

	£.	s.	d.
	818	12	11
Weare John Fisher,			
Esq.	20	0	0
Welsford George,			
Esq. Weymouth....	1	1	0
Whish Rev. Martin...	1	1	6
Williams Mr.	1	0	0
Wills Mr. H. O. 2			
years	4	4	0
Wooton-Underedge			
Auxiliary Society	6	5	0
Young Mr. James,			
Renfrewsh	0	10	6
Z. by Dr. Ryland...	5	0	0
Cambridge			
Subscriptions and			
Donations at Cam-			
bridge and it's Vi-			
cinity, by Mr.			
Randall	77	11	0
Ditto, by Mr. John			
Ingle, Shepereth...	5	0	0
Camden Auxiliary So-			
ciety, by Rev. E.			
Smith	5	0	0
Canterbury Auxiliary			
Missionary Soci-			
ety, by Rev. Mr.			
Gurteen	8	0	0
Chenies			
Lewis Rev. Mr.	1	1	0
Chesham			
Friend	0	10	6
Head Miss	1	1	0
Chipping Norton Col-			
lection, by Rev.			
Mr. Grey	27	5	4
Cirencester Baptist Con-			
gregation, by Rev.			
D. White	8	8	0
Omitted in 1813....	10	0	0
Clipstone			
Auxiliary Society, by			
-Mr. Green	5	0	0
Haddon Mr. Naseby,			
3 years	3	3	0
Haddon Miss, Ditto	0	10	6
Mack Rev. Mr.	0	10	6
Williams Rev. Mr. ...	1	1	0
Periodical Accounts	0	6	0
Cloughjordan Collection	12	0	0
Colchester Auxiliary			

£. 1024 2 3

	£.	s.	d.
	1024	2	3
Society, by Mr.			
Hathaway	20	1	0
Collumpton			
Humphrey Rev. Mr.	1	0	0
Tucker Mr. Charles,			
Chard	0	10	6
Cottesbrook Auxiliary			
Society, by Mrs.			
William Hobson..	3	0	0
Coventry			
Baptist Society, Cow			
Lane, by Rev. Mr.			
Franklin, 2 years	40	0	0
Booth Mr. R.	1	1	0
Butterworth Mr. H.	1	1	0
Crenden Friends, by			
Rev. Mr. Tomlin..	4	14	9
Dereham Collection, by			
Rev. Mr. Green...	10	0	0

DEVON AND CORNWALL, by Rev. Mr. Saffery

Chacewater Collection..	2	10	8
Morcum Captain....	3	0	0
Morcum Mr. E.	2	0	0
Morcum Mr. J.	1	0	0
Falmouth Collection...	8	13	0
Coxhead Rev. B....	1	1	0
Coxhead Mrs.	1	1	0
Marshall Mrs. and			
Chappel Miss	0	14	0
Pryce Rev. R.	1	0	0
Trevosso Mr. J. D.	1	0	0
Grampound Collection..	1	10	7
Croggon Mr.	1	0	0
Helston Collection....	4	7	0
Ellis Mr. J.	0	10	6
Penaluna Mr.	1	0	0
Launceston			
Eyre Mr.	1	0	0
Mevazion			
Horne Rev. Melville	1	0	0
Maxwell Miss	1	3	0
Penryn			
Croggon Mr.	0	10	0
Hornblower Mr.	0	10	0
Penzance Collection....	7	0	0
Boase H. Esq.	1	0	0
Broad Mr.	0	10	6
Brown Mr.	1	0	0

£. 1149 11 0

	£.	s.	d.
	1149	11	9
Carthew Mrs.....	0	10	6
Dale Mrs.....	1	0	0
Dinnis Mr.....	0	10	6
Mayban Mr.....	0	11	0
Morgan Mr.....	1	0	0
Peck Mr.....	1	0	0
Pidwell S. Esq.....	1	0	0
Tonkin Mr.....	1	0	0
Williams Mr. E.....	0	10	6
Sums under 10s.....	1	4	6
<i>Plymouth</i>			
Burnell & Son Messrs	5	0	0
Derry Mr.....	2	0	0
Dickens Mr.....	0	10	0
Dove Mr. W. H.....	1	0	0
Dunsford Mr. J.....	1	0	0
Fox Mr.....	0	10	0
Friend to the Cause..	1	0	0
Husband Mr.....	1	0	0
Johnson Mrs.....	1	0	0
Mortimer Mr. J.....	0	10	6
Mortimer Mr. W.....	0	10	0
Prance W. Esq.....	4	4	0
Prance Mrs.....	4	4	0
Salton Mr.....	1	0	0
Saunders Mr.....	1	0	0
Tanner Mr. J. N.....	1	0	0
Tucker Mr.....	0	10	6
Wakeham Mrs.....	0	10	6
Watts Mr.....	0	10	6
Whipple Mr.....	0	10	0
Sums under 10s.....	2	4	6
<i>Plymouth Dock</i>			
Amicus.....	0	10	0
Andrews Mr.....	0	10	0
Ansell Mr.....	0	10	0
Austin Mr. J.....	0	10	6
Billing Mr.....	1	0	0
Birt Mr. I.....	1	0	0
Body Mr. E.....	0	10	6
Butcher Mr. J.....	1	0	0
Clark Mr. P.....	1	0	0
Clark Mr. W.....	2	0	0
Cree Mr.....	1	0	0
Creyke R. Esq.....	1	0	0
Davie Mr.....	1	0	0
Day Mr.....	0	10	6
Evans Mr. W.....	2	0	0
Fegan Mrs.....	1	0	0
Foster Mr.....	0	10	0
Friend A.....	0	10	0

£. 1203 14 9

	£.	s.	d.
	1203	14	9
Friend Mr.....	0	10	6
Friend Mr. jun.....	0	10	6
Fry Mr.....	1	0	0
Germain Mr.....	0	10	0
Glencross Mr.....	2	0	0
Hancock Mr.....	1	0	0
Hawkins Miss.....	0	10	6
Hicks Mr.....	1	0	0
Hicks Miss.....	0	10	0
Hinton Mr.....	0	10	0
Husband Mr.....	1	0	0
Icley Mr.....	0	10	0
Kendle Mr.....	0	10	0
Lugger Mr.....	1	0	0
Maynard Mr.....	2	0	0
Miall Mr.....	4	0	0
Nicholson Mr. B.....	1	0	0
Nicholson Mr. J.....	1	0	0
Palmer Mr. W.....	0	10	0
Pearce Mr.....	1	0	0
Peers Mr. C.....	1	0	0
Reeby Mr.....	1	0	0
Retallick Mr.....	0	10	0
Rudd Mr.....	0	10	0
Savery Misses.....	1	0	0
Skinner Mr.....	1	0	0
Skinner Mrs.....	0	10	0
Sparke Mr.....	0	10	0
Taylor Mr. W. B.....	1	0	0
Townson Mr.....	0	10	0
Vining Mr.....	1	0	0
Webster Mr.....	2	0	0
Williams Mr.....	1	0	0
Winn Mr.....	0	10	0
Wynter Mrs.....	1	1	0
Sums under 10s.....	5	9	6
Redruth Collection...	2	3	2
Cock Mr.....	0	10	0
Jenkins J. Esq.....	1	0	0
Penrose Mr. R.....	1	0	0
Stacey Mr.....	1	0	0
Sums under 10s.....	0	18	6
St. Austle Collection..	0	13	1
Two Ditto.....	5	6	0
Harpur Mr.....	0	10	6
Hornblower Miss...	0	10	0
Messer J. Esq.....	1	0	0
Nettleton Mr.....	0	10	6
Plummer Mr.....	1	0	0
Turner E. Esq.....	1	0	0
Vivian Mrs.....	1	0	0

£. 1260 18 6

	£.	s.	d.
	1260	18	6
Doddington			
Cunnington Mr....	1	0	0
Dublin			
Allen Mr.....	1	1	0
Molynaux Lady.....	1	0	0
O'Brien Lady.....	10	0	0
Dunstable			
Anderson Rev. Mr..	1	1	0
Anstie Mr. J.....	1	1	0
Eames Mr.....	1	0	0
Field Mr. a Donation	1	0	0
Field Mrs. Ditto....	1	0	0
Flowers Mr.....	0	10	6
Freeman Mr.....	0	10	0
Groom Mr. W.....	0	10	6
Gutteridge Richard,			
sen. Esq.....	2	2	0
Gutteridge Mr. R.			
jun.....	1	1	0
Hunt Rev. T.....	1	1	0
Scrags Mr.....	0	10	6
Collection.....	12	10	3
Periodical Accounts	0	16	0
Eastcombs Collection...	1	16	0
Subscriptions.....	1	4	0
Ercham , by Rev. L.			
Butterworth			
Bomford Mr. H....	0	10	6
Bomford Mr. Joseph	0	10	6
Bomford Mr. B....	0	10	6
Bomford Mr. Thomas	0	10	6
Butterworth Rev. L.	0	10	6
Collection.....	4	0	0
Cornfield Mr. John..	0	10	6
Hughes Mr. Abm..	0	10	6
Pearce Mr. James..	0	10	6
Townsend Mr. John	0	10	6
Periodical Accounts	2	5	4
Exeter			
Boyd Mr. Teignmouth	1	0	0
Charlock Mrs.....	1	1	0
Comin Mr.....	0	10	6
Culverwell Mr.....	1	1	0
Culverwell Mr. G....	1	1	0
Culverwell Mr. J. P.	1	1	0
Friend, by Mr. Moxey	0	10	6
Friend, by Rev. S.			
Kilpin.....	1	0	0
Halse Mr.....	1	1	0
Kilpin Rev. S.....	1	1	0
Moxey Mr.....	1	1	0

£. 1323 1 1

	£.	s.	d.
	1323	1	1
Pope Mr. Henry....	1	1	0
Tomkins Wm. Esq..	2	0	0
Welsford Mr.....	0	10	6
Welsford Mr. Enos..	1	1	0
Welsford Mr. Nathan	0	10	6
Westlake Mr.....	1	1	0
Wilcocks Mr. J. C..	1	1	0
Collected after Two			
Sermons, by Rev.			
S. Kilpin.....	5	16	7
A few young men..	2	6	0
Female Auxiliary So-			
cietv.....	5	4	2
Fakenham Collection, by			
Rev. Mr. Johnson	8	8	0
Haddenham Collection,			
by Rev. Mr. Tyler	5	0	0
Halstead, Essex , by Rev.			
W. King.....	5	0	0
HANTS AND WILTS,			
by Rev. Mr. Saffery			
Beckington Collection..	8	5	5
Bishopstone			
Chamberlain Mrs...	1	0	0
Blandford			
George Mr.....	0	10	6
Stradling Mr.....	1	1	0
Bradford Collection...15	12	0	
Bradley Ditto.....	2	10	10
Bratton			
Edminson Rev. R... 1	1	0	
Whitaker Mr. P....	2	2	0
Weekly Contribution	11	8	11
Broughton Collection..17	9	3	
Crockerton Ditto.....	4	5	3
Downton Ditto.....	4	4	0
Forton Ditto.....	8	2	8
Frenchmore Ditto.....	1	10	0
Gosport			
Absolam Mr. H....	1	1	0
Goodeve Benj. Esq.	1	1	0
Goodeve John, Esq.	2	2	0
Goodeve Joseph, Esq.	1	0	0
Goodeve Joseph, Esq.			
jun.....	1	1	0
Munday Mr.....	1	1	0
White Mr.....	1	1	0
Heytesbury			
Everet W. M. Esq..	1	1	0
Imber Collection.....	3	3	3

£. 1453 14 11

	£.	s.	d.
	1453	14	11
<i>Lockerly Collection</i>	5	7	6
<i>Lymington Ditto</i>	30	15	0
<i>Lyndhurst Ditto</i>	3	3	0
<i>Newport Ditto</i>	4	6	6
<i>Poole Ditto</i>	5	10	0
<i>Portsea and Portsmouth</i> <i>Collection at Second</i> <i>Church</i>	10	2	0
<i>Collection at Ebene-</i> <i>zer Chapel</i>	3	0	0
<i>Auxiliary Society</i>	44	11	6
<i>Absolain Mr. J.</i>	0	10	6
<i>Baily Mr.</i>	1	1	0
<i>Blake Mr.</i>	0	10	6
<i>Bubb Mr.</i>	1	1	0
<i>Byerley Mr.</i>	0	10	6
<i>Chubb Mr.</i>	1	0	0
<i>Clay Mr.</i>	1	1	0
<i>Dixon Mr.</i>	0	10	6
<i>Donation</i>	0	3	0
<i>Ellis Mr. W.</i>	1	1	0
<i>Ellis Mr. W. jun.</i> ...	1	1	0
<i>Fricker Mr.</i>	0	10	6
<i>Fricker Mrs.</i>	0	10	6
<i>George Mr.</i>	1	1	0
<i>Gollop Mrs.</i>	0	10	6
<i>Headdon Rev. J.</i>	0	10	6
<i>Hinton Mrs.</i>	1	1	0
<i>Horsey Mr. James</i> ...	0	10	6
<i>Horsey Mr. J. jun.</i> ...	1	1	0
<i>Horsey Mr. Joseph</i> ...	0	10	6
<i>Ireland Mr.</i>	1	1	0
<i>Jewers R. Esq.</i>	1	0	0
<i>Keet Mr.</i>	1	0	0
<i>Kemp Mrs.</i>	1	1	0
<i>Lacy Mrs.</i>	1	0	0
<i>Laing Mr.</i>	2	0	0
<i>Mew Mr.</i>	1	1	0
<i>Miall Rev. D.</i>	1	1	0
<i>Miall Mr. M.</i>	1	1	0
<i>Miall Mr. M. jun.</i> ...	1	0	0
<i>Mould Mr.</i>	0	10	6
<i>Mullens Mr.</i>	0	10	6
<i>Paffard Mr. J.</i>	1	1	0
<i>Paffard Mrs.</i>	0	10	6
<i>Price Mr. G.</i>	1	1	0
<i>Pitt Thomas, Esq.</i> ...	2	0	0
<i>Puntis Mr.</i>	0	10	6
<i>Ralls Mr.</i>	1	1	0
<i>Shoveller Rev. J.</i> ...	1	1	0
<i>Smithers Mr.</i>	0	10	6

£. 1595 7 11

	£.	s.	d.
	1595	7	11
<i>Stockman Mr.</i>	1	1	0
<i>Thornton Mrs.</i>	0	10	6
<i>Tilly Rev. T.</i>	1	1	0
<i>Tilly Mr. W.</i>	0	10	6
<i>Webb Mr.</i>	1	0	0
<i>Whitewood Mr.</i>	0	10	6
<i>Wishaw Miss</i>	0	10	6
<i>Ringwood</i> <i>Tilly Mr.</i>	0	10	6
<i>Romsey Collection</i>	6	8	0
<i>Salisbury Ditto</i>	30	14	0
<i>Young People</i>	4	6	3
<i>Shrewton Collection</i> ...	2	5	6
<i>Southampton Ditto</i> ...	15	8	0
<i>Bullar Mr.</i>	1	1	0
<i>Titchfield</i> <i>Dodd Mr.</i>	1	0	0
<i>Penny Mr.</i>	1	0	0
<i>Troubridge</i> <i>Cuzner Mr.</i>	1	0	0
<i>Twillingate, Newfoundland</i> <i>Moore Mr. J.</i>	1	1	0
<i>Smith Mr. C.</i>	1	1	0
<i>Warminster Collection</i> ..	2	14	4
<i>Wellow Ditto</i>	2	5	7
<i>Whitchurch and Long</i> <i>Parish Ditto</i>	13	6	6
<i>Wimborne Ditto</i>	4	16	4
<i>Periodical Accounts</i>	7	3	0

Harborough

<i>Ayer Rev. Mr. Bray-</i> <i>brook</i>	0	10	6
<i>Ayer Mrs. Ditto</i> ...	0	10	6
<i>Fox Miss</i>	1	1	0
<i>Nunneley Mr. J.</i>	1	1	0

Heddingham

<i>Finch Mrs. James, 3</i> <i>years</i>	3	3	0

<i>Hertford Auxiliary Soci-</i> <i>ety, by Mr. James</i>	16	13	0

<i>Hitchin Friends, by Miss</i> <i>A. Bradley</i>	11	0	0

<i>Hooknorton Collection</i> ..	8	15	5

<i>Goff Mr. Henry</i> ...	2	2	0
<i>Wheeler Mr. John</i> ...	2	2	0

<i>Hull</i> <i>Carrick John, Esq.</i>	1	1	0

<i>Clark Rev. Mr.</i>	1	1	0
<i>Clark Mr. James,</i> <i>Catrick</i>	1	1	0

£. 1746 14 4

	£.	s.	d.
	1746	14	4
Cooper Mr. Samuel	2	2	0
Friend	5	5	0
Green Miss	1	1	0
Hall Mr. W.	1	1	0
Henwood Mr. James	1	1	0
Purdon Mr. William	1	1	0
Reddell Miss	1	1	0
Rennard Jos. Esq. 2			
years	2	2	0
Rust Mr. William, 2			
years	2	2	0
Periodical Accounts	0	6	0
<i>Huntingdonshire</i>			
Bedford —, Esq.			
Huntingdon	1	1	0
Baker Mr. Rythorn	1	1	0
Foster Mr. William,			
St. Neots	1	1	0
Foster Miss, Eaton			
Ford	1	1	0
Friend, by Rev.			
Coxey Fairy	5	0	0
Huntingdonshire So-			
ciet, by Mr. E.			
Martin	5	0	0
Martin Mr. Edward,			
Godmanchester	1	1	0
Part of the Collection			
at the Meeting of			
the Huntingdon-			
shire Society at			
St. Ives	12	0	0
Periodical Accounts			
at Godmanchester	3	2	0
<i>Isleham</i>			
Fuller Mr. Robert	0	10	6
Riste Mr. David	1	1	0
Sparke Mr. near			
Newmarket	0	10	6
Periodical Accounts	0	8	0
<i>Kettering</i>			
Anonymous, by Mr.			
William Watson	2	0	0
Bates Mr. John	2	0	0
Coles Mrs.	1	1	0
Dainty Mr. Cranford	1	1	0
Ellis Mr. David,			
Loddington	1	1	0
Friend, by Rev. A.			
Fuller	2	0	0
Fuller Rev. A.	1	1	0
£. 1806	17	4	

	£.	s.	d.
	1806	17	4
Faller Mr. J. G.	1	1	0
Gotch Mrs. sen.	1	1	0
Gotch J. C. Esq.	1	1	0
Green Miss	0	10	6
Hall Rev. J. K.	1	1	0
Larnsbury Mr. J.			
Desborough, by Mr.			
Vicars	0	10	6
Mills, Mr. Walsal, by			
Mrs. Gotch sen.	1	1	0
Pickering Mr.	1	1	0
Pickering Mr. W.			
jun. Pisford	1	1	0
Satchell Mr. John	1	1	0
Smith Mr. John	1	1	0
Periodical Accounts	20	10	0
<i>Kimbolton</i>			
Barker Mr.	0	10	6
Measures Mr. Tilbrook	0	10	6
Peck Mr. sen.	1	1	0
Peck Miss	0	10	6
Pestill Mr. Henry,			
Wilden	0	10	6
<i>Kingsbridge Auxiliary</i>			
Society, by Rev.			
Mr. Nicholson	11	14	6
Elliott Mrs.	1	0	0
Nicholson Rev. J.	1	1	0
Penn Mrs.	1	1	0
Periodical Accounts			
and Interest	0	15	0
<i>Lancashire, by Rev. Mr.</i>			
Edwards			
Barnes Mr. John,			
Elswick	0	10	6
Crooks Messrs. J. &			
W. Ditto	0	10	6
Eskrigge Mr. Thos.			
Lancaster	1	1	0
Senior Mrs. Elswick	0	10	6
Wilkinson Mr. James,			
Ditto	0	10	6
Smaller Sums	1	17	0
<i>Langham Subscriptions,</i>			
by Mr. Blyth	4	14	6
Periodical Accounts	0	19	6
<i>Leicester</i>			
Anonymous, by Rev.			
R. Hall	1	0	0
Collection at Harvey			
Lane, by Ditto	44	3	6
£. 1912	9	4	

	£.	s.	d.
	1912	9	4
Deacon Rev. John..	0	10	6
Fielding Mr. John..	1	1	0
Freestone Rev. Mr. <i>Hinkley</i>	0	10	6
Gimson Mr. <i>Frowles-</i> <i>worth</i>	1	1	0
Hutton Rev. Mr. by Rev. R. Hall.....	1	0	0
Juvenile Penny-a- week Society.....	12	12	0
Nunneley Mr. Joseph	1	0	0
Parr Mr. Robert....	1	1	0
Purser Mr. John....	0	10	6
Smith Mr. William..	1	1	0
Waldren the late Mr. John, <i>Oadby</i>	1	1	0
Ditto Legacy of, by Mr. Yates (Tax deducted).....	75	0	0
Waldren Mrs. a Do- nation.....	20	0	0
Yates Mr. John.....	0	10	6
<i>Leighton Buzzard</i> Auxiliary Society, by Rev. Mr. Wake....	26	16	6
<i>Liverpool</i> The Young Friends of Lime-street Chapel, by Mr. George Blackburn.....	14	6	0
LONDON			
A mite from two poor men.....	0	2	0
A Servant, by Rev. Mr. Ivimey.....	1	1	0
Adams Mr. Thomas, 207, High Holborn	1	1	0
Adams Mr. Thomas, jun. High Holborn	0	10	6
Agutter Mr. James, <i>Deptford</i>	1	1	0
Aiken Mr. William, Bermondsey Street	1	1	0
Allen Mr. William, <i>Walbrook</i>	1	1	0
Angus Captain.....	1	1	0
Applegath A. J. Esq. James Street.....	1	1	0
Arnett Mr. and Mrs. Wood Street.....	2	2	0

£. 2080 12 4

	£.	s.	d.
	2080	12	4
Auxiliary Society at <i>Amersham</i>	10	0	0
Auxiliary Society at Rev. Mr. Upton's...	38	4	3
Auxiliary Society at <i>Folkstone</i>	16	0	0
Auxiliary Society at <i>Hackney</i> , by Rev. F. A. Cox.....	22	9	7
Auxiliary Society at <i>Ipswich</i> , by Mr. Pollard.....	16	16	0
Auxiliary Society at <i>Princes Risborough</i> , being a third part of annual produce.....	6	2	7
Auxiliary Society at <i>Roscoe</i> , near <i>Sheffield</i>	4	0	0
Auxiliary Society at <i>Stoke Green</i>	7	0	0
Bagster Mr. George, Beaufort Buildings	1	1	0
Bagster Mr. Geo. jun. Beaufort Buildings	1	1	0
Bagster Mr. Samuel, <i>Strand</i>	1	1	0
Bailey Miss, <i>Homerton</i>	1	1	0
Bainbridge Thomas, Esq. Guildford Street	2	2	0
Baptist Church at <i>Cole-</i> <i>brook</i> , by Rev. S. Rowles	4	8	6
Barber Mr. Chapman, Chancery Lane.....	1	1	0
Barfield Mr. George, <i>Islington</i>	1	1	0
Barker Mr. J. G. Lawrence Lane.....	1	1	0
Barling Mr. Jacob, <i>Postman Green</i>	0	10	6
Barling Mr. by Mr. Thomas Palmer....	0	10	6
Barry Richard, Esq. by Rev. Basil Woodd..	1	1	0
Bartlett Mr. W. P. <i>Nicholas Lane</i>	1	1	0
Bateman Mr. Peter, <i>Bunhill Row</i>	1	1	0
Bates Mr. Joseph, Char- lotte Row.....	1	1	0
Beard Mrs. <i>Tunbridge</i>	1	1	0

£. 2221 8 3

	£.	s.	d.
	2221	8	3
Beatson Mr. Anby, Pancras Lane.....	1	1	0
Beddome Mr. B. B. Fenchurch Street...	1	1	0
Beddome Mr. Josephus, Bearbinder Lane.....	1	1	0
Beddome Mr. Samuel, Long Lane.....	1	1	0
Bellis Mr. John, Tower	1	1	0
Benham Mr. Avery, Blackfriar's Road...	1	1	0
Benson Mr. Samuel, Houndsditch.....	1	1	0
Bentley Miss, by Mr. Button.....	2	2	0
Benwell Joseph, Esq. Battersea.....	4	4	0
Benwell Joseph, Esq. jun. Ditto.....	1	1	0
Bickham Mr. Thomas, 67, Cheapside.....	1	1	0
Black and Parry, for Books sold.....	65	8	1
Blackett Mrs. Smith- field.....	1	1	0
Bligh Mr. David, St. Martins-le-Grand...	1	1	0
Blight Mr. George, Cannon Street.....	1	1	0
Blight Mrs. Cannon Street.....	1	1	0
Blight Mr. R. Bow Lane	1	1	0
Bliss Mr. T. Smithfield	1	1	0
Boddington Thomas, Esq. Clapton.....	2	2	0
Boggis Mr. Joseph, Prescott Street.....	1	1	0
Booth Mr. Isaac, <i>Huck- ney</i>	1	1	0
Booth Mrs. <i>Huckney</i> ...	1	1	0
Borrett Mr. Joseph, Adam Street.....	1	1	0
Bousfield Mr. William, St. Mary Axe.....	1	1	0
Bowyer Robert, Esq. <i>Bustlet</i>	1	1	0
Bowyer Mrs. <i>Ditto</i>	1	1	0
Bow Auxiliary Society, by Mr. Robins.....	12	0	0
Brentford Auxiliary So- ciety.....	20	10	5

£. 2348 16 9

	£.	s.	d.
	2348	16	9
Bright Mr. Thomas, Watling Street.....	1	1	0
Broad Mr. Charles, Swallow Street.....	0	10	6
Brooks Mr. J. S. John Street, Bedford Row	1	1	0
Brothertoft and adjacent <i>Fens, Lincolnshire</i>	4	0	0
Brown Rev. Mr. <i>Bun- tingford</i>	1	1	0
Brown Mrs. Bishopsgate Street.....	1	1	0
Bryson Archibald, Esq. Rose Lane.....	1	1	0
Budding Mr. <i>Petersfield</i>	1	1	0
Bult Mr. John, Wigmore Street.....	1	1	0
Bult Mr. Thomas, North Audley Street.....	0	10	6
Burford Mr. Benjamin, East Smithfield.....	1	1	0
Burford Mr. David, <i>Stratford</i>	1	1	0
Burford Mr. T. P. <i>Hackney</i>	1	1	0
Burford Mr. S. <i>Barking</i> , by Rev. Mr. Smith..	1	1	0
Burls Mr. Charles, <i>Walthamstow</i>	1	1	0
Burls Mr. William, <i>Lothbury</i>	1	1	0
Burls Mr. William, jun. <i>Ditto</i>	1	1	0
Burnside Rev. William, Palmer's Rents.....	1	1	0
Burnup Mr. David, East Smithfield.....	1	1	0
Burt Andrew, Esq. John Street.....	1	1	0
Buttenshaw Mr. E. Holborn Bridge....	1	1	0
Butterworth Jos. Esq. M. P. Bedford Square	2	2	0
Button Rev. William, Paternoster Row....	1	1	0
Button Mrs. <i>Ditto</i>	0	10	6
Button Mr. Wm. jun. <i>Ditto</i>	1	1	0
Button Mr. Ebenezer, <i>Ditto</i>	1	1	0
Button Miss A. <i>Ditto</i>	0	10	6

£. 2379 1 9

	£.	s.	d.
	2379	1	9
Button Mr. S. J. St.			
Paul's Church Yard	1	1	0
Cardale William, Esq.			
Bedford Row.....	1	1	0
Carroll Mrs. Ann,			
Bishopsgate Street..	5	0	0
Chamberlain Mr. Philip,			
Basinghall Street....	1	1	0
Chandler Mr. Benjamin,			
St. Paul's Church			
Yard.....	2	2	0
Chandler Mr. John,			
Ditto.....	1	1	0
Chandler Mrs. Bezley	1	1	0
Chaplin Mrs. Tottenham	1	1	0
Chapman Miss, St.			
Mary Axe.....	5	0	0
Chapman Miss Mary,			
Camden Row.....	1	1	0
Chapman Rev. Wm.			
Greenwich.....	0	10	6
Chatham Juvenile Aux-			
iliary Society, by			
Mr. Acworth.....	9	0	0
Chatteris Thos. Esq.			
Cornhill.....	1	1	0
Chevalier Thos. Esq.			
South Audley Street	1	1	0
Chinner Mr. Charles,			
Burr Street.....	1	1	0
Church at Monknearmo,			
Rev. Isaac Watts,			
Pastor, by Mr.			
Spencer.....	2	5	0
Clack Mr. Thomas,			
Pittfield Street....	1	1	0
Clark Mr. Anthony,			
King Street, Borough	1	1	0
Clark Mr. George,			
Bermoudsey Street..	1	1	0
Clark Mr. James,			
Shoreditch.....	1	1	0
Clayton Rev. John,			
Highbury.....	1	1	0
Clodd Mrs. M. A.			
Finsbury.....	1	1	0
Coade Mrs. Peckham	3	3	0
Colebrook Mrs. St.			
Mary Axe.....	1	1	0
Coleman Mr. William			
Orten, Wapping....	1	1	0

£. 2425 0 3

	£.	s.	d.
	2425	0	3
Collection at <i>Aberys-</i>			
<i>with</i> , by Rev. John			
James.....	2	6	0
Collection made by			
Rev. Thomas Clark,			
at <i>Bala</i> , North Wales,			
a third part.....	26	2	6
Collection at <i>Bledlow</i>			
Church, <i>Bucks.</i> in			
aid of this Society,			
by Rev. Samuel			
Maddox, Rev. Wm.			
Stephens, Vicar, a			
third part.....	6	14	2
Collection at the Jews'			
Chapel, nett amount	203	16	6
Collection by Rev.			
Mr. Upton.....	4	0	0
Collection at <i>Ilford</i> , by			
Rev. Mr. Smith....	8	4	2
Collins James, Esq.			
Stamford Hill.....	1	1	0
Contribution from Sa-			
lem Chapel, <i>Ipswich</i>	1	0	0
Cook Mr. John,			
Houndsditch.....	1	1	0
Cook Mr. Joseph,			
Ditto.....	1	1	0
Cook Samuel, Esq.			
Stalham Mills.....	1	1	0
Cooke Mrs. Sarah,			
Aldersgate Street..	1	0	0
Copeland Mr. W. B.			
Devonshire Street..	1	1	0
Coruwell Mr. William,			
Oxford Street.....	1	1	0
Cowell Mr. <i>Ipswich</i> ...	1	1	0
Cowell Mr. John, <i>Ware</i>	1	1	0
Cowell Mr. John, jun.			
<i>Camberwell</i>	1	1	0
Cox Mr. John, Bream's			
Buildings.....	1	1	0
Coxhead Mr. Benj.			
Bermoudsey Street	1	1	0
Cozens Mr. William,			
Wilderness Row...	1	1	0
Crathern Rev. W. B.			
by Mr. Button....	1	1	0
<i>Crayford</i> Collection, by			
Mr. Smith.....	1	6	0
Smith Mr.....	1	1	0

£. 2694 3 7

£.	s.	d.	£.	s.	d.		
2694	3	7	2750	2	7		
Greed Mr. George, 155, Whitechapel Road..	1	1	0	Elliott Charles, Esq. Clapham.....	1	1	0
Crowther Mr. William, Thornhaugh Street..	1	1	0	Elston Mr. Wm. Cloth Fair.....	1	1	0
Curtis Mr. Thomas, Southampton Row..	1	1	0	Evans Mr. Richard, 8, White Row.....	1	1	0
Curtis Rev. William,	2	2	0	Evans Mr. Thomas, Addle Street.....	1	1	0
Danford Mr. J. Minorities	1	1	0	Exeter Mr. John, Bank	1	1	0
Davies Robert, Esq. Walthamstow.....	1	1	0	Eyre Miss, Hackney....	1	1	0
Davies Miss, Ditto	1	1	0	Fairy Mr. J. Freeman's Lane.....	1	1	0
Davis Mr. John, Bala	1	1	0	Fairford Congregation, Gloucestershire.....	5	0	0
Davis Mr. Wm. White- chapel.....	1	1	0	Favell Samuel, Esq. St. Mary Axe.....	1	1	0
Davis Mrs. C. Hoxton Square, by Mr. Sitch	1	1	0	Fauntleroy Thos. Esq. Legacy of.....	100	0	0
Dawson Mr. James, Covent Garden.....	1	1	0	Fauntleroy Mrs. Ken- nington.....	5	5	0
Dawson Mr. Thomas, Gracechurch Street	1	1	0	Fauntleroy Robert, Esq. Potter's Fields.....	2	2	0
Day Mr. William, New- gate Strret.....	1	1	0	Fell Mr. George, Tavis- tock Street.....	1	1	0
Deane Mr. George, Monument Yard....	1	1	0	Firth Mr. J. Minorities	1	1	0
Dell Mrs. Islington....	1	1	0	Fletcher and Son, Messrs. Shadwell Dock.....	4	4	0
Dennis Mr. John, Grove Hackney.....	1	1	0	Flight Mr. Banister, Hackney.....	1	1	0
Dennis Mr. Samuel, Aske Place, Hoxton	1	1	0	Flight Miss Christian, Ditto.....	1	1	0
Desbois Mr. Daniel, Red Lion Street....	1	1	0	Flight Mr. Joseph, Co- ventry Street.....	1	1	0
Devonshire Square Aux- iliary Society, by Mr. Edward Smith.....	17	12	0	Flight Mr. St. Mary Axe.....	1	1	0
Dixon R. Esq. Falkstead, by Mr. Napier.....	1	1	0	Flight Mr. H. J. and Mr. J. G. Ditto....	1	1	0
Dodd Mr. J. T. 12, Southampton Place.	1	1	0	F. M. S.....	5	0	0
Dore Rev. James, Wal- worth.....	1	1	0	Forster Mrs. Lambeth	1	1	0
Dunkin Miss, 4, Queen's Row, Kennington....	1	1	0	Fotheringham Miss, Ho- merton.....	1	1	0
Dunkin Mr. Summer- hays, Walsworth.....	1	1	0	Fox Mr. Joseph, Argyle Street.....	1	1	0
Dunkin Mrs. Ditto....	1	1	0	Fox Mr. William, jun. Hackney.....	1	1	0
Dunt Mr. John Charing Cross.....	1	1	0	Foxwell Mr. Winchester Street.....	1	1	0
Dyer John, Esq. Admi- ralty.....	1	1	0	Francis Mr. William, Oxford Street.....	0	10	6
E.....	5	0	0	Freem William, Esq. Tower Hill.....	2	2	0
East Mr. Wm. Woburn	5	0	0				
£. 2750	2	7	£. 2895	6	1		

£.	s.	d.	£.	s.	d.
2895	6	1	2972	9	1
Friend, by a Hoxton Student.....	1	1	0	Gold Sleeve-Buttons and Stock-Buckle—	
Friend, by Rev. A. Austin.....	1	1	0	Proceeds of.....	2 19 0
Friend, by Mr. Crescent	1	0	0	Goode Rev. John, Islington.....	1 1 0
Friend, by Rev. Mr. Upton.....	1	1	0	Goodings Mr. Stewart Street.....	1 1 0
Friend, by Rev. Joseph Ivimey.....	1	0	0	Goodman's Fields Baptist Auxiliary Society, by Mr. Morris.....	40 0 0
Friend, by Rev. Joseph Ivimey.....	1	1	0	Gosnell Mr. Samuel, Queen Street.....	1 1 0
Gale Mr. John, Paternoster Row.....	1	1	0	Gouldsmith Mr. Jesse, Islington.....	1 1 0
Gale Mr. Samuel, Lawrence Lane....	1	1	0	Gouldsmith Mrs. Ditto.....	1 1 0
Gale Mr. William, Bedford Street.....	1	1	0	Gouldsmith Misses M. and E. Ditto.....	0 10 6
Gamble Mr. H. Fish Street Hill.....	1	1	0	Grainger Mr. George, Holborn Bridge....	1 1 0
Gamble Mr. J. Ditto..	1	1	0	Grant Charles, Esq. Russell Square.....	3 3 0
Gardiner Mr. Thomas, Princes Street.....	1	1	0	Graves B. Esq. by Mr. Page.....	2 2 0
Garwood Mr. John, Prescott Street.....	1	1	0	Green Mr. Robert, Newport Street.....	1 1 0
Gatfield Mr. Charles, Newgate Street.....	1	1	0	Griffiths Mr. Oxford Street.....	0 10 6
Gaviller Mr. George, Clapton.....	2	2	0	Grocer Rev. Mr. Watford.....	1 1 0
Gayton Mr. J. R. by Dr. Collyer.....	1	0	0	Groves Mr. Thomas, Charing Cross.....	1 1 0
George Mr. John, Holywell Street.....	1	1	0	Gurney John, Esq. Serjeant's Inn.....	1 1 0
George Mr. Thomas, Greek Street.....	1	1	0	Gurney Mr. Joseph, Walworth.....	1 1 0
Gibson Mr. by Mr. Button.....	1	1	0	Gurney Mrs. Martha, Ditto.....	1 1 0
Giles Mr. Edward, Clapham.....	1	1	0	Gurney Mr. W. B. Essex Street.....	1 1 0
Giles Mr. Thomas, Walworth.....	1	1	0	Gutteridge Joseph, Esq. Denmark Hill.....	2 2 0
Giles Mr. William, Ditto.....	1	1	0	Gutteridge Mrs. Ditto	1 1 0
Giles Mr. William, jun. Stock Exchange....	1	1	0	Haddon Mr. John, Tabernacle Walk.....	0 10 6
Gillman Mr. Joseph, Cornhill.....	1	1	0	Hale Mr. William, Wood Street.....	1 1 0
Gillman Mr. William, Ditto.....	1	1	0	Hammersmith Auxiliary Society, by Rev. Mr. Uppadine.....	45 10 0
Goff Mr. Edward, Part of a Legacy of, by Mr. Boyce.....	50	0	0	Hammond Mr. George, Homerion.....	1 1 0
£. 2972	9	1	£. 3086	12	7

	£.	s.	d.
	3086	12	7
Hanson Mr. B. Bruton			
Street.....	1	1	0
Hanson Mr. Joseph,			
Newgate Street.....	1	1	0
Harcastle Joseph, Esq.			
Old Swan Stairs.....	2	2	0
Harrison Mr. J. R.			
148, Cheapside.....	1	1	0
Harrison Mr. German,			
Helmet Row.....	1	1	0
Harvey Mr. Wm. Grand			
Junction Wharf.....	1	1	0
Hay Mr. Alexander,			
Red Lion Street....	0	10	6
Hayward Mrs. by Mr.			
Gillman.....	0	10	6
Heard Mr. John, Cat-			
caton Street.....	2	2	0
Heath Mr. Job, Black-			
man Street.....	1	1	0
Heath Mr. William,			
Minories.....	1	1	0
Hems Mr. William,			
Whitechapel.....	1	1	0
Henderson Mr. J. Broad			
Street.....	1	0	0
Henson Mr. Sam. Tot-			
tenham Court Road	1	1	0
Hepburn Mr. John,			
Long Lane.....	2	2	0
Hill Mrs. Fore Street	2	2	0
Hill Mr. Christopher,			
Scarborough, by Mr.			
Cook.....	1	1	0
Hill Mr. J. C. White-			
chapel.....	1	1	0
Hill Mr. J. Broadway	1	1	0
Hill Captain Thomas,			
St. George's Place	1	1	0
Hoby Mr. George, St.			
James's Street.....	1	1	0
Houston Mr. Samuel,			
Great St. Helens....	1	1	0
Hudson Mr. David,			
Snows Fields.....	1	1	0
Hughes Rev. Joseph,			
Battersea.....	1	1	0
Humphrey Mr. Daniel,			
Hyde Street.....	1	1	0
Huntley Miss, Saville			
Place.....	1	1	0
£. 3117	0	7	

	£.	s.	d.
	3117	0	7
Illingworth Mrs. by			
Rev. Basil Woodd	0	10	6
Independent Congrega-			
tion at <i>Stowce Market</i> ,			
by Rev. W. Ward....	10	18	0
Ireland Mr. Samuel,			
Cannon Street.....	1	1	0
Irwin Mr. Mary-le-			
bone Street.....	1	1	0
Irwin Mr. by Rev.			
Joseph Hughes.....	1	1	0
Ivimey Rev. Joseph,			
Harpur Street.....	1	1	0
Jackson Mr. Samuel,			
<i>Hackney</i>	1	1	0
Jackson Mr. Thomas,			
Bottlehay Yard.....	1	1	0
Jacques Mr. Thomas,			
Leather Lane.....	1	1	0
James Mrs. Delia, by			
Mr. Button.....	1	1	0
James Philip, Esq.			
<i>Hackney</i>	1	1	0
Jameson Mr. W. Law-			
rence Poultney Hill	1	1	0
Jarrold Mr. W. B. by			
Mr. Button.....	1	1	0
Jay Mr. William, Po-			
land Street.....	1	1	0
Jessop Mr. J. Minories	1	1	0
Johnson Mr. David,			
Mill Street.....	1	1	0
Johnson Mr. John,			
Bishopsgate Street..	1	1	0
Jones Richard, Esq.			
<i>Bala</i>	0	10	6
Jones Mr. M. G. St.			
Paul's Church Yard	1	1	0
Jones Miss Sophia, Ditto	1	1	0
Jowett Benjamin, Esq.			
<i>Camberwell</i>	1	1	0
Keeble Rev. John,			
Brown Street.....	1	1	0
Keene Mrs. Frances,			
South Molton Street	1	1	0
Keep Mr. St. <i>Albans</i> ,			
by Mr. Hems.....	1	1	0
Kemp Mr. F. <i>Hackney</i>	0	10	6
Key Thomas, Esq. <i>Wa-</i>			
<i>ter Fulford</i>	50	0	0
Key Mr. Thos. Minories	1	1	0
£. 3202	12	1	

	£.	s.	d.
	3202	12	1
Kincaid Mr. David, Spital Square.....	1	1	0
Kitchen Mr. William, Blandford Street...	1	1	0
Kitson Mr. J. <i>Waltham</i>	1	1	0
Knight Mrs. by Miss Huntley	1	1	0
Lainson Mr. John, <i>Rotherhithe</i>	1	1	0
Lake Mr. J. <i>Chadwell</i> Mills, by Rev. Mr. Smith.....	1	1	0
Lea Richard, Esq. Old Jewry	1	1	0
Legg Mr. William, Oxford Street.....	0	10	6
Lepard Mr. Benjamin, Punderson Place....	1	1	0
Lepard Mrs. Ditto....	1	1	0
Lewin Mr. Samuel, <i>Hackney</i>	1	1	0
Leyburn George, Esq. <i>Stamford Hill</i> , 2 years	2	2	0
Lillingston A. L. Esq. by Rev. Basil Woodd	5	5	0
Lillwall Mr. Henry, Bishopsgate Street..	1	1	0
Lindeman Mr. E. Whitechapel	5	0	0
Lister Daniel, Esq. <i>Hackney</i>	3	3	0
Lister Daniel, Esq. for the Benevolent Insti- tution at Calcutta...	10	10	0
Little Wild Street Fe- male Society, by Miss Gale	11	5	8
Lloyd Mr. William Free- man, Mason's Hall..	1	1	0
Lonsdale Mr. R. Great Marlborough Street	1	1	0
Low Mr. John, Leaden- hall Market.....	1	1	0
Low Mr. James, Grace- church Street.....	1	1	0
Lowther Mr. Richard, Gerrard Street....	1	1	0
Lucas Miss, St. Mary Axe	0	10	6
Lucas Mr. William, <i>Strand Green, Hornsey</i>	1	0	0

£. 3258 14 9

	£.	s.	d.
	3258	14	9
Macauley Zachary, Esq. Birchin Lane.....	1	1	0
M ^c Math Alexander, Esq. Fleet Street.....	1	1	0
Maitland Ebenezer, Esq. <i>Clapham</i>	2	2	0
Marriott Mr. William, 55, Hoxton Square..	1	1	0
Marriott Mr. William, jun. Broad Street...	1	1	0
Marten R. H. Esq. <i>Plaistow</i>	1	1	0
Martin Ambrose, Esq. Charlotte Street....	2	2	0
Marshall Mr. John, High Holborn.....	1	1	0
Marston William, Esq. East Street, Red Lion Square.....	10	0	0
Mason Mr. T. Holborn	1	1	0
Masset Mr. T. Bi- shopsgate Street....	1	1	0
Mather Mrs. Leaden- hall Street.....	1	1	0
Mayow Mr. <i>Oxford</i> , by Mr. Button....	1	1	0
Maze Pond Auxiliary Society, by Mr. William Beddome...	45	0	0
Mead Miss, by Rev. Mr. Tomlin.....	1	1	0
Medley Mr. Samuel, Threadneedle Street	1	1	0
M. G. of E. B.	1	0	0
Middleton Mr. John, St. Martin's Lane...	2	2	0
Middleton Mr. Robert, Fleet Street.....	1	1	0
Mills Mrs. <i>Islington</i> ...	2	2	0
Mills Samuel, Esq. Finsbury.....	2	2	0
Mitchell Street Collec- tion at, by Rev. Mr. Powell	15	2	2
Mitchell Mr. Thomas, Holborn	1	1	0
Mitton Mrs. <i>Enfield</i> ...	1	1	0
Moor Mr. J. Barbican	1	1	0
Moore Mr. George, Heath Place.....	1	1	0
Morland Miss, <i>Clapton</i>	2	0	0

£. 3360 3 11

	£.	s.	d.
	3360	3	11
Morris Rev. John, Congregational Collection, <i>Borough Green</i> ...	3	0	0
Mortlock Mr. J. by Rev. Basil Woodd...	1	1	0
Mortlock Mr. W. Ditto	1	1	0
Moss Rev. —, by Dr. Thorpe	1	1	0
Murray Mr. John, Princes Street	1	1	0
Murray Mr. <i>Knightsbridge</i>	0	10	6
Muston Mr. James, Hatton Garden	1	1	0
Napier Mr. William, Grand Junction Wharf	1	1	0
Napier Mr. William, jun. Ditto	1	1	0
Ncale Mrs. St. Paul's Church Yard	2	2	0
Ncale Mr. Benjamin, Ditto	1	1	0
Neale Mr. John, Rosamond Row	1	1	0
Newman Rev. William, <i>Stepney</i>	1	1	0
Nicholls Mr. Richard, Bartholomew Close	1	1	0
Noble Mr. John, Oxford Street	0	10	6
Nokes Mrs. Kent Road	1	1	0
Norton Mr. James, Fish Street Hill	1	1	0
Ostle Mr. Daniel, Commercial Road	1	1	0
Overbury Miss, Vine Street	1	1	0
Page Mr. John, Borough	1	1	0
Palmer Mr. Thomas, Swallow Street	0	10	6
Parke Mr. D. by Mr. Fell	1	1	0
Parken Mr. J. P. 6, Barnard's Inn	1	1	0
Parken Mr. W. P. Ditto	1	1	0
Parker Mrs. Ann, <i>Hackney</i>	3	3	0
Payne Mr. George, Newgate Street	0	10	6
Payne Mr. James, Ditto	0	10	6

£. 3391 0 5

	£.	s.	d.
	3391	0	5
Pearson Dr. John, Golden Square	2	2	0
Pearson Mr. William, <i>Homerton</i>	1	1	0
Pedley Mrs. by Rev. W. Shenston	1	1	0
Penny Rev. J. <i>Portsea</i>	1	1	0
Penny Mr. John, jun. Scotland Yard	1	1	0
Penny Society, <i>Ashford</i> , by Mr. Brodie	1	4	0
Perkins Mr. William, Cranborne Street	1	1	0
Perkins Mr. by Rev. Mr. Upton	1	0	0
Perram Mrs. by Rev. Timothy Thomas	1	1	0
Pewtress J. B. Esq. <i>Hackney</i>	5	5	0
Phillips Messrs. J. & J. Oxford Street	2	2	0
Phillips Rev. James, <i>Clapham</i>	1	1	0
Phillips Mr. Thomas, Horsley Down	1	1	0
Pierpont Mr. W. C. Broad Way	1	1	0
Ponder Mr. S. <i>Islington</i>	1	1	0
Pontifex Mr. R. Lisle Street	1	0	0
Poole Mr. John, Lawrence Lane	1	1	0
Poole Mr. John, Leigh Street	1	1	0
Pope Mr. Samuel, Dalby House	1	1	0
Pope Mr. Samuel, jun. Cheapside	0	10	6
Potter Mr. Peter, <i>Kentish Town</i>	1	1	0
Potts John, Esq. <i>Toddington, Bedfordshire</i>	1	1	0
Poulson Mr. Jabez, East Smithfield	1	1	0
Powell Mr. by Mr. Medley	1	1	0
Powell Mr. Thomas, White Cross Street	1	1	0
Pratt Rev. Josiah, Doughty Street	1	1	0
Pratt Mr. James, <i>Ilford</i>	1	1	0

£. 3425 5 11

£.	s.	d.	£.	s.	d.		
3425	3	11	3469	8	11		
Preston Mr. Thomas, Walworth.....	1	1	0	Rutt Mr. George, Fenchurch Street...	1	1	0
Priestly Mrs. by Rev. T. Waters.....	1	1	0	Ryley Mr. Rowland, Orange Street.....	1	1	0
Pritt James, Esq. Wood Street.....	2	2	0	St. Peter's Church and Congregation, by Rev. Thos. Cramp..	16	2	0
Pudner Captain, Fulham	1	1	0	Sabine W. Esq. Islington	1	1	0
Pudner Mrs. Ditto....	1	1	0	Salter Mr. D. Watford	1	1	0
Purser Mr. J. Finch Lane.....	1	1	0	Salter Mr. Samuel, Newgate Street....	1	1	0
Rabbeth Mr. J. Red Lion Street.....	1	1	0	Salter Mr. William, Stratford.....	1	1	0
Randoll Mr. Thomas, East Row, 2 years..	2	2	0	Sanigear Mr. S. Aske Place.....	1	1	0
Ray Mr. S. Ipswich...	1	1	0	Savill W. Esq. Clapham	2	2	0
Rayner Mr. S. Bland- ford Street.....	0	10	6	Saunders Mr. William, Vine Street.....	1	1	0
Redford Mr. Peter, High Street, Hoxton	1	1	0	S. B. by Rev. Timothy Thomas.....	1	1	0
Reid Mr. Thomas, Minories.....	1	1	0	Serjeant Mr. H. St. Catherine.....	1	1	0
Reid Mr. Wm. Ditto..	1	1	0	Shanks Mr. James, Bermondsey Street..	1	1	0
Reyner Joseph, Esq. Mark Lane.....	5	5	0	Shaw Benjamin, Esq. M. P. London Bridge	1	1	0
Rhydfelon Church, by Rev. Timothy Thomas	6	9	0	Shaw Mrs. Ditto.....	1	1	0
Rickwood Mr. R. Red Lion Street.....	1	1	0	Shaw Joseph, Esq. Ros- coe Place, Sheffield....	4	0	0
Ridland Captain, Low- ell's Alley.....	1	1	0	Sharp Mr. John, Lisson Grove.....	1	1	0
Ridley Mr. Samuel, Newgate Street....	1	1	0	Shenston Mr. J. B. Shoreditch.....	1	1	0
Rippon John, D. D. Grange Road.....	1	1	0	Shenston Mrs. Stepney	0	10	6
Rivers Mr. W. Cornhill	1	1	0	Shenston Rev. William, Mile End.....	1	1	0
Rivers Mrs. Ditto....	0	10	6	Shepherd Mrs. Hackney	1	1	0
Robarts Mr. Nathaniel, Henrietta Street....	2	2	0	Shoe Lane Auxiliary Society, Moiety of the Subscriptions, by Rev. A. Austin....	26	5	9
Roberts Mr. Josiah, Gould Square.....	2	2	0	Shrubsole Mr. W. Bank	1	1	0
Robinson Samuel, Esq. Albion Street.....	2	2	0	Sinmons Mr. J. Fish Street Hill.....	1	1	0
Rose Mr. Jos. Church Court.....	1	1	0	Slatterie Rev. Mr. Chatham.....	1	1	0
Rugg Henry, Esq. Holloway.....	1	1	0	Smith Mr. Edward, Houndsditch.....	2	2	0
Russell Mr. Giles, Long Acre.....	1	1	0	Smith Messrs. T. and S. Ditto.....	2	2	0
Rust Mr. E. Wapping	1	1	0	Smith Miss M. Peckham	1	1	0
Rutt Mr. Benjamin, Leadenhall Street...	1	1	0				
£. 3469	8	11	£. 3514	13	5		

	£.	s.	d.
	3544	13	5
Smith John James,			
Esq. <i>Watford</i>	2	2	0
Smith Mr. James, <i>Ditto</i>	1	1	0
Smith Mr. William			
Lepard, <i>Ditto</i>	1	1	0
Smith Rev. Dr. Pyc,			
<i>Hamerton</i>	1	1	0
Smith Mrs. <i>Ditto</i>	1	1	0
Smith Rev. William,			
<i>Shrewsbury</i>	1	1	0
Smyth Mr. Thomas,			
Ratcliff Highway...	1	1	0
Snell Mr. Richard,			
<i>Paddington</i>	1	1	0
Sparkall Alexander,			
Esq. <i>Plaistow</i>	1	1	0
Spencer Mr. W. <i>Wapping</i>	1	1	0
Stennett Mrs. Pater-			
noster Row.....	1	1	0
Stennett Mr. Jos. <i>Ditto</i>	0	10	6
Stennett Mr. Sam. <i>Ditto</i>	0	10	6
Steven Robert, Esq.			
<i>Camberwell</i>	10	10	0
Stevenson Mr. George,			
Bow Lane.....	1	1	0
Stewarton Manse Aux-			
iliary Society, by			
Rev. J. Douglas....	21	0	0
Stinson Mr. N. <i>Brentford</i>	1	1	0
Storks Mr. Robert,			
Lawrence Lane....	1	1	0
Stringer Mr. Thomas,			
Portland Street....	1	1	0
Subscriptions of a Few			
Young Friends <i>Bat-</i>			
<i>tersea Fields</i> , by Mr.			
Kinsford.....	2	2	0
Summers & Son Messrs.			
Bond Street.....	2	2	0
Sundius Christ. Esq.			
Devonshire Square	1	1	0
Sutcliffe Mr. Edward,			
Bread Street.....	1	1	0
Swaine Mrs. <i>Camberwell</i>	1	1	0
Sweatman Mr. John,			
Thornhaugh Street..	1	1	0
Tarn Mr. J. Spa Fields	1	1	0
Tatham Mr. Henry,			
Charing Cross.....	1	1	0
Taylor Rev. Dan,			
Mile End.....	0	10	6
£. 3605	0	11	

	£.	s.	d.
	3605	0	11
Thickbroom Mr. Wm.			
Mill Bank.....	1	1	0
Thomas Rev. Thomas,			
<i>Peckham</i>	1	1	0
Thomas Rev. Timothy,			
<i>Islington</i>	1	1	0
Thomas Miss J. E.			
<i>Battersea</i>	1	1	0
Thomas Miss L. <i>Ditto</i>	1	1	0
Thornton Samuel, Esq.			
King's Arms Yard..	3	3	0
Tomkins Mr. <i>Exeter</i>	2	0	0
Tomlin Rev. W. <i>Chesham</i>	1	1	0
Tosswill Mrs. Sarah,			
Dorset Street.....	1	1	0
Towle Mr. J. <i>Walworth</i>	1	1	0
Tucker Benjamin, Esq.			
<i>Kentish Town</i>	2	2	0
Tucker Mr. Richard,			
Thames Street.....	1	1	0
United Mites, <i>Woolwich</i>	2	3	8
Upton Rev. James,			
Brunswick Street...	1	1	0
Viner Mr. Phil. <i>Plaistow</i>	1	1	0
Vonderhoyde Mrs. Ber-			
mondsey Street....	1	1	0
Walkden Mr. John,			
Red Lion Court....	1	1	0
Walley J. Esq. <i>Hackney</i>	2	2	0
Wallis, Cooke, and			
Hammond Messrs..	5	5	0
Wardell Mr. Henry,			
Gravel Lane.....	1	1	0
Warmington John, Esq.			
<i>Plaistow</i>	1	1	0
Warmington Mr Joseph,			
Leadenhall Market	1	1	0
Warwick Penny Society,			
by Mr. J. W. Percy	5	0	0
Waters Rev. Thomas,			
Euston Place.....	1	1	0
Watson Mr. George,			
<i>Coulton, Oxfordshire</i> ..	1	1	0
Watson Mr. J. <i>Walworth</i>	1	1	0
Waymouth Henry, Esq.			
<i>Wandsworth Common</i> ,			
5 years.....	10	10	0
Waymouth Mrs. Fen-			
church Street.....	2	2	0
Wells Mr. Thomas,			
Chiswell Street....	1	1	0
£. 3660	8	7	

	£.	s.	d.
	3660	8	7
Wendover by Mr. Howlett	0	10	6
West Mr. Holborn....	1	1	0
Westley Mr. Francis, Somers Town.....	2	2	0
Westley Mr. Robert, Cullum Street.....	1	1	0
Whalley Mr. J. 2 years	2	2	0
White Mr. Abraham, 119, Curtain Road..	1	1	0
Whitwell Mrs. A. Hackney.....	1	1	0
Wild Mr. John, by Rev. Wm. Shenstone	1	1	0
Wilkinson Mrs. Clapham	1	1	0
Williams Miss, Bala...	1	1	0
Williams Miss J. Ditto	1	1	0
Williams Mrs. Winchester Street.....	1	1	0
Williams Mr. James, 32, Gower Street....	1	1	0
Williams Mr. Thomas, Oxford Street.....	1	1	0
Wilson John, Esq. Wood Street.....	2	2	0
Wilson Mr. John, jun. Ditto.....	1	1	0
Wilson Joseph, Esq. Milk Street.....	2	2	0
Wilson Mr. L. Seal....	1	1	0
Wilson Mr. Richard, Great East Cheap..	1	1	0
Wilson William, Esq. Basinghall Street...	1	1	0
Wilson Mrs. Camberwell	2	2	0
Wilson Mr. Thomas, Islington, 2 years....	4	4	0
Wolff George, Esq. Mincing Lane.....	5	0	0
Wood H. Esq. Lewisham	2	2	0
Woodd Rev. Basil, Paddington Green....	1	1	6
Woodhouse Mrs. M. A. Oxford Street.....	1	1	0
Woollaston Miss.....	1	1	0
Woolrych H. L. Esq. Croxley House.....	2	2	0
Woolrych Mr. H. W. jun. Ditto.....	1	1	0
W. R. by Mr. Button	1	1	0
Wright Mr. David, Pentonville.....	1	1	0

£. 3706 18 7

	£.	s.	d.
	3706	18	7
Yallowley Mr. Jacob, by Mr. Powell....	1	1	0
Young Ladies at Boarding School, by Mr. Cornell....	5	4	0
Small Sums.....	0	3	0
Periodical Accounts, by Mr. Button....	50	0	0
Loscoe Collection.....	1	17	3
Anonymous.....	1	0	0
Melksham,—(Omitted in No. XXVI.)			
Bailley Mr. William	1	0	0
Hooks Miss.....	0	10	6
Hooks Miss—Young Ladies at their School.....	1	0	0
Manning Miss.....	0	10	6
Phillips Edward, Esq.	1	1	0
Phillips Mrs.....	0	10	6
Phillips Misses and Mr. E. I.....	1	2	6
Pocock Mr.....	0	10	6
Ward Mrs.....	0	10	6
Smaller Sums.....	8	4	0
Modbury, by Mr. S. Goss	4	12	4
Friend by Mr. Savery	1	1	0
Newcastle-upon-Tyne Auxiliary Society, by Miss Angas.....	10	0	0
Newport Pagnell Osborne Mr.....	2	0	0
New York, by D. Bethune, Esq....	25	7	6
Northampton Auxiliary Society..	12	0	0
Female Ditto.....	1	3	0
Abbott Mr.....	0	10	6
Ashton Mr.....	0	10	6
Barnes Mr.....	1	1	0
Berridge Mr.....	1	1	0
Blundel Rev. Mr....	0	10	6
Brown Mr.....	0	10	6
Clark Mr.....	0	10	6
Comfield Mr.....	0	15	0
Dent Mr.....	1	1	0
Edens Mr.....	1	1	0
Friend, by Mrs. Smith	0	10	6
Goodacre Mrs.....	1	1	0
Goodacre Mr. Leir..	2	2	0
Green Mr.....	0	10	6

£. 3847 3 2

	£.	s.	d.
	3847	5	2
Hall Mr.....	1	1	0
Holtham Mr.....	0	10	6
Lampson Mr.....	1	1	0
Manning Mr.....	1	1	0
Marshall Mr.....	0	10	6
Plumpton Miss.....	0	10	6
Ratnatt Mrs.....	1	1	0
Smith Mr. Michael..	1	1	0
Tear Miss.....	0	10	6
Turland Mr. Bugbrook	1	1	0
Periodical Accounts	6	17	6
<i>Norwich</i> Auxiliary Soci-			
ety, by Rev. Mark			
Wilks.....	57	18	2
Clamrock Mr. Robert	1	1	0
Hawkins Mr. Thomas	1	1	0
<i>Nottingham</i> Collection,			
by Rev. Mr. Birt	45	2	0
Ashwell Alderman..	1	1	0
Bampton Mr. Wm.			
<i>Algarth</i> k.....	1	0	0
Bardsley Mr. E....	1	1	0
Churchill Mrs.....	1	1	0
Friend by Mr. H.			
Atherston.....	1	1	0
Friend by Ditto....	1	1	0
General Baptist Mi-			
nister, by Rev. J.			
Jarman.....	1	0	0
Hall Miss, <i>Grandby</i> ...	1	1	0
Lomax Mr. James..	1	1	0
West Mr. W. B.			
<i>Ilkstone</i>	1	1	0
Periodical Accounts	2	5	4
<i>Oakham</i> Collection, by			
Rev. Mr. Millar..	5	3	0
Tidd Mr. <i>Ashwell</i> ...	1	1	0
Periodical Accounts	1	1	0
<i>Olney</i>			
Andrews Wm. Esq..	2	2	0
Cox Mr. W. <i>Wingrave</i>	1	1	0
Friend at <i>Fenny Strat-</i>			
<i>ford</i> , by Mr. Wilson	1	0	0
Harris Mr. Thomas,			
<i>Fenny Stratford</i>	1	1	0
Herbert Mr.....	1	1	0
Johnson Mr. Robert	1	1	0
Johnson Miss.....	1	1	0
Lovel Mr.....	1	1	0
Osborn Mr.....	1	1	0
Penny Society.....	14	0	0

£. 4011 15 2

	£.	s.	d.
	4011	18	2
Penny Society, <i>Road</i>	1	0	0
Sanders Mr. <i>Leighton</i>			
<i>Buzzard</i> , 2 years...	2	2	0
Wilson Mr. William	1	1	0
Periodical Accounts	2	13	0
<i>Oundle</i> Auxiliary Soci-			
ety, by Messrs. Hill			
and Lettice.....	5	0	0
<i>Oxford</i> Collection, by			
Rev. J. Hinton..	13	9	6
Alden Mr. J.....	1	1	0
Ball William, Esq....	1	1	0
Bartlett Mr. J.....	0	10	6
Bicheno Rev. J.			
<i>Aston</i> , 2 years.....	2	2	0
Bridgewater Mr. A.	1	1	0
Collingwood Mr. S.	1	1	0
Collingwood Mrs....	1	1	0
Collingwood Miss...	0	10	6
Donations from Three			
Friends.....	1	0	0
Goring H. Esq.....	1	1	0
Hicks Mr. Paul.....	1	1	0
Hill Mr. B.....	0	10	6
Hinton Rev. James..	1	1	0
Kimber Mr. G.....	1	1	0
Pearce Mr. W. H.	0	10	6
Pitham Mr. <i>Buck-</i>			
<i>ingham</i>	1	0	0
Plater Miss.....	0	10	6
Pupils of Rev. James			
Hinton.....	2	2	0
Sadler Miss E.....	0	10	6
Stcane Mr. S.....	1	1	0
Tomes Mr. C.....	1	1	0
Tyler Rev. John,			
<i>Haddenham</i>	1	1	0
Underhill Mr. M....	0	10	6
Periodical Accounts	0	14	0
<i>Plymouth</i> Auxiliary Soci-			
ety, by Miss Prance	19	0	0
Gibbs Mr. S. N.....	1	0	0
Windeatt Mrs. <i>Tavistock</i>	1	0	0
Periodical Accounts	0	2	6
<i>Plymouth Dock</i> , Pem-			
broke Street, by			
Mr. P. Nicholson	15	2	6
Batton Mr. James..	5	0	0
Budd Mr. John....	4	0	0
Davis Mr. Richard..	1	0	0
Dunsford Mr. J. N.	5	0	0

£. 4111 12 2

	£.	s.	d.
	4111	12	2
Forster Mr. John....	2	0	0
Pinsent Mr. Thomas	4	4	0
Poole Mr. John....	2	0	0
Tonkin Mr. Henry..	2	0	0
Tucker Mr. William	4	0	0
<i>Reading</i>			
Abery Mrs. Donation	0	10	6
Angell Mr.....	1	1	0
Annesley M. Esq..	1	0	0
Ayres Mrs.....	0	10	6
Baillie Mr.....	1	1	0
Billing Mr. R. a			
Donation	0	10	6
Brown Mr. George	2	2	0
Brown Mrs.....	1	0	0
Burgis Mr.....	0	10	6
Cannon Mr.....	0	10	6
Champion Mr. B.	1	0	0
Cheselden Miss....	0	10	6
Collection at the			
Baptist Meeting..	16	0	0
Compigné Mr.....	1	1	0
Corbett Mrs.....	1	1	0
Creighton Mrs.....	1	1	0
Davies Rev. P....	1	1	0
Davis Mrs.....	1	1	0
Dyer Rev. J.....	1	1	0
Elisha Mr.....	1	1	0
Fenton Mr.....	1	1	0
French Mr. P. W.	1	1	0
Ditto, a Donation	1	0	0
George Mr.....	0	12	0
Gill Mr. John....	1	1	0
Hethrington Mr....	1	1	0
Hiatt Mr. D.....	1	1	0
Hills Miss.....	0	10	6
Hiscock Mr.....	1	1	0
Holmes Mr. Donation	1	0	0
H. S.....	0	10	6
Humphries Mr.....	0	10	6
Huntley Mrs.....	1	1	0
Jackson Mr.....	0	10	6
Jones Mr. Thomas..	1	1	0
Lamb Mr. S.....	0	11	0
Lawrance Mr.....	1	1	0
Maberley S. Esq...	2	2	0
Maitland E. F. Esq.			
M. P.....	2	2	0
May Mrs.....	1	1	0
Millard Mr. John	1	1	0
Millard Mr. Jabez	1	1	0

£. 4181 11 2

	£.	s.	d.
	4181	11	2
Musgrave Mr.....	0	10	6
Nares Rev. Arch-			
deacon	1	1	0
Norris Colonel.....	1	1	0
Ring Mr.....	2	2	0
Rusher Mr.....	1	1	0
Shepherd Mr. H....	1	1	0
Shotter Mr. 2 years	1	1	0
Simonds Mr. N....	1	1	0
Simonds Miss, a			
Donation	1	0	0
Tanner Mr.....	1	1	0
Taylor Mr.....	1	1	0
Thomas Mr. Joseph	1	1	0
Tiley Mr.....	1	1	0
Vines Mr. David..	1	1	0
Vines Mr. E. 2 years	2	2	0
Ditto, a Donation	2	18	0
Vines Mr. Joshua..	1	1	0
Waugh Mr.....	1	1	0
Wayland Mr.....	1	1	0
Wayland Miss.....	0	10	6
Whatley Rev. G. K.			
Oakingham	2	2	0
Williams Mr.....	1	1	0
Wilmshurst John, Esq.	1	1	0
Ridgemount Auxiliary			
Society, by Rev.			
Mr. Keely.....	4	13	8
Ross Auxiliary Society	10	5	0
Salop			
Bayley Mr. sen.			
Whitchurch	1	1	0
Bayley Mr. jun. Ditto	0	10	6
Deakin Mr. James,			
Holbrook	1	1	0
Edwards Mr. Harlescote	1	1	0
Grierson Mr. Bridge-			
north, 2 years.....	2	2	0
Harlescote Auxiliary			
Society	4	10	0
Jones Mr. Richard,			
Osivesery	1	1	0
Lee John, Esq. Wem	2	2	0
Macmichael John,			
Esq. Bridgenorth..	2	2	0
Macmichael J. Esq.			
for Four of his			
Children, 2 years	2	16	0
Macmichael Miss...	0	10	6
Palmer Rev. John..	1	1	0

£. 4241 8 10

	£.	s.	d.
	4244	8	10
Parry Mr.	1	1	0
Roberts Mr. <i>Oscestry</i>	1	1	0
Sing John, Esq. <i>Bridge-</i> <i>north</i> , 2 years....	2	2	0
Thompson Mr. <i>Bridge-</i> <i>north</i>	1	1	0
Wilkinson Mr.	1	1	0
X. Y. Z.	5	5	0
Periodical Accounts	0	4	0

SCOTLAND

<i>Dingwall</i> Friends, by Mrs. Stewart, for supporting a Na- tive Preacher....	12	0	0
<i>Edinburgh</i> , by Dr. Stuart Anonymous in a letter to Dr. Stuart.....	20	0	0
Anonymous at <i>Dun-</i> <i>dee</i> , by Mr. Innes	0	10	0
Ditto.....	0	10	0
Bog Mrs. Robert....	2	2	0
Brown William, M.D. <i>Prestonpans</i>	1	1	0
Burn Mr. Andrew, <i>Tweedmouth</i>	1	1	0
J. L. <i>Dundee</i> , by Mr. Innes.....	0	10	0
Lady, by Mr. Alex- ander, <i>Leith</i>	0	10	6
Parlane Misses.....	2	2	0
R. S. M. for the sup- port of a Native Preacher.....	20	0	0
Souter Mr. <i>Aberdeen</i>	1	0	0
Trotter Mrs. <i>Morton</i>	2	2	0
Wellwood Miss K..	1	1	0
<i>Edinburgh</i> , by Mr. C. Anderson			
Anderson Mr. Charles	1	1	0
Blackwood J. S. Esq.	1	1	0
Cochrane Mrs. Dr.	10	0	0
Friends in <i>Ross</i> <i>Shire</i> , by Rev. Mr. Findlater	5	0	0
Gilmours Miss, <i>Glas-</i> <i>gow</i>	2	2	0
Ladies' Society, for the support of a Native Preacher, by Miss Erskine..	20	0	0

£. 4359 17 4

	£.	s.	d.
	4359	17	4
Ladies' Society, <i>Dum-</i> <i>fries</i> , for the support of a Native Preach- er, by Mrs. Barry	20	0	0
Moubray Christ. Esq.	1	1	0
Moubray Mrs.	1	1	0
Smith Mr. Archibald	1	1	0
Waddell J. Esq. <i>Crofthead</i>	1	1	0
White Mr. George..	2	2	0
Periodical Accounts.	2	0	0
<i>Falkirk</i> Church, Month- ly Prayer-meeting, Mr. Edwards.....	6	0	0
<i>Glasgow</i>			
Anonymous, by Mr. Deakin	5	0	0
Anonymous, by Ditto	5	0	0
Deakin Mr. James..	2	2	0
D. M. Mr. by Ditto	25	15	0
Friend at <i>Kilbarchan</i>	1	1	0
Muir Mr. Hugh....	4	4	0
Newbeggey Archi- bald, Esq.....	1	1	0
Robertson Messrs. John and Andrew	3	3	0
Stenhouse Mr. Wm.	2	2	0
Stenhouse Mr. John	2	2	0
Tennent Robert, Esq.	2	2	0
Trustees of the late Mr. T. Cuthbertson	2	0	0
Wright J. Esq. jun.	5	5	0
Periodical Accounts	1	2	0
<i>Kilwinning</i> , by Mr. Barclay			
Boyle William, Esq.	0	10	6
Brown Late Mrs. Agnes, <i>Saltcoats</i> ..	3	3	0
Crawford Mr. James, <i>Craigends</i>	0	10	6
Creighton Mr. John	1	1	0
Creighton Mr. Wm.	1	1	0
Few Friends, in sup- port of a Native Preacher.....	15	0	0
Friend.....	0	10	6
M'Readie William, Esq. <i>Piercetown</i> , in support of a Na- tive Preacher, by Mrs. Brown.....	2	2	0

£. 4480 0 10

	£.	s.	d.
	4480	0	10
Millar Mr. Irvine....	1	1	0
Oughterson Rev. J.S.			
Monkton.....	1	1	0
Shearer Mr. James,			
Paisley.....	1	1	0
Shearer Mr. James,			
jun. Ditto.....	1	1	0
Small Rev. A. Stair	1	1	0
Stirling Missionary So-			
ciet, by Rev.			
John Smart.....	10	0	0
Friend by Ditto....	1	1	0
<i>Sevenoaks</i>			
Asher Mr. Burcham	1	1	0
Baptist Church, by			
Rev. Mr. Shirley	6	12	0
Comfort Mr. Robert	1	1	0
Green Mr. Samuel	1	1	0
Quinnell Mr. 2 years	2	2	0
Shirley Rev. Mr. 2			
years.....	2	2	0
Skinner Mrs. Susan	1	1	0
Waring Mr. Samuel,			
2 years.....	1	0	6
Sheepshead Collection, by			
Rev. R. Hall....	19	10	0
<i>Sunderland</i>			
Legacy of Mrs. Ann			
Mauter, (Tax de-			
ducted).....	45	0	0
Tetbury Auxiliary Society	4	12	0
Overbury Mr. John	1	1	0
Overbury Mr. Wm.	1	1	0
Overbury Miss Mary	1	1	0
Overbury Mr. Anth.	1	1	0
Overbury Mr. Joseph	1	1	0
Tewkesbury Collection,			
by Rev. Mr.			
Trotman.....	16	0	4
Gillins Mr.....	0	10	6
Gillins Mrs.....	0	10	6
Jones Mr. Samuel..	1	1	0
Oakley Mr. Peter..	1	1	0
Purser Mr. Isaac,			
Natton.....	0	10	6
Society of Young			
Ladies, by Miss			
Easthope.....	3	0	6
Society of Young Men			
by Mr. Tyndall...	3	1	1
	£. 4612	9	9

	£.	s.	d.
	4612	9	9
Sowley Mr. William,			
Hardwick.....	1	1	0
Trotman Rev. Mr..	1	1	0
Periodical Accounts	2	2	9
<i>Thame</i>			
Pain Miss Mary, Le-			
gacy of, by Mr.			
Thomas Howlett..	10	0	0
<i>Thrapston</i>			
Attenborough Mr. J.	0	10	6
Bateman Mr. Robt.	0	10	6
Blunsom Mr. Wm.	0	10	6
Chew Mr. Thomas..	1	0	0
Hill Mr. William....	0	15	0
Hogg Rev. Reynold	1	0	0
Porter Mr. William	1	1	0
Southwell Mr.....	0	10	6
Stevenson Mr. J. J.			
and Family.....	1	6	0
Tebbutt Mr. S.....	1	0	0
Smaller Sums.....	7	15	0
<i>Trowbridge</i>			
Anstie Mr. Peter....	1	0	0
Butcher Mr. Philip..	0	10	6
Chubb Mr. Samuel	1	0	0
Cooper Rev. John..	1	0	0
Cooper Mrs.....	1	0	0
Cooper Mr. John, jun.	1	0	0
Dunn Mr. William..	1	0	0
Dunn Mr. Jas. jun.	1	0	0
Dunn Miss Maria...	0	10	6
Dunn Miss Martha..	0	10	6
Dunn Miss Harriet..	0	10	6
Edwards Miss.....	1	1	0
Friend, by Mr. J.			
Dunn.....	0	10	6
Friend, by Mr. R.			
Wearing.....	0	10	6
Harris Mr. Richard	1	0	0
Harris Mr. John....	0	10	6
Hart Mr. Samuel,			
Bradford.....	1	0	0
Long Mr.....	1	0	0
Marshman Mr. Benj.	1	0	0
Salter Mr. Samuel..	1	0	0
Self James, Esq....	1	1	0
Stancombe Mr. John	1	0	0
Stancombe Mr. Jos.	1	0	0
Stancombe Mr. Wm.	1	0	0
Stevens Mr. James..	0	10	6
Wearing Mr. Richard	0	10	6
	£. 4664	10	0

	£.	s.	d.
	4664	10	0
Witt Miss.....	0	10	6
Smaller Sums.....	12	10	0
<i>Upton</i>			
Periodical Accounts	1	8	6
<i>Waddersdon Hill, Bucks.</i>			
by Rev. Mr.			
Williams.....	8	0	0

WALES

<i>Aberdwar</i> Collection....	2	10	0
<i>Abergavenny</i> Collection,			
Baptist Church, by			
Rev. Mic. Thomas	3	0	0
Rowland Rev. John	5	0	0
Thomas Rev. Micah	0	10	6
Thomas Mr. James	1	1	0
Wyke Mr. Isaac....	1	1	0
Smaller Sums.....	0	5	0
<i>Blacynnoan</i> Collection	4	0	0
<i>Cardiff</i>			
Hopkins Mr. Tho-			
mas, 2 years.....	2	2	0
<i>Cardigan</i> , by Rev. J.			
Herring.....	2	0	0
<i>Caerleon</i> Baptist Church	4	3	9
Jenkins Mr. David	1	1	0
Jenkins Mr. John	1	1	0
Jenkins Mrs.....	1	1	0
Jenkins Mr. William	1	1	0
<i>Croesypark</i> ,—Collection			
at the Association	4	10	0
<i>Govilon</i>			
Harris Mr. John....	1	1	0
<i>Haverford-west</i> , by Rev.			
B. Davies.....	22	6	6
<i>Kemys</i>			
Morgan Mr. John	0	10	6
<i>Llangloffen</i> Collection..	3	5	0
<i>Llysfaen</i> Baptist Church	1	0	0
Rees Mr. Henry....	1	1	0
<i>Malleston</i> Association	19	17	0
<i>Macsyberllan</i>			
Baptist Church....	4	4	0
<i>Middlemill</i> Collection..	3	5	0
<i>Newbridge</i>			
Baptist Church....	1	10	0
<i>Newcastle Emlyn</i>			
Collection.....	2	0	0
<i>Newport, Monmouthshire,</i>			
Auxiliary Society...	9	0	1

£. 4790 6 4

	£.	s.	d.
	4790	6	4
Lewis Mrs.....	0	10	6
<i>Newport, Pembrokeshire,</i>			
Collection.....	1	1	0
<i>Penpark</i> Collection....	1	0	0
Lloyd Thomas, Esq.	1	0	0
Reynolds Rev. Mr.	1	0	0
Well-wisher in Wales	1	0	0
<i>Penygarn and Beulah</i>			
Baptist Church....	2	0	0
<i>Portnewydd</i>			
Auxiliary Society..	8	4	3
Conway Mr. George	1	1	0
Conway Mr. William	1	1	0
Conway Mr. Benj.	0	10	6
Conways the Miss	1	1	0
Daniel Mr. John	1	1	0
Jenkins Mr. Edward	1	1	0
Jenkins Mr. Job	1	1	0
Powell Mr. William	0	10	6
<i>Pontrhydyrun</i>			
Conway Mr. John	0	10	6
<i>Pontypool</i>			
Jones Mr. Daniel..	1	1	0
Leigh Capel, Esq..	1	1	0
Morgan Mr. John..	0	10	6
<i>Trosnant</i> Baptist Church	1	12	6
Jones Mr. Daniel..	1	1	0

Wellingborough

Beale Mr.....	1	0	0
Bearn Mr. William	1	1	0
Corrie Adam, Esq..	2	2	0
Friend.....	10	0	0
Gould Mr. George..	1	1	0
Peck Mrs.....	0	10	6
Wallis Mr. George	1	1	0
Periodical Accounts	0	8	0
<i>Wellington</i> Collection,			
by Mr. Horsey..	6	10	6
Chorley Mr. William	1	1	0
Elworthy Mr. Thos.	1	0	0
Horsey Mr. Richard	1	1	0
Horsey Mr. Thomas,			
Taunton.....	1	1	0
<i>Westbury Leigh</i>			
Collected at the Old			
Baptist Meeting..	4	18	6
Glass Mr. Thomas..	1	1	0
Haynes Robert, Esq.	1	1	0
Overbury Mr. Benj.	1	1	0
Wilkins Mr. William	1	1	0

£. 4856 5 1

	£.	s.	d.		£.	s.	d.
	4856	5	1		4963	10	8
<i>Weston by Weedon</i>				Blackwell Mr. John	1	1	0
Auxiliary Society, by				Periodical Accounts	1	1	0
Rev. Mr. Clark...	13	8	6	<i>Worstead Church, by</i>			
Collection by Ditto	10	0	0	Rev. Mark Wilks	21	13	8
<i>Woolwich</i>							
Austin Mr.	1	1	0	<i>Journey of Mr. Fuller</i>			
Beevan Mrs.	1	1	0	into the North of			
Brockwell Mr.	0	10	6	England			
Clarke Mrs.	0	10	6	<i>Liverpool</i>			
Constable Mr.	1	1	0	Barnes Mr. Z.	5	5	0
Copeland Mr.	0	10	6	Bourne Mr. Timothy	1	1	0
Culver Rev. Mr.	0	10	6	Brotherston Mr. Jas.	1	1	0
Davis Mr.	1	1	0	Cearns Mr. Edward	1	1	0
Dawson Mrs.	0	10	6	Coward Mr. John...	1	1	0
Donation, by Rev.				Fisher Rev. Moses...	1	1	0
Mr. Culver.	6	0	0	Fremer Mr. Thomas	5	5	0
Dunmall Mr. sen.	1	1	0	Harris Mr. William	1	1	0
Dunmall Mr. jun.	0	10	6	Hird Miss.	3	0	0
Farrington Rev. Mr.	1	1	0	Holmes Mr. H.	3	0	0
Forbs Mr.	1	1	0	Holt Mr. George....	1	1	0
Freeman Rev. Mr.	1	1	0	Hope Mr. William...	5	5	0
Fuller Mr. William	1	1	0	Hope Mr. Samuel...	5	5	0
Gardner Mr.	1	1	0	Hope Mr. Wm. jun.	5	5	0
Gillenham Mr.	1	1	0	Hope Mrs Martha...	1	1	0
Greenaway Mrs.	0	10	6	Hope Miss.	1	1	0
Grimes Mr.	1	1	0	Hope Miss H.	0	10	6
Harbour Mr.	1	1	0	Houghton Mr. Rich.	3	0	0
James Mr.	1	1	0	Houghton Mr. J.	2	2	0
Jones Lieutenant...	1	1	0	Hurry Mr. N.	1	1	0
Lunshin Mr.	0	10	6	Johnson S. and Co.			
Maitland Mr.	0	10	6	Messrs.	3	3	0
Meredith Mr.	1	1	0	Johnson & Son Messrs.	3	3	0
Murry Mr.	1	1	0	Jones Mr. Robert...	5	5	0
Percival Mr. 2 years	2	2	0	Keightley Mr. Archd.	1	0	0
Prosser Edward, Esq.	1	1	0	Lang Mr. John....	5	5	0
Ranwell Mr.	1	1	0	Lister Rev. James...	1	1	0
Roberts Mr.	0	10	6	Main Mrs.	1	1	0
Seabourn Mr.	1	1	0	Peers Mr. John....	1	1	0
Senior Mr. a Dona-				Rushton Mr. William	3	3	0
tion, by Rev. Mr.				Smallshaw Miss.	1	1	0
Freeman.	5	0	0	Telford Mr. J.	1	1	0
Smith Mr.	0	10	6	Vaughan Mr. Wm.	2	2	0
Steel Mr.	0	10	6	Wedgwood Mr. Aaron	1	1	0
Steel Mrs.	0	10	6	Wylie Mr.	1	1	0
Strang Mr.	1	1	0	Periodical Accounts,			
Stuart Mr.	1	1	0	by Mr. Hope....	5	3	0
Webber Mr.	0	10	6	Ditto, by Mr. Lang...	2	10	0
Waites Mr.	0	10	6	Ditto, by Mr. Lister	2	6	0
Smaller Sums.	22	9	0	Smaller Sums.	0	9	0
<i>Worcester Collection, by</i>				<i>Blackburn Collection, by</i>			
Rev. Mr. Belcher	17	6	7	Rev. Mr. Fletcher	17	10	0
	£. 4963	10	8		£. 5093	19	10

	£.	s.	d.
	5093	19	10
<i>Accrington</i> Collection, by			
Rev. Mr. Edwards	19	6	6
Cocker Mr. Jas. sen.	0	10	6
Edwards Rev. Mr.	0	10	6
Hargraves Thos. Esq.	1	0	0
Peel Jonathan, Esq.	1	1	0
Simpson Mr. James	1	1	0
Webster Mr. Jonathan	0	10	6
<i>Ogden</i> Collection, Rev.			
Mr. Hargreaves	5	0	0
Penny Society, by			
Mr. Kellsall	5	0	0
<i>Rochdale</i>			
Collection	5	0	0
Female Penny Society	4	0	0
Holt Mr. Oliver	1	0	0
Littlewood Rev. T.	1	1	0
Lord Mr. Edmond	1	0	0
Male Penny Society	4	0	0
<i>Manchester</i> Auxiliary			
Society, by Miss			
Williams	1	10	0
Ainsworth Mr. D.	2	0	0
Bateman Mr.	1	0	0
Broadhurst Mr. Mamill	2	0	0
Bury Mr. James	15	0	0
Clegg Mr. A.	1	0	0
Davenport Mr.	2	2	0
Davenport Mr. J. jun.	1	0	0
Foster Mr. Samuel	2	0	0
Grafton Mr. J.	1	0	0
Grant Messrs.	5	0	0
Harbottle Mr. J.	2	0	0
Hirst Mrs. 3 years	12	12	0
Hyde Mr. Samuel	2	0	0
Interest of Money	0	16	0
James & Heron Mess.	1	0	0
Kay Mr. R.	1	0	0
Kay Mr. W.	1	0	0
Mayer Mr. Joseph	1	0	0
Pope Mr. H. 3 years	3	3	0
Ditto, a Donation	10	0	0
Sedgwick Mr. James	2	2	0
Smith Mr. Joseph	2	0	0
Stephens Mr. 3 years	3	3	0
Tidd Mr. John, <i>Gains-</i>			
<i>boro'</i> , 1812 & 1813	2	2	0
Weight Mr. 3 years	3	0	0
Weight Miss	0	10	6
Weight Mr. H.	1	0	0
Wilson Mrs.	1	0	0
£. 5227	1	4	

	£.	s.	d.
	5227	1	4
Periodical Accounts,			
by Mr. Pope	10	0	0
<i>Salendine Nook</i> Collection	10	0	0
Hide Mr. Thomas	1	0	0
Holmes Mr. <i>Hud-</i>			
<i>dersfield</i>	1	0	0
Whitacre Mr. J. <i>Ditto</i>	1	0	0
<i>Hebden Bridge</i> Collection	9	9	10
Fawcett Rev. Dr.			
and Son	2	2	0
Moorhouse Mr. L.	1	1	0
Sutcliffe Mr. Daniel,			
<i>Pickaver Gate</i>	0	10	6
Thomas Mr. W. <i>Grain</i>	0	10	6
<i>Bacup</i>			
Heap Mr. James	0	10	6
Hirst Rev. Mr.	0	10	6
Holt Mrs.	0	10	6
Hoyle Mr. John	0	10	6
Hoyle Mr. Timothy	0	10	6
Lord Miss Ann	1	1	0
Ormerod Mrs.	0	10	6
<i>Bramley</i> Collection	7	10	0
Dickinson Mr.	1	1	0
Penny Society	4	0	0
Tricket Rev. Mr.	0	10	6
Tricket Mrs.	0	10	6
<i>Haworth</i>			
Auxiliary Society	18	14	9
Greenwood Miss	1	0	0
<i>Bradford</i> Collection	16	1	1
Balme Mr.	1	1	0
<i>Leeds</i>			
Brown James, Esq.	2	0	0
Chadwick Mr. Chas.	1	1	0
Clapham Mr. Samuel	1	1	0
Clapham Mr. J. jun.	1	1	0
Clapham Mrs. Wm.	1	1	0
Collection at the			
Baptist Chapel	38	16	10
Collection at Salem			
Chapel	25	15	6
Goodman Mr.	1	1	0
Lawson Mr. Christ.	1	1	0
Rawson Mr. George	2	2	0
Sharp Mr. A.	2	0	0
Thackrey Mr. M.	2	2	0
Thackrey Mr. Geo.	1	1	0
Young James, a dis-			
abled Seaman, by			
Mr. Langdon	1	1	0
£. 5399	12	4	

	£.	s.	d.
	5399	12	4
<i>Rawden</i> Collection,			
Mr. M'Farlane...	8	6	0
<i>Durham</i>			
Jones Rev. Mr.	0	10	6
Methodist Chapel...	7	3	3
<i>Sunderland</i>			
Longridge Mr. M. ...	2	2	0
Methodist Chapel...	18	1	6
Nicholson Mr.	0	10	6
Thornhill T. C. Esq.	2	0	0
White Mr.	2	2	0
Young Mr.	1	1	0
<i>South Shields</i>			
Corrie Mrs.	0	10	6
Methodist Chapel...	8	5	6
<i>North Shields</i>			
Crawford Mr.	0	10	6
Mathews Mrs.	1	0	0
Methodist Chapel...	6	4	6
Oxley Mr.	0	10	6
<i>Newcastle</i>			
Baptist Chapel....	24	4	0
Methodist Chapel...	14	10	8
<i>Beamish</i> Collection...	1	14	0
<i>Sheffield</i> Baptist Chapel	16	6	3
<i>Journey of Messrs. Blundell and Mack.</i>			
<i>Collingham</i> Collection at the Baptist Chapel	8	12	2
Crosby Mr. by Rev. Mr. Nichols.....	1	1	0
Lund Mr. York, by Ditto.....	1	1	0
<i>Lincoln</i> Collection, at the Baptist Chapel	9	0	0
<i>Bridlington</i> Collection at the Baptist Chapel	10	3	0
<i>Newark</i> Collection, at the Baptist Chapel	14	15	8
<i>Scarborough</i>			
Ainsworth Mr. Wm.	0	10	6
Archer Mr.	1	1	0
Beasel Rev. I. J.	0	10	6
Bottomley Rev. S. ...	1	1	0
Cornwall Mr. Fred.	1	1	0
Davies Mr. George	1	1	0
Doughty Miss.	0	10	6
Gibson Mrs. Jane. ...	2	2	0
Grey Mr. Daniel.	0	10	6
Hague Rev. W.	1	1	0

£. 5369 7 4

	£.	s.	d.
	5569	7	4
Hague Mrs. Thomas	1	1	0
Hill Mr. Christopher	5	5	0
Hill Mr. Francis.	1	1	0
Hinderwill Thos. Esq.	1	1	0
Knox Mr. Robert.	0	10	6
March Mr.	1	1	0
Masey Mr. William	1	1	0
Newham Mr. Wm.	1	1	0
Parkin Mr.	1	1	0
Philliskirk Mrs.	1	1	0
Posgate Mr. Solomon	0	10	6
Rawson Mr. William	1	1	0
Richardson Mr. John	2	2	0
Sellers Mr.	0	10	6
Smith Mr. William. ...	2	2	0
Smith Mr. Matthew	1	1	0
Stock Mr. Thomas. ...	1	1	0
Taylor Mr. John.	1	1	0
Tindal John, Esq.	2	2	0
Tindal Robert, Esq.	1	1	0
Watkinson Mr. John	1	1	0
Small Sums.	3	1	3
<i>Hull</i>			
Birt Rev. John.	1	1	0
Carrick John, Esq. ...	1	1	0
Carlill Mr. J. 3 years	3	3	0
Casson Mr. John.	1	1	0
Clarke Rev. Mr.	1	1	0
Collection at Fish Street	17	1	6
Collection at George Street	13	18	0
Collection at Hope Street	6	0	0
Collection at Dagger Lane	5	2	3
Collection at Bethel Chapel	6	6	0
Collection at Collingham	7	16	0
Collection at Beverley	12	8	0
Collection at Bishop Burton	4	0	0
Collinson Mr. T. E.	1	1	0
Coupland Mrs.	1	1	0
Darnell Mrs.	1	1	0
Dikes Rev. Thomas	1	1	0
Female Association at George Street.	17	8	6
Frost Mr. John.	1	1	0
Green Mr. John.	1	1	0

£. 5703 18 4

	£.	s.	d.
	5703	18	4
Greenwood Mr. Geo.	5	5	0
Kidd Rev. A. Cot-			
tingham	1	1	0
Kirkbride Mrs.	1	1	0
Lambert Rev. Mr. ...	1	1	0
Lowthrop Mr. James,			
<i>Welton</i>	2	2	0
Mission Boxes at			
George Street.	2	17	6
Newbald Mr. John. .	1	1	0
Pardon Mr. William	1	1	0
Riddell Mrs.	1	1	0
Rust Mr. William. .	2	2	0
	£. 5722	10	10

	£.	s.	d.
	5722	10	10
Sandwith Mr. Le-			
<i>confield</i>	0	10	6
Scott Rev. John.	1	1	0
Stephenson Mrs.	5	5	0
Wawn Rev. Mr. Orms-			
<i>by</i> , by Rev. T. Dikes	2	2	0
Wilkinson Mr. James	2	2	0
Wilson Mr. Isaac. .	1	1	0
White Mr. John,			
<i>Cottingham</i>	1	1	0
White Mrs. <i>Ditto</i> . .	0	10	6
W. by Mr. Birt.	1	1	0
Periodical Accounts	0	2	0
	£. 5737	6	10



FOR THE TRANSLATIONS.



	£.	s.	d.
AMERICA			
Bill from R. Ralston,			
Esq. <i>Philadelphia</i> ,			
for Loss by Fire. .	50	0	0
Bill from D. Bethune,			
Esq. <i>New York</i> ,			
for Loss by Fire. .	25	7	6
Bills from R. Ralston,			
Esq. for the use of			
Rev. A. Judson. .	244	11	4
<i>Biggleswade</i>			
Donation from a			
Juvenile Society,			
being the amount			
of a Sale of Books	5	4	10
<i>Cambridge</i>			
Marsh Rev. Dr.			
Margaret Professor	2	2	0
	£. 327	5	8

	£.	s.	d.
	327	5	8
DEVON AND CORNWALL,			
by Mr. Saffery			
<i>Falmouth</i>			
Banfield Mr.	1	0	0
Fox Mrs. C.	1	0	0
Fox Miss C. P.	1	0	0
Fox Mrs. E.	0	10	0
Fox Geo. Croker, Esq.	1	0	0
Fox Robt. W. Esq. .	1	0	0
Fox R. W. Esq. jun.	1	0	0
Fox T. W. Esq.	1	0	0
Gwennap Mr. J.	1	0	0
Hitchins Rev. R. H.	1	0	0
Tregellis Sam. Esq.	1	0	0
<i>Lanarth</i>			
Sandys W. Esq.	2	0	0
<i>Lostwithiel</i>			
Treflry Mr.	1	0	0
	£. 340	15	8

	£.	s.	d.
<i>Penzance</i>	340	15	8
Dunkin Mr.....	0	10	6
<i>Plymouth</i>			
A. B.....	0	10	6
Collier Mr.....	1	0	0
Cookworthy Miss...	0	10	0
Dunsford Mr. R....	0	10	0
Fox Miss D.....	0	10	0
Hingston Mr. & Mrs.	0	15	6
Prideaux W. Esq....	1	0	0
Treffry Mr. J.....	1	0	0
Smaller Sums.....	0	18	6
<i>Plymouth Dock</i>			
Hatch Mr. G.....	0	10	0
Treffry & For Messrs.	1	0	0
<i>Redruth</i>			
Jenkins Mr.....	0	11	0
Rogers Rev. H.....	1	0	0
<i>St. Austle</i>			
Higman Mr.....	0	15	6
Veale Mr.....	1	0	0
<i>Truro</i>			
Nankwell T. Esq....	1	0	0
Tweedy W. Esq....	1	1	0
<i>Frome</i>			
Sheppard John, Esq.	1	1	0
HANTS AND WILTS, by Mr. Saffery			
<i>Devizes</i>			
Anstie Mr. B. jun.	0	10	6
Brackstone Mr.....	1	0	0
Cadby Mr.....	0	10	6
Collins Rev. J.....	1	1	0
Ellen Mr. John....	0	10	6
Friend at Rowde....	0	11	0
Ditto in aid of the Benevolent In- stitution, <i>Calcutta</i>	1	1	0
Knight Mr.....	0	10	6
Leach Mr.....	0	10	6
Methuen Rev. T. A.	1	1	0
Noyes Rev. J. <i>Pewsey</i>	0	10	6
Paley Rev. James..	1	1	0
Parry Mr. <i>Allington</i>	0	10	0
Rebbeck Mr.....	0	10	0
Rutt Miss.....	1	1	0
Slade Mrs.....	0	10	0
£. 367	8	2	

	£.	s.	d.
	367	8	2
Sloper Rev. Robert	1	1	0
Sloper G. E. Esq....	1	1	0
Smart Mr.....	0	10	6
Tanner Mr. <i>Urchfont</i>	0	10	0
Waylin Robt. Esq.	1	1	0
Ditto.....	1	1	0
Whitchurch and Pont- ing Messrs.....	0	10	0
Smaller Sums.....	4	16	0
<i>Portsea</i>			
Ellyett Mr.....	1	0	0
<i>Huntingdonshire Society,</i> by Mr. E. Martin	5	5	0
<i>Kettering</i>			
A Diamond Ring, given by a Lady of the Church of England.....	2	7	6
Gotch J. C. Esq....	10	0	0
<i>Leeds</i>			
Hey William, Esq.	2	2	0
Reade Mr. T. S. B.	1	1	0
<i>Liverpool Association</i> for Translations, by Miss Hope....	35	0	0
Ashton Mr. John	1	1	0
Bateman Mr. Thos.	1	1	0
Brotherston Mr. J.	1	1	0
Collection at Lime Street Chapel....	17	10	0
Collection at Byrom Street Chapel....	18	3	1
Coier Mr. W.....	2	0	0
Cropper, Benson, & Co. Messrs.....	6	0	0
Crump Mr.....	1	1	0
Fisher Mr. Roger..	1	0	0
Freem Mr. James..	2	2	0
Friend.....	1	1	0
Friend.....	2	0	0
Hadwen Mr. Joseph	2	0	0
Harrison Mr. Isaac	1	1	0
Hodson Mr. James	1	1	0
Mather Mr. John....	2	0	0
Rathbone Mr. R....	2	0	0
<i>Manchester</i>			
Collection at York Street Chapel....	33	11	6
Jackson Mr. Wm. by Mr. Stephens..	3	0	0
£. 593	7	9	

	£.	s.	d.
	583	7	9
<i>Newcastle-upon-Tyne</i>			
Angas Mr. Caleb....	1	1	0
Angas Mr. J. L....	1	1	0
Angas Mrs. J. L....	1	1	0
Angas Miss.....	1	1	0
Angas Mr. G. F....	1	1	0
Angas Mrs. G. F....	0	10	6
Angas Mr. Caleb, West Brandon....	0	10	6
Angus Mr. William	0	10	6
Angus Mr. Henry..	0	10	6
Angus Mr. Teasdale	0	10	6
Angus Mr. Joseph..	0	10	6
Atkinson Mr. M....	0	10	6
Baker Mr. James... 0	10	6	
Bates Thomas, Esq. 1	1	0	
Batson W. S. Esq... 1	1	0	
Blackett Lady, Matfen	1	1	0
Bragg Mr. Hadwen	1	1	0
By Mrs. Scott.....	10	0	0
Cold Rowley Church..	2	15	6
Collinson Rev. John, M. A. Rector of Gateshead	1	1	0
Fenwick Mr. John..	1	1	0
Gibson Mr. Thomas	0	10	6
Lawson Mr. Robert	0	10	6
Lyons Mr. J. B....	0	10	6
Oliver Mr. Daniel..	0	10	6
Pengilly Rev. Rich.	0	10	6
Sample Mr. Geo. sen.	1	1	0
Sample Mr. William	1	1	0
Sample Mr. Geo. jun.	0	10	6
Shaw Mr. Thomas... 0	10	6	
Sunday School Child- ren, by Miss Prowitt	0	15	0
Wawn Mr. C. N....	1	1	0
Wear Mr. Nathan	0	10	6
Whitfield Rev. Cha.	0	10	6
Young Mr. James... 0	10	6	
Various Smaller Con- tributions, by Mr. G. Sample, jun.	4	5	10
<i>Osecestry</i> Auxiliary So- ciety for translating and printing the Scriptures, by Mr. Gorton	7	2	10
<i>Scarborough</i>			
Taylor Mr. Joseph	1	1	0
Tindal Mr. Robt. jun.	1	1	0

£. 634 9 11

	£.	s.	d.
	634	9	11
SCOTLAND			
<i>Ardrie</i> Church, by Mr. John Calder.....	51	6	0
<i>Berwick-upon-Tweed</i>			
Baptist Church, by Mr. Paxton.....	9	9	0
<i>East Lothian</i> Bible So- ciety, a Donation, for translating, printing, or dis- persing the Scrip- tures in India, by Mr. J. Crombie..	30	0	0
<i>Edinburgh</i>			
Alison Mrs. by Mr. James Haldane... 0	15	0	
Bible Society, for Translations of the Scriptures... 200	0	0	
Church at <i>Leith</i> <i>Walk</i> , by Mr. James Haldane... 25	0	0	
<i>Edinburgh</i> , by Mr. C. Anderson			
Baptist Church, G. S. <i>Dunfermline</i>	3	3	0
Black Rev. Richard, <i>Perth</i>	2	2	0
Blackwood J. S. Esq.	2	2	0
Collection Half of a by Rev. Dr. Law- son, <i>Sellkirk</i>	3	18	6
Condle George, Esq. <i>Perth</i>	1	1	0
Coutts Mrs. <i>Dairsie</i>	1	1	0
Dunbar Miss, <i>Perth</i>	1	1	0
Friend, by Mrs. Coutts, <i>Dairsie</i>	1	1	0
Gregory Miss, <i>Perth</i>	0	10	6
Grinmond Mr. A. <i>Ditto</i>	1	1	0
Lawson Rev. Dr. <i>Sellkirk</i>	1	1	0
Molincaux Lady, <i>Dublin</i>	1	0	0
Paxton Rev. George	0	10	6
Plenderleath R. Esq.	2	2	0
Russel Rev. John, <i>Mutiel</i>	1	0	0
Smith Mr. Archibald	2	2	0
Stoft Dr. <i>Dublin</i>	2	0	0

£. 977 16 5

	£.	s.	d.		£.	s.	d.
	977	16	5		1205	8	11
<i>West Lothian</i> Bible Society.....	10	0	0.	Ditto for Mr. Rowe	0	10	6
Small Sum.....	0	5	0	Smaller Sums.....	0	5	0
<i>Falkirk</i>				<i>Paisley</i>			
Associate Congregation, by Rev. H. Belgrave.....	12	12	0	Auxiliary Bible Society, for the Translations, by Mr. Peter Ewing	30	0	0
<i>Glasgow</i>				Donation from the Paisley and East Renfrewshire Bible Society, for the Oriental Translations at Serampore, by Rev. R. Burns	100	0	0
Female Association for Translations, by Mrs. G. Ewing..	150	0	0	Female Association at Paisley, for the Translations, by Mr. S. Cockran..	50	0	0
<i>Irvine</i>				<i>Stirling</i> Female Bible Society, for the Translations, by Rev. Mr. Smart..	25	0	0
Association in aid of the Translation and Circulation of the Scriptures.....	10	0	0	<i>West Allerdean</i> , by Mr. Currie.....	7	7	0
Auxiliary Bible Society, by Mr. Hugh Watt.....	10	0	0	<i>Wigan</i> Association, for Translations, by Mrs. Norris and Miss Rymer.....	22	0	0
<i>Kilmarnock</i> Association for the Oriental Translations at Serampore, by Mrs. Cuninghame.....	34	5	0				
<i>Kilwinning</i> , by Mr. Barelay Carruthers Mr. John, Dumfries.....	0	10	6				
	£. 1205	8	11		£. 1440	11	5

DISBURSEMENTS.

Remittances to the Missionaries—	£.	s.	d.
By sundry articles as per order.....	603	2	7
By bills, &c.....	3093	0	3
By monies paid on their behalf.....	232	6	8
Journies and other expences in collecting, and otherwise serving the Mission.....	243	1	10
Postage, carriage, stationery, &c.....	109	7	7
Salary of the Secretary's Assistant.....	126	0	0
Paper, printing, and advertising.....	707	7	4
Freight and insurance.....	135	16	0
Books for the Missionaries.....	832	16	4
Equipment and passage of Mr. and Mrs. E. Carey...	789	2	8
Equipment and passage of Mr. and Mrs. Rowe.....	519	16	0
Equipment of Mr. and Mrs. Trowt.....	563	15	1
Equipment (in part) of Mr. Yates.....	181	2	10
Board, education, and other expences of Young Men	240	9	8
Donation to the Irish Missionary Society.....	21	0	0
	£. 8398	4	10

*STATE OF ACCOMPT.*

	£.	s.	d.
Balance in hand from last year.....	883	9	4
Receipts for the Mission.....	5737	6	10
Receipts for the Translations.....	1440	11	5
Cash from amount remaining in hand of monies col- lected for the loss by fire, of which an account was given in No. XXIV.*.....	336	17	3
	£. 8398	4	10
Disbursements.....	£. 8398	4	10

* Since the period at which this account closes, considerable sums have been received, which, with the remainder of the collections, &c. for the loss by fire not yet drawn for by the Missionaries, will appear in the next statement of accounts.

PERIODICAL ACCOUNTS,

&c.

No. XXIX.

THE affairs of the Mission were detailed in the last Number, to the end of *June*, 1814. We now continue our account of the different stations, and commence, as usual, with those in

BENGAL.

DINAGEPORE AND SADAMAH'L.—The whole family of Mr. Fernandez have been very much afflicted, but we are happy to learn, that in November, 1814, they were in a fair way of recovery. In consequence of this affliction, there is but little intelligence from these stations; but it appears that the church continues to increase, and that the school is in a very prosperous state.

GOAMALTY.—It was observed in the last Number, that both the church and the school here had been weak-

From July 1814,

ened; the one by the removal of members, the other by the prevalence of affliction and death. Means have been since used to afford them encouragement and assistance. In August, 1814, Krishna left Serampore for this Station; and in September he writes—that after a dangerous passage, he had arrived, and found about a hundred scholars in the several schools. In November he informs us, that during a late flood, he went to Goaimalty, hired a boat, and for seventeen days travelled from village to village, proclaiming the good news of Christ's death. He then gives the names of fourteen villages. After the flood had subsided, he went on horseback to Chandny, visited one of the schools, heard the children go through their lessons, and preached to the people. He adds, that Rama-prusad had left him for Digah. Manika has also been sent to assist Krishna. He has safely arrived; but it is feared, that Krishna will be obliged to return to Serampore, in consequence of the illness of his family.

CUTWA AND LAKRAKOONDA.—In *July*, Mr. W. Carey thus writes to his father:—"Last week we had a gentleman from Burdwan here, who was very kind. He has nearly got me a place in Cutwa-gunj on which to build a place of worship, and has invited us to his house, where he says, I can have great numbers to hear me. I hope, the Lord willing, sometime to go there, where no European has yet been with the gospel. I soon expect another increase to the church from Beerbhoom.

Mr. W. Carey to Mr. Lawson, Soojun-poor, August 20.—"We came here on Saturday last, and on Lord's-day had the pleasure of preaching to about one hundred souls. This factory, being a very large one, I have many op-

To January 1815.

opportunities for preaching to large congregations of very poor and ignorant people. You have heard of the late additions to the church at Cutwa; I am happy to say that others are seeking the way of life, and we hope soon to have more additions."

In the same month he says in a letter to his Father:—"Inclosed are the journals of two of our Brethren. One named Gour, has just entered upon the work: he has very good abilities, and I hope will be useful. I was greatly surprised to hear from Jonathan, of cousin Peter's death at Meerut. The ways of Providence are truly mysterious.

"I baptized one of Kangalee's sisters, a widow, last Lord's-day; she seems to have her heart very deeply impressed with divine things. Another man had a wish, but is kept back for some time longer."

It appears from these journals, that Kangalee and Gour, Bhagvat and Mut'hoora, are diligently employed in preaching, wherever they can obtain an audience; and in conversing with all who will attend to them respecting the gospel. Great numbers hear them, and many seem to feel interested in their discourses.

From the journals of the Native Itinerants it also appears, that Mut'hoora had visited Beerbhoom, and had preached at six or seven other places; that Vishnuva had spent a good part of the month at Cutwa, preaching daily to considerable numbers, and at the close of the month itinerated in Beerbhoom; that Buluram had itinerated in Beerbhoom, and had visited Devraj-poor, Bhuree, &c. that Kanta had visited a number of villages, and was encouraged by the attention of many.

From July 1814,

In September Mr. W. Carey writes as follows to Mr. Ward:—"You wish to see an account of my labours: I would gladly give it; but week after week has so much sameness, that if I only mention the work of one week it will do for a long time. Since the floods have risen, I am not able to go out more than three days in the week. Two days at Dewan-gunj, and sometimes one and sometimes two days at Cutwa-gunj: at these places I have great numbers to hear me. On Lord's-days I have worship twice, but very few attend. I have worship every morning at home: a few attend. Every evening I have a meeting with the brethren. Now and then I have some who come and hear the word at my house. We have large assemblies very often around us, to which I go, and then have thousands to hear. This is a pretty exact description of the constant round I take, and it is so much the same, that giving you an account would be repeating the same thing from month to month."

In November Mr. and Mrs. W. Carey visited Serampore, and on their return in December, Mrs. W. Carey thus writes from Soojan-poorra to Mrs. Carey senior:—"Through the mercy of an indulgent God, we arrived here in health and safety on Thursday evening; and intend leaving this for Cutwa to-morrow morning.

"William is very anxious to go to Beerbhoom, and I wish very much to accompany him. I have a very great desire indeed to see the place, and a greater desire to speak to some poor women there about the way of salvation. O that the Lord would deign to smile upon my feeble attempts to make known his blessed gospel. I trust, my dear mother, that I do feel a pleasure in this glorious work. O what an important work it is! Who is sufficient for these things! O pray for us, dear father

To January 1845,

and mother, that we may be found faithful, even unto death.

“William will preach in Bengalee this evening: Mr. J. has ordered all the people of this and the factory over the river to come. There will be at least three or four hundred souls. May the word be sent with power to their hearts.”

Mr. W. Carey to his Father, *Cutwa*, Dec. 24.—
“Through mercy we arrived here safe on Monday last. We spent the Lord’s-day at Soojun-poorā, where I had a large congregation. We have one inquirer here, who I think will be baptized to-morrow. I have received letters from Beerbhoom, containing some pleasant things; and intend in about a fortnight, to go there, and if possible to go as far as the mountains, where I find people are desirous to hear the gospel.”

It appears from the Journals which accompanied this letter, that the Native Itinerants still continued their active exertions.

BERHAMPORE.—This Station has hitherto been considered as in connection with *Cutwa*. A letter from Brother Whitworth to Dr. Carey, dated July 1, says:—
“It has pleased God to add four more to us by baptism: three others stand proposed.” He adds: “There are now in the church of Christ in the 14th Regiment, fifteen members. The little place begins to be crowded.”

Our friends have sent a Hindoo inquirer, named Gooroodial, to the Brethren at Serampore: he appears to be prepared for a cordial reception of the gospel.

From July 1814,

A letter from Pran-krishna and Nidhiram, to Mr. Ward, dated Berhampore, July 19, says: "On the 15th we arrived here. The news here is very good: many people hear the word. We are at present in the house of Mr. Charles Gardiner, who will let us have a plot of ground on which to raise a hut. We expect he will be baptized shortly."

On July 26, three persons were added to the church by baptism. We learn that in August Mr. Gardiner had erected a temporary house for the families of the two Native Itinerants; and that about forty hearers usually attended their meetings.

Letters from Brother Whitworth, in September, state, that the Brethren there celebrate the Lord's supper monthly, and have constant meetings; that their total number is twenty in communion; that Charles Gardiner, the friend who has been so kind to the Native Itinerants, was baptized on the 6th instant.

By a letter from Pran-krishna and Nidhiram, to Mr. Ward, dated September 17, it appears they preach to the natives with various success; that the books most in request are the Hindoost'hanee and Persian; and that they are improving themselves in Hindoost'hanee, and are constantly sowing the precious seed amongst a perverse people.

Brother Whitworth, in a letter to Mr. Ward, in November, says, that they had received four members; three by baptism—Jenkins, John Walker, and Samuel Woodcock; and F. J. Spellman, formerly a member of the Baptist church at Little Wild Street, London. Brother W. adds:

To January 1815.

"A. Jackson, one of our members, when he came to Berhampore, did not know a letter of the alphabet; but he has so much improved himself, that last night he went up to the table, and gave out a hymn."

On the 18th of December, Mrs. Gardiner and Quarter Master Serjeant L. and his wife were baptized.

JESSORE.—Mr. W. Thomas and several Native Itinerants are still labouring at this Station, with considerable success. The following is a specimen of the Journals which Mr. T. regularly transmits to Serampore:

"July 2, I went to Punch-numna, and spoke to six men: one of them heard with attention. In the evening after worship, we held a church-meeting, when Unjoora gave an account of her conversion, and was received for baptism. Chitun-dasa was proposed for next month, and Shobhuna was mentioned.—3d, (Lord's-day.) After morning worship I baptized Unjoora. In the evening twenty-three of us surrounded the Lord's table.—4th, At the market, recommended Christ to a number of Hindoos and Musulmans. In the evening held our monthly prayer-meeting for the spread of the gospel.—6th, Had a very pleasing conversation with four men at Mooktuda.—9th, A Musulman who resides at Muhesha-poor, about five miles west of Chougacha, called on me this day, and spent some time in conversation.—14th, Recommended the gospel to twenty pilgrims on the road under a large tree.—15th, Preached to about forty pilgrims under the above tree, and distributed some tracts.—20th, Went to Muyuna-ghuri, and preached the great salvation to about eighteen Hindoos and Musulmans.—21st, Spoke to a Brahmun and a Musulman, both of whom heard

From July 1814,

with attention; and the Musulman gladly received some tracts.—28th, A Musulman from Gil-ghuri called, with whom I had much talk.—29th, Recommended the blessed Redeemer to about fifty Hindoos and Musulmans at the market.—30th, Twelve Hindoos called on me this afternoon, for religious conversation. Eleven of them called again in the evening, and continued during public worship.”

It appears from the Journals of the Native Itinerants there, that Manika-shah, in June and July, visited and preached at thirty-four places; that Nurottuma in July went to fourteen places, where all heard with the greatest pleasure; and that Booddhi-shah in July, visited thirty-four villages, where a number of people heard the word with joy, and some of them gave great hopes. We have in the Journals the names of eighty-two places; and this appears to be a fair specimen of the usual labours of these three Itinerants.

A Musulman priest, named Nurumde, was baptized on the 7th of August; on which day eighteen members sat down to the Lord's supper, among whom were two who had been restored—Huri-dasa and Dial-dasa. Brother Thomas has encouraged Ram-soondra, (Pran-krishna's second brother,) to itinerate. At one village, he says, several men with whom he conversed, expressed their hatred of the cast.

Mr. Thomas to Mr. Marshman, Sept. 7.—“I have to acknowledge the receipt of your most pleasing letter. According to your advice, I have proposed on Lord's-day and Wednesday evenings, after preaching, to ask the brethren what they have heard at preaching.

To January 1815.

"The work of God is going on pretty well at present. I am glad to inform you, that on Lord's-day last I baptized a woman; and that two others are with us, who I hope will be baptized next month.

"Thank God, we are pretty well. I hope you and the Brethren are the same. Remember me always in prayer to the Lord of mercy, that he may strengthen me to do his holy work, and keep me from all manner of evil. My love to all the Brethren and Sisters in Christ Jesus.

In September, a woman named Shobhuna was baptized, and in October Rutan and his wife.

SERAMPORE AND CALCUTTA.—On the last Sabbath in June, were baptized at Calcutta, by Mr. Ward, Mrs. Moran, and a soldier of the 24th Regiment; and on the first Lord's-day in July, was baptized at Serampore, by Mr. Ward, Shree-mutee, the wife of Sartuk.

In July, Tara-chund thus writes to Mr. Ward, from Vasa-variya.—"Last night I had here a company of Brahmuns and others to converse on the gospel. Brother Kashee, with great joy and boldness, tried to persuade them, that there is no other Saviour than Christ. The company were very glad, and expressed their surprise at hearing the songs of God and preaching.

"I have the pleasure to acquaint you with another glad event. I yesterday received a letter from one of the servants of Mr. J. Birch, named Alla-buks, telling me that his heart is bent toward our Lord Jesus, and that he wants a Bengalee book which may do him good in learning the way of God. Be pleased to send me some

From July 1814,

Bengalee books; they are sharp arms against sin and Satan. On the Sabbath-day, as we were singing, praying, and preaching, a man named Kashee-gosha, told us that he esteemed our happiness above the world and wanted a Bengalee book. Our love to all the Brethren."

On the 8th of July, died at Serampore, Mrs. Jore, one of the Calcutta members; of whom her son writes as follows, in a letter to Mr. Ward:—After mentioning his own efforts to bring her to attend upon the word at the Lal-bazar chapel, he adds: "One evening she returned from the chapel accompanied by Krishna, at which circumstance I was not a little rejoiced; and another time with Mrs. Mitchell, an old acquaintance of her's, with whom she was glad to meet, and whose conversation and society she ever anxiously sought. She afterwards became very regular in her attendance at the chapel, and left entirely the Romish Church, enduring the sneers and ridicule of her friends and relations, who took a dislike to her for changing her religion (as they termed it,) but she the more steadfastly clave to the Protestant faith. Her life, since then, which has been an unceasing one of prayer, humility, self-denial, and patience in sickness without murmuring, will be better ascertained by a reference to those of your church who took an interest in her welfare, than by my describing it. Permit me, however, to say thus much, that though she was very devout from her widowhood, ever since my birth, (a period of nearly 34 years,) in the Romish persuasion, she was more so in her converted state: often did I with pleasure hear her say, how merciful the Almighty had been to her in reclaiming her from the errors of a false religion. She used at the same time to lament, that she was not able to read the scriptures in Bengalee; yet she

To January 1815.

could read a little French and Portuguese. She considered it no trouble nor pain, even in sickness, when she could stir abroad, to go wherever she could hear the word of God. And her constant conversation with those around her was, 'Let us heartily apply to the salvation of our souls.' I had almost omitted one circumstance which attended the near approach of death, and which formed a favourable and indubitable sign of her having died in the Lord. The Chundra-nugura Priest, being informed that she was dangerously ill, came to see her; but instead of coming to console her, he came to shake her faith; but the Lord, in whom she had trusted, strengthened her to baffle his inimical attempt. He began by telling her, that as she would soon die, she had better prepare against that hour by recanting the religion she had embraced, and by confessing her sins to him, and thus dying in the faith in which she was brought up from her infancy. She replied that she was ready to obey the summons of her Lord, that she was firmly fixed in the true and pure religion she had by divine aid embraced, that she confessed daily to Him who was really able to pardon her sins, and that nothing he could tell her would induce her to retract. He then left her pouring imprecations on her, and telling her, that she was going to hell! and that those who turned her away from her original faith, could not have been her friends, but her enemies."

To Mr. Ward also she related this encounter with the Romish Priest, who spoke with great vehemence against the Missionaries. She exposed many of the gross superstitions she had witnessed in the Romish Church, and though scarcely able to speak, in consequence of a most painful ulcer in her throat and great weakness, she gave with much courage a reason of the hope that

From July 1814,

was in her.—Her devotional character has been above alluded to by her son: in this indeed she was truly eminent: she once acknowledged to Mr. Ward that such were the joys she felt when in the water at the time of her baptism, that she wished at once to be removed from the watery grave to the general assembly above. She expressed the deepest gratitude to the Missionaries for having brought the gospel to the poor in the native languages. It was not an uncommon thing to see this pious woman, half an hour before the time of worship, sitting in the chapel at Calcutta, apparently in prayer, or waiting to drink at the wells of salvation: she assisted some of the poor Native Brethren living at the chapel with oil, that they might hold extraordinary meetings for prayer. Mr. Marshman saw her on the day on which she died, and found her mind in a most pleasing frame; resigned, though in extreme pain, she seemed to fear nothing so much as offending her gracious God, by murmuring through excess of pain. Brother M. took his final leave of her by commending her to the Father of mercies, in which exercise she evidently felt most deeply engaged.

On the 20th of July, four Hindoos were executed for robbing a banking-house at Calcutta: one of them manifested some degree of regard for the gospel. They were attended to the gallows by two of our Native Brethren, Kanta, and Bhagvat, the first instance ever known of Christian Hindoos officiating on such occasions. Kanta had attended them daily from the time of their condemnation; and to Mr. Marshman, who visited and conversed with each of them on the Lord's-day preceding their execution, two of them particularly expressed a most grateful sense of our Native Brother's kindness.

To January 1815.

Kanta read to them as the cart moved, the 51st Psalm. It is reported that the widow of one of them was burnt alive on the funeral pile, taking with her some parts of the clothing of her husband.

On the 1st of August, Mr. Eustace Carey and his wife arrived at Serampore, in good health.

On the 14th of August, ten soldiers of the 24th Regiment were baptized at Calcutta, by Dr. Carey.

One or two of the members at Calcutta and Serampore have been lately removed by death, and at Serampore three persons who were under instruction: one of the former, Mrs. Irvine, left 500 rupees to the chapel.

An opening has lately been made for preaching to the non-commissioned English officers, drummers, and private soldiers at Barrackpore; one of whom was lately brought under concern by attending at the chapel in Calcutta. Several attend at Serampore every Lord's-day morning; and one of the Brethren goes over on Thursday evenings, to the bungalow of the writer of the following note to Mr. Ward, dated Barrackpore, August 19:—"Happy I was at seeing our Native Brethren here. We had a very pleasant meeting last night. I hope all who meet in the name of God will be in earnest. We all join with one accord in the best wishes to you and all the Brethren at Serampore. May the Lord fill you all with his Holy Spirit, to enable you to finish the great work begun in this heathen land."

The Church in the 24th Regiment.—In July, part of this regiment, and in August the remainder, proceeded to Dinapore, near Digah. One of the privates, named

From July 1814,

Cullen, an excellent mill-wright, had been living at the Mission-house for some time, putting together the paper mill, which he had been preparing under Mr. Hayward, at Calcutta. This man is not a member of the church in that regiment, nor did he afford the Missionaries any pleasure as it respected his religious state; but his assistance as a mill-wright may ultimately be of great importance to the country.

The Missionaries observe: "Our Brethren in this regiment have been eminently our joy: the many additions made to them; their daily meetings for worship; the talents and piety of those of their own body, whom they have chosen as pastors and deacons, to watch over them in the Lord; the *exemplary conduct* of the whole body, which has *obtained the respect and confidence of their officers*; and the amazing change wrought upon them, evidenced by their fervent piety—form a subject of great gratitude to God, the author of this great work. It is generally known, that a barrack is a place in which numbers are crowded together in one long room, which admits of no retired corner for devotional exercises. When a few only of this regiment were seriously impressed, it was very offensive to the soldiers to see individuals on their knees by their beds, and was borne, as is sometimes said, with 'very ill blood;' but the practice of praying and reading at length became so common, and the influence of more than fifty or sixty pious men in the regiment became so great, that the profane were obliged to suppress their mortification.

"It has been observed, that their officers granted them, in the public barracks, a place to worship in; and one or two of us had the pleasure of witnessing a meeting of two hundred soldiers or more, carrying on Divine worship among themselves. In this hot climate, the

To January 1815.

men wear their regimentals as little as possible when not in the ranks; and in consequence our Brethren in the hour set apart to worship, as the room was crowded, were in their undress; their minister too paid as little attention to his exterior; but his address was bold, faithful, and fervent. The men brought the lights for the room in their hands, and took them away when worship was over. They met also at Mr. Daniel's in the Fort every morning for prayer, and once a week in the evening to hear Mr. Leonard preach. Mr. Daniel's love for souls in thus opening his house for worship every morning, and Mr. Leonard's labours, have greatly contributed to the success of the cause in this regiment.

"When subscriptions were making in Calcutta for the Bible Society, our Brethren in this regiment subscribed no less than £15. 7s. 4d. to that important institution. They formed a library among themselves; they also bought up a very large part of the Arrangements and Selections of Hymns, lately received for sale from England. Several of them, particularly Brother Gibson, one of the pastors, whose gifts are very acceptable and useful, corresponded with pious soldiers in other regiments, encouraging them to promote the salvation of their comrades by every zealous effort in their power."

A short time before they embarked, J. Gibson thus writes to Mr. Leonard:—"We received ten into the church this week. They expect to be baptized to-morrow, if it is convenient for you. Yesterday we received the order to be in readiness to embark at the shortest notice: so I expect our stay here will be short. What precious words are those, 'I will never leave nor forsake thee.' O for a child-like dependence upon God. I find myself

From July 1814,

most happy, and move with more freedom in a way of duty, when I can live most by faith. I have need to pray, 'Lord increase my faith.' Don't you think, my friend, the Lord has done marvellous things in our regiment since we came into this country? When I landed, I had only one serious companion, and now, upon leaving Calcutta, we are two bands. May the Lord go on to pull down the empire of sin, and make sinners willing to seek his favour and submit to his government.

"The number baptized since we came into this country is *eighty-seven*, with those now coming forward."

After the departure of this regiment, Mr. Leonard writes to Mr. Ward as follows:—"I was in the Fort on Thursday morning last, and had a meeting of rather a melancholy nature—only two soldiers, instead of two hundred. However, I am not in the smallest degree discouraged. God is the same yesterday, to-day, and for ever. If he has any children in the 66th, he will bring them out from among the wicked; and separate them as a shepherd doth his sheep from the goats. He can make 'the little one a thousand, and a small one a great nation.' Let us therefore, my dear Pastor, pray fervently; that he may show the same unspeakable mercy and loving-kindness to the 66th, as he has to the 14th, the 22d, and the 24th regiments. His arm is not shortened, and he delighteth in showing mercy and magnifying the power of his grace, even where Satan's seat is."

Account of W. Cumberland, a Member of the Church at Calcutta, who died on the 24th of July, 1814, aged 66, extracted from a Funeral Sermon, preached by Mr. Ward.—"Our departed Brother was born in England in the year 1748, and came out to India in the army, in the

To January 1815.

year 1786. About twenty years ago, he was appointed to superintend the making of gun-carriages, &c. in the Company's yard at Kashee-poorá, about three miles from Calcutta. At this time, he was 'serving divers lusts and passions,' far from God, and given up to almost all those vices so common in the army: but he was particularly the slave of passion. Still, however, in this dreadful career of iniquity, while destitute of the means of religious instruction, his conscience often smote him, and prevented his sinning with impunity.

"In these circumstances he was, in some way, brought to attend on the gospel preached at the house of Mr. Lindeman in Calcutta: and he acknowledged afterwards, that a sermon preached there from these words, 'How shall we escape, if we neglect so great salvation,' was made peculiarly useful in awakening him from a state of spiritual death. From this time, having received deep impressions of the extreme danger of his condition as a fallen sinner, and obtaining hopes of mercy, through the redemption that there is in Christ Jesus, he continued his attendance on divine worship, and began to grow in grace. It soon appeared, that the word had been sown in good ground, by his regular attendance on the worship of God, and his fixed attention to the discourses he heard.

"He was baptized on the 5th of March, 1808, and was afterwards chosen a deacon.

"From this period to the day of his death he bore among his Brethren the character of a humble Christian, of the most simple and unaffected deportment, commanding the affection and esteem of all, religious and profane. Nor did he neglect the enlargement of his mind; he was seldom without a book in his hand in his leisure moments, and though his education had been

From July 1814,

confined, he possessed a capacity for studies superior to his situation in life.

“He had a tinge of refined melancholy in his disposition, seldom seen in men of his rank in life; hence he erected a monument to the memory of his son in his own garden, and over-shadowed it with a weeping willow; and after the death of his first wife, he enclosed a spot of ground with a railing in the corner of the Kiddur-poora burying-ground, and planted a tree by it's side, under the shade of which his own earthly remains now repose.

“The wonders of God in creation and providence were ever a pleasing subject of contemplation and converse to our deceased Brother. But his favourite theme was the doctrine of redemption; and he ever shewed in conversation how much his feelings were impressed and elevated by this exalted subject, contemplated with rapture even by angels. He knew and acknowledged that he had been a great and (in his own estimation) more than common sinner: he was aware too, that though then reformed and supported by the power of religion, he was still encompassed with infirmities. These things made him sensible, that nothing but the boundless mercy of God, flowing freely through the infinite merit of the Saviour's sacrifice, was sufficient to save him; and he found nothing short of this capable of supporting his hope, and affording him consolation, under the piercing views he had of his desert of hell, as having been alienated from God, and in avowed and continued rebellion against him. These views made the gospel tidings of great joy to him; he felt that he had a deep stake in the covenant of redemption: that this was ‘all his salvation and all his desire.’ Delivered from a state of shocking profligacy by the Divine Spirit, through the instrumentality of the religion of Christ, he was sensible that he owed the

To January 1815.

deepest obligations to the Father for his unmerited love to the Son for his bitter sufferings unto death for his salvation, to the Holy Spirit for those convictions and impressions that drew him from a life of sin, and placed his feet in the narrow way that leads to eternal life. A striking proof of what he felt respecting his obligations on this subject, is seen in the text he chose for his funeral sermon: 'Is not this a brand plucked from the fire?'

"These deep impressions of the infinite value and necessity of religion laid the foundation of the excellent character which Mr. Cumberland afterwards bore; and, whatever some persons may think respecting deep convictions on the subject of religion, painful experience but too plainly proves them necessary, to arrest the mind of man, so prone to trifle with eternal concerns, to humble his pride, and to draw him from that fatal love of the world which drowns so many souls in perdition.

"It has been already observed, that our deceased Brother was once awfully prone to violent gusts of passion: he lamented this after his conversion more than once to one of his pastors, and attributed to this vice the origin of a complaint which he carried with him to his grave. But see what religion does in the heart of a man who has begun to mortify the flesh with it's affections and lusts. A beloved friend, who has kindly supplied the principal materials for this account, says:—'His situation required a man of the greatest patience, having four or five hundred heathens to watch over daily. I need not inform you, what a heavy task this was to a conscientious man, who had not only to exert all his power to make Hindoo workmen perform their duty, but likewise to prevent them from purloining every thing they could conveniently carry away from the yard. Notwithstanding

From July 1814,

these circumstances, so trying to a man naturally passionate, our deceased Brother, by a constant habit of prayer, and a deep regard for the honour of religion, was enabled to act not only so as to gain the high approbation of his superiors, but to be esteemed as a parent by the great numbers that were under his management. He made it a rule, when he was betrayed into speaking harshly to any workman, even the poorest labourer in the employ, to go and beg his pardon in the most humble terms, and to add a small present in money; so that he gained the affections of those who otherwise would have felt resentment, and proved to the Heathen, that they had to do with a true follower of a Redeemer who died for his enemies.'

"The good effects of this tenderness towards the Natives was seen in the last sickness of the deceased. One of the deacons of the church observed, during his frequent visits to Kashee-poorá, that there was scarcely an hour in the day during Mr. Cumberland's illness, which in the whole lasted about a month, in which some one or more of the Native neighbours or workmen were not seen near his bungalow, making the most anxious enquiries after his health; and at the time of his departure, near five hundred of them collected about the house, and gave vent to their sorrows by loud lamentations, addressing each other in such words as these:—'We have lost our father: he is gone, *never, never* to return. Where shall we find one like him.' The friend before referred to, declared, that it was one of the most affecting scenes he had ever witnessed: indeed so powerful an effect had it upon him, that he wept the whole time he was relating it.

"A man who could go thus far in apologizing for an involuntary injury to persons deemed his inferiors,

To January 1815.

and whom many treat as beasts of burden, could not be unmindful of the spiritual condition of the Heathen. As soon as he obtained leave from his esteemed employer, whose generous conduct to the deceased and to his family does him the greatest honour, he invited Native catechists to come weekly to teach the workmen; and it was a pleasing sight to see our beloved Brother sitting in the midst of a great crowd of Heathens, while they surrounded one of their own countrymen, opening to them the treasures of the gospel, the unsearchable riches of Christ. Many parts of the Sacred Scriptures were put into the hands of those who could read in this manufactory; and let us hope that our Brother, in the resurrection of the just, will find that he did not labour in vain. Nor was he content with these efforts; he talked himself, as well as he was able, to the Natives; he often lamented their dark and miserable condition; and he looked forward with joy to a state of retirement, when he hoped to have more leisure to do good to the souls of men. Such, however, was the unfeigned humility of our Brother, that it was a subject of deep regret in his last hours, that he had done no more good in his day and generation.

“What an example is this to those who have under them perishing Heathens! How forcibly are they called upon by the voice of the Saviour to ‘go and do likewise,’ in a case in which *the eternal welfare of their own servants* is concerned! How can we give ourselves credit for either Christian benevolence or humanity, if here, where these virtues are most wanted, they are never put into exercise; and where the objects of pity are not occasional intruders, but immortal beings, continually administering to our wants, or increasing our riches! How awful is the consideration, that one of these lost

From July 1814,

men may upbraid us in eternity with the neglect of what would have cost us nothing—warning him of his danger, and pointing him to ‘the Lamb of God which taketh away the sin of the world.’

“We now come to the last, and most important scene of our Brother’s life: his last and most serious hours. What was he then? What did religion do for him when the world retired, when heart and flesh failed, and when eternity opened upon his view—eternity filled, as he verily believed, with endless joy or endless woe?

“When his partner in life perceived that there were no hopes of her husband’s recovery, she gave vent to her feelings in a flood of tears, and in lamentations which reached the ears of her dying husband. After recovering in some measure from the shock, he called her to him, and suggested to her those consolations which the recollection of the moment afforded; adding the memorable words of the prophet Jeremiah, ‘Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.’

“The friend already mentioned, asked him, when he saw his end approaching, if he was assaulted by the temptations of Satan. He assured him he had not been thus attacked during the whole of his affliction; that death had no terror in his looks, no arms in his hands; that the only sorrow he now felt, arose from his not having served better that Saviour who now filled him with consolation, when all inferior springs were dried up.

“A female member of the church, a short time before his death, asked him, if he thought of Jesus? Lifting up his eyes, as if surprised at the nature of the question—he feelingly replied—‘Do I think of HIM! Yes, he is never absent from my thoughts. Who supports

To January 1815.

me, think you, in these trying moments, except the dear Redeemer !’

“When one of his pastors last visited him, in reply to a question respecting the state of his mind, he said, ‘I am calmly waiting the will of God.’

“Our deceased friend gave orders for his funeral with the utmost composure, and having languished till Lord’s-day morning, the 24th of July, he quietly fell asleep, aged 66 years.

“Let it not be supposed, however, from what has been said, that we wish to hold up our departed friend in any other way than as a saved sinner; as a rough stone taken out of the quarry, and polished by the great Master Builder; nor would we eulogize him as a saint of the highest order. He was not this: he would not thank me, if on earth, for a false character. If a friend could have persuaded him to speak with a degree of confidence respecting his Christian character, still he would have affirmed, ‘By the grace of God I am what I am.’ His sense of his infirmities made him hate himself, and fly for refuge to Him who is a refuge from the storm and tempest: and no doubt his present language is what it was on earth—‘Not unto us, not unto us; but unto thy name be all the glory.’—‘To Him that loved us, and washed us from our sins in his own blood, to HIM be glory, both now and for ever.’ Amen.”

On the first Lord’s-day in September, was baptized at Serampore, Shiva-prusada, a young Brahmun, educated at the *Cutwa School*, by Mr. Chamberlain: and on the 25th were baptized at Calcutta, by Dr. Carey—Alexander W. and John N. of the 66th regiment, quartered in Fort William; Nepal-singha, a Brahmun; Panchoo; Dominga; Flora Phillips: and Maria D’Souza.

From July 1814,

Account of Captain Mills, extracted from a Letter from Mr. Leonard to Mr. Ward.—"From repeated conversations with Captain Mills, and some information I have obtained from those who had the best opportunities of knowing him previously to his joining the church, I have obtained the following account:—

"Our dear Brother assured me, that he had been very irregular in his youthful days, and ran great lengths in sin; and though he was never addicted to swearing or drunkenness, he committed other sins with greediness; sins, which though of the most pernicious tendency, were once looked upon very lightly in this city, even amongst those whose duty it was to bear a decided testimony against them.

"He heard Dr. Carey preach either his first or second sermon after he came to this country, which the good old man frequently mentioned with tears of gratitude: indeed his love for him was so ardent, that he seldom mentioned his name but a flood of tears accompanied it.

"It appears that Captain Mills was brought under strong impressions in the year 1794, occasioned by the following circumstance, frequently related by himself:—While living in a state of security in sin, he was greatly alarmed by a dream he had for several successive nights; supposing himself attacked by an enormous serpent, from which he was preserved by the Rev. D. Brown, when on the point of being devoured. Trifling as this incident may appear, it proved most salutary and important to our friend, as it brought him to think seriously of his state; to forsake gross sin; and to form an intimate acquaintance with Mr. Brown, Mr. Obeck, and other pious men, who used to meet together for mutual edification. From this time his life was moral and correct.

"Having heard, about three years ago, that many persons who had formerly gone to the most extravagant lengths

To January 1815.

in sin, had received much benefit by attending at the Lal Bazar Chapel, he went there with his youngest son, and continued his attendance. His son and daughter-in-law, after a few months' attendance, were received into fellowship, which for a time proved a source of great gratification to the aged parent; but, alas! how often are we called upon to mourn over our brightest prospects, over our fondest hopes.

“Our Brother was baptized on the 27th of December, 1813, at the age of sixty-eight; from which time he not only adorned his profession by a holy walk and conversation, but in his visits from house to house, among his friends and acquaintance, he recommended the blessed Redeemer; nor need I go farther than our own congregation, to point out many who could bear testimony to his labours of love.

“From the day he made a public profession to the time of his last indisposition, it was his wish to go out amongst the Heathens. So anxious was he at one time respecting this good work, that he forgot his age and infirmities, and commenced learning the Bengalee language. After nearly a month's exertions, however, he was obliged to give it up, through weakness; but continued still to lay plans upon the subject, one of which was to join Mr. Peter in Orissa, to assist him; by his influence, his labours, and his purse.

“His love to his Christian Brethren of all denominations, was apparent to every one who had the slightest knowledge of him. Wherever he discovered the image of Christ it proved attractive to his heart, whether in Hindoo, Musulman, or European converts, rich or poor. This grace appeared the most remarkable feature in his character; and distinguished his religion as coming from Him who said, ‘By this shall all men know that ye are my disciples, if ye love one another.’

From July 1814,

“His state of mind at death was truly encouraging. The dying Christian triumphed over death, through the power of divine grace. I had several conversations with him during the last five days of his life; when he talked as freely and calmly of dying, as if he were going a short journey, to receive a great estate. Indeed, to talk to him about death, was a sure method of creating joy in his countenance. Nor was there any sign of presumption, or ignorance in his dying experience: he was deeply convinced of his state as a sinner, and a great sinner; yet rejoicing in the hope set before him in the gospel, he could say, ‘O death, where is thy sting; O grave, where is thy victory?’

“I hinted to him, on the day previous to his departure, that the Lord was peculiarly favourable to him, in blessing him with a clear understanding to the last; upon which he clasped his hands, and said, with considerable emotion, ‘This has been my prayer for years—that I might bear a testimony in honour of my blessed Lord, in my last hours; and, praise and glory be ascribed to him for ever, I now experience an answer to my petitions, and by this know that praying breath is not spent in vain.’

“To the very last, he invariably found himself revived when any of the Brethren visited or prayed with him. After the first six days’ illness, he scarcely experienced five minutes pain, to the last moment of his life. When asked how he was, he always replied, ‘I am getting better;’ by which however he meant, that every hour was carrying him nearer to eternal felicity, having been well aware that his end was fast approaching.

“Our dear Brother departed in Jesus about half-past five o’clock, on Saturday morning, the 13th of September, aged sixty-nine years, forty of which he had spent in India.”

To January 1815.

Dr. Carey having obtained leave of absence from the duties of the College, during the Doorga festival, took a short journey, with Mrs. Carey, on the Ganges, for the restoration of her strength. On the 26th of October, he thus wrote to Mr. Ward, from Berhampore :—" I would send you some account of my journey ; but it is very late, and our Brethren W. and B. have but this minute left us. At Cutwa, where I spent the Sabbath, I found things in a very pleasing state. The Brethren itinerate continually, and I think with more spirit than in any place I know. Bhagvat informs me that William preaches in Cutwa and the neighbouring towns four or five times every week. Bhagvat is going with me : he is very ready to go to the towns and villages. At Pulashee, he gave away some pamphlets, and conversed with several persons, who in general appeared desirous of further instruction. I addressed a few people in a boat from Patna : one of them knew Mr. Thompson. This evening I arrived at Berhampore, where Bhagvat went to see Charles Gardiner, who, with Russel, came down immediately. In about a quarter of an hour I went down to Gardiner, where about thirty persons were met, to whom I preached ; after which I conversed with them till gun-fire, which called them away. W. was on duty, but afterwards so arranged things, that he and B. came down to the boat, where I have had much pleasant conversation with them. W. is a more sensible man than I expected. I am much gratified with the state of things here. They have more than twenty members, and appear quite lively. They meet every day twice for prayer and conference. They have erected a very pretty place of worship in Gardiner's ground, and I find the Officers are favourable to their meeting. Gardiner appears to be a good man. His mother is one of our members. He has erected two good houses for the

From July 1814,

Native Brethren; and I find that a great number hear them. They are in want of Hindoost'hancee and Persian Gospels."

A number of friends at Calcutta, pleased with the unwearied labours of Sebuk-rama, have raised the sum of £10. 15s. with which Mr. Leonard has bought him a watch, and several suits of clothes for himself and his wife.

Mr. Gordon, who is constantly seeking out means of doing good, has lately sent Kauta, (whom he supports, and employs at the jail and in the neighbourhood,) to the house of a gentleman who employs a great number of Native workmen, where Kauta has begun to preach to nearly two hundred every Lord's-day morning.

The Missionaries at Serampore have long felt greatly distressed that their numerous avocations rendered it impossible for them to itinerate, and the wants of other Stations not suffering them to retain a single Native Itinerant, Serampore has been left more destitute of those helps than any other Station. Not being satisfied to leave things in this state any longer, they have obtained the discharge of one of the religious soldiers, named Smith, whom they intend to employ as an Itinerant.

Tarachund, of Vasa-variya, in a letter to Mr. Ward, dated Oct. 7, says: "I know not how to express my joy: the kingdom of God daily increases. I find that almost all the scholars and persons that come to hear the word on the Lord's-day despise the idols in their hearts. Please to send me some tracts and books for the use of the school."

To January 1815.

On the last Sabbath in October, were baptized at Calcutta—Susanna Lucy Davis, Betty Lowe, Mrs. Petruse, and Mr. Beardsmore.

Sebuk-rama and other Native Itinerants hold meetings regularly at from twenty-five to thirty places in Calcutta, every week; besides which there are many other places where they occasionally labour. The meetings for English worship also are frequent. On the Sabbath, there is a prayer-meeting at the chapel, before the usual morning worship. There is preaching at eleven o'clock, and again at seven; and occasionally a meeting is held in the evening, at the house of some one of the members. At the jail and in Fort William there is preaching every Lord's-day. There are meetings for preaching or prayer every day in the week, in the chapel, the Fort, or the jail: besides a weekly meeting for conversation with candidates, and an experience meeting once a fortnight.

The journal kept by Mr. Smith, of his labours on his journey from Allahabad to Serampore, from Oct. 24. to Nov. 25. is very full and satisfactory, but too long for insertion.

In November, the Missionaries at Serampore received accounts from the 24th Regiment, at Dinapore.

J. P. to Mr. Leonard, Dinapore, Nov. 7, 1814.—
“The Lord deals bountifully with us. After the arrival of the second division, we got a place built in the cantonments, for the purpose of worship. It will contain nearly four hundred persons. Messrs. Moore and Rowe have obtained permission from the General, the Chaplain, and our Commanding Officer, to preach here whenever they

From July 1814,

please. On Lord's-days they preach morning and evening; and on Tuesday and Thursday evenings: a great number attend; some of whom have expressed great satisfaction. Our place of worship is close to the barracks, and we have every liberty we can desire. Yesterday Mr. Rowe administered the Lord's Supper at our place of worship: Mr. Moore, Mr. and Mrs. Thompson, a friend from Balasore, and a young man a member of the church at Patna, attended. Thus you may see in some measure, the goodness of our Lord and Saviour. You, my dear Brother, remember the time when we were not allowed to meet for the worship of God: now we have a stated place of worship, a church established, and the ordinances of the gospel administered, even where Satan's seat is."

J. W. to the Missionaries at Serampore, Dinapore, Nov. 21.—"God has removed from us our dearly beloved Pastor, James Gibson, who was, in the hand of God, a great blessing to us. Our present number of members is sixty-six. Since our last account, by Brother Gibson, we have been obliged to exclude one for disorderly conduct; and have not had any additions. There are, however, four candidates; and amidst all our troubles, we have reason to rejoice in the increase of the Redeemer's kingdom. Many seem to be very attentive to the means.

"It having appeared necessary to ordain another Pastor, we invited Brother C. who, though he refused a former invitation, in the Fort, has accepted this. We have also chosen to the office of Deacon, Brother R. of the Light Company; as that Company, in which are many members and hearers, is expected shortly to be separated from the Regiment. They were ordained on the 16th instant, at Mr. Rowe's. I have endeavoured to gather a few fragments respecting our departed Pastor,"

To January 1815.

A short Account of James Gibson, drawn up by J. W.—
 “His father was a member of one of the Wesleyan Societies at Birmingham; and of course the son was obliged to attend on preaching and prayer, but it was not rendered effectual to his conversion, although he had very strong convictions, so strong as to cause him at one time to alter his conduct for about a month; but as soon as those convictions wore away, his religion died, and he returned to the paths of wickedness, in which state he continued till about the beginning of 1808. At this time, there was a religious man in the same room with him, whose conduct was very consistent; and this often set his conscience to work; one day, being very thoughtful, he obtained the loan of Hervey’s Theron and Aspasio, and on reading this he was struck with a fresh sense of his guilt, and made promises of amendment, but being induced to take a game at fives, he was provoked by some means to swear (a practice he had been very much addicted to) when fresh convictions took place; he quitted his play immediately, and betook himself to prayer. He continued nearly a month before he durst go amongst those few that were serious, (at that time there were four); having often heard that they were a strange people, he prayed to the Lord, if they were his people, to direct him to them, and if not, to preserve him from them. From that time forward he continued amongst them until we arrived at Fort William. During his stay there, the Lord raised up many amongst us to seek the salvation of their souls; and he made a public profession by baptism.

“On the 9th of January, 1814, he entered on the ministry, in which situation he laboured amongst us with the greatest diligence. His education was what might be expected from a man in low circumstances; but He who hath said, ‘and they shall all be taught of God,’ was pleased

From July 1814,

to teach him, and make him mighty in the scriptures. He was a man of sound judgment and deep penetration, and when in his work, his solemn appearance and address commanded attention. He was faithful in warning sinners; willing to instruct the ignorant, reclaim the fallen, and reprove, if requisite; but he delighted to build up men on their most holy faith; his favourite theme was free grace. Oh! how he delighted to preach Jesus Christ and him crucified. I think I may truly say, he was a faithful Pastor, a loving Brother, and an humble Christian. Two days before he died, I obtained liberty to go into the hospital to see him: I enquired into the state of his mind. He said it was well, or words to that effect, and then repeated, in triumphant language, that he should be at home before me. The following day, I saw him, and he told me, the combat was almost over; but he was quite cheerful. He said he desired to depart, as there was nothing below which he wanted. This was the last time I saw him alive, for the next morning he fell asleep in Jesus, without a struggle, on the 10th of November, 1814, aged 29 years and 10 months."

On the last Sabbath in November, were baptized at Calcutta, three soldiers of the 66th Regiment, quartered in Fort William.

We learn from the journals of the Itinerant Smith, that in November and December, he was active in his exertions round Serampore.

A short time ago, several of the aged Sisters at Serampore resolved to visit such families in their neighbourhood as would listen to the gospel; and knowing how important such a plan is, as it respects the Hindoo women, the

To January 1815.

Missionaries encouraged them in the good work. They have sent in accounts of several of their visits, which if persevered in may be of great service.

During the last month, Shiva-prisad and Gora-chund itinerated not only around Serampore, but twice proceeded as far as Krishna-nugura and Soojun-poorā. At the former place they read the word, and conversed with the pundits and friends of the Raja, when about fifty persons were invited to partake of the salvation which is in Christ Jesus. In this place, which has a very large population, they were received with much kindness by a European gentleman, who gave them an out-house to stay in, and to all the persons assembled at the court of justice they made known the glad tidings, and gave them the scriptures. Soon after this, Shiva-prisad left Serampore with Mr. W. Carey, with the intention of being placed near Krishna-nugura as an itinerant. Before his departure, he wrote the following letter to Mr. Ward :

“Shiva-prisad sends his affectionate salutation: As God the Father loved the world, and sent his Son to atone for the world, so our Lord Jesus Christ, choosing you, (the Missionaries) has sent by you to us his own word. Ye being followers of the Lord Jesus Christ, to your utmost ability and with joy, have given and are giving that Holy Book to us in various languages. We, receiving the history of Jesus Christ, are made happy for time and eternity, in soul and body. Though we came, leaving our cast, friends, relations, and property, we have obtained more than all these: for the perishing things of the world we feel no sorrow, for God our Father, through Christ, has given and does give all necessary good things.”

From July 1814,

CHITTAGONG.—*Specimen of Mr. D'Brayn's Journal.*
 "June 1st. Four Bengalees heard the word. 2d. Two Musulmans called for books. 5th. (Lord's-day.) Seven of us surrounded the Lord's table. 8th. In the evening Radha-kanta, a rich man, called, and said he had several times desired to meet with me, and hear us pray. Sadut-shah then sung a hymn and prayed. Radha-kanta said he prayed in the same manner: he asked for the book, 'In the beginning God created the heaven and the earth.' I gave him a Bengalee Pentateuch. 11th. Six Bengalees and three Musulmans came to hear the gospel: they said, 'The Brahmins never show us the true way of salvation, but keep us ignorant as the beasts.' 14th. Sisooram took Sadut-shah and Reveiro with him to converse with his wife. This day two Artillery men called on me: one of them, Robert Gadd,* says he wants to join us and be baptized. 16th. The Brethren have returned from the village: Sisooram's wife wants to come with her husband, but is afraid of her neighbours. 21st. Sisooram and Sadut-shah went to complain against the persons who destroyed Sisooram's goods. The head of the police sent them to the constable, who said he could do nothing for them. This man gave much abuse to Sadut-shah, for turning from his cast: he said, the Musulman law was, that such a person should be stoned to death. 17th. Went with Sadut-shah to Catholicus, and entering a Catholic's house, had pleasing conversation: they invited me to live with them, saying, they could then attend every day to hear the words of the Lord Jesus; they added, that their priest never taught them in the manner they had that day heard. 29th. Five Musulmans called for Persian books.

* This man says, he heard the gospel at Richmondsworth, in Herefordshire.

To January 1815.

"Sisooram and Santi-rama every evening go with Sadut-shah, to visit from house to house, and from village to village. I go every day to the barracks, to visit the soldiers. Three Artillery men and Robert Gadd come to practise the singing. Robert Gadd sent me a letter, giving me an account of himself, and expressing a wish to join us."

Sadut-shah's Journal contains accounts of his having held conversations at various places, and sometimes with a great number of persons.

In a letter from Mr. De Bruyn to Mr. Ward in August, he says, that he had sent a number of Burman books, (part of Matthew's Gospel) to the rich Mugs in those parts; that they had been well received; and that they had sent a messenger to invite him to come and explain the gospel to them. He promised to go in the month of November. An application to the Magistrate had put an end to the persecution of the Native Christians there.

In his Journal for July, Mr. De Bruyn mentions, that on the 1st of July two Mugs called for Burman books, and on the 5th fifteen more Mugs, accompanied by Raja Bulee. It seems these people speak a dialect of the Burman: he gave them five books, with which they appeared greatly pleased. Several of the European soldiers there associated with Mr. De Bruyn, and appeared to have some wish to turn to God. They were glad to obtain English New Testaments. In the course of the month, a number of Hindoos and Musulmans had called on him, some of whom listened for hours to his discourses. On a Lord's-day he has about twenty hearers.

From July 1814,

A viragee and a havildar have given much encouragement to Mr. De Bruyn. The havildar wishes to make an open profession; but like hundreds more in various districts, is for the present deterred by the great sacrifices he is called to make in the loss of cast. Mr. De Bruyn had visitors almost every day during August. Several appeared really desirous of instruction. In a letter to Mr. Ward, he says, that he baptized R. Beaudry on the 6th of August, and that four others are under regular instruction, two Hindoos and two Portuguese.

In October, Akbur-shah, a Musulman, was at the station as an inquirer, whose friends had been repeatedly to persuade him not to embrace the gospel, but in vain. Many others had called and heard the word.

In November Mr. De Bruyn says, people come daily for instruction, and to obtain books, of which in his Journal for this month he gives a number of pleasing instances. Among others, one day two Mug priests called for those parts of the scriptures which were printed in the Burman language: and on another day ten Mugs heard the 55th chapter of Isaiah read, and appeared much affected. On the 20th ten, and on the 23d fifteen Mugs called for books. When the 55th of Isaiah was read to those who called on the 23d, they said, 'This is true: the Lord sought us when we asked not for him, and found us when we sought him not.' On another day, three Mugs informed Mr. De B. that the Mug Raja of Rossahn had thrown his idols into the fire.

In the beginning of December many natives called upon Mr. De Bruyn for instruction and books; and towards the end of the month he made an excursion to a distant village, and had frequent opportunities of preaching. He

To January 1815.

sent ten books to the Mug Raja who has destroyed his images.

HINDOOSTHAN.

DIGAH. *Mr. Rowe to Mr. Ward, July 31.*—"We are anxiously looking for the arrival of the Brother you have sent with Mr. Thomason; but fear we shall have to wait another week or two, if the westerly wind which now prevails should continue. We have some hope of two or three inquirers. They are very regular in their attendance upon the means of grace. It affords us pleasure also to see that our Native schoolmasters are pretty diligent in their work. On visiting one of our schools a few days ago, I came on the master by surprise, and was happy to find him reading and explaining with some warmth, some portions of the New Testament to some viragees. We have several times lately united our petitions with Mr. Thompson's, for the enlargement of the Redeemer's kingdom. We much need the out-pouring of the Spirit. It is encouraging to think that the cause is God's, and must prevail, and that we shall assuredly reap if we faint not. Although no souls have been gathered in; yet I am persuaded much good has been done in a preliminary point of view, by distributing and making known the word."

The young man, Muhumud-Bakur, who has been committed to the instructions of Messrs. Moore and Rowe, in hopes he may be useful hereafter to his countrymen, on his way up, at Moorshudabad, met with Hajee-Bakur, a Moostaad, an old acquaintance: he took him by the hand, and led him to his house. While here Nabob Mugulee came in, and asked the old Moostaad who our young friend was. He was informed he was one of their

From July 1814,

cast. 'No, (said the young man,) I am not of your cast now; I was, but I am now a Christian.' He then told the Nabob that he came from Shiraz; who then called him into another room, and asked him what he had seen, to become a Christian. 'The gospel which I have now given you,' said the young Christian. He (the Nabob) then began to read in Matthew, he thinks the 5th chapter, when the tears began to flow, and he said, 'This is excellent doctrine; I have before heard of this, and were it not for my situation and circumstances, I would this hour set off for Serampore.'

Mr. Rowe to Mrs. Ward, October 4.—"I have been thinking and talking of writing you a few lines for several days past, but my Elizabeth has been in such a precarious state, that I have been at a loss to know what to write; nor is it much otherwise with her now, for we think her recovery is at present very doubtful.

"Her complaint is of a complicated nature. On the 15th of September, the doctor gave her up, not having the least idea she would live through the day. He seemed perfectly astonished the next morning to find that she had recovered a little.

"In general she complains of an insensibility of heart respecting divine things. She is sometimes exercised with doubts and fears; at others, hope revives, and she feels a desire to depart and be with Jesus. All her desire is, that God would lift up the light of his countenance upon her soul. 'Ah, (she says,) I would gladly endure any bodily sufferings, to enjoy that frame of mind I had at Madras.' At one period, when apparently near her end, she said, she thought she felt joys resembling those she experienced at Madras. The day after she had been given up by the doctor, she expressed herself as being much disappointed

To January 1815.

by coming back into the world. After a hard struggle, she had been enabled to take an affecting farewell of me and her dear little ones. A little before this she was conversing with me about her Christian friends, those she expected to see in heaven, and those she should leave in the wilderness."

Mr. Rowe to Mr. Ward, Oct. 18.—"We have now no hope whatever that my dearest Elizabeth will be restored. We are in hourly expectation of her great change. Since I wrote to Mrs. Ward, she has been in a very happy frame of mind. She has done with the world; calmly committed me and the dear little ones to the care of her God; her heaven is begun below; and she seems only waiting for the kind angel to come, and convey her happy spirit to the realms of eternal day. The enemy is kept at a distance, and Jesus becomes increasingly precious. All the springs of life seem to be giving way at once: her liver, her lungs, and her stomach, are all affected. Her language yesterday was, 'Dear Lord, when will the hour come?' 'I was in hopes, (said she,) it would be to-day; but now (being a little revived,) I fear it will not.' A few weeks ago her memory failed much; but she can now recollect those passages of scripture and hymns which she had treasured up in her mind. Her happy frame of mind is a great consolation to me. At times, when I hear her thus talk sweetly of Jesus, I can hardly raise a petition to heaven, that she should come back again into this sinful world. 'I sometimes think, (said she lately,) I want to die to get rid of my sorrows;' but recalling herself, she added, 'Oh no, it is sin I want to get rid of.' "

"*Mr. Moore to Mr. Marshman, Oct. 19.*—"About two hours since, the happy spirit of our beloved Sister

From July 1814,

Rowe bade us a final farewell until that hour that ours shall follow it into eternity. So easy was her departure from the shores of time, that not a single symptom of fear or apprehension was perceptible to us for the last three days ; nor one struggle or convulsive throb was seen at the parting moment. On Monday morning she expressed a sort of regret, but not mingled with the least degree of impatience, that she should not go on that day ; and added, 'Jesus can make a dying bed feel soft as downy pillows are,' adding a line or two of her favourite hymn.

"Our strength is again diminished, and our cares increased ; but we dare not say, 'What doest thou?' Good is the will of the Lord ; and I trust he will enable us to feel it so, and to thank him for that resignation which he hath granted us.

"We have been much encouraged during our affliction by the Christian lives and brotherly love of the good men in His Majesty's 24th Regiment."

Mr. Rowe to Mr. Lawson, Oct. 27.—"You have seen what I wrote to Mr. Ward about the 17th instant. I shall now give you a brief account of her experience after that period. After I had written to Mr. Ward, she dwelt much on the thought of meeting one of her dear sisters in heaven, and said, 'O how happy it will be to meet together there!' About five o'clock in the morning of the 19th instant, death appeared very evident in her countenance. She attempted to say something to me, but her voice faltered, and she was not able to express what she meant. Soon after she recovered a little, and was able to converse with me. Feeling the cold hand of death, she said, 'Oh ! my dear, I must die.'" She then began to tell me of the glorious hope she had, through the atonement of our Lord Jesus Christ, and of the joy she felt in the prospect of

To January 1815.

eternal glory; and exulted in the triumphant language of the Apostle: 'O death, where is thy sting? O grave, where is thy victory?' Through the day she continued nearly speechless, but quite sensible. She was often able to say 'Yes,' to the inquiry whether she felt happy in her mind. About five o'clock in the afternoon, she was able to tell me that she was very happy in her mind. Not long before her death, she told me her joys exceeded those she felt at Madras, which had long been the object of her desire. She used to say she would gladly undergo any bodily pain to enjoy such feelings. At times she appeared to be in much pain, but in general she was pretty easy; and our God mercifully enabled her to endure the whole of his will without a murmuring word. About half-past ten o'clock at night, I observed a great change in her countenance, and saw she was about to depart. I left Mrs. Moore with her, and went and called Mr. Moore. A few minutes after I returned with him, she fetched a few deep sighs, and bid the world adieu without a struggle, thus sweetly falling asleep in the arms of her Jesus. I considered this a gracious answer to our last petition respecting her, which was, that she might have an easy dismissal.

"On the evening of the following day, she was borne to the place appointed for all living, by our dear Brethren in the 24th, and interred by the side of her dear Eliza. After the funeral service was read by the Rev. Mr. Evans, our Brethren sang, 'Why do we mourn departed friends,' &c. About two hundred of the soldiers attended, a few Officers, and six women in black, as pall bearers. The novelty of the scene attracted a large concourse of Natives; and the singing a hymn, a practice I suppose never witnessed here before, rendered the funeral very affecting."

From July 1814,

Mr. Rowe to Mr. Lawson, Nov. 1.—"The place of worship built by the soldiers is well attended. I believe I had about three hundred hearers last Lord's-day evening. If they remain here long, I think we shall have to enlarge the place. There are a few proposed for baptism. The master of the band has attended once or twice. The Brethren are greatly rejoiced to see so many attend. We preach to them twice on the Lord's-day, and twice in the week, Tuesday and Thursday evenings."

In December Mr. Rowe thus writes to Mr. Ward:—"Our dear Brethren in H. M. 24th, left us for Nepaul last Saturday week. We felt such an union of heart, that the parting scene, which took place in the house they have erected for God at Dinapore, was very affecting. On the following Monday, we went over the river, and had an interview with them in their camp. We left them pretty cheerful. The first day or two they had an opportunity of meeting morning and evening for worship, among some bushes in the rear of the camp; but in consequence of some of the baser sort in the regiment having left the camp to get drunk, the Brethren, in common with the rest of the men, were prohibited from going beyond the boundaries of the camp. We often hear from them, and by the last communication we have the happiness to hear, that they meet together for worship every morning before they march, though they have to march early. They are uncomfortably situated, being about seventy of them together in a tent. The sergeant-major told me, he hoped he should be able to accommodate them sometimes in his tent for worship. P. prays with him every night. We have obtained liberty to visit the hospital whenever we please. This station is now in charge of an Officer who regularly attends our Sabbath evening worship, and who is

To January 1815.

exceedingly kind to us. About fifty or sixty of the 24th are left behind, several who I hope are seriously disposed. John B. conducts worship every morning and evening, except when we go in, and is pretty well attended. We preach in their place of worship on Wednesdays and Lord's-day evenings, and intend preaching there oftener, should the congregation increase. We have between thirty and forty adults who attend, beside a number of children. Several women attend; also several Artillery men, who have lately arrived from Benares. John W.'s wife attends regularly, and she has lately sent him word that she prays for him. The sergeant-major's wife has proposed herself as a candidate for baptism. We have hope respecting another or two of the women.

"Vrinda-vuna and Rama-prisad are very active. We have a viragee, who has been with us as an inquirer for several days. He has cut off his beard, and eats with the Brethren."

"Mr. Moore, (say the Missionaries,) has favoured us with a sight of several letters from the 24th Regiment, gone into the field of battle; from which it appears, that our friends found great relief amidst the fatigues of their marches in the exercises of religion."

PATNA. *Extracts from the Journal of Mr. Thompson.*—"On the 4th of July, a Hindoo of respectability, named Nuwab-raya, called on me for the purpose of obtaining the word of God in Hindee. In conversation with me, he lamented the universal indifference of people to the momentous concerns of their souls. On the 8th, a Brahmun visited me for the like purpose, and after much reading and conversation, begged that he might have the

From July 1814,

glad tidings of salvation in Sungskrita for himself, and in Bengalee and Hindee for distribution at Phurukkabad, whither he was on the eve of proceeding. The same day, Moonshee Suphdur-alee was with me, and at his own request I let him have a few books and tracts, in Persian, Bengalee, and Hindee, for such as should desire them up the country. The next day, a kayust'ha, named Sooklal, (who used to frequent my house some months back,) came to take leave, previous to his departure for Phurukkabad; and agreeably to his desire, I gave him some Hindee and other books for distribution. A kayust'ha, who took some tracts to his village a good while ago, came again on the 13th, with three of his friends, who gladly took a portion of God's word. On the 29th, four Hindoos called on me, who both pleased and astonished me: at first they seemed to acquiesce in almost every thing I said, even so far as to eat with us, and to take up their abode in our house till they should be further acquainted with divine things; but to my sorrow, I afterwards discovered that they were influenced more by corrupt motives than a conviction of the truth as it is in Jesus. These men called three times. On the 30th, a Mouluvi called, and took a book in Persian: he said he wished to become a Christian on two accounts; first, because of the amazing love of Christ; and secondly, because Mahometanism countenances a plurality of wives, which is the occasion of much evil in their families, and gives men a libidinous character. On the 31st, two men called, one of whom was sent by his brother for tracts."

Mr. Thompson's Journal for August contains the particulars of various journeys, and says that he was visited by a number of persons during the month, who came for the scriptures, and for religious conversation.

To January 1815.

It is a pleasing circumstance, that among the people at Patna so much light is gone forth. Mr. Thompson thus concludes his Journal: "I have also been visited by eighteen others, (principally Hindoos,) from the adjacent villages, some of whom were deputed by their friends, for the express purpose of obtaining books. But, Oh! how lamentably ignorant did I find the best of them respecting the infinitely holy Being who made them, preserves them amidst a thousand provocations, and will eventually reward or punish them: and greater, if possible, was their ignorance of that Divine Friend of helpless sinners, who died and rose again for their sakes! The cold and half-hearted replies which some of them made to my questions, would have caused the most relentless heart to pity their deplorable, their desperate case. O who can refrain from instructing such in the way of life!"

On the 30th of September, Mr. Thompson writes as follows to the Missionaries at Serampore:—"After a long and fruitless walk to Muhendra, on the 1st instant, as I was returning home I fell in with a Brahmun, who had for many years been in the employ of a civil servant: he read a portion of the Hindee tract with great readiness, and desired to be further instructed in the way of life: he accompanied me home without the least hesitation, (notwithstanding my taking him three miles out of his way,) and after expressing his satisfaction at seeing the word of God in Hindee, very thankfully accepted a portion of it, which he promised to read to his family and friends. The following day was no less delightful. As I walked on the Alum-gunj road, I observed a Hindoo poring over one of their shastras, and stepping into the veranda, laid before him a tract, of which I entreated his perusal: the poor man smiled, took the tract in his hands, and when he

From July 1814,

had read a little was anxious to know if it could be given him: then laying aside his unprofitable book, he placed this in its stead, and devoted his attention to it. A native school in the same street next engaged my attention. I had some thoughts of introducing our scriptures here, but the children were not of a proper age: the teacher had seen a tract in his brother's possession, and said he liked it much, and now he wanted some for himself. Not far from home I met a Hindoo, who had long since taken tracts, and was in the way to our place for more, on account of a Brahmun who attends at his house to read their shashtra, and who desired to have them. On the 6th, Torulmull's friend, the Brahmun, brought a pretty intelligent Hindoo, who had visited Calcutta and other places, and seemed desirous of being instructed in the gospel: he accepted of a portion of God's word with great avidity. The next day some Natives called for books, and when they were gone I went to Gai-ghat, where, being overtaken with rain, I took shelter in a banker's shop: in this place I met with an attentive few, and to one who could read Persian and Hindee I gave some tracts; the latter, according to promise, called on the 13th, and took a copy of the scriptures. On the 10th I visited the temple, the priest of which had on a former occasion taken some tracts which he afterwards gave away to such as desired them and could read: now he requested more for the viragees who frequent his temple. The jumudar of the Alum-gunj watchhouse, who teaches Arabic, sent one of his pupils, a Musulman, for the Gospels in the Arabic character. On the 17th, the man repeated his visit, bringing with him another of the students, and as the above Gospels were borrowed by a man residing in the city, he begged that another copy might be given him, as also a selection from the scriptures in Persian to his companion. On the 22d, four Hindoos,

To January 1815.

(some of whom were about to return to Benares,) came for books : one man wanted the Ramayuna ; however he seemed thankful and satisfied with what he obtained ; viz. the New Testament and Pentateuch in Sungskrita. The next day I went to see the temple opposite the brick landing-place, and was surprised to see it in ruins : scores of homeless viragees had obtained an asylum within it's walls and on the terrace. I had some talk with the officiating Brahmun on the occasion ; and though he could not but acknowledge the vanity of their gods, and the sin of looking to them for help, he preferred following the multitude to do evil. The day following, a crowd of upwards of three hundred Natives surrounded three Hindoos and me : the three latter were reading a tract so loud, and talking with such earnestness, that they excited the attention of the passengers ; several of whom espoused the cause of truth. The next day, one of the above Hindoos called, and informed me that a good number of his friends retired to a shop hard by, and discussed the subject among themselves : he came for tracts, that he might examine the matter.

“ During the past week, Hursh-muni's brother, (the late Mr. S.'s pundit,) called with a message from the Dewan of the Raja of Benares, who desired to see me at his lodgings in the city. I went on the 27th, and saw the Dewan seated on a carpet, surrounded by about thirty Hindoos : he ordered a stool for me, which was placed opposite to him ; and after a few friendly inquiries on his part, I gave him a brief history of the Mission, and concluded by reading and explaining portions of the New Testament. He promised to call on me shortly, and have some particular conversation on the state of his mind.

“ On the 5th, I joined the Brethren at Digah in their monthly prayer-meeting for the spread of the gospel ;

From July 1814,

when Brethren Britt and Worrall engaged: it was an animating season altogether, and brought to my mind the encouragement and comfort I enjoyed at our frequent meetings in Calcutta.

“I have the pleasure to add, that upwards of twenty other Natives have visited me in the course of the month; and that tracts and portions of God’s word have been given them in compliance with their wishes.”

From the same to the same, Oct. 31.—“The Dewan mentioned last month has been twice at my place, and is reading the New Testament in Sungskrita with the pundit: several of the Dewan’s friends have also called repeatedly, and solicited books. Many others visited me from the city and the villages adjacent; some to read, others to hear, and the far greater number for books.

“Coming through a village on the 22d, I saw a Musulman reading out of Luke in Ordo, to two Hindoos: he, it seems, had borrowed it from a neighbour, and took a delight in explaining it. I encouraged them to call on me, which they did the next day; but not finding me at home, I carried portions of the New Testament in Ordo, and delivered them at their place of abode.

“On the 24th, I spent some time in reading the tracts and part of Matthew’s Gospel to a few persons at the opium godown, and left a couple of tracts with them. On the 27th they introduced me to several Hindoos, who heard the word gladly, and took tracts: on the 29th, while talking to them, others surrounded us, as did a Musulman. The former took tracts, and the latter introduced me to a hoary-headed Musulman, who is confined in the jail: he said he had heard the word at Phurukkabad, and wanted books. I sent him the Gospels and the selections from scripture. On the 30th, I called at the

To January 1815.

jail door, and the old Musulman came to me with the books, to show how far he had read to his fellow prisoners: on this occasion, some of the servants at the jail took tracts; and on the 31st, one of the Hindoo prisoners held out his hand, and entreated that a tract might be given him."

In November, Mr. Fowles was baptized by Mr. Thompson. In the same month, he thus writes:—"One day I met a follower of Nanuka-shah's, to whom I gave some tracts, and invited him to visit me: this he did the day following, and continued to attend regularly, for the purpose of searching the sacred scriptures. When he had read through the Hindee selection from the scriptures nearly twice, I asked him whether any thing affected his mind: he replied, 'As a dumb man that partakes of some delicious food cannot express his delight and satisfaction, so am I: in the first page I read of God, and am filled with strange feelings: again I read of God dwelling with men, healing all manner of sickness, raising the dead, forgiving sins, and then dying as a sacrifice for sin . . . What love! what wonder! Himself becoming sinful man's surety . . . How good!' Under a consecrated tree, several men were sitting round a painted and almost naked viragee: on my inquiring who he was, one of the company replied, 'A holy one.' I quoted the third of Romans—"There is none righteous," &c. This led to further conversation, which ended in their requesting and accepting of one of the Gospels and some tracts in Hindee.

"After talking of divine things to great numbers at Muharaj-gunj, I walked on to the west gate of the city, and from thence was returning home; but observing a kayust'ha reading a book in a banker's shop at Gool-zaur-

From July 1814,

bag, I offered the little group a tract or two : they wished me to read a portion of it to them, and while I was thus engaged, a vast crowd surrounded the shop, to whom I made known the unsearchable riches of Christ, and gave tracts : some of this number kept walking with me, and talking of what they heard. When I came to Colonel's-gunj, a Hindoo came running to me, desiring tracts. While I read to him, another crowd came together to hear, who took tracts ; and having no more, a Hindoo accompanied me home for them.

"A Shikh from Hurdwar showed me a Gospel of Matthew, which he said he had obtained from Mr. Chamberlain : he said, moreover, that when he attempts to read it to his friends, they are angry, and threaten to turn him out of the cast ; but that knowing the worth and excellency of it's contents, in which a gracious and almighty Saviour is revealed, he has hitherto disregarded, and is still determined to disregard all they say to him on the subject. I asked him to let me have the loan of the book for a few days, to enable me to make copies of it ; but he said it was his resolution not to part with it for half an hour out of his sight. I encouraged him to confess the Redeemer before men, and to look to him alone for salvation. A poor Brahmun in dying circumstances prized one of the tracts much, and if what he said with almost his last breath, and in the hearing of many, may be depended on, he looked to none beside Jesus for salvation, denying the devtas. A Kanoojee Brahmun, who had obtained the Gospel of Matthew in Hindee, from a friend of his to whom I gave it at the last bathing, (twelve months ago,) came looking for me at Hajee-poorā : he seemed no stranger to it's blessed contents. His desire was to know further of the truth as it is in Jesus ; and for this purpose he accompanied me home, to stay a few

To January 1815.

days. On the 28th and 29th, I walked to the jail and other places, and gave books which were most thankfully received. A considerable number of people (more than I could supply,) called at the tent for books daily. On the morning of this day, I went to the town of Hajee-poorah, which is a much more populous place than I thought. The scriptures, hardly ever known here, were taken with great avidity; and the word listened to with no small attention. During my absence from home, fourteen other Natives called at our house, some of whom took the word of God and tracts. I had nearly omitted to mention, that hundreds of Nanuka's followers long for the words of salvation in the Shikh or Gooroomookhee."

On the 31st of December, Mr. Thompson writes as follows:—"A shopkeeper with whom I had some conversation relative to our books, showed me a mat at some distance, where he said a Kayust'ha sits daily writing accounts, and about sun-set takes out his book, (Mr. Chamberlain's tract,) and reads it in the hearing of a few illiterate boatmen and others, who resort to the shop to make purchases. I called again another day, and saw this good Kayust'ha, and gave him a clean set of tracts, and encouraged him to continue his praise-worthy employment. He promised to persevere.

"In all twenty-eight Natives visited me during the present month; a few of whom had called before. The spirit of inquiry seems evidently prevailing among the poorer classes of this people. The joyful sound of the everlasting gospel (through the scriptures and tracts in the Native languages,) has reached many villages and places whither I have not had the happiness to go in person."

From July 1814,

Mr. Thompson has received a letter from a friend, who informs him that on the 30th of November a person brought a Kayust'ha to him, who was in search of a Hindee Gospel, such as had lately been distributed by Mr. Thompson, and which he had heard read by several Natives. Mr. Thompson's friend continues :—

“I asked them if they understood it. They replied that they did a great part ; but that there were passages which did not appear clear to them, on account of it's being read over in a hurry. I asked them again, what they thought respecting such parts as they understood. To this the Kayust'ha replied, that from what he had heard, he did not hesitate to say, that the precepts it contained were plain, yet deep—deep, (said he,) because in it are hid a great treasure, a knowledge of God. I told him, I was glad to find him value the books so much, and that I should endeavour to procure them for him. Before they took leave, they asked me what they were to pay for the books. I replied, nothing : that the person at Patna would feel himself well paid if they would often read, and endeavour to attain that knowledge which the Kayust'ha himself very justly expressed to be a great treasure.

“Dec. 2d. Bheechook-lal, a Kayust'ha, came this evening, and earnestly begged I would apply for a copy of the tracts he had seen in the town ; adding that the subject was excellent, and related to divine things. He further said, that his friends had persuaded him to have nothing to do with such books, that the reading thereof would turn his mind, and that he might become a Christian and ultimately an outcast : ‘But (proceeded he,) I gave them this answer : that if the reading had such an effect upon the human mind, the writers must either be inspired men or magicians ; and surely there could be no harm in

To January 1815.

inquiring into their characters: it must be allowed, that that these books give a more comprehensive view of God and divine things than any other vedas or shastras, or how could they work so great a change?' Amongst other conversation, he told me, that he was convinced that the English were a wise and a just nation, therefore he concluded their religion must be good, and that he did not see any harm in inquiring into it's doctrine: he fully approved my suggesting to him, that as a reasonable being he ought not to attend to the censures of such ignorant men, as their conduct truly betrayed them to be, and that reason was given to us by our Maker for useful purposes. I illustrated this argument as well as I was able, by reading to him the parable of the talents. He then took leave, by telling me, that even from what he had just now heard, he was sure it was God's book, and he was therefore the more anxious to obtain a copy."



ALLAHABAD.—Mr. N. Kerr and Kureem are diligently employed at this Station, in conversing with the Natives, and in supplying them with books. Their journals, which are regularly transmitted to Serampore, are very encouraging. As, however, they are very similar to what have often been published, we shall give only a few extracts.

"September 26th. A Hindoo who took a copy of Matthew yesterday, called, and said that the gospel is very much liked, and has asked us to call at his house, to make known the words of life. He called again, and says that the Gospel of Matthew has been taken away from him by a friend: he took one of John's Gospel. A Musulman who took a copy of John in Persian-Hindee yesterday,

From July 1814,

called, and said that his schoolmaster read the book, and commended it highly, and asked for some paper, that he might take a copy of it. A Hindoo heard the word at home, and was greatly affected. 27th. Narayuna-dasa and At'hma-rama were called before the church, and after giving a satisfactory account of their faith in Christ were received. 28th. This morning I baptized them in the Yumoona, in the presence of a great many. We sung in Hindoost'hance, 'Jesus, and shall it ever be.' At'hma-rama wept before and after baptism."

Extracts from Kureem's Journal.—"August 5th. Spoke to about fifty in Keet-gunj. A banker said the kingdom of Christ was spreading. A gosai also heard with pleasure, and told his disciples to hear, promising to call. 6th. The gosai called to-day with his disciples, and declared before many people his faith in Christ. One of his disciples was since with us; but because of his resolution to join us, he was beaten very much by his fellow disciples, and his clothes were taken away from him, which we got back again, by application at the police. 10th. Spoke to nine viragees, inhabitants of Oojudhiya. One man approved of the words of life, for which he was reprov'd by the others. An old man wept at hearing of the death of Jesus Christ for sinners, and said he would never leave us if he had not children in Oojudhiya. 16th. Began a conversation with eight Mahrattas, who were prostrating themselves before a phukeer. In time about one hundred and fifty got together, many among whom blessed Kureem, and said, that he made known such words as they never heard before. 17th. Narayuna-dasa spoke to five viragees, who told him that he did a very bad thing by becoming a Christian. Narayuna-dasa said that he obtained salvation

To January 1815.

by Christ, and proved to them that Rama and Muha-deva could never save him. 22d. Invited by a banker to sit in a shop, he conversed with many.

The Journals for October contain accounts of persons of almost every cast coming daily for the blessed word. Some listen to the conversation of Mr. Kerr, and then take books to read, and examine for themselves. Persons of the writer cast and Musulmans appear most inquisitive, and call most frequently. Several have expressed their approbation of the contents of the gospel; others have declared that this word must spread; and one or two appeared much struck with the account of the descent of the Holy Ghost on the Apostles. Kureem visited a number of villages; was invited to sit in the shops of different individuals; and in his conversations with the Natives, in shops, houses, and in the streets, had always the consent of his hearers, that these words were true and just. One inquirer was called upon to assign his reasons for renouncing his idols; and a money-changer invited Kureem to come and read daily in his shop.

In December Mr. Kerr writes as follows to Mr. Ward: "I do myself the pleasure to inclose our Journals for last month, and hope they will be satisfactory. Many continue to call for the word, and two or three among the respectable people of the place, who have had the word read to them, are convinced in their minds that it is the book which contains the way of salvation. The distribution of the word of God will bring forth fruit. In January, I think, all the Gospels I have will be distributed, as multitudes come from different countries, to bathe here in that month. A Brahmun told my meoushee, that many will become Christians, because there are not a few who visit

From July 1814,

this place from religious motives. I hope to be able to build a shed by the river side, where the people may be assembled, and to stay among them during the day."

AGRA. *Mr. Mackintosh to Mr. Ward, July 8.*—
 "Since my arrival at Agra, the best part of my time has been taken up in assisting Mr. Peacock in the school; namely, from eight to five in the evening. At intervals we study the language. Every morning we have Hindoo-st'haneë worship: the servants and a few others attend. Twice or thrice a week we attend Mr. Corrie's Hindoo-st'haneë worship in the town. At other times we step down to the ghats,* by the river side, morning and evening. As the weather has been very hot, crowds of people come to bathe and walk in the cool of the day, some of whom stray into the garden attached to our house: we have therefore plenty of opportunities to recommend the sure way of salvation by Jesus Christ, and to point out, in a friendly way, their errors and superstitions. We often question them how they expect pardon and salvation. They answer, by offerings to the gods and charity to men. I have often replied, that worship and charity were injunctions laid upon man; but that man, having incurred

* Not far from our house are four brick lauding-places, (ghats,) and all along the beach, especially from our bungalow to the Fort, (about 300 yards,) crowds of people resort for bathing and walking. This is indeed a fine field for Missionary labour. At one of these ghats, large tortoises are fed by the Hindoos: these animals are become so tame, that they can be touched by the hands. I have at times pointed out to the Hindoos, their hard-heartedness and cruelty, in passing by on their way to the river, a number of fellow-mortals, perishing for a morsel of that food profusely given away to fish in the river, for which God had sufficiently provided in the water, where their food exists without their care.

To January 1815.

the displeasure of God, by disobedience and rebellion, the sentence of death is passed upon all men to condemnation, for all have sinned and come short of the glory of God, and that we are thereby brought to need a deliverer to save us from the curse of the holy law of God; that Jesus Christ undertook to become our Redeemer, according to the promises of God, which he made to Adam, Abraham, and the Prophets; and that all who truly repent, and believe in him, of all nations, shall be saved; explaining in them, the birth, death, life, and doctrine of Jesus. Some hear with attention, and receive tracts; but many cannot read: to these I sometimes read, and advise them to learn, that they may judge for themselves. The Musulmans are confounded that the name of their prophet is not to be found in the Bible: they declare that we do not possess the genuine gospel.

“One day, seeing a man bowing himself to the very earth before his teacher, I was immediately touched with this piece of idolatry, and said to some about him, ‘Oh! how proud and presumptuous is man, to receive that worship which is due only to God.’ The man sat speechless. Oh that this people may be made sensible of the dishonour thus done to the Maker of heaven and earth, by their ‘abominable idolatries.’ Having reproved a man for gross obscenity uttered before the female bathers, a sipahee replied, ‘The English government is certainly better than the old government; for (says he,) when I was a boy, boys and girls with silver ornaments about them were not safe out of the sight of their parents, as they would have been in danger of being robbed and murdered.’”

The same to the same, August 5.—“I often hear from those I speak to, ‘These are good words you give to us’:

From July 1814,

but this is all I can get from them at present. Yet I would not withhold the good seed of the word of God, but scatter it, in hopes he will in his good time send his blessing.

“Abdool is expected to return from Lucknow in a few days. His relations affectionately embraced him. The Lord has prospered his way, and saved him from the hands of his enemies: the Nabob intended to apprehend him, from complaints made to him, had he survived the night. Mr. Corrie has agreed with Mr. W. Bowley, an acquaintance of mine, to watch over the Native converts here.

“Our meeting with Mrs. Grant, her daughter, and son-in-law, is still kept up: at times two or three others attend.”

A female friend at Agra thus writes to Mrs. Marshman, dated August 31:—“You would be much pleased to see Mrs. McIntosh, sitting with her New Testament, reading and explaining it to a flock of female beggars, who seem to pay great attention. She has learnt to read the Nagurée Testament since we left this for Calcutta. My Native writer reads two chapters of the Scriptures in the Hindée to me daily, and to my servants before they go to rest. He also goes to the villages, and reads the word to the poor, after they have left their work, and gets from fifteen to twenty-five to hear him. Besides this, he has a Native school to attend to, and yet he does it all with apparent pleasure.”

In October, Mr. Peacock thus writes to Mr. Ward:—“I have felt ashamed to live upon the Mission while I was bringing forth no fruit to it; but so long as there is any prospect, I hope in God I shall never leave it, nor

To January 1815.

forsake it; and may the blessed Lord never leave nor forsake that, nor you, nor me. I am much revived by your proposal of sending a Native Brother or two, which I hope, by God's blessing, will be a means of strengthening the weak hands, and confirming the feeble knees."

The following is from a letter of Mr. Mackintosh to Mr. Ward, in November:—"At times some Natives have approved of our conversation, and have inquired our names, and where we live, promising that they will call upon us; but few come, being afraid of each other, and of their cast. To such as have called, and were able to read, I have given the gospel and tracts. We have still a large quantity of tracts remaining, and copies of the Acts of the Apostles, with Paul's Epistle to the Romans.

"The Hindoos often throw out hints respecting killing animals for our food, and even show their aversion to our eating fish, and thereby endeavour to pass for better men than we. How thankful we ought to be for the opening God has made here, to plead, as for the living God, against the vanities of the Heathens. I have seen, that a few words spoken to a group at times, have excited some to run down their own absurdities, and set them disputing one with another on their own religion. I see the necessity of going amongst them, for they will not come of themselves to us."



SIRDHANA. In July, Mr. Chamberlain says, in a letter to Dr. Carey: "I rejoice in the great demand for the scriptures, and exclaim to myself, when I call to remembrance your grand employ, 'What hath God wrought.'

From July 1814,

"Lately a man called on me who passes for a Suyed,* but I suspect he is a Bagdad Jew, as he can read Hebrew very fluently. He says, that he wishes to be a Christian; but I have little hope of him. He has been much caressed by the Musulmans here; but not so much, I believe, since he has frequented our house. My writer and a Musulman continue with me; but my hopes of either are not so bright as they were. At Hindoost'hanee worship lately, one or two have constantly attended, who appear to love the word. It is pleasing to see them come: 'faith cometh by hearing.' I have set up another Hindee school, into which I am informed, nineteen scholars have entered. The other schools are going on pretty well, but not altogether so briskly as I could wish: seven or eight can read the scriptures pretty well,"

In September, Mr. Chamberlain thus writes to the Missionaries at Serampore;—"When I view all circumstances, I stand in astonishment, and bless God, who has so wonderfully brought me here, and who preserves me too. Should any be converted here, of course they will be helps; but we want a country-born young man, to go amongst the Roman Catholics.

"As to prospects,—what shall I say? The heaven is at work, though it is not visible. Here and there a little appears. One young man was turned out of his house for the gospel's sake, a few days ago. He appears to bear it well.

"A man is come from another place, who says that he has made up his mind to become a Christian. I saw him to-day for the first time.

* A class of Musulmans, who are at the head of the sect: they are the descendants of Mahomet's daughter.

To January 1815.

“As it respects schools, here is a large field for action, in the most favourable circumstances. The Hindoos are very poor in general, and there are very few schools, even among the Brahmuns : still, however, they have not lost the idea, that it is a desirable thing to learn ; and a teacher to instruct their children gratis, is very acceptable to them. In three towns, I have three schools, in which, from the last accounts, there were in the first, 25 ; in the second, 28 ; and in the third, which was but just begun, 17 ; at home we have about 20 boys—in all, 90. My plan is, to allow five rupees a month to the teacher who has twenty children in the school ; if under, only four ; and if over thirty and towards forty, one rupee to a helper. If ten schools were established on this plan, much good might arise from them. Allow twenty-five boys to a school, and of these allow that two in ten learn to read the scriptures yearly, or fifty in one year ; ten years, at this low calculation, will produce five hundred readers. But if the schools be well managed, they will produce double the number ; and many of these will be expert teachers for the next generation. In my school at home, in which I have seldom had twenty, I have three who are become good readers of the Persian Hindoost’hane, and two are coming on in Hindee. The visiting of these schools, in a prudent manner, would be productive of many benefits to the people ; their favourable opinion would be maintained ; and light, now a little and then a little, would be imperceptibly, but effectually diffused abroad. I hope to obtain the above number, and trust Providence for money to support them,

“You will perceive that our expences have been considerable ; but, all things considered, I see not how they could have been less, and am confident that you will not deem them immoderate.”

From July 1814,

We are sorry to add, that the pleasing expectations of Mr. Chamberlain have been disappointed; for we learn in December, that he had been obliged to leave his Station, and was on his way to Serampore.

MAHRATTA.

In July, Mr. M. thus writes to his uncle, Dr. Carey :—
 “On Lord’s-days, after I have read a chapter or two, Ram-mohun chooses his text, from which he discourses in a manner peculiarly easy and feeling. He goes out with Henry to the villages almost daily, and has been well received, and heard with pleasing attention. Yesterday they went to Indora, where about fifteen people with the head man of the village heard them, and requested that they would come often to teach them. I have the Gospel of St. Matthew in Gandy, to the 22d chapter, and which Henry always takes to read when they go to a Gand village. It is very well understood, and at one village they heard Ram-mohun with great delight. He has been into the skirts of the town, but is not so well received there. Mrs. M. is very much pleased with Ram-mohun’s wife, who daily attends our family-worship.

“Lately a large flight of locusts from the north made their appearance in the town, and then went off to the south. The Natives begin to be very apprehensive of a famine. The thermometer is now at 90.”

Ram-mohun to Mr. Ward.—“To the Rev. Mr. Ward, Ram-mohun, Christian, sends greeting. Through your prayers we are all well. This is the news of this place: In one month and eighteen days we arrived at Nagpore from Hazaree-bag. We met with no inconvenience

To January 1815.

on the road, yet the road is full of dangers : there are but few houses on the hills. Through the great mercy of God, however, we arrived safe. Therefore, dear Brethren, you will constantly pray for us, that our minds and souls may be constantly preserved in the service of God. This country is in a most hardened state, and the people can hardly understand our language : the Hindee is not much spoken : the Mahratta alone is generally spoken. I am therefore learning the Mahratta. That I may continue happy with Mr. M. and that I may be strong in the work of the Lord, and no more wander from him, pray for me. Mr. M. has taken great care of us : we have no sorrow. Things, however, are very dear here. At Ramgura-chatura, Suhur-ghati, Sursurai, and Soobevehar, I made known the gospel. I gave a volume of the scriptures to the Nabob of Hozanabad. At the house of the Raja of Surnaree I gave three or four books ; and did the same at the house of the Raja of Soorgooja : I also gave a book away at Rutea-poor, and spoke at the house of a Raja at Kira-gura."

Ram-mohun to Mr. Ward, Nagpore.—"The petition of Ram-mohun, Christian. Since my arrival at Nagpore, I am making known the word of the Lord, and labouring near the city : but the Raja of this place is very arbitrary : from the fear of him no one dares own the Saviour. In this country idolatry carries all before it with dreadful force. The poor wish to hear, but are afraid of the Raja. Therefore my dear Brethren will pray for this people, and for the Raja, that our Lord the Saviour's word may find a place here ; and for me, that I may no more go into the ways of sin, but follow the Lord fully, that in making known his word I may not be negligent. As the Lord in much compassion has brought me into this country, and

From July 1814,

united me with his eminent people, O pray for me. The faults that I have committed in the presence of my Brethren, I pray that they, remembering the Saviour, will forgive, and constantly let their compassion rest upon me."

Mr. M. to Mr. Ward, August 9.—"Ram-mohun and his family are a great blessing to us: he has quite unmasked some of the hypocritical gosaces and others, who used to sit with such feigned love for the word: yet by others of a more humble stamp, I hope his gospel message is received. He goes out generally every evening when the weather will permit, and is heard in some places with much attention and delight. Henry Antony will, I hope, become very useful under the tuition of Ram-mohun, with whom he always goes out, and seems much delighted with the work."

In the same month Ram-mohun thus addresses Mr. Ward:—"To the Rev. W. Ward, Ram-mohun sends greeting. I go to the villages around Nagpore, and speak the word of the Lord. On the Lord's-day, a few from the city, and two brahmuns and a gosacee from the palace, attend at Mr. M.'s, who hear with attention: they read the scriptures constantly; but the Raja is very severe, so that the people constantly tremble. Pray for him and them. Two or three persons, however, give us hope. As soon as we obtain the dismission from the church, we shall baptize."

In October, Mr. M. says, in a letter to Serampore:—"Yours of the 13th of September, with our letter of dismission from the church at Serampore, I received.

"The enclosed is what Henry translated from the English: it has not been altered in the least; and I think,

To January 1815.

with the assistance of Ram-mohun, he will make a translation, and then I can easily have it put into the Mahratta, which will answer my purpose pretty well.

“Venaek-Ro is going on with the translation, and is now in the book of Mark, having finished Matthew, also the Ten Commandments. Pykoo, the name of the Goand who assists in translating the scriptures, sits an hour or two daily with Ram-mohun, to instruct him in the Goand language, as well as in their customs, &c. We are preparing to go to Elik-poorā : Ram-mohun will accompany us.”

In November, Mr. M. writes from Elik-poorā, to Mr. Ward :—“ We arrived here on the 28th ult. The day after our arrival, I went to pay my respects to the Nabob, who received us in a very friendly manner. I mentioned that I had brought with me a new version of our scriptures in Hindoost’hauee with the Persian type : he expressed a great desire to see a copy, which I sent him. Yesterday morning a request came from the Nabob, that I would send some one who was able to read the printed character : accordingly I sent Henry and Ram-mohun. The 5th, 6th, and 7th chapters of Matthew were read in the court, before the Nabob and several of his principal ministers : they were highly pleased with it. The Nabob asked Ram-mohun of what religion he was. He told him he was a Christian, and was about entering into a discourse on the nature of the Christian religion, when the Nabob’s attention was called off to something else, and they were desired to take their leave. From the kind manner in which the Nabob treated them, and asked questions, I trust Ram-mohun’s mission to Elik-poorā will be very acceptable. I have requested him to take all opportunities of going among the natives of the place, to make known the gospel, and to distribute two or three books as he can find opportunity.

From July 1814,

The difficulty is in getting people who are able to read them; and where they cannot do it readily, I am afraid the generality are too lazy and too indifferent to it to make a second attempt. To-morrow or next day, we are to dine in the company of the Nabob, his son, and several ministers, who all partake of our food and wines in the English fashion.

"The Nabob's palace, with that of his son, Namdar-khan, and other parts of the family, is a very noble and extensive building; besides which, he is building regular streets, for the convenience of trades-people. The back part of these form extensive stables for his horses; but the most famous of his works is an aqueduct, which conveys water to all parts of the city by pipes, the reservoirs for which are on a very grand scale.

"Elik-poorā is chiefly inhabited by Musulmans, and is considered as a place very sacred. It is in part surrounded by a high brick and stone wall, with round bastions. The principal gates leading out of the Fort are very grand. The Fort was commenced by Ismael-khan, the father of the present Nabob; a great warrior, and a man of most extraordinary character, and who was slain through the great enmity that subsisted between him and the prime minister of the Nizam. Being only twelve coss from the Gial-gbur hills, on one of which is a Fort of that name, the view of the hills and country around is very interesting."

Mr. M. returned to Nagpore early in December, and in the same month thus writes to Mr. Lawson:—"The people were not so desirous of hearing and receiving the word of God as I had hopes of: I trust, however, that the word sown there will not wholly have been cast upon stony and thorny ground. Henry and Ram-mohun were

To January 1815.

invited one day into the presence of the Nabob of Elik-poor, where they read and discoursed of the salvation of mankind through the Saviour: in that court they have our scriptures in the Persian, Mahratta, and Persian-Hindee languages."

Extract of a Letter from Ram-mohun to Mr. Ward.—

"After a journey of two days, we arrived at Elik-poor. The next day I took some books, and went into the market-place, where many Musulmans were assembled. I sat down with some Persian books in my hand: many came round me, and asked, 'Whence do you come? What books are those in your hand?' I gave them the history of our Lord's incarnation. They replied, 'We never heard these words before.' A Musulman at length very eagerly took a book, declaring he would take it into his own country, Bhoopal, and examine it well there, for that it was only good tidings. Bhoopal is three weeks' journey from Elik-poor.

"The next day the gentlemen had an interview with the Nabob, when the sacred book was mentioned to his Highness, who replied that he would hear it, and that he would call before him the person who had brought it. After two days, when the court was assembled, he called me, and I went to court with the New Testament in my hand, where sat the Nabob Sulavut-khan, and Phutejung Bahadur, and a large assembly of distinguished persons. When I arrived in his presence, he desired me to sit near him, and said, 'Of what cast are you? Explain the nature of your book.' I explained to him particularly what Christ had done for me, and the necessity there was for my trusting in him. I also read the 5th chapter of Matthew. Hearing this, he expressed great pleasure, and directed me

From July 1814,

to leave the New Testament with him; saying, he would examine it well.

“The Nabob having thus received the sacred volume, I was full of hope that other Musulmans would gladly hear the word; and when I returned from court, many Musulmans came to me, and heard the word, and took books to read; so that this day I gave away twenty Persian and Naguree books.

“Bakur-Hosen, a very rich man, lives near the palace: passing by his house one day, he called me from the top of his house, and asked me, ‘What countryman are you, and why are you come?’ I answered, ‘I am come from Bengal, to proclaim the good news respecting our Lord Jesus, and I have brought with me this book—[showing him the book.]’ He said, ‘Come into my house,’ and ordered the sipahee to direct the door-keeper to let me in. He rose to receive me, took me by the hand, and made me sit by his side. I then made known the coming of the Saviour to give his life for sinners, with which he was filled with astonishment, and desired me to call upon him every day as long as we stayed at Elik-poorā, adding, ‘I shall order my servants to admit you whenever you wish to come.

“In this way, for twenty one days we continued in this city. Many heard the word with joy. One day I met the eldest son of the priest of the Nabob: seeing a Persian book in my hand, he dismounted from his horse, took the book in his hand, and after reading a little, invited me to go to his house, and see his father. I went, and his father requested me to give him the same kind of book I had given to the Nabob. I gave him one; and after reading a little he said, ‘This book of Jesus the Messiah is true; and this excepted, there is no chance for us. As you say, men have so sinned, that in their own merits they can

To January 1815.

never approach God: this also is true.' I then explained to him the sufferings of Christ, by which the way of reconciliation to God has been secured. Hearing this, the son said, 'Father, we repeat the name of Muhummud-Rusool, and constantly read his shastra; but we never read in his book words like these.' As long as I stayed at this place, the young man came to me daily, heard and read the word of the Lord, and was exceedingly fond of the New Testament, keeping it constantly near him. A few others heard the word with apparent pleasure.

"From hence we went to Umuravutee, and stayed there six days. I here distributed Mahratta books. A servant of the English Resident, when he had obtained a book, and had read it, and heard it explained, said, 'God is very gracious to me, thus to send to me the Holy Book: I will read it to all my friends.' He called many of the inhabitants, and made known the contents of the New Testament, and gave away to them ten or twelve copies: he himself heard the word daily, and with the New Testament in his hand went to the Jumudar of the city, and gave it to him, thus honouring the name of our Lord, and declaring that all their books and pooranus were the writings of man, and did the mind no good. He has many Hindoo books by him, and used to read them daily. He now said he would read the Holy Book daily: it would do his mind good. I therefore left with him a New Testament and some small tracts."

ORISSA.

We learn from Mr. Peter's Journals that he continues his labours at this Station, both amongst the soldiers and the Natives. He is frequently visited by inquirers, has

From July 1814,

many applications for books, and often addresses a considerable number of hearers.

In September, Mr. Peter writes as follows to Mr. Ward :—"I am glad to inform you, that I was out several times last month in the streets, markets, and at the doors of the Natives, and proclaimed the joyful sound of the gospel. Last night, a Native informed me, that disputes are risen amongst every cast, and that they no more wish to wear the galling yoke of the cast. This is pleasing news indeed. Maria D'Costa, a Portuguese, has given her name in to the church, to join us by baptism : I am also told of another woman, who wishes to come forward as a candidate for baptism. A young Hindoo of Lucknow, who for these four days has been with me, promises well. 'And they that are far off shall come and build in the temple of the Lord.'"

Extracts from Mr. Peter's Letters to Mr. Ward, in September and October.—"I wish you could send me two faithful Itinerant Brethren as soon as possible, whom I can trust before the Oorijas : they must be holy, diligent, and of humble spirit. You know I have no assistant.

"You will have heard of the happy death of James Robert, on the 30th of August last, at Dum-dum. At that place are two more of my members, Thomas Harding and William M'Levey : I understand they wish to join you at Calcutta. I hope you will receive them in the Lord : they are good men.

"What am I alone, amongst the multitude of perishing souls in Orissa ! I think half a dozen able labourers are required here. O Lord, send labourers into this part of the country, or else how shall I stand alone among millions. Oh what can one man do !

To January 1815.

"Oct. 30. I baptized Maria D'Costa, a Catholic woman: a large congregation attended upon the ordinance: a short sketch of her conversion you will find in my journal. There are two Europeans in the barracks, who have given in their names for baptism."

In a letter to Mr. Ward, dated November 15, Mr. Peter says: "Last Wednesday, two country-born ladies and a soldier were received into this little church. On Lord's-day I preached in English, from 'Jesus answered him, If I wash thee not, thou hast no part with me.'—and then addressed those who were to be baptized, before a large congregation. I baptized James F. Mrs. Margaret; Mrs. Carty, a widow; and her mother, Mrs. Ann Tovey. Another soldier is proposed, and others are coming-forward. Two gentlemen returned from the water side to my house, and took some books to read."

In December, we hear from Mr. Peter, that he had been preaching Christ to some Natives from the Maldiv Islands, who treated him with kindness.



SURAT.

"We have (say the Serampore Missionaries,) received Journals from C. C. Aratoon, from the month of March to the end of October. From these it appears he has not neglected daily conversation with the Natives. Amongst others, he finds the native worshippers of the river and the sun. On one occasion his hearers exclaimed, that Christ must be an incarnation: others objected to him, that the English were cannibals, eating the flesh and blood of animals. As he was speaking one day to some beggars

From July 1814,

in the street, a Musulman advised the latter to go and procure something better than empty words : they put him to shame by declaring that the words they were hearing were worth far more than the food of a day. Another group of hearers, another day, expressed their astonishment that all the Christians should have one book, and that they at Surat should have so long neglected to publish it : ‘ Either they must have acted wrong, (said these hearers,) or you are telling us lies.’ A Portuguese priest asked our Brother for his license to preach. A gentleman sent his servant, a fire worshipper, on the 20th of March, to be instructed. The next day some hearers professed to doubt if God was angry with sinners : if he was, why did he suffer them to live and to do harm ? On the 24th, Aratoon preached at Nusurai, a place plundered last year by the Mahratta pindarees : the next day at Balsar, to a number of fire worshippers : the next day at Damman, where he found some relations. At the close of the month, he conversed daily with the Portuguese and Armenians : some kissed his hand, thinking he was an Armenian clergyman : he found one man reading a pamphlet, beginning with—‘ As Moses lifted up the serpent, &c.’ On the 1st of April, he spoke with a Catholic priest and several other persons ; and to a young priest he gave a Portuguese Testament, which he gladly received. The next day he visited a convent, and presented the priest with a New Testament, who read a chapter in it, and declared that as long as life remained he should remember him and this valuable present. The following day, he visited the church of St. Augustin ; found only the clerk, who confessed he had only heard that there was such a book as the New Testament ; he had never seen one. Visiting the Dominican church, he saw three priests, who told him they did not wish to converse with a schismatic.

To January 1815.

On the 4th, he went to the church where the bishop resides: he conversed also with a priest and eighteen other persons, at the church of St. Augustin, beginning with 'My sheep hear my voice, &c.' Here a long dispute took place about the true church, St. Peter, and the Pope. He saw the ruins of two other Jesuit churches, one of them bearing an inscription, stating that the church was built in 1596. After this, he met the priest to whom he had given the New Testament, and who offered to show him the place where they punished the heretics, admonishing him not to be afraid when he saw the iron hooks and chains. As, however, our Brother would not take an oath of secresy, he declined taking him to this prison. From hence he returned towards Surat. At the village Seechean, he asked the Nabob if he had seen the New Testament, who replied in the negative, but expressed a wish to see it. On the 12th some Hindoos followed him home for the Mahratta New Testament. The next day several Musulmans cursed Mahomet, but were told that they could not be saved by merely rejecting the false, they must believe in the true Saviour. On the 20th, he gave to three Hindoos the Hindoost'hanee Testament. Several Armenians expressed their fears that the Armenian religion could not be right, as it seemed to be made up of scraps from the Jewish, the Roman, and the Greek churches.

"The difficulties which Aratoon had to grapple with at first in this missionary attempt were very great. Of the Mahratta, the Gujuratee, and the Kunkuna languages he knew little, and has been hitherto obliged to converse with the inhabitants through the colloquial Hindoost'hanee. He was a perfect stranger to the people, and except amongst a few Armenians, who were disposed to treat him as a heretic, had not a friend near him. From these Journals, however, we can perceive that he begins to be

From July 1814,

more at home in his work, and is heard with a greater spirit of inquiry than before. A gentleman at Surat one day called up all his servants, and requested Aratoon to read and explain the scriptures to them; and he afterwards examined his servants, and they gave a good account of what they had heard. After this, the two or three following days were spent in holding conversations with English soldiers, Brahmuns, and others. On some days, in three or four places, he reasoned much respecting the gospel. He speaks of the Musulmans, as showing a great aversion to the doctrine of the divinity of Christ, and as very intolerant in their behaviour. At other times the Musulmans expressed great pleasure, and in many instances the Hindoos heard with attention, and testified their great approbation of different passages in the life of Jesus. Some were astonished at the doctrine of the resurrection, and others conceived that he who walked on the water must be God. Almost daily, groups of from ten to forty heard the word. At a neighbouring village he was heard attentively; but some of his hearers asked, 'Who are you? Why do you speak to us about religion?' He said, 'In the first place, I am commanded of God to seek your welfare; and secondly, I see that you are running into destruction, and there is no one to prevent you, or show you the way of eternal life: this constrains me to teach you, and to urge you to take care of your souls.' They approved of this reply. On another occasion, some of his hearers, surprised at the pains he took for the instruction of the people, asked him his reasons, and hinted that he wished to destroy their cast. He told them the cast was a trifling matter: he wished them to get rid of the burden of sin, by believing in Christ, and that then the poor cast would die a natural death. He preached to the prisoners in the jail occasionally.

To January 1815.

“He acknowledges the receipt of a large supply of books for distribution, and says he is more pleased with them than if five hundred rupees had been given him.”

A Journal has been received from C. C. Aratoon, dated from Cambay, where he was sowing the good seed, and proclaiming the name of Jesus, among a people who had never heard it in their own tongue.

CEYLON.

In June Mr. Chater writes as follows, from Columbo, to the Serampore Missionaries:—“I have informed you that I have begun to preach to the Cingalese by the help of an interpreter. I still continue this, and have thirty or forty attentive hearers. I have a good interpreter, and one who seems much interested in the work, but I most earnestly long to communicate with them without such a help: this I fear I shall not be able to do for some time to come. There is abundance of work for two in Columbo, and I should be heartily glad to have an agreeable colleague.

“On the last Sabbath in May, I administered the ordinance of baptism; and few things, I suppose, have made more stir in Columbo for some time. I have endeavoured to proceed in such a way that those who disapprove may have no evil thing to say of us. Mr. Sierce, the person baptized, belonged to the Dutch church. If there is a believer in Columbo, I think Mr. Sierce is one. Who then could forbid water that such an one should not be baptized?”

From July 1814,

In July Mr. Chater thus writes to the Missionaries at Serampore :—"I am told there are many persons who earnestly wish I could begin preaching in Portuguese. I have obtained considerable knowledge of it, and hope ere long to preach in it. There is one more at least who stands ready to propose himself for baptism immediately on my beginning to preach in this language. It has been a long time so much confined to the very lowest class, that it is much impoverished, and it's vocabulary I fear is extremely scanty. Still it is a language more used in Columbo than any other : a knowledge of it therefore is very desirable. I hope before long to send you something to print in it; and in one way or other to make abundant use of it for the best of purposes."

The same to the same, Nov. 7.—"We have had our English congregation a little increased from the 73d regiment. Mr. C. quarter-master of the regiment, is an excellent Christian, and has a wife of the same stamp. I expect that he and Mrs. C. will shortly join us. Any of the soldiers who apply obtain passes to go to public worship, although they can have them on no other account. Last Friday fortnight I preached my first sermon in Portuguese : thinly as preaching is attended in English, it is very different in this language. Mr. Armour has for some time preached in our place, as well as in several others, in Portuguese; and he has had good attendance. The first time I preached, although seats were prepared for at least three hundred persons, I am told they were not half the number that were wanted; and in order to be sure of obtaining places, many were there more than two hours before the time. I have preached once since, when it was equally well attended. My preaching by an interpreter in Cingalese is very little attended. I hope,

To January 1815.

however, with the use of copious notes, to begin in this language also in a few weeks. I am fully persuaded now, that it is almost as difficult a language to learn to speak with accuracy, as any that can be met with. I am sorry to say, the grammar is not yet completed. We have hopes now, that it may not be long before we begin to print it.

“I find Mr. Sierce a most valuable acquisition to me in my work. It is by his help I have made that proficiency in Portuguese that has enabled me to begin preaching in it. By his means also I obtained the opening among the Cingalese, which, as soon as I can begin to preach in their language, will, I have no doubt, turn to good account. His knowledge of, and love to religion, are equal to that of many who preach the gospel. I have long had some expectation that he would prove to be one who might be rendered useful in assisting in missionary labours; and I have now no doubt but I could do twice as much with his help as I do without it.

“My hands are full of important work, and might be could I do ten times as much as I do. On this account I do not regret the bad success of my school. But as I think a Missionary who, while he discharges the important duties of his calling, obtains by his own labour his own support, is the most enviable character on earth, I regret that the opportunity and ability of doing this are not afforded to me. The Society have written to me to purchase the little place we have fitted up in the Pettah, and to draw on them for the value of it. It is a most opportune circumstance. I believe, had it not been for this, we might soon have been deprived of it. They mention a young man who wishes to join me.”

*From July 1814,***BURMAH.**

RANGOON. *Mr. Judson to Mr. Marshman, June 18th.*—"Mr. F. Carey had been here a few weeks on his return from Bengal, and was preparing to remove to Ava in his vessel, with family, the press, &c. &c. when a boat arrived from the king, with orders to take him up without any delay. He left this place the 23d of May. We received a letter from him at the half-way village. The cow-pox had succeeded thus far. He expected to arrive at the capital within a week, and intended to return as speedily as possible, in order to accomplish his original intentions. The vessel lies in the river, in the charge of his sircar, and a ship-carpenter, who has been fitting her up in the Burman style, to make her the more acceptable to the prince."

The following letter from Mr. Sharp, dated, Boston, May 6th, has been received by Mr. Marshman:—"We have heard with pleasure of the arrival of our Missionary Brethren at Serampore. The same vessel brought us the intelligence that Mr. Judson and his wife had changed their views on the subject of baptism, and had expressed a desire to be immersed in the name of the Lord Jesus. We have since been informed that Mr. Rice has been led to entertain similar views of the same institution.

"This intelligence has made a deep impression on our minds. We cannot bear the idea that our Brethren should be neglected, or left to suffer, because of their attachment to the truth: they look to us for aid, and we stand ready to support them. We have formed a Society, (as you will see by the accompanying circular,) named, 'The Baptist Society,' &c.

To January 1815.

“But it has occurred to the Brethren here, that it would much advance the cause, and that Messrs. Judson and Rice would be much more happy and useful in the service, if they were under the direction and intimately connected with our beloved Brethren at Serampore. Your acquaintance with the country, the manners, prejudices, and superstition of the people; your knowledge of what mode of procedure is likely to be most efficient, with the blessing of God, a knowledge the result of twenty years’ experience; these, and many other considerations which crowd on our minds, render it desirable that our Brethren should be numbered among the Mission family. We shall esteem it an honour and a pleasure to render them the pecuniary aid which from time to time they may need. Indeed, we anticipate that our exertions will not be limited to the support of our American Brethren; but that we shall be enabled to forward to Serampore our annual mite for the promotion of the general cause.

I remain, dear Brother,

in behalf of the Society,

Yours, &c.

“P. S. Will you please to communicate this information to Messrs. Judson and Rice.”

Mrs. Judson to Mrs. Marshman, August 26.—“We lately received letters from our dear American friends, the first we have received since we left them. You will easily imagine our feelings when we recognized the well-known writings of our parents, sisters, and friends. Since we left America, there has been a general revival of religion in my dear native town, and among my most intimate friends. Among others, my brother, the only member of my father’s family who had not before entertained a hope in Christ, has been made a partaker of

From July 1814,

divine grace, and publicly acknowledged his attachment to the Saviour. I was not prepared for intelligence like this: it was almost too much for my weak frame to bear. How conspicuous is the grace of God in such cases, how evident the reality of the operations of the Holy Spirit.

“We go on in the same way as before, studying the language, and endeavouring to talk with the Burmans. We are daily expecting the arrival of dear Brother and Sister Rice: it will be a happy moment when we see them enter our lonely dwelling. The new Viceroy has arrived, and is taking the most effectual methods to destroy the bands of robbers which have so long infested the country. Between thirty and forty have been executed within a fortnight. O what a land of blood, of ignorance, and darkness this is! Can the mild gospel of Jesus ever enter the hearts of these savages? We hope, we trust, we pray that it may; though we often say to each other, ‘By whom shall Jacob arise, for he is small.’”

Mr. Judson to Dr. Carey September 28.—“We have had no accounts from your son since he left the place where his vessel was lost. He has doubtless arrived at Ava before this. Reports say, that the press and types, or at least a part of them, together with some bulky articles of furniture and provision, had not been put on board the vessel, but were left in a boat which had been sent on before. It is very difficult to ascertain the exact truth of any thing in this country, especially to one who is not master of the language.

“The Governor, as well as every body here, expects that Felix will be immediately sent round to Bengal again for a fresh supply. But concerning this, as well as every thing relating to his future course, I am entirely without conjecture.

To January 1815.

"If copies of Colebrooke's Sungskrita Dictionary, and your Sungskrita Grammar are not too scarce, I earnestly request a copy of each. I find it will be absolutely necessary for me to pick up a little of the Palee, chiefly on account of many theological terms, which have been incorporated from that language into the Burman. I have found a Dictionary, which I suppose is the same as that which Mr. Colebrooke translated, adapted to the Burman system. This I intend to read. I want also Leyden's Vocabulary, and a copy or two of your son's Grammar, when it is completed. I gave your son on his going up to Ava, my copy of Campbell's Gospels, together with several other books, all of which are now lost. The former I chiefly regret, and know not whence I can procure another copy."



JAVA.

In March Mr. Robinson thus writes to Mr. Marshman: "I shall state to you the manner in which my time is spent. We begin school at eight o'clock, which is generally as soon as breakfast and family-worship are over. As I have very little to do in the school till nearly nine, I employ myself half an hour with my Greek Testament one day, and with the Hebrew Bible another. A little before nine I begin to take lessons, and in this way am employed till ten or later: then comes my time for Malay, till about half after twelve, when the moonshee goes home to dinner. After he is gone, I employ myself in attending to the school, till about a quarter before two, when I hear the children read, and at two break up my school. Now comes dinner-time, and I am generally so tired with my morning's work, that I feel but little inclination to close

From July 1814,

application again till nearly four. From four to five I look at the Javanese. In the evening I go out, either to worship or to some Dutchman's house, and return between eight and nine. Then I have supper and family-worship, and after that usually look at a Dutch book half an hour. Three evenings in the week I go to the cantonments, and three to Dutchmen's houses.

"Since the departure of the soldiers, I have been employed in seeking out new friends among the Malay Christians. The Sabbath before last, I found about six or seven met together in a house where they expected a visit from me. I asked for the Malay Bible, read a few verses, and then took courage, for the first time, to speak a few words to them from what I had read. When I had done speaking, I tried to pray, which I was enabled to do for two or three minutes, and thus ended the first meeting I ever held in the Malay language. Finding this attempt was well received, I proposed another meeting the next Sabbath evening, which was readily agreed to; and at the same time a larger house was offered for the purpose, by one of my hearers. According to agreement I went a second time, to attempt speaking for God in the Malay language. I found the number of my hearers much increased, which occasioned me to feel a little abashed; but I considered that he who made man's mouth, could make even the tongue of the stammerer to speak plainly; and thus encouraged, I determined to stand up and do my best. I was enabled to go on about half an hour, and when I had done my congregation consisted of about thirty persons; and if their testimony is to be believed, the greater part of what I said was understood. At the close of this meeting we agreed to meet every Wednesday and Sabbath evening, and I am going to speak again this evening in consequence of this agreement. Thus in the

To January 1815.

course of one year God has enabled me so far to acquire the language as to begin my work.

“Could I get the Javanese language, and read some of their books, of which I hear they have many, perhaps something might be done to purpose among the heathen.”

Mr. Robinson to the Serampore Missionaries, May 27.

“In a former letter I informed you that I had commenced preaching in the Malay language, to the Native Christians here; and I have now to add, that I have received permission to preach in the Malay church. I preached there for the first time on Sabbath-day, the 15th inst. and it is now agreed that I shall preach there twice a week, viz. on the Sabbath afternoon at four o’clock, and on the Wednesday evening at six. The congregation consists of upwards of one hundred and fifty persons, partly Dutchmen, partly Country-born, and partly Native Christians. It was not by any request of mine that I obtained the church: the case was this: I began to preach to the Native Christians in their own houses; the report of this was spread, and several of the most respectable members of the Dutch church came to hear me; Mr. Ross now proposed my preaching in the church; I agreed to it in case permission could be obtained; he said he would call a church council, and consult them on the subject; the result of this council was, that I should be permitted to preach, and that a letter should be addressed to the Governor, requesting his acquiescence in the decision of the council: the Governor gave his consent.”

Mr. Robinson to Mr. Ward, June 27.—“There is on the whole a great prospect of usefulness here. People of all ranks attend the Malay preaching in the church, from the richest to the poor slaves; thus I have a fine

From July 1814,

opportunity to make known the gospel. The Dutch ladies understand my broken Malay. The congregation on the Wednesday evening is, I think, quite as large as that of the Dutch minister on the Sabbath morning; but the Sabbath afternoon congregation is much smaller than either of the others, as the time of worship is a little too early. People are now beginning to bring their slaves to church that they may hear the gospel, which is a thing never done before. Two Musulman women have likewise been to church, who I believe are not slaves; and their husbands have expressed a desire to come also.

"A Bible Society has been formed here. A new translation of the Bible into the Malay is talked of, and will perhaps be one of the first operations of the new Society.

"The language of Madura is, I think, a dialect of the Javanese; and that of Balee is supposed to be the same as the Palee, or the sacred language of the Burmans."

The same to Mr. Lawson.—"There is, about ten miles from hence, a small village inhabited by Native Christians who can speak the Portuguese language: they have a church, or place of worship, and a schoolmaster. On Whit Monday I went to this place, on purpose to preach. We found the people extremely ignorant: about fifty of them, however, came to church in the evening, when I preached from—'Strive to enter in at the strait gate, &c.' I am afraid they did not understand me very well, as they are more accustomed to the Portuguese language than the Malay: but several women came after worship to the house where I lodged, for the sake of conversation. The same night I went to see a sick woman, about ninety years of age. After talking with her, I kneeled down and prayed. This was a new scene in this place. I have

To January 1815.

since heard that the people say they never saw the like before. Partly on account of the scarcity of ministers here, and for other reasons, this village has not been visited these ten years past."

The same to Dr. Carey, September 16.—"I have just received your letter inclosing the letter of credit on Watt and Inglis, and truly glad am I that I have received it. We are now out of all fear about money: thus the Lord has appeared for us just in the time of need; and I hope now to make some additional efforts for the promotion of the cause. I have often wished to lay my fingers on some other of the neighbouring languages, but the want of money has always kept me from inquiring after a moon-shee. I think to widen my field of Malay preaching, which I can now do with ease; since I have lost my school, and have money for the purpose. Never did I receive a letter from Bengal which gave me so much pleasure as this: I have this day lost a great load, and hope now to go on with courage. Were I released from the Javanese, perhaps I might undertake the Chinese: however, I am willing to do any thing you think proper. The Bible Society here have resolved to print the New Testament in the Low Malay: I hear that my name was mentioned as a translator; but no official proposal has been made to me. I have now advanced to the tenth chapter of Matthew, and as the Native Christians are very desirous of the scriptures in their common dialect, I hope soon to begin reading to them what I have done. I now begin to feel my ground in the language, and have little doubt but that, with time and patience, I shall make an intelligible translation. Reily is making a good progress in the Malay: he studies it attentively, and is in all things very docile. I am much pleased with his conduct, and I

From July 1814,

hope you will do all you can to encourage him ; for he deserves it. I hope we have five or six real converts amongst the Malay Christians."

On the evening of September 16, Mr. and Mrs. Trowt arrived at Java, and on October 12, Mr. T. thus writes to Dr. Carey :—" I presume that no apology will be thought necessary for my addressing you, when you know that the Society in England with which you are immediately connected has sent me hither to assist in diffusing the knowledge of the gospel among the Heathen. May I not rather hope that, being sensible of the magnitude and importance of such a work, as well as of the numerous obstacles which a feeble labourer will meet with in attempting to accomplish it, you will receive me as a Brother, pray for me, and communicate as speedily and frequently as possible, such information, advice, and assistance as my circumstances may appear to require ?

" We left Portsmouth May 10th, and through the tender care of our Heavenly Father, were favoured with good health and pleasant weather during almost the whole of our voyage. By permission of the Captain, I frequently addressed the people on the Sabbath in the early part of our voyage, and should have done so constantly had opportunity offered. On June 26th, I preached on board a ship bound to Port Jackson with convicts, at the repeated invitation of her Captain. There were about two hundred hearers. Whether God will bless these insignificant attempts to the genuine conversion of any among them that day will declare. I was generally pleased with the appearance of attention to some of the truths of the gospel, while I spoke of them on the Sabbath ; but it pained my soul to witness their carelessness and profanity during the week."

To January 1815.

Mr. Robinson writes in November, that both he and Mr. Trowt had been extremely ill of a fever; but that they were then slowly recovering. He says Mr. Brown had received him into his own house as soon as he could be removed, and had united the threefold character of physician, nurse, and friend.

AMBOYNA.

In June, Mr. Jabez Carey writes as follows, to Mr. and Mrs. Lawson:—"I have, as you will hear from my dear father, been to Batavia, and am now at Amboyna. The Lord has been very merciful to us, and led us thus far. I am come out with lively hopes: may I be enabled to return heavy laden with spoils taken from the kingdom of Satan, and present them to the Lord. I have been the ruin, I fear, of the souls of many: may the Lord enable me now to become the honoured instrument of doing much good to the youths of Amboyna. I am studying the Malay language. The Malay Christian schoolmasters are well acquainted with the scriptures. It will be my chief concern to impress on the minds of the young, those things which in the end will be effectual, I hope, to the salvation of many souls.

"I shall have about forty-two or forty-three schools to superintend, to which I intend in a particular manner to bend my attention. I can now speak a little, so as to be understood by the Malays.

"Living is very dear here. I am trying by all the means I can to make it cheap, and believe I do live as cheap again as the other inhabitants, and yet pretty comfortably."

From July 1814,

Mr. J. Carey to Mr. Marshman, July 30.—"I am now beginning to enter on my duties, and hope, if the Lord assist me, soon to be useful. The Christians here are pretty well acquainted with the Holy Scriptures, but I fear there are few who are acquainted with them experimentally. Were but a few good Missionaries, who could preach the word with fluency, and whose hearts were warm for the increase of the kingdom of our Lord, to come here, they might do wonders. There are churches in almost every town, adjoining to the schools. The Native Christians are obliged to attend church and catechising, or their non-attendance is reported to the person in authority. This is, I believe, an old custom of the Dutch still in use. On the first Wednesday in the month, the masters of Amboyna, about twenty in number, are examined. The first time I went to one of these examinations, I was happy to see that the head master offered up a short prayer before and after it. The examination, however, is nothing more than the mere name; for they only answer a few questions put by the old school-master to them, from a catechism, and these they learn beforehand. The Dutch did this, and it is still kept up by the Natives. The last time when they were called up, I had permission from Mr. Martin to examine them in a different way, but was unable to make them understand my plan. I however at last thought it would be as well to make them write out these answers which they had so often repeated. This they did, but in a way very far from being satisfactory. I have urged the necessity of giving them a larger salary, to encourage them to apply to their studies, which I believe will be done soon. Some of the masters are not paid so much as we are obliged to pay a cook here. The head man gets twenty rix dollars a month: he is thought to be a pious man, and is nearly

To January 1815.

eighty years of age: very few of the masters are under fifty. The old schoolmaster officiates at the church, and goes round all the islands once a year, to inspect the schools. No kind of weather will hinder a Malay Christian from attending church. I believe I might manage to get churches for twenty preachers to preach in every day. When shall I have the pleasure of seeing all these churches filled with serious Malays! I hope, my dear Sir, you will try to send a few more Brethren here. I urge this as actually necessary; for who can help pitying the inhabitants of this place, who have will and means, and lack only teachers to guide and direct them? Pray do not let this island lie any longer as barren ground, but do every thing in your power to send some labourers here: should it be but one, he may do a great deal."

The Same to his Father, September 10.—"You will no doubt be happy to hear that I am appointed to my work, and that I am allowed 100 Spanish dollars a month, which is about 220 rupees, and which will just cover our expences, and enable us to save about 40 rupees. I herewith send you a copy of my letter of appointment, and one of the plan drawn up by Mr. Martin before I was appointed. I wrote some time ago to you about the examination I had of the masters. I have since examined four schools belonging to the town of Amboyna. I intend taking the personal charge of the schools in this town in three or four days more, when I also intend to blend the four schools mentioned above into one. Mr. Martin intends soon to build a church, a school-house, and a house for me, unless the delivering up of these islands to the Dutch should frustrate his intentions. How much the poor Natives will deplore such an event."

From July 1814,

MEMOIR of the TRANSLATIONS.

The languages into which we are now translating and printing the Scriptures in the Middle of India, are the Sungskrit, the Bengalee, the Orissa, the Mahratta, and the Hindee, with it's dialects, the Brij-bhasa, and those current in Oodya-pore and Joypore.

1. *The Sungskrit*.—The Sungskrit, as the parent of the other Indian dialects, demands the first place. It has been already said, that in this language the New Testament and the Pentateuch have been long printed. The Historical Books are nearly printed off, the Second Book of Chronicles being now in the press.

2. *The Bengalee*.—In the Bengalee language, the fourth edition of the New Testament, containing 5000 copies, is more than half through the press. This is the largest edition we have yet printed, and we have reason to think the most accurate, as the corrections made therein, which are by no means few, are the fruit of twenty years' acquaintance with the language.

3. *The Orissa*.—In this dialect four volumes of the Scriptures have been long published, and this year will probably complete the printing of the whole Scriptures. The Pentateuch is printed to the middle of Leviticus. The publishing of the other parts of the Old Testament has been already particularized.

4. *The Mahratta*.—In this language, among the most extensive of the dialects of India, the New Testament and the Pentateuch are in circulation. Of the Historical Books in the press, five Books are printed off, the First Book of Kings being begun. The translation of the whole Scriptures in this language, the Psalms excepted, has been long finished.

To January 1815.

5. *The Hindee*.—This language, which, with its varieties, embraces so great a part of India, has long had both the New Testament and the Pentateuch in circulation; and the increasing desire manifested for the Scriptures, has exhausted the first edition of the former, and called for more than half the latter, which consisted of 1000 copies each. A second edition of the New Testament may be said to be finished, as only a few chapters of the Revelations remain to be printed off. This edition consists of 4000 copies; and still when we consider the extent of country which requires them, and the increasing desire manifested for copies, we are almost ready to exclaim, ‘What are these among so many?’ It is matter of gratitude however, that we have been enabled to print this edition of 4000 on paper impervious to the worm, for the sum of 4000 rupees: thus a Hindee New Testament, containing above 600 pages of letterpress, is at length, through divine goodness, furnished at the price of an English octavo New Testament, of the Stereotype edition. The aspect which this bears toward the future dissemination of the Sacred Word throughout India, fills us with encouragement and joy.

6. *The Brij-bhasa*.—In this dialect, esteemed by Gilchrist the purest dialect of the Hindee, and which is spoken in the Upper parts of Hindoost’han, from Agra to Sirdhana, the Gospels are printed as far as St. Luke, which is in the press. Mr. Chamberlain, now at Sirdhana, is vigorously advancing with the rest of the Scriptures, for which his acquaintance with the Hindee in general, as well as that dialect in particular, eminently qualifies him. The following versions may be considered as varieties of the Hindee.

7. *The Joypore*.—This variety of the Hindee is spoken in the little territory of this name, which lies West of

From July 1814,

Agra, toward Guzerat, and is governed by it's own prince. The points wherein this dialect differs from the Hindee are not very numerous, the great body of the language being the same. The alteration however of a few terminations, and of a few leading words of frequent recurrence, to acquire which would cost a man accustomed to philological studies scarcely a month, causes such a difference to the unlearned and the poor, for whom the Word of God is intended, as to render the version which has it, perspicuous, while one without it will be scarcely intelligible, and be therefore laid aside. As this version is printed in the Naguree character, it is already in the press, and a few chapters of St. Matthew are printed off.

8. *The Oodyapore.**—South West of Agra, and toward Bombay, lies the district of Oodyapore, governed by it's own prince. The language differs in certain instances, both from the Hindee and from the other dialects spoken around. The character however is the same. The Gospel of St. Matthew in this version is also in the press. To render the Divine Word perspicuous and acceptable to a particular territory, though no larger than the principality of Wales, seems well worth the labour of a separate edition, especially when it can be done with the same types. There are indeed several other dialects of the Hindee, for which preparations of the same kind are making; as that of Bekaneer, West of Joypore; and of Marwar, still farther West; which will almost complete the Scriptures in the various dialects of Hindee. Having thus mentioned the dialects in the Middle part of India in which we are engaged, we turn to those in the South.

9. *The Telinga.*—The languages on the Southern side of India in which we are engaged are two, the Telinga

To January 1815.

and the Kurnata. In the Telinga, a very large fount of types is now prepared, and the printing of the New Testament advanced as far as St. Luke's Gospel. The whole of the New Testament is translated, and a considerable progress made in the Pentateuch.

10. *The Kurnata*.—In this language, which begins to the South where the Mahratta ends, and is current through the whole of the Mysore country, the alteration requisite in the types has caused some delay; but we have at length been enabled to complete a suitable fount of types, and to put the Gospel by St. Matthew to press. The translation of the New Testament is finished, and the Pentateuch begun.

11. *The Kankona*.—The Kankona is the first to the West of India in which we are engaged. This language begins where the Mahratta ends to the West, and is spoken from Bombay to Goa. In this dialect the New Testament is nearly translated, and the Gospel by St. Matthew is in the press. The type is the Deva-Naguree.

12. *The Watch*.—Still more to the North West, on this side the Indus, the Watch dialect is spoken, which also has a character of it's own. Learned Natives of this province too have been found in Calcutta, a translation has commenced, and a fount of types has been cut. In this dialect the Gospel of St. Matthew is in the press. The language of the province of *Sindh*, the capital of which stands in the Delta formed by the river Indus, differs somewhat from this; but the character is nearly the same. In this too a version of the New Testament is begun.

13. *The Bullochee*.—On the West bank of the Indus is the Bullochee country, of which an account was given in our last report. In this language, the progress in printing has been slow; but the Gospel by St. Matthew is printed off, and St. Mark is in the press.

From July 1814,

14. *The Pushtoo*.—The Pushtoo language follows, or that of the Afghans, possibly descended from the ten tribes, respecting which conjecture, a note was added to our last report. In this language the New Testament is translated, and the first three Books of the Pentateuch. The Gospel of St. Matthew is printed off, and St. Mark begun. We come to the North West.

15. *The Punjabee*.—Northward, within the Indus, we come to the Punjabee language, or that of the Shikhs. In this language it is with pleasure we add, that the New Testament is printed off within a chapter or two; which version makes the sixth in which we have been enabled to complete the New Testament. The Pentateuch is nearly translated.

16. *The Kashmeer*.—To the North of the Shikhs, lies the province of Kashmeer, in the language of which the translation of the New Testament is now finished; but the progress made in printing has been small: the Gospel by St. Matthew is however nearly printed off. It has been already said, that this language has a beautiful character of its own.

17. *The Nepaul*.—Proceeding Eastward from the Punjab, we come to the kingdom of Nepaul, on the North East of Hindoost'han. In the language of this kingdom a translation has been begun nearly two years. The Four Gospels are nearly finished, and that of St. Matthew is in the press. It has a very close affinity with the Hindee; and the character is the Deva-Naguree.

18. *The Assam*.—To the North East of Nepaul we have the kingdom of Assam, in the language of which a translation has been going on for some years. The whole of the New Testament is translated, and the Pentateuch nearly finished. The Gospels of St. Matthew and Mark are printed off, and that of St. Luke is in the press.

To January 1815.

19. *The Kassai*.—Still more Eastward, and within a hundred leagues of China, is the Kassai nation, a race of whose honesty and fair dealing, English gentlemen who have resided near them give a pleasing account. These mountaineers, who have a constant intercourse with the people of Silhet, have no character of their own, nor, strictly speaking, a written language. The few among them who can write, use the Bengalee character. The language has a much greater affinity with the Chinese however, than with the Bengalee, which may be inferred even from their personal pronouns.* In the language of these mountaineers, a translation has been begun, which is advanced to the Gospel of St. John, and St. Matthew is in the press, in the Bengalee character.

20. *The Burman*.—To the South East of the Kassai mountains we come to the Burman empire, from which country, since we have sent a press thither, we have not particularly heard respecting the progress of the translation. The press, we believe, has been ordered up to Ava, the seat of government, together with Mr. F. Carey.

21. *The Chinese*.—This language terminates our work of translation Eastward, respecting which the various leadings of Divine Providence, in furnishing and continuing to us the means till the translation of the New Testament is finished, together with that of the Old as far as the middle of the Book of Psalms, and founts of types prepared to print them both, seems proportioned to the importance of the object. We have put the Pentateuch to press in a new fount of Chinese types, in which we shall be able to carry

	* I.	Thou.	He.
BENGALEE.....	Ammec.	Toomec.	Tinneec.
CHINESE.....	Ngo.	Nec.	T'ha.
KASSAI.....	Nga.	Fee.	Ta.

From July 1814,

it forward, while we are completing that of the New Testament in the former types, as three or four of the Epistles are already through the press. In printing Chinese with moveable types, an edition proceeds slowly at the beginning, as the number required for the first few forms is very great, particularly in such a work as the Old Testament. The first twenty chapters of Genesis contain most of the names which occur in the Pentateuch: hence these chapters have occupied the better part of the year, in preparing the requisite types. This delay in the beginning is, however, amply compensated, by the ease and speed with which the latter part of the version, and indeed successive and improved editions, can be completed with the same types. In proceeding with these types, we have ascertained, that the use of a press, and that cheapness of labour in Bengal which has enabled us to furnish a Hindee New Testament of more than 600 pages octavo for a rupee, will enable us to print editions of the Chinese Scripture, containing any number of copies, at less than half the expense of printing in China. This will not be matter of wonder to those who consider that provisions, which regulate the price of manual labour, can be obtained in Bengal for little more than a third of the price they bear in China.

On reviewing these languages, we shall perceive, that of those which have been more recently entered upon, the Oodyapore, the Joypore, and indeed the Nepaul, are varieties of the Hindee; that the Konkona is a variety of the Malhatta; and that the Kassai has a strong affinity with the Chinese. Nearly all the languages in which we are engaged, may therefore be traced to two great sources, the Sungskrit and the Chinese, to which they approximate in various degrees. To the cultivation of these two, our attention, with that of the younger branches of the Mission family, is pretty equally directed.

To January 1815.

It appears from this brief sketch, that one version of the New Testament has this year been brought to a completion. Thus the New Testament is now completed in six of the languages in this part of India; namely, the Sungskrit, the Bengalee, the Orissa, the Mahratta, the Hindee, and the Punjabee; in three of them the Penta-teuch, and in one of them the whole Scripture: in two of these languages, a second edition of the New Testament is completed. The other versions are in various degrees of forwardness; and for all of them types are prepared. In proceeding with this important work, we feel it our duty to avail ourselves of every kind of aid with which those who love the Scriptures shall be pleased to favour us, or which Providence may put in our way; and if in any instance the Lord incline the hearts of any to engage in the same work, we rejoice therein, as affording both an additional security for the completion of that part of it, and the means of bringing it more speedily to some degree of perfection.

Of the improvement of the types, which we mentioned in our last, we have not been unmindful. Several founts are proceeding with considerable speed. Nor have we lost sight of the importance of improving the quality of the paper of this country, as well as of rendering it impervious to the worm. With the hope of accomplishing this, we have this year erected a mill on the premises, at a considerable expence. As the lower part of Bengal however furnishes no stream suited to a mill, we can obtain a power sufficient to work it, only by employing beasts, which renders it more difficult and expensive. We hope, however, that steady perseverance will at length be crowned, if not with the fullest, yet with a good degree of success.

In our Report for 1812, we mentioned that we had lost in the late fire, the account of the balance remaining

From July 1814,

in 1811. This we have now recovered, and you will find it in this Report placed to the account of the public. To this we have added the sums subscribed for the translations, as far as we have been able to obtain a correct account of them; and if there be any subscribed of which a clear account has not yet reached us, we will insert them in the balance at a future opportunity. It is also with pleasure and gratitude we add, that at a meeting of the Corresponding Committee, in August, Four Thousand Rupees were voted us for the translations, which the closing our account on the 30th of June compels us to reserve for insertion till the next year.

The apparent balance we have in hand, you will perceive is 11,363 Sicca Rupees. Of this however, much has been already expended, which happens in this way: of the Three Thousand Pounds annually which the editions in our hands generally require, it may happen, that when Two Thousand have been actually expended on the editions in the press, not more than One Thousand may be brought to account, because editions to that amount alone have been finished. This will appear by adverting to the Bengalee edition of 5000 copies now in the press, and which, although it will contain 800 octavo pages, we shall be enabled to finish at the price of a Rupee each copy, or Five Thousand Rupees for the whole edition: the edition is ~~said~~ in the Report to be advanced at press only to the Acts; but as we have prepared paper, &c. to finish the whole, the expense of the whole is already disbursed, with the exception of the workman's wages for a few months. So that when we consider the types and paper prepared for the various editions, of which perhaps one Gospel only is printed, and for which therefore nothing is yet carried to account, it will be seen that the balance in our hands, if not already expended, will be so long before this can reach you. With our

To January 1815.

warmest thanks to you, and the public in general, who have so generously supported us hitherto in this work,

We remain,

Very dear Brethren,

Most cordially yours,

W. CAREY,
J. MARSHMAN,
W. WARD.

STATE OF THE FUND.

RECEIPTS.

	R.	A.	P.	£.	S.	D.
Balance on the 30th of June, 1813.....	14611	1	10	1826	7	10
Balance from the Account in 1811, not inserted in the last Report.....	7406	0	11	925	15	1
Money collected in England, &c. as mentioned in the Periodical Accounts, No. XXIII.....	5484	0	0	685	11	0
Donation from Dr. Carey, towards the Gujuratee.....	120	0	0	15	0	0
Bibles sold.....	60	0	0	7	10	0
SICCA RUPEES,	27681	2	9	£. 5460	2	11

DISBURSEMENTS.

	R.	A.	P.	£.	S.	D.
Wages of learned Natives in the various Languages.....	7724	14	6	965	12	6
Paper received from China for the Chinese Scriptures.....	593	3	3	74	2	9
An Edition of the Historical Books in the Orissa Language, 1000 copies....	2000	0	0	250	0	0
An Edition of the New Testament in the Punjabee Language, 1000 copies....	2000	0	0	250	0	0
An Edition of the New Testament in the Hindee, 4000 copies.....	4000	0	0	500	0	0
	16318	1	9	2039	15	3
Balance in hand.....	11363	1	0	1420	7	8
SICCA RUPEES,	27681	2	9	£. 3460	2	11

From July 1814,

*REVIEW of the MISSION,
Addressed to the Society, at the beginning of 1815.*

VERY DEAR BRETHREN,

We feel ourselves called, in the course of Providence, to lay before you the state of the Mission as early in the year as possible ; not so much to point out what has been done in the course of the past year, as to call your attention to the manner in which the Lord has extended the sphere of action, and the opportunities he has now given for spreading the light of the gospel among the nations around. To us these appear to furnish such a call for exertion, with the almost certain hope of success, that we should think ourselves wanting in duty, both to God and to our perishing fellow creatures, were we any longer to delay laying them fully open to you and the public at large.

The work of planting the gospel of Christ in any Heathen country, and particularly in those under our view, comprizes three grand objects—the forming of Stations where the standard of the gospel shall be erected, and from whence ultimately spring churches ; the translation of the Scriptures where not already done, and the improving and disseminating of the version where one already exists ; and the instruction of youth in the literature suited to the country, and in the knowledge of the Sacred Oracles, that thus divine knowledge may be diffused abroad, and teachers and pastors be raised up to make known the gospel, and to build up in faith and holiness those who, through grace, may receive the truth. These three objects however, are closely connected with each other : in any country where the Scriptures are not given and circulated,

To January 1815.

the most strenuous labours abide only for a season; and unless youth be instructed, the Scriptures will be little read; while without Missionaries to form stations, schools can neither be carried forward, nor the Divine Word circulated to any great extent. But on the contrary, where the Lord is pleased to furnish means for carrying all three of these into full effect, ground of hope is afforded that he will there plant his gospel in the most effectual manner. How far the Lord has been pleased to do this in India, will appear from a review of the present situation of things around us, to which we now request your attention.

MISSION STATIONS.

In reviewing these, it may perhaps assist the mind, if we keep in view their geographical situation, rather than their priority of establishment. We may however still begin with Bengal; then proceed to Hindoost'han; afterwards notice the Stations on the West, the South, and the East of us; and lastly those in the various Islands.

BENGAL.

In this country there are now ten Stations; three in the North part, five in the Middle, and two in the South-East part. We begin with the three more Northern Stations; Goamalty, (or more properly Malda,) Dinagepore, and Silhet.

1. *Malda*.—Nearer this city than Goamalty, Krishna resides with his family. Some unpleasant circumstances having induced us to recal Mr. D'Cruz from his situation in the beginning of the year, Krishna, then just returned from Silhet, expressed a strong wish to go thither, to which we acceded. No immediate success has as yet followed: but Krishna has earnestly requested a Brother

From July 1814,

to unite with him in his labours there; upon which, Manika, (who has been employed in making known the word for several years,) expressing a willingness to go with his family, we have sent him thither, and trust their labour will not be in vain.

2. *Dinagepore*.—This Station is wholly dependent on the labours of Mr. Fernandez, to whom indeed, under Divine Providence, it owes its existence. Nor does his labour appear to have been in vain in the Lord: a church, consisting of twenty-nine members, has arisen under his fostering care, of whom twenty-six sat down at the Lord's table the first Lord's-day in the present year, eight of them having been baptized on that day. Thus although Brother Carey was called to a scene of labour at Serampore, still, within a few miles of the place where he so long preached the gospel, has the Lord been pleased, through the instrumentality of one brought to the knowledge of the truth by our Brethren's labours while at Mudnabatty, to raise up a church which, if such be his pleasure, may prove a sacred seed in that part of the country.

3. *Silhet*.—Going Eastward, across the Upper part of Bengal, we come to Silhet, whither Krishna carried the sound of the gospel in the course of the preceding year. Although the situation of his family, with other circumstances, induced him to decline returning thither, it has been since visited by several of our Native Brethren; and at the close of the year one of our Portuguese Brethren, John De Silva, (baptized at Calcutta about three years ago, and who has adorned his profession by a steady walk,) expressed a strong desire to revisit Silhet, the place of his nativity, and to carry with him the news of the blessed gospel. On perceiving this to be his wish, we encouraged him therein, and appointed Bhagvat to accompany him thither, that they might collect those

To January 1815.

already baptized there, (of some of whom we hear a pleasing account,) and form a permanent settlement. They departed on the 6th, and we have since heard, that although they were robbed by the way, they have at length arrived there. As their wives are both members of the church at Calcutta, they will be able immediately to form a church with those already baptized, which we have directed them to do. Should the Lord grant his blessing, therefore, this may be the means of spreading the gospel in those parts of Bengal.

4. *Berhampore*.—In the Middle of Bengal are several other stations; as Berhampore, Cutwa, Vans-variya, and Serampore. At the first of these, Berhampore, three or four of His Majesty's 14th regiment, baptized at Calcutta about four years ago, have been the means of a considerable increase from the regiment. No less than twenty-one have been added to them by baptism, and Mr. Whitworth, whom they have chosen to watch over them in the Lord, has been made eminently useful among them. They have been much assisted also by Mr. Gardiner, born in the country, whose mother is a member of the church at Calcutta. This young man, who seems to have been awakened through the instrumentality of our friends in the 14th, has assisted them greatly in erecting a place of worship, has opened his house to inquirers, and applied diligently to the study of the Scriptures in Bengalee, with the hope of becoming useful among his Heathen neighbours himself. His profession is that of a provisioner, by which he supports himself and his aged mother, and does much good to the cause of God. At his request we have sent to Berhampore two Native Brethren, called out to the work of God, Pran-krishna and Nidhee-rama, both originally from Jessore. Hence, though the 14th regiment is called away to Nepaul, the

From July 1814,

station is not deserted; as Mr. Gardiner, Pran-krishna, and Nidhee-rama remain there still.

5. *Cutwa*.—About sixty miles South of Berhampore, and eighty North West of Serampore, we come to Cutwa. Here the seed, which has been sown for nearly ten years, has not been sown in vain. Several have been added to the church in the course of the last year; and it's members are now between twenty and thirty. It's value however, seems much enhanced by the disposition to make known the gospel manifested by most of the Brethren there. Of these, Mr. William Carey has four constantly employed in itinerating; Kangalee, Kanta, Mut'hoora, and Vishnuva. Lakra-koonda has been often mentioned as a place visited by the gospel, and these Brethren often extend their labours also into the district of Beerbhoom, as well as through Burdwan, the district in which Cutwa is situated.

6. *Vans-variya*.—About sixty miles below Cutwa, still to the South, and about twenty above Serampore, we come to Vans-variya, where Tarachund, baptized about two years ago, and who supports himself by his own labour as a writer, employs himself in quietly disseminating the gospel among a number of pupils and others, whom his superior knowledge and his high character for probity draw around him. He is assisted herein by his brother, Mut'hoora, who supports himself by teaching school. This little group, few as they are, greatly recommend the gospel by their steady walk and inoffensive conduct; and in the course of the last year they expressed a wish to be formed into a separate church, with Mut'hoora for their pastor, as the distance from Serampore is too great for them to attend there monthly. This request seems reasonable, and when complied with, they will present an example of the first Hindoo church standing alone, and fed by a

To January 1815.

Pastor raised up from among themselves. May we not indeed hope for a divine blessing thereon? for 'who hath despised the day of small things?'

7. *Serampore*.—In the same line to the South, stands Serampore on the banks of a branch of the Ganges, which however from it's leading to Hoogley, once a noted port, about fifteen miles North of Serampore, is often termed the river Hoogley. It stands fifteen miles above Calcutta, on the opposite side of the river; but as the pastors of the church at Serampore are also the pastors of that at Calcutta, we have generally deemed both one Station. The population, however, and the scene of labour, as well as the size of the churches in both, would fully authorize our reckoning them two Stations. That branch of the church which is at Serampore amounts to nearly sixty; but the number is continually fluctuating, as from hence Native Brethren are sent to labour at the various Stations around, as soon as their acquaintance with the Divine Word affords a prospect of usefulness. Thus in the course of the past year, Kureem was sent with Mr. Kerr to Allahabad; Ram-mohun to the assistance of Mr. M. at Nagpore; Nidhee-rama with Pran-krishna to assist the cause at Berhampore; Bhagvat with John De Silva of Calcutta to Silhet; and others to various other places. The earnest desire expressed by Brethren at other Stations for help, and the doors which are continually opening for their labours, seldom permit us to retain any one long at Serampore who is capable of usefulness, so that Serampore is often more destitute of help of this kind, than other Stations. We have in the course of the past year procured the discharge from the army of William Smith, born in this country, and brought to the knowlege of the truth in Orissa, under the labours of Mr. John Peter. He has long wished to addict himself wholly to the ministry of

From July 1814,

the word, and his steady and blameless conduct has rendered him acceptable in a high degree wherever he has been called to reside. We are retaining him at Serampore till his acquaintance with divine things shall have become sufficiently mature, when he will probably be sent to fill some new Station. He now employs the morning in study and in receiving instruction, and the afternoons in conversing with the Heathen and preaching in various places.

At Serampore there are six meetings for divine worship every Lord's-day, besides occasional meetings in the week. At seven, on Lord's-day morning, worship is performed in Bengalee at the school, when our Native Brethren attend with their wives and families: at eight in the summer and nine in the winter, divine service is performed at the Danish church, where the European inhabitants of the town, now greatly reduced in number, generally attend: at eleven in the forenoon there is divine service at the chapel in the Mission-house, where the family, the youth at school, and a few from without, form a pretty large congregation: at four in the afternoon worship is performed in Bengalee at the Mission-house, when the servants attend, together with our Native Brethren and their families, and the children in the charity-school there: and at seven in the evening there is worship again in English at the Mission-house, and a meeting at the house of one of the Natives, for the sake of examining what they have heard and understood in the day. Beside these, either William Smith or one of the Native Brethren visits and addresses the prisoners sentenced to labour on the public roads, who at Serampore have the Sabbath as a day of rest. These various ministrations nearly fill the hands of the Brethren there; although they have cause to lament that no greater degree of fruit has appeared. They have reason however to hope, that in this instance,

To January 1815.

as well as in others, their labour is not wholly useless, when no ripe fruit immediately appears. Among our servants, although few of them have turned to the Lord wholly, there is still an increasing degree of light to be found, which they diffuse in some degree among their relatives and neighbours; and though scarcely any of our pupils have made an open profession of religion while with us, yet we have reason to hope that they often carry with them into various parts of India whither Providence sends them, not only a prepossession in favour of the gospel, and of it's professors among whom they were educated, but in some instances those seeds of divine truth which are at length ripened into real conversion. Thus we are encouraged to labour in hope.

In the course of the last year, our sphere of action has been enlarged by a call to preach occasionally at Barrackpore, just opposite to Serampore, and the country residence of the Governor General. A few non-commissioned officers and their wives, who have attended on Lord's-days at Serampore, have intreated us to come over and preach to them during the week. This we regularly do; and the word seems not wholly in vain. In the last month, a serjeant D—— and his wife, who had been previously proposed to the church, were baptized, prior to their departure for Nepaul. The number baptized at Serampore through the past year is ten, among whom you will observe Seeboo, a Brahmun, brought up in the school at Cutwa, where he became acquainted with the Scriptures, and after attaining the age of maturity, weighing that gospel of which he had obtained some idea from his early youth, he at length renounced idolatry, and we trust has embraced the doctrine of the Lord Jesus with his whole heart. Another is a native of Arabia, Muhummud Seyd, who has for two years been impressed

From July 1814;

with a sense of the truth of the gospel. There seems to be solid ground for concluding that he has really forsaken sin; and the Lord may possibly make him a blessing to those who, as he formerly was, are still blinded with the delusions of Muhummud. Another circumstance we are sure you will notice with pleasure: it is the restoration of three marked in your Brief Narrative of the Mission as excluded. These three—Bhyrub, No. 29 in the Narrative; Jugumohun, No. 106; and Panchanun, No. 95; the two former Brahmuns, and the latter of the writer cast, after years of exclusion, have been restored to communion, with the unanimous consent of our Native members; and they now bid fair to be useful in the church of Christ. Our hands have been strengthened this year by the addition of our much esteemed Brother, Eustace Carey, with his wife, whom, after a trial of nearly six months, we have invited to stay at Serampore.

8. *Calcutta*.—At Calcutta the scene of action is now become very wide, and employs many labourers. Besides the labours of two Brethren from Serampore on the Lord's-day, and those of Dr. Carey, who constantly preaches there once in the week, Mr. Leonard, who has been called out to the ministry for some time, preaches at the Fort and the Jail, and holds meetings for prayer at the houses of various members, nearly every day in the week. On the Lord's-day there is divine worship four times in the chapel: at eight in Bengalee, generally by Sebuk-rama, when such of the members attend as understand Bengalee better than English, together with such as are inquiring after the truth: at ten divine worship begins in English, when the congregation amounts to between two and three hundred, which for an English congregation at Calcutta, is esteemed large, and such it appears to us, who in the beginning preached there for a year to no more

To January 1815.

than ten : at four in the afternoon there is preaching again in Bengalee, either by Petriuse or by one of the Brethren from Serampore : and at seven there is preaching again in English, when the congregation is generally larger than in the morning. Besides these services at the chapel, there is preaching at the Jail at seven on the Lord's-day morning, and in the Fort at six in the evening, where the Colonel of His Majesty's 66th regiment has been pleased to allot a large room in the Barracks for that purpose, and where those soldiers who cannot attend at the chapel in the morning have an opportunity of hearing the word, as well as their wives and children. Our friends in the 24th regiment, who formed themselves into a church at the Fort, in the beginning of last year, have since been removed to Dinapore near Patna, where James Gibson, one of their pastors, has departed this life, leaving a most pleasing testimony behind him, to the praise of divine grace. Upon his removal, they chose James Colsell to the pastoral office in his room, one on whom their minds were strongly fixed as a fourth pastor in the beginning of the year, but whose self-diffidence caused him to decline the office. On the death of James Gibson, however, he felt his mind stirred up to accept it, at the earnest entreaty of the church. Part of this church is gone to Nepaul, while part remains at Dinapore, so that we hope the course of Providence in removing them from the Fort, will be the means of still more widely diffusing the savour of the gospel. At the time they left, the number in full communion was nearly seventy. Before their departure, part of the 66th regiment had arrived, whom they endeavoured to bring under the sound of the gospel. These efforts were not wholly unsuccessful, and since their departure, a work of grace is evidently going forward among them. Seven have already put on the

From July 1814,

Lord Jesus by a public profession, and the number of those who are seeking the great things of salvation seems constantly increasing, as well as their earnest desire to hear the word of God. Since the Colonel has so kindly given them leave to meet in the Barracks for divine worship, they assemble for that purpose no less than five times in the week; and the delight they seem to feel therein, may be seen from a very homely but expressive request lately addressed by one of them to one of our Missionary Brethren. On his proposing to hold worship with them there from seven to eight in the evening, the three days he was in Calcutta, 'Can't you come at six, Sir, that we may have *two* hours at it?' was the reply of a plain but earnest inquirer among these newly-awakened friends. This is the fourth regiment of our own countrymen, among whom a little handful, fearing God, has been raised up within these six years: the 22d who were first at Berhampore, and who are now in the Isle of France; the 14th, among whom three or four called by grace while in the Fort, have increased at Berhampore to a church of nearly thirty; the 24th, which contains a duly organized church to the amount of nearly seventy members, with pastors and deacons among themselves; and the 66th, among whom we humbly trust the Lord is now about to work. These, it is true, do not form the chief object of our mission to India; but still, to make known the word of life to those of our countrymen whom peculiar circumstances have placed almost out of the reach of the gospel in an ordinary way, when it can be done without neglecting our grand object, (the natives of India,) affords us unspeakable pleasure.

Even at the Jail, the labours of our Brethren do not seem wholly useless. More than one instance has occurred of persons utter strangers to the gospel, whom em-

To January 1813.

barrassed circumstances have brought under the sound of the gospel there, and who when they have obtained their liberty, have made a public profession of their faith in Christ, and done honour to that profession, by their upright and prudent conduct in future life ; while others, on coming again into society, have regularly attended the preaching of the word. Nor is the blessing of the gospel confined to Europeans : for the sake of the Natives confined there, Mr. Gordon, who has the care of the Jail, has for several years employed a Native preacher at his own expense. Kanta is now thus supported by him, and devotes himself wholly to preaching the word in the Jail and it's neighbourhood. Mr. Gordon is indeed so eminently the friend of all those under his care, both Europeans and Natives, that the horrors of confinement seem taken off, as far as this is possible, and many have had reason to esteem the time they have been constrained to remain there, the most profitable, and often the happiest period in their whole lives.

In the last year indeed, the gospel had to appear in quite a new light upon a peculiar occasion, melancholy in it's nature. Certain Hindoos had committed a robbery in the Mint to a very considerable amount. The evidence was so clear against them, that their condemnation and execution were inevitable. While confined in the cells previously to their execution, however, Kanta, at the request of Mr. Gordon, visited them repeatedly, read to them the news of pardoning mercy through a crucified Redeemer, and occasionally prayed with them. By one or two of them this was deemed an act of love, they became attentive, and it is possible that the news of mercy may have reached their hearts as it did that of the thief on the cross. On this however, it is not ours to decide ; but two of them requested Kanta to attend them to execution,

From July 1814,

with which request he cheerfully complied. This was quite a novel spectacle to the crowds of Hindoos who were present; and the conduct of a Christian Hindoo thus attending a dying criminal with the anxious wish of saving his soul, contrasted with that of a Brahmun attending a hapless mother to the funeral pile for the sake of securing her death, we have reason to hope was not wholly lost on those Hindoos in Calcutta who begin to reflect on the nature of the gospel, which number seems gradually increasing.

The labours of the Native Christians indeed, among the Natives in Calcutta, is by no means in vain. Multitudes now hear, read, and converse respecting the Scriptures, who were formerly ignorant of them, or violently prejudiced against them. The conduct of Sebuk-rama particularly, who resides chiefly in his native village, Salkee, opposite Calcutta, seems to attract increasing respect. We hear that scarcely a week passes wherein he is not visited by ten or twenty persons, some to inquire respecting 'this new way,' and others to consult him upon other subjects; and he has often the satisfaction of hearing neighbours who have no love to the gospel, bless him for the change wrought in the conduct of their sons and other relatives by his affectionate and wise advice. On one occasion this year he was visited by nearly three hundred persons at once, chiefly fishermen, from a town about thirty miles distant, who having received a book they could not fully understand, came to him to have it explained to them. This proved to be a copy of the Scriptures given them by some one in a journey up the river. Sebuk-rama courteously received them, and discoursed with them great part of three days, which was the extent of their visit: the effect of this visit must be left for time to discover. Such then are the fruits which the

To January 1815.

gospel brings forth when cordially received even by Heathens. The number baptized this year at Calcutta, including Europeans and Natives, amounts to sixty-four. The number of members now resident there, of various nations, is somewhat below two hundred.

9. *Jessore*.—About sixty miles East of Calcutta lies the district of Jessore, where the gospel has been planted for several years, and from which, as well as from Serampore, several Brethren have been sent forth to various other places. Here Mr. Thomas is labouring, who resides at Chougacha, and itinerates round that place: he is assisted by several of the Natives, as Suphul-rama, Nurottuma, Manik-sha, &c. Seven have been added to this church in the course of this year, and the gospel has been made known in many villages throughout the district. One part of this church has suffered somewhat however. Panchanun, who was once active, is now by some inconsistency in his conduct rendered nearly useless; and Premdas, another man there, who was baptized with much hesitation by the Brethren at Serampore, after his making some kind of profession of the gospel for nearly two years has gone off into certain ideas akin to his old opinions while a viragee, and has drawn away three or four of the members near him. The church in Jessore have therefore been compelled to exclude them.

On the other hand, among those who have paid great attention to the gospel this year, has been the brother of the Raja of Noldanga, a petty government, in which governments formerly, however small the territory, the Raja had the power of life and death. This young man has heard the gospel many times, and has often expressed his wish to be baptized in the name of the Lord Jesus; but the fear of man has hitherto restrained him. He is kind, however, to those who hear the gospel, and expresses

From July 1814,

a decided preference thereto, even in an open manner ; but whether he will ever be brought to forsake all for the Lord Jesus Christ, time alone can determine.

10. *Chittagong.* —To the East of Calcutta, and on the border of the Burman dominions, lies Chittagong, where Mr. De Bruyn has been labouring for nearly two years, and this year three have been added by baptism to that little church. There people of three different nations occasionally resort to Mr. De Bruyn for instruction ; the Portuguese, who are Catholics, and have a church there, and whose language he well understands ; the Bengalees, who form the bulk of the population ; and the Mugs, who read the Burman language best, and often come to him for books in that language. Should the Lord hereafter bless this mission, therefore, the gospel may spread to the other side of the river there, the native country of the Mugs ; and even enter Arracan, between which and Bengal their native province is situated.

Thus then, in the course of fourteen years, the Lord has been pleased to increase the number of the Stations in Bengal, where the gospel is statedly preached, from one to ten. We have been the more particular in detailing the state of things here, because Bengal has been longer favoured with the gospel than any of the other countries which the Lord has been pleased to lay open to us, and therefore affords an opportunity of showing whether the gospel be at the present day really incapable of spreading in a Heathen country or not. And on a cool and dispassionate review, we cannot but perceive, that the gospel is as capable of making it's way in Bengal as in England, notwithstanding the gross idolatry and superstitions of the Natives. For although it must be evident to those who duly reflect on the nature of the human mind, that men must possess and read the divine word before they can

To January 1815.

feel it's power; in other words, that the means must be brought into operation before the due effect can be produced; yet it is seldom that even in England we find the gospel make a greater progress than it has done in Bengal these last fourteen years; and were it to proceed in the same tenfold ratio in every future period of fourteen years, (which is certainly within the compass of Almighty power,) in fifty years more there would be few places in Bengal destitute of the gospel.

From this view of things we also perceive, that the course of providence in spreading the gospel, differs much from the way that men might point out. There was a period when we were ready to think that the most effectual way of spreading the gospel, would be that of confining ourselves chiefly to Serampore, and advancing only as the truth made it's way around us. But we see plainly, that men's ways are not those of infinite wisdom: while we were constrained, by circumstances which forbid us all sitting down quietly in Bengal, to think of new Stations, and to send the gospel into other countries, we have seen the Lord so bless his cause in Bengal, as to make it prosper there, (as he has done in Britain,) almost in the same degree in which exertions have been made to illuminate other countries: thus while fourteen Stations in the various countries around have now the gospel made known in them, the means for disseminating the gospel in Bengal have increased in almost a tenfold degree. We now turn to those Stations, which though exceeding in number these in Bengal, will yet from their incipient state detain us less time. Among them the first which demand our notice are those in

HINDOOSTAN.

These in our last review were stated to be Digah, Patna, Agra, and Sirdhana, to which we now add

From July 1814,

Allahabad. If we begin from Bengal, and proceed North West, the first we come to will be

11. *Patna*.—At this Station, which includes a vast population, Mr. Thompson has been labouring with much diligence throughout the year. The various villages in the neighbourhood of the city have been repeatedly visited, conversations held with many, and numerous copies of the Scriptures distributed in various languages, and received with gladness; but relative to the actual fruit in the conversion of men, although much serious inquiry has been manifested, it pleases the Lord still to exercise our faith. Still, to despond on this account would be scarcely more reasonable than for the husbandman, instead of waiting for the precious fruits of the earth till he receive the early and latter rain, to give up all expectation because he did not receive them the first or second month after his having sown the seed. Many and precious however are the effects which follow from the Lord's thus training up his children to wait in faith and patience till he be pleased to crown their labours with the desired success; among which, it is not the least that they are practically taught to cease from themselves, and to expect success from Him alone, as well as enabled duly to value and improve the inestimable favour when given. The Lord has been pleased however, to encourage our Brother, by stirring up to join him this year, a young man of the name of Fowlis, born in the country, and brought under religious impressions about four years ago. He has been with us in Calcutta for some weeks, and from his piety and love to the cause, we are ready to anticipate future usefulness in a considerable degree.

12. *Digah*.—At this Station, twelve miles above Patna, to the North West, our Brethren Moore and Rowe have been labouring throughout the year, assisted by Vrindavana,

To January 1815.

and latterly by Ram-prisada. Nor has their labour been wholly in vain. Although none have been openly added to their number, several in the course of the year have given them much hope, though circumstances have hitherto intervened which have induced them to make a further trial of their sincerity. The improper conduct of Vrindavuna our Brethren felt it their duty to notice by a due exercise of church discipline, in order to vindicate the purity of the gospel, although this was certain to operate rather to the discouragement of those inquiring. This firm exercise of discipline has, however, been attended with the most salutary effect on Vrindavuna's mind. He has returned repenting and weeping, and has been again restored to communion, and we hope to usefulness. Our Brethren's labours in the English language too, have been attended with a blessing in various ways: of one or two who have attended they have great hope respecting a change of heart, and many who have occasionally called there in journeying, have received such an impression in favour of religion from the preaching and conversation during their stay, as they were strangers to before. Of this some instances have come under our own observation, when persons who have tarried at Digah a little time have afterwards called on us.

In this year it has pleased our Heavenly Father to remove our much-loved friend, Mrs. Rowe. The loss sustained by her bereaved partner in life and her family, to speak in the usual manner, is irreparable. But the Lord was pleased so graciously to manifest his love to her soul on a dying bed, and so to support the mind of her afflicted husband, that all the horrors of separation seemed entirely swallowed up in calm resignation to the divine will, which you will have perceived from our bereaved Brother's letters. A short account of her various exercises

From July 1814,

of mind for the last few years, extracted chiefly from her diary, and now in the press at Serampore, will be perused with deep interest by all who knew her worth.

13. *Allahabad*.—About two hundred miles to the West is Allahabad; a city which contains a population of nearly 90,000 souls! Hither our last review described Mr. N. Kerr as being destined, together with Kureem. They arrived in safety and hired a house, and have been ever since labouring to spread around them the knowledge of the Divine Word; and the gospel seems rather welcomed than repelled. Our Brethren finding a friend or two who had been baptized by Mr. John Peter, formed themselves into a church, and received them into communion. Two have also been added by baptism, both Hindoos. Thus a small church is, through divine goodness, already formed at this place: may the Lord cause the little one to become a thousand.

14. *Agra*.—About two hundred miles farther North West, we come to Agra, whither Mr. Mackintosh proceeded in the course of the preceding year, to assist Mr. Peacock. They have assiduously applied to the language, and have taken numerous opportunities of conversing with the heathen around them. As yet however, though the true light is continually diffusing itself more and more widely, there has been no immediate effect discovered. In this respect our Brethren have still to wait in faith and patience till it shall please the Lord of the harvest to be gracious. Meantime, it is pleasing to remark the temper of their minds, and their disinterested devotedness to the cause, in making a very small school nearly support both families, their unwillingness to become burdensome to the Society proceeding almost to a blameable degree, though arising from so commendable a motive. Of the pains taken by Mrs. Mackintosh to read the Scriptures to the

To January 1815.

poor Native women around her, a most pleasing testimony has been borne to us by those well acquainted with them.

15. *Sirdhana*.—To the North East, about two hundred miles from Agra, lies Sirdhana, where Mr. Chamberlain has been for nearly two years. In the course of the last year, he has had an opportunity of making known the gospel, and distributing the Scriptures, both at Delhi and at Hurdwar, when on a journey thither in the suite of her Highness the Begum Sumroo, who commanded him to accompany his pupil, her adopted son. We expect him at Serampore, however, in the course of the ensuing month.

These then are all the Stations to which we have as yet been able to send the gospel in Hindoostan. Including Sirdhana, they are in number five. We now turn to the other Stations which the Society have on the continent of India, which are also five in number.

STATIONS IN THE OTHER PROVINCES OF INDIA.

16. *Surat*.—South West of Sirdhana stands Surat, the chief city of the province of Guzerat. Here Carapiet has resided nearly two years, with his family, and has had an opportunity of making known the gospel to various nations. As he has no church as yet to confine him to the city of Surat, he wishes to make itinerating excursions throughout the whole province, which we trust will prove a means of diffusing more widely the light of the gospel there. From hence, proceeding to the South East, we come to

17. *Nagpore*—the capital of a part of the Mahratta dominions. Hither, in the course of the year, we have sent Ram-mohun, at the earnest request of Mr. M.

From July 1814,

He has safely arrived, and has entered on his work with much prospect of success. On his arrival a request was sent us for a letter of dismission, that they might form themselves into a church; and the Lord's supper has been administered there. Nor is it improbable, that the little handful there may receive some additions by baptism in the course of the present year. Still proceeding South East, we return to,

18. *Orissa*—where Mr. John Peter has been diligently labouring for several years. The light of the gospel is spreading there, although opposition is occasionally made thereto, by the darkness and superstition of the Natives. The light, however, is evidently struggling with the darkness, and is gradually prevailing among the people, as it must ultimately do. Three have this year been added to the church there, by baptism, among whom is Juggun-nat'ha, the Orissa Brahmun mentioned in our last.

These eighteen complete the number of Stations we have in India within the Ganges. We now proceed Eastward, to

THE BURMAN EMPIRE.

19. *Rangoon*.—At this Southern port, Mr. and Mrs. Judson have taken up their residence, while Mr. Felix Carey has been called to *Ava*, the capital of the Burman empire, where it is probable that he will in future reside. Mr. Judson is patiently but diligently pursuing his studies in the language of the country, earnestly longing for the season when he shall be able to declare to the Burmans, in their own tongue, the wonderful works of God; which we have reason to suppose is a period not very distant. The Palee also seems to have attracted his attention, as being in some measure necessary to a thorough knowledge of the Burman language.

To January 1815.

20. *Ava*.—At this capital, should Mr. F. Carey be permitted to bring the press into use, as he hopes, a greater opportunity will be afforded for promoting the circulation of the Scriptures than could have been obtained had it remained at Rangoon. The circumstances of affliction which he has been called to pass through in his removal, have been tremendously severe. By the rising of a sudden squall, about three hours after he had left Rangoon, he saw himself at once bereft of his partner in life, his daughter, and his only son, with whom he swam till his retaining him longer would have proved fatal both to parent and child. Should the Lord be pleased to sanctify the affliction fully to him, however, this providence, awful as it appears, may be made the precursor of much future usefulness.

These ten Stations include all you have on the continent of India, beside those in Bengal. The Islands where we have Missionaries, are four; the Isle of France, Ceylon, Java, and Amboyna.

IN THE ISLANDS.

21. *The Isle of France*.—On this Island still remain the 22d regiment, in which was a church of thirty members on their leaving Fort William; but with respect to their state at present, we are scarcely able to say any thing, as we have not heard directly from them during the whole of the past year. The last accounts we received, however, informed us that the Brethren Forder and Blatch, with some others, were still going forward with vigour in the divine life.

22. *Columbo*.—In this place, the capital of Ceylon, Mr. Chater is still labouring. He has nearly finished a Grammar of the Cingalese language, and is now able to preach in Portuguese—a language which gives him access

From July 1814,

to a large body of people, scarcely, if at all differing from the Heathen around them. He has a young friend who wishes to unite with him in missionary labours, and of whom he says that his assistance would enable him nearly to double his own exertions. From this representation it has appeared our duty to encourage him in your name, by desiring Mr. Chater to advance to him for his monthly support the sum Mr. C. mentioned, about thirty Sicca Rupees. Three have been added by baptism to the church at Columbo, one in the course of the last year, and two on the first Lord's-day in the present year : may the year prove a year of abundant blessing.

23. *Java*.—In this island Mr. Robinson is labouring in hope. He has begun to preach in Malay, and seems to find great acceptance in that language. As far as we can judge, that language seems at Batavia, quite as fit a vehicle to convey divine truth as we have found the Bengalee language at Calcutta, and we are ready to hope that the Lord will make him an extensive blessing there. He is moreover applying to the Javanese language, in which we expect he will make great proficiency, as his talent for acquiring languages is much above the common standard. In aid of this mission, Messrs. Albert and Reiley have arrived from Bengal in the past year, and Mr. and Mrs. Trowt from England. Respecting the first of these, Albert, we entertain much fear. He was sent chiefly on account of his acquaintance with Portuguese, as there are many of that nation there who are wretchedly deficient in religious knowledge : but from his subsequent conduct we are almost ready to fear that his heart is not right in the sight of God, and we hear that he is returning to Bengal. Of Mr. Reiley we hear a pleasing account ; and the arrival of Mr. Trowt adds greatly to the strength of the mission there. Owing to the expected restoration

To January 1815.

of the island to the Dutch, the inhabitants have declined in their cultivation of English, which circumstance has nearly annihilated Mr. Robinson's school, on which, the last year, he thought he might rely as a chief means of support: the Lord, however, is able to provide. The number added to the church by baptism this year is but few, as the regiment which formed his chief European auditory is removed to another place, and his preaching in Malay is as yet recent, although he has reason to hope that in several instances it has been attended with a blessing.

24. *Amboyna*.—At this Station Mr. Jabez Carey has arrived, with his partner in life, and has taken the charge of the Native Schools there, to the amount of forty-two, for which he receives a regular salary. He is applying to the Malay language, which he will probably soon acquire. The number and state of the Chinese there we have not as yet been able to learn; but it is probable, that his acquaintance with the Chinese language will not be found wholly useless.

The number added by baptism to the churches throughout the mission this year is a hundred and nineteen, to which we may add ten baptized on New-year's-day; which brings the number baptized of various nations since the commencement of the mission, to seven hundred and sixty-five.

Thus, very dear Brethren, we have given you a particular account of the various Stations which Providence has opened the way for us to occupy. These you perceive amount to twenty-four—ten in Bengal, ten among the other nations on the continent of India, and four in the various islands. To particularize distinctly our friends who labour in all these Stations, is not so easy: although each one seems to have his full use in the spiritual

From July 1814.

building which we trust the Lord is raising here, to separate them into their precise classes according to birth, nation, &c. is something like attempting to particularise the various materials which compose a large edifice, or the various ingredients which enter into a cement for a building. If we speak merely of those who have been sent out from Europe, they are twelve. If we include those among them who are Europeans by birth, they will amount to twenty-four. If we go farther, and include those raised up in India, descendants of Europeans, &c. who converse in English, they will amount to thirty seven; and if we include all the Natives who desire to assist in the work of the Lord, the aggregate number will be sixty-three. The languages in which they constantly preach and converse are ten; but the number of languages in which they are preparing the word of God for the Heathen around them is much greater, as most of them are acquainted with two languages, and some with three or four.

CHURCHES.

Churches, or societies wherein the ordinances of Christ are regularly administered, and those who believe built up in faith and holiness, are not the immediate fruit of any mission; as the gospel must often be preached for a long time, before any number of men are converted to God. But churches at any Missionary Station, where once formed, are of unspeakable value to the cause; as, if a genuine Missionary spirit pervade them, the rich devote of their substance to the cause, and the poor often devote themselves thereto. On reviewing the Mission, you will perceive that it contains churches in almost every state, from the union of only two or three persons in the name of the Saviour, to those equalling in number the bulk

To January 1815.

of our churches in England. Of those whose numbers exceed twenty, there are eight in the Mission; the united churches of Calcutta and Serampore, those in Orissa, in Jessore, at Cutwa, and at Dinagepore, with the Brethren in the 14th, lately at Berhampore, and those in the 24th, partly at Dinapore and partly in Nepaul. The smaller churches, where the ordinances of the gospel are administered, are thirteen; they are at Malda, Vans-variya, Berhampore, Chittagong, and Silhet in, Bengal; at Patna, Digah, Allahabad, and Agra, in Hindoostan; in Ceylon, in Java, and in the 19th regiment, baptized by Mr. Robinson in the first year of his residence there, and now gone with the regiment; and that in the 22d regiment now in the Isle of France, which we fear is greatly reduced in number. Of these thirteen, seven have received additions by baptism this year; and should the Lord of the harvest be pleased to smile on them, a year or two may increase them much in point of number.

Having thus described the situation and circumstances of the various Stations whither the Lord has been pleased to open the way for us to send the gospel, and laid before you the goodness of God relative to that which must form the beginning of the gospel in any country, we wish to take a slight view of the means by which the cause of God generally takes root and spreads widely in the countries whither the gospel is sent, which are chiefly two—Translations of the Scriptures and Schools.

TRANSLATIONS OF THE SCRIPTURES.

In giving a slight view of Translations here, it is not necessary that the state of each should be particularised: this more properly belongs to the Report of Translations given annually. Our business now is to consider them in relation to the various Missionary Stations already

From July 1814,

mentioned, in order to shew how far the Word of God is given and circulated at each Station.

You will easily perceive, that all the Stations in Bengal are fully supplied with the Divine Word. The Stations in Hindoosthan are also in the way of being supplied with the Scriptures. A second edition of the New Testament in Hindee was published in the course of the last year, which consists of four thousand copies; and for such of the Natives as are more familiar with the Persian character than the Naguree, we have procured copies of our esteemed friend the Rev. Henry Martyn's Hindoosthanee translation, which we distribute as opportunity offers. Copies of the Gospels of Matthew and Mark in the Brij-bhasa, are printed for the upper provinces. In Surat, the Hindee, the Mahratta, and the Persian, (by Sebastiani) are the only copies of the Scriptures we have yet been able to give them; but an edition of the New Testament in Guzarattee is now nearly ready for the press in the Guzarattee character. At Nagpore the New Testament in the Mahratta language is much read, and it appears to be well understood. Of this version the first edition is not yet exhausted; and a great part of the Old Testament is printed. In Orissa the first edition of the New Testament has been nearly distributed; and the last volume of the Old Testament is in the press. Thus the Stations in India within the Ganges will soon be supplied with the Sacred Word.

In the Burman language, there is as yet only a Selection from the Scriptures in circulation, but we expect that little further delay will intervene before the Scriptures will be put to press either at Ava or in Bengal. For Ceylon, a version of the New Testament, containing two thousand copies, has been printed at Serampore, at the expence of the Calcutta Auxiliary Bible Society; and for Java and

To January 1815.

Amboyna (particularly the latter,) an edition of the Malay Scriptures in the Roman character, is in the press there at the expence of that Society, which consists of two thousand copies; as well as another edition of them in the Arabic character, by the same Society. We feel peculiar pleasure in seeing thus reprinted the versions formerly made into these languages, as thereby the labours of former friends to revelation are brought fully into effect, and the nations for whom they were intended, at once supplied with the Divine Word. In addition to these versions in the colloquial languages, there is another in the language of the learned in India, the Sungskrit version. In this the New Testament has been long in circulation, the Pentateuch is now printed, and the Historical Books are also nearly completed. This version is circulated throughout the greater part of India.

Beside the versions for the countries in which Missionary Stations are already established, however, we have several in the press, intended for countries bordering on those Stations. Thus for the Shikhs a version of the New Testament is now ready; and versions in several of the dialects in the western provinces of Hindoosthan, are in a state of preparation, together with versions for the Affghans, or the Pushtoo nation, possibly the descendants of Abraham, for Nepaul, for Assam to the east, and for the Khassee nation on the mountains of Silhet. A version thus prepared for any country, almost opens the way thither, particularly when there is a Missionary Station on it's borders; some one acquainted with the language may be converted, or some native of the country, or some Christian friend may be stirred up to engage in a mission thither; and when the Scriptures have once entered a country, the progress of the gospel is accelerated many years thereby.

From July 1814,

After the Scriptures are prepared in the language of any country, the next thing is to circulate them in sufficient number, and for this purpose it is desirable that the price of printing them be reduced as much as possible. This consideration has occupied our minds for several years, and has induced us to labour at improving the paper of the country, so as to preserve it from the worm which so quickly devours it, as well as to pay every attention in our power to the expense of the other parts of printing; and we have now the satisfaction of being able to print the scriptures cheaper than an equal quantity of letter-press can be printed in England. An edition of the New Testament in Hindee, comprising 680 octavo pages, we have been enabled to complete in a fair type and on durable paper, for a rupee each copy; and an edition of 5000 copies of the New Testament in Bengalee, which contains more than 800 pages octavo, we hope also to bring within the same price. The importance of this to the cause of God will easily appear, when we consider, that in a year or two there will probably be published in different languages, at least ten thousand volumes of the Scriptures annually. At present, the editions being in general the first in each language, are small, as we seldom venture to print more than 1000 copies in a first edition in any language. A second and a third, however, while they become more correct, are also far more generally sought and read. Hence, it is probable, that a regular annual supply of ten thousand copies will be the least that can be imagined, and that a few years may render double that number necessary. The number actually published from Serampore last year, at the expense of the Translation Fund in our hands, was about six thousand volumes; but seven thousand have been printed there in the Cingalese, Malay, and Hindoostanee languages, at the

To January 1815.

expense of the Calcutta Bible Society, and the Corresponding Committee.

Next to volumes of the Scriptures, copies of single Gospels claim our attention. These, though containing only a part of the Divine Word, can be distributed to great advantage; they are more portable than a large volume, and appear less formidable to persons not much accustomed to reading, while one who reads a Gospel through will seldom fail to enquire farther respecting the Word of God, and the way of salvation. Of these single Gospels, in Bengalee, Hindee, Brij-Bhassa, and Chinese, we have, in the last year, sent from the press nearly twenty thousand.

To this department also belong small works, containing extracts from the Sacred Word, &c. As a single Gospel is a complete work, we in general give the preference to these. Still however there will be many opportunities for putting four, eight, or sixteen pages into the hands of persons to considerable advantage. The history of one tract of this kind, is possibly well known to you: it brought under the gospel our friends, Futika, Deepchundra, Kanta, and Kannae, the first two of whom have left a most pleasing testimony behind them to the power of divine grace, and the last two have adorned the gospel by a steady and upright walk for more than ten years; and were we to include the relatives and acquaintance of these four young men who have been brought under the power of the gospel, they would fall very little short of twenty. Of these smaller works, in different languages, we have this year printed for distribution about twenty-five thousand. Such then are the particulars of what has been done the last year in the department of Translation and Printing, including volumes of the Scripture, single Gospels, and smaller

From July 1814,

works. We proceed to the last means for enlightening a Heathen country, that of

SCHOOLS.

On the subject of Schools, perhaps a degree of prejudice has prevailed in various ways. Many, reflecting on the dominion over the mind which habits of iniquity gradually assume in riper age, and indulging perhaps a diminished idea of the power of divine grace as changing the whole soul, have been ready to give up the present generation of Heathens as incapable of conversion; and, deeming the young the only persons of whose change of principle and habit any rational hope could be entertained, have regarded Schools as the only means likely to be effectual. Others, perhaps, less impressed with the idea of a change of heart as essential to Christianity in every country, and entertaining groundless fears relative to the danger of proposing the gospel at all to an idolatrous nation, have regarded Schools as the only safe way in which the gospel could be introduced into India; and have therefore espoused the cause of Schools, not so much with the hope of their effecting much, as with the view of discouraging every other means of making known the gospel. While, on the other hand, some who have realized the power of divine grace in changing their own hearts by the preaching of the word, adverting to the little effect which religious education has on many, and to the multitudes, who, professedly brought up Christians possess little of Christianity beside the name, have rejected wholly the idea of Schools as a means of propagating the gospel in a Heathen country; and unconscious themselves how much the Divine Spirit was pleased to use the principles of religion they imbibed insensibly in childhood, in turning them from the power

To January 1815.

of Satan to God in riper years, have considered the preaching of the word as the only means by which Christianity can be expected to prevail over idolatry and sin. The truth here, however, as in most other cases, lies between the two extremes. Our own experience has taught us, that had no means but that of Schools been used, Krishnoo, and the venerable Petumber, and Sheetarama, and Sebuk-rama, and Futika, and a multitude of others, who have glorified God by a holy walk and conversation, and borne testimony to the power of his grace on a dying bed, would never have received the gospel. But we are still convinced, that ignorance itself does nothing towards converting a soul to God; although a man may receive instruction even in old age, which through the divine blessing shall turn him from darkness to light and from the power of Satan to God, we have no idea that this effect would have been frustrated by his having been made acquainted with the Scriptures from his youth; and though Petumber and Krishnoo, Sheetarama, and Futika, evinced so fully the power of divine grace in changing their hearts, yet we have no doubt but their usefulness would have been exceedingly augmented had they, like Watts, and Doddridge, and a multitude more, enjoyed the means of Christian instruction from their earliest childhood. While therefore Schools are intended to aid the preaching of the gospel and not to exclude it, we feel that we cannot value them too highly. It is of some value, however, to form a just idea of the design of Schools in a country like this. They are neither expected nor specifically intended to convert the natives; their only object is, that of capacitating them by instruction in their childhood, to see things just as they are when their understandings are matured. It is true, that seeing things as they really are, tends, if not counteracted

From July 1814,

by a perverse love of evil, to make men act as they ought; and if the ultimate operation of this be not to make them cast their idols to the moles and the bats, and seek the Lord their God in the way he hath appointed, it is a circumstance for which idolatry and sin are alone responsible. None should be either compelled or allured hereto, nor even requested thus to do, till their own understandings are completely convinced that this is their highest interest; but if the empire of Satan cannot maintain itself where the true light shines, and men view things just as they are, truly we cannot see what mighty obligations mankind lie under, either to idolatry (particularly that of India) or to it's author, that they should suppress the light which God has graciously given from heaven, and prevent the rising generation from "seeing things as they are," lest this should tend to the downfall of idolatry, and the extinction of Satan's empire in the world. Let us rather be just to God, to the revelation he has given, and to our fellow-creatures, and leave things to take their natural course: they are then certain of finding their own level, and if idolatry be according to truth, and beneficial to mankind, it will not be destroyed by men's examining it, but rather more firmly established; but if it be found in itself a lie, and in every way destructive to the happiness of men, who would desire it's perpetuity? The instruction given, however, should by no means be confined to the Scriptures: it should be upon an open and liberal scale, and include a knowledge of the state of the world from the beginning, which of course could not exclude the Scriptures: it should comprise the elements of history, geography, and astronomy; and it might contain a view of idolatry too, both Hindoo and Roman, both eastern and western: but we more fully noticed this subject in our list of books for schools in

To January 1815.

India, given in the last review of the *Mission*. We now proceed to consider the various kinds of Schools requisite for the youth of India.

1.—The first class of persons that claim our attention are either Europeans born in India, or the descendants of Europeans who are distinguished by the foolish and unmeaning appellation of “Country born;” unmeaning, because it applies exclusively to none, the greater part of our own children being “Country-born,” as really as others; and foolish, because it is ridiculous to impute to any person by way of reproach his being born in any country whatever. This class of the inhabitants of India are constantly increasing both in number and respectability by their intermarriages with each other and with Europeans; and as British subjects in general are not permitted to settle in India, they must of course one day form the bulk of the Christian public in India. The religious education of this class of youth must therefore be of high importance to those who have at heart the welfare of India, independently of any pecuniary consideration. Happily however, their circumstances are in general such as to meet every expense attending their own education; but as they may be the future supporters of religion in India, their education, while it embraces all we have said respecting a knowledge of the scriptures, of history, geography, &c. and of the nature of ancient and modern idolatry, should also include as great a degree of knowledge both classical and mathematical, as their opportunities may permit them to attain consistently with their future destination in life. The seminaries in the *Mission* for the education of this class of Indian youth, the last year, were five: that at Sirdhana, under the care of Mr. Chamberlain; that at Agra, under the care of Messrs. Peacock and Mackintosh;

From July 1814,

that at Digah, under the care of Messrs. Moore and Rowe; that at Serampore; and that at Ceylon, under the care of Mr. and Mrs. Chater.

2.—The second class of youth, whose instruction becomes a matter of importance, consists of those descended from ancestors who formerly embraced the Roman Catholic religion; but who are nearly as ignorant of religion as the natives themselves. As they bear the name of Christians, however, and of course have no attachment to the Hindoo system of idolatry, both humanity and prudence demand that the degree of attachment which they have to Christianity should be fostered and increased by an acquaintance with the Sacred Scriptures, that so nothing may be lost which has been already done in the course of divine providence towards introducing Christianity into India. To effect this, the Benevolent Institution was begun in 1810, and such has been the generous feeling among all ranks of people, on the propriety of affording Christian instruction to this class of youth, that in the last year, the subscription for the support of the institution exceeded a thousand pounds sterling. The instruction for these should comprise all that is proper for the native children relative to the Scriptures, the outlines of history and geography, together with reading, writing, &c. in the English and Bengalee languages. The number of children admitted on this institution from the beginning, has been somewhat more than five hundred. A School of the same kind, for the children of this description who reside there, has been set on foot at Serampore for nearly four years, in which period somewhat more than a hundred children have been instructed. It is probable that we shall be enabled to establish others of the same nature in the other parts of India in which children of this class are found.

To January 1815.

3.—But the most important of all others, and happily the least expensive, are Schools for the instruction of the Natives of India. The plan of these Schools has been already detailed, and the requisite books pointed out, as well as the mode of superintendence. The Schools should be open to all, whether Hindoos or Musulmans. The teachers may be either Brahmuns or Musulmans: it is only necessary that they follow the plan laid down for them. The language of the books should be the language of the country—in Bengal, Bengalee; in Hindoostan, Hindee; in Orissa, the Orissa language; and thus in all other countries. The books, beside a concise System of Arithmetic, might be a short view of Geography, including some idea of the Solar System; Martinet's Catechism of Nature; a Selection of Scripture History down to the time of Cyrus, in the words of Scripture; an Epitome of Chronology and of General History; a System of Scripture Ethics, properly arranged, and given in the words of Scripture; a Selection of Ethics from the best Hindoo authors; a Selection of the Prophecies relative to the Saviour of the world; with a Life of Christ formed by interweaving into the fullest of the gospels, the particulars mentioned in the other three; and an Epitome of Christian Doctrine in the words of Scripture. These books might be abridged for beginners, and the abridgements written gradually from dictation, till the whole were laid up in memory. They might also be read as class-books, or given as gratuities on a boy's leaving the school. This course of books would improve their knowledge of their vernacular tongue, accustom them to a facility of reading, lay open to them the state of the world both ancient and modern, furnish them with the soundest principles of morality, and enable them to form some just idea of both the nature of idolatry and of true religion. With a

From July 1814,

uniformity of books, each School might be divided into classes superintended by monitors, which would enable one master to teach a great number in places where numbers could be obtained, and in the monitors, gradually prepare young School-masters well acquainted with all that it would be necessary to teach, and probably preferring from choice that employ at a small monthly sum to any other employment. When the books were thus fixed, a weekly superintendence by some friend interested therein, would ascertain the degree of progress made in these books, and a few pice* by way of gratuity to those who had been most diligent would infuse life and animation into a whole school. If Superintendence could be procured gratis, which would be the case in perhaps the greatest number of schools established by the Mission, we think the expense would not exceed the estimate given in our last, ten rupees monthly for each school: and if each school contained forty boys, the expense would be only three rupees annually for the instruction of each boy. Thus a thousand rupees monthly would support a hundred Schools, which might contain four thousand children. Of these four thousand, if they remained four years at school, which would be a sufficient time for going through the course of books recommended, a thousand might go out into life every year; and whoever reflects, that each of these thousand Hindoo youths, thus furnished with just ideas of the world relative to it's geography and it's history, with the soundest principles of morality, and a general view of the salvation God has prepared for man, would be capable of diffusing these ideas through his own family and connections, and possibly through his village, where his superior knowledge must necessarily

* A small copper coin, somewhat less in value than a halfpenny.

To January 1815.

give him weight and estimation, can easily realize the gradual operation of even a thousand rupees monthly thus applied; and were the sum increased to ten thousand the effect would be accelerated in a tenfold degree. Nor can a philanthropic mind be indifferent to the effects of this plan as affording additional security (were any needed) for the permanence of the British empire in India. While politics form no part of a Missionary's profession, he cannot be long in India without realizing the incalculable benefits enjoyed by the inhabitants of India in the security for person and property, and the general happiness resulting from that impartial administration of justice, and that generous interest in the welfare of man as man, which never shone more eminently in the British nation than at the present period; blessings, which India probably never before enjoyed, and which every enlightened Hindoo must view as inseparably connected with the duration of the British rule in India. This diffusion of just ideas therefore, would enable the Hindoos duly to appreciate these blessings by making him acquainted with the principles whence they flow; which would naturally strengthen his attachment to the British nation, by whom they are so fully cultivated and exemplified.

As yet, our Missionary objects have not permitted us to carry schools to the extent we wish. The number of schools of this kind we now have in India amounts to about twenty, which contain about 800 children. But we have it in contemplation to prepare and print the course of books described, as soon as our other avocations will permit, in the hope that the public will deem the object worthy of farther encouragement.

MEANS OF SUPPORT.

We now come to the last thing we have to mention, which relates to our means of support. For touching

From July 1814,

on this we must intreat your indulgence: did not the calls of providence render it necessary, we should pass this part of the subject over in silence; but as we are assured our worthy friends in England are more willing to meet our wants than we are to make them known, we think it would be doing injury to the cause of God, as well as injustice to them, were we any longer to withhold a plain and faithful exposure of our means of support, and of our approaching wants.

If we take into consideration the whole sum now expended in the three departments of the Mission already enumerated, Missionary Stations, Translations, and Schools, it will somewhat exceed Fourteen Thousand Pounds sterling annually. At the largeness of this sum you will cease to wonder, when you consider, that by it in the last year, fifty-three Missionaries of various nations were supported with their families, nineteen Translations of the Scriptures carried forward, six thousand Volumes printed, together with nearly twenty thousand copies of the Gospels, and twenty-five thousand smaller books, and above a thousand children of various nations instructed in useful knowledge. We say fifty-three Missionaries, instead of sixty-three; for there are no less than ten who devote themselves to the work of God without terming themselves Missionaries, or receiving the least support, but whose worth you will easily appreciate, when we point to our friends Fernandez, Moxon, Leonard, &c. and the Pastors of our churches in the various regiments. Of these fourteen thousand pounds, seven thousand arise from the personal labour of the various Missionary and other Brethren throughout India, one thousand pounds are subscribed in India to the Benevolent Institution, and in general one thousand pounds voted us annually for the Translations by the Corresponding Committee, at the

To January 1815.

express direction of the Parent Society in England. Thus we receive nine thousand pounds of this sum in India, and the other five thousand from you and the friends of religion with you in Britain, America, &c. including the sums remitted for both Missions and Translations. Relative to these means of support, there are several things which we would respectfully submit to your consideration, and that of the friends of religion in general.

1.—That Missionaries who go forth to the Heathen should labour to support themselves and the cause, as far as Providence shall enable them, is a principle recognized in the Mission from the beginning, and evidently owned of God throughout the whole of it's progress. Did it require sanction indeed, it might easily find it in the example of the great apostle of the Gentiles, who endowed as he was with ministerial gifts, and that of speaking with tongues beyond almost all other men, still neither felt it beneath him, nor deemed it a misapplication of time, to apply to the manual labour of tent-making in order to support himself and those who were with him; and this even in Corinth, one of the richest cities of Greece. It is true, that every man has not equally the means, nor in a Missionary Station is it necessary for every individual to be thus employed; in the division of labour it may be highly advantageous for some to attend wholly to the spiritual concerns of a Mission, while others apply chiefly to it's support. Still however, where no steps of this kind are taken, but every rupee disbursed must be drawn from the contributions of the friends of religion in another country, it is certain that the work of God can never be carried to any great extent. What funds in Britain, for example, could meet the constant expence of only a hundred Stations in India, filled with

From July 1814,

churches, and surrounded with native Christians? Yet a hundred Stations bear but a small proportion to the number that India will ultimately require. Nor indeed are the collateral effects of this principle, scarcely less valuable than the support which it furnishes: while the hope of thus contributing to the extension of the cause of God preserves from sloth, awakens all the energies of the mind, and brings every gift into the most pleasing exercise, the devoting of every thing gained to the cause purifies the mind from the love of gain, and sanctifies every secular employ. And when it is thus manifest to all, that the most pressing exhortations can in no possible way be deemed a cloke of covetousness, nor be supposed to arise from a wish to cast the burden wholly upon others, this produces a sacred boldness in stirring up others to the support of God's righteous cause, while the faithful and discreet application of the fruit of their own labours to the cause of God, furnishes a pledge for the due application of the liberality of others. But perhaps it's greatest utility consists in it's holding forth an example to others. Of this it would be wrong to say, that we have seen the full effects in our Brethren in the Mission, for this desire is by no means confined to Serampore, it pervades the whole Mission: every Missionary from Europe esteems it his happiness according to the opportunities God has given him, to contribute thus to the support of the general cause, both by personal exertion, and by applying whatever is thus obtained wholly to the support of the cause of God. But it is right to add, that those whom God has raised up in the country, are endeavouring as they have opportunity, to copy after the same example, of which no greater proof can be needed than the conduct of our dear friends Fernandez, Moxon, Leonard, &c. a number almost sufficient of themselves to

To January 1815.

form a respectable mission, who not only labour in the cause without price or reward, except that of pleasing God, but support it with their substance as far as they are able. Nor are the Native Christians wholly unaffected by the example: to the natural indolence and cupidity so conspicuous in the Hindoo character, this spirit is indeed admirably calculated to form an antidote; and it's effects are perceptible in the minds of many of them. Some of them supporting themselves wholly, do what they can in the cause of God without any reward; others who labour during the week, gladly embrace an opportunity on the Lord's-day of making known the word in the neighbouring villages; and certain of them have left stations of profit in the printing-office, for the sake of devoting themselves to preaching the word among their countrymen, quite to a disadvantage as it relates to their worldly circumstances. Thus in the beginning of the gospel, many, after having sold their possessions, went every where preaching the gospel, taking nothing of the Gentiles, and though occasionally refreshed with the liberality of the saints, yet labouring not unfrequently with their own hands, till at length the gospel took firm root in most parts of the known world. It is true, that at the present day circumstances differ, and that it is both the duty and the earnest desire of those who love God, to accelerate the spread of the gospel by furnishing every facility in their power; it is, however, no less true, that the spirit in which the gospel must be propagated is still the same, for it is desirable that it should now produce the same effects as when first propagated among the Heathen: and we apprehend, that it is this spirit of disinterested exertion for the cause of God which chiefly constitutes the genuine apostolic spirit.

From July 1814,

2.—But while it is fully acknowledged, that the cause of God should be aided by every possible degree of exertion on the part of those who make known the gospel, these exertions still have their limits; there is a point beyond which they cannot be carried without defeating the great end in view: thus though the apostle condescended to labour with his own hands, still had he confined himself wholly thereto, he could not have made full proof of his ministry; which made him feel grateful for every help furnished by the zeal and liberality of any of the churches. If the mind be overwhelmed with the cares attendant on secular things, it must be drawn off thereby from spiritual things; and hence, instead of being invigorated by it's exertions even for the cause of God, it will become weak and languid. Thus we scarcely see how we can extend our means of support beyond their present state, without fixing our minds too much on secular business. Resources also which continue for a time, often fail: in the ensuing year we foresee several means of support as likely to decrease, if not wholly cease. Mr. Chater's part of the school in Ceylon became so small in the past year, that it appeared scarcely his duty to withdraw the time from his missionary duties for the sake of it; hence their means of support are limited to Mrs. Chater's division of the school. Mr. Robinson's also, which, you will observe, gave him hope in the past year, of affording a supply nearly equal to his wants, by the expected change in the government of the island, is brought to nothing. Mr. Jabez Carey has at present a salary of 100 dollars monthly, which he says most amply supplies all his wants, both personal and missionary; but on the restoration of the island to the Dutch, it is scarcely to be expected that they will thus support an English

To January 1815.

missionary, if they permit him to remain on the island. The change in Mr. Chamberlain's situation too, deprives him entirely of his means of support at Sirdhana, with which he supplied the wants of himself and his family, established schools around him, and met all the expenses of the mission there. Add to this, that the mission in India is likely to be strengthened by the addition of three European Brethren and their families in the course of the year, Mr. Trowt, Mr. Eustace Carey, and Mr. Yates, whose arrival we daily expect. To meet these exigences, we at present see no means, but those which are furnished by the liberality of the friends of religion in Britain.

3.—It will also be evident, on a slight view of the Mission, and of the manner in which the Lord has been pleased to bless it, that it has a tendency to increase in every department. Relative to the Missionary Stations, though the Lord may not continue to increase them in the manner he has been pleased to do in the last five years, (for in this period they have doubled in number, and we trust in efficiency, though not in expense to the public,) yet it can scarcely be expected, nor indeed hoped, if the gospel be to be planted in these countries, that the Lord should not cause an increase of spiritual gifts to accompany the work of conversion. Rather, it is probable, that the number of those who will not count their lives dear to them, so that they may make known to their countrymen the unsearchable riches of Christ, will increase every year; and that some will feel a necessity laid upon them to preach the gospel, not only to their neighbours, but, when the word of God is printed and ready for distribution, to those who border on their own province; in which case, it will be impossible to avoid forming new Stations, without resisting with much danger the influences

From July 1814,

of the Spirit of God. Nay it is a fact, that at the present time, there is scarcely a European Missionary at any Station, who has not opportunities of spreading the gospel around him, which he cannot fully embrace for want of means; for indeed such has been the care exercised in the mission from the beginning, to avoid putting the public to expense, and so strongly has this been inculcated, particularly by the elder Missionaries, that strangers, and possibly some of the younger Missionaries themselves before they have fully entered into their motives, and the nature and circumstances of the Mission, have been ready to deem them hard and severe in point of economy. They have, however, had the satisfaction afterwards of seeing the maturer judgment of these very Brethren enter into their views, and their minds imbibe fully the same spirit of economy and self-denial for the sake of the gospel. Still it would be exceedingly gratifying to us, to divest our friends who thus give up themselves to the cause, of every anxious care in their work, by rendering them such supplies as shall enable them without fear to take missionary journeys whenever necessary, establish schools, and improve to the utmost every opportunity that offers of spreading the glorious gospel around them. In the Translations too, circumstances naturally lead to an extension of expense, but with the highest advantage to the cause; though the first edition, while necessarily the most imperfect, is from circumstances likely to be the least read, subsequent editions, while they gradually become more correct, are likely to be sought and read more and more widely, till they become as current as versions of the Scriptures in Europe. In these subsequent editions therefore, the number of copies may be increased with the happiest effect, and though the expense will somewhat increase,

To January 1815.

still it will not be in proportion to the increased number of copies; for if a first edition, containing a thousand copies, cost two thousand five hundred rupees, a second or a third, containing four thousand copies, can be printed for a rupee each copy, and we hope, ultimately for a still less sum. Thus, if the Translations, rendered more correct, and brought into fuller circulation, will require an increase of expense, it will be still in a way at which every good man will rejoice, as it will be only in proportion as the Heathen prize their sacred contents. Relative to Schools, it is to be wished, that they should increase in number; and this could be done to a considerable extent at a small expense, as some of our Brethren have not one school near them, and most of them could superintend with ease three or four Schools more than their present means will permit them to establish.

There is indeed another kind of Seminary which we have long had in contemplation, and the necessity for which seems every day increasing. It is a Seminary, in which pious young men, whether Hindoos, Portuguese, or Europeans, shall be thoroughly instructed in Divinity as laid down in the Sacred Scriptures, while they pursue such collateral studies as may increase their usefulness in the churches of God in India. Long impressed with the necessity of a Seminary of this kind, we, about a year ago, purchased a suitable piece of ground adjoining our own premises. We have not, however, been able as yet to make the necessary arrangements for it, as those thus trained up must be kept wholly to study, and therefore be supported. Hitherto our Native Brethren have obtained instruction merely by being with us, going out and coming in, for two or three years, while working in the printing-office. Could they however go through a regular course of study, we conceive their future useful-

From July 1814,

ness in the churches of India would be greatly increased. On this we shall have further occasion to write, and therefore we merely mention it in this place.

From a view of all these circumstances it will easily appear, that notwithstanding the exertions made in India toward the support of the cause, if the Lord be pleased at all to bless it, the Mission will require increased support from Britain; and that this will be the case even in the ensuing year. Indeed in the minds of those who maturely weigh things, it will excite no surprise to find that twenty-four Missionary Stations, twenty Translations of the Scriptures, and above twenty Schools, cannot be carried on without the aid of a greater sum from home than five or even six thousand pounds annually. But while a probable increase of expenditure is thus contemplated, it is matter of satisfaction to reflect on the increased effect which it is likely to produce. The expense attending new Missions to any country is often very great, as well as uncertain in relation to it's fruits. But when this expense has been surmounted, when Missionary Stations are formed, and Missionaries have once obtained a footing in any country, especially when the Scriptures are translated and circulated, and the Word of God has begun to bring forth fruit, it is then that every rupee, wisely expended, turns to a rich account. In the establishment of Schools, the dispersion of the Scriptures, and the support of Native Christians who make known the word, a small sum is capable of doing almost incalculable good. When therefore we consider the open door which the Lord has been pleased thus to set before us, and the experience which most of our Brethren have acquired in the work, we scarcely see in what way Christian liberality could be turned to greater account, than in fully improving the opportunities of spreading the

To January 1815.

gospel which now offer. Were we indeed pleading for our Brethren with the view of their "experiencing new modes of comfort," we should be silent: much as we love them, we could not plead with the needy and straitened, nor even with the wealthy Christian at home, that our Missionaries in India might, "experience new modes of comfort;" nor indeed could we very cordially embrace them as *Missionary* Brethren, did we deem them capable, amidst such multitudes of perishing souls, and such opportunities of doing good around them, of pleasing themselves with "new modes of comfort," whatever means of support Providence might put into their hands. But we are too well acquainted with their spirit and circumstances, to regard them as in any very great danger from "the seductions of affluence and ease," "general as may be the misapprehension in England on this subject." We know that, with the large families of most of them, and the constant care and labour that their work demands of them, such is their situation, that nothing could make them prefer it to even a very low situation in their native land, but the delight they feel in spending and being spent in the work of God, and the hope they have, that, relative to the spread of the gospel around them, their labour shall not be ultimately in vain in the Lord. It is to enable them more fully to realize this hope, that we thus venture to lay open the circumstances of the Mission; and how little the personal support of the twelve European Missionaries sent out by the Society is in any way connected herewith, will be evident to those who reflect, that were the sum furnished by the personal labour of the Missionaries confined to these, instead of being applied to Missionary purposes of every kind, seven thousand pounds annually would render any supply from Europe for their personal support, totally unnecessary,

From July 1814,

It is to enable these Brethren to spread the gospel more widely around them, to support others who labour in the Mission, to meet the wants of Native Christians employed in making known the word, to defray the expense of printing the Scriptures, and of establishing Schools, that we thus make known the wants of our Brethren and of the Mission in general: and such is the confidence we have in the love and zeal of our Christian friends with you, that we think any thing more on the subject would be perfectly superfluous, and are almost ready to blame ourselves for having stated circumstances so full.

We would only mention one thing more. As we have to meet the wants of our Brethren at their various Stations, and the expenses of the Translations throughout the year, it is highly desirable that we should have the requisite supplies for the year in our hands at the beginning of the year, in order to prevent distress and disappointment relative to supplies which are invariably needed; and if the sum which the future liberality of the public shall enable you to send us annually—say eight or even ten thousand pounds, (for such a sum we ought to expect and even to hope that the cause of God in India will soon require,) were to be sent us in bills on some house in Calcutta, drawn in our favour through a house in London, the difference between that mode and our drawing on you for that sum here, would be nearly a thousand pounds annually; which would be almost equal to the support of the Stations in a whole kingdom, or to two versions of the New Testament annually, containing five thousand copies each. This would, it is true, render it necessary for you constantly to have in hand a supply sufficient for at least eighteen months, that is, about £.12000 sterling; but we apprehend the advantage

To January 1815.

to the cause of benevolence and piety would be so obvious, that few would blame you for this wise and economical administration of the public liberality.

We remain,

Very dear Brethren,

Most affectionately yours,

W. CAREY,

J. MARSHMAN,

W. WARD.



JAMAICA.

Our first Missionary to this island, Mr. *John Rowe*, has conducted himself with prudence and caution, and yet has manifested integrity, self-denial, and earnest concern to promote the object of his Mission.

The expense at first was very considerable, through the excessive dearness of provisions, but he has given all along the strongest evidence of a desire to observe the strictest economy, and has the prospect of very soon supporting himself, if not of gratifying his own wish to refund to the Society a part of what has been expended on his support.

In the last letter which has been received from him, dated Nov. 14, 1815, he thus writes: "As to the present prospects of the Mission, little can be said favourably; but I feel confident that after a few years they will be better. It appears however, that the success of Missionaries for some time will be very inconsiderable. I feel persuaded that the most certain and permanent good effects would arise from the children of slaves on the estates being instructed to read, and taught the first principles of Christianity by fit persons, under the sanction

1815.

of the respective planters. But the good effects of this must be preceded by the leave of the proprietors, and by much labour. Yet the Lord can, and I hope will, accomplish it. When I have resided here a sufficient time for my character to be fully known by the most respectable inhabitants, who are now in general on good terms with me, I purpose to open freely my design in a *direct* manner to some of the most respectable planters around me, and to offer my services in this respect. I am more and more of opinion, that the open and allowed profanation of the Lord's-day is one of my chief obstacles."

By a letter to Mr. Fuller, dated April 17, 1815, it appears that there is great room to hope that John Baker, the eldest son of Moses Baker, was truly converted to God, by means of Mr. Rowe's preaching, above six months before that time.

According to a Resolution of the Committee, held June 23, 1815, Mr. *Lee Compere* has now sailed for the same island, to occupy a Station corresponding with Mr. Rowe's idea of the most favourable opportunity of spreading the gospel among the negroes. Two of the members of the church in Broadmead are gone with him to occupy Stations on the same estates, in which they will co-operate earnestly with the Missionary, having both discovered much diligence and skill in conducting Lord's-day schools in their own country. Though the expense of fitting out Mr. and Mrs. Compere was considerable, yet we conceive this will not be considered as too great, since they will in future be entirely supported by their generous patron. They sailed from Bristol on Tuesday, Nov. 21, 1815, and intelligence of their safe arrival has been recently received.

1815.

PROCEEDINGS at HOME.

The annual meeting of this Society was held at Northampton. On Tuesday Evening, October 10, the Committee met alone, in the vestry of the Baptist meeting-house in College Lane. Much conversation was held relative to the public meeting on the morrow, and the business likely to be then discussed; and it was agreed to hold a meeting of prayer in the morning, from half-past six to eight, to implore the divine guidance.

Wednesday Morning, half-past six.—There was a pretty full attendance in the meeting-house, when several Brethren engaged in prayer, viz. Rev. Reynold Hogg, John Edmonds, Thomas Coles, Joseph Ivimey, and John Saffery.

A full general meeting of the Committee, and many other Subscribers, was held in the Afternoon, in the meeting-house in College Lane, after attending a double Lecture in the morning, by Mr. Roberts and Mr. Kinghorn.

The meeting was begun with prayer, by Brother Steadman, of Bradford in Yorkshire; and Thomas Potts, Esq. of Birmingham was called to the Chair; on which

It was moved by Mr. Hinton of Oxford, seconded by Mr. Steadman, and resolved unanimously,

I. That we deeply feel the loss which this Society has sustained by the death of it's late inestimable Secretary, the Rev. *Andrew Fuller*; and by entering this resolution on our records, we are desirous of expressing our high

reueration for his memory, our respectful sympathy with his afflicted family and friends, and our gratitude to God for the many and eminent services which he was enabled to render to this Society, and to the general interests of religion.

On the motion of Mr. Roberts, seconded by Mr. Blundell, it was resolved unanimously,

II. That the thanks of this Society be given to Mr. King, the Treasurer, for his past services, and that he be requested to continue them another year.

It was moved by Dr. Ryland, seconded by Mr. King, and resolved unanimously,

III. That the thanks of the Society be given to the Committee for their services, and that the following Brethren do constitute the Committee for the ensuing year:

1. Anderson Rev. Christopher, Edinburgh ;
2. Barclay Rev. George, Kilwinning ;
3. Birt Rev. Isaiah, Birmingham ;
4. Blundell Rev. Thomas, Northampton ;
5. Burls William, Esq. London ;
6. Coles Rev. Thomas, M. A. Bourton ;
7. Cox Rev. F. A. M. A. Hackney ;
8. Deakin James, Esq. Glasgow ;
9. Dent Mr. Joseph, Milton ;
10. Dyer Rev. John, Reading ;
11. Fawcett Rev. John, D. D. Yorkshire ;
12. Hall Rev. Robert, M. A. Leicester ;
13. Hall Rev. John, M. A. Kettering ;
14. Hall Joseph, Esq. Northampton ;
15. Hinton Rev. James, D. D. Oxford ;
16. Hobson Mr. James, Kettering ;

1818.

17. Hogg Rev. Reynold, Kimbolton;
18. Hughes Rev. Joseph, M. A. Battersea;
19. Ivimey Rev. Joseph, London;
20. Jarman Rev. John, Nottingham;
21. King Thomas, Esq. Birmingham;
22. Kinghorn Rev. Joseph, Norwich;
23. Lomax James, Esq. Nottingham;
24. Morgan Rev. Thomas, Birmingham;
25. Newman Rev. William, Stepney;
26. Nicholls Rev. William, Long Collingham;
27. Page Rev. Henry, M. A. Bristol;
28. Palmer Rev. John, Shrewsbury;
29. Potts Joseph Esq. Birmingham;
30. Roberts Rev. Thomas, Bristol;
31. Ragsdell Rev. William, Thrapston;
32. Ryland Rev. John, D. D. Bristol;
33. Steadman Rev. William, D. D. Bradford;
34. Saffery Rev. John, Salisbury;
35. Thomas Rev. Micah, Abergavenny;
36. Wilks Rev. Mark, Norwich;
37. Wilson Mr. William, Olney;
38. Yates Mr. John, Leicester.

On the motion of Mr. Robert Hall, seconded by Mr. Thomas Coles, it was resolved unanimously,

IV. That our esteemed Brother Dr. *Ryland* be requested to undertake the office of Secretary for the year ensuing.

It was moved by Dr. Ryland, seconded by Mr. Saffery, and resolved unanimously,

V. That the Rev. *James Hinton* of Oxford, be requested to act as Joint Secretary with Dr. Ryland for the year ensuing, and that they be empowered to procure

what assistance in the office they may need, at the expense of the Society.

On the motion of Mr. Newman, seconded by Mr. Page, it was resolved unanimously,

VI. That it be referred to the Committee to prepare a connected statement of the Rules on which this Society has hitherto acted, and to make such alterations as may be found necessary; the whole to be submitted to the next Annual Meeting.

It was moved by Mr. Birt, seconded by Mr. Kinghorn, and resolved unanimously,

VII. That it be earnestly recommended to our Brethren throughout the kingdom to form Assistant Societies; and to make annual Congregational Collections in aid of the Society, as far as they may be found practicable.

On the motion of Mr. Timothy Thomas, seconded by Mr. Cox, it was resolved unanimously,

VIII. That the General Meetings of this Society be held in future at such places in various parts of the kingdom, as may be fixed upon by the Society at their previous Annual Meeting.

On the motion of Mr. Jarman of Nottingham, seconded by Mr. Morgan of Birmingham, it was resolved unanimously,

IX. That Thomas Potts, Esq. of Birmingham, and J. C. Gotch, Esq. of Kettering, be requested to audit the Treasurer's accounts.

It was moved by Mr. Thomas Roberts, seconded by Mr. Henry Page, and resolved unanimously,

1815.

X. That the very cordial thanks of this Society be presented to W. Burls, Esq. for the constant valuable and disinterested services, which he has for many years past rendered to the Mission; and that he be requested to continue the same.

On the motion of Mr. Robert Hall, seconded by Mr. Reynold Hogg of Kimbolton, it was resolved unanimously,

XI. That the cordial thanks of this Society be presented to the Rev. Christopher Anderson, of Edinburgh, for the many important services, which he has rendered in various ways to the Society; and that he also be requested to continue them.

It was moved by Mr. Ivimey, and seconded by Mr. Saffery, and resolved unanimously,

XII. That the next Annual Meeting of this Society be held at Cannon-street, Birmingham, on such a day and month as the Committee may appoint.

Mr. Potts having left the chair, it was taken by Mr. King, on which it was moved by Mr. Thomas Edmonds of Cambridge, seconded by Dr. Ryland, and resolved unanimously,

XIII. That the thanks of this meeting be given to Thomas Potts, Esq. for his able conduct in the chair; after which the meeting was closed in prayer by Mr. Thomas Edmonds.

N. B. The next Annual Meeting will be held at Birmingham, on the third Wednesday in October, 1816.

The Society are much obliged to Mr. Arrowsmith, for his generous donation of a Map, illustrative of the Missionary Stations, and the Countries in which the languages are spoken into which the Scriptures have been Translated by the Baptist Missionaries.

We are also exceedingly indebted to Captain Kemp, for his remarkable liberality, in refusing a compensation for the passage of Mr. Yates to India.

APPENDIX.

Subscriptions, Collections, & Donations,

FROM

OCTOBER 1, 1814, to SEPTEMBER 30, 1815.

Some Subscriptions received after the 30th of September, yet belonging to the year, are entered as if received before.

Contributions to the Parent Society, and Small Auxiliary Societies.

		£.	s.	d.			£.	s.	d.
BEDFORDSHIRE					Gutteridge Mr. sen. 2 2 0				
and BUCKINGHAMSHIRE.					Gutteridge Mr. jun. 1 1 0				
					Partridge Mr. 1 1 0				
					Queenborough Miss 1 0 0				
					Scrags Mr. F. 0 10 6				
					Unknown Mrs. 1 0 0				
					<i>Gamlingay</i>				
					Caper Rev. Mr. 1 1 0				
					Careless Mr. 1 1 0				
					Paine Mr. 1 1 0				
					<i>Hill End</i>				
					Young Miss, 2 years 2 2 0				
					<i>Kempston</i>				
					Johnson Mr. R. 1 1 0				
					Smith Mr. 1 1 0				
					<i>Keysoe</i>				
					Brown Rev. Mr. and				
					Friends. 1 0 0				
					<i>Leighton Buzzard</i>				
					Auxiliary Society, by				
					Mr. Sanders. 19 8 0				
					<i>Luton</i>				
					By Rev. Eb. Daniel 22 14 0				
					Penny-a-week Society 6 0 0				
					<i>Olney, &c.</i>				
					Andrews W. Esq. 2 2 0				
					Fry Rev. T. Emberton 1 1 0				
					Harris Mr. F. Shelford 1 1 0				
					Herbert Mr. 1 1 0				
					Hinds Mr. Joseph. . 1 1 0				
					James Mr. 1 1 0				
					Johnston Miss. 1 1 0				
					Lovell Mr. 1 1 0				
					Osborne Mr. 1 1 0				

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Soul Mr. J.	0	14	0	Auxiliary Society..	107	19	10
Stephenson late Rev.				Juvenile Branch	28	19	6
Christopher, Vicar				Baptist Academy...	10	17	0
of Olney, by the late				Bath Miss Eliza....	1	0	0
Rev. Mr. Sutcliffe's				Biddulph Miss C....	1	1	0
Executors.....	2	2	0	Bonville Thos. Esq.			
Wilson Mr. William	1	1	0	2 years.....	2	2	0
Princes Risborough Aux-				Chandler Mr. J. Speed	1	1	0
iliary Society, one				Coker Frances.....	0	10	6
third part of the				Collection at Broad-			
annual produce...	5	15	5	mead.....	120	17	10
Ridgmont Meeting Col-				Collection at Coun-			
lection, by Rev.				terslip.....	25	0	0
J. Upton.....	3	11	7	Collection at Pithay	41	0	7
Stratford				Cottle Miss.....	1	1	0
Burford Mr. David	1	1	0	Cottle Mr. Joseph..	1	1	0
Tilbrook				Cox Mrs. Amesbury..	0	10	6
Measures Mr.....	0	10	6	Daniell Miss Beatrix	1	1	0
Tuddington				Daniell Miss Eliza...	1	1	0
Potts John, Esq....	1	1	0	Daniell Mr. Edward	5	0	0
Wilden				Day Rev. William..	0	10	6
Pestil Mr.....	0	10	6	Dighton Mrs.....	1	1	0
Woburn				Foulks Arthur, Esq.	1	1	0
East Mr. William...	5	0	0	Fripp James, Esq... 1	1	0	
Westlingworth				Gordon James, Esq..	5	0	0
Monthly Collection,				Green Miss.....	1	0	0
by Rev. W. Curtis	7	8	0	Gutch Mr.....	1	3	0
BERKSHIRE				Hall Mrs. Hotwells..	10	0	0
and OXFORDSHIRE.				Harwood Mr. William	2	2	0
Abingdon Subscriptions				Hawkins Mr. Frampton	1	1	0
and Collections, by				Hawley Mr. Thomas	2	2	0
Rev. Mr. Kershaw	24	0	0	Second Donation..	2	2	0
Chipping Norton				Hughes Mrs.....	1	1	0
Grav Rev. William	1	1	0	Jones Mr. Edward..	1	1	0
Cault, by Rev. J. Bicheno	2	10	0	Jones Mr. Robert... 1	1	0	
Coulton				Jones Mr. Thomas..	1	1	0
Major Mr. T. by Mr.				Little Benjamin, by			
Button.....	1	1	0	Mr. C.....	20	0	0
Watson Mr. George	1	1	0	Livett Mr. Andrew,			
Hooknorton				2 years.....	2	2	0
Goff the late Mr. H.	2	2	0	Livett Mr. Andrew..	1	1	0
Wheeler Mr. J.....	2	2	0	Lyon Mr.....	1	1	0
Waddeson Hill Church	8	10	0	Mokeretli Gebinah..	2	2	0
BRISTOL and it's VICINITY.				Nash Hephzibah....	1	1	0
A Child who anxious-				Page Miss.....	1	1	0
ly feels for the pros-				Page Rev. Henry... 5	5	0	
perity of the Bapt-				Phillips Mr. Pere-			
ist Mission.....	0	3	0	grine, 2 years....	2	2	0
Ariel Mr. sen.....	1	1	0	Phillips Mr. Robert,			
Ash Mr. Joseph.....	1	1	0	2 years.....	2	2	0
Ash Mr. Richard....	2	2	0	Phillips Mr. William	1	1	0
Ash Mr. Samuel....	1	1	0	Pilgrim Donation by	1	1	0
				Pill a Friend at....	1	1	0
				Pollard Mr. Samuel	1	1	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Poole Mr. Nicholas	1	0	0	<i>Collumpton</i>			
Protheroe John, Esq.	2	2	0	Humphrey Rev. Mr.	1	1	0
Protheroe Miss Maria	1	1	0	By Ditto.....	3	5	0
Protheroe Miss Eliza	1	1	0	<i>Exeter, &c.</i>			
Ryland Rev. Dr.	1	1	0	Boyd Mr. Teignmouth	1	1	0
Sherring Mr.	1	1	0	Charlock Mrs.	1	1	0
Shouldham Mrs. T.	1	0	0	Comin Mr.	0	10	6
Skinner Mr. and Mrs.	22	10	0	Culverwell Mr.	1	1	0
Stock Dr.	1	1	0	Culverwell Mr. G.	1	1	0
Thorne Mrs.	1	1	0	Culverwell Mr. J. P.	1	1	0
Thorne Mr. Emanuel	1	1	0	Female Auxiliary So-			
Thorne Mr. John.	1	1	0	ciety	4	11	6
Tozer Mrs. Robert.	1	1	0	Halse Mr.	1	1	0
Vernon Rev. Mr.				Kilpin Rev. Samuel	1	1	0
<i>Dounend</i>	1	1	0	Moxey Mr. William	1	1	0
Wait Mrs. Alderman's	1	1	0	Friend by Ditto..	0	10	6
Widow.	1	1	0	Pope Mr. Henry	1	1	0
Wait Mrs. sen.	1	1	0	Tomkins Wm. Esq.	1	2	0
Webb Rev. Joseph's				Welsford Mr.	0	10	6
Widow.	1	1	0	Welsford Mr. Enos.	1	1	0
Young Mr. James,				Welsford Mr. Nathan	0	10	6
from Renfrewshire..	2	2	0	Westlake Mr.	1	1	0
BUCKINGHAMSHIRE.				Young men a few..	2	3	0
See Bedfordshire & Buckinghamshire.				<i>Kingsbridge</i>			
CAMBRIDGESHIRE				Interest on Money..	0	6	6
and HUNTINGDONSHIRE.				Nicholson Rev. J.	1	1	0
<i>Cambridge, &c.</i>				Penn Mrs.	1	1	0
Hollick Eben. Esq.	10	0	0	Weekly Subscrip-			
Hollick Miss.	2	0	0	tions.	10	18	5
Subscriptions at Cam-				<i>Modbury</i> , by Mrs. Goss	4	0	0
bridge and its Vi-				<i>Plymouth</i> , by Miss Prance	5	0	0
city	83	0	0	<i>Totness</i>			
<i>Huntingdonshire Auxili-</i>				Elliott Mr. Robert.	1	0	0
<i>ary Society, by E.</i>				<i>Weymouth</i>			
Martin, Esq.	40	0	0	R. Captain, R. N. a			
<i>Isleham</i>				Donation.	2	0	0
Fuller Mr. R. 2 years	1	1	0	Welsford Geo. Esq.	1	1	0
<i>Kimbolton</i>				DURHAM,			
Barker Mr.	0	10	6	<i>Hamsterley</i>			
Peck Mr. sen.	1	1	0	Anonymous, by Rev.			
Peck Miss.	0	10	6	C. Whittfield.	5	0	0
CUMBERLAND.				Whitfield Mr. by			
<i>Broughton</i>				Captain Angus.	5	0	0
Hutton Rev. T. and				<i>Stockton</i>			
Friends.	6	9	0	Hartley Mr. by Capt.			
DEVONSHIRE				Angus.	2	0	0
and DORSETSHIRE.				ESSEX & HERTFORDSHIRE			
<i>Ashburton</i> , by Rev. P.				Amsden Mr. Thomas,			
House.	6	19	3	Herts.	1	1	0
<i>Bovey Tracey</i> , by Rev.				Butcher Mr. Thomas,			
J. Sprague.	7	0	0	Ditto, a Donation	1	0	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Clements Mrs. Herts.				Tring Wharf			
a Donation.....	0	10	0	Grosser Mr. W.....	1	1	0
Cox Mr. Wm. Ditto	1	1	0	Watford, by Rev. Mr.			
Hertfordshire Female				Grocer.....	10	0	0
Auxiliary Society,				Wingrove Collection....	4	15	6
by Mr. Hunt.....	2	1	2				
Hunt Mr. T. Herts..	1	1	0	GLOUCESTERSHIRE			
Olney Mr. Ditto....	1	1	0	and HEREFORDSHIRE.			
Price Mr. Thomas,							
Ditto.....	1	1	0	Cirencester			
Sutton Mrs. Ditto...	1	1	0	By Rev. Mr. White	9	0	0
Braintree, by Mr. Chalis	13	0	0	Gloicester			
Cheshunt, by Rev. Mr.				Flint Rev. T.....	1	1	0
Tomlin,				Hereford			
Brief Views.....	0	5	0	Friends a few, by Mr.			
Friend.....	1	0	0	Jones.....	8	6	0
Mead Miss.....	1	1	0	Nailsworth			
Tomlin Rev. W.....	1	1	0	Flint Mr. Abraham..	1	1	0
Castle Hedingham				Natton			
Unwin Mrs.....	10	0	0	Purser Mr. B.....	0	10	6
Colchester Auxiliary So-				Ross Penny Society...	2	0	0
ciety, by Rev. W.				Tetbury			
Francis.....	16	0	3	Overbury Miss Mar-			
Friendly Society, by				garet.....	1	1	0
Rev. Mr. Shenston	3	0	0	Overbury Mr. An-			
Legacy of Mr. John				thony.....	1	1	0
Baker, by Rev.				Overbury Mr. John	1	1	0
Timothy Thomas..	5	0	0	Overbury Mr. Joseph	1	1	0
Harwich Congregation,				Overbury Mr. Wm.	1	1	0
by Rev. W. Hordle	5	0	0	Penny Society, by			
Hertford Auxiliary So-				Miss Burchel....	7	11	8
ciety, by Rev. Mr.				Tewkesbury Collection,	14	0	7
James.....	10	12	10	Holland Thos. Esq.	1	1	0
Iford, by Rev. Mr.				Jones Mr. J.....	1	1	0
Smith.....	10	13	0	Oakley Mr. P.....	1	1	0
Irvingloe				Trotman Rev. Mr....	1	1	0
Meacher G. Esq....	1	1	0	Young Ladies' Sub-			
Langham Subscriptions	4	14	6	scriptions, by Miss			
Female Penny-a-week				Easthope.....	10	7	7
Society, a Quarter	1	6	6	Young Men's Ditto,			
Malden				by Mr. Tyndall...	2	8	1
Pattison Mrs. a Do-				Thornbury			
nation.....	0	10	0	Rolph Miss E.....	0	16	6
Pattison Mrs. by Mr.				Turley			
Cousens, a second				Stroud H. F. Esq....	3	3	0
Donation.....	0	10	0	Uley			
New Mills Collection,				Harris Mr. Charles	1	1	0
by Rev. Mr. Hunt	17	4	6	Wotton-under-edge			
Potter's Street, near Har-				Penny-a-week Society	6	0	0
low, by Rev. Mr.							
Bain.....	5	10	9	HAMPSHIRE.			
Tring Grove							
Kingham Mr. Thos.				Fosbury House			
a Donation.....	1	0	0	By Rev. Mr. Millard	10	0	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.
<i>Petersfield</i>			
Budding Mr.....	1	1	0
<i>Portsea</i>			
Baptist Church, Gravel Lane, by Rev. J. Neave.....	9	9	0
Baptist Congregation	8	0	0
Friend by Mr. Ivimey	1	1	0
Friend by Mr. Ivimey	1	0	0
Grey Honorable Mrs. by Mr. Tarn.....	1	1	0
Penny Rev. John...	1	1	0

HEREFORDSHIRE.

See Gloucestershire & Herefordshire.

HERTFORDSHIRE.

See Essex and Hertfordshire.

KENT and SUSSEX.

Auxiliary Society, Sussex, by Rev. J. Upton.....	5	0	0
<i>Canterbury</i>			
Auxiliary Society, by Rev. Mr. Gurtten.....	7	7	0
Kingsford Rev. Mr. a Donation.....	5	5	0
<i>Chatham</i>			
Juvenile Auxiliary Society, by Mr. Ackworth.....	12	8	0
<i>Cranbrook</i>			
Baptist Church.....	4	2	0
<i>Crayford</i>			
Baptist Meeting....	2	8	6
<i>Folkstone</i>			
Auxiliary Society, by Rev. Mr. Stace....	19	11	0
<i>Lewisham</i>			
Wood Henry, Esq....	2	2	0
<i>North End</i>			
Smith Mrs.....	1	1	0
Turner Mr. James...	1	0	0
<i>Seven Oaks</i>			
By Rev. Mr. Shirley	6	8	1
Friend.....	1	0	0
Parker Mr. T.....	1	0	0
LANCASHIRE.			
<i>Blackburn</i>			
Cumcliffe Roger, Esq.	2	0	0

	£.	s.	d.
<i>Liverpool</i>			
Young Mr. James...	0	10	6
<i>Prescot</i>			
Auxiliary Society, by Mr. Morris.....	35	10	0
<i>Wigan</i>			
Collection at the Baptist Meeting..	3	15	0

LEICESTERSHIRE.

<i>Arnsby</i>			
Auxiliary Society...	8	9	0
Hurst Mr.....	0	10	6
Penny-a-week Society.....	4	0	0
Stevens Mr.....	0	10	6
<i>Balston</i>			
Collection at the General Baptist Meeting.....	1	13	0
<i>Bruntingthorpe</i>			
Flude Mr. Micah....	1	0	0
<i>Countesthorpe</i>			
Basset Mr. W.....	1	1	0
Humphreys Mr.....	1	1	0
<i>Enderby</i>			
Evans Rev. B.....	0	10	6
<i>Fleckney</i>			
Carter Mr. W.....	1	1	0
<i>Foxton</i>			
Chapman Mr. Wm.	1	0	0
Collection and Penny Society.....	4	0	0
<i>Harborough</i>			
Fox Miss.....	1	1	0
Gurdon Mr.....	1	0	0
Nunneley Mr. John	1	1	0
Friend by Ditto..	1	0	0
<i>Hinkley</i>			
Freestone Rev. Mr.	0	10	6
<i>Leicester</i>			
Collection by Rev. R. Hall.....	49	0	6
Deacon Rev. John..	0	10	6
Fielding Mr. Thomas	1	1	0
Friend.....	1	0	0
Hudson Mr. Isaac...	0	10	6
Juvenile Auxiliary Society.....	13	12	0
Mitchell Rev. G. B.			
Vicar of St. Mary's	1	1	0
Nunneley Mr. Joseph	1	0	0
Parr Mr. Robert....	1	1	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.
Purser Mr. John....	0	10	6
Smith Mr. William..	1	1	0
Yates Mr. John.....	0	10	6
<i>Mousley</i>			
Smith Mr. William..	1	1	0
<i>Oadby</i>			
Waldren Mrs.....	1	1	0
<i>Saddington</i>			
Horton Mr. Joseph..	1	1	0

**LINCOLNSHIRE and
RUTLAND.**

<i>Brothertoft and Adjacent Fens.....</i>	4	0	0
<i>Oakham and Neighbour- hood, by Rev. Mr. Millar.....</i>	26	0	0

LONDON & it's VICINITY.

Adams Mr. Thomas, 207, High Holborn..	1	1	0
Adams Mr. Thomas, jun. High Holborn..	0	10	6
Agutter Mr. James, <i>Deptford</i>	1	1	0
Aiken Mr. William, Bermondsey Street..	1	1	0
Allen Mr. William, Elbow Lane, Dowgate	1	1	0
Angus Captain.....	1	1	0
Applegath A. J. Esq. James Street.....	1	1	0
Arnett Mr. and Mrs. Wood Street.....	2	2	0
Auxiliary Society at <i>Bow, by Rev. Mr. Newman.....</i>	21	0	6
Auxiliary Society at Church Street, by Rev. J. Upton, Pastor	42	5	9
Auxiliary Society at Devonshire Square	16	0	0
Auxiliary Society at Eagle Street.....	30	0	0
Auxiliary Society at <i>Hammersmith, by Rev. Mr. Uppadine.....</i>	38	3	0
Auxiliary Society at <i>Ipswich</i>	8	11	0
Auxiliary Society at Maze Pond, by Mr. W. Beddome.....	45	0	0

	£.	s.	d.
Auxiliary Society at Shoe Lane, by Rev. Mr. Austin.....	16	13	10
Auxiliary Society at <i>Stoke Green.....</i>	14	14	0
Bagster Mr. George, Beaufort Buildings	1	1	0
Bagster Mr. Geo. jun. Beaufort Buildings	1	1	0
Bagster Mr. Samuel, Strand.....	1	1	0
Bailey Miss, <i>Homerton</i>	1	1	0
Bainbridge Thomas, Esq. Guildford Street	2	2	0
Barber Mr. Chapman, Chancery Lane.....	1	1	0
Barfield Mr. George, <i>Islington</i>	1	1	0
Barker Mr. J. G. St. Mary Axe.....	1	1	0
Barling Mr. Jacob, by Mr. Thos. Palmer	0	10	6
Barry Richard, Esq. by Rev. Basil Woodd..	1	1	0
Bartlett Mr. W. P. Nicholas Lane.....	1	1	0
Bateman Mr. Peter, Bunhill Row.....	1	1	0
Bates Mr. Joseph, Basinghall Street...	1	1	0
Baylis I. Esq. Ponder's End.....	2	0	0
Baylis Master, Ditto..	0	10	0
Baylis Master James, Ditto.....	0	10	0
Baylis Miss, Ditto....	0	10	0
Baylis Miss Mary, Ditto.....	0	10	0
Baylis Mrs. Ditto.....	1	0	0
Beatson Mr. Anby, Pancras Lane.....	1	1	0
Beddome Mr. B. B. Fenchurch Street...	1	1	0
Beddome Mr. Josephus, Bearbinder Lane....	1	1	0
Beddome Mr. Samuel, <i>Clapham.....</i>	1	1	0
Bellis Mr. John, Tower	1	1	0
Benham Mr. Avery, Blackfriar's Road...	1	1	0
Benson Mr. Samuel, Houndsditch.....	1	1	0
Bentley Miss, by Mr. Button.....	2	2	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Benwell Joseph, Esq.				Burl's Mr. William,			
Batterssea.....	4	4	0	Lothbury.....	1	1	0
Benwell Joseph, Esq.				Burl's Mr. William, jun.			
jun. Ditto.....	1	1	0	Ditto.....	1	1	0
Bickerstaff Mr. Edw.				Burnside Rev. William,			
by Mr. Kinghorn... 1	1	0		Palmer's Rents.....	1	1	0
Bickham Mr. Thomas,				Burt Andrew, Esq.			
67, Cheapside.....	1	1	0	John Street.....	1	1	0
Bignold Mr. Thomas,				Buttenshaw Mr. E.			
jun. by Mr. Kinghorn	1	1	0	Holborn Bridge....	1	1	0
Blackett Mrs. Smith-				Butterworth Jos. Esq.			
field.....	1	1	0	M. P. Bedford Square	2	2	0
Blakemore Miss M.				Button Miss A. Pater-			
Peckham.....	1	1	0	noster Row.....	0	10	6
Bligh Mr. David, St.				Button Mr. Ebenezer,			
Martins-le-Grand... 1	1	0		Ditto.....	1	1	0
Blight Mr. Gilbert,				Button Mr. S. J. St.			
Hackney.....	1	1	0	Paul's Church Yard	1	1	0
Blight Mr. R. Bow Lane	1	0		Button Mr. Wm. jun.			
Blight Mrs. Hackney... 1	1	0		Paternoster Row....	1	1	0
Bliss Mr. Thomas,				Button Mrs. Ditto....	0	10	6
Smithfield.....	1	1	0	Button Rev. William,			
Boddington Thos. Esq.				Ditto.....	1	1	0
Grosvenor Square... 2	2	0		Cardale William, Esq.			
Boggis Mr. Joseph,				Bedford Row.....	1	1	0
Prescott Street..... 1	1	0		Carroll Mrs. Ann,			
Booth Mr. Isaac, Hack-				Bishopsgate Street..	5	0	0
ney.....	1	1	0	Chamberlain Mr. Philip,			
Booth Mrs. Hackney... 1	1	0		Basinghall Street....	1	1	0
Borrett Mr. Joseph,				Chandler Mr. Benjamin,			
Adam Street.....	1	1	0	St. Paul's Church			
Bousfield Mr. William,				Yard.....	2	2	0
St. Mary Axe.....	1	1	0	Chandler Mr. John,			
Bowyer Mrs. Byfleet... 1	1	0		Ditto.....	1	1	0
Bowyer Robert, Esq.				Chandler Mrs. Berley	1	1	0
Ditto.....	1	1	0	Chaplin Mrs. Tottenham	1	1	0
Bright Mr. Thomas,				Chapman Miss, St.			
Watling Street..... 1	1	0		Mary Axe.....	5	0	0
Broad Mr. Charles,				Chapman Miss Mary,			
Swallow Street....	0	10	6	Camden Row.....	1	1	0
Brooks J. S. Esq. John				Chapman Rev. Wm.			
Street.....	1	1	0	Greenwich.....	0	10	6
Bryson Archibald, Esq.				Chevalier Thos. Esq.			
Rose Lane.....	1	1	0	South Audley Street	1	1	0
Butt Mr. John, Wigmore				Clack Mr. Thomas,			
Street.....	1	1	0	Pittfield Street....	1	1	0
Butt Mr. Thomas, North				Clark Mr. Skinner			
Audley Street.....	0	10	6	Street.....	1	1	0
Burford Mr. Benjamin,				Clark Mr. Anthony,			
East Smithfield....	1	1	0	King Street, Borough	1	1	0
Burford Mr. T. P.				Clark Mr. George,			
Hackney.....	1	1	0	Bermondsey Street..	1	1	0
Burl's Mr. Charles,				Clark Mr. James,			
Walthamstow.....	1	1	0	Shoreditch.....	1	1	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Clarke Mr. Charles, Wapping.....	1	1	0	Crathern Rev. W. B. by Mr. Button.....	1	1	0
Clayton Rev. John, Highbury.....	1	1	0	Creed Mr. George, 155, Whitechapel Road..	1	1	0
Clodd Mrs. M. A. Finsbury.....	1	1	0	Crowther Mr. William, Thornhaugh Street..	1	1	0
Coade Mrs. Peckham	3	3	0	Culley Mr. Richard, by Rev. Mr. Kinghorn	2	0	0
Colebrook Mrs. St. Mary Axe.....	1	1	0	Cunningham Mr. Isaac, Deptford, 2 years....	2	2	0
Coleman Mr. William Orten, Wapping....	1	1	0	Danford Mr. J. Minors	1	1	0
Collection at Rev. James Upton's.....	8	0	0	Davies Miss, Waltham- stow.....	1	1	0
Collection at Battersea Fields, by Mr. Kings- ford.....	5	10	0	Davies Robert, Esq. Ditto.....	1	1	0
Collection at Mr. Chap- man's, Dorman's Land, by Rev. J. Upton....	11	9	4	Davis Mr. Wm. White- chapel.....	1	1	0
Collection at Mr. Shen- ston's, at the Ordina- tion of Mr. Compere	15	1	0	Davis Mrs. C. 22, Hox- ton Square.....	1	1	0
Collection at Walworth, by Rev. Mr. Chin....	32	10	0	Dawson Mr. Covent Garden.....	1	1	0
Collections in London	335	16	10	Dawson Mr. Thomas, Gracechurch Street	1	1	0
Collins James, Esq. Stamford Hill.....	1	1	0	Day Mr. William, New- gate Street.....	1	1	0
Conder Mrs. Josiah, St. Paul's Church Yard	1	1	0	Deane Mr. George, Monument Yard....	1	1	0
Cook Mr. John, Houndsditch.....	1	1	0	Dell Mrs. Islington....	1	1	0
Cook Mr. Joseph, Ditto.....	1	1	0	Dennis Mr. John, Grove Hackney.....	1	1	0
Cook Mr. Samuel, Stalham Mills.....	1	1	0	Dennis Mr. Samuel, Aske Place, Hoxton	1	1	0
Cook Mr. T. 24, Brook Street, Holborn....	1	1	0	Desbois Mr. Daniel, Red Lion Street....	1	1	0
Cooke Mrs. Sarah, Aldersgate Street...	1	0	0	Dore Rev. James, Wal- worth.....	1	1	0
Copeland Mr. W. B. Devonshire Street...	1	1	0	Dunkin Miss, 4, Queen's Row, Kennington....	1	1	0
Cornwell Mr.....	1	1	0	Dunkin Mr. Summer- hays, Walworth.....	1	1	0
Cowell Mr. John, jun. Camberwell.....	1	1	0	Dunkin Mrs. Ditto...	1	1	0
Cowell Mr. John, Ware	1	1	0	Dunt Mr. John Charing Cross.....	1	1	0
Cox Mr. John, Bream's Buildings.....	1	1	0	Dyer John, Esq. Admi- ralty.....	1	1	0
Coxhead Mr. Benjamin, Bermondsey Street..	1	1	0	Elliott Charles, Esq. Clapham.....	1	1	0
Coxhead Rev. Mr. Truro.....	1	1	0	Elston Mr. Wm. Cloth Fair.....	1	1	0
Coxhead Mrs. Ditto...	1	1	0	Escreet Mr. by Mr. Burl.....	0	14	7
Cozens Mrs. William, Wilderness Row....	1	1	0	Evans Mr. Richard, 8, White Row.....	1	1	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Evans Mr. Thomas,				Francis Mr. W. W.			
Addle Street	1	1	0	Colchester.....	1	1	0
Everitt Mrs. by Mrs.				Freme William, Esq.			
Moore.....	1	1	0	Tower Hill.....	2	2	0
Exeter Mr. John, Bank	1	1	0	Frederic Mr. H. a Donation	5	0	0
Eyre Miss, <i>Hackney</i>	1	1	0	Friend, by Rev. Mr.			
Fairy Mr. J. Freeman's				Keeble.....	1	1	0
Lane.....	1	1	0	Gale Mr. John, Pater-			
Favell Samuel, Esq.				noster Row.....	1	1	0
St. Mary Axe.....	1	1	0	Gale Mr. Samuel,			
Fauntleroy Mr. Robert,				Basinghall Street....	1	1	0
Potter's Fields.....	2	2	0	Gale Mr. William, Bed-			
Fauntleroy Mrs. Ken-				ford Street.....	1	1	0
nington.....	5	5	0	Gamble Mr. H. Fish			
Fell Mr. George, Tavis-				Street Hill.....	1	1	0
tock Street.....	2	2	0	Gamble Mr. J. Ditto..	1	1	0
Fell Mr. John, Ditto..	0	10	6	Gamon Mr.....	1	0	0
Female Auxiliary So-				Gardiner Mr. Thomas,			
cietiy, Little Wild				Princes Street.....	1	1	0
Street, by Miss Gale	9	17	8	Garwood Mr. John,			
Female Auxiliary So-				Prescot Street.....	1	1	0
cietiy, at Mr. Shen-				Gatfield Mr. Charles,			
ston's.....	15	0	0	Newgate Street.....	1	1	0
First Fruits for Mission-				Gaviller George, Esq.			
ary purposes.....	1	0	0	Clapton.....	2	2	0
Firth Mr. John, Min-				George Mr. John, Holy-			
ories.....	1	1	0	well Street.....	1	1	0
Fisher Mr. <i>Hampstead</i>	1	1	0	Giles Mr. Edward,			
Flight Joseph, Esq. St.				Clapham.....	1	1	0
Mary Axe.....	1	1	0	Giles Mr. Thomas, <i>Wal-</i>			
Flight Messrs. H. J.				worth.....	1	1	0
and J. G. Ditto.....	1	1	0	Giles Mr. William,			
Flight Miss Christian,				<i>Ditto</i>	1	1	0
<i>Hackney</i>	1	1	0	Giles Mr. William, jun.			
Flight Mr. Banister,				Stock Exchange....	1	1	0
<i>Ditto</i>	1	1	0	Gillman Mr. Joseph,			
Flight Mr. Joseph, Co-				Cornhill.....	1	1	0
ventry Street.....	1	1	0	Gillman Mr. William,			
F. M. S. by Mr. Buils	5	0	0	<i>Ditto</i>	1	1	0
Forbes Mr. 29, Al-				Goode Rev. John, <i>Is-</i>			
bermarle Street, 2				lington.....	1	1	0
years.....	2	2	0	Goodings Mr. William,			
Forster Mrs. Mount				Stewart Street.....	1	1	0
Street, <i>Lambeth</i>	1	1	0	Gosnell Mr. Samuel,			
Fotheringham Miss, <i>Ho-</i>				Queen Street.....	1	1	0
merton.....	1	1	0	Gouldsmith Misses M.			
Fox Mr. Joseph, Argyle				and E. <i>Islington</i>	0	10	6
Street.....	1	1	0	Gouldsmith Mr. Jesse,			
Fox Mr. William, jun.				<i>Ditto</i>	1	1	0
<i>Hackney</i>	1	1	0	Gouldsmith Mrs. <i>Ditto</i>	1	1	0
Foxwell Mr. Winchester				Grant Charles, Esq.			
Street.....	1	1	0	Russell Square.....	3	3	0
Francis Mr. William,				Graves B. Esq. by Mr.			
Oxford Street.....	0	10	6	Page.....	2	2	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Green Mr. Robert,				Hill Captain Thomas,			
Newport Street.....	1	1	0	23, King Street.....	1	1	0
Gregory Mr. R. Ed-				Hill Mr. David, White-			
monton	1	1	0	chapel	1	1	0
Griffin Rev. Thomas,				Hill Mr. J. C. Ditto	1	1	0
King Street.....	1	1	0	Hill Mr. John, Broad-			
Griffiths Mr. Robert,				way	1	1	0
Oxford Street.....	0	10	6	Hill Mrs. Fore Street	2	2	0
Groves Mr. Thomas,				Hoby Mr. George, St.			
Charing Cross.....	1	1	0	James's Street.....	1	1	0
Gurney John, Esq.				Honston Mr. Samuel,			
Serjeant's Inn.....	1	1	0	Great St. Helens....	1	1	0
Gurney Mr. Joseph,				House Mr. by Mr.			
Walworth.....	1	1	0	Upton, 2 years.....	2	0	0
Gurney Mrs. Martha,				Hudson Mr. David,			
Ditto	1	1	0	Snow Fields.....	1	1	0
Gutteridge Joseph, Esq.				Hughes Rev. Joseph,			
Denmark Hill	2	2	0	Battersea	1	1	0
Gutteridge Mrs. Ditto	1	1	0	Humphrey Mr. Daniel,			
Haddon Mr. John, Ta-				Hyde Street.....	1	1	0
bernacle Walk.....	0	10	6	Huntley Miss, Saville			
Hale Mr. William,				Place.....	1	1	0
Wood Street.....	1	1	0	Illidge Mr. Thomas,			
Hammond Mr. George,				Bartholomew Close,			
Homerton	1	1	0	2 years.....	2	2	0
Hanson Mr. Joseph,				Illidge Mrs. Ditto, 2			
Newgate Street.....	1	1	0	years	1	1	0
Hardcastle Joseph, Esq.				Ilkingsworth Mrs. by			
Old Swan Stairs....	2	2	0	Rev. Basil Woodd	0	10	6
Harrison Mr. German,				Ireland Mr. Samuel,			
Helmet Row.....	1	1	0	Cannon Street.....	1	1	0
Harrison Mr. J. R.				Irwin Mr. by Rev.			
143, Cheapside.....	1	1	0	Joseph Hughes.....	1	1	0
Harvey Mr. Wm. Grand				Ivimey Rev. Joseph,			
Junction Wharf.....	1	1	0	Harpur Street.....	1	1	0
Hay Mr. Alexander,				Jackson Mr. Abram,			
Red Lion Street....	0	10	6	Barking Church Yard	1	1	0
Hayward Mrs. by Mr.				Jackson Mr. Thomas,			
Gillman.....	0	10	6	Bottlehay Yard.....	1	1	0
Heard Mr. John, Cat-				Jacques Mr. Thomas,			
eaton Street.....	2	2	0	Leather Lane.....	1	1	0
Heath Mr. Job, Black-				James Mrs. Delia, by			
man Street.....	1	1	0	Mr. Button.....	1	1	0
Heath Mr. William,				James Philip, Esq.			
Minorities.....	1	1	0	Hackney.....	1	1	0
Hems Mr. William,				Jameson Mr. W. Law-			
Whitechapel	1	1	0	rence Poultney Hill	1	1	0
Henderson Mr. J. Broad				Jarrold Mrs. by Mr.			
Street	1	0	0	Button	1	1	0
Henson Mr. Samuel,				Jay Mr. William, Po-			
Tottenham Court				land Street.....	1	1	0
Road.....	1	1	0	Jessop Mr. James, Mi-			
Hepburn Mr. John,				norities.....	1	1	0
Long Acre.....	2	2	0	Jobson Miss, Ilford....	0	10	6

Contributions to the Parent Society, and Small Auxiliary Societies.

£	s.	d.	£	s.	d.		
Johnson Mr. David,			Lister Daniel, Esq.				
Mill Street.....	1	1	0	Huckney.....	3	3	0
Johnson Mr. John,			Lloyd Mr. William Free-				
Bishopsgate Street..	1	1	0	man Mason's Hall..	1	1	0
Jones Miss Sophia, St.			Lonsdale Mr. R. Great				
Paul's Church Yard	1	1	0	Marlborough Street	1	1	0
Jones Mr. M. G. Ditto	1	1	0	Low Mr. James, Grace-			
Jowett Benjamin, Esq.				church Street.....	1	1	0
Camberwell	1	1	0	Low Mr. John, Leaden-			
Keely Mr. by Rev. J.				hall Street.....	1	1	0
Upton	1	1	0	Lowther Mr. Richard,			
Keene Mrs. Frances,				Gerrard Street.....	1	1	0
South Molton Street	1	1	0	Lucas Miss, St. Mary			
Keep Mr. St. Albans,				Axe	0	10	6
by Mr. Hems.....	1	1	0	Macanley Zachary, Esq			
Kemp Mr. Francis,				Birchin Lane.....	1	1	0
Hackney.....	0	10	6	Macfarlane Mr. James	1	1	0
Kincaid Mr. David,				Maitland Ebenezer,			
Spital Square.....	1	1	0	Esq. Clapham.....	2	2	0
King Mr. Thomas,				Mann Rev. J. by Rev.			
Camberwell, by Mr.				Basil Woodd.....	1	1	0
Upton	1	1	0	Marriott Mr. William,			
Kipps Mrs. 50, Great				Broad Street.....	1	1	0
Mary-le-bone Street	1	1	0	Marshall Mr. John,			
Kitchen Mr. William,				High Holborn.....	1	1	0
Blandford Street...	1	1	0	Marten Mr. jun. Catha-			
Kitson Mr. John Wal-				rine Court.....	1	1	0
worth	1	1	0	Marten R. H. Esq.			
Knight Mrs. by Miss				Plaistow.....	1	1	0
Huntley	1	1	0	Martin Ambrose, Esq.			
Ladies' Auxiliary So-				Charlotte Street....	2	2	0
cietiy, Ipswich.....	14	0	0	Mason Mr. Thomas,			
Lart Mr. by Mr. Burt	1	0	0	Holborn	1	1	0
Lea Richard, Esq. Old				Masset Mr. T. Bi-			
Jewry	1	1	0	shopsgate Street....	1	1	0
Legacy of Mr. Dares,				Mather Mrs. 24, North			
£30. Nett.....	27	0	0	Street, City Road....	1	1	0
Legacy—Remainder of				Medley Mr. Samuel,			
M ^r . Goff's.....	50	0	0	Threadneedle Street	1	1	0
Legg Mr. William,				Mersey Mr. S. Long			
Oxford Street.....	0	10	6	Acre.....	1	1	0
Lepard Mr. Benjamin,				Middleton Mr. John,			
Punderson Place....	1	1	0	St. Martin's Lane... 2	2	0	
Lepard Mrs. Ditto....	1	1	0	Middleton Mr. Robert,			
Lewis Mrs.	1	0	0	Fleet Street.....	1	1	0
Lewis Rev. William,				Mills Mrs. Islington... 2	2	0	
Chenies	1	1	0	Mills Samuel, Esq.			
L. H. by Rev. Basil				Finsbury.....	2	2	0
Woodd.....	1	1	0	Mitchell Mr. Thomas,			
Lillingston A. L. Esq.				Holborn	1	1	0
by Rev. Basil Woodd	5	5	0	Mitton Mrs. Tavistock			
Littwall Mr. Henry,				Place.....	1	1	0
Bishopsgate Street..	1	1	0	Moor Mr. John, Bar-			
Lindeman Mr. P.....	5	0	0	bican.....	1	1	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Moore Mr. George,				Pask Mr. Oliver, Cur-			
Heath Place.....	1	1	0	tain Road.....	1	1	0
Morland Miss, Clapton	2	0	0	Payne Mr. George,			
Mortlock Mr. J. by				Newgate Street....	0	10	6
Rev. Basil Woodd..	1	1	0	Payne Mr. James,			
Mortlock Mr. W. by				Ditto.....	0	10	6
Ditto.....	1	1	0	Pearce Miss Anna,			
Muggeridge Mr. Na-				Chelsea.....	1	1	0
thaniel, Thames				Pearson Dr. John,			
Street.....	1	1	0	Golden Square....	2	2	0
Murray Mr. John,				Pearson Mr. William,			
Princes Street.....	1	1	0	Homerton.....	1	1	0
Murray Mr. Knights-				Penny Mr. John, jun.			
bridge.....	1	0	0	Scotland Yard....	1	1	0
Muston Mr. James,				Perkins Mr. William,			
Hatton Garden	1	1	0	Cranborne Street... 1	1	0	
Napier Mr. Thomas,				Perram Mrs. by Rev.			
Grand Junction Wharf	1	1	0	Timothy Thomas....	1	1	0
Napier Mr. William,				Phillips Messrs. J. & J.			
Ditto.....	1	1	0	Oxford Street.....	2	2	0
Neale Mr. Benjamin,				Phillips Mr. Thomas,			
St. Paul's Church				Pottersfields.....	1	1	0
Yard.....	1	1	0	Phillips Rev. James,			
Neale Mr. John, Ro-				Clapham.....	1	1	0
samonds Row.....	1	1	0	Phipps Bridge, Mitcham,			
Neale Mrs. St. Paul's				by Mr. J. Pratt....	4	4	0
Church Yard.....	2	2	0	Phipps Miss, Shoreditch	0	10	6
Newman Rev. William,				Pierpont Mr. W. C.			
Stepney.....	1	1	0	Broadway.....	1	1	0
Nicholls Mr. Richard,				Pilkington Rev. Mr. by			
Bartholomew Close..	1	1	0	Mr. Burks.....	1	0	0
Nicholson Mr. Jonathan,				Ponder Mr. S. Islington	1	1	0
Thames Street.....	1	1	0	Pontifex Mr. Russel,			
Noble Mr. John,				Lisle Street.....	1	0	0
Oxford Street.....	0	10	6	Poole Mr. John, Law-			
Nobes Mrs. Kent Road	1	1	0	rence Lane.....	1	1	0
Norton Mr. James,				Poole Mr. John, Leigh			
Fish Street Hill....	1	1	0	Street.....	1	1	0
Ostle Mr. Daniel,				Pope Mr. Samuel,			
Jubilee Place.....	1	1	0	Dalby House.....	1	1	0
Overbury Miss, Vine				Pope Mr. Samuel, jun.			
Street.....	1	1	0	Ditto.....	0	10	6
Page Mr. John, Bo-				Potter Mr. Peter,			
rough.....	1	1	0	Kentish Town.....	1	1	0
Palmer Mr. Thomas,				Poulson Mr. Jabez,			
Swallow Street....	0	10	6	East Smithfield....	1	1	0
Parke Mr. D. by Mr.				Powell Mr. Islington...	1	1	0
George Fell.....	1	1	0	Powell Mr. Thomas,			
Parken Mr. J. P.				White Cross Street	1	1	0
6, Barnard's Inn....	1	1	0	Pratt Rev. Josiah,			
Parken Mr. W. P.				Doughty Street....	1	1	0
Ditto.....	1	1	0	Preston Mr. Thomas,			
Parker Mrs. Ann,				Walworth.....	1	1	0
Hackney.....	3	3	0	Priestly Mrs. Islington	1	1	0

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Lane.....	1	1	0	Salter Mr. Samuel,			
Rabbeth Mr. J. Red				Newgate Street....	1	1	0
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Reid Mr. Thomas,				tholomew Lane.....	10	10	0
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Reyner Joseph, Esq.				Bermondsey Street..	1	1	0
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Rippon John, D. D.				Shenston Mrs. Stepney	0	10	6
Grange Road.....	1	1	0	Shenston Rev. William,			
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Woolwich, by Mr.				Bank.....	1	1	0
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Thomas Miss Louisa,				Street.....	1	1	0
Bute sea.....	1	1	0	White Mr. Abraham,			
Thomas Rev. Thomas,				Curtain Road.....	1	1	0
Peckham.....	1	1	0	Whitwell Mrs. A.			
Thomas Rev. Timothy,				Huckney.....	1	1	0
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Thompson J. Esq.....	21	0	0	Street.....	0	3	0

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Oundle Collection.....	4	6	0	Lawson Mr. Robert 0	10	6	
Pisford				Lyons Mr. J. B.... 0	10	6	
Pickering Mr. W....	1	1	0	Pengilly Rev. Rich. 0	10	6	
Road Baptist Church..	2	0	0	Sample Mr. George 1	1	0	
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Collection at Mr.				Sample Mr. William 1	1	0	
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Thrapston				Baptist Chapel... 1	1	0	
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Leete Mr. Benjamin 0	10	6		West Mr.....	1	1	0
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Stevenson Mr. John				stone.....	1	1	0
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<i>Churd</i>	
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<i>Frome</i>	
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<i>Paulton</i>	
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<i>Wellington</i>	
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	5 8 2
Cadbury Miss.....	2 2 0
Cadbury Mr.....	2 2 0
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Cooper Mrs..... 1 0 0

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Preachers in India	45	0	0	<i>Musselburgh</i>			
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Moncreif R. Scott,				Female Association	40	0	0
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Walker Mrs. Dr.....	1	0	0	Gregory Miss.....	1	1	0
Young Ladies, by				Grimmond Mr. A...	0	10	6
Mrs. Black.....	0	10	6	Kinnear Mrs.....	1	0	0
Young Mrs. Elder				Meliss Mr. William	1	1	0
Street.....	1	1	0	Morton Mr. Robert	1	1	0
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Willison Rev. John..	1	1	0	Taylor Mrs. and Miss,			
<i>Gooleton</i>				by Miss Purlane..	2	2	0
Howden Mr. R.....	1	1	0	<i>Saltcoats</i>			
<i>Haddington</i>				Ellis Rev. James....	1	1	0
Lorimore Rev. Dr...	2	2	0	<i>Slamanon</i>			
<i>Irvine</i>				Robertson Rev. Mr..	1	1	0
Miller Mr. John....	1	1	0	<i>Stirling</i>			
<i>Kilmarnock</i>				Auxiliary Society, by			
Friends, by Dr. Craig	1	1	0	Rev. J. Smart....	10	0	0
<i>Kilwinning</i>				<i>Strathyre, near Cullander,</i>			
Boyle Mrs.,.....	1	1	0	<i>Perthshire</i>			
Boyle W. Esq.....	0	10	6	Carmichael Mr. Dun-			
Creighton Mr. John	1	1	0	can—Books left by			
Creighton Mr. Wm.	1	1	0	him, sold for.....	8	0	0
Friends for a Native				<i>Walston Benevolent So-</i>			
Preacher.....	20	0	0	<i>ciety, by Rev. Pa-</i>			
Macredie Miss.....	1	1	0	trick Molleson....	1	1	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
WALES				*Narberth			
<i>Abergavenny</i>				By Mr. T. Smith, a			
Collection, by the				Donation.....	3	0	0
Rev. Mic. Thomas	2	2	0	<i>Newport</i>			
Harris Mr. John....	1	1	0	Lewis Mr.....	0	10	6
Rowland Rev. John	0	10	6	<i>Pontnewydd</i>			
Thomas Mr. James	1	1	0	Conway Mr.....	1	1	0
Thomas Rev. Micah	0	10	6	Conway Mr. Benj.	0	10	6
Wyke Mr. Isaac....	1	1	0	Conway Mr. John...	0	10	6
<i>Bala</i>				Conway Mr. William	1	1	0
Davis Mr. John....	1	1	0	Conways the Miss	1	1	0
Williams Miss.....	1	1	0	Daniell Mr. John	1	1	0
Williams Miss I....	1	1	0	Jenkins Mr. Edward,			
<i>Barmouth</i>				Donation and Sub-			
Meredith Mrs.....	0	10	6	scription.....	21	1	0
<i>Cardiff</i>				Jenkins Mr. Job,			
Hopkins Mr.....	1	1	0	Donation and Sub-			
Thomas Mr. W.....	0	10	6	scription.....	21	1	0
<i>Caerleon Baptist Church</i>	2	8	7	Penny Society.....	5	12	5
Jenkins Mr. David	1	1	0	Powell Mr. William	0	10	6
Jenkins Mr. John	1	1	0	<i>Penygarth</i>			
Jenkins Mr. William	1	1	0	Baptist Church.....	2	0	0
Jenkins Mrs.....	1	1	0	<i>Trologood, Radnorshire</i>			
<i>Castleton</i>				Legacy of Rev. James			
Davis Mrs.....	1	0	0	Donne, (Duty de-			
<i>Colebrook</i>				ducted,) by Rev.			
Baptist Church.....	7	8	6	Mr. Belsher, Wor-			
<i>Lysfaen</i>				cester.....	90	0	0
Baptist Church.....	1	7	0	<i>Trosnant</i>			
Edmunds Mr. Edward	0	10	6	Jones Mr. Daniel..	1	1	0
Rees Mr. Henry....	1	1	0	Morgan Mr. John..	0	10	6
				Welch Missionary Soci-			
				ety.....	100	0	0

Auxiliary Societies, furnishing a detailed List of Contributors.

	£.	s.	d.		£.	s.	d.
BIRMINGHAM				Harwood Mrs. Ann	1	1	0
AUXILIARY SOCIETIES.				Hensman Mr.....	0	10	6
Beilby Mr. jun.....	2	2	0	Jobson Mr. Owen..	1	1	0
Blakemore Mr. Edw.	1	1	0	King Mr. Thomas...	3	3	0
Brinton Mr. R.....	1	1	0	Morgan Rev. T.....	1	1	0
Cave Rev. B.....	0	10	6	Perry Mr. James....	1	1	0
Deakin Mr. John, a				Potts Mr. Thomas..	1	1	0
Donation.....	30	0	0	Round Mr. Peter...	1	1	0
Ditto, Subscription..	2	2	0	Showell Mrs.....	0	10	6
Feidler Mr.....	1	1	0	Simmons Mrs.....	0	10	6
Friends a few at New				Sprigg Mr. James...	1	1	0
Hall Street, by				White Mr. John....	0	10	6
Rev. J. Upton....	2	5	0	<i>Miscellaneous Contributions.</i>			
Hale Mr. Thomas...	1	1	0	Anxiliary Society at			
				Bond Street.....	57	9	0

Auxiliary Societies, furnishing a detailed List of Contributors.

	£.	s.	d.		£.	s.	d.
Auxiliary Society at				Overbury Mr. Thos.	1	1	0
Cannon Street....	72	10	4	Provisional Fund,			
Collection at Cannon				1814.....	10	0	0
Street.....	39	14	1	Sunday School Chil-			
				dren.....	0	6	6
GLOCESTERSHIRE				Thomas Messrs. J.			
AUXILIARY SOCIETY.				and G.....	0	10	6
<i>Birley</i>				Wakefield Mr. Isaac	1	1	0
Mansfield Rev. Edw.	1	0	0	Winterbotham Rev.			
Chalford Collection...	2	5	6	W.....	1	1	0
Eastcombe's Collection..	5	2	10	Wyatt Mr. Peter....	0	10	6
Hawkins Rev. Henry	1	1	0	<i>Reading</i>			
<i>Kingswood</i>				Christian Union So-			
Carpenter Mr. Thos.	1	1	0	ciety.....	5	0	0
Cook Mr. John Ning	1	1	0	Farrow Mrs.....	0	10	6
Perrin Mr. W. a Do-				<i>Sherfield Green</i>			
nation.....	1	1	0	Collection.....	3	5	0
Smith Mr.....	1	1	0	Shortwood Collection...	14	16	0
<i>Minchinhampton</i>				<i>Woodchester</i>			
Collection.....	3	7	0	Wathen P. O. Esq..	1	1	0
Cook Mr. James....	1	0	0	<i>Wotton-under-edge</i>			
<i>Nailsworth, &c.</i>				Collection.....	3	1	0
Antill Mr. Benjamin	1	1	0	Lewis Rev. Mr.....	1	0	0
Antill Mr. William..	1	1	0				
Antill Mr. Wm. jun.	0	10	6	HANTS and WILTS			
Barnard Mr. Edward	1	1	0	ASSISTANT SOCIETY,			
Blackwell Mr. Cor-				by Rev. John Saffery.			
nelius.....	1	1	0				
Blackwell E.....	1	1	0	<i>Beckington Collection..</i>	8	13	1
Blackwell S.....	1	1	0	<i>Blandford</i>			
Bliss Mr. Edward...	1	1	0	George Mr.....	0	10	6
Brown Mr.....	1	1	0	Stradling Mr.....	1	1	0
Butler Mr. N.....	1	1	0	<i>Bradford Collection...</i>	19	3	9
Clift Mr. Enoch....	1	0	0	Sunday School Child-			
Clissold Mr. William	1	1	0	ren.....	0	4	0
Cook Mr. Daniel....	0	10	6	<i>Bratton Collection....</i>	3	5	8
Cook Mr. Thos. jun.	1	1	0	Edminson Rev. R... 1	1	1	0
Cook Mr. Thos. sen.	1	0	0	Weekly Subscriptions	14	13	4
Cooper Anthony, Esq.	1	1	0	Whitaker Mr. P....	2	2	0
Cooper John, Esq....	1	1	0	<i>Broughton Collection..</i>	17	12	0
Cooper W. S. Esq. a				<i>Chupmanslade Ditto....</i>	4	16	7
a Donation.....	1	1	0	<i>Crockerton Ditto.....</i>	2	3	6
Ellery Mr. <i>Pagan Hill</i>	1	1	0	<i>Downton Ditto.....</i>	4	10	0
Francis Mr. Samuel	1	0	0	<i>Forton Ditto.....</i>	5	11	0
Heskins Mr. John..	1	1	0	<i>Frenchmore Ditto.....</i>	1	12	0
Hillier Mr. Joseph..	0	10	6	<i>Gosport</i>			
Humphries Mr. Geo.	0	10	6	Absolam Mr. H.....	1	1	0
Juvenile Provisional				Goodeve Benj Esq.	1	1	0
Fund, Second Do-				Goodeve John, Esq.	2	2	0
nation.....	2	0	0	Goodeve Joseph, Esq.	1	1	0
Third Donation...	2	0	0	Goodeve Joseph, Esq.			
Fourth Donation..	4	0	0	jun.....	1	1	0
King Mr. <i>Kingstanley</i>	0	10	6	Munday Mr.....	1	1	0
Lewis Mr. Thomas..	1	1	0				

Auxiliary Societies, furnishing a detailed List of Contributors.

	£.	s.	d.		£.	s.	d.
White Mr.....	1	1	0	Mills Mr.....	1	0	0
<i>Heytesbury</i>				Mould Mr.....	0	10	6
Everet W. M. Esq... 1	1	0		Mullens Mr.....	0	10	6
Hilpert Collection... 2	14	9		Paffard Mr. J.....	1	1	0
Imber Ditto..... 2	18	0		Paffard Mr. T.....	1	1	0
Laverton Ditto..... 6	9	5		Phillips Mr.....	0	10	6
Lockerly Ditto..... 5	6	11		Pitt Thomas, Esq... 2	0	0	
Lynnington Ditto... 15	10	10		Price Mr. G.....	1	1	0
Mursell Rev. W.... 2	0	0		Puntus Mr.....	0	10	6
Melksham Collection... 10	2	3		Ralfs Mr.....	1	1	0
<i>Mitcheldever</i>				Rouse Mrs. a Dona-			
Snow Rev. T..... 5	0	0		tion.....	0	10	6
Newport Collection... 3	3	0		Sheet Mr.....	1	0	0
<i>Poole</i>				Shemp Mrs.....	1	1	0
Shoveller Rev. J.... 1	1	0		Smithers Mr.....	0	10	6
<i>Portsea and Portsmouth</i>				Stockman Mr.....	1	1	0
Absolam Mr. J.... 0	10	6		Thornton Mr.....	0	10	6
Auxiliary Society,				Tilly Mr. W.....	0	10	6
Three Quarters... 32	1	10		Tilly Rev. T.....	1	1	0
Baily Mr..... 1	1	0		Webb Mr. Josiah... 1	0	0	
Blake Mr..... 0	10	6		Webb Mr. sen..... 2	1	0	
Bubb Mr..... 1	1	0		Wishaw Miss.....	0	10	6
Byerley Mr..... 0	10	6		Whitewood Mr.....	0	10	6
Chubb Mr..... 1	0	0		Young Rev. R.....	0	10	6
Clay Mr..... 1	1	0		<i>Ringwood</i>			
Collection at Ebene-				Tilly Mr.....	0	10	6
zer Chapel..... 2	1	7		Road Collection.....	3	17	6
Collection at Salem				Rockborne Ditto.....	1	0	9
Chapel..... 4	0	0		Romsey Ditto.....	7	0	2
Collection at Second				Salisbury Ditto... 30	0	4	
Chapel..... 7	12	4		Whitchurch S. Esq.. 2	0	0	
Donations..... 0	8	6		Young People..... 2	8	9	
Ellis Mr. W..... 1	1	0		Shrewton Collection... 2	12	10	
Ellis Mr. W. jun... 1	1	0		Southampton Ditto... 13	14	2	
Fricker Mr..... 0	10	6		Bullar Mr.....	1	1	0
Fricker Mrs..... 0	10	6		<i>Titchfield</i>			
Friend..... 1	0	0		Dodd Mr.....	1	0	0
George Mr..... 1	1	0		Penny Mr.....	1	0	0
Gallop Mrs..... 0	10	6		Penny Mr. jun.....	1	0	0
Headdon Rev. J.... 0	10	6		<i>Trowbridge</i>			
Hinton Mrs..... 1	1	0		Cuzner Mr.....	2	0	0
Horsey Mr. James.. 0	10	6		<i>Twillingate, Newfound-</i>			
Horsey Mr. James,				land			
jun..... 1	1	0		Moors Mr. J.....	1	0	0
Horsey Mr. Joseph.. 0	10	6		Smith Mr. Calcbr... 1	1	0	
Ireland Mr..... 1	1	0		Warminster Collection.. 2	5	9	
Jewers R. Esq..... 1	0	0		Wellow Ditto.....	8	0	0
Lacy Mrs..... 1	1	0		<i>Westbury Leigh</i>			
Laing Mr..... 1	1	0		Collection at First			
Lee Mr..... 0	10	6		Church..... 15	16	0	
Lower E. Esq..... 0	10	0		Glass Mr.....	1	1	0
Mew Mr..... 1	1	0		Haynes R. Esq..... 1	1	0	
Miall Mr. M. jun... 1	1	0		Overbury Mr.....	1	1	0
Miall Rev. D..... 1	1	0		Wilkins Mr.....	1	1	0

Auxiliary Societies, furnishing a detailed List of Contributors.

	£.	s.	d.
<i>Whitchurch Long Parish</i>			
Collection.....	15	4	0
<i>Wimborne Ditto.....</i>	3	9	0

**OXFORDSHIRE
AND GLOUCESTERSHIRE
AUXILIARY SOCIETY.**

<i>Abingdon</i>			
Kershaw Rev. John	1	1	0
<i>Alcester Collection, by</i>			
Rev. Mr. Price..	12	0	0
<i>Astwood Collection, by</i>			
Rev. James Smith	12	0	8
Smith Rev. James...	0	10	6
<i>Banbury</i>			
Belsher Mr. William	0	10	6
<i>Blackley and Camden</i>			
Penny-a-week Soci-			
ety.....	7	5	4
Smith Mr. C.....	1	1	0
Smith Rev. E.....	1	1	0
Wilkes Mr. G.....	1	0	0
<i>Bourton</i>			
Ashwin Mr. J.....	1	1	0
Coles Rev. Thomas..	1	1	0
Collection at the			
Public Meeting...	40	0	0
Foster Rev. John....	1	1	0
Hall Miss.....	1	1	0
Hanks Mr. R.....	1	1	0
Palmer Mr. S.....	2	2	0
Snooke Miss.....	1	1	0
Wilkins J. N. Esq...	1	1	0
<i>Burford</i>			
Weekly Contributions	8	0	0
<i>Chipping Norton</i>			
Collection and Sub-			
scriptions.....	25	4	7
<i>Clapton</i>			
Hall Mr. B. S.....	1	1	0
<i>Cleavelly Collection...</i>	2	4	6
<i>Coat</i>			
Bicheno Rev. James	1	1	0
<i>Coln Rogers</i>			
Barton Mr. Charles..	1	1	0
<i>Hook Norton Collection</i>	4	6	0
Gilkes Mr. William	1	1	0
Goff Mr. Henry....	2	2	0
Wheeler Mr. John..	2	2	0
<i>Little Risington</i>			
Cooper Mr. R.....	1	1	0
<i>Shipston</i>			
Williams Mr. James	1	1	0

	£.	s.	d.
<i>Winchcomb</i>			
Fisher Mr.....	1	1	0
<i>Winston</i>			
Coles Mr. R.....	1	1	0

**WALLINGFORD
AUXILIARY SOCIETY.**

Alnatt C. Croommarsh	0	10	6
Alnatt C. A.....	1	0	0
Bisley Miss.....	0	10	6
Blisset Miss.....	0	10	6
Castle Mr. Thomas..	0	10	6
Clarke R.....	0	10	6
Collection.....	12	6	0
Cox H.....	0	10	6
Dobney Rev. J. T..	0	10	6
Faulkner Mr.....	1	1	0
Field Mr.....	1	1	0
Friend.....	1	0	0
Friend, by Rev. Mr.			
Winterbotham....	1	1	0
Gammon Mr. T....	0	10	6
Greening Mr.....	1	0	0
Juvenile Society....	4	1	6
King Miss.....	0	10	6
Lovegrove Mrs.,	2		
years.....	2	2	0
Pitman Mr. Monjewell	1	1	0
Sadler Mrs.....	1	0	0
Saunders Mr.....	0	10	6
Tilson Col. Washing-			
ton Park.....	1	1	0
Venimore Mr.....	0	10	6
Wallis Mr. Shillingford	0	10	6
Wells Mrs. Slade End,			
2 years.....	2	1	0
Small Sums.....	1	6	6

**WOOLWICH
AUXILIARY SOCIETY.**

Austin Mr.....	1	1	0
Beavan Mrs.....	1	1	0
Booth Mr.....	1	1	0
Broad Miss.....	0	10	6
Brockwell Mrs.....	0	10	6
Clarke Mrs.....	0	10	6
Constable Mr.....	1	1	0
Constable Mrs.....	0	10	6
Culver Rev. Mr....	0	10	6
Friend by Ditto...	1	0	0
Davis Mr.....	1	1	0
Dawson Miss.....	0	10	6
Dummall Mr.....	1	1	0
Edwards Mr. jun...	0	10	6

Auxiliary Societies, furnishing a detailed List of Contributors, &c.

	£.	s.	d.		£.	s.	d.
Farrington Mr.	1	1	0	Murray Mr.	1	1	0
Forbs Mr.	1	1	0	Percival Mr.	1	1	0
Freeman Rev. Mr. .	1	1	0	Prosser Edward, Esq.	1	1	0
Fuller Mr. James...	0	10	6	Ranwell Mr.	1	1	0
Fuller Mr. William	1	1	0	Seabourn Mr.	1	1	0
Gardner Mr.	1	1	0	Smith Mr.	0	10	6
Gillenham Mr.	1	1	0	Steel Miss.	0	10	6
Greenway Mrs.	0	10	6	Steel Mr.	0	10	6
Harboul Jr.	1	1	0	Strang Mr.	1	1	0
James Mr.	1	1	0	Stuart Mr.	1	1	0
Jones Lieutenant...	1	1	0	Waites Mr.	0	10	6
Lunshin Mr.	0	10	6	Webber Mr.	0	10	6
Medland Mr.	0	10	6	Smaller Sums.....	24	18	3
Meredith Mr.	1	1	0				

Contributions omitted in their proper Places.

	£.	s.	d.		£.	s.	d.
Chatham Juvenile Aux- iliary Society, by Mr. Ackworth.....	23	2	9	Brown Mrs.	1	0	0
Edinburgh, 1814, by Mr. Christ. Anderson				Burgis Mr.	0	10	6
Anderson Mr. Charles	1	1	0	Cannon Mr.	0	10	6
Anderson Mr. Robert	1	1	0	Champion Mr. B.	1	1	0
Balfour, John, Esq.				Cheselden Miss....	0	10	6
Pilrig.....	3	3	0	Collection.....	15	12	6
Friend, by Mr. Chris- topher Anderson..	0	10	6	Compigne Mr.	1	1	0
Hutchison Mr. Alex.	1	1	0	Corbett Mrs.	1	1	0
Lady, by Mr. Chris- topher Anderson..	1	0	0	Davies Rev. P....	1	1	0
Lyon George, Esq.				Davis Mrs.	1	1	0
W. S.	2	2	0	Dyer Rev. J.	1	1	0
Macfarlane Pet. Esq.				Elisha Mr.	1	1	0
Allan.....	1	1	0	Fenton David, Esq..	1	1	0
Murray Wm. Esq... 2	0	0		Ferguson Mrs.	0	10	6
Proudfoot Jas. Esq.	1	1	0	French P. U. Esq... 1	1	0	
Stenhouse Mr. Wm.				Friend.....	1	0	0
Glasgow.....	2	2	0	Friend.....	1	0	0
Stewart Mr. Archibald	1	1	0	George Mr.	0	12	0
Reading, &c.				Gill Mr.	1	1	0
Abery Mrs.	0	10	0	Golding Widows, Esq.	0	10	6
Angell Mr.	1	1	0	Hanson Mrs.	0	10	0
Annesley M. Esq.. 1	0	0		Hetherington Mr.... 1	1	0	
Arnold Rev. T.	0	10	6	Hiatt Mr. D.	1	1	0
Ayres Mrs.	1	1	0	Hills Miss.	0	10	6
Bailey James, Esq... 1	1	0		Hiscock Mr.	1	1	0
Bean Mr.	1	1	0	Hooper John, Esq.. 1	1	0	
Brown Miss.	0	10	6	Humphries Mr.	0	10	6
Brown Mr. George	2	2	0	Huntley Mrs.	1	1	0
Brown Mr. John.... 0	10	6		Jackson Mr.	0	10	6
Brown Mr. Joshua.. 0	10	6		Jones Mr. Thomas.. 1	1	0	
				Lamb Mr. S.	0	11	0
				Lawrance Mr.	1	1	0
				Maberley S. Esq... 2	2	0	
				Maitland E. F. Esq.			
				M. P.	2	2	0

Contributions omitted in their proper Places.

	£.	s.	d.		£.	s.	d.
May Mrs.	1	1	0	Vines Edward, Esq.			
Millard Mr. Jabez	1	1	0	a Donation.	1	1	0
Millard Mr. John	1	1	0	Ditto, Subscription	1	1	0
Mitchell Mr.	1	1	0	Vines Mr. D. a Do-			
Monck J. B. Esq. Coley	1	1	0	nation.	1	0	0
Musgreve Mr.	0	10	6	Ditto, Subscription	1	1	0
Nares Rev. Arch-				Vines Mr. D. jun. ...	1	1	0
deacon.	1	1	0	Vines Mr. Jabez. ...	1	1	0
Norris Col. Colchester	1	1	0	Vines Mr. Joshua. ...	1	1	0
Phillips Mr. Edmund	1	1	0	Vines Mr. Joshua, jun.	0	10	6
Poulton Mr.	0	10	0	Waugh Mr.	1	1	0
Ring Thomas, Esq. .	2	2	0	Wayland Miss.	0	10	6
Risher Miss.	0	10	6	Wayland Mr.	2	2	0
Rusher Mr.	1	1	0	Whatley G. K. Esq.			
Shepherd Mr. H.	1	1	0	Oakingham.	2	2	0
Shotter Mr.	0	10	6	Williams Mr. B.	1	1	0
Simonds Miss.	1	1	0	Wilmsburst John, Esq.	1	1	0
Simonds Mr. N.	1	1	0	Winkworth Mr.	1	1	0
Stevens Mr.	0	10	6	Tottenham			
Tanner Jonathan, Esq.	1	1	0	Howard Mr. Luke. .	2	2	0
Thomas Mr. Joseph	1	1	0	Wigan Collection, addi-			
Tiley Mr.	0	10	6	tional.	5	0	9
Torriano V. Esq. Col-				Auxiliary Society, by			
chester.	1	1	0	Dr. Jenkins.	15	7	0

Miscellaneous.

	£.	s.	d.		£.	s.	d.
<i>Periodical Accounts</i>				Balance of Account			
Birmingham.	6	7	4	towards the Expenses			
Bradford, Yorkshire	1	10	0	of soliciting Parlia-			
Bridgenorth.	1	1	9	ment in favour of			
Bristol, &c.	16	8	5	Missions to India. .	38	10	0
Dunstable.	0	9	0	Bengalee, &c. Books, of			
Evesham.	1	17	0	Mr. Atlee.	2	12	0
Hants & Wilts Society	9	8	0	Dividends on £100.			
Harborough.	0	2	0	3 per Cent. Consols. .	5	8	0
Kettering and Thrap-				Drawback on Paper, by			
ston.	2	14	6	Mr. Gardiner.	15	7	0
Kingsbridge.	0	9	0	Received of Mrs. Short,			
Langham.	2	2	6	in consideration of			
Leicester.	4	4	0	which she is to re-			
Liverpool.	5	14	0	ceive an Annuity for			
Norwich.	0	12	0	Life, of £10. 10s. 0d.			
Oakham.	1	17	0	October, 1814.	77	18	3
Olney.	3	4	0	March, 1815.	42	16	4
Shrewsbury.	0	3	0	Sale of <i>Missionary Cor-</i>			
Tewkesbury.	3	3	6	respondence, by Mr.			
Upton.	2	0	6	Gardiner.	70	0	0
Wellington and Chard	1	12	2				
Wigan.	2	0	0				

FOR THE TRANSLATIONS.

£. s. d.			£. s. d.		
BERKSHIRE.			<i>Teckenbury</i>		
<i>Shillingford</i>			Allis Mr. Hagger....	0 10	6
Green Mr. R.....	0 10	0	Allis Mr. Thomas....	0 10	6
<i>Wallingford</i>			Butterfield Mr. Isaac	0 10	6
Lockey Mrs.....	0 10	6	Hartland Mr. John,		
Raban Rev. J.....	1 0	0	jun.....	2 0	0
			Hartland Mr. N. jun.	0 10	6
			Hartland N. Esq....	1 0	0
			Oalden Mr.....	1 0	0
			Petley Mr. James...	0 10	6
BRISTOL.			HAMPSHIRE.		
Box in the Museum....	1 15	0	<i>Plymouth</i>		
Mites two, to promote			Longmead Mrs. jun.	1 0	0
printing the Scrip-			<i>Portsea</i>		
tures in various lan-			Gray Honorable Mrs.		
guages.....	40 0	0	by Mr. Tarn.....	1 1	0
Whittuck Joseph, Esq.	10 0	0			
BUCKINGHAMSHIRE.			LANCASHIRE.		
<i>Olney</i>			<i>Liverpool</i> Association		
Smith Miss Ann.....	1 0	0	for Translations,		
Smith Mrs. H.....	5 0	0	by Miss Hope....	33 15	0
			<i>Wigan</i> Association for		
DEVONSHIRE			Translations, by		
and DORSETSHIRE.			Mrs. J. Lyon.....	20 0	0
<i>Exeter</i>			LONDON and it's VICINITY.		
Tomkins Wm. Esq.	1 2	0	C. Mrs.....	1 1	0
<i>Weymouth</i>			First Fruits for the		
Buxton Miss.....	1 0	0	Translations.....	2 0	0
			Hoare Samuel, Esq. a		
DURHAM.			Donation.....	21 0	0
<i>Sunderland</i>			Ditto Subscription..	5 5	0
Baptist Church.....	11 8	0	Hull Mr. John, <i>Uxbridge</i>	10 10	0
			Unwin Mrs.....	10 0	0
GLOCESTERSHIRE.			Vansittart Miss.....	21 0	0
<i>Nailsworth</i>			Vansittart Mrs.....	21 0	0
Gilks Mr. B. G.....	1 1	0	Vansittart Rt. Hon. N.		
			M. P.....	21 0	0

For the Translations.

£. s. d.	£. s. d.
NORTHAMPTONSHIRE.	
<i>Hargrave</i>	
Longmire Rev. Mr. 5 0 0	
<i>Ringslead</i> Collection... 3 1 7	Donation from a Person in Moderate Circumstances*... 0 10 6
<i>Towcester</i> Penny-a-week Society..... 5 0 0	<i>Aberdeen</i>
NORTHUMBERLAND.	
<i>Newcastle-upon-Tyne</i>	Lady by Professor Bently..... 5 0 0
Bates Thomas, Esq. 1 1 0	<i>Alberdsanrae, near Ford</i>
Blackett Lady..... 1 1 0	<i>Forge</i>
Bragg Mr..... 1 1 0	Church, by Messrs. Dodds and Olives 8 0 0
Penny-a-week Society, half a year's Contributions from, (due Midsummer, 1815,) by Miss Angus..... 15 0 0	<i>Berwick upon Tweed</i>
Wawn Mr. C. N.... 1 1 0	Baptist Church, by J. Paxton, Esq.... 10 0 0
Various Small Contributions, by Mr. G. Simple, jun..... 5 0 6	<i>Drylaw</i>
OXFORDSHIRE.	
<i>Warborough</i>	Baillie Mrs..... 4 4 0
Sargood Mr..... 0 10 6	<i>Edinburgh, 1814, by Mr. Christ. Anderson</i>
Sargood Mrs. A..... 0 10 6	Anderson Mr. Robert 1 1 0
SHROPSHIRE.	
<i>Oswestry</i> Society, 2 years, to the 14th of August, 1815, by Mrs. Gorton..... 12 19 1	Auchtermuchty Friends at..... 2 2 0
SOMERSETSHIRE.	
<i>Holnicote</i>	Anstruther Friends at 1 0 0
Ackland Sir Thomas Dyke, M.P..... 10 0 0	Buchanty Friends at, by Mr. Macleod.. 3 0 0
IRELAND.	
Collected by Rev. Mr. Palmer..... 55 13 2	Fordforge Baptist Church..... 12 5 6
<i>Edinburgh</i>	Friend at Perth.... 1 1 0
Abercrombie Mrs. sen. a Donation... 2 0 0	Lady and Friends... 2 0 0
Second Donation 2 0 0	Lady..... 0 5 0
Bible Society, by Rev. C. Anderson... 300 0 0	<i>Edinburgh</i>
Davidson Rev. Dr.. 2 2 0	Abercrombie Mrs. sen. a Donation... 2 0 0
Lady, by Dr. Stuart 3 0 0	Second Donation 2 0 0
Lady by Ditto..... 3 0 0	Bible Society, by Rev. C. Anderson... 300 0 0
Proof Print of Dr. Carey..... 1 11 6	Davidson Rev. Dr.. 2 2 0
<i>Glasgow Association for Oriental Translations</i> 90 0 0	Lady, by Dr. Stuart 3 0 0
<i>Greenock & Port Glasgow West Renfrewshire</i>	Lady by Ditto..... 3 0 0
Bible Society, by Rev. J. Gilchrist, D. D..... 30 0 0	Proof Print of Dr. Carey..... 1 11 6

* See Donation under SCOTLAND, for the General Purposes of the Mission.

For the Translations and Schools.

£.	s.	d.	£.	s.	d.	
Hamilton Bible and Mis-			Cadby Mr. Thomas..	0	10	6
sionary Society, by			Collins Rev. J.....	1	1	0
Rev. Alexander			Friend at Rowde....	0	11	0
Fletcher	10	0	Friend in aid of the			
Iverkeithing Penny-a-			Benevolent Institu-			
week Society, by			tion.....	1	0	0
Rev. Ebenezer			Friend to the Trans-			
Brown.....	4	0	lations.....	0	10	0
Irvine Auxiliary Bible			Knight Mr.....	0	10	6
Society	10	0	Leach Mr. V.....	0	10	6
Kilmarnock, by Mrs.			Methuen Rev. T. A.			
Cunninghame.....	20	0	<i>All Cannings</i>	1	1	0
Kilwinning Bible Society	10	0	Parry Mr. J. Allington	0	10	0
Paisley Female Associa-			Pointing Mr. D.....	0	10	0
tion.....	40	0	Rebbeck Mr. J.....	0	10	0
Perth Bible Society....	100	0	Rutt Miss.....	1	1	0
Stonehouse Bible Society,			Slader Mrs.....	0	10	0
by Rev. Mr. Wilks,			Stoper Rev. Robert	1	1	0
Minister of the Pa-			Sloper G. E. Esq....	1	1	0
rish.....	5	0	Smart Mr.....	0	10	6
Tweedmouth			Waylen Robt. Esq.			
Burn Mr. A. by J.			a Donation.....	5	0	0
Paxton, Esq.....	1	1	Ditto, Subscription	2	2	0
			Whitchurch & Point-			
			ing Messrs.....	0	10	0
			Smaller Sums.....	6	14	0
			Michelmarsh			
			Barnard T. Esq.....	1	0	0
			Portsea			
			Ellyett Mr.....	0	10	6
			Southampton			
			Yerbury Joseph, Esq.	2	0	0

HANTS & WILTS			
ASSISTANT SOCIETY.			
Devizes, &c.			
Anstie Mr. B. jun.	0	10	6
Bidlake Rev. James.	0	10	6
Brackstone Mr.....	1	0	0

HANTS & WILTS
ASSISTANT SOCIETY.

Devizes, &c.

Anstie Mr. B. jun.	0	10	6
Bidlake Rev. James.	0	10	6
Brackstone Mr.....	1	0	0

FOR THE SCHOOLS.

£. s. d.

LONDON.

Colebrook Mrs. S. for			
a Native Female			
School, by Mr. Burls.	0	10	0

£. s. d.

SCOTLAND.

Craig, Ayrshire			
Morris R. Esq. for			
Serampore Schools..	10	0	0

RECAPITULATION.

	£.	s.	d.
For the General Purposes of the Mission, including Contributions to the Parent Society, Auxiliary Societies, and Miscellaneous Contributions; and deducting £40. by Paisley Female Association, transferred to the Translations.....	5519	1	4
For the Translations.....	1081	18	4
For the Schools.....	10	10	0
	£. 6611	9	8

Account of Monies for the Loss by Fire at Serampore.

<i>Dr.</i>				<i>Cr.</i>			
	£.	s.	d.		£.	s.	d.
Cash expended, as per Account in No. XXVIII.	336	17	3	Contributions as stated in No. XXIV.....	10,611	1	11
Remittances to Missionaries, and other Payments				Interest on ~~De~~ itto, to October, 1814.....	628	5	6
for the Mission.....	654	3	6				
Expenses in Journeys, Collecting, Postage, &c.	144	7	7				
	1,135	8	4				
Balance.....	10,103	19	1				
	£. 11,239	7	5		£. 11,239	7	5

Balance remaining in Exchequer Bills, &c. £. 10,103 19s. 1d.

We have examined these Accounts, and find the Balance in hand to be as stated above,

THOMAS POTTS, }
J. C. GOTCH, } Auditors.

DISBURSEMENTS.

	£.	s.	d.
Remittances to the Missionaries—			
By sundry Articles, as per Order.....	799	10	9
By Bills.....	4597	3	5
By Monies paid on their account.....	522	10	9
By Books.....	422	11	11
	6341	16	10
Freight and Insurance.....	216	7	4
Remainder of Equipment of Messrs. Yates and Trowt..	106	3	5
Equipment and Passage of Mr. and Mrs. Compere.....	612	18	6
Board, Education, and other Expenses of Missionary Students.....	245	14	10
Paper, Printing, and Advertising.....	491	5	10
Journeys and other Expenses in collecting and otherwise serving the Mission.....	324	10	2
Postage, Carriage, and Stationery.....	94	5	7
Salary of the Secretary's Assistant.....	126	0	0
	£. 8559	2	6

STATE OF ACCOMPT.

	£.	s.	d.
Balance of Monies collected for Loss by Fire.....	10,103	19	1
Receipts for the Mission.....	5,519	1	4
Ditto for the Translations.....	1,081	18	4
Ditto for the Schools.....	10	10	0
Interest from Oct. 1814, to Oct. 1815.....	373	7	4
	17,088	16	1
Disbursements.....	8,559	2	6
Balance remaining in Exchequer Bills, &c.	£. 8529	13	7

We have examined these Accounts, and find the Balance to be as stated above,

THOMAS POTTS, }
J. C. GOTCH, } Auditors.

Since the period to which this Account is made up, letters have been received from the Missionaries, requesting remittances in dollars, which have been sent to a large amount, and which, with other heavy expenses, have nearly exhausted the above Balance.

*Form of Bequest for the general purposes of the
Baptist Missionary Society.*

I give, out of my monies, or personal estate, unto the Treasurer for the time being of the Baptist Missionary Society, the sum of _____ for the use of such Society. And I declare that the Receipt of such Treasurer shall be a sufficient discharge for the same.



*Form of Bequest for the purpose of promoting the
Translations of the Scriptures.*

I give, out of my monies, or personal estate, unto the Treasurer for the time being of the Baptist Missionary Society, the sum of _____ to be applied for the sole purpose of promoting the translating and printing the Scriptures. And I declare that the Receipt of such Treasurer shall be a sufficient discharge for the same.



Fuller, Printer, Kettering.

FAC-SIMILE
OF
S P E C I M E N S
OF THE
SACRED SCRIPTURES,
IN THE
Eastern Languages,
TRANSLATED BY
THE BRETHREN OF THE SERAMPORE MISSION;
AND OF SEVERAL OTHERS.

LONDON :

PRINTED BY J. HADDON, 12, TABERNACLE WALK.

1816.

FAC-SIMILE OF SPECIMENS

OF

THE SACRED SCRIPTURES,

IN THE

Eastern Languages.

TEXT. "The people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."

MATH. iv. 16.

SUNGSKRIT.

अन्धकारेषूपविशन्तो लोकाः महालोकमद्रा
क्षुर्मत्तोर्देषे द्वायायाञ्चोपविशतः प्रति आ
लोक उदेति ।—

MAHRATTA.

ने मेम अंधमनीं एसष्टे घेरोरु लाघंणों मोरा जनेउ पा
थीम अणी ने मसुत्रे चेरांरु अणी लाचे छायेरु एसष्टेरा ला
मेमचे नपळ जनेउ मप्पुठारु साम अछे ।—

BENGALÉE.

ये लोक अন্ধकारे बमिषाजिन तांशरा महां आलो
देखिते पांहेयांजे यांशरा मृत्युव देश उ जाया
बमिल तांशरादेर निरुटे आलो पुञ्जलिताइयांजे ।

OORIYA.

ସେହୁ ଲୋକ ଅନ୍ଧକାରେ ବସିଥିଲେ ସେମାନେ ମହା ଆଲୁଅ
ଦେଖିବାକୁ ପାରିନଥିଲେ ସେମାନେ ମୃତ୍ୟୁର ଦେଶ ଓ ଛାନ୍ଦାରେ
ବସିଲେ ସେମାନଙ୍କର ନିକଟେ ଆଲୁଅ ପ୍ରଜ୍ଜ୍ୱଳିତ ହୋଇଥିଲା ।

TELINGA.

అంధకారాలయందు హుమనీ లొకులు మహాజెజ్జ
 న్నను చూశిరి ముత్యవయొక్క దశమందు నీడయం
 మనకు హుమనీ వారనికూచి పెలుగు ప్రదుతూడ్
 న్నది ।—

PUSHTOO.

هرمذ خلق چه په تيار کښ فاست وو هغو لوي روښاني
 وليده او دمرک ملک او په سوري کښ دناسو په لوري
 روښاني ظاهره شوله

SIKH, OR PUNJABEE.

ਅਰਥਏ ਆਂਧੇਰਿਆਂਦਿਚ ਬੈਠਦੇ ਹੋਇਆਂ ਲੋਕਾਂ ਵਡੇ
 ਚਾਂਨਲਨ੍ਹ ਦਿਠਾ ਮਉਤਦੇ ਦੇਸ ਅਤੇ ਛਾਯਾਦਿਚ ਬੈਠੇ ਹੋਇ
 ਆਂਤਾਂਈ ਚਾਂਨਲ ਉਦੇ ਹੋਇਆ ।

KASHMEER.

ਇਥਾ ਲੋਧਾ ਅਣਗਟਿ ਅਯਗ੍ਰ ਨਿਧਿਤਾ ਅਭਿ ਤਿਮੈ
 ਹਥ ਆਵਲ ਬੁਝਾ ਮਤਕਿ ਲੇਸਮਾ ਨਿਧਿ ਕਾਧਾਧਨਾ ਅ
 ਯਗ੍ਰ ਨਿਧਿਨਾਕਾਲਿਨਾ ਕਰਗੋ ਰਾਸਾ ਸਮਨ ਮੰਪਰ ।

HINDOOSTANHEE.

ਬੀ ਲੋਗ੍ਰ ਅੰਧਿਆਰੇਮੇਂ ਬੈਠੇ ਥੇ ਤਨ੍ਹੇਨੇ ਕਡੀ ਰਾਸ਼ਵੀ ਦੇਖੀ
 ਬੀਰ ਸੈਨਾਕੇ ਦੇਸ਼ ਕਾ ਛਾਧਾਮੇਂ ਬੈਠ੍ਹੇਕੇਵਾਲੋਂਕੇ ਤਰਫ਼ ਤਜਿਆਲਾ
 ਜ਼ਾਹਿਰ ਝਧਾ ।—

UHUMIYA, OR ASSAM.

যিবিলাক লোক অন্তৰ্ভুক্ত বহিৰ্জিল্ মেই। বিলাকে
মহা নহব্ দেখিবলৈ পাইছে। যিবিলাক মৃত্যুৰ দেশ
আৰু জাঁ বহিল্ মেই বিলাকৰ ওচৰ নহব্ পুজুলি
আইছে

BURMAN.

ဣဗုလန်ပြည်။ နတ်ဘာလိမ်ပြင်ဦးအစွန်ဝှံ့တွင်ပင်လ
ယ်အနီးရှိလောကားဖရဲခမ်းမြိုက်နံ့ရောပြေလှည့်တော်မူ
လေ၏။

CHINESE.

WOOD BLOCK.

TEXT. "And he called the multitude, and said unto them, Hear, and
understand: not that which goeth into the mouth defileth a man; but
that which cometh out of the mouth, this defileth the man."

MATH. xv. 10, 11.

即	從	也	則	所	聽	他
汚	口	然	不	入	而	嗅
人	而	所	穢	口	明	衆
也	出	以	人	者	之	曰

CHINESE.

MOVEABLE METAL TYPES.

TEXT. "In the beginning God created the heavens and the earth. And
the earth was without form and void, and darkness was upon the face
of the deep: and the Spirit of God moved upon the face of the waters.
And God said, Let there be light: and there was light." GEN. i. 1—3.

光	日	行	內	虛	氣	未	造	原
	光	水	神	幽	蘊	成	天	始
	而	上	風	邃	于	形	地	神
	遂	神	運	之	空	陰	地	創

SPECIMENS

In addition to those that have been published already.

BRIJ-BHASHA.

गालिलवे ने लोग आंधकारमें बैठे हैं उनमें बड़ा उजरो
देखा और मृत्युके देसमें और ह्यावामें बैठनवारे जे उनमें
उजरो उदै मयो ।

KURNATA.

గాలిలీయ యిశ్రమంది శక్తిలీయల్లి శూరిక్షరే
అవరు దొడ్డబీళకునన్న నొడిదరు యారు ము
పువినదీశదల్లి నేరళినల్లి శూరిక్షరే ।

BULOSHEE.

میں بھی آہندخت من فہاری با نشنگ بہمنت ہمایا ناتے
مذنی مشرک چاربت وکر مریت نا ہلکہن ومن سایکا نشنگا
نلن نیاشہم ظاہر شنگ *

The following are part of the Letters of the Alphabet only.

MOLTANEE.

[illegible]

GUJURATTEE.

बययट्टटघघषठठत्रत्रनननननन एएएए

THE FOLLOWING ARE PRINTED
AT THE EXPENCE OF
The British and Foreign Bible Society,
AND OF
THE CALCUTTA AUXILIARY SOCIETY.

HINDOOSTH'ANEE,
IN THE PERSIAN CHARACTER.

TEXT. "The people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."

MATH. iv. 16

آنہیں لوگوں نے جو اندھیرے میں بیٹھے تھے، بڑی روشنی
دیکھی اور ان پر بھروسہ کے ملک اور سب میں بکھری ہوئی نور
جلوہ گر ہوا

PERSIAN.

ان خلق کہ در ظلمت نشسته بودند نور عظیمی را
مشاهده نمودند و برانکساکت که در مترو ظلال مرک
ساکن بودند روشنی قایلید

TAMUL.

ஒருங்கி லிருக்கரு சனம் பெரிய வெளிச்சத்தை
கண்டு மரணத்தின் திசையிலும் சிதவினு மிரு
கிறவர்களுககு வெளிச்ச முகிதது தெனருன.

CINGALESE.

අප්පරෙහි උන් දනන් ගෙවු එලියක්
දුටුහ නවද මරනා රවෙද චයාවෙද
උන් අයට එලියක් උදුරනෙය.

SPECIMENS

NOT BEFORE PUBLISHED.

ARABIC.

الناس الجالوس في الظلام فقد راو ضياء عظيمها والجا
لسون في ضلع الهوت وظلة اضاء عليهم ضياء *

MALAY.*

KHawm' itu jang dūdokh pada kalām, fudāh meli-
hat lawātu taràng jang besār: dān baḡi segala
'awrang jang dūdokh pada tātah dān bâjang
mawt 'itu, taràng pawn sudah terbit baḡinja.

* This version is intended for the Christians of Amboyna.

MALAY.*

مك كلور له قايين در هاداقن حضرة هو لا دودقله
في دبنو نود دسلبله تيهير در عيدن *

* This version is printed under the superintendence of the Batavia Literary Society, and is intended for the Christians on the island of Java.

ARMENIAN.*

Ճ թ ր և զ մ ր և զ ի զ զ զ զ զ զ զ զ զ զ
Ն Ն Ն Ն Ն Ն Ն Ն Ն Ն Ն Ն Ն Ն Ն Ն Ն Ն Ն Ն

* Part of the letters of the Alphabet only are here inserted, the fount of types not being ready.

Dodd, Sculp.

CONTENTS.

No. XXV.

	Page.
Preface, - - - - -	iii
Bengal,	
Serampore and Calcutta, - - - 1.	143
Fourth Memoir of the Translations, -	36
Dinagepore and Sadama'hl, - - -	65. 164
Goamalty, - - - - -	68. 154
Cutwa and Lakra-koonda, - - -	93. 155
Jessore, - - - - -	105. 156
Dacca, - - - - -	116. 159
Burmah, - - - - -	117. 160
Orissa, - - - - -	118. 160
Hindoost'han,	
Digah, - - - - -	126. 161
Agra, - - - - -	131. 166
Patna, - - - - -	133. 167
Mahratta, - - - - -	138. 168
Java, - - - - -	140
Columbo, - - - - -	141. 168
Bombay, - - - - -	142
Isle of France - - - - -	142
The last Intelligence, - - - - -	148
Annual Meeting of the Society, - -	174

No. XXVI.

Review of the Mission in general, - - -	177
Bengal,	
Dinagepore, - - - - -	185
Goamalty, - - - - -	186
Cutwa and Lakra-koonda, - - -	187
Jessore, - - - - -	190

CONTENTS.

	Page.
Serampore and Calcutta, with more intelligence relative to the last four Stations, - -	195
Chittagong, - - - - -	235
Hindoost'han,	
Digah, - - - - -	238
Patna, - - - - -	238
Agra, - - - - -	240
Sirdhana, - - - - -	242
Mahratta, - - - - -	244
Burmah, - - - - -	250
Java, - - - - -	261
Orissa, - - - - -	271
Columbo, - - - - -	274
Isle of France, - - - - -	276
Bombay, - - - - -	283
Extracts of Letters dated after the end of July,	283
Proceedings of the Committee, - - -	289
Appendix.	

No. XXVII.

Bengal,	
Dinagepore and Sadama'hl, - - -	329
Goamalty, - - - - -	332
Cutwa and Lakra-koonda, - - -	333
Jessore, - - - - -	334
Serampore and Calcutta, - - -	335
Chittagong, - - - - -	354
Silhet, - - - - -	355
Hindoost'han,	
Digah, - - - - -	356
Patna, - - - - -	366
Agra, - - - - -	372
Sirdhana, - - - - -	374
Mahratta, - - - - -	378
Burmah, - - - - -	380
Java, - - - - -	383

CONTENTS.

	Page.
Orissa, - - - - -	386
Columbo, - - - - -	391
Bombay, - - - - -	393
Miscellaneous Intelligence, - - -	395
Extracts of Letters of more recent Dates, -	399
Proceedings at Home, from August to Nov. 1814,	406

No. XXVIII.

Bengal,

Dinagapore and Sadama'hl, - - -	418
Goamalty, - - - - -	420
Cutwa and Lakra-koonda, - - -	421
Jessore, - - - - -	426
Serampore and Calcutta, - - -	426
Chittagong, - - - - -	439
Silhet, - - - - -	440

Hindoost'han,

Digah, - - - - -	441
Patna, - - - - -	449
Allahabad, - - - - -	455
Agra, - - - - -	457
Sirdhana, - - - - -	457

Mahratta, - - - - -

Orissa, - - - - -

Surat, - - - - -

Ceylon, - - - - -

Burmah, - - - - -

Java, . - - - - -

Amboyua, . - - - - -

Schools, . - - - - -

Jamaica, . - - - - -

Recent Intelligence, . - - - - -

Miscellaneous, . - - - - -

Proceedings at Home, . - - - - -

Appendix.

CONTENTS.

No. XXIX.

Page.

Bengal,

Dinagepore and Sadamah'l,	529
Goamalty,	529
Cutwa and Lakra-koonda,	530
Berhampore,	533
Jessore,	535
Serampore and Calcutta,	537
Chittagong,	562

Hindoost'han,

Digah,	565
Patna,	571
Allahabad,	581
Agra,	584
Sirdhana,	587

Mahratta,

Orissa,	597
Surat,	599
Ceylon,	603
Burmah,	606
Java,	609

Amboyna,	615

Memoir of the Translations,	618

Review of the Mission,	628

Jamaica,	677

Proceedings at Home,	679

Appendix.

Specimens of the Translations.