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PERIODICAL
A C C O U N T S
RELATIVE TO THE
BAPTIST
MISSIONARY
S O C I E T Y.

VOL. I.

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



1800.

PERIODICAL ACCOUNTS

RELATIVE TO

A SOCIETY,

FORMED AMONG

The particular Baptists,

FOR PROPAGATING THE GOSPEL
Among the Heathen.

—
[N^o. I.]



NARRATIVE

OF

THE FIRST ESTABLISHMENT

of this

SOCIETY.

THE origin of this Society will be found in the workings of our Brother CAREY's mind, which, for the last nine or ten years, has been directed to this object with very little intermission. His heart appears to have been set upon the Conversion of the Heathen; before he came to reside at *Moulton*, an. 1786. It was there he wrote the Manuscript which he has since printed, entitled, "AN ENQUIRY INTO THE OBLIGATIONS OF CHRISTIANS TO USE MEANS FOR THE CONVERSION OF THE

"HEATHEN;" and his Conversations, Prayers, and Sermons, were mostly accompanied with something relative to this subject. He possessed at the same time, a great thirst for geographical knowledge, and a remarkable aptitude at learning languages, so that his most intimate friends were for several years past induced to think that he was formed for some such peculiar undertaking.

His desire that a Society might be established amongst his connexions, for the propagation of the gospel among the Heathen, and that *he* might have a share in that important service, continued and increased, till at length, in the year 1791, being at a meeting of ministers at *Clipstone* in *Northamptonshire*, after two discourses had been preached by Brother SUTCLIFFE and Brother FULLER, on *Jealousy for the LORD OF HOSTS*, and *the pernicious influence of delay*, he proposed a Question, "Whether it were not practicable, and our bounden duty, to attempt somewhat "toward spreading the Gospel in the Heathen World?"

As the public service had been attended with more than ordinary solemnity, so this consideration was managed with a good degree of serious and earnest concern to exert ourselves for the enlargement of the kingdom of our Lord: But the chief thing then agreed upon was, to desire Brother CAREY to draw up his thoughts on the subject, and publish them. At the next Association of the Baptist Churches, at *Oakham*, June 16, 1791, it was requested by the ministers who had been present at *Clipstone*, that Brothers SUTCLIFFE and FULLER would print their Sermons above referred to, with which request they complied, and these were followed some months afterwards by Brother CAREY's "*Enquiry*," &c.

At the next Annual Meeting of the Association, at *Nettingham*, May 31, 1792, Brother CAREY preached a
very

very animating discourse from *I/a. liv. 2*, in which he presented two things in particular, as expository of “lengthening our cords, and strengthening our stakes,” viz. (1.) That we should *expect* great things; (2.) That we should *attempt* great things. After public worship was over the subject was revived, and a resolution made, “That a plan be prepared against the next ministers meeting at *Kettering*, for forming a Society among the Baptists for propagating the Gospel among the Heathen;” and Brother CAREY generously proposed to devote whatever profits might arise from his late publication, to the use of such a Society.

Accordingly, at the Ministers Meeting at *Kettering*, October 2, 1792, after the public services of the day were ended, the Ministers retired to consult farther on the matter, and to lay a Foundation at least for a Society, when the following Resolutions were proposed, and unanimously agreed to.

Resolutions, &c.

I. Desirous of making an effort for the propagation of the Gospel among the Heathen, agreeably to what is recommended in Brother CAREY’s late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

II. As in the present divided state of christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed, that this Society be called, *The particular Baptist Society for propagating the Gospel amongst the Heathen.*

III. As such an undertaking must needs be attended with

with expence, we agree immediately to open a subscription, for the above purpose, and to recommend it to others.

IV. Every person who shall subscribe ten pounds at once, or ten shillings and six-pence annually, shall be considered as a member of the society.

V. That the Rev. *John Ryland, Reynold Hogg, William Carey, John Sutcliffe, and Andrew Fuller*, be appointed a Committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

VI. That the Rev. REYNOLD HOGG be appointed Treasurer, and Rev. ANDREW FULLER Secretary.

VII. That the subscriptions be paid in at the *Northampton* Ministers Meeting, Oct. 31, 1792, at which time the subject shall be considered more particularly, by the Committee and other subscribers who may be present.

Signed, *John Ryland, Reynold Hogg, John Sutcliffe, A. Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundell, Wm. Heighton, John Eayres, Joseph Timms*; whose subscriptions in all amounted to 13l. 2s. 6d.

*Second Meeting of the primary Society at Northampton,
October 31, 1792.*

THE Secretary chosen at the former meeting being ill, sent a written copy of the former resolutions, with an account of two new subscribers of one guinea, one of which engages to continue it annually. And also information from Brother CAREY, who was likewise prevented from attending, that
a gentleman

a gentleman from *Northumberland* had promised to send him twenty pounds for the Society, and had engaged further to subscribe four guineas annually.

Brother PEARCE, of *Birmingham*, gave us information that having mentioned the business to his friends, at his return from the first meeting, and preached upon the subject, they were so suitably affected with the importance of the affair, as immediately, without any personal application to an individual, to offer their generous contributions, which they sent by Mr. PEARCE, to the amount of *seventy* pounds, which he paid into the hands of the Treasurer.

Our good friends at *Birmingham* also adopted a most agreeable plan, of forming a distinct society in aid of the mission, for the purpose of receiving both occasional contributions, and annual, quarterly, or weekly subscriptions, and to co-operate by every other means in their power with the primary society, in pursuing the grand object we have conjointly in view.

At this meeting at *Northampton*, two other friends subscribed and paid two guineas a piece, two more one guinea each, and another half a guinea, making six guineas and a half in all. And such members as were present of the first subscribers, paid their subscriptions into the hands of the Treasurer; who proposed to put the sum now received into the hands of a banker, who will pay interest for the same.

The following resolves were passed:—

I. That the most hearty thanks of the primary society are due to the congregation in *Cannon-street, Birmingham*, for their generous exertions in so good a cause.

II. That we cordially approve of the step taken by our friends in *Birmingham*, in forming an assistant society, to act
in

in conjunction and union with the society begun by the *Northampton* and *Leicestershire* association.

III. That if this plan shall meet with the general or increasing approbation of the Baptist churches, we shall rejoice to find a number of corresponding united societies formed in different parts of the kingdom.

IV. That Brother PEARCE, of *Birmingham*, who was a member of the primary society, and is the delegate from the corresponding society at *Birmingham*, be considered as a member of the committee.

V. That in order to promote the extension of this society, it appears proper to print a brief narrative of its rise and plan, accompanied with some short address, and such further additions as shall be determined upon by a meeting of the committee at *Northampton*, Nov. 13, 1792.

*Third Meeting of the primary Society, at Northampton,
November 13, 1792.*

AFTER spending time in prayer, consultation, and revising of the preceding narrative, &c. It was further resolved,

I. That every corresponding society that shall be formed in different districts, be invited to send either two delegates, to any meeting of the primary society, or one delegate who shall have two votes.

II. That all persons who may be disposed to favour the design of the society, be invited to send their contributions to the Rev. R. HOGG, of *Thrapston*, Treasurer, the Rev.
A. FUL-

A. FULLER, of *Kettering*, Secretary, or the Rev. S. PEARCE, Secretary to the Corresponding Society at *Birmingham*.

III. That the society would be truly obliged to any of the friends of this design, for any hints of information or advice, forwarded to the treasurer or secretaries aforesaid.

N. B. The following articles we wish to be examined and discussed in the most diligent and impartial manner :—

What qualifications are especially requisite in missionaries? What persons are known, or supposed to be, both suitable and willing to be employed in this business? What advice should be given the missionaries, or what regulations adopted concerning them?—Also, In what parts of the heathen world do there seem to be the most promising openings? What information on this head may be obtained from any late books of travels, or from christian merchants, or from such persons as would, at least, favour the design of converting the Heathen?

At this meeting Brother CAREY was not present, but wrote us as follows :—

“ I have just received a letter from Mr. THOMAS, the
 “ *Bengal Missionary*, who informs me, that he intended
 “ being at *Kettering* Meeting, but forgot the time when
 “ it was to be. He tells me, that he is trying to establish
 “ a fund in *London*, for a mission to *Bengal*; he ardently
 “ desires a companion, and enquires about the result of our
 “ meeting at *Kettering*. The reason for my writing is a
 “ thought, that his fund for *Bengal* may interfere with
 “ our larger plan; and whether it would not be worthy
 “ of the Society, to try to make that and ours unite into
 “ one

“one fund, for the purpose of sending the Gospel to the
“Heathen indefinitely.

“*Yours, &c.*

W. C.”

After reading this letter, the Committee agreed to make enquiry about Mr. THOMAS, as to his character, his principles, his abilities, and his success amongst the *Hindoos*; and as the Secretary was going to *London*, the enquiries on these subjects were committed to him.

Agreeably to the last resolution of the *second meeting* of the Society at *Northampton*, the following address was prepared, printed, and circulated.

*Address of the Society to their fellow Christians
at large.*

THE object of this society is to evangelize the poor, dark, idolatrous Heathen, by sending missionaries into different parts of the world, where the glorious gospel of Christ is not at present published, to preach the glad tidings of salvation by the blood of the Lamb.

It is a very affecting fact, that according to the lowest computation, there are at this moment above FOUR HUNDRED MILLIONS of our fellow-men in a state of pagan darkness. Many of whom (as the inhabitants of *New Zealand*, and several of the islands in the *Pacific Ocean*) not only live in the habits of offering human sacrifices, but are most certainly proved to be absolute Cannibals, frequently engaging in wars, and feasting on the flesh of their enemies.

Can it then be an object unworthy of the most ardent and persevering pursuit, to disseminate among them the humane and saving principles of the Christian Religion,
in

in order to bring these uncivilized barbarians to yield obedience to the Prince of Peace, and to found christian churches in places which now exhibit nothing but scenes of desolation.

Were these ignorant immortals but thoroughly instructed in the doctrines and precepts of Christianity, their civilization would naturally follow. And what miseries would be hereby prevented ! How great the blessings that must certainly ensue, on their reception of the glorious gospel of the blessed God !

What pains and expence does it not deserve to attempt to rescue, at least some out of so many millions from ruin. Was man formed in the image of his God, and is it not desirable to endeavour to use those means which are calculated to restore that lost image ? Is man the representative of Deity to the inferior creation, and ought he to be neglected and deserted, though in a ruinous state ? Hath not God made of one blood all nations, and shall we not respect all our fellow-creatures as brethren ? And if we really consider them as such, should not love and compassion excite us to promote their present, and especially their eternal welfare ? Did the Saviour stoop so low as to visit our benighted, wretched, sinful world, to recover an apostate race from deserved ruin ? Were the most undeserving and guilty, the most sinful and depraved, made the objects of his self-moved compassion ? Can we give a better evidence of our partaking of his grace, than by an earnest endeavour to imitate his example, and to subserve the design of his coming into the world, and laying down his precious life ; by labouring to promote the salvation of the most ignorant and helpless of mankind ?

Do we, indeed, believe the gospel ? Do we receive it in reality not as the word of man, but of God ? Do we ad-

mit into our minds the representations therein given of the state of man? Have we experienced the remedy in any measure, and can we be willing this remedy for perishing souls should remain so very much unknown to the greater part of the world? Or rather, if we have experienced its healing influence, shall we not be concerned that this gospel, with all its treasures and consolations, should be universally known?

Ah! if the soul of a Hottentot, a Hindoo, or a Negro—be like mine! And who can dispute it?—Capable of becoming like God in his moral image—Capable of enjoying his favour and love—Capable of communing with him, glorifying him, and being happy in his smiles for ever! How desirable is it to be instrumental to such inexpressibly glorious ends!

Never let us yield to discouragements, from the apprehension that the attempt would be in vain. If we have duly considered the methods whereby God has already accomplished the designs of his grace in some degree, we cannot consistently object to the adoption of similar measures now. The Acts of the Apostles (that most ancient record of christian history) informs us, that God hath chosen to propagate his truth among mankind by the efforts of their fellow-men, committing the precious treasure of the gospel into “earthen vessels,” that the excellence of the power might the more eminently appear to be of God, and not of man.

The *Jesuits* and other *Papish* missionaries have, in modern times, taken immense pains to propagate their very defective and corrupt kind of christianity, in divers heathen countries.—And our protestant brethren, belonging to other nations, have laboured with considerable success.
Especially

Especially the *Danish* mission to the coast of *Coromandel*, in the *East Indies* has, since the year 1706, brought above 18,000 Gentoos to the profession of Christianity.—The *Dutch*, in the island of *Ceylon*, and other of their *East-India* settlements, have had still more extensive success.—In NORTH AMERICA, the apostolic ELLIOTT, in the last century, was the chief instrument of the evident and thorough conversion of many of the native Indians, and by his labours, and that of other excellent Pædobaptist ministers, several churches were raised from among those poor savages, some of which were supplied with ministers of their own race, and others with Anglo-americans. Nor were the *Baptists* without a hand in that blessed work *. In the present century, the *Presbyterian society in Scotland for propagating christian knowledge*, has lent its support to several useful missionaries among the American Indians. The excellent DAVID BRAINERD, an account of whose life and singular success among the Indians, was published by President EDWARDS, and after him his brother *John Braizerd*, were supported by this society. They still afford their assistance to Mr. KIRKLAND, from whom very pleasing accounts have been lately received; and there is also a Mr. SERGEANT that is successfully employed among the Indians at this time. The *Moravian Brethren* have, within these sixty years past, sent missionaries to various heathen nations, and have discovered a zeal for the propagation of the gospel, which ought to provoke in all other denominations of christians, a godly emulation. Their success has been remarkable among the *Greenlanders*, and in the *Danish West India Islands*. They also have sent missionaries among the *American Indians*, and the *Esquimaux* on the coast of *Labrador*, who have been hopefully owned for the conversion of

See Dr. COTTON MATHER'S *Magnalia Christi Americana*, Book VII. p. 56.

souls; and have attempted to preach the gospel to the *Tartars*, and to the *Hottentots*, to which last people they are about to renew their mission again. We are informed that in the year 1788 they had in their societies nearly 15,000 converted heathen. The *Weslean Methodists* have, within these few years, attempted a mission to the *Carribbs*, who are natives of the *West India* islands, and have laboured with success among the Negro slaves in those islands.—The labours of brother **GEORGE LIELE**, the Baptist Negro, in *Jamaica*, have been greatly blessed among his fellow Africans, both bond and free. The success of our worthy brethren, who have thus hazarded their lives for the sake of the Lord Jesus, may serve at once as a reproof to our indolence, and as a spur to our activity. Who that realizes the value of one immortal soul, but must be stimulated by these brilliant successes to assist in extending the kingdom of God?

To such an effort, arguments of the most powerful nature, must impel every believer in divine revelation and well-wisher to mankind: for various as the different opinions of christians may be, with respect to particular parts of the gospel scheme, all will agree in this, 'That the sacred scriptures assure us of the universal conquests of the Redeemer, that "his dominion shall extend from sea to sea, " even to the ends of the earth:" that "the kingdoms of " this world shall become the kingdoms of our Lord and of " his Christ;" and that "the isles shall wait for his law."

Will not God, who seeth the heart, be well pleased with every sincere and earnest effort to promote his blessed cause? Without the divine blessing we readily believe nothing to purpose can be effected. But is this an excuse for inactivity and sloth? Are we not encouraged by innumerable promises and prophecies of the divine word; and by an evident
blessing

bleſſing crowning the labours of our brethren and predeceſſors?—Let then every chriſtian who loves the goſpel, and to whom the ſouls of men are dear, come forward in this noble cauſe. If God hath given us of this world's goods, to what more valuable purpoſe can we apply a portion of our ſubſtance than in endeavouring to ſend to our poor brethren the bread of life, of which they ſtand in ſuch perishing need? Let every one that is free-hearted offer unto the Lord. For the ſilver and gold, as well as our ſouls which he bought with his blood, are not our own, but his. And whether we can or cannot thus honour him with our ſubſtance, let ſus attend the generous donations of thoſe that are able to contribute to the ſupport of his cauſe, with our moſt fervent prayers. Many chriſtian ſocieties have, for ſome years back, united in extraordinary prayer for the enlargement of the Redeemer's kingdom: And may not this be conſidered as a certain harbinger of ſucceſs? Let us perſiſt, and we ſhall prevail. Pray ye for the peace and increaſe of the church, they ſhall proſper that love her. Ye that mention the name of the Lord keep not ſilence yourſelves, nor let him reſt in ſilence, until he eſtabliſh and until he render Jeruſalem a praiſe in the earth.

Brother THOMAS having been requested to give a Narrative of himſelf, and his labours in INDIA, he wrote the following, which appeared in RIPPON's Baptiſt Register, No. V.

MY father is deacon of a Baptiſt Church at *Fairford*, in *Glouceſterſhire*. He trained me up in the nurture and admonition of the Lord; but I proved for a long time a hopeleſs child. Very ſharp convictions were often felt and repeatedly ſtified, till it pleaſed God to make my ſins a heavy burden to me, in the year 1781.

I had

I had lately married, and my nights and days were dreadful both to me and my wife; but in the month of August that year, attending on the Rev. Dr. S——, who preached from John vi. 27, *Labour not for the meat which perisheth, but for that meat which endureth to everlasting life, which the Son of Man shall give unto you*; I heard with new ears; the discourse seemed all for me, and afforded me some rest till the following week, when meditating on the scriptures I had heard, and on the Gospel by Matthew, I beheld a new object, in a new light, even Christ crucified, which has been followed, I trust, with newness of life. Then I could feelingly say with Dr. Watts,

“ ’Tis heaven to rest in thine embrace,
 “ And no where else but there.”

I blush to think how unworthily I have carried it ever since to this day; but upon the whole I trust that God is my portion, and my happiness. At the time mentioned, I was settled in Great Newport-street, in the practice of surgery and midwifery: But finding the world more ready to receive credit than give it, I was obliged to sell all, and wait in lodgings, till an offer was made me of going to sea: and in the year 1783, I sailed in capacity of *Surgeon* of the *Oxford* Indiaman to *Bengal*. On my arrival at *Calcutta*, I sought for religious people, but found none. At last, how was I rejoiced to hear that a very religious man was coming to dine with me, at a house in *Calcutta*; a man who would not omit his closet hours, of a morning or evening, at sea or on land, for all the world. I concealed my impatience as well as I could, till the joyful moment came; and a moment it was; for I soon heard him take the Lord's name in vain, and it was like a cold dagger, with which I received repeated stabs, in the course of half an hour's conversation: and he was ready to kick me when I spoke of some things commonly believed by other hypocrites, concerning

cerning our Lord Jesus Christ; and, with fury, put an end to our conversation, by saying, I was a mad enthusiast to suppose that Jesus Christ had any thing to do in the creation of the world, who was born only seventeen hundred years ago.—When I returned, he went home in the same ship, and I found him a strict observer of devotional hours, but an enemy to all religion, and horridly loose, vain, and intemperate in his life and conversation.

After this I advertised for a Christian; and that I may not be misunderstood, I shall subjoin a copy of the advertisement, from the India Gazette of November 1st, 1783, which lies now before me, and the answers I received, giving only the signature of one of them, instead of the name at length.

RELIGIOUS SOCIETY.

A plan is now forming for the more effectually spreading the knowledge of Jesus Christ, and his glorious Gospel, in and about *Bengal*: any serious persons of any denomination, rich or poor, high or low, who would heartily approve of, join in, or gladly forward such an undertaking, are hereby invited to give a small testimony of their inclination, that they may enjoy the satisfaction of forming a communion, the most useful, the most comfortable, and the most exalted, in the world. Direct for A. B. C. to be left with the Editor.

The two following answers were received the next day:

If A. B. C. will open a subscription for a translation of the New Testament into the *Persian* and *Moorish languages* (under the direction of proper persons), he will meet with every assistance he can desire, and a competent number of subscribers to defray the expence.

ANOTHER.

ANOTHER.

The Rev. Mr. —, having read the advertisement of A. B. C. in this day's paper, takes the earliest opportunity of expressing his satisfaction at a proposal for the more effectually propagating, and making known the truths of the Christian religion, in this country of superstition, idolatry, and irreligion: and for setting forth the excellence of that holy institution, so replete with the means of rendering mankind happy, both here and hereafter; most cordially offers his services for promoting and encouraging so laudable an undertaking, and will think himself happy, if he can be at all instrumental in bringing it to any degree of success.

Mr. —, from the above reasons, therefore wishes an opportunity of conferring with the advertiser on the occasion.

I have never yet found out who was the author of the anonymous note; and as to Mr. —, he was chaplain to the Presidency, and I was afraid to answer him lest I should be scouted; for I had heard him preach, and the sermon as well as the text was, *The unknown God*. This well-worded note of his was intended, I suppose, merely to find me out; and I have certain reasons to believe that the advertisement gave him offence. The following year being at a house in London where the Rev. Mr. N—— had just called, I heard that a Gospel Minister was going out to *Bengal*, and that Mr. N—— had reason to think there were religious stirrings in that country, as he had read a certain advertisement in a newspaper of such an import; which advertisement was, indeed, the same which I have copied above.

Just as I was returning the first time, I found out Mr. — W——, who kept an Europe shop in *Calcutta*, and
appeared

appeared to be a truly pious man: I learned by him that there was a Mr. G—— and a Mr. C—— up the country*, and one or two more, who were religious people. Mr. W—— returned to *England* with a considerable fortune. I came back also, and was baptized in *London* in 1785, and began to exhort in private societies, and to preach in different places in town and country. On consulting the Rev. Mr. ——, he advised me to go another voyage, which I accordingly did; and sailed the second time to *Bengal* in 1786, with the same captain and officers, and in the same ship as before. That very season the Rev. Mr. *Brown*, who now preaches in *Calcutta*, went over and took charge of the *Orphan School*, where all the illegitimate children of Europeans, by the native women, are educated and provided for. On my arrival there I found a Mr. —— U——, and a Mr. C——, and two or three more, who were connected with Mr. G——'s family, all serious people, and we used to go together to hear Mr. *Brown*, on the Lord's Day, who preached to the children under his charge: and after a little while we had a prayer-meeting, and sometimes a word of exhortation was given. Mr. G—— removed from *Malda* to *Calcutta*: on his coming to us we were increased and strengthened, and I preached at his house every Lord's Day evening. One day, as Mr. W—— and I were walking out, he gave me to understand that Mr. G—— wished me to stay in the country, learn the language, and preach the Gospel to the *Hindoos*: but I was averse to the climate, dreaded a longer separation from my family, and had no particular bent of mind to the work: having also the charge of a ship's company as their surgeon, without any probability of the Captain's giving me leave to stay, or of another surgeon being found to supply my place, I could not accede to the proposal; yet it would often re-

* At MALDA, about 250 miles from CALCUTTA.

turn to my mind, and after a few weeks I became greatly concerned at heart for the condition of these perishing multitudes of Pagans, in utter darkness; and was inflamed with fervent desires to go and declare the glory of Christ among them. Waters enough have risen since to damp, but will never utterly extinguish what was lighted up at that time. After much prayer and many tears, I gave myself up to this work, and the Lord removed difficulties out of the way, confirming the mission, and comforting me, by adding two seals (both Europeans) to my first labours, who continue my hope and joy, and I trust will be my crown at the day of Christ's appearing. I must here pass over many griefs and sorrows, offences and mistakes, and proceed to give you some information concerning the *Hindoos*, their behaviour and their country, with any other interesting particulars that may occur while I write.

There are four *Shasters*, or laws, among the *Hindoos*, which they call the *Vedas*; these they hold in the highest esteem, and say it is unlawful for any man to read or hear them read, except he is a *Bramin*. The *Vedas* are said to have been written many millions of years ago, which, however, is easily disproved by other books and writings in use among themselves. These *Vedas* are written in *Sanfrit*, which may be called the Latin of the East, and they are the fountain of all their books of theology, as the *Koran* among the *Moors*, and the *Bible* among us. There are eighteen sacred books called *Poorans*, which are all commentaries on the *Vedas*: and it is the custom of all the *Bramins*, to learn a great part of these by heart, and they are very apt and clever in quoting portions of them in conversation: this they find the more easy to them, as all their books are written in verse. I think it is impossible to convey to any person who never was in that country, an adequate idea of that profound reverence in which they hold

hold their sacred books. But what is wonderful, they hear the divine authority of these books questioned with patience and moderation, at all times, and in all places. Some of these books hold up for their veneration characters which are very profligate, and contain dreadful doctrine, evidently of an infernal origin, which have a strange effect on their minds and manners. They abound, moreover, with such contradictions (though on the other hand with very good moral precepts), that I am sure it is no difficult thing to convince the more intelligent persons amongst them, that they are not of divine authority: and I am persuaded, there are some to be found among them, who think there is no revelation from God yet, because they see in all these books, some things incompatible with their notion of God. That there is one great God, Omnipotent, Omnipresent, and Omniscient; that he is to be worshipped and served; that the soul is immortal; that we have all sinned; and that some Atonement is necessary; are truths commonly believed among them all; and add to these things, the divine predictions we have of the latter day, with the encouragements of Jehovah, to declare his glory among the Heathen; and I think, without any thing more, one might find reason enough to go and preach to them. But I can truly say, wherever I have been conversing or preaching among them, I have invariably found them willing to hear, and that they always behave with great decency and respect. I trust also that the door of faith is opened to the *Hindoos*, by the conversion of *two* or more *Hindoos*, and by many other striking effects, which, though short of real conversion, may, in the Lord's own time, prove a great blessing to many. Some little account of *Bosboo*, the Munshee, one of these converts, in a letter from him and a Bramin, will accompany these papers. He is about 35 years of age, and a person of more than ordinary capacity, and has been well educated in the Persian language; he was recommend-

ed to me by Mr. W. C——, who is a great Persian scholar; and I have employed him in the office of my Munsee, or teacher, all the time I have been in *Bengal*. It was he that composed the *Bengal Hymn* which I annex *, and many other sonnets of his own accord, without any assistance from me, or any other; and it was he who chiefly laboured with me, in the translation of Matthew, Mark, James, &c. and he often disputes with and confounds the Bramins, both learned and unlearned, though he is not a Bramin himself, but of the writer *Cast* †; and this is not in a small degree extraordinary, for the Bramins think it a very great condescension to hold an argument with any person whose *Cast* is inferior to that of a Bramin. This man has a considerable degree of knowledge and gifts, and I hope they will one day shine forth to the good of many. I should have baptized him, but his relations refused to give him his wife and children. He will accomplish his wishes I hope, before I return, and then his family will be numbered with the stated hearers, and he himself be baptized with the Bramin *Parbotee*, of whom I shall give you a short account presently. The greatest difficulty in spreading of the Gospel in *Bengal*, arises from the *Cast*: for all who are baptized, and partake of bread and wine with us, *will lose cast*; and when a man has lost cast, his most intimate friends and nearest relations will forsake him for ever. He cannot possibly be restored again by any means; and the meanest Hindoo, from that time, refuses to eat, drink, or converse with him; he becomes an outcast and a vagabond in their eyes, in the most strict sense. But when the way is once opened, the difficulty will gradually diminish, and, if they walk as becometh the gospel, they will become a cast of themselves, and that an honourable one too.

* This Hymn, with a metrical version, will be found at the end of this number.

† Order or tribe.

I might here give you an entertaining account of many who have left off their idolatry, flower-offerings, and vain superstitions, and are in the habit of reading the Bible * as the Word of God, and the only book that discovers to their satisfaction, the way of salvation: but I am already spinning out my paper to a greater length than I intended, and what I have to say of *Parbotee* will take up a considerable portion of your time. I will, by the bye, just mention a few things of *Mohun Chund*, another Bramin, of whom I once hoped well, whose heart failed him at last: but I cannot say, even now, that I have given up all hopes of him—far from it. This man is a Bramin of some repute, and has a vast number of disciples, who prostrate themselves at his feet wherever they meet him. He lives at *Boolahant*, about six miles from *Malda*. He came to hear me in the crowd, and was easily to be distinguished from the rest, by his fixed attention and regular attendance. One day, after I had been discoursing about prayer, he very gravely asked me, “Sir, “when a man prays to God, how many days is it before he “gets an answer?”—I then repeated the account of the woman of *Canaan*, and other different cases: he continued to attend, converse, and write, on the things of the Gospel, and seemed at length convinced that he was a great sinner before God; that there was no refuge for him among all their shafters; and that the gospel alone was of God, discovering the way of salvation. This man continually came to see me, and was reckoned by his people a convert to christianity, for he refused the worship and ceremony of the Hindoos, to his own temporal loss; and forbade that homage which had long been superstitiously paid him from the people. He often talked publicly with great persuasion, to

* They have Matthew, Mark, James, some part of Genesis, and the Psalms, with different parts of the Prophecies, in Bengalee manuscript: three or four of them have all the above, and some only a single part, which they lend to one another and copy.

other Bramins, in favour of the Bible. On the 28th of June, 1790, he had been to pay me a visit, and returning to his own home, he found there *Parbotee*, a Bramin, who called to see him.

Parbotee was a man of *title*, and of a more high and honourable rank than this man. He was also a very strict observer of the Hindoo laws and customs, daily rising early in the morning, and repairing to the distant jungles * to gather curious flowers, superstitiously valued amongst them; and these he offered, with abundant forms, in the river *Mahanuddee*, which was near; and repaired, at particular seasons, to their more sacred river the *Ganges*, which they say cleanses from sin. There was not his equal in all the neighbourhood, for zeal and accuracy; a thorough devotee. This man, having heard of our new Shaster, the Bible, was not a little displeased: and when he understood that the other Bramin who came in had been to see me, he required of him to go and wash his clothes, for he must be defiled, and would defile, for he had been in the company of an Englishman: and it is the common custom of all religious orders among them, to go out of the company of an Englishman or Mahometan, into the river, and immerse their bodies, with their clothes on. I have often observed the Bramins, and *Pundits* †, do so, after holding any conversation with me. To induce this man to go and wash his clothes, *Parbotee* urged that I was of the *Maleetch*, viz. *unclean*, if not *filthy*. He replied, that filthy men did filthy deeds; whereas he could never say so of this Englishman—and he would not go and wash his clothes. The other continued to insist upon it, and finding his injunction was not honoured, he proceeded to do a thing which will appear trivial to you, but is a very formidable action among them.

* Woods.

† Viz. Learned Doctors.

It is the custom of the country to smoke very much; and their tobacco is made up into a paste, with spices, &c. this paste they place on one side of a copper-plate, and coals of fire on the other side; the tobacco being lighted, they then put it on the upper extremity of a tube, and the lower extremity runs down into a shell, or other vessel, containing cold water, and sometimes rose water, which is very common there. The smoke is agreeably drawn through the cooling water by means of another flexible tube, which is the pipe, and is generally about twelve feet long:—Now, when Bramins, or others of equal cast meet together, it is a constant mark of friendship and good understanding for the man of the house to offer this Hookah to his visitor, and it is passed on from one to the other. But when the Bramin in question gave the Hookah to *Parbotee*, he emptied the water out of it: this is the action that will appear little to you, but which is a kind of formal disgrace among them, and proves a forerunner to that which is worse than death, viz. *losing cast*. Such a proceeding before witnesses, could not escape particular notice, nor fail of drawing the attention of many, to the great dishonour of *Mohun Chund*: So he left the company, and went and poured out his complaint to God in prayer. The day was far gone, he returned no more to his company, but retired with his family to rest.—About two in the morning he was called up by *Parbotee*, with vehement cries; and on opening the door, found him in great agitation, and, to his inexpressible surprise, *Parbotee* desired to hear THE GOSPEL, and that the Bramin *Chund* would go and pray for him: he replied as well as he could, and took him to the house of *Bosboo*, the Munshree, where they spent their time till day-light, in reading, praying, and singing. But matters were not yet explained: they observed he did not go to his usual ceremonies, but returned to Munshree's house in great trouble of mind, about noon, making his former requests, and, on their repeated enquiry, he

he related to them a very remarkable dream, in which I have no doubt at all but he received divine admonition and instruction*. The effects of it were visible on his body and mind for several days. I found it very difficult to administer any consolation to him, and was afraid the consequences might be soon fatal; but he continued daily to hear the Gospel, and began to join the rest in singing and praying; and confessed to all his former folly, and professed to believe that the Bible was the only word of God, and Jesus Christ the only Saviour. When I left *Bengal*, he had continued to walk in an orderly becoming manner, and gave me and others great satisfaction. I cannot pass by one remark in my diary; though it is rather long, I shall here give you a copy of it verbatim. You must know we † were all on the river, going a journey of 230 miles; and we had a prayer-meeting on setting out. *Mohun Chund*, and *Ram Boshoo*, the Munsee, having made their intercessions, I called upon *Parbotee*, whom I had never before heard; and though the Munsee's prayer was more judicious and orderly, yet that of *Parbotee*, both in manner and matter, was at that time inexpressibly sweet and awful to my spirit.

Extract of my Diary of August 19, 1790.

‘ Endeavour to recollect a little of *Parbotee*'s unequalled prayer.’

Expressions in PARBOTEE'S Prayer.

“ I performed the rights of the Ganges; I called this good—I worshipped wood and stone; I called *this* good—
“ I heard the shafters of men, that are all false and vain; I

* This dream bore a strong resemblance to the conversion of PAUL; Acts ix. 1—3. It may probably be given at length in a subsequent number of these ACCOUNTS.

† Munsee, Parbotee, Mohun Chund, and myself.

“ called

" called this good—Lord, I am a most wretched creature
 " to this day: I know nothing—nothing! I have spent all
 " my days in wickedness, and have not obtained the least
 " knowledge of God. O put far from me these evil things!
 " O make them depart far from me. I have hearkened
 " now to thy word. I will hear *them* no more—I will not
 " the least regard the idols of wood and stone any more!—
 " Vanity: lies. Lord, I will hear no more at all these shaf-
 " ters of the Hindoos; they are all false and vain. Wretch-
 " ed sinner! Save me! O save—save, save me. Give—
 " give—O give—Give, O Lord! Give me to know—
 " Hell! what?—Heaven! what?—Without the blood of
 " Christ I shall never be saved. Without the flesh of Christ
 " I shall never live*.—Lord, what is the meaning of this?
 " I know not what it is—how can I get the blood of
 " Christ?—O teach me, I will do any thing thou say'st—
 " Cast! what?—Home! what?—Friends! what?—Life!
 " what?—What is any thing? all is nothing but thee.—
 " I want no money†, I want nothing but thee. O what a
 " wretched sinner am I! O tell me thy way! O tell me
 " by *Munfhee*; tell me by the *Sabaib* ‡. We are going to
 " *Calcutta*—Many, many, wicked things are there. O keep
 " us all while we stay there.

" O that I had but love! O that I had but faith!—
 " O that I had forgiveness! O that I had but those things
 " which thy people have. Like them—O give me like
 " them, like them. O Lord, how many evil things are in
 " my mind every day! I am a wicked blasphemous wretch!

* He had heard read John, vi. 53.

† Referring, perhaps, to some cruel charges, that they followed the Gospel for money: but the truth is, they made no gain by it, of a temporal kind; they suffered LOSS.

‡ SAHAIB, i. e. Sir. He meant Mr. THOMAS.

“ I have shame in me—Wicked shame before the people,
 “ and wicked fear of men;—Far, O far away from me,
 “ put far away my sins. Forgive me; and teach me what
 “ I shall do. I will do any thing. O that I did but know
 “ what to do: O give—give—give—Lord, what shall,
 “ what can I do?”

‘ Here he burst into a flood of tears, with now and then
 ‘ such fervent cries, as I never before heard: he continued
 ‘ in prayer about half an hour. I read and explained the
 ‘ faithful promises of God to supply the poor and needy,
 ‘ and to satisfy the thirsty soul with living waters; spoke
 ‘ of the mind, and the inner man, delighting in God mani-
 ‘ fested in the flesh, and crucified for sin; that this was
 ‘ eating the flesh and drinking the blood of Christ. After
 ‘ concluding, he returned to his boat, and, as the Munthee
 ‘ tells me, wept there over his own sinfulness, a long time.’
 Thus far my diary.

Considering that this took place almost two months
 after the dream, and observing the deep concern of mind
 which is but imperfectly expressed in this written account;
 you will agree with me, that it is a very extraordinary affair;
 and the loss and shame among men with which it has been
 ever since followed, put it beyond all doubt, with me, that
 it has pleased God to awaken this man. He continues, a
 living witness to thousands, of the vanity of paganism, and
 the reality of the christian religion. The Bramins and re-
 lations of these people, who find their interests shaken, have
 raised reports, stirred up enemies, and brought accusations
 against them evidently false; but they behave on these trying
 occasions, like men; like christians, who have their trust
 and hope in God; and they are to be baptized on my return
 to that country, and so lose cast for ever, in which many will
 join them, and so become at least stated hearers of the Gospel.
 A man of *Parbotee*’s high authority among them being on

our side, if he could only say he thought that the Bible *might* be true, and of divine authority, would be a very great blessing to any Missionary whose heart should be stirred up to go and preach to them. But I bless God, and reflect on it with great comfort, that there are *thousands of Hindoos, Bramins*, and others, who are ready to own as much, and more than this; and if these were dead, I should go over to them, with all joy and confidence of hope, assuredly gathering, from these tokens, and many others, that the Lord hath called me to preach unto them *the unsearchable riches of Christ*: and I hope and pray, he will yet enable and call others more fit for, and worthy of, this delightful work than myself. There are several *Bramins* who have the book of Matthew in their hands, who read it in their families, and among their friends, whom I have never seen; and there are several with whom I have conversed, that have read the scriptures to some good effect, though not really converted to Christ. These would all rejoice to see more witnesses of the truth, as it is in Jesus, among them. The two converts I have mentioned to you expressed a desire of sending a message to the Rev. Mr. — with whom they knew I corresponded; to this I replied, they had better write it down; they did so, and I have translated it, and a copy of their letter you will see at the close of these papers*.

In addition to what may be gathered from the above, of their religion and manners, I shall mention a few things, which shew that the necessity of some *atonement for sin*, is one of their prevailing ideas. I believe that human sacrifices are very rare, if not entirely unknown among them: although about four years since there was an account of one in the India papers; but there are doubts of the authority from whence it came. Sacrifices are made, however, of

* See page 32.

buffaloes, kids, and lambs, which are to be publicly seen at their stated seasons. They have also a custom of using several voluntary tortures, which every person, who has resided in the country for a year or two, must be more or less acquainted with. I shall describe two or three of them :

1st. *That of swinging.* The person who makes this atonement has two iron *flesh-hooks* passed through the integuments, on each side the back-bone; and being suspended by ropes attached to these hooks, he is drawn up above 40 feet in the air, and there twirled round for a considerable time; all which he bears without any expression of pain or impatience. Whatever he throws down of fruit, or the like, is caught up with great avidity, and counted sacred. Sometimes the skin has given way, and the person has been dashed to pieces: so now, in all that I have seen, cloth has been passed round the middle, for the hooks to hold by with the skin. The ceremony may be seen in almost every town once a-year.

Another torture is after this manner: The man *passes threads through each of his sides*, in six places; and the threads being thirty yards long, and fixed at each end, he dances backward and forward as in a rope walk.

A third is *running a spit* of four feet long *all through the tongue*, and drawing it backwards and forwards. Besides which, I might mention *sitting in one position for years*, exposed to fires in hot weather, and cold dews in cold weather. Many other things of a like nature are common among them.

I shall conclude with an instance I have heard from some of our religious brethren at *Calcutta*. Mr. *Swartz*, or one of the *Malabarian* missionaries, related it to them.

A certain

A certain man, on the Malabar coast, had enquired of various devotees and priests, how he might make atonement for his sin ; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals ; and on these spikes he was to place his naked feet, and walk (if I mistake not) 250 coss, that is about 480 miles. If through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the Gospel was sometimes preached, one of the missionaries came, and preached in his hearing, from these words, *The blood of Jesus Christ cleanseth from all sin.* While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, "*This is what I want ;*" and he became a lively witness, that the blood of Jesus Christ does cleanse from all sins indeed.

It may appear a very formidable undertaking to go and preach among these poor destitute perishing souls. Perhaps the heat of the climate, and the barbarous manners of heathens in general, may operate in part, as a discouragement to some, who would otherwise cordially engage in this service ; but where God *makes willing*, obstacles will comparatively disappear. One part of the year the weather is cold enough : at night we can bear two or three blankets, and should be unable to sleep for cold without them. In the day we use warm clothes and fires, especially in the upper parts of Bengal, which lies in latitude 26° N. The country abounds with provisions at a cheap rate ; so that thousands of the natives maintain themselves and families, pay rent and customs, out of an income not exceeding 10s. sterling per month.

Near *Malda*, at which place I resided, the prices of provisions in common were as follow; but at *Calcutta* they are much dearer :

		s.	d.			s.	d.		
30 Fowls	-	-	2	6	A Sheep	-	-	2	6
16 Ducks	-	-	2	6	A Kid	-	-	0	8
A Hog	-	-	2	6	A Lamb	-	-	0	8
A Deer	-	-	2	6					

Pine apples, mangoes, plantains, limes, melons, peaches, vegetables, and fish, very plenty and cheap; and other things in proportion. But if an European must have a great house, a palanquin, a number of servants, and eat and drink the unwholesome food brought from Europe; as hams, tongues, claret, porter, &c. *Bengal* may prove both an expensive and unhealthy place to him; otherwise the country may be enjoyed, and several servants kept at a small expence.—Some servants are necessary there, which would be quite superfluous here; such as a person to carry a chatta, or kind of umbrella; a cook, a washerman, and perhaps more: the most expensive of these is the cook, and his whole wages will amount to no more than 15s. per month at farthest, and he find himself. House-rent is the most expensive article; for the lawful interest of money in that country is 12 per cent. and the Company allows eight. But for my part, I have lived in a boat for six months together, as comfortably as any prince in Europe; and for 16 or 18s. a missionary may build an excellent house, with mud walls and straw covering. I have done this also, and lived more comfortably than I do now in England: so that the difficulties attending a Gospel mission are not insuperable; if they appear so, it is only at a distance; and should they be ever so great, in a service of this kind, we expect, through God, to do valiantly.

As to the learning of the language, it is a work attended with difficulties: but when the whole time is devoted to it, three or four months will bring a man through the greatest of them; and he will-begin to converse with the natives, with great amusement and pleasure to himself, and profit to them. And as to the barbarity of these people, it is not with them as it is with other Pagans, of whom we have read and heard: for the *Hindoos* are certainly distinguished from all people on the face of the earth, for their harmless and inoffensive behaviour; and the province of *Bengal*, and its inhabitants, are proverbially distinguished from all other parts of *India*, for their gentleness of manners, and harmless behaviour to their enemies, as well as their friends. I have known among them men of considerable power and authority, who were highly offended with me, because they imagined my work affected their interests (Acts xx. 25): but I lived within a mile of them, in a lonely house, with my windows and doors wide open all night, without sword or fire-arms, and free from the smallest apprehension of danger.—However, this could not be prudently done in the neighbourhood of *Calcutta*.

In the year 1787 I began to learn to speak and write the *Bengalee*. Till the month of June or July of this year, I was engaged at *Calcutta*, and preached to a few Europeans there. In 1788 I could *converse* freely with the natives, especially with those I was well acquainted with. In 1789 I began to find that my pronunciation was generally very defective, and consequently my preaching, for the most part, could not be understood: I had also begun to translate. I remained there the second time, from the middle of 1786, till the end of 1791; but had no thoughts of staying there till about the beginning of 1787, nor did I sit down to the work till about the middle of that year: so all the time spent among them was five years and a half; but most of this time I have preached twice every Lord's Day to a congregation
of

of *Europeans* in the country. Considering this, and the difficulties that must necessarily occur to the first adventurer, (for they have no dictionary, vocabulary, nor printed books to assist one, as in European countries); I say, considering these things, the time may be reckoned but two or three years; and I doubt not but a person of a moderate capacity may attain, in that time, as much knowledge of the language as I have; and I can now express myself in *prayer*, *preaching*, and *conversation*, comfortably to myself, and so as to be understood by others.

JOHN THOMAS.

Letter from Hindoo Christians to the Rev. Mr. ———.

GREAT SIR, Dated 7th month Mang, 1198.

WE sinful Heathens for a long time have used worship and ceremonies, according to our own paganish shafters and customs, and we have been accustomed to think, that different kinds of people having different kinds of shafters*, would be saved by the works thereof. The deeds of the shafters of this our country you will be acquainted with by conversing with Mr. *Thomas*.

O great Sir, though we thought that many nations had many kinds of shafters, yet in the country of the English we thought there was no shafter at all; for, concerning sin and holiness, those that are here have no judgment at all. We have even thought that they were not men, but a kind of other creatures like devourers. Within these six years, it is our mercy and praise that Mr. *John Thomas* came into this country. Such a kind of ootum † person we have nei-

* Holy laws.

† OOTUM, or best kind. They say there are three sorts of men in the world—the ootum, muddheum, and oddhum; that is, the best, middling, and worst kind.

ther seen, heard, or known of, at any time. On his coming here he employed me as Munshree; and after I had taught him a little Bengalee, he asked me, Munshree, If you were to die now, whither would you go? How can I tell, Sir? said I; I shall go where God will take me. True, said he, But men in general, when they die, where do their souls go? I answered, All men go to a place according to their works: the holy go into heaven, and the sinner goes into hell. He asked me what heaven and hell, what sin and holiness were? to which I replied particularly. He smiling said, How could a man be freed from his sins by such superficial works as these? But none of us could answer him, only that it was written so in our shasters, and that our forefathers, from generation to generation, had so obtained salvation: this was all we knew. Mr. *Thomas* knows the drift of our shasters, and will represent them to you.

When he began to tell us how men could be saved, then we greatly wondered, and we thought within ourselves, these (*English*) are the unclean; they have never had any shasters, and how should this man know the way of salvation? But we said, Speak, Sir, and we will hear. He began to read to us the glad tidings of salvation out of the Bible; and as we heard him speak, we were amazed and rejoiced. Now we know certainly that this is the shaster of God, and the way of salvation. This will stand, and all others are utterly vain. O great Sir, we are now very thoughtful, and bethink ourselves what have we been doing all this time? We deserve the deep of hell as the fruit of our doings; at the thoughts of which we were greatly troubled. But THE GOSPEL is begun to be published. The books of Matthew, Mark, and James, are almost ready, and the Gospel is coming into our country. Our Sahaib has preached in many places; and wherever the people have

F

heard,

heard, there they have been amazed and glad. Several of us who were before workers of iniquity, have now understood the evil of it; which our Sahaib will make known to you.

NOW IT IS OUR WISH THAT THIS GREAT WORD WAS TRANSLATED INTO BENGALEE; as we hear, we make it known: but we are only a poor people, and cannot do as we wish. But we hope, great Sir, you will have compassion upon us, AND SEND PREACHERS INTO THIS COUNTRY, AND THEM THAT WILL HELP FORWARD THE TRANSLATION; and that we sinful people shall walk according to this word, for whosoever has faith in the Lord Jesus Christ, will be cleansed from his sins by his blood, and we do hope that he will help us in all these particulars. Our hope rests in Him.

Great Sir, we have never seen before the ootum people; the first we ever saw was Mr. *Thomas*; and by him we know that the greater people will shew compassion. Of other things we will write hereafter. This is all.

Shree Parbotee, Brahman.

Shree Ram Ram Boshoo, Caesto.

ON January 10, 1793, another Committee Meeting was held at *Kettering*, when the Secretary reported the result of his enquiries respecting Mr. THOMAS, which were satisfactory to all present.

The Committee being fully of opinion that a door was now open in the *East Indies*, for preaching the gospel to the Heathen, agreed to invite Mr. THOMAS to go out under the patronage of the Society, engaging to furnish him with a companion, if a suitable one could be obtained. Brother
CAREY

CAREY was then asked, Whether in case Mr. THOMAS should accede to our proposal, he was inclined to accompany him ! To which he readily answered in the affirmative. The same evening Mr. THOMAS himself arrived at *Kettering*, and fully acceded to all our proposals.

The object now was to calculate the expences, and obtain the means of defraying them, in so short a space of time as three or four months : This difficulty however we were carried through by public generosity ; for no sooner were our brethren in different parts of the kingdom made acquainted with our design, than they immediately assisted us by chearful and liberal contributions. Many difficulties were in the way, but none of them proved insurmountable. A variety of concurring providences seemed to indicate that the hand of the Lord was in it. The church at *Leicester*, to whom brother CAREY was deservedly dear for his works sake, though greatly affected by the loss of a faithful pastor, yet offered no objection to his going. “ We have been “ praying” (said one of them) “ for the spread of Christ’s “ kingdom amongst the heathen ; and now God requires “ us to make the first sacrifice to accomplish it ;” and when some people who entered not into brother CAREY’S views, have blamed his design, the members of the church at *Leicester* to a man would vindicate him, although his departure must have tried their feelings greatly.

The most forcible objection, and that which went nearest to his heart, was his leaving his family behind him ; yet the urgency of the call would not suffer him to decline the undertaking, he durst not but determine to leave his family for a season, and prepared to set sail accompanied only by his eldest son ; but the great Disposer of Events appeared to countenance his design, and interposed in the most unexpected and surprising manner entirely to remove this difficulty ;

sculty; for when at one period it seemed as though the whole undertaking would be frustrated, that which threatened evil, brought forth good, and proved the very means of *all his family* going with him.

Before their departure we spent a solemn day with our brethren at *Leicester* (March 20, 1793). The forenoon was devoted to prayer: In the afternoon brother THOMAS preached from *Psa.* xvi. 4. and a public collection was made for the mission: In the evening brother HOGG delivered a suitable discourse on the solemn occasion, from *Acts* xxi. 14. and after him brother FULLER addressed the missionaries from *John* xx. 21.—This service was peculiarly affecting.—After public worship, a Letter was drawn up, addressed to the Hindoo Christians in *India*, to whose conversion brother THOMAS had already been instrumental, and signed by the Committee and other brethren present.

The substance of the Charge delivered by our Brother FULLER to the MISSIONARIES at the parting Meeting at LEICESTER.

MY VERY DEAR BRETHREN!

EVERY part of the solemnities of this day must needs be affecting; but if there be one part which is more so than the rest, it is that which is allotted to me, delivering to you a solemn parting address. Nevertheless, I must acknowledge, that the hope of your undertakings being crowned with success, swallows up all my sorrow. I could myself go without a tear, so at least I think, and leave all my friends and connexions, in such a glorious cause. Impressed, therefore, with these sentiments, I can the more readily and cheerfully part with you.

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My dear brethren ! Let me address you in the words of our LORD JESUS to his disciples, *John xx. 21, Peace be unto you, as my Father sent me, so send I you !* The whole of this language was sweet, especially considering the troubles of their hearts to whom it was primarily addressed. The preface is sweet, *Peace be unto you*—as if he had said, All is well as to the past, and all shall be well as to the future,—The commission itself is sweet. Nothing could well be more grateful to those who loved CHRIST, than to be employed by him on such an errand, and to have such an example to imitate.

There is, to be sure, a great disparity between your mission and that of CHRIST. He came to offer himself a sacrifice for sin, and by his blood to obtain eternal salvation for poor lost sinners. Yet, notwithstanding this disparity, there are various points of likeness between your undertaking and that of your LORD and Master. I shall single out three or four, which I would wish to impress upon your minds. These are, The *objects* you must keep in view ;—The *directions* you must observe ;—The *difficulties* you must encounter ;—and the *reward* you may expect.

First, There is an analogy between the OBJECTS of CHRIST'S mission and those of *your's*.—The great objects of his mission were to glorify GOD, and to seek and to save lost souls ; and your's are the same.—Men and devils had dishonoured GOD ; they had virtually called him a hard master ; had thrown off his yoke, and represented him, in the punishment of sin, as a Being whose ways were not equal. But CHRIST, by his obedience and death, rolled away these reproaches.—By the former, that is, by making it his meat and drink to do the will of his Father, he proved, in the face of a rebellious world, that his yoke was easy, and his burden light. By the latter, that is, by enduring the full penalty of the divine law without a murmuring thought,

thought, he manifested its equity, declaring in effect that God was in the right, and that man deserved to fall a sacrifice to his justice. You also, my brethren, have to glorify God, and that both by your cheerful obedience to his will, and by patiently enduring affliction. The heathen will judge of the character of your God, and of your religion, by what they see of your own character. Beware that you do not misrepresent your blessed Lord and his glorious gospel. It is a great encouragement to be engaged in the same cause with Christ himself. Does he ride forth as on a white horse, in righteousness judging, and making war? (Rev. xix.) Ye are called, like the rest of the armies of heaven, to follow him on white horses, pursuing the same glorious object, that India may be conquered by his truth. May you be able, at the close of your lives, to say, after the example of your Lord, "I have glorified thee on earth, "I have finished the work which thou gavest me to do."—CHRIST was sent of the Father, not only to glorify his name, but to seek and to save that which was lost; and such, my brethren, is your errand. Go then, after your Saviour's example, go in pursuit of the lost sheep; follow after them, search and find them out, that they may be brought home to his fold, from the dark mountains whither they have wandered, and gathered from the dreary deserts whither they have been scattered in the dark and cloudy day; that they may be delivered from the errors and abominations of the Heathen, and be brought to the knowledge and enjoyment of God.

Secondly, CHRIST, in the execution of his mission, was under the DIRECTION of him that sent him, and you must be the same. As mediator, he always acted as the Father's servant. Though a Son, and as such equal with God, yet in his *official* capacity he learned obedience. It is emphatically said of him, he both *did and taught*; and in both he inflexibly

inflexibly adhered to the directions of him that sent him. *I came down from heaven not to do my own will, but the will of him who sent me. I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak.* CHRIST acted as the Father's servant; and you are the servants of CHRIST. There is a woe upon any minister if he preach not the gospel of Christ, but especially upon those whose business it is to preach the Gospel among the Heathen. Among *us*, if *you* do not preach the gospel of Christ, others will; but there, all, under God, will depend upon you. When the Lord first planted the Israelites in Canaan, he planted them *wholly a right seed*.—Be exceedingly careful to follow this example. See that the doctrines you teach, and the duties you inculcate, be not your's, but HIS who sent you. A right seed is necessary to a profitable harvest. You must likewise *do* the will of Christ, as well as teach it, and that after his example. He pleased not himself. Perhaps no men must expect to have their wills so often crossed, or to meet with so frequent calls for self-denial, as those who embark in such an undertaking as your's. This leads me to observe,

Thirdly, CHRIST, in the execution of his mission, had great DIFFICULTIES and *trials* to encounter, and you must expect the same. The trials of your LORD were partly from *pain*, and partly from *contempt*. Great were the hardships he had to undergo. Foxes had holes, and birds had nests, but he had not where to lay his head. And notwithstanding all that your brethren can do to make you comfortable, you may expect to taste of the same cup.—Your Lord was also exposed to contempt. He is mad, said they, why hear ye him? If these things were done to the green tree, what may be expected of the dry? But JESUS *endured the cross, and despised the shame*. May you be enabled to follow his example. He met with trials, not only
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from open enemies, but from pretended friends. Those who ate of his bread lifted up the heel against him. Betrayed, denied, and forsaken, he yet persevered; nor did he desist till he could declare, *It is finished*. Then, when he could appeal to him who sent him, saying, I have finished the work which thou gavest me to do, then, he bowed his head, and gave up the ghost! What an example for you to follow.

Fourthly, CHRIST was not sent forth in his undertaking without a *promise* of support in it, and a glorious reward for it. It was predicted of him, he shall not fail nor be discouraged, till he have brought forth judgment unto victory.—This implied, that he would meet with much to discourage him. If many waters could have quenched his love, it had been quenched: but divine Omnipotence supported him. And as his Father sent him, so sends he you. Faithfully has he promised to be with you always to the end of the world. The divine Father promised him souls for his hire; that he should see of the travail of his soul, and be satisfied. And herein, as the Father sent him, so sends he you. You also shall have your reward. The joy set before him encouraged him to endure the cross; you also shall enter into the joy of your Lord. Keep that joy in your view; for it is a faithful saying, *If we suffer with him, we shall also reign with him*. Harken to the promise of your Lord and Master, “for his sayings are very true,” *To him that overcometh will I grant to sit down with me in my throne, as I also have overcome and am set down with my Father in his throne*.

Go then, my dear brethren, stimulated by these prospects. We shall meet again. Crowns of glory await you and us. Each, I trust, will be addressed at the last day, by our great Redeemer, *Come, ye blessed of my Father;—these were hungry, and you fed them; athirst, and you gave them drink; in prison, and you visited them;—enter ye into the joy of your Lord*. AMEN.

Copy

Copy of a Letter signed by the Ministers and other christian Friends, on a solemn day of prayer at LEICESTER, previous to the departure of our Missionaries for INDIA.

The Society for propagating the Gospel among the Heathen, to *Ram Ram Boshoo, Parbotee*, and all in *India* who call upon the Name of *Jesus Christ* our Lord, both their's and our's.

DEARLY BELOVED BRETHREN,

WE rejoice that we have an opportunity of addressing those as fellow-christians, who till lately were lost in heathen darkness and superstition. The accounts which our beloved brother THOMAS has given of you have greatly refreshed us. For many years we have been praying to God on your behalf; we knew but little of what our dear brother THOMAS was doing among you, but had united together before we heard of his being in *England*, for the purpose of sending the gospel into heathen countries. It was by the special providence of God that we heard of him, and of the state of things among you. We thankfully embraced the opportunity, and have ever since been heartily engaged in promoting the good work. From *Asia* sounded out the word of the Lord into *Europe*; glad shall we be to have that joyful sound reverberate to *Asia* again, and extend to every other part of the earth!

You requested in your letter sent to one of our brethren, that "Missionaries might be sent to preach the Gospel among you, and to help forward the translation of the "word of God." For these purposes we recommend to you our much esteemed brethren THOMAS and CAREY, men who we are persuaded, are willing to hazard their lives

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for the name of the Lord Jesus; men who will seek not your's, but you; men who, though not pretending to infallibility, we doubt not, will labour to translate the Bible as fast as they are able; who will teach you the word of the Lord in truth, and adorn the doctrine they preach, by a life of holiness, righteousness, and goodness. Receive them in the Lord, and strengthen their hands by uniting with them in every good word and work.

We hope that upon the arrival of our brethren, you will be solemnly baptized, in the name of the Father, the Son, and the Holy Spirit, the one living and true God, thereby putting on the Lord Jesus Christ, making an open profession of his name. Expect persecutions and reproaches. All that will live godly in Christ Jesus must suffer persecution, because the hearts of men are by nature at enmity with God, and true religion. But be not disheartened, tribulations will turn to your advantage, and the furtherance of the gospel, through the blessing of your and our God, who will be with you to support you in all your afflictions.—Only let your conversation be as becometh the gospel of Christ, that the enemies of godliness may have no evil thing to say of you. Shun all evil company, and all idolatrous assemblies and customs, “Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; and will be a father to you, and you shall be my sons and daughters, saith the Lord Almighty.”

Nevertheless, though you have no fellowship with the unconverted in their evil works, yet be courteous, kind, affable, pitiful, and ready to do good to all men, even to your enemies as occasions may offer. Be faithful and just in all your dealings, speaking the truth, and acting with uprightness. Pray for those that persecute you. Consider who it is that maketh you differ, and pray that the same almighty

mighty love which hath conquered your hearts may conquer their's. Let unchastity, and all manner of uncleanness, and all intemperance in eating or drinking, be unknown among you. Put far away all lying, and deceit, and treachery, and double dealing. Be subject to the laws of your country, in all things not contrary to the laws of God. Be obedient to your superiors, and compassionate to your inferiors. Be faithful in all your relative connections. Cultivate love, meekness, gentleness, goodness, and mercy. If any of you be overtaken in a fault, be ready to reclaim and forgive, as Christ also has forgiven you. You have read the eighteenth chapter of Matthew on this subject. If any turn back after professing the name of Christ, and are not to be reclaimed, be not stumbled at it, but withdraw yourselves from all fellowship with them. Such things will be permitted to try your sincerity. In short, in your spirit and conduct let your countrymen behold the holy tendency of the doctrine of Christ, and we doubt not but God, your own God, will bless and multiply you abundantly.

Dear brother *Ram Ram Boshoo* !

Thousands in our solemn assemblies have read and sung* your Gospel Hymn, with joy, and hope, and brotherly love ! Your sentiments and feelings are our's ! We feel that we are brethren ! Though wide oceans divide us, we are of one spirit ! We have heard of your labours of love. Go on, very dear brother, and by every mean in your power, disseminate the knowledge of Jesus Christ. Teach the gospel which you have heard and learned. Teach your countrymen, by psalms and hymns and spiritual songs, to make melody in their hearts to the Lord.

* It has been thrown into English Metre, and sung in many of our prayer meetings for the spread of the gospel.—See the close of this number.

Dear brother *Parbotee* !

We have been made acquainted with the affecting circumstances of your conversion to our Lord Jesus Christ * ; and we greatly rejoice with you, and for you. It does our hearts good to hear of your readiness to avow your attachment to him ; and that you have declared yourself ready to encounter all the difficulties and persecutions that might follow your being baptized in his name. Go on, dear brother. Eternal life is before you ! Be you also a helper of our brethren. Endeavour by every mean to teach others what you know of Christ ; and adorn your profession by an unblemished conversation.

Might we add (surely we may) dear brother *Mohun Chund* ?

We have heard of your serious attention to the preaching of the gospel, of your being convinced by it that you was a great sinner before God, that there was no refuge for you among all your *shasters*, and that the *gospel* alone was of God, discovering the way of salvation ;—and farther, that you had disused the idolatrous worship of your countrymen ; had forbidden the vain homage paid you by the deluded people, and had subjected yourself to temporal loss for Christ's sake :—yes, we have heard of your adherence to the gospel when visited by *Parbotee*, previous to his conversion, and how when threatened by him respecting *losing cast*, you left the company, and went and poured out your complaint to God in prayer. And moreover, when he came to you in the agony of his soul, requesting to hear the gospel, you directed him in the way of eternal life. O brother *Mohun Chund* ! can you think how it grieved us to hear after all this, that your heart failed you in a time of trial :

* See Mr. THOMAS's account of *Parbotee*, p. 23.

that

that you dissembled for a piece of bread ! Surely your heart has ere now smitten you ! Our Redeemer is merciful ! Remember Simon Peter ! But he also is holy, and jealous of his honour. *He who denieth him before men, and repenteth not, him will he deny before his Father, and the holy angels !*

Dearly beloved brethren, farewell ! Thousands of prayers have already been offered up on your behalf ! Thousands more will follow ! Let us have your's for us in return ! *The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. Amen ! Amen,*

ON June 13, 1793, the missionaries set sail on board the *Princessa Maria*, a Danish East Indiaman, Captain Christmas. The Annual Association at *Northampton* was near that time, and the following address to the Churches was published in their Circular Letter—

Address of the Ministers and Messengers of the Northampton Association, to the several associated Churches,

DEAR BRETHREN,

HAVING again enjoyed our annual interview with each other, and heard the accounts you sent us of your state, which, on the whole, afforded us ground of thankfulness and pleasure ; you will be expecting to receive from us the usual circular address, whereby we have been accustomed to stir up your pure minds by way of remembrance, that we might establish you in your most holy faith, and provoke you to love and good works.

In order to avoid too great a sameness in our epistles,
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and that they might prove more extensively useful, we have been used to select before-hand some divine subject, and to appoint one of our brethren to discuss it in the general Letter, previous to our yearly meeting; that it might then be read before the ministers and messengers of the associated churches, and receive their correction and approbation. The last subject on which we addressed you, was **GODLY ZEAL**, and we hope that excellent grace was not described and recommended in vain. We bless God that since the publication of that letter, you have had an opportunity of exerting your *zeal*, by encouraging an attempt, too long neglected by ourselves, and our predecessors, to spread the glorious Gospel of our blessed Lord in the Heathen world. —We had proposed this year to have written to you upon **JOY IN GOD**; and though mournful occurrences have taken place in the world around, yet neither the dreadful stagnation of trade, nor the horrid calamities of war, would have rendered it unseasonable to encourage the sons of Zion to rejoice in their King. It certainly becomes us to mourn for the distresses of our country, and the miseries of mankind; for the abominations of the land, and the low estate of the church; and above all, for the defects of our own characters, and the evils of our hearts and lives: but all these causes of grief are not incompatible with joy in the Holy Spirit. We may glory in tribulation; and even in the midst of penitential sorrow, our souls may exult in the riches of grace, and triumph in redeeming love.

May your sacred *joy* be increased, though our letter on that subject is deferred, through the unexpected removal of our beloved brother who was appointed to draw it up. By his being called away from his station among us, to attend our other dear brother, who had already reaped some first-fruits unto God from the regions of *Indostan*, we have lost a *Letter upon Joy*; but we have found a new subject for
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the exercise of that delightful grace. His brethren, who valued his company and friendship, cannot amidst all the regrets occasioned by his departure, refrain from joy; and even his affectionate people, who are for a time left destitute of a pastor, are enabled to rejoice that they had such a sacrifice to make; and that the love of Christ constrained him to leave the connections he loved, and made them willing to acquiesce in the call of God. Blessed be our divine Saviour who put into his heart, for many years past, so peculiar a solicitude for the salvation of the Heathen: and has now given him an opportunity for the noblest gratification that earth can afford. He, and all his family, with his guide and fellow-labourer, are, we trust, rejoicing in that God who rules the ocean which surrounds them; while the Indian converts are longing and waiting for the arrival of the missionaries they requested. We will follow them with our most ardent prayers, hoping before this time twelve months to have good news from a far country, to furnish our churches with further ground of rejoicing.

Yes, beloved, we have sown, not without tears of joy; and we trust in God, that in due season, we shall reap not fainting. You generally know with how small a beginning our little *society for propagating the gospel* commenced; and you see how surprizingly and speedily God has prospered and succeeded our attempts. Before Zion travailed she brought forth. Before our society was formed, one of our brethren was employed, unknown to us, in the good work, and some seals had been granted to his ministry. The *Hindoos* had written for missionaries, while we were forming our plan, and their answer to our enquiry was at hand, while we were asking Whither shall we first send forth in the name of the Lord of Hosts?—The account of the Rise of our Society is already in most of your hands, and in due time farther particulars will be laid before you,
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and our friends in general. In the mean while it was proposed at the Association, that for this time, instead of the usual instructions circulated through the churches, we should give you a copy of the *charge* delivered to our brethren at our solemn parting with them, and likewise of the *letter* addressed to the *Hindoos*. This, it was said, would be gratifying to many, while it would tend to keep alive the zealous concern that has been felt for the salvation of the Heathen. That concern, we are happy to say, has not been confined to our associated connections, though it has spread through it pretty generally.

With gratitude to the God of all grace, and to our dear brethren in various parts of the kingdom, we acknowledge that he has stirred up their hearts to concur with our design, and to send us generous aid from the distant extremities of the land. You know already how early and how liberally we received encouragement from *Birmingham*; where a corresponding society was immediately established in aid of the mission; and by the instrumentality of our active friends, we soon derived farther assistance from several churches in *Warwickshire*, *Shropshire*, and other adjacent counties. From *Yorkshire*, and its borders, where our brethren, unknown to us, had chosen the same subject of *christian zeal* for their last year's letter, we soon received a noble evidence that they had not been meditating on a topic they did not feel. The establishment of a society there, which sent us *two hundred pounds* in proof of their fraternity, caused our hearts to rejoice in that union which flows from the love of CHRIST. From many of our sister churches, both in the neighbourhood of this association, and in more remote parts of the island, we have received substantial succour; in some instances unsolicited, and in many beyond our expectations. From *Newcastle*, and *Plymouth-Dock*, *Cambridge* and *Luton*, *Devizes*, and *Bath*, and *Frome*;
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from several places in *Hampshire, Suffolk, Essex* and *Kent*, have kind and considerable donations been transmitted. *Bristol*, and the great *Metropolis* of our land, have lent assistance in this good work, with a generosity for which the inhabitants of those cities have long been renowned; and which the sad shocks given to commerce and public credit, before their benefactions were solicited, could not suppress. Nor has this encouragement been received merely from our own denomination. Though this Society honestly acknowledged that its founders were of the *particular baptist* persuasion, we are sure it was not the interest of a party they wished to promote, but the glory of our divine Lord, and the salvation of immortal souls. Hence it was proposed at first, if no opening was soon found for a baptist mission, to have requested the *Presbyterian* and the *Moravian* brethren, who had been already employed in labouring among the Heathen, to accept some assistance from our subscriptions: for by the leave of the God of heaven, we were determined to do somewhat toward propagating his gospel in pagan lands. The providence of God pointing out so speedily a sphere of action sufficient to require all our exertions, prevented this testimony of *our* brotherly love for the present; but he who knew our hearts in the request, has inclined our brethren to shew *us* favour. Our *pædobaptist* brethren have not looked upon us with a jealous eye; but *evangelical episcopalians*, as well as different classes of *dissenters*, notwithstanding their difference of judgment and practice respecting one of the positive institutions of the New Testament, have befriended our design; and some friends belonging to the people called *quakers*, who suppose the ordinance from which we are denominated has ceased, have sent in unsolicited aid. One of the ministers of the *unitas fratrum* sent us pecuniary assistance; and another in a most friendly letter expressed his earnest wishes for our success, and with great candour and piety, answered some of our printed en-

quiries respecting the needful qualifications of missionaries, and the advice proper to be given them.

Dearly beloved brethren, what shall we render unto God for all his goodness towards us ! We have complained with the church of old, Isa. xxvi. 17, 18, that *We had not wrought any deliverance in the earth, neither have the inhabitants of the world fallen*, before the weapons of our warfare ! But we trust our Lord is going forth conquering and to conquer. In the name of our God will we lift up our banners, and we hope we shall soon sing of the triumphs of his cross. Our brethren are gone out upon an arduous undertaking. Their difficulties will be many : and they are but imperfect men. Let us pray daily for them. And look out for fresh openings in the heathen world. Deny yourselves in superfluous expences, and save more for God. —About nineteen parts of the world out of thirty are pagans still ! And still the Eastern and Western antichrist count their votaries by millions. O pity a benighted world ! Let the love of Christ constrain you. Surely our Redeemer has not yet received one half of the reward he merited by the travail of his soul.

Let it appear that you have some degree of the same kind of love to souls that was in Christ Jesus ! His love to immortal souls induced him to lay himself out for their good incessantly. When he was found in fashion as a man, and felt all the innocent infirmities of humanity, the prospect of saving a Samaritan Adultress made him forget his own hunger and fatigue, and the delight his mind took in his Father's business infused fresh vigour into his weary body. All through his life on earth it was his meat and his drink to be doing good, though he incessantly endured the contradiction of sinners against himself : and though their enmity became more and more inveterate, he was not to
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be overcome of evil, but died praying for his murderers. Dear brethren, let us aspire after more of the same disinterested benevolence that was so perfectly exemplified by our blessed Lord. Imitate his self-denial, his diligence, his ardour, his unwearied zeal. Shew that the objects which lay so near to his heart, lie very near to your's.

It has given us singular pleasure that the benefactions of our distant friends have been attended with many prayers. At *Folkstone*, in *Kent*, where our brethren had only received information of our attempt from the republication of our Plan in the Baptist Register, they immediately formed a corresponding Society in aid of the Mission, and appointed a monthly meeting for extraordinary prayer upon the subject, to be attended with a collection for the same purpose. We hope others will imitate this example, especially where the monthly prayer-meeting for the revival of religion was not previously established. In the churches of our association, and many others who had for some years past united with us in that practice, we hope the state of the Heathen will be particularly remembered, as well as the revival of evangelical piety among ourselves, and other protestant churches; and we trust you will then, and at other times, continue to pray for the Missionaries who are already gone out, and beg that the Lord will raise up more such labourers, and open a door for them in other pagan countries. The work in which our brethren are engaged is arduous, their difficulties and temptations will be many, and though we highly esteem them, we know they are imperfect men, liable to err and mistake, unless the Lord shall keep them continually. Therefore, we beseech you to be much in prayer for them, that the Lord would keep and prosper them.

After some singular interpositions of providence, which remarkably made way for all brother *Carey's* family to

attend him, they set off in good health and spirits. One of them wrote thus to a minister in London, at three o'clock in the morning of their departure:—"The ship is come—the signal made—the guns are fired—and we are going with a fine fair wind. Farewell, my dear brethren and sisters, farewell. May the God of Jacob be our's and your's, by sea and land, for time and eternity! Most affectionately adieu!"—All circumstances combine to encourage us, beloved brethren, to go on in this attempt. Future difficulties may occur, but he that has helped us thus far, will still be a God at hand, and a God afar off; to help us at home, and them abroad. Let us rely upon him. And if you do not find your utmost hopes accomplished on their first arrival, be not disheartened. Remember how long *David Brainerd* laboured among the Indians in *North-America*, before his labours were crowned with such great success. And in *Greenland*, the *Moravian brethren* waited a considerable time before the seed they sowed in that inhospitable climate began to promise a joyful harvest. But if *the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain; be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh;* then the reapers shall receive their wages, and gather fruit unto eternal life, *that both he that soweth, and he that reapeth, may rejoice together.*

Dear brethren, we close this short epistle, by committing you to God, and to the word of his grace; praying that while we, and you, are solicitous for the salvation of those that were brought up in Heathenism, we may also find the work of the Lord going forward among ourselves; that many souls may be effectually awakened, convinced and converted in our congregations, who, though they have been brought up in a land of gospel light, are at present, as far from vital godliness as professed pagans: and may each

each of us, who have already professed to have been turned from darkness unto light, be enabled to walk as the children of the light, and of the day; having no fellowship with the unfruitful works of darkness; but living as such who are the lights of the world, the salt of the earth. Your privileges are glorious, your obligations are proportionable. Your principles tend in the most powerful manner to constrain you to depart from all iniquity, and to abound in the work of the Lord. If, indeed, you know those things which are contained in the gospel of Jesus, happy are ye if your whole deportment evinces the influence of evangelical truth upon your hearts and lives! The grace of our Lord Jesus Christ be with you all. Amen!

NORTHAMPTON, June 6, 1793.

August 4, 1794. Several of our friends having received letters from the missionaries *, a Committee Meeting was held at *Guilborough*, and the different letters read; on which the following resolutions were agreed to—

I. That the same salary of 150l. allowed to our brethren CAREY and THOMAS for the first year, be continued the second year, beginning Nov. 7, 1794, and to be equally divided between them.

II. That as it will be necessary for some time, that they should have the assistance of some of the natives, in order to enable them to learn the *Sanscrit* and *Bengal languages*, the sum of 20l. per annum be allowed to each, towards the discharge of those extra expences.

* Accounts of the safe arrival of Mrs. THOMAS and her daughter had come to hand before direct intelligence was received from the Missionaries themselves.

III. That

III. That in consideration of brother CAREY's family being the most numerous and expensive, the sum of 20l. be added to his income.

IV. That a Polyglott Bible, and a Malay Testament, be sent to our brethren, to be added to the Societies Library in Bengal.

V. That a brief account of the origin and proceedings of this society be printed, together with such extracts from the correspondence of the missionaries, as may appear likely to convey to the public a true state of the mission, and tend to promote the interests of the society.

Extracts from Letters received from Brother CAREY, from the Time of his Arrival in INDIA to February 1794 inclusive.

To the Church at LEICESTER, lately under his Pastoral Care.

BANDELL, Dec. 25, 1793.

MY VERY DEAR FRIENDS,

LONG before this time I expected to have sent you an account of my welfare and of the dealings of God with me; but having been prevented till now, I embrace the present opportunity with pleasure, and referring you to Mr. Y—— for an account of my voyage and all the incidents relating to it, I shall principally address myself to you (as to those whose eternal welfare I have much at heart) respecting the things of God. Often do I recollect with a mixture of pleasure and pain, the sweet communion which I have enjoyed with you.—To you I delighted not only to communicate the gospel of Christ, but my own soul also, because you were dear unto me; and particularly shall I always remember the memorable time of my parting from you—that was indeed the trial of love; but the great undertaking

dertaking in which I am engaged preponderated, and still weighs down in my mind every other consideration.

I have certainly lost much *social pleasure* since I came hither, as I cannot preach yet, except to my own family, not being sufficiently acquainted with the language; nor have I at present more than one christian friend to whom I can open my mind, besides my dear colleague Mr. *Thomas*.—I am surrounded by heathens—all places in the country are full of monuments of idolatry, and every morning great numbers of people may be seen at the rivers side paying their devotion to the *water*, which they take up in handfuls and pray to in the most fervent manner*. Temples to *Seeb*, *Bishno*, and *Brimba* are every where to be seen; and

* A veneration for the elements, but especially fire and water, seem to have been common to all the ancient Eastern nations. The Medes and Persians considered fire and water as the only true images of the divinity; and it is evident, that the Hindoos, if they do not worship fire, hold it in religious respect. Every day at sun-rise the priests go to some river, or to the tanks of their temples, to perform the Sandivaneey, or worship to Brahma the supreme.

SKETCHES OF THE HINDOOS, Vol. i. p. 212.

Of all their rivers, the GANGES is most highly venerated, because as they say, it takes away all the spots of sin, and therefore the Indians go in crowds to wash in it. This virtue they say belongs to this river, because it does not take its source from the bosom of the earth, but springing from the foot of their god VISHNOU, it descends from heaven into the paradise of Devendre, and from thence into Hindostan.—This river was believed by many ancient Jews and Christians to be the PISON of Paradise (Gen. ii. 10). It takes its rise from the mountains of Thibet, thence proceeding to the West; after wandering through different valleys, it rushes through an opening in the mountains at Hurdwar, and flows a smooth navigable stream in a course of about 1350 miles through the plains of Hindostan to the sea. At the distance of 500 miles from the sea the channel is 30 feet deep when the river is at the lowest.

See MAJOR RENNEL's Map and Memoirs.

flowers

flowers consecrated to sacred purposes, are preserved growing in the streets of the most populous places. *Burning women with their husbands, is a practice too frequent* :*

* This inhuman practice at present prevails most in the Mahratta dominions, and in the countries of the ancient Rajahs, where instances of the kind are frequently to be met with. Their LAW says, "It is proper for a woman to burn herself with her husband's corpse," and the Bramins teach that those who burn themselves, with their husbands, shall be exalted to the SUTTEE, or highest sphere, where the God BRHIMA, and his particular favorites reside.

A number of instances have been given to the public by Europeans who have been witnesses to the miserable scene. Two cases may give the reader of these sheets some idea of this BARBAROUS rite. The first is thus described by Mr. HODGES.

"The person whom I saw was of the BHYSE (or merchant) cast; upon my repairing to the spot on the banks of the river where the ceremony was to take place, I found the body of the man on the bier, and covered with linen, already brought down, and laid at the edge of the river. At this time (about ten in the morning) only a few people were assembled, who displayed the most perfect apathy and indifference at the catastrophe that was to take place. After waiting a considerable time, the wife appeared, attended by the Bramins, and music, with some few relations. The procession was slow and solemn; the victim moved with a steady and firm step; and, apparently with a perfect composure of countenance, approached close to the body of her husband, where for some time they halted. She then addressed those who were near her with composure, and without the least trepidation of voice, or change of countenance. She held in her left hand a cocoa nut, in which was a red colour mixed up, and dipping in it the forefinger of her right hand, she marked those near her to whom she wished to show the last act of attention. As at this time I stood close to her, she observed me attentively, and with the colour marked me on the forehead. She might be about twenty-four or five years of age, a time of life when the bloom of beauty has generally fled the cheek in India; but still she preserved a sufficient share to prove that she must have been handsome. Her figure was small but elegantly turned; and the form of her hands and arms was particularly beautiful. Her dress was a loose robe of white flowing drapery

We were at *Nuddea* (an eminent place for learning) last Lord's day, and were informed that about a month ago two

drapery that extended from her head to her feet. The place of the sacrifice was higher up on the bank of the river, 100 yards or more from the spot where we now stood. The pile was composed of dried branches, leaves, and rushes, with a door on one side, and arched and covered on the top : by the side of the door stood a man with a lighted brand. From the time the woman appeared, to the taking up of the body to convey it to the pile, might occupy a space of half an hour, which was employed in prayer with the Bramins, in attentions to those who stood near her, and conversation with her relations. When the body was taken up she followed close to it, attended by the chief Bramin ; and when it was deposited in the pile, she bowed to all around her, and entered without speaking. The moment she entered the door was closed ; the fire was put to the combustibles, which instantly flamed, and immense quantities of dried wood and other matters were thrown upon it. This last part of the ceremony was accompanied with the shouts of the multitude, who now became numerous, and the whole seemed a mass of confused REJOICING."

See HODGES TRAVELS IN INDIA, p. 81—83.

A second instance more DREADFUL THAN THE FORMER, is contained in a letter from Father MARTIN, a Jesuit Missionary in MADURA.

" The Prince of MARAVA dying in 1710, his wives, to the number of FORTY-SEVEN, were burned with his corpse in the following manner :—They digged a deep ditch without the town, and in it erected a pile of wood, on the top of which the deceased was laid, richly clothed and adorned ; when they had set this on fire, with a world of ceremonies performed by the Bramins, that company of unfortunate women appeared, covered with jewels, and adorned with flowers, like so many victims designed for the sacrifice. They walked several times about the pile, the heat of which was perceived at a great distance. The chief of them having addressed the successor of the late Prince, resigned the dagger of the deceased into his hands, who took it without shewing the least sign of grief or compassion. Alas ! said she, what farther comes of all human happiness ? I AM SENSIBLE I AM THROWING MYSELF HEADLONG INTO HELL ! These words struck all the spectators with horror : she had a christian woman in her service, who fre-

women devoted themselves in this manner. The practice

quently discoursed with her concerning the truths of revealed religion, in order to persuade her to embrace christianity, but without success. She having spoke thus, boldly turned her face to the pile, and calling upon her gods, flung herself into the midst of the flames. The second of these women was the sister of RAYA, a prince of the blood, who assisted at that detestable ceremony: When he received the jewels from his sister with which she was adorned, he broke out into tears, embracing her most tenderly: she seemed unmoved at it, and with a resolute countenance, looking sometimes at the pile, sometimes at the assistants, cried with a loud voice Sheeva, Sheeva, which is the name of one of her idols, and threw herself into the flames, as the first had done.—The other women followed her soon after; some of them appeared composed, and others were cast down and bewildered. One of them, frightened above the rest, run to a christian soldier, who was present, and begged of him to save her. But he, stunned with surprise, pushed the unfortunate creature from him into the GLOWING PIT, and retired immediately; but so terrified, that he soon fell ill of a fever and frenzy, of which he died the night following. Whatever intrepidity some of these women discovered at first, yet, as soon as they felt the flames, they roared in a most dreadful manner, and tumbling over each other, strove to gain the brim of the pit; but in vain, for the assistants prevented it by throwing upon them large pieces of wood. The next day, the Bramins gathered their bones, which they threw into the sea. The pit was levelled, a temple built on the spot, and the deceased prince, with his wives, reckoned among the deities."

Propagation of Christianity, Vol. ii. p. 156—7.

Some Hindoos, though few, bury the dead; and it is said that among these it is the duty of the widow to BURY HERSELF with the body of her husband. The religious ceremonies being performed, she descends into the grave with him, and taking the body in her arms, is with it covered with the earth. In the countries in which I have been I have heard of TWO instances of this HORRID ceremony.

CRAUFURD.

A French author speaking of this barbarous rite, says, "Au lieu de bruler ces femmes qui veulent mourir après la mort de leur maris, ils les enterrent peu à peu toutes vives, jusqu'à la gorge, et puis tout d'un coup se jettent deux ou trois dessus, leurs tordent le cou, et les achevent d'étouffer."

BERNIER.

of

of swinging by the back * is very common, I have seen the scars arising from it in the backs of many persons, and a person now lives in the same house with me who carries them in his flesh.—Notwithstanding all this they are a very attentive and inquisitive people, and very kind and friendly; nor do I perceive any thing unfriendly in the conduct of the Mahometans †.

I feel happy in being here, and begin to know a little of the language. We have been here almost a month, and have hitherto lived with Europeans at a Portuguese settlement, and the people are papists; but next week we go entirely to live among the natives. At *Nuddea*, the Bramins ‡ and Pundits are very desirous that we should come and preach the gospel. *Nuddea* is a very large town, containing about 3000 families, 800 of whom are Bramins. Could we succeed here, the prejudices of almost all the people in India would cease, as it is the place which greatly rules religion all over the country.—The work is God's, —*his* promise is on our side, and in *his* strength we go forth.

I much want to hear from you. Have you got another minister §? A spiritual holy man? Are you closely pur-

* See Mr. THOMAS's account, p. 28.

† The Hindoos are the Aborigines of the country, but ever since the conquest of India by Timur Bec, or Tamerlane, in the year 1398, a great part of Hindostan has been subject to the Mahomeddan power; yet the Hindoo subjects of the Mogul's empire are supposed to be some hundreds to one compared with their conquerors.

‡ The Bramins are the ecclesiastics of the country, successors to the BRACHMANS, who were a branch of the ancient Gymnosophists, or philosophers of India.

§ It is with pleasure and thankfulness that the church at Leicester give an AFFIRMATIVE reply to this interrogation; the great Head of the

suings spiritual things? And do you closely and constantly keep to prayer meetings and church meetings? Are you not only at *peace*, but do you live in LOVE, and have you *fervent charity* among yourselves?—O that I may hear good of you! Be very attentive to *discipline*—the neglect of that has sunk you low before; *now*, pray my dear friends, avoid the quagmire into which you have before fallen. Endeavor to carry it friendly one to another, and to be helpers of one another in the ways and work of God: and if any be fallen, you that are spiritual restore such an one in the spirit of meekness. Love your minister, and consider him as a man. How do my *young friends* do? How do they go on who were baptized the two last times before I left you? They and all of you are often upon my heart before God. How do my dear *old friends* do? I take pleasure in the remembrance of their love and friendship. How many have been added*? Who converted? Who dead? What changes have taken place among you? Who removed from you? Is there any preaching at *Thurmaston, Sytton, Sileby* †, &c.? Be very particular in giving me an account of every thing. Nothing

the church having favored them with a minister soon after Mr. CAREY left them, whose services have been rendered both pleasant and useful; viz. Mr. B. CAVE, who after a probation of several months, was publicly set apart for the pastoral office, Sept. 24, 1794.

* The church has been enlarged by two pleasing additions this year, of twelve persons at one time, and five at another.—Since the first edition of this number, the church at LEICESTER has been favored with farther increase, so that above forty members have been added since brother CAREY left it; and a goodly number of young people are now seeking the kingdom of God with full purpose of heart.

† Villages in the neighbourhood of LEICESTER, where brother CAREY used often to preach the word of life; and where (THURMASTON excepted) his successor still carries the glad tidings of salvation by the blood of the Lamb: as also to BLABY and DESFORD.

from

from *Leicester* can be unimportant to me. I should rejoice to see any of you, but fear that I must wait till we meet in the other world, and may God grant that it may be with joy. My wife, sister, the children, and Mr. Thomas unite in sincere regards to you all, and I am with ardent affection,

Your brother in the Gospel,

WILLIAM CAREY.

P. S. Pray give my very respectful love to Mr. *Robinson**.

From Letters addressed to the Society, and various Individuals, by brother CAREY, arranged according to their Dates.

Bay of Bengal, October 17, 1793.

WE set sail on Thursday morning June 13, in the *Kron Princeffe Marie*, Captain Christmas, from Copenhagen. The captain behaved to us with the politest attention, and as we were a large family, he allotted us the best place in the ship, by ordering his own great cabin to be parted into two. We had been but a little time on board before the women were taken with the sea sickness, then the children, and before night myself; but in a week we all recovered, and had a very pleasant voyage to the Cape of Good Hope; only we were hindered a few days by calms when we were off Cape Verd in Africa. We passed the tropic of Cancer on June 29: the 21st of the following month we crossed the line, and August 1, we passed the tropic of Capricorn; on the 20th we saw the Cape of Good Hope, but on Lord's day night 25th, we were alarmed by a terrible accident:—There is a bank which extends into the sea from Cape des Aquilas, the southermost point of Africa, for about 80 leagues south, upon which runs a strong current, and which when it meets the wind raises the sea in a most tre-

* The worthy Vicar of St. Mary's, Leicester.

mendous manner. We were in latitude 38° south, and thought ourselves secure from that danger ; but early in the morning I was awakened by the violent motion of the ship, and found stools, table, and every thing which was not secured, rolling about the cabin, whilst the earthen and glass ware was crushed to pieces. Mr. Thomas called at the door to inform me that we had carried away our fore and main top masts : I arose and went upon deck ; the gloom of the night (though providentially the moon shone) ; the sea, like mountains, beating the ship in all directions ; the masts, yards, sails, and rigging, hanging over the sides, with the men upon them, endeavouring to unrig them and let them loose, formed a tremendous scene. All on board uniformly declared that they had never been in such an alarming situation before ; and at one time we concluded that the vessel was going to the bottom. Our ship is about 130 feet long, and was mounted on a sea* at least 50 or 60 yards high, from which she plunged head foremost with incredible velocity : I saw her going, I knew her weight was 600 tons, and concluded with others that she could never recover it :—I had but a moment to reflect, but felt composed, and resigned to die. That I might not be tossed overboard, I caught hold of what was next to me : the plunge was dreadful ; her bowsprit was under water, and the gib-boom carried away ; but in a moment I saw her rise again, mounted on another sea, without having shipped one hoghead of water. At last we cleared the wreck :—in eleven days we refitted, and except one squall, which carried away our new main-top-mast, have had nothing to alarm us since.

The rains have supplied us with plenty of water, and we have lost none of our company except a black woman and child, who were very ill when they came on board ;

* An immense wave,

and the carpenter, who, after the very great exertions he was obliged to make on account of our misfortune off the Cape, caught cold, which was succeeded by a pleurisy, and followed by the scurvy, of which he died when we were within six days sail of *Bengal*.

We have not been entirely destitute of religious opportunities since we have been at sea: family worship has been constantly attended to, both morning and evening; and we have had preaching twice every Lord's-day in our cabin, sometimes to twelve persons. Some seasons have been pleasant to ourselves, but I fear of little or no service to others. I have enjoyed many opportunities of private devotion; though after all the mercy and goodness shewn, I am still the most unfruitful of all the plants in the vineyard of God;—yet I feel a growing satisfaction in having undertaken this work, and a growing desire for its success. Sometimes I am much animated with the prospect before me; but at others, a sense of my own unworthiness and unsuitness, so discourages me, that I fear I shall never be of any use in the world:—one consideration, indeed, revives my hopes, and supports my mind in the darkest seasons—God hath said, *he* will be with his ministers unto the end.

It has afforded me much pleasure to recollect the times of public worship in the churches in *England*, and to reflect that now perhaps hundreds, if not thousands, are praying for me. You will also easily believe that my friends have not been forgotten by me on these occasions.

I hope the society will go on and increase, and that the multitudes of heathen in the world may hear the glorious words of truth. *Africa* is but a little way from *England*; *Madagascar*, but a little further: *South America*, and all the numerous and large islands in the *Indian* and *Chinese* seas, I hope

hope will not be passed over. A large field opens on every side, and millions of perishing heathen*, tormented in this life by means of idolatry, superstition, and ignorance, and subject to eternal misery in the next, are pleading;—yes, all their miseries plead (as soon as they are known) with every heart that loves the Redeemer, and with all the churches of the living God. O that many labourers might be thrust out into the vineyard of our Lord Jesus Christ, and that the gentiles may come to the knowledge of the truth as it is in *him*!

November 14, Calcutta.

AFTER beating about, and being driven back by currents for near a month, we arrived in *Balafore* Roads on the 7th inst. and on the 10th Mr. T. and I began our labours. We came in a *ponfowah* from the ship, and at slack water we lay to at a *bazar*, or market. Mr. *Thomas* soon began to discourse with the Hindoos, and immediately the people all left their merchandize, and came under a hovel to hear the gospel, to which they listened with great attention for three hours, and appeared to be much pleased. One of them prepared us a dinner; a plantain leaf served instead of dishes and plates, and instead of knives and forks (according to the custom of the natives) we used our fingers. When we left them they intreated that we would build us a house, and come and live among them.

On our arrival at *Calcutta* we found poor *Ram Boshoo*, waiting for us, but to our great grief he has been bowing

* According to Mr. CAREY's calculation in his Pamphlet noticed in the 1st page of this work, FOUR HUNDRED AND TWENTY MILLIONS of mankind (i. e. above half the world) are yet in pagan darkness! —If MY SOUL is of such unspeakable value, that were I to exchange it for a WORLD I should be a LOSER, (Matt. xvi. 26) by what mode of calculation shall I ascertain the aggregate amount of so immense a number of immortal spirits, each of which is as valuable as mine?

down

down to idols again. When Mr. T. left *India* he went from place to place, but forsaken by the Hindoos, and neglected by the Europeans, he was seized with a flux and fever. In this state he says, "I had nothing to support me or my family;—a relation offered to save me from perishing for want of necessaries, on condition of my bowing to the Idol; I knew that the Roman Catholic* christians worshipped Idols; I thought they might be commanded to honour Images in some part of the bible which I had not seen;—I hesitated, and complied; but I love christianity still."

25th. *Ram Boshoo* still keeps close to us; I have had much conversation with him, and find him a very sensible well-informed man, and am often much pleased with his discourse: I have yet great hopes of him;—he is certainly a man from whom much good may be expected. We hear that *Parbotee* † stands well, and that he and *Mohun Chund* are coming down to us.

Providence hath favoured us so that we have sold our investments tolerably well; but the necessary expences attendant on our first settling, will make us very short for the first year; however, the work is *God's*—it has been favoured by God—we *shall* surmount all difficulties, and the glory will redound to God again.

I feel something of what Paul felt when he beheld Athens and "his spirit was stirred within him." I see one of the finest countries in the world, full of industrious inhabitants; yet three-fifths of it are an uncultivated jungle, abandoned to wild beasts and serpents. If the gospel flourishes here, "the wilderness will in every respect become a fruitful field."

* There are a great number of Portuguese catholics near the coast.

† See Mr. THOMAS's account, p. 24.

A pious European who resides here, has much encouraged us to make an effort in this city, and there seem to be many thousands of Portuguese ready to leave the church of Rome, if any one could preach in Portuguese to them—perhaps we may try, though our great design is to preach to the Hindoos and Moors.

I have had several conversations with a Bramin who speaks English well, and being unable to defend himself against THE GOSPEL, he purposes to come, attended by a Pundect, and try the utmost of their strength.

We are all well, the climate at this, which is the cold season, is not unpleasant, except through the great difference there is between the heat of day and night, which is often 10 degrees; yet the heat is tolerable. The more I know of Mr. *Thomas* the more I love him: we maintain the greatest affection for each other: he has completed his translation of the book of *Genesis* on our passage, at which he labored indefatigably, so as I think to hurt his health; but through mercy is now recovered. We have now *Genesis*, *Matthew*, *Mark*, and *James*, in the language of the country, and shall soon have more I hope.

It will be of very great service to us if the society can send out a *Polyglott Bible* by the next conveyance. *Ram Boshoo* is a good Persian scholar, and it will certainly help us much. Also a copy of the gospels in the *Malay* tongue would be of use. In return, I hope we shall send you tidings which will rejoice your hearts.

Bandell, December 16.

WE have been near a month at *Bandell*, which is a Portuguese settlement; but are now going further up the country, perhaps to *Nuddea*, *Cutwa*, *Gowr*, or *Malda*; at present it is uncertain which.

We

We have frequent opportunities of addressing the Hindoos, and their attention is astonishing. Last Lord's day we visited them at a neighboring village called *Saa-gunge*, and Mr. *Thomas* preached to near 200 of them;—they listened with great seriousness, and several followed to make further enquiries about which is the way to heaven, and what they should do to walk therein? Every place presents us with a pleasing prospect of success, and we are of one mind, and one soul:—Pray for us; we daily remember you; and the prosperity of the society lies very near our hearts.

26th. I never in my life found more satisfaction in any undertaking than in this in which I am now engaged; and though I have lost much in point of social intercourse, yet, I find such a sweetness in reflecting on the cause in which I am embarked, as more than compensates for any loss I can sustain.

The pleasure of being able to preach the gospel, I enjoyed greatly while in England: This enjoyment I am now deprived of through my not having yet obtained a sufficient acquaintance with the language.

Notwithstanding poor *Moonsee's* * fall, I entertain a very high opinion of him as a converted person: He is a man after my heart. He is a faithful counsellor and a discerning man, and very inquisitive, sensible and intelligent. If he wants any thing it is zeal: I have been seriously talking with him to-day, and hope that in a little time I may see a church formed here for God.

Parbotee I have not seen, but have heard a good account of him: Mr. *Thomas* has also received a letter from *Mohun Chund*.

* Moonsee, that is INTERPRETER, RAM BOOSHOO.

The utmost harmony subsists between me and Mr. *Thomas*. Several Bramins and Pundects, have been very pressing with us to settle at *Calcutta*, and preach to them; accordingly Mr. *T.* resides there, and I live at a house belonging to a black man, who generously offered it to me for nothing, till I am otherwise accommodated.

I am about renting a small quantity of land of a native, some miles east of the city, so that we may have opportunities of preaching the gospel all over the most populous part of *Bengal*. The city of *Calcutta* is very large; I have no doubt but there may be 200,000 black people there, besides the Europeans.

Since I have been here my family has been very heavily afflicted with the bloody flux, my wife and two eldest children have been very ill, and it is still a doubt whether my eldest son will recover or not. Many might attribute this to the climate; I believe it might arise from cold, but I am more and more convinced that all my times are in the hand of God, and that as all is under his direction, so all shall work together for good to them that love him. These things are afflictive and severely felt; but I bless God, I faint not: and when my soul can drink her fill at the word of God, I forget all. I had fully intended to devote my eldest son to the study of *Shanscrit*, my 2d to the *Persian*, and my 3d *Chinese*. I shall have opportunity for this, and if God should hereafter bless them with his grace, this may fit them for a mission to any part of *Persia*, *India*, or *China*. The difficulty of preaching to heathens, is, I presume, much less than has been imagined. I think from what I have seen there would be very little danger of hurt in either heathen or mahometan countries; and if this country is any specimen at all, I think the encouragement to be very great. I hope the society may be strengthened and encouraged,

couraged, and that *we* may soon be able to encourage them by good accounts from *Hindostan*.

The plan laid down in my little piece I still approve, and think it the best that can be followed. A missionary must be one of the companions and equals of the people to whom he is sent. Many dangers and temptations will be in his way. One or two pieces of advice I may venture to give. The first is to be exceedingly cautious lest the *voyage* prove a great snare: On board an East Indiaman especially, it may be expected all the discourse will be about high-life, and every circumstance will tend to unfit the mind for the work, and prejudice the missionary against the people to whom he goes. Also in a country like this, settled by Europeans, the grandeur, the customs, and prejudices of the settlers are exceedingly dangerous. They are very kind and hospitable; but even to visit them, if a man keeps no table of his own, would more than ten times exceed the allowance of a mission: and their discourse is chiefly about the vices of the natives: so that a missionary must see thousands of people treating him with the greatest kindness, whilst he must be entirely different from them in his life, his appearance, and every thing, or else it is impossible for him to stand; their profuse way of living being so opposite to his character, and so much above his ability.

It will be very essential to missionaries to be men of calmness and evenness of temper, and rather inclined to suffer hardships than covet the favours of men; and such who will be *indefatigably employed* in the work set before them; an inconstancy of mind being so highly injurious to it.

I am very impatient to hear of the ministers and churches in England, and all other parts within the compass of your correspondence: pray be particular when you
write:

write : the advancement of the Redeemer's kingdom will be very pleasing news to me, and I in return hope to send you some accounts, which may be cause of joy to you, and to all who love our Lord Jesus Christ in sincerity.

Maniet-tullo, Jan. 3—5, 1794.

SINCE our landing we have been in so unsettled a state, and so much employed in seeking out a proper place for our residence, that I have not been able to make those observations on the country, or people, which are necessary to inform or entertain a correspondent.

The people are very loquacious, and very deceitful, but not malicious :—they are very numerous ; I do not think I over-rate them, when I say, that the inhabitants of *Indostan* amount to nearly one hundred millions. Superstition is here triumphant in every place : but both Moors and Hindoos are very industrious, and in many branches of manufacture excellent workmen. The cultivated part of the country bears a great resemblance to some of our English counties. The people are universally very attentive to the gospel, and bear with that seriousness which you will seldom see in an English auditory. We have had many opportunities of discoursing with them, and I have *never yet* seen them depart, without giving evidence of very considerable impressions being made upon their minds. They have appeared to be convinced of the many contradictions which abound in their own religious writings ; they have constantly desired us to visit them again ; and when we told them that we came from *England* on purpose to instruct them, they have given every demonstration of joy.

A few days ago, I met with a very sensible Bramin, who spoke very good English, and entered into conversation with him : he defended his shasters for some time ; at
last

last said I, "Can you think that can come from God, who
 "is *all truth*, which says, 'If any person kill himself, he
 "shall never be forgiven : ' and yet, if a woman kill herself
 "by burning with her husband, she shall certainly obtain
 "heaven by it?" He was confounded, and after I had
 told him of the way of salvation by Jesus Christ, and pres-
 sed him to embrace it, he enquired my name, and told me
 that he would come to see me; at the same time pressing
 me to come and visit him again. Indeed these are "a peo-
 "ple prepared for the Lord."

Most of the Bramins say, that they do not yet know the
 way of life, but that they attend their own religious cere-
 monies in order that they may find it, and when they have
 found it they will leave off those practices. When we in-
 form them of the way of salvation (as revealed in the gospel)
 and tell them of the death of Christ for sinners, they are
surprized with the **FITNESS** of the divine remedy.

But there are difficulties in our way. Their attachment
 to their **CAST**, and the great inconveniencies which they
 must suffer if they should lose it, are more formidable obsta-
 cles to us than you can suppose *. Yet this is our encou-

* This remark has been made by historians frequently; La
 Croze says, "Tout Indien, qui embrasse le christianisme est absolu-
 "ment banni de sa tribu, est abandonné aux insultes de toute sa
 "nation."

Tome ii. p. 296.

And so far do they renounce intercourse with those that have once
 forfeited their cast, that "were a Hindoo of any other cast to touch a
 "CHANDALA (or outcast) even by accident, he must wash himself
 "and change his raiment. He would refrain from the productions of
 "the earth, if he knew that they had been cultivated by a Chandala.
 "A Chandala cannot enter a temple, or be present at any religious ce-
 "remony. He has no rank in society, and cannot serve in any pub-
 "lic employment. Hence the punishment of expulsion, which is sup-
 "posed

write : the advancement of the Redeemer's kingdom will be very pleasing news to me, and I in return hope to send you some accounts, which may be cause of joy to you, and to all who love our Lord Jesus Christ in sincerity.

Maniet-tullo, Jan. 3—5, 1794.

SINCE our landing we have been in so unsettled a state, and so much employed in seeking out a proper place for our residence, that I have not been able to make those observations on the country, or people, which are necessary to inform or entertain a correspondent.

The people are very loquacious, and very deceitful, but not malicious :—they are very numerous ; I do not think I over-rate them, when I say, that the inhabitants of *Indostan* amount to nearly one hundred millions. Superstition is here triumphant in every place : but both Moors and Hindoos are very industrious, and in many branches of manufacture excellent workmen. The cultivated part of the country bears a great resemblance to some of our English counties. The people are universally very attentive to the gospel, and hear with that seriousness which you will seldom see in an English auditory. We have had many opportunities of discoursing with them, and I have *never yet* seen them depart, without giving evidence of very considerable impressions being made upon their minds. They have appeared to be convinced of the many contradictions which abound in their own religious writings ; they have constantly desired us to visit them again ; and when we told them that we came from *England* on purpose to instruct them, they have given every demonstration of joy.

A few days ago, I met with a very sensible Bramin, who spoke very good English, and entered into conversation with him : he defended his shasters for some time ; at
last

last said I, "Can you think that can come from God, who
 "is *all truth*, which says, 'If any person kill himself, he
 "shall never be forgiven : ' and yet, if a woman kill herself
 "by burning with her husband, she shall certainly obtain
 "heaven by it?" He was confounded, and after I had
 told him of the way of salvation by Jesus Christ, and pres-
 sed him to embrace it, he enquired my name, and told me
 that he would come to see me; at the same time pressing
 me to come and visit him again. Indeed these are "a peo-
 "ple prepared for the Lord."

Most of the Bramins say, that they do not yet know the
 way of life, but that they attend their own religious cere-
 monies in order that they may find it, and when they have
 found it they will leave off those practices. When we in-
 form them of the way of salvation (as revealed in the gospel)
 and tell them of the death of Christ for sinners, they are
surprized with the **FITNESS** of the divine remedy.

But there are difficulties in our way. Their attachment
 to their **CAST**, and the great inconveniencies which they
 must suffer if they should lose it, are more formidable obsta-
 cles to us than you can suppose *. Yet this is our encou-

* This remark has been made by historians frequently; La
 Croze says, "Tout Indien, qui embrasse le christianisme est absolu-
 "ment banni de sa tribu, est abandonné aux insultes de toute sa
 "nation."

Tome ii. p. 296.

And so far do they renounce intercourse with those that have once
 forfeited their cast, that "were a Hindoo of any other cast to touch a
 " **CHANDALA** (or outcast) even by accident, he must wash himself
 "and change his raiment. He would refrain from the productions of
 "the earth, if he knew that they had been cultivated by a Chandala.
 "A Chandala cannot enter a temple, or be present at any religious ce-
 "remony. He has no rank in society, and cannot serve in any pub-
 "lic employment. Hence the punishment of expulsion, which is sup-
 "posed

ragement, the power of God is sufficient to accomplish every thing which he has promised, and his promises are exceedingly great and precious respecting the conversion of the Heathens.

The Moors, who are *Mahometans*, are more rigid and fierce than the Hindoos; but a congregation of an hundred or more may be collected almost any where, who will hear one part of the Koran compared and set at variance with another, without the resentment which might be expected in such a case. They all believe the imputation of Adam's guilt to his posterity, and maintain that every man is what God makes him to be.

The Hindoos acknowledge but one Supreme Being, but they make offerings to a variety of imaginary subordinate beings, or rather to creatures; as the images of good men, animals, plants, &c. With these offerings they believe that God is highly pleased. But the minutiae of their worship are so various, that scarcely any even of themselves can give a tolerable account of them.

To the honour of the government I may observe, that the black people here are as free as the natives of England, and the courts of law seem to favour them full as much as the Europeans.

Their national character is that of avarice, to this we may add a strong propensity to lying. The first of these seems to be the effect of the oppressive dealing which they have experienced under former governors. But the whole police has assumed a very different aspect under the government of Lord Cornwallis, and especially in favor of the natives.

“posed in its consequences to extend even to ANOTHER LIFE, becomes MORE TERRIBLE THAN THAT OF DEATH.”

CRAUFURD'S Sketches of the Hindoos, Vol. i. p. 124. Note.

Deharta,

Deharta, Feb. 15, 1794.

I HAVE taken a few acres of land at *Hafsnabad* near this place, which is about 40 miles East of *Calcutta*, upon the river *Jubana*. An English gentleman, to whom we were all entirely unknown, has generously invited us all to stay in his house till we have erected one of our own. This I am now engaged in; the walls will be made of mats fastened to wooden posts, and the roof formed of bamboos, and thatched. The neighbouring inhabitants yield me a little assistance in the work, and 4 or 500 families intend to come and reside in our neighbourhood. This is occasioned by *Moonshée's* representing me to them in a favorable light. Although the country is an excellent soil, it has been lately almost deserted on account of the tygers, and other beasts of prey which infest the place; but these are all afraid of a gun, and will soon be expelled; the people therefore are not afraid when an European is nigh. We shall have all the necessaries of life except bread, for which rice must be a substitute. Wild hogs, deer, and fowls are to be procured by the gun, and must supply us with a considerable part of our food. I find an inconvenience in having so much of my time necessarily taken up in procuring provisions, and cultivating my little farm: But when my house is built, I shall have more leisure than at present, and have daily opportunities of conversing with the natives, and pursuing the work of the mission. Here is certainly a large field for usefulness; much larger than you can conceive, both among the *Hindoos* and *Mussulmen*: They are very numerous, very inquisitive, and very attentive to the gospel. When I can so far know the language as to preach in it, I have no doubt of having a stated congregation, and I much hope to send you pleasing accounts. I can so far converse in the language, as to be understood in most things belonging to eating and drinking, buying
L and

and selling, &c. and my ear is somewhat familiarized to the *Bengalee* sounds. It is a language of a very singular construction, having no plural except to pronouns; and not a single preposition in it; but the cases of nouns and pronouns are almost endless, all the words answering to our prepositions being put after the word, and forming a new case. Except these singularities, I find it an easy language.

I feel myself happy in my present undertaking; for though I never felt the loss of social religion so much as now, yet a consciousness of having given up all for God, is a support, and the work, with all its attendant inconveniences, is to me a *rich reward*.

I think the society would do well to keep their eye towards *Africa*, or *Asia*: these countries are not like the *wilds of America*, where long labor will scarcely collect sixty people to hear the word; for *here* it is almost impossible to get out of the way of hundreds; and preachers are wanted a thousand times more than people to preach to. Within *India* are the *Mahratta* country and the northern parts to *Cashmire*, without (as far as I can learn) one soul that thinks of God aright.

I hope you will send me an account of every thing important in the churches, especially *Leicester*. You must not expect my journal till next year; I regularly keep one, which I intend then to transmit.

23d. Though I am surrounded by mercies, yet for this fortnight past my life has been rendered useless as to spiritual things; being for the present wholly occupied in temporal concerns; and the sabbaths now are quite disconsolate: On one of these sabbath's I am seeking communion with you; I feel, that a distance of 10 or 15,000 miles, cannot prevent the communion of saints. Though deprived

prived of a personal intercourse with my European friends, I have at least one religious friend, and that is *Ram Ram Boshoo*; he has indeed much timidity, but is a man of very good understanding, and well informed; he is also a person of strict probity.

The part where I am building my house, is within a quarter of a mile of the impenetrable forests, called *Sunderbunds*; and though quite deserted before, through fear of the tygers, the people are now returning, encouraged by my example, and we shall soon have 3 or 4,000 in our vicinity. These people, and all others in the neighbourhood, are much pleased with my coming, and two or three days ago, a deputation of five or six Bramins, with a present in their hands, came to thank me, or rather to say that they were *glad* I was coming to live among them; for they have no such word as “thank you”, nor any expression of *thankfulness* in all their language!

With respect to personal safety, I am just the same here as in England; my health was never better; the climate though hot, is tolerable; but attended as I am with difficulties, I would not renounce my undertaking for all the world. I long to know how all the ministers do; how the mission society goes on; whether the churches flourish or not; and in short every thing that occurs. Salute all the brethren in my name, and let every minister and every christian with whom you have the smallest connexion, know that this conveys my christian affection to them.

W. CAREY.

*Extracts from Letters, written by Mr. THOMAS.**Bengal Bay, October 26, 1793.*

WHEN we last wrote, we were waiting at Dover for the arrival of the *Kron Princeſſe Marie*. On Thursday morning, June 13; we put to ſea, in expectation of writing by the *Triton* frigate, which convoyed us out of the track of privateers, who might otherwiſe have detained us; but when ſhe took leave it blew ſo freſh that we could not hoist out a boat; ſo that a large packet of letters, which were written by each of us, were not ſent. For my part, I expected a very uncomfortable and lonely paſſage, having agreed to meſs with the ſervants. We agreed for two cabins only, and two perſons to meſs at the Captain's table; but HE that gave *Joſeph* favor in the ſight of *Pharaoh*, had graciouſly provided for us and our little ones far beyond all expectation. We found the Captain a well-bred Engliſhman; he would not ſuffer me to abſent myſelf from his table, and received and entertained us all as though we had been people of conſequence, ſo that he has often ſhewed us kindneſſes which we could no other way account for, than by the hand of God upon us for good.

Never did men ſee their native land with more joy than we left it; and this alſo is not of nature, but from above. Brother *Carey*, while very ſea ſick, and leaning over the ſhip to relieve his ſtomach from that very oppreſſive complaint, ſaid, his *mind* was even then filled with conſolation in contemplating the wonderful goodneſs of God. We expect to finiſh our voyage this week, and in hopes of a ſpeedy opportunity to ſend to *Europe*, I have begun writing in time. We have never put in at any place as we intended; for at the *Cape* the wind was ſo fair to go on, that we propoſed to put in at the *Mauritius*; but as ſoon as we came near that iſland,

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the wind proved contrary, and we passed on to *Bengal Bay*. We have been three months without seeing a single ship, which we think rather extraordinary. Poor Mrs. *Carey* has had many fears and troubles, so that she was like *Lot's* wife till she got past the *Cape*; but ever since, it seems so far to look back to *Piddington**, that she turns her hopes and wishes to a safe arrival in *Bengal*. She has had good health all the passage, and the little babe is grown a stout fellow: all the children are remarkably healthy, which we cannot but feel as a great kindness towards us; Mrs. *Carey's* sister also shares a good health, and all bear the heat much better than I expected. Mr. *Carey* was at one time ill with a complaint which he was subject to at home; but the Lord had mercy on him and on me: he is now as well I suppose as ever he was in his life, and has been for some months. We have preached twice on each Lord's day, and have a tolerable choir of singers: some persons on board who came to hear us at first, have entirely left us, and others have heard us constantly; but to our great sorrow, we do not see the blessing of God on our labours. Some profane customs on the sabbath day, and in common conversation, have been left off indeed, but the one thing needful is utterly lacking in them, and now we remember the words which the Lord spake to Ezekiel (iii. 6) "Surely had I sent thee to a people of strange speech, and of an hard language, whose words thou canst not understand. Surely had I sent thee to them, they would have hearkened to thee, but the house of Israel will not hearken." We have nevertheless reason to be thankful for some sweet and precious seasons of grace on board, which we have relished among ourselves both on sabbath days and in family worship, which we enjoy regularly twice a day. We have finished a translation of the

* A village in Northamptonshire where Mrs. CAREY did, and her relations do now, reside.

book of *Genesis*, on the passage, and brother *Carey* helped me out in passages which I could not have so well understood without him—"So let the goldsmith help the carpenter, and the carpenter the goldsmith, till the work of God be done."

We have enjoyed some remarkable favours of Providence on our passage, beside those already mentioned:—among others, about six or eight weeks ago we began to fear a want of water, and to talk of an allowance (which we have never been limited by yet). Well, the next day the *Lord* sent down abundance of rain in two different showers, and we filled many casks. When we think on these things that are past, we trust *him* afresh for all that is to come. At present I rejoice, and know very little of sorrow; I rejoice because *GOD* is with us, the throne of grace is open, and the precious word of God is unsealed to us. I rejoice to be so near a flock of black sheep, and I long to run and roll away the stone from the well's mouth that they may drink: I rejoice to be so near my family, and so near land; but we have had our patience tried the last eight or nine days with a baffling current, that sets us back faster than we can get forward, but these two last days we gain on it.

Jan. 8, 1794. We thought to write you long before this, but our hearts have been burthened with cares and sorrows. It was very afflicting to hear of *Ram Bosboo's* great persecution and fall. Deserted by Englishmen, and persecuted by his own countrymen, he was nigh unto death: The natives gathered in bodies, and threw dust in the air as he passed along the streets in *Calcutta*. At last one of his relations offered him an asylum on condition of his bowing down to their idols. The practice of the Roman Catholics strengthened this temptation, and he was prevailed on. He is now with Mr. *Carey*, from whom you will have
a more

a more circumstantial account. He thinks well of him, and I hope he at heart is convinced of his error.

I am pursuing my Sanscrit studies, and keep a Pundit; brother Carey pays *Moonshee* twenty rupees per month, which takes almost half his income. He has told you some of our visits and conversations with the natives; he admires them for their simplicity of manners among themselves, and their harmless behaviour to others, and most of all, for the great attention they pay to the gospel: but our best times are to come we hope. I should be very happy to see a *Bengal* bible in any degree of forwardness before I die, and have been talking with a printer to-day (in whose hands are the Bengal types which are used here) on the expence of such a work. I shall probably be more particular on this subject in my next letter. I shall go on translating and learning Sanscrit—Brother Carey comes on very fast in the Bengalee*. We love one another. Adieu.

J. T.

* The grand source of Indian literature,—the parent of almost every dialect from the Persian gulph to the China seas, is the SHANSCRIT; a language of the most venerable and unfathomable antiquity, which although now shut up in the libraries of Bramins, and appropriated solely to the records of their religion, appears to have been current over most of the oriental world; and traces of its original extent may still be discovered in almost every district in Asia.

Exclusive of the Sanscrit, there are three different dialects applied (though not with equal currency) in the kingdom of Bengal: viz. the PERSIAN, the HINDOSTANIC, and the proper BENGALISE. The Persian entered Bengal with the Mogul conquerors—the Hindostanic or Indian language appears to have been spoken for many ages through all proper Hindostan. It is still applied to the purposes of commerce in Surat, Guzarat, and other places on the Western coast. It is indubitably derived from the Sanscrit. The BENGALISE is intimately related to the Sanscrit also both in expressions, construction, and

Guilborough, August 4, 1794.

The COMMITTEE to Brethren THOMAS and CAREY.

VERY DEAR BRETHREN,

YOUR welcome letters were received on the 29th ult. Brother FULLER immediately called a Committee, which has this day met together at *Guilborough*. Our spirits were refreshed by the intelligence. After reading your letters to the Society, to the church at *Leicester*, and to Brethren PEARCE and RYLAND, we sang with sacred joy the 428th hymn of RIPPON's Appendix—"O'er the gloomy hills of darkness," &c. and returned solemn thanks to the everlasting God, whose mercy endureth for ever, for having preserved you from the perils of the sea, and hitherto made your way prosperous! In reading the short account of your labours, we feel something of that spirit spoken of in the prophet, *Thine heart shall fear, and be enlarged!*

We cordially thank you for your assiduity in learning the languages, in translating, and in every labour of love in which you have engaged; under God, we cheerfully confide in your wisdom, fidelity, and prudence, with relation to the *seat of your labours*, or the *means to carry them into effect*.

and character. It is the sole channel of personal and epistolary communication among the Hindoos of every occupation and tribe. All their business is transacted, and all their accounts are kept in it; and as their system of education is in general very confined, there are few among them who can write or read any other idiom: The uneducated, or eight parts in ten of the whole nation, are necessarily confined to the usage of their mother tongue.

Preface to HALHED's Grammar of the Bengal Language.

If

If there be one place however which strikes us, as of more importance than the rest, it is *Nuddea*. But you must follow where the Lord opens a door for you.

It rejoices us greatly to hear of the good understanding between you; and of the high opinion and esteem which each entertains for the other: this spirit we hope will be preserved and cultivated. Should any little difference ever arise, we hope you will each sacrifice much, rather than injure the common cause. Brethren, should either of you be tempted to any thing that would cause the work to cease (for you are yet in the body) consider the answer of Nehemiah, *I am doing a great work, and cannot come down to you.*

It afforded pain amidst our pleasure to hear of poor *R. R. Boosho*'s fall:—but do not give him up—his meeting you, and cleaving to you, does not indicate an apostate heart: It was more like the spirit of a Peter than of a Judas. —Your business is “*To bind up that which is broken,*” and “*To bring again that which was driven away.*”—Such was the conduct of the chief shepherd of the sheep, and such we are persuaded will be yours.

We wish to send this off if possible, with the Polyglot Bible (price seven guineas)—the Malayan Testament—Lowth's Isaiah, &c.

We depend brethren upon your freedom, to make known your wants; as much as upon your æconomical application of what is communicated:—Do not be reserved;—if you cannot tell your own wants, tell of each others.

Remember us affectionately to your families, to *R. R. Boosho*, *Parbotee*, *Mohun Chund*, and all who love our Lord
M Jesus

Jesus Christ in sincerity. Dearly beloved brethren, farewell; be of good courage; we also will be with you by our prayers and exertions—and God, your own God, will bless you!—Farewell, grace be with you. Let us often hear from you.—And oh! that we may hear good tidings of great joy. Once more farewell!

Signed this 4th Day of August, 1794,

ANDREW FULLER, &c. &c. &c.

An Evangelical Hymn,

Composed in the Bengal Language, 1788,

By RAM RAM BOSHOO, a Hindoo Munshce.

CHORUS. O who besides can recover us,
O who besides can recover us,
From the everlasting darkness of sin,
Except the Lord Jesus Christ?

1. Lo! that Lord is the Son of God,
The intermediate of a sinner's salvation:
Whosoever adores him,
Will get over his eternal ruin.

O who besides can recover us, &c.

2. In all this world there is none free from sin,
Except the Saviour of the world,
And his name is Jesus.

O who besides can recover us, &c.

3. That Lord was born into the world
To redeem sinful men:
Whosoever has faith to adore him,
That's the man that will get free.

O who besides can recover us, &c.

4. With

4. With and without form, an holy incarnation,
That's the Lord of the world :
Without faith in Him, the road to heaven
Is inaccessible.

O who besides can recover us, &c.

5. These words of his mouth, hear, O men,
For his sayings are very true ;
" Whofo is thirsty, let him come to ME,
" I will give him the living water."

O who besides can recover us, &c.

6. Therefore adore, O my soul,
Having known Him substantial ;
And besides Himself
There is no other Saviour.

O who besides can recover us,
O who besides can recover us,
From the everlasting darkness of sin,
Except the Lord Jesus Christ ?

The Hindoos Hymn.

[Imitated in Verse, for the Use of English Christians.]

1. WHO besides can man recover,
O who else restore to light !
Who but Christ that heav'nly lover,
Save from everlasting night ?
Who besides him,
Save from sins eternal night ?
2. Lo ! that Lord the Son of God is ;
Thro' him saving blessings flow ;
And the sinner that adores him,
Will get o'er eternal woe.
Who besides him,
Can redeem from endless woe ?

3. In this world with sin defiled,
There is none exempt from blame;
He who saves the world excepted—
JESUS is the Saviour's name.
Jesus, Jesus,
Is the mighty Saviour's name.
4. That dear Lord from heav'n descended,
Rebels to redeem like me:
Whoso'er hath faith t'adore him,
That's the man that can get free.
Who but Jesus
Can set captive sinners free?
5. He an holy incarnation,
With and without form, we own
As the universal sov'reign—
As the way to heav'n alone:
Jesus, Jesus,
Is the way to heav'n alone.
6. Hear, O sons of men, his sayings,
For his words are very true:
"Come to me, who'se is thirsty;
"Living streams I'll give to you."
Who besides him,
Living streams CAN give to you?
7. Having found the friend substantial,
Therefore, O my soul, adore,
Saviours!—there are none beside him,
Vain 'twill be to seek for more.
None but Jesus,
Can a ruin'd soul restore.

FINIS.

PERIODICAL ACCOUNTS

RELATIVE TO THE

Baptist Society,

FOR PROPAGATING THE GOSPEL

Among the Heathen :

[N^o. II.]

EXTRACTS

of

LETTERS

FROM

The Missionaries in Bengal, &c.

From Mr. THOMAS to the Society.

Buddaul, March 10, 1794.

DEAR BRETHREN,

THIS place is about sixty miles eastward of *Malda*. I am come hither on a journey with Mr. U—Y's family. Mr. CAREY and his family are about three hundred miles off, to the east of *Calcutta*, and my own are on a journey from *Calcutta* to *Malda*, where Mr. CAREY and all of us will meet, we hope, in a short time. We have been greatly distressed with difficulties; but I trust the Lord is making

No. 2.

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room

room for us. Having just entered my new house at *Calcutta*, where I had intended to do something in my own way of business, I received a letter from Mr. U——, which has given a wonderful turn, in its issue, to all our affairs, especially with respect to the mission. This letter was in answer to a condoling epistle I had sent to him on the sickness of his mother; occasioned by the very affecting loss of a son, who was drowned, with his wife, by the over-setting of their boat, as they were crossing *Calcutta* river. In this letter I had said, that on hearing she was sick, I had nearly set off to *Malda*; but business prevented. Mr. U—— replied with a very pressing and affectionate invitation, with proposals to accommodate me at his expence, &c. &c.

Accordingly I went to see him: our first interview was very affecting: partly from a tender remembrance of former friendship, and partly from the sad occasion of the present meeting, we were each of us overcome. Many tears fell, and some time elapsed before a word was uttered on either side. We went and mingled our tears with those of his dear mother, who lay smarting under the afflicting hand of God, in body and mind; carrying about with her deep marks of heart-breaking grief. The same morning I directed her to get a word from CHRIST, by preaching from *Cant. viii. 13*. I fatigued her body with long walks, hoping thereby to render her mind less capable of grief: and the Lord blessed abundantly the means, the medicines, and the meeting.

I intended no other than to return to *Calcutta*; but during my visit at *Malda*, Mr. U—— proposed that I should superintend one of his manufactories; and I have acceded to his proposal. It appears to me a great opening for usefulness; as it affords large opportunity of communicating
knowledge

knowledge by schools and stated instruction. Here I shall at length have perhaps five hundred of the natives in employ; and from November till June entirely at leisure to pursue my usual labours. Mr. CAREY is offered another of the manufactories; but I have received no answer from him yet. If he accepts it, as I think he will, we shall be within twenty miles of each other. I consider this employment for us and our people as every way becoming and suitable; and I hope it will afford the society pleasure and satisfaction.

When our salary will commence, or what it will be, I know not yet. We wish to know; for our money is all gone: and I have borrowed for both, and that is gone also. Poor brother CAREY was sadly grieved in behalf of RAM RAM BOSHOO, who had a debt to discharge, and his wages was due. He was beset for the debt, and we were, two months before we could spare him relief. Having never maintained a family, nor lived at my own expence at *Calcutta*, I little thought how much money it would require to keep a family in the line and proportion as Mr. CAREY had lived in *England*. We should have wrote soon, and intreated the society to spare us more; but now I hope we shall be very soon able to do with less, perhaps with nothing from, but adding something to the strength of their hands.

I have never seen PARBOTEE yet, nor MOHUN CHUND; the former is four hundred miles up the country. He is expected down; and when he and MOHUN CHUND, and BOSHOO are all together, your Letter* is to be solemnly read and explained, and delivered to them. Let it not grieve you that it has been so long delayed. We have been much favoured and helped of God, and happy and comfortable with each other. O that I could tell you how useful, and

* See No. I. page 41—45.

how successful we had been in bringing the Hindoos to CHRIST ! I mourn to find my time and thoughts so dissipated with cares, and so unhinged for this great work : but notwithstanding this, I hope for precious times to come.

Malda, July 30, 1794.

GRIEVED at heart that I missed the opportunity of sending the above in time, I now add a few more hints. Brother CAREY and his family are come up hither. He has accepted the management of one of Mr. U——'s manufactories ; and we are building works, and settling our houses and families, eighteen miles from each other.

On your receiving this, there will, I trust, be no further occasion for your sending out money or goods for us. We are nevertheless as closely connected and related to you as ever ; and shall always be glad to testify our love and respect for that society which is so much our joy and hope. Brethren, pray for us ! I beg my highest respects and love to all the dear ministers and people of God, who shall mention our names. I am, dear Brethren,

Your's most cordially,

JOHN THOMAS,

From Mr. CAREY to the Society.

Mudnabatty, August 5, 1794.

DEAR BRETHREN,

THROUGH the mercy of God, I am still in the land of the living, and have been led by Divine Providence through a labyrinth of circumstances, till now, in a very unexpected manner ; I am settled in this place, and surrounded

rounded with the most pleasant circumstances, and encouraging prospects.

I was preparing me a house at *Deharta*, and had taken land to cultivate for the support of my family: Mr. THOMAS had likewise engaged in his own profession at *Calcutta*; on which account we were separated about forty miles. But Mrs. U—— at *Malda* being very ill through grief, on account of the death of her son and his wife, who were both drowned in crossing the *Calcutta* river in the night, Mr. THOMAS was sent for to attend her. Mr. U——, of *Malda*, had just begun to erect two manufactories at some distance north of *Malda*, but without knowing of any persons to superintend them. He therefore engaged Mr. THOMAS to take the oversight of one, and wrote to me to superintend the other. This appeared to me such a remarkable appearance in Providence; so unexpected, unsought for, furnishing such ample supplies for our wants, and at the same time opening so large a field for usefulness; putting us each in a state of direct, or indirect influence over more than a thousand people; that I could not hesitate a moment in concluding it to be the hand of God. I therefore left my unfinished house, and farm, and set out to *Malda*, a journey of about 250 miles.

My place is about thirty miles north of *Malda*; and Mr. THOMAS's about sixteen or seventeen further than mine. We are situated between the rivers *Tangan*, and *Purnabubba*; in the district of *Dinapore*, and within one hundred and twenty miles of *Tibet*. The name of my place is *Muinabatty*; that of Mr. THOMAS, *Moypalldiggy*. Here then is the principal seat of the Mission: and if any lose cast for the gospel, we have good and profitable employment for them.

I now

I now inform you, brethren, that I can subsist without any further assistance from you. At the same time I sincerely thank you for the exertions you have made, and hope that what was intended to supply my wants, may be appropriated to *some other mission*. It will be my glory and joy nevertheless, to stand in the same near relation to you, and to maintain the same correspondence with you, as if I needed your continued supplies. I beg I may have the pleasure of seeing the new publications that come out in our connections; and the books that I wrote for before: viz. a Polyglot Bible, an Arabic Testament, Malay Gospels, and Botanical Magazine.

A large door is opened, and I have great hopes. I cannot speak the language so well as to converse much, but begin a little. BOSHOO is not yet baptized. MOHUN CHUND is either a christian, or a great impostor. PARBOTEE I have not yet seen. He is at a great distance from us. We have a little congregation at Mr. U——'s house, who live in the compass of eighty or one hundred miles; consequently are all together but seldom.

The obstacles in the way of the gospel are very great; and if it were not that God is almighty, and true; would be insurmountable. The *cast* is such a superstition, that no European can conceive, and more tenaciously regarded than life. It was, I think, originally political; but is now interwoven with every circumstance of their lives; and their deceit and avarice are unparalleled. But the work was begun of God; and I doubt not but he will carry it on.

My Journal I intend to send by the ships of this season, in which, though the greatest part is personal, relating to myself,

myself, yet some hints will be found relative to what I have observed amongst the *Hindoos* *.

Remember me to all the ministers and christians of my acquaintance.

I am, with warm affection, your's,

WILLIAM CAREY.

Mr. CAREY to Mr. S.

Mudnabatty, August 9, 1794.

MY DEAR BROTHER,

IN addition to what I have said to the society respecting my situation, I observe, a more eligible one could not have been chosen. Mr. THOMAS and I are only sixteen miles distant; and our respective factories will furnish support for thousands; so that there will be a comfortable and honourable asylum for all who lose cast for the gospel.

I have not yet seen PARBOTEE. BOSHOO is with me, and I hope is a real christian; but he wants zeal and fortitude. He has not yet lost cast. MOHUN CHUND professes more zeal. It is very difficult to get these people together. Travelling is very expensive, and they are all poor. We are now just upon the point of forming ourselves into a

* From this hint the Committee were in expectation of being in possession of the Journal by this time; and to have made use of it in composing the present number. It was on this ground that an Advertisement to this purpose appeared on the blue covers of No. I. of the PERIODICAL ACCOUNTS. The Journal however is not arrived.

church: Our beginning will be small; but I hope the end will be prosperous.

As for the dangers and difficulties of the country, we think very little about them, Some diseases are common here; as fluxes, which generally arise from the coldness of the night air after the heat of the day: With this disorder my wife, and eldest son have been afflicted for eight months. My wife is now nearly well; but my son very ill. Fevers, or rather agues, are common. But the country agrees better with my health than *England*. I never was better in my life.

We have no fear of beasts, though there are many buffaloes, hogs, and tygers, in our neighbourhood.—Tygers seldom attack men, but make dreadful devastation among the cattle: except in the forest of *Sunder Bunds*, where there are no cattle, *there* they attack men. Serpents are numerous, and some so mortal, that the patient never survives above two hours, and often dies in five minutes; but they give us little concern. Crocodiles no man regards. I have one in a pond, about ten yards from my door; and yet sleep with the door open every night.

Major RENNEL's maps of *India*, will give you a very just idea of the geography of this country; and SONNERATS' voyage will furnish you with the best epitome of *Hindoo* mythology.

The language is very copious, and I think beautiful. I begin to converse in it a little; but my third son, about five years old, speaks it fluently. Indeed there are two distinct languages spoken all over the country; the *Bengalee*, spoken by the Bramins, and higher Hindoos; and the
Hindoostanic

Hindoostanic, spoken by the Musselmen, and lower Hindoos. This last is a mixture of Bengalee and Persian.

At present, being incapable of preaching, I can say nothing of success; but my heart is engaged in the work, and I know that GOD can convert the most obstinate and superstitious; and he has promised to do it. Here is the foundation of my hope, and in this confidence I engage in the work. Adieu.

Your's affectionately,

WILLIAM CAREY.

THE undertaking of our brethren THOMAS and CAREY, in the superintendency of a manufactory, has been an occasion of many thoughts and fears concerning them. No one called in question the purity of their intentions; but doubts and apprehensions existed in several who were friends to the undertaking, on the propriety of the measure, its tendency to subserve the mission, and even its consistency with it.

To the attention of such friends we offer the following REMARKS.

First, Mr. CAREY, in his *Enquiry into the obligations of Christians to use means for the conversion of Heathens*, which was printed with the approbation of most of the present members of the committee, disapproved of missionaries being *always* supported by their friends in *Europe*. His object was, that, if possible, "the first expence might be the whole;" or at most, that they should be supported but for a few years, till they could provide for themselves; and then, that the monies appropriated to their relief, should be

applied to *another mission*.—See page 73. Nor was it merely Mr. CAREY's plan that the missionaries should endeavour to support themselves; but the Society, in a fort, *covenanted* with him and Mr. THOMAS so to do. At the meeting on January 10, 1793, held at *Kettering*, when it was agreed for brethren THOMAS and CAREY to go to the *East Indies*, there was much conversation about the means by which missionaries might in a little time be able to support themselves. Mr. CAREY particularly enquired of Mr. THOMAS about taking land, and cultivating it; but Mr. THOMAS answered, that this in *Bengal* was not the most eligible employment. An employment of some kind, however, was on all hands agreed to be necessary, as, unless we should confine our attention to this single mission, we did not conceive our finances would be adequate to a continued establishment. In pursuance of this plan, Mr. CAREY, as soon as opportunity offered, took land at *Deharta*; and in his Letter to the Society, dated Oct. 17, 1793, expresses his hope that we should go on and increase our labours. *Period. Accounts*, No. I. p. 63, 64.

Secondly, The vast distance of *Bengal* from *England*, and the consequent impossibility of the measures of the missionaries being under our direction, rendered it necessary that much, and indeed almost every thing, should be confided to their discretion. Whether, in case it had been put to us, we should have approved of the oversight of a manufactory, for a certain part of the year, as the most eligible employment for a missionary, we cannot tell: we should doubtless have felt various objections, and have stated them; but after all, not being upon the spot, nor acquainted with all the circumstances of the case, we should probably have referred it to their own judgment, confiding in their integrity and prudence to do that which they thought,

thought, all things considered, best adapted to answer the ends of the mission; and have only added our friendly cautions against the snares of such a situation.

Thirdly, We could not be unaffected with the difficulties to which they were exposed, owing to the distance of their situation, and consequently the length of time ere our supplies could reach them. It appears from their last letters, that though we sent off fresh supplies in less than a year after their departure, yet, owing to the detention of the ships in harbour, they had not received them till upwards of sixteen months after their arrival: so that they must have been reduced to great extremities, had they not engaged in something for the support of themselves.

Fourthly, The advantages of their situation are such, that, *if their minds are kept spiritual*, they may be turned to the promotion of the cause in which they are embarked. It certainly affords them an opportunity of providing, as they express it, an asylum for those who may lose cast for the gospel; as well as of erecting schools, &c. the expences of which it might have been difficult to have defrayed by benevolences from *England*.

In conformity with these ideas, was the opinion of an aged and respectable minister of the established church.—“As to the snares of business,” (said he, in a letter to one of the committee) “it seems to depend chiefly on the state of the heart: if that be fired with a zeal for God, and love to souls, such attention to business as circumstances require, will not hurt it. It is one of the first concerns of the Moravian missionaries (who, I think, are excellent patterns for others) to find business or work wherever they go; partly that they may maintain themselves, and partly to set an example of industry to the heathen. But then, they never *lay up*: they live upon a common
B 2 “stock,

“ stock, and impart what they can spare to the necessitous,
 “ If your brethren can act upon this plan, business will
 “ not hurt them.”

Fifthly, We could not but observe at the time, that the missionaries did not write like persons who suspect their own actions, but as men conscious of the purest intentions, and expecting the approbation of their brethren : nor did we overlook the disinterestedness of their giving up their salaries to another mission, as soon as they had any prospect of supporting themselves: and their last Letters, which appear at the latter end of this number, afford ground of pleasing hope that what they save in business will be employed in promoting the cause in which they have engaged.

Sixthly, After all, the committee considering the frailty of human nature, was not unapprehensive of danger, and therefore addressed a Letter to the Missionaries, full of serious and affectionate caution; intreating them to be watchful, and committing them to HIM in whose name and cause they have embarked.

Proceedings of the Committee relative to the foregoing intelligence, and the establishment of a new mission to Africa.

AT a committee meeting held at *Arnsby*, in *Leicestershire*, April 7, 1795, at which were present, brethren HOGG, PEARCE, SUTCLIFF, MILLS, HOPPER, CAVE, YATES, BLUNDEL, BRUIN, MORRIS, HOBSON, FULLER, and several others of the society; after reading the foregoing letters, and having collected the sentiments of several of the wisest and

and best friends to the undertaking on their contents, it was unanimously resolved.—

I. Though upon the whole, we cannot disapprove of the conduct of our brethren in their late engagement ; yet, considering the frailty of human nature in the best of men, that a letter of serious and affectionate caution be addressed to them.

II. Though at present our brethren have no occasion for supplies from us ; yet, should any vicissitudes in future render renewed assistance necessary, it shall be cheerfully communicated.

III. Enquiries having been made, whether there be any farther openings in the heathen world, encouraging to attempt the spreading of the Kingdom of CHRIST in it, it appears to us, from the *Sierra Leone Reports*, lately published, that such favourable appearances do exist in *Africa*, as deserve our immediate attention.

IV. The secretary informed the committee, that having received letters from Mr. JACOB GRIGG, (a student at the Baptist Academy, at *Bristol*) expressing his earnest desire to be employed as a missionary under the patronage of this society, he had made enquiries of Mr. GRIGG's tutors, respecting his character and qualifications for such an undertaking, to which very satisfactory answers had been returned. Mr. GRIGG also, being present at this meeting, and personally offering his services for the work of the Lord, amongst the heathen, it was resolved, that, provided it meet with the approbation of the *Bristol Education Society*, his proposal be accepted.

V. That the practice of our blessed Lord, in sending out his disciples *two and two*, being highly worthy of our imitation,

imitation, we will use our utmost endeavours to provide him with a suitable companion.

At this meeting, Mr. HOGG, finding by experience, that his situation was unsuitable for the office of treasurer, made a motion to resign. The committee, impressed with the propriety of Mr. HOGG's objections, and at the same time sensible of the diligence and honour with which he had conducted his trust, voted him their thanks for his past services, accepted his resignation, and chose Mr. THOMAS KING, of *Birmingham*, to succeed him.

THE next meeting of the committee was held at *Kettering*, after a public association of the ministers and churches of the Baptist denomination in these parts, June 11, 1795, present, nearly all the members of the committee, and a great number of the society. The secretary reported, that since the last committee meeting, at *Arsby*, a young minister (a Mr. JAMES RODWAY) lately at the *Bristol* academy, but now residing at *Burton-upon-Trent*, has made a voluntary offer to accompany brother GRIGG to *Africa*. Two letters also, addressed from him to Mr. GRIGG, describing his exercises of mind, and the motives which induced him to make such an offer, were publicly read. Mr. RODWAY also being present part of the time, united with us in prayer, and repeated his offer: And full enquiry having been made into his character and qualifications, it was unanimously resolved,—

I. That Mr. RODWAY's offer be accepted; and that as soon as circumstances will permit, preparations be made for his and Mr. GRIGG's departure.

II. That

II. That a general meeting of the society be held at *Birmingham*, previous to the missionaries embarking for *Africa*; the time of which shall be fixed, as soon as circumstances will admit.

III. That it be recommended to the churches either to have an *annual collection* for the mission; or if that were unsuitable, that every minister should make a point of collecting the subscriptions in his own congregation, and keep a debtor and creditor account with the treasurer of the society.

Proceedings at the general meeting of the Society at Birmingham, on Sept. 16, 1795, held for the solemn setting apart of Brethren GRIGG and RODWAY to the work of the Lord amongst the AFRICANS.

Present, Brethren RYLAND, HOGG, PEARCE, BLUNDEL, MORRIS, HOBSON, DENT, KING, MILLS, STEADMAN, CAVE, EDMONDS, FULLER, and many other members of the society.

THE object of this meeting, so far as related to the setting apart of our brethren GRIGG and RODWAY, was supposed to bear a near resemblance to the sending out of BARNABAS and SAUL, on a mission amongst the heathen, by the church at *Antioch*. The proceedings of that church, therefore, as recorded in Acts xiii. 1—3, were considered as a model worthy of our imitation: *When they had fasted, and prayed, and laid their hands on them, they sent them away.*

As our brethren were obliged to take coach for *London* at three in the afternoon, not knowing but that the ship would fail the next day; we were obliged to finish the work of the day, so far as it related to them, by half past one. It was agreed, therefore, to meet at six in the morning for prayer, and at intervals to transact such business as required to be settled before their departure.

Several brethren engaged in prayer; between which exercises the Secretary reported the steps he had taken in providing a passage for the missionaries, and the friendly treatment he had received from several gentlemen interested in the *Sierra Leone* concerns.

The expences of the missionaries, already incurred; were then settled; and they were allowed, as follows:—

For time and expences in taking leave of their			<i>l.</i>	<i>s.</i>	<i>d.</i>
friends	-	-	16	16	0
Journey of Mr. GRIGG from <i>Bristol</i> to <i>Birmingham</i>			-	-	-
			1	17	0
Ditto of Mr. RODWAY from <i>Dunkirk</i> , in <i>Gloucestershire</i> , to <i>Birmingham</i>			-	-	-
			1	0	0
Ditto of both, from <i>Birmingham</i> to <i>London</i> , by the mail *,			-	-	-
			6	16	6

Each of which sums was paid by the Treasurer:

After this, a letter was read and approved, which had already been sent by the secretary, to the Honourable the Directors of the *Sierra Leone* Company, informing them of our intention of sending out two young ministers to some one of the countries in *Africa*, bordering on their colony,

* The full fare from Shrewsbury to London was obliged to be paid in order to SECURE their places.

in

in the character of schoolmasters, and missionaries; and expressing our hope, that they would meet with such friendly treatment from the company and its servants, as their conduct should be found to deserve.

Several sums were then voted for the missionaries, viz.

- | | |
|--|-----------------|
| (1.) For necessaries to be procured on their | <i>l. s. d.</i> |
| landing in <i>Africa</i> , eight guineas each | 16 16 0 |
| (2.) For their annual income, certain, eighty | |
| pounds each | 160 0 0 |
| (3.) In case of necessity, that they be at liberty | |
| to draw for twenty pounds each, in ad- | |
| dition to the above | 40 0 0 |

For the payment of the above sums, a letter of credit was drawn up and sent, addressed to the Chairman of the Hon. the *Sierra Leone* Directors, stating the sums which we had agreed to allow the missionaries, and requesting him to give orders that they might be paid at the colony, for which we would thankfully be answerable; on the earliest notice*.

It was agreed also, that brother PEARCE, who consented to go to *London* to see the missionaries on board the ship, should be allowed to purchase books for them to the amount of *ten pounds*, which books should be considered as the property of the Society.

The following *Letter of Recommendation* was then read, approved, and signed:—

“ *The Baptist Society for propagating the Gospel amongst the Heathen, to the baptized Church of*

* The whole of this sum was afterwards advanced by Mr. PEARCE, on behalf of the Society, and paid into the hands of the Company's Secretary in *London*.

CHRIST at SIERRA LEONE, *under the pastoral Care of Brother DAVID GEORGE, Grace and Peace be multiplied—*

“ BELOVED BRETHREN !

“ IT has given us, in *England*, great pleasure to hear of you within the last few years. We rejoiced in that providence that brought you to your native shores ; not only as it might add to your comfort, but, as we hoped, might prove a mean of spreading the gospel of CHRIST amongst the poor benighted Africans. We have cherished a hope, that by means of the labours of such amongst you who teach the good word of GOD, and by the holy and becoming conversation of you all, your countrymen may be convinced of the truth and importance of the christian religion. We have considered you as *a handful of corn upon the top of a mountain*, and have often pleaded with our GOD on your behalf, that *the fruit thereof might shake like Lebanon*. The prophecies of holy scripture, brethren, seem to be ripening for fulfilment ; *when the earth shall be full of the knowledge of the Lord, as the waters cover the sea ; when Ethiopia shall stretch out her hands to GOD ; and our LORD JESUS CHRIST shall have the uttermost parts of the earth given him for his possession*. Who can tell but that you, and all the godly settlers with you, may be come to *Africa* for such a time as this ; and that by the *little leaven at Sierra Leone*, the whole continent shall in some future period be leavened !

“ Nothing less than this, we are persuaded, is the desire of many of the worthy gentlemen who first formed the design of the settlement. May you, and our brethren, the bearers of this, and all the godly people at *Sierra Leone*, endeavour to sow the seed of gospel truth, in meekness, and gentleness, and love ; and we will all unite with you
in

in praying that the Holy Spirit of God may water it with his blessing.

“ It affords us great pleasure to learn that you have conducted yourselves in the colony in peace, honour, and fidelity. We trust you will always so demean yourselves as to adorn the doctrines of God our Saviour in all things.

“ The bearers of this, brethren JACOB GRIGG, and JAMES RODWAY, are two young ministers, who love our Lord Jesus Christ, and the souls of the *Africans*; and have devoted themselves to the work of the Lord amongst them. They bear a good character amongst us; and we should be unwilling to part with them, but for the love that we bear to the souls of those who sit in darkness and the shadow of death. Brother GRIGG is a member of the Baptist church at *Launceston*, in *Cornwall*; and brother RODWAY of another at *Hillsley*, in *Gloucestershire*. Should they request occasional or stated communion with you, receive them as brethren in our common Lord. That which the elder addressed to his beloved GAIVS, we presume to address to you, *Beloved, ye do faithfully whatsoever ye do to the brethren, and to strangers—whom if ye bring forward on their journey, after a godly sort, ye shall do well: because that for his name's sake they go forth, taking nothing of the gentiles. Ye will therefore receive such, that ye may be fellow helpers to the truth.*

“ Some of us have a remembrance of brother DAVID GEORGE, and brother CUTBERT, to whom present the affectionate regard of us all, and accept the same to the whole church. Dearly beloved, farewell! The grace of the Lord Jesus Christ be with your spirits. Amen.”

After this, a part of a manuscript prepared by brother RYLAND, entitled “ *Christian Instructions, &c. designed for*

the use of the Missionaries among the Heathen," was read and approved, and 2000 copies ordered to be printed *.

At a quarter before eleven o'clock public worship began. After singing, brother HOGG prayed. Brother FULLER then read the first three verses of the thirteenth chapter of the Acts of the Apostles, as affording a rule for the proceedings of the day; observing, that this was the first christian mission among the heathen—that it was attended with *fasting, prayer, and the laying on of hands*—and that the last of these exercises could not be for the purpose of conveying extraordinary gifts, and consequently was not confined to the age of miracles, seeing the parties on whom hands were laid were already possessed of them.

After these observations, brethren GRIGG and RODWAY were requested to state their reasons for engaging in this work, and some few of the exercises of their minds which had led to it; with which request they complied, to the entire satisfaction, we believe, of a numerous and respectable audience.

Brother FULLER then solemnly committed them to God by prayer, accompanied with the laying on of hands by the brethren in the ministry present.

* This manuscript, calculated, not only for the instruction of heathens abroad, but for children and other young persons at home; as it contains a summary of scripture history and prophecy, from the creation of the world to the establishment of the christian dispensation, is now printed; and may be had of Mr. BUTTON, 24, Paternoster-Row, London; Dr. RYLAND, Bristol; Mr. FULLER, Kettering; and Mr. PEARCE, Birmingham, at 4d. each, or twenty-five for 7s.

N. B. The purchasers of this little pamphlet will please to correct the date of the meeting at Birmingham, which, by mistake, is there said to be on August 6, instead of Sept. 16.

After

After this, brother RYLAND addressed both them and the congregation: The following is the substance of his address:—

WITH the design of our present meeting, this auditory is already acquainted; and I have reason to believe it meets with your general approbation. I am neither called to press reluctant loiterers into our Lord's service, nor to apologize to lukewarm professors for an undertaking they wish to condemn. But my dear young friends, who long for the salvation of the poor *Africans*, now sitting in pagan and mahometan darkness, have requested my best advice, before they embark for their destined service; and you their patrons, and the generous benefactors of the benighted heathen, are willing and desirous that you may be stimulated to greater exertions in the cause of your blessed Lord.

What passage can I select more suitable to the purpose than that contained in the 6th, 7th, and 8th verses of the third epistle of John,

Whom if thou bring forward on their journey after a godly sort, thou shalt do well; because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth.

This epistle is addressed to the well-beloved GAIUS! A man, who manifested the prosperous state of his soul, by walking in the truth, and faithfully laying himself out for the divine glory: co-operating with his brethren, even those who had been previously strangers to him in person, for the propagation of the gospel; especially helping on their journey, in a manner worthy of GOD, those who passed by his residence to carry the gospel to the heathen.

These

These words will naturally lead me, *First*, To INVESTIGATE THE CHARACTER, AND PROPER DISPOSITION OF A CHRISTIAN MISSIONARY: and thus lay a foundation for some suitable advice to you, my dear brethren, who are now engaging in this honorable, but arduous enterprize.

The apostle JOHN, you perceive, describes the primitive missionaries, whom GAIUS so cordially entertained, as *going forth for his name's sake*, whom they served, *taking nothing of the Gentiles*.

I trust, beloved brethren, that you have the same *object* in view; you act by the same *authority*; and are influenced by the same *motives*: O that you may pursue your noble end in the same *manner*.

(1.) 'The great OBJECT of a christian missionary is to declare the *name*, or make known the *character* of GOD. To carry the "good knowledge" of his name to them who have hardly heard of the living and true GOD: and to make known the moral character of the glorious JEHOVAH. Without this, the sound of his name can certainly be of no avail. It will not operate as a charm. If the same ideas should be annexed to the appellatives JEHOVAH or JESUS, which heathens annexed to Jove, Mars, or Apollo, the change of name would be of very little consequence.

The mere *unity* of GOD, though never clearly ascertained without some help from revelation, would be but a small advantage. MAHOMET has borrowed this truth from the Jews and Christians, and taught it already to some of the inhabitants of *Africa*, as well as to his more *Eastern* votaries.

An higher idea of GOD's *natural perfections*, would go but a little way towards the moral improvement of mankind, unless connected with a just view of his righteous government, extending to the very springs of action, and requiring purity of heart in every rational creature, as the source of universal conformity to his will.

And could even this last object be attained, it would drive *sinners*, who have already violated the divine law, to absolute despair, were you not to lead them to the *crucified Saviour*, "the Lamb of GOD, who taketh away the sin of "the world."

It is, therefore, "THE GLORY OF GOD IN THE FACE OF JESUS CHRIST," which you must endeavour to exhibit to the Pagans, among whom you are going to reside. Your blessed employment will be to preach, in his name, repentance and remission of sins; assuring them that there is salvation in no other; for thus only can a just and righteous GOD justify the ungodly, and at the same time utterly discountenance sin. *His* name is therefore more welcome to the wounded spirit than the richest ointment; and in him shall poor sinners from among the gentiles trust.

O, brethren! how great an honour hath the Lord, even JESUS, put upon you, that you, like his servant PAUL, should "bear *his name* before the gentiles, to turn them "from darkness to light, and from the power of Satan to "GOD, that they may receive the forgiveness of sins, and "inheritance among them who are sanctified through faith "which is in Him!"

JESUS CHRIST must be the sum and centre of your ministrations. You must have a constant regard to him in all your discourses, or you will be sure to miss your end.—

When

When you treat on the divine perfections and government; when you unfold the extent of human obligation, and shew the spirituality of the divine law, and the dreadful-ness of its curse, it must be with a view to convince your hearers of their need of a great and all-sufficient Saviour. Thus you must lead them by *Sinai* and *Ebal* into *Calvary*.

This then must be your chief work, to lift up the shoot from the stem of *JESSE*, as a standard to the Gentiles, that they may seek for his glorious rest. O point the natives of *Africa* to him who is the antitype of the brazen serpent; if they look unto *him*, they shall be healed of more deadly wounds than any venomous reptile in their torrid climate can inflict. Describe to them the glories of the incarnate *IMMANUEL*; explain his offices as mediator; disclose his all-sufficient fulness, and the riches of his super-abounding grace. At the same time forget not his regal sceptre, assert his mild authority, and the obligations of the redeemed to be devoted to him, who gave himself a ransom for their enslaved souls.

You must teach sinners to build all their hopes, and all their holiness, on *this foundation*. If you would comfort the broken hearted, pour into their wounds this only balm. Or, if you would excite a believer to come out from his idolatrous kindred, and be separate, that he may walk in newness of life, you must use the *love of CHRIST* to constrain him to obedience.

CHRIST must be Alpha and Omega, the first and the last in your ministrations. For his name's sake you are going forth, and in his name may your hearers be brought to trust; for there is none other name under heaven, given among men, whereby sinners can be saved,

(2.) It is in *his name*, and by his AUTHORITY, you are sent forth, and to him you must look for success. *We* have been unitedly imploring that the influences of his blessed spirit may attend your labours; and *you* are aware that *he only* can open the hearts of the *Africans* to attend to the things you shall speak concerning his kingdom. But he is able to subdue, by the effectual working of his power, even *all things* to himself. He has deserved to have the heathen given him for his inheritance, and we trust that *Ethiopia* shall now soon stretch forth her hands unto God. The word is gone out of his mouth in righteousness, and the zeal of the Lord of Hosts *shall* perform it. The glorified Redeemer has all power in heaven and earth in his hands; and he shall be exalted in his own strength.

(3.) We trust that *love to his name*, and to the perishing souls of men, are the great MOTIVES which have induced you to engage in this work; and these motives, we hope, will be sufficient to carry you through all difficulties. Go forth for *his name's sake*, who bore *your* sins in his own body on the tree. *He* well deserves at your hands that, for *his sake*, you should be willing to encounter every difficulty; to quit your native land, to cross the stormy ocean, and traverse inhospitable deserts, that you may reclaim a savage people, accustomed to the worship of idols, and to enslave and sell one another to the more wicked and obdurate *Europeans*. For *his sake* it is worth while to take up your abode among a people of a different colour, and of a strange tongue; whose manners will doubtless differ widely from those in which you have been brought up. For his name's sake you must labour and not faint, though you should meet with the fiercest opposition, stirred up by the powers of darkness, who have so long held that country in unmolested possession. There disseminate the precious seeds of true religion and virtue, ga-

thered from the storehouse of the divine word, and pray that the God of heaven would water the seed sown, and grant you an ample harvest.

(4.) But, let me charge you, beloved brethren, to consider in what MANNER you must go forth on this most important errand: You may gather from the text the principal requisites for your work.

Singleness of eye to the divine glory should be mentioned in the first place. "If your eye be single, your whole body will be full of light;"—you will find an easy directory for your conduct on all occasions: But a double-minded man will be unstable in all his ways. If your mind be distracted by different objects, you will not know how to act. Different ends will clash with each other, and produce a perpetual inconsistency of conduct. Remember, that you have nothing else to do but to *please your divine master*, who hath called you to that holy and benevolent warfare in which you are engaged, and wherein you must endure hardness as good soldiers of Jesus Christ. If his kingdom of grace is enlarged and established among the nations, your end is answered, and you have your reward.

Entire dependence on the strength of Christ is another essential requisite to your success. You have no sufficiency of yourselves; and, if he intend to give you much prosperity, he will make you deeply sensible of your own weakness. Separate from him you can do nothing. But the weaker you feel in yourselves, the more room there is for the display of his strength. There is nothing from which I should forbode a more certain disappointment to our hopes, than from any tokens of self-sufficiency. The *arm of the Lord* must be revealed, or none of the *Africans* will so credit your report as to be turned unto him. You can make

no progress in your work without the daily supply of the spirit of Christ, continue therefore instant in prayer, and watch in the same, with all perseverance; knowing that neither is he that planteth any thing, nor he that watereth, but God who giveth the increase. And, blessed be his name, he hath promised, that "he who goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

But remember, brethren, *ardent zeal* must be united with *great patience*. "Behold, the husbandman," after much toil, "waiteth for the precious fruit of the earth, and hath long patience, until he receive the early and the latter rain." Yet, they who sow in tears shall reap with joy. Be ye therefore patient, expecting that the Lord may try both faith and patience before he grants you any great success. Thus he dealt with his servant BRAINERD, whose life I know you have read with admiration and pleasure. Yea, if you should not live to see the harvest, you shall not lose your reward. Take, my brethren, the prophets who spake in the name of the Lord, for an example of suffering affliction and of patience. They laboured, and reaped but little in their own day; but the apostles entered into their labours, and their master received the revenue of glory, which they mutually enjoy in his kingdom, where he that sowed and he that reaped now rejoice together.

Let *disinterested love to the souls of men* constantly inflame your breasts. Shew to all around you, but especially to the heathen, that you seek not theirs, but *them*. Unlike the factors of *Abaddon*, who foment wars among the *African* chieftains, that they may purchase the captives; and regret not the *murder of hundreds and thousands*, if they can fill their *floating bells* with a few scores of them that escape the devouring sword and flames, and get gain

by selling them, on the other side the globe, into perpetual slavery; shew that *you* would account it greater gain to rescue one sable brother from idolatry and sin, than to return to *Europe* laden with thousands of gold and silver.

Though GOD hath ordained, that they who preach the gospel, should live of the gospel, PAUL waved his right of support, and laboured with his hands for his subsistence; and these primitive missionaries went forth on the like plan, *taking nothing of the Gentiles*. Excellent examples these of generous disinterested zeal! If churches should by and by be gathered, and pastors raised up for the *Africans* from among themselves, you will do right to teach their congregations to support *them*: but do *you* look to GOD and the society which has sent you forth for support, unless he should enable you, by some unexpected providence, to provide for yourselves.

Think of the worth of a single soul. A soul delivered from eternal death, and made an heir of endless bliss!— Could you, my brethren, at the present awful period, when the continent of *Europe* is deluged in human blood, and the earth fattened with murdered corpses; could you still the madness of the people, and hush the insensate nations to peace; could you produce universal harmony and order, and revive trade and commerce in every country, now distracted by the wicked passions of men; and could you ensure to all *Europe*, for a whole century, or for a thousand centuries, the inestimable blessings of peace; would not your names be recorded in history as the benefactors of mankind? Would you not be almost idolized as the temporary saviours of the world? Yet, all the sum of happiness that could be enjoyed on earth, by all the inhabitants of *Europe* in a thousand centuries, wherein the whole infernal art of war should be forgotten, and the most friendly

ly

ly intercourse should subsist between all its nations, and temporal prosperity bless every realm ;—the whole sum of this happiness will be exceeded by the bliss of a single converted *African*, which he shall enjoy in a boundless and blessed eternity.

Finally, my brethren, look forward with humble hope to the *eternal enjoyment of your blessed Lord*. The happiness which awaits every real convert turned unto God by your ministry, awaits also *yourselves*; and the happiness of every such convert shall make a large addition to your *own*. Be faithful unto death, and whether successful or not you shall receive a crown of life. In that blessed world the name of your God shall be in your foreheads. There his servants shall serve him, in the most perfect manner: and there they that turned many unto righteousness shall shine like the stars for ever. We pray that numerous converts from pagan idolatry, and mahometan imposture, may be your crown of rejoicing in the day of CHRIST JESUS, and hail you on your entrance into the joy of your Lord.—With these hopes we unitedly commend you to God, and with you the amplest success in the name of the Lord.

I now, for a few minutes, address myself to the auditory at large, and beg leave very briefly to touch on the other part of the subject, as the text leads me,

Secondly, TO SHEW THE OBLIGATIONS OF CHRISTIANS TO BE FELLOW-HELPERS OF THE TRUTH, by lending assistance to those who are willing freely to propagate it among the Gentiles.

In what MANNER should this be done? *after a godly sort*; or, in a manner *worthy of God*. *αξίως του Θεου*.

GOD

GOD our Saviour deserves that we should make his cause our own ; yea, that we should prefer his church to our chief joy : laying out ourselves constantly for the propagation of true religion, and doing whatever we attempt of this kind *heartily*, as unto the LORD.

The congregation now assembled has shewn a readiness for this service, by contributing to the support both of our brethren who have gone to *Asia*, and to those who are now going to *Africa*, to preach the gospel to the Gentiles. The missionaries should be willing to imitate PAUL, if needs be, in working with their hands ; but they cannot expect to learn the native languages without much toil, now the gift of tongues is ceased. And if they have time to spare, they may probably do more good by a school than any other way : and if that should be partly a *Free-school*, it may be for the advantage of the truth. At least, therefore, they must have support from *Europe* for a time. And we want, as soon as fit missionaries can be found, to send to other parts of the heathen world.

Brethren, you have been very generous ; and we trust you will continue to shew your generosity. The liberal soul shall be made fat. The liberal deviseth liberal things, and by liberal things he shall stand.

O think how liberal CHRIST has been to us. He gave us our *all*. He gave HIMSELF for us ! He has been liberal of spiritual as well as temporal blessings. He was lavish of his heart's blood for us. We are not our own, but His. We are the property of our Redeemer. Can we have been sincere in giving, professedly, body and soul to him, if we admit not that our silver and our gold are His also ?

Help the missionaries, likewise, by your constant *prayers*. Remember they are going forth for *his name's sake*. If you
love

love him, if his name is to you as ointment poured forth, help them daily. You poor, who have neither silver nor gold to give, who could hardly spare the widow's mite, you may help by prayer. You may pray open the hearts of the rich, yea, you, while retired in a *Birmingham* garret, may pray open the hearts of the heathen to receive the truth.

Let us all, who encourage this undertaking, look well to our motives. Do what you do *after a godly sort*—For GOD's sake—In a manner worthy of GOD—Heartily, as unto the LORD.

With what END? That we may be fellow-helpers to the truth, even the truth as it is in JESUS.

O think of the awful lies, by which the deceiver of the nations has misled the sons of men.

Reflect how great a blessing is the knowledge of THE TRUTH. True ideas of GOD—his unity—nature—perfections—law—and gospel. Of man, his duty, guilt, danger, remedy, interest, and eternal destiny.

Consider how little progress the truth has made as yet; though the gospel has been in circulation among the nations for near one thousand eight hundred years. How much of the world is still in pagan darkness! How many countries deluded by MAHOMET! How much of christendom, so called, belongs to Antichrist! What opposition have the powers of hell made to the truth of GOD!

Great indeed is truth, and shall prevail at last: But is this a reason why we should not be valiant for it? If we think so, it never will be spread till *we* are swept off the globe, and *another sort of christians* have succeeded us. MEROTZ was cursed who came not up to the help of JEHO-

VAH against the mighty, though his own right hand was sufficient for him. Let us tremble at that curse, if the shadow of it does but hang over us.

Say not, The time is not come, the time that the mountain of the LORD's house should be exalted above all hills, and all people flow unto it. It is not for us to know the times and seasons, which the Father hath reserved in his own power, but to do our *duty*.

If some had not run risques in bringing the gospel to *Britain*, but if they who knew it had waited till our ancestors had sent for it, what had *we* been at this day? Perhaps we had now been surrounding a huge wicker Colossus, crammed full of human sacrifices, men, women, and children, to see them burnt to death in honor of the infernal gods*.

Remember, as soon as *Zion* travailed, she brought forth. Yea, saith the LORD, "Before they call I will answer, and while they are yet speaking I will hear." The set time to

* Druidum—Disciplina in Britannia reperta; atque inde in Galliam translata esse existimatur.—Pro victimis homines immolant,—administris, que ad ea sacrificia Druidibus utuntur, &c.—Immani magnitudine simulacra habent: quorum contexta viminibus membra vivis hominibus complent; quibus succensis, circumventi flamma exanimantur homines. Cæsar de Bello Gallico, Lib. vi.

See in Duncan's Folio Translation of Cæsar's Commentaries, a picture of a huge Colossus, made of osier twigs, in which men were burnt alive in honor of the Gods. Book VI. §. xv. p. 98.

Among the druidical maxims which have been collected and preserved, this is one—

"Prisoners of War are to be slain upon the altars, or BURN'T ALIVE, INCLOSED IN WICKER, to the honor of the Gods."

Rapin's Hist. of England, Vol. I. Introduction, p. vi.

favor

favor *Zion* is at hand, when GOD's servants take pleasure in her stones. All christians cannot preach; all preachers must not leave their stations: all have not gold, nor even silver, to build the temple of the Lord. But all christians are the Lord's. All christians can pray. All then may, one way or other, be fellow-helpers to the truth.

AFTER singing, brother PEARCE concluded the public worship by prayer; and at half past one the congregation was dismissed, when we retired for refreshment; and at three brethren GRIGG and RODWAY set off in the mail for *London*.

At half past three the society met again, and passed several resolutions respecting monies in hand, and enlarging their committee, by incorporating the committee of the *Birmingham* assistant society into that of the primary society, and choosing Mr. DENT, of *Northampton*, instead of Mr. TRINDER, deceased.

But that which occupied the greater part of the afternoon, was the reading of several letters lately received from our brethren in *Bengal*; to which an answer was prepared, approved, and signed.

A proposal, having been previously drawn up, was read, and submitted to the society for extending its aid to village preaching in *England*.—On which it was resolved, That as the monies in hand were given for the express purpose of carrying the gospel amongst *the heathen*, we cannot otherwise dispose of any part of them without the consent of the general body of the subscribers. It was therefore agreed, that the said plan should be printed in the *Periodical Accounts*,

by which means we should be able to learn the mind of the subscribers ; as, if they had any objection to it, they might communicate such objection to the secretary, or some of the members of the committee.

At seven o'clock in the evening, brother STEADMAN, of *Broughton*, who was deputed by the *Hampshire and Wiltshire* assistant society to attend this meeting, concluded the exercises of the day by a discourse from Zech. iii. 8. *Hear now, O JOSHUA, the High-priest, thou and thy fellows that sit before thee : for they are men wondered at : for behold I will bring forth my servant the BRANCH.*

The day upon the whole was attended with a good degree of sacred and solemn pleasure ; furnishing this reflection, amongst many others, That christians need not be idle in the LORD's vineyard, if they are but willing to work.

Copies

*Copies and Extracts of Letters from Bengal, from
January 6, to March 18, 1795.*

From brother THOMAS to Mr. B——, London.

Moypauldiggy, December 6, 1794.*

THOUGH it is so long since we arrived in this country, we are hardly settled yet. But the hurry attending our entrance on the concerns in which we have engaged being nearly at an end, you will shortly hear of our pursuing our original plan, with more activity than we have been able hitherto; and we both hope to become helpers of our good society, rather than burthens. We often speak together of your kindness to us on our leaving *England*; and, indeed, it was through a multitude of timely exertions, and favorable providences, that we all reached *India* in safety. Since our being here, Mr. CAREY has lost his third son by death, but the rest of us are in good health and spirits. Be pleased, my dear sir, to offer up prayers to GOD for us, that we may be preserved from evil—that the power of religion may prevail in our own hearts and lives; and that *Jesus Christ* may be made manifest to the heathen through us. O for some reviving in this dearthy state of the world, where all is dark, damp, and dampning! make intercessions for us, I entreat you.

RAM BOSHOO is with Mr. CAREY: PARBOTEE is still several hundred miles up the country, and we have not seen him yet.

* About 50 miles to the northward of Malda.

To Mr. F——, Kettering.

December 12, 1794.

WE have heard of the ships arriving month after month; but, to our great surprize and concern, found no letters from any of our friends in the society.

Brother CAREY, no doubt, has written largely to you, informing you, that we have each of us undertaken the manufactory we formerly mentioned. We are now almost settled—have concerns with hundreds of the natives—and are the greatest part of the year at leisure for the business of the mission. We have renewed the work of translating the scriptures; but our progress depends on many circumstances. I have told you, in former letters, with what great difficulties we had been all oppressed, and with what goodness and mercy we were all brought through.

Brother CAREY and I are loving, kind, and agreeable to each other, which conduces greatly to our mutual comfort. I wish the time was come, when we may have it in our power to remit some assistance to the society, and so lessen the great charges they have been at in sending us out. Should more missionaries be sent hither, our homes shall be theirs*. Adieu.

Affectionately yours,

JOHN THOMAS.

* The Society hope that it will not be long before they shall be enabled to send out more labourers, to assist our Brethren in their important work, and to provide against the interruption which might otherwise be occasioned in the publication of the gospel in Hindostan: an event, which must necessarily follow the death or other removals of the present missionaries, if suitable successors, qualified by an acquaintance with the language, &c. were not at hand to take their places,

From

From Mr. CAREY, to the Baptist Society for spreading the Gospel.

Mudnabatty, Jan. 6, 1795.

DEAR BRETHREN,

THE wonderful providence of GOD, which placed us in the situation where we now are, must, I conceive, afford pleasure to all who love the cause of CHRIST, as we may now be enabled to lend pecuniary help to the work of GOD. It has indeed set us back in our principal work, on account of the corrupt language spoken here; but this is not unconquerable: for, with the assistance of Moonsee, I am enabled to go out, especially on the Lord's-day, and preach the gospel to the natives. The villages in this neighbourhood containing but few inhabitants, my congregations are consequently small; though, in general, composed of *all the villagers*. I have preached already in four or five of these villages, and am extending my sphere of action almost every week. Of success, I can as yet say nothing: for often, through the want of a more perfect acquaintance with the language, I have not been able to obtain the attention of the people. Last Lord's-day, indeed, was more pleasing. I went to a village, inhabited wholly by professed musselmen, but who intermix some pagan notions with the mahometan, and discoursed with them upon the evil and universality of sin, together with the holiness of GOD; and then enquired, If these things were so, how they could possibly escape the wrath to come? They were confounded, and said, they had never heard these things before, and that their Padre (teacher) had only told them what were the duties of mahommedism. I then drew a parallel between some parts of the *bible*, and some parts of the *koran*: among others, this—*Our bible* directs, “Pray
“for

“for your enemies, and do good to them that despitefully use you.” *Your koran* commands the extermination of all unbelievers. I then enquired, which of these injunctions corresponded most with the true character of GOD? They confessed that the preference must be given to the bible: and then promised to cast off their practices of lying, stealing, worshipping the sun, offering to departed souls, &c. One man in particular seemed much concerned, and condemned his former practices in the face of all the others in the place, who also universally assented to what he said. I hope GOD will follow up this work. I promised to repeat my visit; and intend to do it frequently. I feel pleasure in thinking that it begins to be in this country somewhat like what is recorded in the Acts of the Apostles—“Almost all Asia heard the word of the Lord, both Jews and Greeks.” So here, I trust, in a little time it may be said, that the whole district of *Dinagepore*, both Hindoos and Mahommedans, will have heard the word of the gospel. We have here about twenty Europeans, besides children, who are friendly to the gospel; most of whom, in a judgment of charity, we reckon to be real christians.

I have been visited with severe illness, both in my own person, and in my family. My wife and eldest son are just recovered from a dysentery of twelve months continuance. I have had two attacks of an intermittent fever, which was attended with a dysentery also, and reduced me very much; and one little boy of five years old has been removed from us by death. He lay ill about a fortnight, and died of a mortification in his bowels, caused by a flux and fever: but GOD is infinitely wise, and I feel a sacred pleasure in acquiescing in his will. It is to me very wonderful, that no letter from any of my friends in *England* has yet been received. I am afraid that they have been sent by private hands: if so, ten to one if they ever reach us; but

but letters sent by the *post* seldom miscarry: and parcels sent in a regular way, are sure of being delivered safe.— Direct for me at *Mudnabatty*, near *Malda*, in *Bengal*.

I long to know how all my friends do, especially the state of the church at *Leicester*. I see by an English newspaper that dear Mr. RYLAND is gone to *Bristol*; but religious intelligence in general I much want to obtain.

I intend soon to send specimens of *Bengalee* letters, for types. A considerable part of this expence I hope to be able to bear myself. Pray write soon, and may God so prosper the Society, that the greatest good may result from it.

To Dr. R. Bristol.

January 27, 1795.

LONG; very long have I been expecting to hear something from my dear friends in *Europe*: three opportunities have elapsed, and I have heard of other people's receiving letters, but every arrival has only brought disappointment to me. I know my friends would be glad to communicate their joys and sorrows, success or disappointments to me; but what can have hindered their arrival? My mind is often employed in reflecting upon my dear friends and connexions in *England*. I long to know who is at *Northampton*? Who at *Leicester*? How all the ministers do? How the Society goes on? and how the churches prosper? I was in hopes of seeing RIPPON's Register, and other articles published by my friends; and to have had tidings of the American churches, and the success of the cause of CHRIST in other parts of the world. I hope this gratification will not be much longer delayed; and when once
I receive

I receive a letter, I shall naturally expect the same pleasure regularly by the ships every season.

You have undoubtedly received my account of the manner how divine providence has appeared, both in mine and my colleague's favour; so, that though we were tossed about a while; yet, now we have enough, not only for ourselves, but for yielding some pecuniary assistance to the cause of our LORD JESUS CHRIST.

Though we cannot as yet send you the pleasing account of the conversion of any of the natives since our arrival; yet, GOD has enabled me so far to speak the language, as to preach intelligibly for sometimes half an hour together; and, with the assistance of Moonsee, at other times we continue an hour: and besides our stated seasons of preaching, I have very frequent opportunities of serious discourse with them upon the dangers that idolaters are in, and the absolute necessity of obtaining pardon for that and every other sin through the blood of CHRIST. Some mahometans have declared their determination of abandoning their superstitions; and I think I may say, that there is already a stirring among the dry bones; but, alas! the spirit of life from GOD has not entered into them yet. I am now, however, in greater hope than ever before, since I have been in the country; and I doubt not but GOD has some gracious design in the astonishing removals that have taken place with us in his providence, and the amazing provision which he has made for us.

I have set up a school in this neighbourhood for some months past; but the extreme ignorance and poverty of the natives, lead them to take away their children upon every slight occasion; and this, in a great measure, prevents the accomplishment of our design: To remedy this,
Mr.

Mr. THOMAS and I (between whom the utmost harmony prevails) have formed a plan for erecting two colleges (*Chowparries* Bengalee), one here, and the other at the place of his residence; in each of which we intend to educate twelve lads, six Muffelmen, and six Hindoos: a Pundit is to have the charge of them; and they are to be taught the Sanscrit, Bengalee, and Persian languages. The Bible is to be introduced there, and perhaps a little philosophy and geography. The time of their education is to be seven years, and we are to provide them with meat, clothing, and lodging, as well as instruction. We are now enquiring for children proper for the purpose. It will be requisite for the society to send a printing press from *England*; and, if our lives are spared, we will repay them. We can engage native printers, to perform the press and compositor's work.

My love to all the ministers and churches with whom I had any acquaintance, especially those to whom my heart is knit by a long, valuable, and endearing intimacy.

To Mr. P. Birmingham.

January 29.

I Very much long to hear from my dear friends in *England*, who can never be erased from my heart; and whose christian love and esteem I wish more and more to cultivate. The concerns of the churches are very near and dear to my heart: among others, the church at *Birmingham* very much engages my affections. Pray how do you go on? Does the work of GOD prosper or not? Are souls converted to GOD? Do those who have entered into covenant with our LORD JESUS CHRIST walk worthy their vocation? Especially, how do my dear friends, —

— and others of my intimate acquaintance? How are Mr. E. and Dr. W. &c.? Tell them, I love them much in the Lord JESUS, and shall heartily rejoice in their prosperity, both spiritual and temporal. Pray how is it with yourself and Mrs. P.? May GOD greatly bless you with his presence!

I have had much darkness, and, I bless GOD, some light. In providence I have been much exercised; but now, I thank GOD, both myself and my colleague have enough for ourselves, and something to spare for the cause of our LORD JESUS CHRIST. O may I never want a heart to expend it upon that most desirable object!

We have had long and heavy afflictions; but for divine supports, and gracious recoveries, I owe much praise to GOD, whose providence constantly watches over my concerns.

I have had no success yet in the work of conversion among the natives; and yet, am in greater hopes than ever. I know you will clear me from the charge of egotism, if I tell you what we are doing in this work; as I only speak it to the glory of GOD, who has put it in the power of my hand. I speak so much Bengalee as to be able to preach intelligibly for half an hour together, and I hope, that soon, from our situation, we shall be able to say, that almost all they in the district of *Dinagapore* have heard the word of GOD, both Hindoos and Musselmén—This is already the case in my neighbourhood.

Many difficulties arise from the superstitions and cast of the natives, which is one of the most cursed engines that ever the devil invented to enslave the souls of men. I will give you a specimen.

When

When my dear little boy died I could not prevail upon any one to make him a coffin, though we had carpenters in our own employ. With difficulty I engaged four musselmen to dig a grave for him. No one would undertake it alone, and therefore so many of them went together, that they might all have an equal share of shame. We sent seven or eight miles for two persons to carry him to the grave; but in vain: and my wife and I had agreed to do it ourselves, when a lad who had lost cast, and our *mater* (a servant who performs the most servile offices) were induced to relieve us from this painful service. This was on Saturday, and on Monday the four musselmen came and told us that they had lost cast for digging the grave, and that the *mundul*, or head man in their village, had forbid any of the people to eat, drink, or smook with them.

It is well known that Mahometans have no cast; but they imagine they have, and the loss of it is to them as serious a thing as to Hindoos. I therefore sent for the man, and told him that he must eat, drink, and smoke with them, or stay till I had sent to the judge at *Dinagapore*. After some prevarication he agreed, and so the affair ended. By this instance you may judge of our difficulties; but this is my comfort: divine power can subdue all things; and without the HOLY SPIRIT nothing effectual can be done any where, or under any circumstances.—Pray for us fervently. Do you labour in *England*, and I will in *Bengal*. It is all one cause, and may GOD give us all success.

To Mr. F. Kettering.

January 30.

THROUGH the mercy of GOD we are all well except my eldest son; though we have had a considerable

share of affliction in every branch of the family. The dealings of GOD are mysterious, but always end well, and frequently, in our greater felicity and advantage: thus, I trust it is with me both in body and soul. During the time in which I could see very little else but sorrow, I was powerfully supported by the reflections I often had upon the goodness of the cause which I had undertaken, and by those words of PETER—" *The God of all grace, who hath called you unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.*" I saw, that it was GOD's method, oftentimes to lead his people through tribulation, before he appeared for their deliverance; and was enabled to rely upon his goodness, and trust in his grace. And now, I have light arisen out of darkness, and a wide field for usefulness, I pray, that GOD may give me an heart to express my thankfulness by a constant devotedness to his work; and, as I am devoted to *his* service, may he preserve me from embezzling that property with which he has entrusted me, and which is properly *his own*.

I have frequent opportunities of preaching to Europeans here, and of social converse with valuable men; and I am now able to preach a little in *Bengalee*, or rather, I mix Bengalee and Hindostanic together; but can be understood tolerably well, much better than I can understand them. My situation obliges me to travel much, and I have had opportunities of preaching near an hundred miles further up the country. I was a little time since within sight of the mountains which separate *Bengal* from *Tibet*; and almost out of the Company's dominions: so that not only in my own neighbourhood is the word preached, but I have opportunities of publishing it among the more distant inhabitants of the country, where, probably, no European has ever been before.

I cannot

I cannot help hoping that GOD will soon work for his own glory in the conversion of some of the people: They hear with great attention, and some have declared their resolution to part with all their superstitions, and seek the true GOD. Poor souls! They have need of the gospel indeed! Their superstitions are so numerous, and all their thoughts of GOD so very light, that they only consider him as a sort of play-thing. Avarice and servility are so united in almost every individual, that cheating, juggling, and lying are esteemed no sins with them: and the best among them, though they speak ever so great a falsehood, yet it is not considered as an evil, unless you first charge them to speak the truth. When they defraud you ever so much, and you charge them with it, they coolly answer, "It is the custom of the country." This may serve to shew you how difficult it is to convince them of sin; for though their shasters* abound in expressions of the evil of the

* The writings esteemed sacred by the Hindoos are of two kinds, the BEDAS, or original scriptures; and the SHASTERS, or commentaries on the Bedas.

The Bramins say that Beäs Muni, or Beäs the inspired, a prophet who lived in the reign of Judishter, on the banks of the Jumna, near the present city of Delhi, collected from every part of India the detached pieces of which the BEDAS are now composed, and gave them their present form.

They are divided into four books, which are all written in the Shanscrit language: They contain 100,000 Ashlogues, or stanzas in verse, each of which consists of four lines.

The First Beda is called RUG BEDA, which signifies the science of divination, concerning which it principally treats.

The Second is distinguished by the name of SHEHAM: that word signifies piety or devotion; and this book accordingly treats of all religious and moral duties.

heart, and the necessity of an entire change; yet not one in a thousand has ever seen or heard even *them*. Nay, I have found many BRAMINS so ignorant that they have never seen their *own shafters*; and many who are esteemed learned, do not know the difference between a *shan scrit grammar** and a religious book. An instance of this occurred last Lord's day. I had occasion to go and preach

The Third is the JUDGER BEDA, which, as the word implies, comprehends the whole science of religious rites and ceremonies.

The Fourth Bada they call OBATER BAH: In the Shan scrit OBATER signifies the Being or the Essence; and BAH, Good; so that the OBATER BAH is literally, the knowledge of the good Being: and accordingly this book comprehends the whole science of theology and metaphysical philosophy.

The word SHASTER literally signifies knowledge; but it is commonly understood to mean a book that treats of divinity and the sciences. There are many shafters among the Hindoos. The chief are the BEDANG, the NEADIRSEN, and the DIRM Shafters. The Hindoos are divided into two grand religious sects. Almost all those of the Decan, and of the Malabar and Coromandel coasts, are of the sect of the Bedang: but the generality of the Hindoos of Bengal, and all the Northern part of Hindostan, esteem the Neadirsen as a sacred shafter. The first part of the Dirm shafter maintains those religious tenets which are common to both sects of the Hindoos.—N.B. The Neadirsen shafter consists of seven volumes, the first of which is deposited in the British Museum.

See Dow's History of Hindostan, Vol. I. introd. p.p. xxv.—liii.

Some authors have distinguished the two chief shafters by the names of the Viedam, and the Shaftah.

Holwell's Historical Events, Vol. I. p. 11.

* All other languages were casually invented by mankind to express their ideas and wants; but the astonishing formation of the Shan scrit seems to be beyond the power of chance. In regularity of etymology, and grammatical order, it far exceeds the Arabic. It in short bears evident marks that it has been fixed upon rational principles by a body
of

to a company of people who were worshipping SARO-SUADI*, the patroness of literature. The general opinion of the learned is, that the idols are only images, having no power in them; but that it is well pleasing to GOD to worship them in honor of the persons they represent, who they say, were eminent for virtue or goodness to men: The Bramin however who attended this ceremony, told me plainly that *this image was God*. When I asked him, By what authority he did this? he answered, That the *shasters* commanded it. I enquired, What *shasters*? he said, The BEE ACCORAN, which I knew to be only a *grammar*. I was much drawn out in love to their souls, and was enabled

of learned men, who studied regularity, harmony, and a wonderful simplicity and energy of expression.

Though the Shanferit is amazingly copious, a very small grammar and vocabulary serve to illustrate the principles of the whole. In a treatise of a few pages, the roots and primitives are all comprehended; and so uniform are the rules for derivations and inflexions, that the etymon of every word is with facility at once investigated. The pronunciation is indeed so quick and forcible, as to make it difficult of acquisition even in early years: but when once it is attained to perfection, it strikes the ear with amazing boldness and harmony. The Shanferit alphabet consists of fifty letters, but one half of these convey combined sounds, so that its characters in fact do not exceed ours in number.

Dow's History, Vol. I. p. xxvii.

* The feast of SURREE PUNCHEMEE falls on the fifth day of the new moon in January, and is dedicated to SURSUTEE (probably pronounced differently in different parts of the country) the Gentoo Goddess of arts and letters. She is fabled to be the daughter of Bir-mah and Birmaanee. The Koyt cast, or tribe of writers, are prohibited the use of pen and ink on this festival, which are consecrated to her for the day, and a cessation is put to business of every kind.—SEEREE signifies Fortune, or Success, and is the first word of every epistolary correspondence in the Gentoo language,

Holwell, Vol. II. p. 134.

to

to warn them against the devices of their teachers, for a considerable time ; and felt more than usual liberty in speaking, and but little want of words.

Pray how do you do, and the churches of my acquaintance ; especially *Leicester* and *Moulton* ? My love to your friends. I hope you are better of the affliction in your head. God preserve you. Pray let me hear from you,

To the Church in Harvey-lane, Leicester.

February 5.

MY EVER DEAR FRIENDS,

NEVER yet since I left *Europe* have I heard one word respecting the state or welfare of any of you. Four opportunities have passed, and each has only mocked my anxiety. The prosperity of the church at *Leicester* lies very near my heart, and is an important object in my prayers. I should have no greater joy than to hear that my children walk in the truth.

I very much hope, that the spirit of prayer and christian love, which you enjoyed at the time of my departure, is not evaporated, but grows and advances more and more ;—that you still increase in numbers, and encourage one another in every good word and work ;—that the glorious doctrines of the grace of God are still the glory of the church ;—and that the order and discipline of the church is not neglected on any account. Consider, it is for God and his glorious cause that you act, and that you can only expect peace and prosperity in religion by walking in all the ordinances and commandments of the Lord blameless ; and that all the promises of God are made to those who honor him

him by an exact and scrupulous attachment to the word and ways of our LORD JESUS CHRIST.

I have begun to preach in Bengalee for some time, and am not wholly without encouragement. Several of the Mahometans express a great desire to hear the word of GOD, and I have repeated opportunities of discoursing with the Hindoos also ; for their idolatrous feasts very frequently occur, and I can often go into the places where the idols are, and oppose them to their faces, and to the faces of all their defenders. The common people, indeed, care just as much for their idols, as the carnal multitude in *England* do for CHRIST at Christmas—a good feast and a holiday is all in all with them.

I long to know whether you have got another minister yet; and whether he be beloved or not. Pray be very careful to esteem him very highly in love for his work sake. Is he ordained yet, and have you the ordinances of the gospel among you? Do those who joined the church at the time of my departure walk worthy their christian vocation? My love to your minister, and to Mr. ROBINSON, accompanies this.

I have now frequent opportunities of preaching to Europeans, as well as to natives ; so that, though I was for a long time as it were shut out of the world, yet GOD has again opened my mouth, and I trust that I shall be no more dumb.

Wishing that the grace of our LORD JESUS CHRIST, and the love of GOD, and the communion of the HOLY GHOST may be with you all,

I am affectionately yours,

W. C.

T

To

To his Father.

February 7.

BOTH Musselmén and Hindoos manifest a wish to be instructed in the word of GOD. Last Lord's-day I went to a village near to where I live, called *Maddabatty*. At my first entrance I saw a house which I knew was devoted to Mahomet. I asked, What house that was? They answered, it was EMAUN's. I enquired, who EMAUN was? They could not tell. "Does he live here, or any where in this country?" They answered, He was dead. I then enquired, why they erected a house for a dead man; and what end it would answer if no one lived there? They intimated that it was for the salvation of the people of the place, I then asked, "If you have any calamities befall you, will this house, or its owner, help you? They have no power; and if you are sinners, they cannot forgive you." I then discoursed with them farther on sin, their sinful state, heaven and hell; and then of the sufficiency and efficacy of the gospel way of salvation; and pressed them to cast off all their evil ways, and false Mahometan worship, and seek salvation by CHRIST. This they promised to do; and I am in hope that GOD may bless the word to their salvation.

To Mrs. H. (his Sister).

March 11.

AS I have a great solicitude to hear of your welfare; so, I doubt not, you have to hear of mine; though, I suppose, you have received my letters before now, and are

are therefore easy on my account. Many changes have been experienced by me since I left *England*; but I find that all have been conducive to my good, and I trust will be found to the promotion of the knowledge of the gospel of our LORD JESUS CHRIST: yet, I have abundant cause to complain of my unfruitfulness from day to day, and to bewail the exceedingly ungrateful returns that I make to GOD for all his very great goodness and bounty towards me. I trust that I am not forgotten in the prayers of my friends, and sometimes think that perhaps it is in answer to their requests that the love of GOD is kept alive in my soul.

The inestimable blessing of christian society is enjoyed but scantily here to what it is in *England*; for though we have very valuable christian friends, yet they live twenty or thirty miles distant from us; and as there are no high roads nor inns in this country, and during the rainy season no method of conveyance but by water, we have the pleasure of seeing each other but seldom; though when we do, it renders our interviews much more sweet and agreeable than they might be if we met oftner. My opportunities for preaching the gospel to the natives are frequent, as I have concerns with almost all the farmers in the neighbourhood for twenty miles round me, and hundreds of the labouring people are in our employ. I declare to them the evil and universality of sin—the misery of a natural state—the justice of GOD—the incarnation of CHRIST, and his sufferings in our stead—and of the necessity of conversion, faith, and holiness, in order to salvation. They hear me with attention in general, and some apply to me for religious instruction. I hope in time I may have to rejoice over some who are truly converted to GOD.

I have enjoyed, for the most part, better health here than in *England*; but was afflicted by a flux and fever for
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about

about two months. The last year was very unhealthy. We had so many people ill, that we could sometimes scarcely carry on our business. The quantities of rice which grow here greatly contribute to this unhealthiness ; for it grows half way up the straw in water, and to assist the growth of the grain, the water is confined in the fields, and suffered to stagnate there. I often reflect on your situation, and long to know how you do in body, soul, and circumstances. Sister *M.* used to be often complaining, and I almost envy her ; for there is a kind of sweetness in such pain, and it is beyond comparison preferable to that unfeeling carelessness which loads the soul with guilt whenever it reflects at all. I remember you all in my poor addresses to GOD, and hope that I am not forgotten by you.

To R. B. Esq. Leicester.

March 12.

A Recollection of the friendship which subsisted between us while I was at *Leicester*, induces me to wish for its continuance ; friendship being of so sacred a nature, that no distance can extinguish it, nor prevent its communication ; nay, it will outlive this world ; and souls formed alike, and sanctified by the grace of GOD, will in the heavenly world enjoy that communion in perfection, which was begun here below. I am the more desirous of expressing my regard to you, because, though I never had the pleasure of very intimate conversation with you respecting the more spiritual and experimental exercises of a genuine christian, yet our general conversation upon these points, gave me reason to hope that you were not unacquainted with what the scripture terms, " Walking with GOD."

Go

Go on, my friend, in the ways of genuine apostolic christianity. Investigate the ways of truth, and pursue the paths of holiness; or, in the expressive language of the scripture, "Prove all things, hold fast that which is good. Be faithful unto death, and I will give thee a crown of life." My present situation is remarkably favourable for the business of the mission. I have ready admission into every place, and that part of the country where I am is extremely populous. The people are very ignorant, but their attention to the gospel is astonishing. Many of the Mahometans have acknowledged their superstitions, and, I believe, some of the Hindoos are ashamed of theirs.

Though the genius of the people here is as inventive as that of any other nation, yet they all travel on in the beaten road of antiquity; and every thing *new* is generally condemned without a trial. What their forefathers were some hundreds of years ago, that are their posterity now. The *cast* is the great obstacle to improvement and knowledge; for whatsoever employment the fathers followed, the same is followed by the children from generation to generation, nor can they exchange it for any other*. On this account, very few can read or write, that being the peculiar employment of the Bramins and Caesto; very few others knowing any thing of it: and so great is the influence of example, that the Musselmén are as attentive to their imaginary cast, as the Hindoos are to theirs. To

* No Hindoo can raise himself above the condition of his forefathers. An individual who acquires great riches, or renders himself respectable by his virtue and good conduct, still continues to be treated by those of a superior cast with haughtiness and contempt: though he were a LOCKE, a NEWTON, or a POPE, he will never be admitted to the conversation of men who are in fact born his equals.

Couteur's Letters, p. 313.

lose

lose cast is attended with a dissolution of every relation and connexion in life; so that relatives and acquaintance will never eat, drink, nor smoke with them any more.—The most trifling incidents will occasion this loss, as eating or smoking with another cast or nation; and if any thing is mixed with water by one of an inferior cast, the eating of it degrades him who eats it*.

The stories of their benevolence, humanity, and meekness are all false, and exist only in the doctrines of the shasters, which have been neither seen nor heard by the thousandth part of the people. The very reverse is the case. Lying, avarice, perfidiousness, cruelty to animals, and servility, are the most prominent features in their character; and though it is taught in their shasters, that it is the same sin to kill a bramin, a cow, or a toolsey-tree; (a kind of basil), yet, great numbers of cows are annually starved to death in the dry season, merely through the avarice and neglect of their owners. Their idols are numerous, and when the season of their idolatrous worship is over, the idol is always cast into some water. The common people, and a majority of the Bramins, account these idols to be so many deities; but the most learned acknowledge only one†.

* I have seen a Hindoo who had not taken food for four or five days, refuse to eat rice, because it had been boiled by a Christian.

Couteur's Letters, p. 332.

† The following account of the deity is translated from the original scriptures of the Hindoos, by Mr. HOLWELL.

“GOD is one.—Creator of all that is.—GOD is like a perfect sphere, without beginning or end.—GOD rules and governs all creation by a general providence, resulting from first determined and fixed principles.—Thou shalt not make enquiry into the essence and nature of the existence of the eternal one, nor by what laws he governs.—An enquiry into either is vain and criminal.—It is enough that day by day,
and

We have many tygers in most parts of the country, but are not under apprehensions of danger from any beast, as they are not so fierce in our neighbourhood as in the south part of the country, which is one large forest called the *Sunderbunds*, from *Sunder*, the name of a tree which abounds there, and *bund*, a forest. This forest is about four hundred miles long, and one hundred wide, intersected with great numbers of rivers, many of them very large. It is uninhabitable to men, and is abandoned to tygers, rhinoceroses, buffaloes, hogs, and deer, on which account it is dangerous even to land there.

To Dr. —.

March 13.

IN conformity to my promise, and because I reflect with pleasure upon the degree of friendship with which you were pleased to favor me whilst I was at *Leicester*, I now write to you ; not with a view of giving you any information respecting myself—that can be of little consequence ; but to acquaint you, as far as I am able, with what respects the country.

The country of *Bengal* is one large plain, or rather valley, watered by some hundreds of navigable rivers, many of them as large as the *Thames* at *London* ; the principal are the *Ganges* and *Berhampooter*, each of which are on an average, about three miles in breadth, and present an exceedingly grand scene to the eye of the spectator. I live near a small river called the *Tanguan*, and am not very far from the entrance of *Tibet*. In *Bengal* there is not a hill to

and night by night, thou seest in his works, his wisdom, power, and his mercy.—Benefit thereby."

Ut supra. Vol. II. p. 31.

be

be seen, nor a stone, except what has been brought from some other provinces. The soil is in general a stiff clay, but very fruitful. I think, however, its fertility has been much exaggerated; for it requires the aids of cultivation as much perhaps as any country that is known. I own that I was much deceived in my expectations, for I had formed an idea of fragrant fields, and flowery plains; but less fragrance or variety I have never perceived in any place. The climate is remarkably pleasant, and the heat seldom more than eighty-six degrees. Our dry season is sometimes very cold in the months of December and January. I was obliged this season to wear my great coat the whole day, and yet shivered with cold. Perhaps, as our houses are constructed on as cool a plan as possible, this may be one cause of our feeling it so much in the winter season. The rains do not appear to me greatly to exceed the rainy weather in *England*. If we have rain for six or seven days at once, it is succeeded by as much fine weather, and this is by far the pleasantest part of the year: but the dampness of the atmosphere is incredible. The amazing quantities of rice which are cultivated here, contribute not a little to increase it; for the stagnated water often becoming putrid, that part of the season is unhealthy, especially towards the close of it, about September and October.

The diseases of this country, so far as I can judge, are more occasioned by cold than heat; few taking the necessary precautions against the coldness of the night, which succeeds the heat of the day. Intermittents and dysenteries are the most to be feared of any other, and are very difficult of cure. There is a disease called the *mahabead*, or great sickness, which is peculiar to the natives, and more dreaded than the pestilence: Its first symptoms are blisters in the extremities: in a short time the fingers and toes fall off,

off, the hands and feet are covered with ulcers, and the patient dies miserably. It seems to be allied to the scrophula. This dreadful complaint has been always thought incurable, but Mr. THOMAS has been successful in his applications. Preparations of mercury have always succeeded, and one patient was cured by a preparation of steel. Another singular disorder is an excruciating periodical pain in the bowels, which generally returns in two or three days, but not at regular intervals. The natives have a method of cure exactly like animal magnetism.

The natural history of *Bengal* would furnish innumerable novelties to a curious enquirer. I am making collections and minute descriptions of whatever I can obtain; and intend, at some future time, to transmit them to *Europe*.

The species of plants are not numerous; and many which grow in other countries will not thrive here, as vines, oranges, and some others. Birds are very numerous; many, I believe, have never been described by any author. I think there are almost as many species in this country which have been hitherto undescribed, as I have ever seen descriptions of in the world. The beasts here have in general not been unnoticed, but I have seen some of which I never read.

We have eight species of the cat kind that I have seen or obtained credible accounts of, viz. the tyger, leopard, ounce, cottas, tyger-cat, small tyger-cat, called *boon-billo*, a smaller kind, and the common cat. The lion is not in *Bengal*; and there is an amazing difference in the ferocity of the tygers. We have rhinoceroses, buffaloes, bears, elephants, hogs, deer, jackals, and wild dogs, hares, muskrats, rats, mice, foxes, monkies of two sorts, and porcupines. Lizards of many kinds, and serpents innumerable.

A friend of mine had one brought to him by five or six men, which was nineteen feet long; and I have seen a kind of only four inches in length. The most dangerous are the cobra-copelli, and whip-thong snake, which generally kill in half an hour, and often in five minutes.

The people are much below the accounts generally given of them to the public. Some authors, who have selected scraps from the *Shasters*, which inculcate very sublime benevolence, have set this down as the character of the people; whilst, on the contrary, they are very avaricious and deceitful; and cruelty to animals, and to each other, is a too common evil. They have but a few learned men among them; the rest are extremely ignorant, they know nothing of geography or astronomy, but are much addicted to astrology, casting nativities, and observing lucky and unlucky days, which fills them with imaginary troubles continually. Should the gospel be successful, it will be the grand antidote against these superstitions, and I have great hope that it will.

The cow here is held in very great respect, because a very useful creature*. The water and the sun also are venerated for their usefulness to man. Of the four casts, or tribes, into which the Hindoos were divided, only two remain—the Bramin and the Sooder; the Ketra and Bice

* It is recorded in the *SHASTAH*, that the Eternal One said to BISHNOO, “The Ghoij (or cow) shall be deemed sacred and holy; for it shall yield a new and delectable food, and ease the delinquent Debtah of part of the labour to which I have doomed them. And they shall not eat of the Ghoij, nor of the flesh of any of the mortal bodies which I shall prepare for their habitation; whether it creepeth on the earth, or swimmeth in water, or flieth in air; for their fruit shall be the milk of the Ghoij, and the fruits of the earth.

Holwell, Vol. II. p. 51.

having

having been extinct ever since the Kaly Joug, or present age began, which was nearly as long back as the time of the creation of the world, according to the Mosaic account.

To Mr. Y. Leicester.

March 16.

I Still retain a deep sense of that kind friendship which subsisted between us, and trust that it will never be worn off from my heart. The affection of christians is by far the noblest and most permanent of any; and, I doubt not, but the possession of that society in heaven, which we begun to enjoy upon earth, will be one part of our eternal happiness. Since we have been here we have had sore afflictions. STPETER's removal was a very heavy stroke. We met with ^{THESE} great difficulty in getting him buried, through the superstitious of the people, who will never touch a dead body, unless it be one of their own relations, which the Musselmén do; but even this is refused by the Hindoos. These burn their dead, if they can afford it; and, if not, they lie in the ground, or in the water: for when a Hindoo is supposed to be near death, he desires, and is accordingly carried to a river's side. If near, or if he can afford it, to the *Ganges*, which is accounted holy; and, if distant or poor, he is carried to some other river. There they form a small house, and attend him till he dies, and either burn, or leave the body on the spot*. If they die at a distance, they are carried by some persons (who, I believe, are their

* People of rank, and those of a higher cast, burn their dead, and throw some incense into the pile. Some throw the bodies of their friends into the *Ganges*, while others expose them in the highways, as a prey to vultures and wild beasts. There is one cast in the kingdom

relations) to the river, and left there; but no one will ever touch the bedstead, or bamboos, on which the dead were brought. From this superstitious practice our difficulties arose, but under all, myself and Mrs. C. were greatly supported.

I have the greatest reason to mourn over the leanness of my own soul, and to long for spiritual society, which I enjoy but seldom. I go out every Lord's-day to preach to the natives, and have frequent opportunities of discoursing with them in the week; but though they are truly ashamed of their own vanities, yet religion is so light a thing with the generality of them, and they are so much attached to the world, that I cannot say they are turned unto GOD; yet I believe they only love idolatry on account of its feasts and holidays.

A bible is the great thing that is wanted by us. As to worldly matters, we get every thing here that we desire. The country is pleasant, and should GOD at last succeed our labours, it would make it a paradise to us indeed.

To Mr. T. P. Leicester.

March 17.

YOU have been often upon my thoughts since my leaving *England*, not only on account of the friendship which you unalterably shewed towards me; but also on account of the solicitude which I have to hear that all my

of Bengal, who barbarously expose their sick by the river's side to die there. They even sometimes choak them with mud, when they think them past hopes of recovery. They defend this inhuman custom by saying, that life is not an adequate recompense for the tortures of a lingering disease.

Dow's History, Vol. I. Introd. p. xxxi.

former

former friends at Leicester "*walk in the truth.*" I have seen some of them put on the harness, and have had great joy on that account; but O that I may have the consolation of knowing that they continue to wear it, fighting the battles of the Lord, and finally put it off triumphantly.

I never expect to see you, nor any of my dear friends at Leicester, more in this world; but I am desirous of presenting some of them, and among others *yourself*, before the throne of God at last with, "Behold me, and the children whom thou hast graciously given me." On this account I cannot help being still jealous over you with a godly jealousy, that I may present you as a chaste virgin to CHRIST; for I consider you still as in a world of snares, and temptations; and I cannot think any man invulnerable whilst in this world. Be exceedingly watchful, therefore, my dear friend, against all those doctrines which in their tendency oppose that practical precept, "*Be not conformed to this world; but be ye transformed*" to that which is above—and this also, "*Walk as children of the light.*"

Respecting myself, I could not wish to be better provided for than I am in temporal things, and I could not easily have a more eligible situation for the mission.—Should my labours be blessed, I shall have opportunity of putting those who lose cast into a way of livelihood, which will obviate one very great difficulty; for if any one lose cast, he and his whole family are for ever discarded from all their former friends, and become outcasts from society.

*To the Society.**March 18, 1795.*

MY VERY DEAR BRETHREN,

WHEN I wrote to you January 6, I hinted my intention of writing again by the last ships of the season, which opportunity I now embrace.

We were much discouraged at hearing nothing from you; but now our hopes are raised, by hearing that two boxes are arrived at *Calcutta* for us, in which we hope to find some *European* letters. Mr. S. has advised us of them, and that an investment is come for us. I sincerely thank the society for their care respecting us, and from this instance of your attention to our temporal welfare, infer, that our spiritual concerns are not forgotten by you.

I am not able to send you the tidings that I desire—namely, of the conversion of the natives; yet it must afford you pleasure to hear that we are employed more actively in our work than heretofore. Having preached or rather conversed with them statedly, I have met with greater encouragement than I expected. I have generally aimed at convincing them that they are sinners, and that God is strictly just, and will not allow of iniquity; and have enquired, If this be so, what must become of you? They universally allow that the good will go to heaven, and the wicked to hell; but their ideas are so confused, that they have no settled notion of either. I have met with some (a pretty large congregation) in this neighbourhood, who had, as they said, never before heard that the soul would survive the body, and seemed much struck when I told them
that

that their souls would live after death*. Others believe the transmigration of the soul through all the different species of animals, and that then it will again animate a human body; after which, if righteous, it will go to heaven; if not, it must go through a second course of transmigration, and this is their hell. One Lord's-day twenty-six persons came to my house for instruction in the ways of the Lord: They being seated, I discoursed some time, declaring the sinfulness of man—the righteousness of God, who can neither do nor allow of evil—the certainty of the righteous going to heaven, and the wicked to hell. I then asked them if this be true, how can a sinful man be saved? To which they could give no reply. Then I preached unto them Jesus: I told them of his appointment and incarnation, and of his being the surety of sinners: I declared the

* In the *Bedang Shaster*, NARUD, or Reason, is instructed by BRIMHA, the wisdom of the divinity. The following questions and answers respect the human soul.

NARUD.

What dost thou mean, O Father! by intellect?

BRIMHA.

It is a portion of the GREAT SOUL of the universe, breathed into all creatures to animate them for a certain time.

NARUD.

What becomes of it after death?

BRIMHA.

It animates other bodies, or returns, like a drop, into that unbounded ocean from whence it first arose.

GOUTAM, the author of the *Neadirsen Shaster*, supposes, that the soul after death assumes a body of fire, air, and akash; unless in this carnal body it has been so purified by virtue and piety, that it retains no selfish inclination. In that case it is absorbed into the great soul of nature, never more to reanimate flesh.

Dow's Hist. p. xl. and lvi.

freeneſs

freeness of the gospel, and the necessity of faith and holiness. One of them said, "I suppose, sir, those who go to hell will be used like the people in *Dinagpore* jail." No (said I) in prison the body only can be afflicted, but in hell, the soul—a person may escape from prison, but not from hell; and if any one dies in prison, there is an end to his imprisonment, but in hell they shall never die. *There* GOD's wrath will be poured upon them for ever, and they must dwell in endless fire. Another enquired, "But sir, what is sin; and what is holiness?" I then tried to convince them that there were sins of the heart, the tongue, and the life; but that the *heart* was the fountain of all—that holiness was just the reverse to sin, and that all the offerings made to mahomet's relations, or to hindoo gods, were no part of holiness, but on the contrary, very great sins. I have also constantly enquired, Whether any of their books can tell how GOD can be just and the justifier of a sinner? and this leads me to speak to them of the way of salvation by our LORD JESUS CHRIST: But no one can conceive how little they think of lying, cheating, and the like, and what low thoughts they have of GOD and religion: nor can the force of our LORD's observation, "*After these things do the Gentiles seek,*" be felt, unless by those who have some actual acquaintance with Gentiles.

I have been prosecuting the translation of the Bible, and having MOONSHEE with me, have greater opportunities for that work than Mr. THOMAS. We have gone through Genesis, and the first twenty chapters of Exodus. I have endeavored to compare the different versions that I have; and render it as near as I could. In proper names I have retained the Hebrew pronunciation, being much better known here than the English. Thus to the Hebrew, agreeable to the universal pronunciation of the east, I have given the sound of *y*; and to *ו*, the sound of *w*. These

are

are the sounds of the corresponding letters in Persian and Arabic. Instead of Jehovah, they pronounce Yahooa; Joseph, Yussuff: Jacob, Yacoob, &c. I have also called *Egypt, Mesr*, this being its Eastern name. We have many *Persian* words in use in *Bengal*, and some Bengalee, much like Hebrew, as, *shems*, the sun; *adami*, a man; *cobur*, a grave; *nishwasb*, the breath of the nostrils, from נפש, the soul; *kohan*, a priest; and many others.

My warmest christian love to all ministers and churches, and all christians of my acquaintance accompanies this.

I am affectionately yours,

W. CAREY.

The Society to Brethren THOMAS and CAREY.

Birmingham, Sept. 16, 1795.

DEAR BRETHREN,

WE received your welcome letters, and rejoice that you are preserved in health, and are in pursuit of your great work. We were encouraged to hope for a *journal* from brother CAREY, and were rather disappointed at not receiving it; but rejoice to hear from you at all. 'Ere now many letters from us must have reached you. It affords us pleasure that you labor to preach the gospel statedly every LORD's-day: we hope this need not be omitted even when you are engaged in business; and at other seasons of the year we suppose you will find other occasions, as well as the LORD's-day.

We could wish you would keep a paper by you, whereon you may begin to write long before you expect to

have opportunity of sending, and then may speedily conclude it, when you find any ship is returning to *Europe*. We would not willingly omit gratifying you by information from *England*; but you must be aware that news from you is peculiarly interesting to us, and must tend above any thing to keep alive the attention of our friends to the propagation of the gospel. Success you cannot command, and the harvest expected to arise from evangelical seed, will be sufficient to repay the labourer for long waiting; but we shall be glad of such information from time to time, as shall enable us to prove that you are laboring and sowing. God, in due time will give the increase; or, if the heathen be not yet gathered, they will be approved in his sight, who endeavored to bring them in.

You know already that we have resolved upon a mission to *Africa*: and we are met this day at *Birmingham*, to take leave of our brethren, who will sail immediately for *Sierra Leone*. You will unite with us in prayer for a blessing on this new attempt.

The independent brethren held a meeting at *Birmingham* last week, and have a larger general meeting in *London*, a few days hence, to consult on a mission to the *South Sea Islands*, or some other part of the heathen world. At their desire, brother FULLER, being at *Birmingham*, attended the meeting. After hearing brother CAREY's last letter, they wrote as follows—"Mr. F. is desired when he writes to Mr. CAREY and Mr. THOMAS, to inform them, that being present at a meeting of the *Warwickshire* association of independent ministers, and having read Mr. CAREY's last letter to them, they desired him to present their christian love to them both, assuring them that they bear them in their minds before God, and earnestly desire their success."

You

You will be affected with a mixture of joy and grief, at hearing that three of our most respectable aged ministers, have very lately finished their course with joy: Mr. CLARKE, of *Exeter*, Dr. STENNET, and Mr. BEDDOME.

We anticipate the pleasure of hearing that the natives of *Bengal*, can read the scriptures in their own tongue; but though we wish you to labor in translating, we would not advise you to be too hasty in printing. As you proceed, you will perceive many errors in your early productions. Translate in interleaved books, which may admit of corrections.

When many people here hesitated on your engagement in business, Mr. N. observed in a letter to one of us—"As
 "to the snares of business, it seems to depend chiefly on
 "the state of the heart: if that be fired with a zeal for
 "God, and love to souls, such attention to business as cir-
 "cumstances require, will not hurt it. It is one of the first
 "concerns of the Moravian missionaries (who, I think, are
 "excellent patterns for others) to find business or work
 "wherever they go; partly that they may maintain them-
 "selves, and partly to set an example of industry to the
 "heathen. But then, they never *lay up*: they live upon a
 "common stock, and impart what they can spare to the
 "necessitous. If your brethren can act upon this plan,
 "business will not hurt them." We did not suggest any
 thing of this sort to you, because we wished every thing you
 did in this way, might be done freely: but it affords us
 great satisfaction that you have conceived a design of laying
 out your money in such works as establishing schools, and
 translating the bible. The latter, however, will be a great
 undertaking, and when it is proper to print it, you must not,

even if you can afford it, deny us the pleasure of participating with you in the expence. The public is generous, and what should we do with our money, but appropriate it to the service of our God.

At the same time we would propose it to your consideration, whether it is best in prosecuting your translation, to confine yourselves exactly to the order of books in our bibles, that is to say, will it not be an advantage to be able to read to any of your converts, the psalms, or the prophesy of Isaiah, and one or more of the gospels and epistles, before you have been able to come at them by going regularly through Leviticus, Numbers, Ezekiel, &c.

Let us farther suggest, if it will not be worth while, in the interim, previous to your completing this great work, to print some little abstract of scripture history, and doctrine? It has been proposed by some of our brethren, to have some small publications of this kind drawn up for the aid of the *African* missionaries, which may now be printed in *English*, and, pretty soon translated into some *African* language, and printed on opposite pages in *English* and in that language.

If any thing of this kind is done, we will send you a specimen*, not as confining you to the use of that, but as a sample of what we mean. Dear brethren, farewell! Grace be with you! We remain, &c.

* Such a specimen has been published by the Society, under the title of CHRISTIAN INSTRUCTIONS.

A Proposal for extending the Assistance of the Society to the Encouragement of Village Preaching in England.

IT has been objected to us, that while we are seeking the good of heathens abroad, we are not sufficiently attentive to a kind of characters at home, who, though they sustain the christian name, yet are heathens in reality, nearly as much so as the inhabitants of *India* or *Africa*. We cannot admit that this objection applies with any justice against a foreign mission; and we could say in truth, that since this undertaking has been on foot, there has been more of a spirit for carrying the gospel into the dark corners of our own land, than there was before. Thus much however must be acknowledged;—there has not been so much attempted in this way as might be; and the design of this proposal is to stimulate those, who have done a little, to increase their labours.

That which is here called *village preaching*, (this being the name under which it generally passes) is not intended to be confined to villages in distinction from large towns; but rather to extend to any or all places, where the people are destitute of what we account evangelical preaching.

Village preaching must be attended to by ministers who are either *itinerant* or *stationary*. The former appears to us not so eligible in our connection, not being so congenial to the mode of church government, which we approve and practise, as the latter. As the order of all our churches is congregational; and as every congregation endeavours to obtain a settled pastor, it becomes a necessary consequence that the most interesting and zealous ministers are engaged as soon as they are known. They are certain to be plied with

with solicitations to settle ; nor is it to be supposed that they will be long unsettled.

It is therefore proposed that our attention be turned to *stationary* ministers.

First, There is a number of worthy characters who would gladly go and preach the gospel in the villages, five, six, or seven miles round their places of residence, on a week or a Lord's-day evening ; but they cannot afford to be at the expence : and neither their friends at home, nor those amongst whom they labour abroad, may be able to bear it for them. Let it then be one object of the Society to select ministers of this description, whose turn of mind shall be favorable to the work, and recommend them to go out into the villages around them, if possible, on a Lord's-day evening ; or, if that cannot be, on the evening of a week day, or both, and pay their expences, with something for the wear of cloaths, &c.

Secondly, Of those ministers who may be thus employed by the Society, some will probably be found who are more diligent, and successful than others ; or whose talents and turn of mind is most fitted for the work of introducing the gospel in places where it has not been preached. Let the Society then observe such characters, and enable them to enlarge their sphere of action. Let it be recommended to them not only to go out on Lord's-day evenings near home, but on week days to contrive as often as they can to go a circuit of thirty or forty miles, round the place of their residence ; not to pay visits where there are stated congregations, but to endeavour to introduce the gospel into places where it is unknown. Such ministers might not only have their journeying expences borne, but be allowed for their time and labour.

Thirdly,

Thirdly, There are many large towns where the gospel of CHRIST is almost, if not altogether unknown. Let four or five ministers then, who may reside within twenty or thirty miles of the place, establish a week-day evening lecture there, suppose once in a fortnight, and preach it in their turn; and let the Society bear their journeying expences. And in case no person in such town would open a house, or out-house, convenient for the purpose, let a place be rented at two or three pounds a year, for a year or two, till trial shall be made, and let it be paid by the Society.

Lastly, There are, in most of our churches, characters possessed of wisdom and respectability in their own neighbourhoods; who, though not adapted to the public work of the ministry, might nevertheless in their own, or in a neighbouring village, expound the scriptures to such as chused to meet together, visit the afflicted, and pray and converse with them on the great concerns of their souls salvation. Such a conduct has been pursued, and that to advantage, in some places: and it seems not only calculated to diffuse the knowledge of GOD, but to draw forth such gifts into exercise as may prove useful in the churches. In some instances of this kind there might be no expence attending it, so as to need the assistance of the Society; but in others there might: as in case of a poor brother, who might be a suitable person for such engagements, while the circumstances of his family might render it improper for him to lose his time.

If the general principle of the foregoing plan should meet with the approbation of the body of the subscribers, particular regulations might afterwards be framed, in
order,

order to reduce it to practice: mean while the Committee will be obliged by any objections or improvements that may be communicated upon the subject.



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

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

F I N I S.

PERIODICAL ACCOUNTS

RELATIVE TO THE

Baptist Society,

FOR PROPAGATING THE GOSPEL

Among the Heathen :

[N^o. III.]

EXTRACTS

FROM

MR. CAREY'S JOURNAL.

ON Thursday, June 13, 1793, they embarked ; when he begins his Diary with expressing his admiration of the divine wisdom and goodness, in over-ruling his former disappointments so as to prove the occasion of his going out in a manner much more to his satisfaction. " This," says he, " was a day of joy to my soul : I was returned that I might take all my family with me, and enjoy all the blessings I had surrendered up to God. " This is an Ebenezer which I raise to God, and hope to " be strengthened whenever I reflect upon it *."

* As there are many things in the Journal which have been communicated to the public in the preceding numbers, and much of an experimental nature, the publication of which we can hardly suppose would meet the feelings of the writer, we have considerably abridged the original, supplying such omissions as were thought proper, either by references to the former numbers, or by a brief sketch of the proceedings

JUNE, 1793.

16. Lord's-day. A little recovered from my sickness: met for prayer and exhortation in my cabin: had a dispute with a French deist.

17. Nothing of moment occurred the past week: we meet every morning and evening for family prayer.

23. Lord's-day. Had two public meetings. Mr. THOMAS and I preached once each. In the morning we had but one person more than our own family; in the afternoon three, the surgeon and two passengers: God grant it may be useful.

25. Fell in with the trade-wind yesterday, and to-day passed the island of *Madeira*.

28. Yesterday passed *Palma*, one of the Canaries. Saw *Gomara* and *Fero*; but by reason of strong squalls could not see *Teneriffe*.

Have begun to write Bengalee. My mind tranquil and serene: I have, of late found it more than ordinarily impressed with the importance of the work upon which I am going: God grant I may feel this more and more!

ceedings of our brethren, in the form of a narrative; judging that it would be tedious to the reader to pursue a long detail of their voyage, and the various difficulties they had to encounter on their first landing, whilst brother CAREY was chiefly employed in learning the language, and both of them for a long time perplexed in determining upon the most suitable situation, and the best manner of pursuing their important work. On these heads let it suffice our friends at large to be assured by the Committee, that his conduct affords us the highest satisfaction; and whilst the various difficulties he had to encounter served in the issue to render the divine interposition in favor of our brethren more conspicuous, we have the fullest confidence that they have followed the evident leadings of Providence, in occupying their present station.

29. This

JULY, AUG. 1793.

29. This afternoon, about three o'clock, passed the tropic of Cancer: the heat very moderate, as it has been all the voyage. The thermometer has never been higher than 72°. I find some delight in preparing for my labors among the heathen by writing the Bengalee, only, however, because it relates to my great work.

30. Lord's-day. A pleasant and profitable day: our congregation composed of ten persons.

July 7. Another pleasant and profitable Lord's-day; our congregation increased with one. Had much sweet enjoyment with God.

10—21. Much detained by contrary winds. I was very ill, owing to a bilious complaint and obstructed perspiration. On the 21st passed the line.

August 2. Last night passed the tropic of Capricorn. The last fortnight has been filled up with various exercises of mind. I have had some seasons of sacred enjoyment, and feel my heart set upon the great work on which I am going; but at other times I am quite dejected, from seeing the impenetrability of the hearts of those that are with us: they hear us preach on the Lord's-day, but we are forced to witness their disregard for God all the week. O may God give us greater success among the heathen! I am very desirous that my children may pursue the same work. May God give them grace to fit them for it!

20. We are off the *Cape of Good Hope*. We expected to have gone in there, on which account I had written to friends in *England* sometime since; but now, having some hope of reaching *Bengal* before the monsoon breaks up, we pass by. I have some reason to regret this, as I hoped to have persuaded one of the ministers there to en-

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gage in a correspondence with *England*: but the Lord is wise.

I have of late felt some very lively desires after the success of our undertaking. If any thing engages my heart in prayer to God, it is that the heathen may be converted, and that the Society, which has so generously exerted itself, may be encouraged and excited to go on with greater vigor.

My wife, through mercy, is well satisfied with our undertaking; and we are all now in remarkably good health. Our course was by the islands of *Trinidad*, *Saxenburg*, and *Tristan de Cunha* to this place.

25. Lord's-day. Had much enjoyment in public worship to-day; but about half past one on Monday morning was awakened by the violent motion of the ship; once I thought she must have gone down, but through mercy all were preserved*.

Nov. 9. For near a month past we have been within two hundred miles of *Bengal*; but the violence of the currents set us back when we were got to the very door. I hope I have learned the necessity of beating up against wind and tide when there is occasion, as we have done in our voyage. We have had our port in view all along, and there has been every attention paid to ascertain our situation by solar and lunar observations; no opportunity which occurred has been neglected. O that I were but as attentive to the evidence of my state, as they to their situation! A ship sails within six points of the wind, and if the wind shift a point the advantage is immediately taken: now though this is tiresome work, and (espe-

* See Periodical Accounts, No. I. p. 61.

cially

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cially if a current set against us) we scarcely make any way; nay, sometimes, in spite of all that we can do, we go backwards instead of forwards, yet it is absolutely necessary to keep working up, if ever we mean to arrive at our port: so in the christian life, we have often to work against wind and current, but we must do it if ever we expect to make our port.

To-day was the *first time we had an interview with the Hindoos*: two boats came to sell us fish; and Mr. THOMAS asked the man in one of them whether they had any shafters? Their answer was, "We are poor men—those who have many cowries * (*i. e.* who are rich) read the shafters; but we do not know them." I like their appearance much; they seem to be intelligent persons, though of the lowest cast; and were very attentive to whatever was said to them. O may my heart be prepared for our work, and the kingdom of Christ be set up among the Hindoos! We intend going on shore on Monday †.

[On our brethrens landing they were for some time unsettled respecting the station in which they should fix themselves, and brother CAREY in particular (to whom the country was altogether new) underwent various outward trials, and much inward dejection; but still he was upheld by faith in God. He speaks especially at one time (Jan. 17, 1794) of a pleasant view he had of "the all-suffi-

* A small sea-shell, which is current in India as money. They are dug out of the ground in the Maldives, and some parts of America. On the coast of Africa, they are called BONGES, and in America PORCELAINES.

† For their first interview with the Hindoos on shore, see Periodical Accounts, No. I.

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ciency of God, and the stability of his promises, which relieved his mind greatly. As he walked home in the night he was enabled to roll his soul and all his cares on God, praying to be directed into the *patient waiting for Christ*." "What a mercy is it," said he, "to have a God, and how miserable must they be who have no knowledge of a throne of grace, or value for it!"

Jan. 19, 1794. This day, as every Lord's-day since we have been in the country, we went among the natives. For the three last Lord's-days we have discoursed to a pretty large congregation at *Manicktullo* bazar, or market; for we have just the same business done here on that day as on another. Our congregations have chiefly consisted of mahometans, and have increased every Lord's-day: they were very inquisitive, and we have addressed them upon the subject of the gospel with the greatest freedom, and in the following manner:

A burial place, with a consecrated tomb, where offerings are daily made to the spirit of the departed person, was near; some enquiries about the reason of their offerings were made, which led on to questions on their part; and then the *Gospel* and the *Koran* insensibly became the subjects of conversation. They alledged the divine original of the koran; we enquired, Have you ever seen or read it? The universal answer was, "No." But to-day a man came who pretended he had seen it. We asked him if he knew the words with which every chapter begun*? He said, "No; for it was written in Arabic, and no one could understand it." The question now was, How then can you obey it? and wherefore are ye mahomedans? To this they could not reply: they said (and so says the Koran) that the

* Every chapter in the koran begins with, "In the name of God, "gracious and merciful."

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Koran was sent to confirm the words of scripture. We insisted that the Bible said, Whosoever shall add to the word of God, or diminish from it, shall be under the curse of God; but the Koran was written after the Bible, and pretends to divine authority; therefore if the gospel be true, *Mahomet* must be accursed, and the Koran of no authority; and if the Bible be not true, neither can the Koran be true, for that, you say, was written to confirm our scriptures. They answered, that the Jews and Christians had corrupted the Bible, which was the reason why God made the revelation by *Mahomet*. We answered, Then how could the Koran come to confirm it? If it was corrupted it needed correction and not confirmation. Being driven to their last shift, they said that *Mahomet* was the friend of God, but *Esau* (by whom they meant *Jesus*) was the Spirit of God. To which *Moonshce* shrewdly replied, Then which would you think highest, your friend, or your soul or spirit? All this they bore with great good temper; what effect it may have, time must determine. Many more things were said to recommend the gospel, and the way of life by *Jesus Christ*; but as night came on we left them.

21. This evening I had a very profitable conversation with *Moonshce* about spiritual things, and I do hope he may one day become a very useful and eminent man. I am so well able to understand him, and he me, that we are determined to begin correcting the translation of Genesis tomorrow.

Jan. 22. Began the correction of Genesis. I find a necessity of explaining many expressions, of which I had not taken notice before. *E. g.* It is said that "God created the heavens and the earth;" after which it is remarked that "the earth was without form:" this is not very intelligible in English, but in Bengalee would be quite absurd, because

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because every thing must have some form or other; and if it had not form, then it must necessarily be void, or empty; for it could not be filled, having no existence. To this I say, that the *chaos*, or primitive earth, must have been a liquid mass, there not having been any separation of land and water, and that the meaning is, that it had no *settled form*, but was fluctuating like the waves and tide in the sea. It is likewise said, that "God commanded the earth to produce grass, herb yielding seed; and the fruit tree yielding fruit after its kind, whose seed is in itself upon the earth." By grass, I suppose, is meant vegetables in general; and what follows is an enumeration of the two great divisions of vegetables, viz. plants and trees. All the versions I have seen, except the English, render "grass," *tender herb*. And the expression, "whose seed is in itself," relates to the power of propagating their species; that is inherent in vegetables, which cannot move from their places, nor form a conjunction of male and female; which is necessary to the propagation of animals.

I have lately been full of perplexity about various temporal concerns, but the word of God is sure, which abundantly promises all I can want. I have met with heavy afflictions; but in the mount the Lord is seen. I wish I had but more of God in my soul, and felt more submission in my heart to his will, this would raise me above every trouble: I feel happy in this, however, that I am in my work, and that is the work of God; the more I am employed in it the more I find it a rich reward.

I find my heart sometimes overwhelmed with discouragements, but I feel what it is to have the testimony of a good conscience in the smallest matters. God can supply all my wants, spiritual and temporal. Why then is my soul disquieted within me? Things may turn out beyond my expectations;

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expectations: every thing is known to God, and God cares for the mission. O for contentment, delight in God, and much of his fear before my eyes. Blessed be God, I feel peace within, and rejoice in having undertaken the work, and shall, I feel I shall do so, even if I should lose my life in the undertaking. I anxiously desire the time when I shall be so far acquainted with the language as to preach in it to these poor people.

26. Lord's-day. Found much pleasure in reading EDWARDS's *Sermon on the justice of God in the damnation of sinners*. After this went to our congregation of natives again. They gave great attention, and all the musselmen present (except the keeper of the consecrated place, and one or two *fakirs*) acknowledged that the offerings made to the *peér*, or soul of the dead man, whose tomb was consecrated, were made without any command, either in the Koran, or elsewhere. The person who acted as priest, or keeper of the place, when we told him that all the offerings were made to his belly, went away confounded with the laughter of the people. Their inquisitiveness and numbers increase, and one Hindoo appeared more than ordinarily anxious to know what was the right way. I wish that we may see some good fruit of our labors, and doubt not but we shall soon have some reason to rejoice in the salvation of God.

27. This day finished the correction of the first chapter of Genesis, which *Moonshee* says is rendered into very good Bengalee. Just as we had finished it, a pundet and another man from *Nuddea* came to see me. I shewed it to them, and the pundet seemed much pleased with the account of the creation; only they have an imaginary place somewhere beneath the earth, which he thought should have been mentioned likewise. I observed that the earth

was a planet ; and that the heavens and the earth included all the material creation. There is a necessity of explaining to them several circumstances relative to geography and chronology ; as they have many superstitious opinions on these subjects, which are closely connected with their system of idolatry.

28. This evening, after a day of dejection, had much relief in reading over Mr. FULLER's charge to us at *Leicester** : the affection there manifested almost overcame my spirits. O, I think, I am not only ready to suffer any thing ; but if I be offered upon the sacrifice and service of faith, I joy and rejoice therein. O what a portion is God !

30. The blessing of divine revelation is far greater than we can conceive, unless we discourse with those who never enjoyed it. This evening I was conversing with *Moonshoe* about his first opinions concerning God. He told me that when he first became acquainted with a few English words, God and Lord were some of the first : but for some time he supposed *God Almighty* to be a female, and God's wife. But his ideas of angels were much more consistent than those of our artists. Soon after he became acquainted with Mr. THOMAS, he asked an European gentleman, upon seeing a picture in which an angel was represented, " Sir, are angels women or birds ? I see they have got feathers, therefore they must be birds ; and then I can see them, and catch them ; now ~~we~~ think they are great powers, who can go any where in an instant, without wings, or any such helps." He is now much hurt at seeing pretended pictures of God, or the Holy Spirit, with wings like a dove : and many of those representations by

* See Periodical Accounts, No. I. p. 36.

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cuts, sometimes put in the Bible, are to him, as well as others, who are still heathens, a great stumbling-block.

Feb. 1, 1794. Spent to-day in preparations for our departure on Monday to the intended place of our residence; was very weary, having walked in the sun about fifteen or sixteen miles; yet had the satisfaction of discoursing with some money changers at *Calcutta*, who could speak English, about the importance and absolute necessity of faith in CHRIST JESUS. One of them was a very crafty man, and tried much to entangle me with hard questions, but being himself nonplus'd at last, he desisted, and went to his old occupation of money changing again. If once God is pleased, by his Holy Spirit, to convince them of sin, they will find a Savior to be a blessing indeed. But human nature is the very same all the world over; and all conviction is superficial and transitory, except that which is produced by the effectual working of the blessed Spirit.

3. Spent this day in removing our little furniture, &c. to *Baliagaut*, where we go on board our boats. Next day proceeded on our course, through salt rivers, and a large lake. In the afternoon saw an offering to the *goddess of learning*, i. e. of writing and reading. This idol was placed under a shed, and all around her were placed large dishes full of rice, fruits, &c. which the people had brought: the brahman was employed in laying the whole in order, after which a little was distributed to the attendants, and the brahman had the rest. The whole was attended with horrid music, and the next day the idol was to be thrown into the river. I felt very much concerned for these poor people, but could not speak to them.

5. There not being sufficient water for us to go the nearest way, we were obliged to go through the Sunderbunds,

hunds, a very large impenetrable forest, extending many scores of miles, and entirely uninhabited by man; but intersected by large rivers, by which our boats passed. These forests swarm with tygers, leopards, rhinoceroses, buffaloes, deer, &c. Had some sweet pleasure in meditation here, but no one dares to go on shore, so as to venture one hundred yards from the boat*.

* "About two hundred and twenty miles from the sea (but three hundred, reckoning the windings of the river) commences the head of the Delta of the Ganges; which is considerably more than twice the area of that of the Nile. That part of the Delta bordering on the sea, is composed of a labyrinth of rivers and creeks, all of which are salt, except those that immediately communicate with the principal arm of the Ganges. This tract, known by the name of the woods, or Sunderbunds, is in extent equal to the principality of Wales; and is so completely enveloped in woods, and infested with tygers, that if any attempts have ever been made to clear it (as is reported), they have hitherto miscarried. Its numerous canals are so disposed, as to form a complete inland navigation, throughout and across the lower part of the Delta; without either the delay of going round the head of it, or the hazard of putting to sea. Here salt, in quantities equal to the whole consumption of Bengal and its dependencies, is made and transported with equal facility; and here also is found an inexhaustible store of timber for boat building. The breadth of the lower part of this Delta is upwards of one hundred and eighty miles; to which, if we add that of the two branches of the river that bound it, we shall have about two hundred miles for the distance to which the Ganges expands its branches, at its junction with the sea."

Major RENNEL's Memoir of a map of Hindostan, p. 339.

"There are two distinct passages through the Sunderbunds, the one named the Southern or Sunderbund passage, the other the Baliagot passage. The first is the farthest about, and leads through the deepest and widest rivers; and is of course the most exposed during tempestuous weather. It opens into the Calcutta river, through the channel creek, about sixty-five miles below the town. The Baliagot passage opens into a lake on the East side of Calcutta; from whence, within a very few years, a small canal has been cut to join the lake with the river.

"These

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6. Arrived at *Deharta*, where a very benevolent gentleman, who superintends the salt-works, immediately invited me, and all my family, to take up our abode at his house, till I shall have completed my own : with surprising generosity towards us, who were utter strangers to him before, he insists on supplying all our wants while we stay here.

8. Went this morning to *Hafnabad*, where I expected to have land. I had the choice of the whole country, and at last pitched upon a place at *Collatullah*, which is a fine soil, and pleasant situation, nearly opposite to the place where I now am, on the other side of the river. Several villages are in the neighborhood, and provisions as cheap as any where in *Bengal*. The river *Jubona*, which is as large as the *Hoogly*, at *Calcutta*, separates us from *Deharta*.

March 1. After having been employed in building me an house, it being almost finished, I received a letter this day inviting me to superintend a manufactory at *Malda*. This appearing to be a remarkable opening in Divine

“ These passages present to the imagination, both a grand and a curious spectacle, a navigation of more than two hundred miles through a forest, divided into numberless islands, by a continued labyrinth of channels, so various in point of width, that a vessel has at one time her masts almost entangled in the trees, and at another sails uninterruptedly on a capacious river, beautifully skirted with woods, and affording a vista of many miles each way. The water is every where salt, and the whole extent of the forest abandoned to wild beasts : so that the shore is seldom visited but in cases of necessity, except by the wood-cutters and salt-makers, whose “ dreadful trade ” is exercised at the constant peril of their lives ; for the tygers not only appear on the margin in quest of prey, but often in the night-time swim to the boats that lie at anchor in the middle of the river.”

Ibid.

Providence

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Providence for our comfortable support, I accepted it; so that we are still unsettled, and I only wait for another letter from *Malda*, to set off this long journey of two hundred and fifty miles, with all my family.

2—4. In my present state of suspense, my mind feels too vacant and barren; though I feel great pleasure in the hope that the mission will be abundantly forwarded by having a number of the natives under my immediate inspection; while at the same time my family will be well supplied. Indeed I should have no doubt respecting provision even here; yet too much of my time must have been necessarily employed in managing my little farm with my own hands: But I shall now be joined with my colleague again, and we shall engage in our work unitedly.

16. This being one of the *Bengal* holidays, in the afternoon a number of people, who had been to celebrate the obitâr or incarnation of *Kreeshno*, and smeared over their heads with red powder, returned, and played their idolatrous tricks before the door. O how much more zealous are idolaters, than many nominal christians! I suppose that not less than 10,000 people met at the temple of *Kreeshno*, many of whom had travelled twenty or thirty miles to worship; and this is the case all over the country. Upon one of these holidays, many of the rich spend perhaps a lack or 100,000 of rupees, and rather than labor on those days, they would undergo the greatest distress; yea, though the most timid people on the earth at other times, they are now enthusiastic, intrepid, and fearless.

20. To-day I was very much affected with some instances of true generosity in *Moonshes*, such as I am sure would have done honor to the most eminent christian in the world.

21. I find

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21. I find the revival of the translation of *Genesis* both a pleasing and profitable employment, and now begin to see, that the *Bengalee* is a language which is very copious, and abounds with beauties.

23. Lord's-day. Enjoyed much happiness in reading to my family, and instructing them. Had much pleasure and a revival of ancient friendship in my soul, by reading dear Mr. RYLAND's Circular Letter on zeal*; but sorely feel the loss of those public opportunities which I enjoyed in *England*.

24. This evening was enabled to contend for the truth as it is in Jesus, with a most friendly European, to whom I am under great obligations. O that God would requite all his kindness to me and my family by converting his soul unto himself!

29. Spent this day as the sabbath through mistake; for which, however, I have abundant reason to be thankful. It has been a time of refreshing indeed to me. O what is there in all this world worth living for but the presence and service of God. I feel a burning desire that all the world may know this God, and serve him. O how long will it be ere I shall know enough of the language of the country to preach Christ crucified to the natives. I bless God I make some progress.

April 6. Had some sweetness to-day, especially in reading EDWARDS's Sermon, "The Most High, a prayer-hearing God." What a spirit of genuine piety flows through all that great man's works. I hope I have caught a little fresh fire to-day; but how needful and de-

* Published by the Northampton Association, 1792.

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firable is it that God should constantly fan the heavenly flame. I need abundance of grace, in order to communicate divine things to others ; but to my comfort, God has said, " He that believeth on me, *out of his belly*, shall *flow* rivers of living water ;" no doubt meaning that faith is a communicative principle, and that true believers will as naturally speak of the things of God, as a fountain will cast forth streams. I wish I could speak so as to be understood by the natives ; I can say a little, but not sufficient to answer the objections brought against the gospel.

8. A day of business, hurry, sorrow, and dejection. I seem cast out of the christian world, and unable yet to speak to the heathen to any advantage, while I am discouraged by various disappointments and distresses, and still at a distance from my colleague, wanting some friend to stir me up, or encourage me in the things of God. I sometimes feel rather disheartened by the infidelity of the Europeans, who all say that the conversion of the natives is impossible, and by the stupid superstition of the natives themselves. In *England* I should not be discouraged by what infidels say, but here I regret the want of any faithful brother to sympathize with me, nor have I at present the ability to make the trial of preaching the gospel. All my hope is in God, and all my comfort arises from him ; without his power no European could possibly be converted, and that can convert any Indian ; and when I reflect that he stirred me up to the work, and wrought wonders to prepare the way, I can hope in his promises, and am encouraged and strengthened.

This day the horrid custom of *self-tormenting* among the natives begun. A machine was constructed of Bamboos, perhaps above twenty feet high, from which they precipitate themselves upon iron spikes, which run into their

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their breasts, or any other part. I did not know of this horrid transaction 'till it was over, and therefore had not opportunity of seeing it; but the servants came and told us, and my eldest son saw it.

9. To-day self-tormenting was carried to a greater length than yesterday. A number of people came near to our gate with drums and dancing; when presently a man had two pieces of bamboo, of twenty feet long, and each as thick as a man's finger, these were passed through his sides, and held at each end by two men; while he danced backwards and forwards in a manner almost frantic, but seemingly insensible to pain. To prevent the violent heat arising from the rubbing of the bamboos in the wounds, a man stood to throw water continually upon his sides. This mad practice was continued for an hour at least; and several others, with long spits run through their tongues, which they were continually drawing up and down, stood dancing by his side, to the sound of their horrid music. This was continued through the whole day.

10. To-day the mode of their execrable self-torturing was varied. A large pole was erected, and a bamboo fixed across upon the top, and the poor wretches practised *swinging* by hooks fixed in the back. I went out to see it, and a man, dressed in a blue cloth like a petticoat, suspended about the height of twenty feet, was swinging rapidly round; presently they stopped turning the machine, and asked him to come down, which he refused, and insisted upon being whirled round again. I suppose he was thus suspended for half an hour, during which time his looks were perfectly placid and serene, and he rattled a few twigs tied up in a bunch: he then set his feet upon the top of three bamboos. When the cord was unloosed, he descended, with the hooks in his back, and came just before me, to shew me how

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they were fastened: when they were drawn out, a man placed his two knees against the wounds, and holding him over the breast, pushed the wounds with his knees, in such a manner as almost to dislocate the shoulder-blades: a leaf or two being then applied to them. The hooks were then fixed in another, who ascended the ladder where the cord was fastened, and he underwent the same operation. Those who torment themselves in any of these ways, repeat it annually at the same season, i. e. on the three last days of their year, which are the only days on which these operations are performed.

These tortures are only practised by the lowest casts of the people; the brahmans, and caetto, or writers, never practise it. The poor deluded creatures who undergo them say, that SEEB, one of their deities, appears to them, comforts them, and assures them that whatsoever they do, or suffer, for his sake, will be abundantly recompensed after death. During these three days they fast, and spend the time in parading the streets in a frantic manner, playing upon their barbarous music.

11. On this day the Hindoos keep a day of gladness and feasting; this being the first day of their year. Neither they nor their cattle do any kind of work, but spend the time in singing and joy. Their horrid and idolatrous transactions have made such an impression on my mind as cannot, I think, be easily eradicated. Who would grudge to spend his life and his all, to deliver an otherwise amiable people from the misery and darkness of their present wretched state! How should we prize that gospel which has delivered us from hell, and our native country from such dreadful marks of Satan's dominion as these!

19. My soul longeth and fainteth for God, for the living

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living God, to see his glory and his beauty as I have seen them in the sanctuary. When I first left *England*, my hope of the conversion of the heathen was very strong; but among so many obstacles it would utterly die away, unless upheld by God, having nothing to cherish it, but many things to obstruct it for now a year and nineteen days; which is the space since I left my dear charge at *Leicester*. Since that time I have had hurrying up and down—a five months imprisonment with carnal men on board the ship—five more spent in learning the language, my Moonthee not understanding English sufficiently to interpret my preaching—my colleague separated from me—long delays experienced respecting my expected settlement—few opportunities for social worship—no woods to retire to, like *BRAINERD*, for fear of tygers (no less than twenty men in the department of *Dayhotta*, where I am, have been carried away by them from the salt-works this season)—no earthly thing to depend on. Well, I have God, and his word is sure; and though the superstitions of the heathens were a million times more deeply rooted, and the examples of Europeans a million times worse than they are—if I were deserted by all, and persecuted by all; yet, my hope, fixed on that sure word, will rise superior to all obstructions, and triumph over all trials; God's cause will triumph, and I shall come out of all trials as gold purified in the fire.

21. Had some holy pleasure in instructing my family to-day. Blessed be God, the translation of the Bible advances: we now go through nearly a chapter every day, comparing it with all the versions I have. I now hope that in a few weeks I shall be able to speak so much of the language as to begin to preach to the natives!

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22. The hope of acquiring the language puts fresh life into my soul. For a long time my mouth has been shut, and my days have been beclouded with heaviness; but now, I begin to be something like a traveller who has been almost beat out in a violent storm, and who, with all his clothes about him dripping wet, sees the skies begin to clear: so I, with only the prospect of a more pleasant season at hand, scarcely feel the sorrows of the present.

23. With all the cares of life, and all its sorrows, I find nevertheless that a life of communion with God is sufficient to yield consolation in the midst of all, and even to produce an holy joy in the soul which shall make it triumph over all affliction. I have never yet repented of any sacrifice that I have made for the gospel.

24. As the time for my being able to speak for CHRIST approaches, I find hope more strongly operates, and I feel like a long-confined prisoner whose chains are knocked off in order to his liberation.

26. I spend some pleasant hours with Moonsee almost every day: I have much pleasure in seeing him turn his back upon idolatry: I wish sincerely that he had but a little more of the zeal of the old christians; but whilst I rejoice in his judgment of divine things, I am grieved at his timorousness and strong attachment to his cast, which he nevertheless looks upon as chains forged by the devil to hold the Hindoos in slavery.

27. Felt much pleasure and affection in instructing my family, and have seen such impressions upon my two eldest children as are matter of great encouragement to me. O that they may be followed up by God to good purpose!

28. How

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28. How much do I long for the arrival of the ships from *Europe*! Surely I shall receive a large packet by them. I want to hear of our society, of the ministers and churches, and how my dear dear friends at *Leicester* go on; whether they have a minister—if he be beloved, judicious, useful, or not. O my friends, my dear friends, I long for all the communion with you that our distance can allow.

May 1. This evening the Musselmen were all looking out for the new moon. All the last month, which they call the moon *Ramazan*, they have fasted all day long, and none of them ate any thing till the sun was set: but this moon ushers in a time of gladness and joy to them*.

May 5. In the evening I had a long conversation with two or three Hindoos about the things of God. I first shewed them a translation of the ten commandments, with which they were much delighted. I tried then to make them understand how contrary their practice was to the second commandment; and, as well as I could, endeavored to tell them of the sinful, helpless state of man, and the willingness of God to save, &c. But my imperfect knowledge of the language, makes me liable to mistake their meaning when they speak, and to be misunderstood by them.

23. At three o'clock in the morning set out for *Malda*; a journey of about three hundred miles, which was expected to take up about three weeks.

24. On the river *Jubona*, passed *Baddareea*.

* "This is a time of general rejoicing to the followers of *MAHOMET* every where: It is called *THE BAIRAM*." See *Rycaut's Present State of the Ottoman Empire*, Chap. xv.

25. Arrived

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25. Arrived at *Chandareea*, on the river *Ifamuty*. Towards evening was surrounded by a body of the natives at this place. Had a little talk with a few of them; but was much at a loss for words; however, I find I begin to improve in the knowledge of the Hindoo language.

It is a considerable disadvantage that two languages are spoken all over the country: The bramins and coits, or caesto, speak Bengalee, and the common people Hindostanee. I understand a little of both, and hope to be master of both in time.

26. This day kept sabbath at *Chandareea*. I had a pleasant day: In the morning and afternoon addressed my family, and in the evening entered on my work of publishing the Word of God to the heathen. Though imperfect in the knowledge of the language; yet, with the help of MOONSHEE, I conversed with two bramins, in the presence of about two hundred people, about the things of God.

I had been to see a temple in which were the images of DUKKINROY, the God of the woods, riding on a tyger; SHEETULLA, the goddess of the small-pox, without a head, riding on a horse without a head; PUNCHANON, with large ears; and COLLORY, riding on a horse; in another apartment was SEEB, whose image was only a smooth post of wood, with two or three mouldings in it, like a tuscan pillar. I therefore discoursed with them upon the vanity of idols, the folly and wickedness of idolatry, the nature and attributes of God, and the way of salvation by Christ. One bramin was quite confounded, and a number of people were all at once crying out to him, "Why do not you answer him? Why do not you answer him?" He replied, "I have no words." Just at this time a very learned bramin came up, who was desired to talk with me, which he did; and so acceded to what I said,

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I said, that at last he said that images had been used of late years, but not from the beginning: I enquired of him what I must do to be saved? He said, I must repeat the name of God a great many times. I replied, "Would you, if your son had offended you, be so pleased with him, as to forgive him, for the sake of his repeating the word, father, father, a thousand times? This might please children, or fools, but *God is wise*." He told me, that I must get *faith*. I asked, what faith was; to which he gave me no intelligible reply: but said, I must *obey* God. I answered, What are his commandments? What is his will? They said, God was a great light, and as no one could see him, he became incarnate under the threefold character of BIRMMHA, BEESHNO, and SEEB; and that either of them must be worshipped in order to obtain eternal life. I told them of the sure word of the Gospel, the way of life by Christ; but night coming on I was obliged to leave them.

27. We still pursued our course up the *Isamuty*. My soul tranquil, but I want more spirituality. Peace is little worth, unless it arises from seeing him who is invisible. Translated a chapter to-day.

28. Much infested with Musquitos where we stopped to-night. We enjoy much better health than we have done; as to myself, the climate agrees with me better than *England*. Could I but see the cause of God prevail here, I could triumph over all the affliction I have ever feared. Indeed I have gone through very little yet; but my carnality I have daily, nay, constant reason to deplore.

29—31. Made very little way on account of the crookedness of the river: We labored two days to make about four or five miles in a straight line.

June 2.

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June 2. I thought of trying to converse with some poor people at *Sultaunpore* this evening; but just before I was going to begin, a fire broke out, which consumed three houses, and called the attention of the few people who are here, 'till it was too late.

8. Arrived at *Baffetpore*, where the *Isamuty* joins the *Ganges*: The river at this place is about eight or nine miles wide, but abounds with shallows. This evening reached *Bawlea*, where we lay to for the sabbath. Felt thankful that God had preserved us, and wondered at his regard for so mean a creature. I was enabled to wrestle with God in prayer for many of my dear friends in *England*; several of my friends at *Leicester*, and of the ministers of my most intimate acquaintance lay very near my heart. I seemed to feel much on their account; and the society was an object of much concern. This was a time of refreshing to my soul indeed.

11. Pursued our journey yesterday from *Rampore Bawlea* along the *Ganges*, and arrived this evening at the entrance of the river *Mahanada*, which goes to *Malda*.

12—14. Proceeded up the *Mahanada*, and this evening reached *Boolahaut*, about six miles from *Malda*.

Much mercy has followed us all through this journey; and considering the very weak state of my wife, we have been supported beyond expectation.

15. Arrived at *Malda*, and enjoyed once more the happiness of joining in social worship with those who love God.

16. This day I preached twice at *Malda*, where Mr. THOMAS met me. Had much enjoyment, and though
our

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our congregation did not exceed *sixteen*, yet the pleasure I felt in having my tongue once more set at liberty, I can hardly describe. Was enabled to be faithful, and felt a sweet affection for immortal souls.

19. To-day Mr. — informed me what my salary was to be, by which I find my situation will be very comfortable. Resolved to write immediately to the Society in *England* that they send me no more supplies, as I shall have a sufficiency. This gives me great pleasure, as I hope they may the sooner be able to attempt another mission somewhere else. This evening set out with Mr. T. for *Mudnabatty*, which is to be the place of my residence. It is thirty-two miles north of *Malda* in a straight line, but near seventy by water, and is upon the river *Tanguam*.— [He was two days in going, but returned in fifteen hours as it was down the stream.]

23. Preached at *Malda* with much affection and pleasure, from Ephes. ii. 13. *In Christ Jesus ye who were sometime afar off, &c.*; and in the evening from Ephes. ii. 8. *By grace are ye saved, &c.* There was much seriousness among us, and I trust the sabbath was not enjoyed in vain.

27. Returned to *Mudnabatty* yesterday. It is now one year and fourteen days since I left *England*, all which time I have been a sojourner, and wandering to and fro: at last, however, God has provided me a home—may he also give me piety and gratitude!

28. Busily employed in arranging my people—these will furnish a congregation, and, added to the extensive engagements which I must necessarily have with the natives, will open a very wide door for activity. God grant it

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may not only be large but effectual!—Detected to-day a shocking piece of oppression, practised by those natives who managed affairs before my coming. I was glad of this detection, as it afforded me both an opportunity of doing justice among the heathen, and of exposing the wickedness of their oppressors, one of whom was a bramin, who made such a deduction from the poor peoples hire as discouraged them from working for us. This, I hope, will serve a little to remove the prejudice of the people against Europeans, and prepare the way for the publication of the Gospel.

July 1—3. At present I know not of any success since I have been here. Many *say* that the Gospel is the way of truth; but they abound so much in flattery, that little can be said respecting their sincerity.

5. Very poorly to-day from having been much exposed to the heat yesterday, which will oblige me to be more cautious. Had some pleasant and spiritual conversation with Moonsthee, who, I hope, will lose cast for the Gospel, which, to a Hindoo of his cast, is a greater sacrifice than life. Perhaps this is one of the strongest chains with which the devil ever bound the children of men. This is my comfort, God can break it.

6. Endeavored to attend to something like public worship, but was almost alone, as most of the laborers had made some appointment to go to their families, and very few were left.

7. Had more profitable conversation with Moonsthee this evening; and indeed he is the only native with whom I can converse in this place, all the rest being very ignorant, and speaking a dialect which differs as much from
true

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true Bengalee as Lancashire does from true English ; so that I have hard work to understand them, and to make them understand me.

July 9 to Aug. 4. Employed in travelling. Had some very pleasant seasons at *Malda*, where I preached several times, and the hearers seemed much affected with the word. One day, as Mr. THOMAS and I were riding out, we saw a basket hung in a tree, in which *an infant had been exposed*; the skull of which remained, the rest having been devoured by ants.

Aug. 4—7. Returned home to *Mudnabatty*. It is a very awful time with us here; scarce a day but some are seized with fevers. I believe it is owing to the abundance of water in the rice-fields all around us. On the two last of these days the Mahometans were employed in celebrating the slaughter of Mahomet's family. They were going about with pipes, drums, &c. incessantly, both days and nights, and on the last day upwards of two thousand people, of all ages, came just before our door, the house being built on the bank of a *tank*, part of which is consecrated to a peer, or spirit of some saint, who was buried there: they wished much to display the whole scene to us; though perhaps half of them came out of curiosity, having never seen a white woman, and many not a white man before. It was curious to hear them enquiring one of another which was *Saib*? and which was *Bibby Saib*? i. e. which was me, and which was my wife. They brought four or five ornamented biers, in which the dead family of MAHOMET were supposed to be represented, and after the exhibition was ended they buried or drowned them in the tank. Their zeal on these occasions is very great; every thing is sacrificed to their religion, and every Musselman, rich or poor, joins in the ceremony.

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15. Lord's-day. Spent it in reading and praying with my family. Towards evening went out, and the men who built the works came to me and said, that as I was to begin to make indigo to-morrow, it was much their wish that I would make an offering to KALLY (the goddess of destruction) that I might have good success in the work. This KALLY is the most devil-like figure that can be imagined*. She stands upon a dead man; her girdle is strung with small figures of human skulls, like beads upon a bracelet; she has four arms, and her tongue hangs out of her mouth below her chin—in short a more horrible figure can scarcely be conceived. I took the opportunity of remonstrating with them upon the wickedness and folly of idolatry, and set my face as much as possible against their making any offering at all. I told them that I would rather lose my life than sacrifice to their idol; that God was much displeased with them for their idolatry, and exhorted them to leave it and turn to the true God: but I had the mortification the next day of discovering that they had been offering a kid; yet I doubt not but I shall soon see some of these people brought out of darkness into the marvellous light of the Gospel.

[For nearly three months from this time it was a season of great affliction, especially with the natives, who were seized with a disorder much of the nature of the sen ague, and about Sept. 1, he was taken very ill himself with a violent fever. Mr. U— came to visit him, and though he

* See her picture in HOLWELL's Historical Events, part ii. plate 3. He says, "She takes her name from her usual habiliment which is black, and is frequently called the Black Goddess. KALLER (so he spells it) is the common name for ink. She is fabled to have sprung completely armed from the eye of DRUGAH, at a time when she was hard pressed by the tyrants of the earth." P. 131. DRUGAH is the goddess of virtue.

was

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was ignorant of his illness, providentially brought a bottle of bark with him, which proved of great service, though he was getting worse and worse daily before. But after he was recovered for about ten days, he relapsed, and was again very dangerously ill for some time, in the midst of which affliction he lost his youngest child but one, a fine boy of about five years of age. The particular trouble that attended the burial of the child has been already related*. He enjoyed much divine support in his affliction, and was at times enabled, as he lay on his bed, to muse over discourses in the Bengalee language for several hours together; words and phrases (he says) occurring much more readily than when he was in health.]

OCT. 12. This day Mr. THOMAS came to see me, and we spent the sabbath together. Agreed to spend the Tuesday morning every week in joint though separate prayer to God for a blessing upon the mission.

[He continued very ill for a considerable time, and on the 20th of October set out on a journey, partly for his health; spent some days at *Moypaldiggy* with Mr. THOMAS, and found it good to enjoy the communion of saints. "Its value (he observes) can scarcely be estimated, unless in a situation like mine, where I am surrounded with Pagans and Mahometans, and have no others with whom I can converse." He then proceeded on his journey, and Mr. THOMAS with him, designing to have gone as far as to the mountains which part *Bengal* from *Thibet*; but found it impracticable to get there by water at that season, without running the hazard of leaving the pinnacle behind them. On their return they stopped at *Corneigh*, a pretty large place, where they went to look at two temples of SEEB,

* See No. II. of Periodical Accounts, p. 127.

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built by the Rajah and Ranee (King and Queen) of *Dinagore*; they found them elevated; with an ascent of several steps to go up to them, upon which Mr. THOMAS stood, and preached to a pretty large concourse of people, who heard the word with great attention. Both our brethren returned to *Moypaldiggy* October 31, where Mr. CAREY abode and preached on the Lord's-day; and November 3d returned to *Mudnabatty*.]

November 4. Moonthee has been ill for three months with the fever, so that I can scarcely derive any benefit from him, and as an assistant in preaching, none at all. I am therefore prevented from discoursing much with the natives; for though I can talk to them a little, yet not for long together; and when they say much I find it difficult to understand them, for by my ignorance of one or two words, or by the peculiarities of construction, the thread of the discourse is broken, and rendered unintelligible to me in great measure. May God give me wisdom, and a spirit of application 'till all these difficulties are overcome.

5. Set out for *Malda*, where I staid 'till the 10th. Had some return of the fever; but preached twice on the Lord's-day, though very weak and full of pain. The interval spent at this place, was very agreeably filled up, I trust with profit and pleasure on all sides. Mr. U. signified his wish for me to remove to *Sadamahl* as a more healthy place, and to go up immediately and try to get a pottah for land, of the Rajah.

[On the 11th he went home to *Mudnabatty*, where he was at first very much indisposed, but soon got better, and journeyed to *Moypaldiggy*, where he preached the 16th. The 18th and two following days he was employed in his journey to *Sadamahl*.]

NOV. DEC, 1794.

23. A solitary sabbath. In the afternoon tried to preach to the people who were with me, but could not even fix their attention: They seemed shockingly unconcerned, and were all the time gazing about on the objects around them. I was grieved at their inattention, yet felt a pleasure that I had addressed them on the concerns of another world.

24—30. During these days, having no one to speak to, and many hours in which no business could be done, I found my soul drawn out after the Lord: I was enabled to be instant in prayer for the success of my ministry among the heathen; the success of my colleague; and for all my dear friends in *England*, who lie very near my heart; especially for the church at *Leicester*, and our mission society. I was much engaged for many by name, and was greatly affected with what might be their probable situations both spiritual and temporal. I had intended to go and preach to more of the inhabitants of these parts, but a return of the fever prevented me.

Dec. 1—3. Continued at *Sadamahl*. My fever was comfortably removed by means of the bark.

4. Not having obtained the object of my journey, I set out on my return, and reached *Aflabad* that night.

5. Found my own family, and Mr. THOMAS, well at *Moypaldiggy*; for which I have reason to be very thankful.

6. Arrived at *Mudnabatty*, having been preserved in a journey of near two hundred miles by water, though it would not have been above eighty by land.

7. This evening had much pleasure and freedom in preaching to the natives at *Mudnabatty*, who were more attentive

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tentive than than those at *Sadamabl*; and I doubt not but God has a work to do here. It has been his general way to begin among the poor and despised, and to pass by those who imagine themselves to be wise; and here we have only poor and illiterate people, and scarce any of those who value themselves on account of being the higher cast.

13. Lord's-day. Preached to the natives of another village, who were very attentive, and raised my expectations very much.

20. Came to *Malda*, and was much refreshed by the conversation of christian friends.

21. Preached from Heb. vi. 18. Dwelt much on that idea, that it is the *will of God* that his saints should have strong consolation. In the evening from Jude xxiv. *Now unto him that is able to keep you from falling, &c.* I hope that myself and the congregation were edified.

22—31. Spent this time at *Malda* in very agreeable society. Preached on Dec. 25, and twice on the following Lord's-day. The whole of this time was a season of real refreshment to my soul. On the last of these days I left *Malda* to return home. I have gone through many changes this year, but how much has the goodness of God exceeded my expectations and hopes!

1795.

Jan. 1—15. During this time I have not had leisure to write my diary. On Lord's-days I have preached to the natives in the surrounding villages, and I hope not without some good effect. The Musselmen of one village appeared much struck with the word, and promised to cast off their superstitions. Last Lord's-day they continued in
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the same resolution, and were joined in it by several others who had not heard the word before. Yesterday I was dejected on finding that one of our workmen, a bricklayer, had nearly made an idol of the same kind with that mentioned in my journal of Feb. 4, last year (SAROSUADI*, the patroness of learning) and which he proposed to consecrate at her next annual feast. I might have used authority, and have forbidden it; but I thought that would be persecution; I therefore talked seriously with the man to-day, and tried to convince him of the sinfulness of such a thing, as well as its foolishness: he acquiesced in all I said, and promised to throw his work away; so that, I hope, the idol will be put an end to here. O may God turn them from idols to himself!

17. This afternoon Mr. THOMAS came; his spiritual conversation was blessed, I trust, to rouse and animate my soul; I had some reviving in prayer with him, and felt that *as iron sharpeneth iron, so doth the countenance of a man his friend.*

18. This afternoon Mr. THOMAS preached with much affection to a company of Hindoos, who were met to make offerings to *the SUN* †. This is a species of idolatry

* Frequently spelt SERASWATTI.

† For an interesting account of solar worship, as practised by most of the eastern nations, where “that glorious planet beams with such transcendent and increasing splendor; and whose ray hath kindled the devotions of mankind from age to age,” see MAURICE’S INDIAN ANTIQUITIES, vol. ii. p. 90, &c.

In a translation of part of the Mahabarat (which Mr. HALHED says is “the grand epic poem of India”) sent to one of our brethren by Mr. CAREY, is the following acknowledgement of the Divinity of this luminary—“GOD THE SUN being set, the parties - - - went to their own houses.”

peculiar to this part of the country, in which the Mussulmen join with the Hindoos. Plantains and sweetmeats are brought by the women, and exposed opposite the setting sun, the people expressing their joy with singing and instrumental music. Just before the sun set, the women placed pots of burning coals upon their heads, but so made as not to burn them, and walked round the offering several times, which ended the ceremony. Many, however, left the sacrifice, and discoursed all the way home with us about the things of God. Laid a plan for setting up two chowparces *, and to print the Bible and other useful things in the Bengal and Hindostanee languages. We have great reason to be very thankful to God for his kind providence, which enables us to lay out any thing for him: may our hearts be always ready.

20. This being a season in which idolatrous worship is most frequent, I have had many occasions of warning the people against it. To-day an idol (KALLY) was made in the neighborhood; had some conversation with several natives on the great wickedness of idolatry.

21. Had another opportunity of pressing, with seriousness and faithfulness, the necessity of obtaining pardon from God for their idolatry and other sins.

25. This was the day for the worship of SAROSUADI; one of her images was prepared near the place where I live; and in the morning I was enabled to speak feelingly to two or three people about the sinfulness of idolatry; and was determined to go and preach to them in the evening, when the offering would be at its height. Accordingly I went, and after asking what that thing was? The bramin, who attended the offering, said, It was God. Pray, said I, did

* See Period. Accounts, No. II. p. 125.

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that make men, or did men make that? He confessed that it was made by men. I then asked, how many Gods there were? He said, one. I enquired, who made the world? He said, BIRMMHA. I asked, whether he was God? He said, yes. Then, said I, there may be a *lack* of Gods (or 100,000) at this rate. He then said, that he did according to his faith, and that the *shaster* commanded this. I enquired, what *shaster*? He said, the Bee Accoran. I replied, That is only a *shanscrit* grammar, and commands no such thing; have you read it? He acknowledged that he had not. Then, said I, you can have no faith about the matter; for faith is believing some words, but this thing cannot speak, and the *shaster* you have never read. He then said, that it was the custom of the country. Said I, are all the customs of this country good? He said, yes, I asked him, whether the custom of thieves to steal and murder were good? and added, it is a common custom in this country to tell lies, so that you will not find one man in a thousand but makes lying his constant practice; is this a good custom? Is whoredom a good custom? He was quite stunn'd with this; but presently said, that his ancestors had always done so. I enquired, whether there was a heaven and an hell? He said, yes. Then, said I, how do you know but they are gone to hell? He asked, why God sent the *shasters*, if they were not to be observed? I answered, how do you know that God sent the Hindoo *shasters*? Did he send the Mussulmens koran also? He replied, that God had created both Hindoos and Mussulmen, and had given them different ways to life. Then, said I, God could neither be wise nor unchangeable to do so, and all such foolish worship is unworthy of either God or man. I then took an opportunity of pointing out the justice of God, and the gospel way of salvation by Christ, and intreated the people to cast away those fooleries, and seek pardon through the blood of Christ; for, said I, you see your bramin is dumb, he can say no-

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thing; if he can defend his cause, let him speak now; but you see he cannot tell whether this thing is God, or man, or woman, or tyger, or jackall. I felt a sweetness in my own soul, and a great affection for them, and was enabled to speak from the heart; and was assisted to speak in Bengalee for near half an hour without intermission, so as to be understood; which was more than I had ever done before. Blessed be God for this assistance. O that I may see the good fruit of it, and that God may bless it to their eternal welfare. As to the common people, they care just as much for their idol as carnal men do for Christ at Christmas: a good feast and a holiday is all in all with them both. I find the time of worshipping this idol is regulated by the moon.

26. Had an opportunity of discoursing with some of the natives on the danger of their state, and evil of their practices. Was employed a considerable part of the day in detecting a cheat, practised by one of the overseers of the works, whom I was obliged to discharge. These dishonest tricks are so common with them, that they play them without a blush. O that God would make the Gospel successful among them; this would undoubtedly make them honest men, and I fear nothing else ever will.

28. Much engaged in writing letters to *Europe*, but having received none, I feel that hope deferred makes the heart sick: however, I am so fully satisfied of the firmness of their friendship, that I feel a sweet pleasure in writing to them, though rather of a forlorn kind.

Feb. 1. Had some liberty in addressing the natives; but was at first much dejected, seeing them inattentive, and afterwards putting all the quirking questions to me they could think of: however, I was enabled to be faithful, and at last God seemed to fix their attention rather more, and they

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they desired me to set up *a weekly meeting to read the Bible to them and explain it.*

3. This is indeed the valley of the shadow of death to me. O what would I give for kind sympathetic friends, such as I had in *England*, to whom I might open my heart ! But I rejoice that I am here notwithstanding, and GOD IS HERE, who can not only have compassion, but is also able to save to the uttermost.

6. Spoke a word or two to a Mahometan upon the great truths of religion.

8. Went to a village called *Maddabatty*, to preach to the natives, but found very few. I felt much for them, but had not the freedom I wished; yet I know God can bless a weak attempt.

15. Preached in the evening to a pretty large assembly of natives; but when I told them of the immortality of the soul, they said they had never heard of that before that day. They told me they wanted instruction, and desired me to instruct them upon the Lord's-day.

16. I long for more frequent opportunities of addressing the heathen; but their poverty obliges them to labor from sun-rise to sun-set: I have, however, opportunities of privately instructing them very frequently. O may I never want a heart!

22. In the afternoon I was much cheered by a considerable number of natives *coming* for instruction, with whom I endeavoured to discourse about divine things. I told them that all men were sinners against God, and that he was strictly just, and of purer eyes than to approve of sin. This point I endeavored to press, and asked how they could possibly be saved if this were the case? I tried to explain the nature of heaven and hell, and told them that
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without our sins were pardoned we must go to hell *. I then told them that God had sent his own Son to save sinners ; that he came to save them from sin and its punishment ; and suffered death in the stead of sinners ; and that whosoever believed on him would obtain everlasting life, and would become holy and happy. They said, they were all pleased with this ; but wished to know what sin and holiness were. I told them that there were sins of the heart, of the tongue, and of the actions ; but as a fountain casts out its waters, so all sin had its source from the heart ; and that not to think of God, not to do his will, not to regard his word, was very sinful ; and also that pride, envy, and covetousness were great sins ; that evil and abusive language, and the want of strict uprightness in their dealings, were very sinful. I told them that God was under no *obligation* to save any man, and that their making offerings to God would be of no use to obtain the pardon of sin, for God had no need of goats, kids, or sheep, &c. for all these were his at all times ; and if God forgave them it must be from his own will ; but that he was willing to save for the sake of Jesus Christ. After this, part of the fifth chapter of Matthew was read by Moonsee, which I explained to them ; and they went away promising to return next Lord's-day ; and my spirits were much revived.

I am the more encouraged as this is the beginning of a congregation, and as they came of *their own will*, and *desired* to be instructed. They were collected from the villages where I had preached before, and from some where I have not been. Most of them were men of influence, being mundulls, or heads of villages. Their attention was very great ; their questions serious and pertinent : and had I a greater command of their language, I might be able to convey much instruction to them. However, they under-

* See No. II. p. 148.

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flood what was delivered, and they already remember some religious terms, as the name of Jesus Christ, and his mission, with its design, and the necessity of pardon in order to salvation. But the confined dialect used in this neighborhood is a great disadvantage to me; e. g. the word *untokoron*, used by the more learned for *heart* as the seat of affection, would not be understood here; so that when I speak of sin as coming from the heart, I am forced to use the word *dele*, which only signifies heart as a part of the body, and means a beast's heart as well as a man's; and from hence much circumlocution is necessary. But God's cause, I doubt not, will triumph over all obstacles soon.

23. I felt some encouragement through this day, arising from the circumstance of the people's coming yesterday for instruction; and was enabled to plead with God for them. I long for their deliverance from their miserable state, principally, because I see God daily dishonored, and them drowned in sensuality, ignorance, and superstition; and likewise, because I think that news of the conversion of some of them would much encourage the society, and excite them to redouble their efforts in other places, for the propagation of the glorious Gospel.

24. I think one of the greatest blessings upon earth is christian society; for if one becomes somewhat dull, conversation serves to enliven the spirits, and prompt a person on in religion.

26. Rode to *Moypal* to-day, to visit Mr. THOMAS, found him well; we had much comfortable and very profitable conversation; but I fear the letters to be sent as specimens for types will scarcely be ready this season. It is a considerable work, and requires much care and attention.

27. On

MARCH, 1795.

27. On my return home had an opportunity of discoursing with some people upon divine things, and telling them of their danger on account of sin.

March 1, 1795. Felt my mind engaged, and enjoyed pleasure in the public exercises of religion, at my own house. Felt also a concern for the spread of the gospel in other parts, and for the churches and ministers of my acquaintance. I was in hope that my last week's congregation would have come to-day, but was disappointed. I went out however to a market at *Nulla Gunge*, about two miles distant, and preached to the people there, who were very attentive, and promised to come for farther instruction. I hope some good may be done.

On the 6th was visited by dear Mr. U. Mr. D. and Mr. G. and to-day Mr. THOMAS came; we had sweet conversation together.

8. I preached once, and Mr. THOMAS once, in our house to our visitors, and it was a refreshing season to our souls.

MOONSHÉE was gone to see a relation for about a fortnight, but I went out to preach to the natives, found very few, tried to discourse with them, but my soul was overwhelmed with depression, and after some time I left them.

16—22. On Saturday Mr. THOMAS came to see us; and on Lord's-day we went to *Lulla*, a village about two miles off, where he preached, and had great liberty of expression; the people appeared to be much impressed with the word of God. O that it may be of lasting benefit.

23—29. Mr. THOMAS left us on Wednesday, whose visit has been of use to my soul; spiritual conversation is a
great

APR. 1795.

great and invaluable blessing. Preached on Lord's-day to a few people at a village near my house.

April 5, 1795. Have lately embraced different opportunities of speaking to some natives upon the wickedness of the horrid practice of *swinging*, &c. That season being now at hand.

On Lord's-day appointed to preach twice to the natives. In the morning the congregation was about 500, and after Moonishee had read a chapter in Matthew, I endeavored to preach, and had more enjoyment than for some time past; and the people, having attended with great seriousness, went away shouting *Alla*, i. e. O God. In the evening had about 400, and was enabled to speak to them of the necessity of a sinner's union with Christ. They appeared serious, and departed shouting as in the morning, which is a way which the Mussulmen use to invoke the Divine Being; *Alla* being derived from the Hebrew אלה and the Arabic and Persian word for God, which the Mussulmen universally use here.

6—10. Had frequent opportunities of discoursing with the natives about the horrid self-tormenting modes of worship which are practised on the 8th, 9th, and 10th of this month; such as falling on spikes of iron, dancing with threads or bamboos thrust through their sides, &c. This is practised on the three last days of their year, but the principal is what they call *Chorruk Poojah*, i. e. the worship of swinging. *Poojah* is their word for worship, and *Poodjah* for the object of worship. This worship, I find, is only practised by the *hurry*, or lowest *cast* of the Hindoos; who are hunters, bird-catchers, tanners, shoe-makers, &c. and are esteemed execrable by the other casts; but great numbers always go to see them. The other modes

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of self-tormenting (which I saw at *Debarta*) are not practised in this part of the country, except swinging, which was attended to in many places on the 10th; and the night was spent in dancing and mirth. This day I had a serious conversation with one man about his soul.

12. This day preached twice to the natives, had a large assembly. About 200 in the morning, and in the evening about 500. Moonsthee first read to them a part of the gospel of Matthew, and I afterwards preached to them upon the necessity of repentance and faith, and of copying the example of Christ. They heard with considerable attention, and I felt some sweet freedom in pressing them to come to Christ. Afterwards had some meditation on the effects of the fear of God on my soul, and saw plainly that I was restrained from much evil thereby; not merely as if I was hindered from action by bands put upon me, but by its operation upon my will, and its exciting me to dread doing that of which God disapproves.

13—19. Had a few opportunities of discoursing on divine subjects this week. On Lord's-day preached twice to a pretty large concourse of people; I suppose five or six hundred each time. I was poorly with a cold, and dejected, thinking I could say nothing; but, contrary to my expectation, I was enabled to pour out my soul to God for them, and afterwards for God to them. I felt much more liberty and pleasure than I could expect, in speaking an hard language, and with which my acquaintance must necessarily be slender; though, I believe, I spoke more than half an hour, so as to be well understood, without any help from Moonsthee. I hope God may at last appear, and carry on his work in the midst of us.

May

MAY 1795.

May 9. For the last three sabbaths my soul has been much comforted in seeing so large a congregation, more especially as many attend who are not our own workmen, from the parts adjacent; whose attendance must be wholly disinterested. I therefore now rejoice in seeing a *regular congregation*, composed of from two to six hundred people, of all descriptions, Mussulmen, Bramins, and other classes of Hindoos, which I look upon as a favorable token from God. I this day attempted to preach to them more regularly from Luke iv. 18. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor," &c. in which discourse I endeavored to prove the miserable state of unconverted man, as spiritually poor, as bound by a sinful disposition, and by pernicious customs, and vain expectations of happiness from false and idolatrous worship; I also took occasion to observe, that both in the shasters and koran there were many good observations and rules, such as ought to be regarded; but that one thing they could not inform us of, viz. how God can forgive sin consistently with his justice, and save sinners in a way in which justice and mercy could harmonize. I told them, moreover, that their books were like a loaf of bread, in which there was a considerable quantity of good flour, but mixed with some very malignant poison, which made the whole so poisonous that whoever should eat of it would die: so I observed that their writings contained much good instruction, mixed with deadly poison. I appealed to them whether any of their idols could give rain (a blessing much wanted at this time) or whether they could do them any service at all? When an old Mussulman answered aloud, "No, they have no power at all." And in this he included the Mussulmens *peers*, or spirits of their saints, as well as the heathen idols. I observed that the cast was a strong chain, by which they

MAY, JUNE, 1795.

were bound. I afterwards spoke of the suitableness and glory of the Gospel, which proposed an infinitely great sacrifice for infinite guilt, and a free salvation for poor and perishing sinners. In the afternoon I enlarged upon the same subject. I felt my own soul warmed, and hope for good. God has given me, of late, a greater concern for the salvation of the heathen, and I have been enabled to make it a more importunate request at the throne of grace.

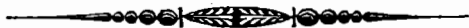
Blessed be God that we have at last received letters, and other articles, from our dear friends in *England*. I rejoice to hear of the welfare of *Zion*. I bless God that *Leicester* people go on well—O may they increase more and more ! Letters from dear brethren FULLER, PEARCE, MORRIS, and RIPPON; but why not from others ?

June 14. Mr. THOMAS spent the Lord's-day with us on the 23d of May last, he was much pleased with our congregation; we then proposed to concert means to get all the old Hindoo professors together, having it now in our power to furnish them with some employment. We spent Wednesday, May 26, in prayer, and for a convenient place we assembled in a temple of SEEB, which was near to our house; Moonsthee was with us, and we all engaged in supplication for the revival of godliness in our own souls, and the prosperity of the work among the natives. I was, from that day, seized with a dysentery, which continued near a week with dreadful violence, but then, through mercy, I recovered. That day of prayer was a good day to our souls. Through divine mercy our congregation of the natives is very promising, though we have rather fewer people now, owing to its being their seed-time, the rains being just now setting in. I hope and long for the blessing of God among us. Though it is painful to preach
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among careless heathens, I feel preaching the gospel to be the element of my soul.

To-day I had much seriousness in addressing them from the words of Paul, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you," &c. The hearers behaved very seriously.

The translation also goes on. Genesis is finished, and Exodus to the xxiiiid. chapter. I have also, for the purpose of exercising myself in the language, begun translating the gospel by John, which Moonsee afterwards corrects; and Mr. THOMAS has begun the gospel by Luke—"O Lord, send now prosperity!"



E X T R A C T S
FROM
L E T T E R S,
RECEIVED
FROM OUR BRETHREN IN INDIA,
From August, 1795, to January, 1796.

Mr. THOMAS to Mr. F. Kettering.

August 8, 1795.

THROUGH the forbearance and goodness of God here we are, all alive and well to this day. Two of my family have been taken down to the borders of death, and brought up again in safety, with a mighty hand, most merciful.

We

We have now Genesis, Exodus, Matthew (revised), Mark, James, and part of Luke, translated; for the Lord will have his name declared throughout all the earth.

MOHUN CHUND, PARBOTEE, &c. have not yet been assembled; it seems a long time, but this is not to be wondered at, when it is considered that their distance from each other, when we arrived, was like that of *London, Amsterdam, and Constantinople*; for we are, as it were, in a larger world than you are.

We cannot boast of great usefulness: we cannot despair; glory be to God. We long to hear how our Society goes on; and long to contribute largely to their liberal and holy wishes and designs. We intend to print and send abroad Genesis, Matthew, and Mark, this year at our joint expence. I have told you, by the last ships, of our having received the boxes, with all you sent us, and the letters, which gave us great joy, especially to hear that all the commotions of the earth seem to operate for the furtherance of the Gospel.

Your's, &c.

J. T.

Mr. CAREY to the Society.

Mudnabatty, Aug. 13, 1795.

DEAR BRETHREN,

AN opportunity now presents itself for me to write a few words of my welfare and state; and by this opportunity I send my journal, by which you will see a little of the manner of my life. I think, however, that the whole of it can only present a melancholy picture of sameness, and be as tedious as a tale that is twice told.

We

We have not been idle, though I know not as yet of any success that has attended our labors, as to the effectual calling of new converts. RAM RAM BOSHOO and MOHUN CHUND are now with me. With their help we have divine worship twice on the Lord's-day in Bengalee, and which is thus conducted: first, Moonshee reads a chapter in Bengalee; then we sing; afterwards pray, and preach in the same language. But partly from local circumstances, and partly from the paucity of words, my preaching is very different from what it was in *England*. The guilt and depravity of mankind, and the redemption by Christ, with the freeness of God's mercy, are, however, the themes I most insist upon. I often exhort them, in the words of the apostle, 2 Cor. vi. 17, which in their language I thus express:—

Baheeree aisho ebung allada, ho ebung opobeetur besto
 Forth come and separate be: and unclean thing
sporfo horeo na ebung ammi kobeol koribo tomardigkee ebung
 touch not: and I accept will you: and
tomra bobee onimar pootregon ebung kuncceagon ai motto
 you shall be my sons and daughters: thus
boolen shorbbo shockto Bhogabon.
 says the Almighty God.

The translation of the Bible is going on, though it may be thought but slowly. I hope we shall be able to put Genesis, or more, to the press by Christmas. We have for the present given up the idea of getting types from *England*: and as there are types in *Bengal*, we think to print in the ordinary way, though the expence is about ten times what it is in *England*. This will, however, be more than compensated by the reflexion, that we have put into the hands of many heathens a treasure greater than that of diamonds: and, by multiplying copies, rendered it probable that those scriptures will be preserved in the Bengal tongue.

One great difficulty in speaking to the Hindoos, arises from the extreme ignorance of the common people, who are not able to understand one of their own countrymen who speaks the language well, without considerable difficulty. They have a confined dialect, composed of a very few words, which they work about, and make them mean almost every thing. Their poverty of words to express religious ideas is amazing; all their conversation being about earthly things. It is far otherwise, however, with those who speak the language well, which in itself is rich and copious; and printing the Bible must make it more known to the common people.

You will perceive by the journal the superstitions we have to encounter, and, I doubt not, will sympathize with, and pray for us. We have need of your prayers and advice in every respect, and you are not without a share in our supplications.

We have received letters from Messrs. F—, P—, M—, and Dr. R—, which were a great refreshment to us; hope we shall not have so great a scarcity of European letters in future. The articles, likewise, are all safely arrived. Through the mercy of God we all enjoy very good health; and I think much more so than last year, though for my part I have had much better health than in *England*, and like the climate much.

I have discontinued my journal for some time, but no new occurrence has taken place. I intend immediately to resume it, and to send you regular accounts. The utmost harmony and affection prevails between me and my colleague.

I am, dear Brethren, &c.

W. C.

Mr.

Mr. THOMAS to Mr. P. Birmingham.

Mudnabatty, Sept. 25, 1795.

THREE days ago I received with joy your welcome, welcome letter, which yielded all the oil of gladness so peculiar to tidings from a far country, together with the efficacy of a word in due season. O how good is it! Could you, my dear brother, enter into my feelings this moment, and be witness yourself of the agreeable and hopeful emotions which your epistle has stirred up, you would benevolently determine to write very largely and very often. For all your expressions of love, I say, *Blessed be the Lord, and blessed be thou!* Your former letter, of which you make mention in this, I lament, has never been received. This is dated March 27, 1795, and apprises me of your former expectation of joining us. If that were to happen, how would our hearts rejoice to receive you! I should begin to think of the spread of the gospel into all the islands below, and all the hills of *Boutan* above us, even to *Tartary*. "Two better than one?" Ah, my brother! so much better that he can never tell who has never been alone! We are both alone, as it were: the harvest is great; the laborers weak yet, and few: O Lord of the harvest send! That any more brethren should offer themselves willingly, gives us unspeakable pleasure. May the Almighty make them steadfast in spirit, and prosper their way.

The word of God shews, and experience proves, that the greatness of an undertaking is no security of life. We are dying men; and it is a great pity that such a work as this should be in the hands of two only; and, in case of

their death, all their labors are liable to be used for waste paper. We are both determined that, if the Lord should trust any property in our hands, all shall be devoted to him. And surely our beloved Society would then be under no farther concern about pecuniary provisions and expences than landing the Missionaries in *Bengal*. We are indebted to you; and all we have is God's, and not our own.

Your affectionate cautions concerning the influence of secular affairs, were not unnecessary, and, I trust, not ineffectual.

We are all now on a visit at *Mudnabatty*. Brother CAREY and I have been taking sweet counsel together over your letters. We live in great harmony, love one another, and always long to see each other when but a little while separated. He comes on very rapidly in learning the language, and has greatly forwarded the translation; and labors every way in the Lord most abundantly.

MOHUN CHUND is now at *Mudnabatty*, he seems highly pleased with the ceremonial washings of the Mosaic dispensation, and desires to know if in these ceremonies the Hindoos are not nearer the Bible than we are. PARBOTEE is still some hundreds of miles from us, but we expect to see him. RAM RAM BOSHOO is gone about four hundred miles another way, to see his family, and I believe he intends to bring them hither if he can.

I have a pundit to assist me in the translation, whose name is PODO LOSON, a native of that famous metropolis of *Bengal* learning, *Nuddea*. He begins to be very useful, and has been at all times ready and willing to translate when called upon: but is quite silent when asked, *What think you of Christ?* In every letter, however, when absent,

sent, he styles the Bible the *true shaster*, and professes to believe that it will overspread the whole earth. He told me the other day, in conversation, that the Hindoos (amongst many other such divisions) reckon the whole world to be made up of three sorts of people; and as nearly as I can translate his words, they are, “the *dissipated*, the *proud*, and the *penitent*.” The dissipated are such as are fond of trifles, given to pleasures, and sensual gratifications of all kinds: the proud, such as thirst for honor, praise, power, grandeur, and great things in this life: and the penitent, such as have cast away all these things, and are always buried in sorrow before God, for the sin and folly of which they have been guilty. “Whether (said he) there ever were such persons as the penitent amongst the Hindoos, or not, I cannot tell; but I know well there are no such persons amongst us now: there are such, however, I am persuaded, amongst the English.”

He has taken that hymn, “Asham’d of Jesus,*” put the translation of it into good verse, set it to a tune, and engaged other brahmans to sing it with him. After being sick and absent, he has told me with tears, that “he thought he should never see me again:” for we are old acquaintances. This is he who taught me what little I knew of Sanscrit before I went over to *England*. He is a brahman of course, but not of the order of PARBOTEE, nor yet that of MOHUN CHUND.

September 26.

WE are now entering upon a very agreeable change in our circumstances. No more buildings; no more to learn of the art necessary to conduct the manufactory, except such things as naturally occur to observation and experience; the noise of axes and hammers will

* The 451 of RIPPON's Selection.

now give place to the sweet silence of solitude and retirement, sweetly broken by the echo of a song, a song of Zion: or the voice of one dear relation (dear where relations are so rare) or perhaps the sweet sound of a native's voice, when he cries out, "*Chitty, Chitty, Bolottee Chitty!*"—a letter, a letter, an European letter! One letter from *Europe*, of only a single sheet, contains sometimes sweet and endearing words, great and good tidings, mingled with death, disease, distress, wars, and events that have all wonderfully happened in one short year: for the death of a relation, acquaintance, or friend, is often as wonderful, or striking at least, as though we had no knowledge that such an event could ever come to pass.

Shall I mention a few things concerning the superstitions of the natives? Brother CAREY observed this morning at breakfast, speaking of a brahman, who stood near me, "That is the first man I ever saw gape without snapping his fingers." The vulgar people indeed neglect it; but the genteel and learned are so punctual that if any body begins to gape, they are sure to begin snapping their fingers, that the boots, or demons, may not jump down their throats, say some; not so, say others.

September 27.

I was thinking of resuming my pen when I heard a voice crying out under my window; I looked out, and saw a poor young girl lamenting the unhappy case of her sister. On asking what was the matter? the reply was, *Boot Laggeesofa*, "a demon has seized her." I told her to go and bring her to me. She ran, and the people after her; and I hope in a few minutes I shall be able to tell you what is the matter; but these unhappy people say *Boot Laggeesofa* if a child newly born will not suck; and they expose it to death in a basket, hung on the branch of a tree. Indeed
if

if any sudden calamity befal them, this is their exclamation.—Well, we have been to see the child, as they are afraid to bring it; and I have driven the *boot* out of their heads as well as I could, and orderd the child's feet to be put into warm water.

Great numbers of the natives come from various parts continually, and I intend to erect an hospital for them, if I should live, and ever be able; but it must be a straw one, which is the kind of habitation they are accustomed to. This may eventually lead them to Him who is able to save them to the uttermost.

The Mahometans and Hindoos, I think, are perfectly unanimous in the acknowledgement of one Supreme God; but all over this country these two different people pay divine honors to departed saints, angels, or gods: so that under every great tree, and in every high place, we see the signs of a *peer*, or a *devta**; for these are the two names by which the god or spirit is always called. The saint of the Mahometans is called *peer*; of the Hindoos, *devta*. The former is distinguished by a little pile of bricks and mortar two or three feet high, a lamp that is occasionally lighted, and little images of clay somewhat resembling horses and elephants, burnt red like our earthen-ware. These images are to give pleasure to the *peer*, who is the departed spirit of some devout person that has been buried near that spot, and where two roads cross each other. They bring offerings of rice cakes, fruits, spices, &c. to the *peer*; and having got some person to pronounce some words of the koran (who perhaps can neither read nor write) they then fall to, and eat them up.

* Sometimes spelt *DEBTA*, and at others *DEWTA*, by writers on Hindoo mythology, probably as the word is differently pronounced in different parts of the country.

The *vows* they make to the peer are very ludicrous. If a man want success in any undertaking, he goes to the peer, bows his head to the earth two or three times, and then addresses him:—"If you will give me this good luck, I will bring you a very fine offering." Afterwards, if the thing he desired come to pass, he will bring the offering; if not, he will not bring an atom.

Sometimes the residence of a peer is formed into a temple, and kept very clean, and at a distance it has the appearance of a beautiful edifice.

But I must say a word or two of the *devtas*. These are also in high places, and under large trees; and their residences are commonly distinguished by a stone out of some old ruins. A stone, you must know, is a great rarity in *Bengal*; but formerly, when the country was much more rich and populous, the wealthy inhabitants brought them down from the mountains two or three hundred miles off, and built mosques, temples, and tombs with them, most of which now lie in ruins: but to proceed; this stone is set up at one end, and daubed with a little scarlet colouring: sometimes it is made into a temple, &c. as before, but distinguished from those of the Mahometans by a different masonry, and this red stuff, and the flowers which are daily offered and strewed about the place. The *devta* is not supposed to be a departed spirit, but an inferior God; and any person may put up a stone and daub it over, and offer flowers, and cry *devta*: but at first some will say, "*devta hi*," there is a *devta*: others, "*devta nai*," there is no *devta*; till after some time it is determined in the negative, if the place be neglected and forsaken; or if continued and observed by many worshippers, for a length of time, then the matter is beyond all doubt "*devta hi*."

September 29.

I have just left off conversation with a very intelligent brahman; his name is RAAZ KEESHORE. He has not confined himself to their pedantic study, but having been educated for commercial undertakings, has been abroad and seen the world. He is now in rather reduced circumstances, but has heretofore been a man of property. I asked him very many questions about *Boutan*, a mountainous country beyond the company's frontiers, about a hundred miles, or perhaps less, to the north of *Moypauldiggy*. I wish I could give you a better account of it; but this is the first opportunity I have had of hearing from an intelligent person any thing about it. He says the country is divided into small, independent kingdoms; the people altogether different from the Mahometans and Hindoos. No cast, fond of English cloth (for it suits their cold country) and very fond of the English diet—but excessively jealous of the English. They appear to be of a complexion between the Europeans and Bengalese. As to their religion, I cannot learn what it is; it seems to be a most offensive and odious kind of paganism; but they are not at all remarkable for their religion, as are the Hindoos.

September 30.

Last night I closed with some account of my conversation with the brahman RAAZ KEESHORE, concerning the country of *Boutan*. Since then we have had many hours conversation about the vedes and shasters, and the *shaster of shasters**. I faithfully told him all that I could utter. I felt unspeakable pleasure in this proposition—"Every thing concerning God is great." "O brahman (said I) the very worst enemy you ever had, he that would cut your throat with pleasure, were he to see you in hell

* The Bible.

with the *wrath of God* upon you, the fearful sight would break his heart with horror and pity!" Here I told him of the case of Dives and Lazarus. I then introduced that good old simile in a new form: if, said I, an ant was to go from hence to *Boutan*, to fetch earth from the mountains, and each load would take six months; when the ant had fetched away all the mountains of *Boutan*, and placed them in *Moypaul* fields, the wrath of God would abide on you still as fresh as ever! After this I discoursed to him on the goodness of God, and the riches of his grace.

We expected to begin printing this year, but are not able to do it at present. Brother CAREY labours hard at the language, he translates much, and is in great repute amongst the natives, and, I might have said, with every body else.

We have received the stationary, &c. but what a deplorable state must we and our families have been in till now, had not the providence of God put us into some employment here!

Your's, &c.

J. T.

Mr. CAREY to Mr. M. Clipstone.

Mudnabatty, Aug. 14, 1795.

YOUR very affectionate letter gladdened my heart, I wish I could often enjoy such a refreshment.

We have an assembly for religious worship here, and a church would have been formed, but for the providence of a young man being taken with a dangerous illness, who was to have been baptized on the day appointed for forming
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the church; but we intend to incorporate soon. My congregation is wholly of natives, except my own family, and my assistant, who is a native Portuguese, and a Roman catholic; he has been with me only a week or two, and begins to listen after the word, and to make some enquiries about it.

The Bengalee is tolerably familiar to me now, but I find some difficulty in keeping the congregation from trifling and talking during the time of worship. I have, however, considerable enjoyment in the worship of God, though at present no great good is done.

When first introduced amongst the natives, I formed a much better opinion of their morals, and customs, than I ought to have done; and, I believe, some others have formed a worse opinion than they ought. They are certainly a very perfidious and deceitful people, bound in the chains of innumerable superstitions, and very servile in their behaviour. Many of them are men of good learning, but intolerable pedants. They are very much addicted to astrological conceits, and have a firm faith in conjuring to prevent calamities. Their kalendar is full of lucky and unlucky days, and no one of them can be persuaded to do any thing of importance on a day that is deemed unlucky. Their idols are innumerable; but they are confessedly the patrons of some art, or the like; or are considered as local, and these are worshipped on their proper days. Their theology, however, is much more refined. They acknowledge only one God, whom they call ESHAR, or BHOGABON; sometimes by the Persian word KHODA, and the Musselmans use ALLA. They say, that from God proceeded three personal virtues, or powers; namely, BIRMMHA, the creator of all; VEESHNO, the preserver of all; and SEEB, the destroyer of all; who will at last destroy all

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things.

things. BIRMMHA is not worshipped at all * ; VEESHNO only by few ; but SEEB by almost all : one of his temples is near my house, and Mr. THOMAS, myself, and Moonthee kept a day of prayer in it very lately. This idol is made of stone, and is about four feet in circumference. I delivered your letter to Moonthee, and he intends to answer it.

Your's,

W. C.

RAM RAM BOSHOO to Mr. M. Clipstone †.

Mudnabatty, Aug. 17, 1795.

SAHIB,

I Received your letter, and the portraits of eight spiritual men ‡, by means of my master §, Mr.

• “ It is a circumstance equally curious as true, that there at this day exists throughout Hindostan scarcely any one temple sacred to BRAHMA in his individual character of Creator ; nor, though in honor of VEESHNU and SEEVA numerous festivals crowd the Hindoo almanac, is one day peculiarly consecrated to BRAHMA. The Brahmins alone, in memorial of their original descent from BRAHMA, every morning, at sun-rise, perform to his honor the Sandivane, or ablution in the Ganges, or some sacred Tank. In all other respects, his functions and worship seem to be absorbed in that of VEESHNU, in whose temples he is sculptured with four heads and four arms.”

Indian Antiquities, vol. v. p. 851.

† The original letter was written in Bengalee, and accompanied with this translation by Mr. C.

‡ Mr. M. had sent so many portraits of gospel ministers out of the Christian's Magazine.

§ RAM BOSHOO is employed and supported by Mr. CAREY in the capacity of a teacher of the Bengalee language.

CAREY.

CAREY. My master and Mr. THOMAS arrived here in good health. Many people in this country, and myself, having heard Mr. THOMAS' discourses about the coming of JESUS CHRIST into this world, received great joy thereby. Other shafters, when compared with this, are of little value. Since the coming of Mr. THOMAS this time, and Mr. CAREY, I have been employed as amanuensis in the translation of the Bible; and from this we are getting the knowledge of many spiritual things. I suppose that from that time to this, this shaster would have been received cordially, but in this heathen country there is a custom, not founded on any spiritual law, (*viz.*) the *cast*; which is so much regarded, that though they will leave their religious laws, yet they cannot bring themselves to throw off the cast. But if God should work effectually, then it would be. However, we think it a token for good, that Mr. THOMAS, when he went to *England*, brought back with him another spiritual man, and from this we think that God will save some of the people of this country by the Gospel. Besides, being employed in the translation, I sing hymns, and assist in the preaching of the Gospel. You will know all by my master's letters. Now, O sir; O ye spiritual people, pray for us, that the Gospel may effectually reach our hearts!

My master and his family are well; when you have opportunity, write to me of your welfare. This is all.

SHREE RAM RAM BOSHOO.

By our date, 4 Badur, 1202, from the Moors taking Delhi.

Mr. CAREY to Mr. P. Birmingham.

October 2, 1795.

YOURS, dated March 27, 1795, I received a few days ago, which was the second receipt of letters since I

have been in *Bengal*; and except the goods sent out in the Royal Admiral, no article, no remittance, no letter, has reached us; so that, had you come instead of your letter, the surprise would have been great indeed.

All I can say must be about ourselves. Egotism is tedious, but I will send you all the news I can. I cannot indeed send you any account about sinners flocking to Christ, or of any thing very encouraging in that respect; but I can send you an account of some things which may be viewed as forerunners to that work which God will certainly perform. The name of Jesus Christ is no longer strange in this neighbourhood, and Moonshee's hymn * is often sung, especially that part of it, *Kee aroo taree te pareetee Lord'o Jesus'o Chriffo bee na ga*—"O who can save sinners, except the Lord Jesus Christ." We have public worship constantly every Lord's-day, and it is conducted in the manner of the English churches. On the week days I take opportunities of conversing with the natives about eternal things. That part of the Bible which is translated has been read to several hundreds of the natives; and I trust will gain ground. One of my great difficulties arises from the common people being so extremely ignorant of their own language, and the various dialects which prevail in different parts of the country. Though I can preach an hour with tolerable freedom, so that all who speak the language well, or can read or write, can perfectly understand me; yet the laboring people can understand but little. Notwithstanding the language itself is rich, beautiful, and expressive; yet the poor people, whose whole concern has been to get a little rice to satisfy their wants, or to cheat their oppressive merchants and zemindars, have scarce a word in use about religion. They have no word for *love*, for *repent*, and a thousand other

* See the close of No. I,

things; and every idea is expressed either by quaint phrases or tedious circumlocutions. A native who speaks the language well, finds it a year's work to attain their idiom. This sometimes discourages me much, but blessed be God I feel a growing desire to be always abounding in the work of the Lord; and I know that my labour will not be in vain in the Lord. I am encouraged by our Lord's expression, "He that reapeth (in this harvest) receiveth wages, and gathereth fruit unto eternal life." If, like DAVID, I am only an instrument of gathering materials, and another build the house, I trust my joy will not be the less.

The translation of the Bible is going on, and it is to me a very pleasant work. Genesis, Exodus, Matthew, Mark, and part of John and James, may be reckoned ready for the press. Printing is uncommonly expensive here; and if types could be got from *England*, there are natives who can do the business of compositors and pressmen; and this would be the cheapest way. Mr. T. has a set of letters fit for types to be formed by, written for that purpose by a native who writes an excellent hand. I will persuade him to inclose them to the Society this season. We intended to have printed at our own expense, but at present are not able.

It rejoices my heart to hear of the willingness of any to engage as missionaries; may God confirm their hearts; and if successors to us are sent in time, it will be a wise step, as our lives are uncertain, and it would be a great pity for the mission to be vacant two or three years, for want of persons acquainted with the language, and customs of the country. You think of *Africa*: I rejoice, and hope you will persevere.

If a little experience will entitle me to that privilege, I will offer a few words of advice. When your missionaries
leave

leave *England*, they will of course be supplied with necessities, or may procure them at an English factory when they land. It will be to their comfort to set out on a low scale of living; and to be determined previously what course of life to pursue for a livelihood. I still think that farming is preferable to any other: but there are many difficulties and disappointments to be overcome; for birds, beasts, and insects will combine to destroy all. I would advise them to avoid all woody, unfrequented places, they are full of danger, and to choose an high, open spot for their habitation. These are very necessary cautions, if the lives and health of the missionaries be regarded. I would also advise them to avoid sleeping on the ground. If they carry out bedsteads and gauze curtains, to prevent the musquitos from biting them, it would be a good precaution. Without them they cannot live long. They will do well to associate as much as possible with the natives, and to write down every word of their language which they can catch, with its meaning: but if they have children with them it is far the readiest way of learning; for they will catch up every idiom in a little time. My children can speak nearly as well as the natives; and know many things in Bengalee which they do not know in English*.

* A similar instance of the facility wherewith children acquire the idiom of a language, and are thereby very helpful to a missionary, is noticed in the history of Mr. EGEDE's labors in Greenland. "The language of that country (says the Historian) gave Mr. E. no little trouble, because he was continually obliged to quit phrases that he imagined he had perfectly understood but a week before. However, his children, through converse with the Greenland children, learnt it more easily and fundamentally; and could generally give him a solution of his queries. By their assistance he began a Greenland Grammar, and translated some parts of the Gospels. He also made use of his eldest son in the instruction of the Greenlanders, because they could better understand him."

CRANZ's History, vol. i. p. 301.

I should

I should also recommend to your consideration a very large country, perhaps unthought of, I mean *Boutan*, a feudatory of *Thibet*. Were two missionaries sent to that country, we should have it in our power to afford them much assistance. If we knew of their coming, we could previously order means for their settling there; could assist them with many necessaries; sometimes see them; and keep up a regular communication with them once in three weeks or a month, at a small expence, as we are within about one hundred miles of the borders of that country. I have seen the mountains that border upon it; and I believe that the climate is tolerably temperate. Mr. THOMAS and myself have some thoughts of making a journey into that country; and should we do so of securing a place there for some such purpose. I much wish the Society to turn their thoughts to this part of the world.

Now, dear brother, adieu! Mercy and truth be with you. I hope the scarcity of European letters will be recompensed to us by a multitude in future. I have received no letters from many of my brethren, nor any from my dear friends at *Leicester*. I rejoice much to hear of their welfare; tell them I still love them in the Lord. I know you pray for us. We do the same for you. May God answer all our prayers! I just say, we are well, which is a great mercy, as this is the time of the breaking up of the rains. The utmost love and harmony prevail between my colleague and myself. My sincere love to all your friends, to all the dear ministers, churches and acquaintances in *England*.

Your's, &c.

W. C.

Mr.

Mr. THOMAS to Dr. R. Bristol.

Moypauldiggy, Oct. 4, 1795.

I TAKE it for granted, that amidst all your great and important labors in the church of God, it will be agreeable to hear from your missionaries in the East.—We cannot say that the mission has been blessed with that visible success we could wish. Never was a people more willing to hear—never was a people more slow to understand;—yet I dare not say that *no* success has attended us, and we may be casting that bread on the waters which shall be found after many days. Since tasting the social pleasures of religion in *England*, I have felt more than ever the gloom of my lonely situation here. The letters of religious friends in *Europe* have proved very quickening and refreshing to me. Do write, I shall read it with avidity; I shall eat and drink your word; and you may do as much good to the mission, as some have done to the commercial interests of this country, by sending a bit of prickly pear plant, with the cochineal insect living on it. In the hands of the original owner it was not worth sixpence, but it may prove here eventually to be worth millions.

Should any more brethren come out to us, I think I should receive them with rapture; and to have a few more would greatly strengthen our hands, and tend to establish the work in which we have engaged. If any should come over, the earliest notice should be given us, as we are ten days journey from the place where the ships come to; and for an European, on his first arrival, to have to go up for so many days against a rapid stream, without any knowledge of the country or the language, is a very distressing

treffing thing. By being unacquainted with the BORE, many Europeans have lost their lives.

The Bore (or Boar) is a great phenomenon here : It is the flood-tide setting into the river with great violence, and it is greater some months of the year, and at some seasons of the moon, than at others. Its approach may be heard many miles off, and it sounds like the roaring of the sea on a surfy beach. In deep water it greatly agitates the ships and vessels, and in shallow waters carries every thing before it, tossing over the largest boats in a moment ; yet in a few minutes it is gone by, only followed up by a rapid stream, by which the river is augmented ten or fifteen feet in two or three minutes. Many lives are lost every year through ignorance or inattention ; otherwise, the danger is not great, because there are places enough in the river where the bank is steep, and the water deep—There you are safe. The exact time of its coming in may also be foreknown. I have seen this bore coming in against a brisk wind with a fearful noise, and from its white frothy brow the wind blew a streamer that would be flying many yards long behind it ; and a boat with some natives in it had nearly reached the shore (ten yards more would have secured them) when in a moment the bore came up with them, and I saw them no more, till after a while two were found, and one was lost with the boat—the natives all swim well.

I must conclude. Notwithstanding our discouragements I indulge a hope, that through this very mission the Gospel will certainly spread over all *Hindustan* into *Tartary* itself, and cover all the mountains above, and all the valleys below us—spread in Bengalee, Bootanee, Persian, Shanscrit, and other languages to us yet unknown and

unheard of, and then the devil himself may say, "Behold how great a matter a little fire kindleth."

Your's, &c.

J. T.

Mr. CAREY to Mr. P. Birmingham.

Mudnabatty, Dec. 31, 1795.

HITHERTO I am preserved by a very gracious God, whose mercy is continually watching over me; and by his goodness I enjoy a very good state of health and spirits, as does also my colleague. Had we but a greater share of zeal for God than we have, we should no doubt be in labors more abundant than we are: for my own part, I have great reason to complain of my indolence. It is true I go from place to place preaching and conversing about the things of the kingdom, and no man can have a finer opportunity for publishing the word widely than I have, having dealings with the farmers of about two or three hundred villages, to which I am going in rotation the whole year, except about four months. This indeed might be dispensed with, as it relates to *business*, but I chuse it on account of *the Gospel*. I am just returned from a tour in which I have had frequent opportunities of conversing about the things of God, and I have near me one young man, a bramin, whose mind seems to be under very serious impressions, which have continued for about three months, and I hope may end well; but I cannot be sanguine in my expectations from any thing in the general temper of the people, but only in the promise of God.

Should you pursue the knowledge of the Hindoo language, it will no doubt have its use; but could you learn to read, and understand, and pronounce well all the books that

that are written in that language, yet not one in an hundred of the people would understand you, nor could you understand them. So different is the language called Bengalee (which is spoken by the higher ranks of Hindoos) from the common language of the country, which is a mixture of Bengalee, Hindostanee, Persian, Portuguese, Armenian, and English, that it is a mere jargon. I much question whether Moonstee can translate the Bible so as to be understood by the common people, and the less so as there is an alteration in their dialect every ten or twelve miles; and if he could I am persuaded that he would be ashamed of writing language so completely ungrammatical.

I have translated the gospel by John, and the Epistle to the Galatians myself, without his help; and the common people understand it much better than his; but it would be scouted by all above the rank of a farmer. This, however, does not affect me, for if evangelical ideas are but conveyed, my end is answered.

I have been trying to compose a compendious grammar of the language, which I send you, together with a few pages of the Mahabbarat, with a translation, which I wrote out for my own exercise in the Bengalee. The Mahabbarat is one of their shasters, much esteemed, and more generally read than any other. I have also begun to write a dictionary of the language, but this will be a work of time; and if I can afford to get a copy or two of some of the books of scripture written off soon, I will send them also to you.

It is thought in *England* that this country is full of wonders; but the contrary is the case. You see the same idols and idolatry repeated over and over again continually. Their fears, their hopes, and all their ideas, run into a dull

simeness; their manners all alike; no new invention among them; the same prejudices against the Gospel among them all; and thus with every thing belonging to them. As to religious knowledge, the poor have none*; and the bramins, a very few excepted, are extremely ignorant; very few schools, and no value set on learning. I have set up a school, but am obliged to pay something to the scholars to induce them to come; yet gospel knowledge increases, and I think in our neighborhood the gospel scheme is understood by some hundreds of people; they can all interpret my meaning to others, who have not heard the word from me, though their heathenish attachments in a manner undo all again, and their dread of the vengeance of their devtas and countrymen keeps them still in bondage.

Notwithstanding all this, some hopeful symptoms appear; for by hearing the Gospel I have observed a gradual and increasing boldness in several, in speaking *against their own customs*, and in *favor of the Gospel*; and as this becomes more and more habitual to them, there is some reason to hope, that what is now only words, may, by the divine blessing, issue in actions; and that the superstitions of the East may gradually die away under the sound of the Gospel. **THIS** is the end at which my soul aims, and I trust that I feel more and more enjoyment in the work of a missionary, as I become more acquainted with the language, and find my discourses better understood by them.

I hope the mission may be carried on vigorously: a wide world is lying in wickedness:—here is room for,

* The ignorance of the inferior casts is no matter of surprise when it is considered, that “the tribe of bramins alone is allowed to read the vedas (or sacred books); and they explain them as they please to the other three tribes, who receive implicitly the interpretation of their priests.”

and want of two or three thousand in *Hindoſtan*—I had almost ſaid, in *Bengal*.

Your's, &c.

W. C.

Mr. CAREY to the Society.

Mudnabatty, Dec. 30, 1795.

DEAR BRETHREN,

SINCE my laſt I have waited with anxious expectation to receive letters from you ; I am however certain that the tie with which we are united, cannot be broken by length of time, diſtance of place, or any of the common intervening incidents of life, but that we ſhall continue to love one another in all ſituations, whether proſperous or adverſe.

To the pleaſing information of our bodily welfare, and that of our children, I can now add, that a Baptiſt Church is formed in this diſtant quarter of the globe : our members indeed are but four in number, viz. Mr. THOMAS, myſelf, a Mr. LONG, who had been baptized by Mr. T. when he was in *India* before, and a Mr. POWEL, who accompanied him from *England*, whom I baptized on the firſt of November this year, on which day we were ſolemnly united as a church of Chriſt, and the Lord's ſupper has been adminiſtered amongſt us twice.

Mr. POWEL is a very hopeful young man ; he burns with zeal for the converſion of the heathen, and I hope will prove a valuable acquisition to the miſſion.

I am juſt returned from a tour through about half the diſtrict in which my buſineſs lies. In this tour I took a boat for my lodging and the convenience of cooking my
victuals,

viſuals, but performed the journey on foot, walking from twelve to twenty miles a day, and preaching, or rather converſing from place to place about the things of the kingdom of God. This plan I intend to purſue ſtatedly the whole of the dry ſeaſon, beſides occaſional journeys of leſs extent.

I have not yet ſeen much fruit of my labors, the moſt I can ſay is of a young man about eighteen years of age, a bramin, who has appeared very thoughtful for ſome time, and frequently converſed with much feeling about his eternal concerns. I pray God it may end well. His concern has continued now nearly three months, and appears rather to increaſe than otherwiſe. His name is CASSINUT MOOKHURGEE. Moonſhee has been gone to viſit his family for three months, and MOHUN CHUND is now with me. Mr. THOMAS and I have alſo received letters from ſome people at *Dinagepore*, the capital of the diſtrict, whom we had never ſeen; but having heard of the Goſpel (by MOHUN CHUND) they have ſolicited us to ſend a part of the tranſlation of the holy ſcriptures to be ſent to them. A copy of their letter I ſhall incloſe *.

Upon the whole, I truſt the proſpect of the converſion of the heathen is not ſo gloomy as to give room for deſpondency; the *natural* obſtacles, ſuch as ignorance of the language, &c. are in ſome meaſure ſurmounted; and we have the promiſe of God that the *moral ones* ſhall alſo be overcome.

With reſpect to myſelf, I have great reaſon to lament the want of more zeal for God; and, for the encouragement of others I may ſay, that if the Lord ſhould at all bleſs *my* labors, none need fear to lay themſelves out for

* See it at the end of our brethrens correſpondence in this Number.

him ; yet I have lately had some comfortable revivals of soul, and find increasing pleasure in preaching the Gospel to the gentiles. I will therefore go on in the strength of the Lord God, and make mention of his righteousness and of his only.

I find the translation of the Bible a delightful employ, and am occupied in it every day. Should I be thought scanty in my correspondence with my dear friends in *Europe*, this may serve as an apology. In addition to Genesis, Exodus, Matthew, Mark, and James (which are ready for the press) we have entered on Leviticus, with the Gospel by Luke, and the Acts of the Apostles. The Gospel by John, and the Epistle to the Galatians only want correcting ; and as every thing else must give way to this work, I hope before this letter reaches you that still more will be completed.

The Hindoos and Mussulmans are indeed in a very deplorable state with respect to eternal things. Though the land is full of idols, yet I do not know that the bulk of the people ever worship them with an expectation of obtaining any thing for *the soul*. They universally tell me that their debtas, whose images they worship, have a power to afflict their persons, to spoil their crops, and to kill their children, and will infallibly do this if they neglect to make offerings to them ; so that, from what I can learn, bodily and carnal fear is the only spring of all their worship. The interests of the soul are much neglected by them : often, when I have asked them, Whether they expect to go to heaven or hell after death ? I have received for answer, " What can I say ? It will be as God pleases." A few days ago I asked a pundit, who had been very ill, where he should have gone had he died ? And, though he was a man who knew the gospel scheme well, his reply was, " I cannot say exactly, but I think I should have gone to hell." I told

told him the way of life was plain: he said, "all depended upon the will of God whether he should walk in it or no." Knowing this to be the universal excuse of all the Hindoos, I asked him, If *he* was desirous to walk in it? and told him, that if he was, there was no room to doubt the willingness of God; because he had himself removed all doubt on that head:—but I could not perceive what I said to have any effect upon him; he is in some respects a promising character notwithstanding; his name is PODO LOSON.

Malda, Jan. 11, 1796.

I Wish to say something about the manner of my preaching, but scarcely know how; however, as a specimen, I will just describe one season at a large village about four miles from *Mudnabatty*, called *Chinjurah*. I went one Lord's-day afternoon to this place, attended by a few persons from *Mudnabatty*. When I got into the town I saw an idolatrous temple finely built with bricks. In order to excite attention, I asked what place that was? They said it was a *Thakooranee*, that is, a she debta. I asked if it was alive? They said, yes. Well, said I, I will see her, and accordingly went towards the place; when they all called out, "No, sir, no; it is only a stone." I however mounted the steps, and began to talk about the folly and wickedness of idolatry. A bazar, or market, near at hand was very noisy, I therefore removed to a little distance under a tamarind tree, where we began by singing the hymn, "O who besides can deliver!" By this time a pretty large concourse of people was assembled, and I began to discourse with them upon the things of God. It is obvious that giving out a text, and regularly dividing it, could not be of any use to those who never heard a word of the Bible in their lives. I therefore dwelt upon the worth of the soul, its fallen state, the guilt of all men who
had

had broken God's righteous law, and the impossibility of obtaining pardon at the expence of the honors of divine justice. I then enquired, What way of life (or salvation) consistent with the righteousness of God, was proposed in any of their shafters? ' They, said I, speak of nine incarnations of VEESHNU past, and one to come; but not one of them is pretended to be for the salvation of a sinner. ' They were only to preserve a family, kill a giant, make war against tyrants, &c. all which God could as well have accomplished without these incarnations. The incarnation of a deity, Ladded, is a matter of too great importance to take place in so ludicrous* a manner, and for such mean ends and purposes. The *matfya obeetar* †

* As a fish; a wild hog; a tortoise; a thing half lion and half man; a little dwarf, who begged three steps space of land to build him an hut, and then became so large as to measure earth with one pace, heaven with another, and could not find room for the third in the universe, &c.

† The sanscrit term, AVATAR, signifies a DESCENT—the occasion of these descents is indeed declared by VEESHNU himself in the form of CREESHNA, who in the Geeta thus addresses ARJUN:—“ Both I and thou have passed many births; mine are known to me, but thou knowest not of thine. Although I am not in my nature subject to birth or decay, and am the lord of all created beings, yet having command over my own nature, I am made evident by my own power; and as often as there is a decline of virtue, and an insurrection of vice and injustice in the world, I make myself evident; and thus I appear from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue.”

The three first Avatars (the Matfya, the Vara, and the Courma) have been supposed to be allusions to the UNIVERSAL DELUGE; and indeed there are such striking coincidences between the brahminical accounts of them, and the mosaic account of that great event, as stamp a high degree of plausibility on the conjecture. The reader may refer for much curious information on this subject to MAURICE'S History of Hindostan, vol. i. p. 553, &c.

‘ (or *avatar*) you know, was to become the rudder of a
 ‘ boat, and preserve a family in a great flood ; and the wild
 ‘ hog incarnation was to kill a giant, and to draw up the
 ‘ earth out of the sea when it was sinking ; but this, God,
 ‘ who created it, might have easily accomplished without
 ‘ any such interposition.’ I observed how miserable they
 must be whose whole religion only respected the body, and
 whose shafters could point out no salvation for the soul.
 Then I spake of the way of life by Christ, his suffering for
 us, &c.

At another place I preached from *Christ's being sent to
 bless, in turning every one from their iniquities*, Acts iii.
 26. I observed the superiority of the Gospel to all other
 writings, and of Christ to all pretended Saviors in *that*
point, that BELIEVING ON CHRIST WAS UNIVERSALLY
 ACCOMPANIED WITH TURNING FROM INIQUITY ; and
 I contended that their worship must be false ; for they
 made images and offerings to them, and were abundant in
 their worship, but, said I, there is not a man of you yet
 turned from his iniquity. There are, I continued, among
 you, *liars, thieves, whoremongers, and men filled with de-*
ceit *, and as you were last year so you are this ; not any
 more holy, nor can you be till you throw off your wicked
 worship and idolatrous practices, and embrace the gospel
 of our Lord Jesus Christ.

This is the method of preaching that I use among
 them : nothing of this kind appears to give them offence.
 Many wish to hear, but many abhor the thoughts of the

* These are all sins for which the Hindoos are notorious, and
 there is not a company of ten men, I believe, to be met with, to whom
 you might not safely address these words. All the good that can
 with justice be said in favor of them is, they are not so ferocious as
 many other heathen.

Gospel :

Gospel: the bramins fear to lose their gain, the higher casts their honor, and the poor tremble at the vengeance of their débtas.

Sometimes I preach twice a week, sometimes twice a day, as opportunity presents itself; and the translation of the word of God is my every days work.

I am glad a mission to *Africa* is intended. God make it prosperous! Think of *Thibet*, *Pegu*, and the astonishing *large part of Hindostan* to the West and the North. *Thibet* is near us, we could correspond with a mission at *Pegu*, or any part of the *Robillas* country, *Oude*, *Cashmeer*, *Kabul*, &c. though very far from us; but I know your zeal; may God give you resources equal to it!

I long to know more of the state of the churches. About politics I feel no concern. I see the *Calcutta* papers, and I think that as the people of *Europe* have fallen out, so they must fall in; but the *religious state of the world* is very important, and the aspects of the political world towards prophecy and the church of God.

With my warmest wishes for your prosperity as christians, as ministers, as members of churches, and as a society, I remain very affectionately,

Your's, &c.

W. C.

Mr. CAREY to Mr. H. Olney.

Malda, Jan. 16, 1796.

YOUR kind favor of the 30th of September, 1794, I received some little time ago, accompanied by your letters on missions; and if any thing could afford me

H h 2

greater

greater pleasure than the work I am engaged in, it would be to find a corroboration of my own sentiments in the writings of others.

I think with you that the number of missionaries are too few, and that a more general attack upon the heathen world should be made—and the mahomedan world too. But we must be obliged to labor under some discouragements at present, till the Lord of the harvest shall thrust forth laborers into his harvest.

The people among whom I labor are in some respects different from many other heathens, in this, that they have a written language; and can we but obtain the necessary assistance from *England*, it will be a great object to print the Bible, and disperse it gratis among them. We thought of doing it at our own expence, if only a chapter at a time, and have not given up the idea of devoting every cowry that God gives us to this important work: yet, as souls are every day perishing for lack of knowledge, it is a very important matter to expedite its publication as much as possible. There are types, presses, and printers in this country. The translation is getting forward, and every thing must give way to that, and preaching the word, *Money to publish it is the only thing wanted.*

I wish I could say the success was such as to kindle a flame in the hearts of all who hear of it. Yet our success is such as ought to encourage more vigorous attempts; for not to mention those of whom good hope was entertained previous to my coming to *India*, I have great encouragement respecting another bramin, who has for several months appeared under genuine concern of soul; and who publicly, and with great boldness attacks the superstitions of his countrymen, and is a great help in explaining what
I say

I say in preaching to the capacities of those who with difficulty understand me. It is also pleasing to me to observe that the poor people, who scarce ever thought of any thing but what they should eat, drink, and wear; and how they should cheat their zemindars*; now, to the amount of some hundreds, understand more or less of the gospel scheme; and this new doctrine is become the matter of their conversation with one another. They also treat their idols with words of bolder contempt than heretofore. Some gospel hymns are also now very frequently sung among them: And except their carnal hearts, which continue as they were, I feel a growing pleasure in observing these notices of the approach of the gospel to the strong hold of satan in this country.

As to what respects myself, I have but little to say. It was always my opinion, that missions may and must support themselves, after having been sent out, and received a little support at first; and in consequence I pursue a very little worldly employment, which requires three months clostish attendance in the year; but this is in the rains—the most unfavorable season for exertion. I have a district of about twenty miles square, where I am continually going from village to village to publish the gospel; and in this space are about two hundred villages, whose inhabitants from time to time hear the word. My manner of travelling is with two small boats; one serves me to live in, and the other for cooking my food. I carry all my furniture and food with me from place to place; viz. a chair, a table, a bed, and a lamp. I walk from village to village, but repair to my boat for lodging and eating. There are several rivers in this extent of country, which is very convenient for travelling. Sometimes we travel to other parts, and may now perhaps travel much more than

* Landholders.

we have done heretofore. Success is not conspicuous, but hope continues.

I shall be much gratified by receiving any further proof that we are in your heart. My soul is certainly akin to your's, and communications from you will gladden my spirit. My sincere love to Mr. S. and all friends at *Olney*, or within your knowledge.

Affectionately your's,

W. C.

Mr. CAREY to Mr. M. Clipstone.

Mudnabaity, Jan. 22, 1796.

WE have formed a church, which consists of four baptized members, but all Europeans. As to the natives joining us, it is to them a very serious thing indeed; and though I have good hope of MOONSHEE, MOHUN CHUND, and another young bramin, if not two or three more who make more enquiries than usual; yet, as they must make so great a sacrifice by losing cast, I can scarcely expect them to join us, unless they are most powerfully constrained by the love of Christ.

Now I have mentioned the cast, I will just tell you what intelligence I have been able to obtain respecting it.

I cannot learn from whence the word CAST came; the natives call it *jaët*. There are many fables about the origin of this distinction—these you have probably read. It does not appear to me to have any thing in it of a religious nature, or to be ever used as such, but merely as a distinction of the four tribes, which has been in after times extended to a distinction of employments and trades. It
extends

extends no farther than to eating and drinking, intermeddling with each other's employments, and intermarrying one among another. They may indeed eat the food of another cast if no water has touched it. Thus a bramin can purchase rice of a fooder, or even of a mussulman, and eat it; but none, except a bramin, can cook his food. A Hindoo can also smoke the same tobacco which a Mussulman has just smoked, but he must take off part of the hooka, which contains the tobacco, and must not smoke through the same water. The loss of cast is indeed attended with very painful consequences; no one will eat, drink, or smoke with such a man; no one will marry his children: his wife, children, friends, and relations disown him, and are also great losers by what he has done, sometimes losing cast themselves in consequence of it; so that whoever loses cast ruins all his relations at the same time. I know an instance of a man whose cast is gone, through a woman in the family being obliged to live with a Mussulman during their government; and though he has offered a lack of rupees, or 10,000l. sterling, to have it restored, it could not be done.

My love to all friends at *Clipstone*—may God bless you and yours. I rejoice in my work.

Your's,

W. C.

*Translation of the Letter sent from Dinagepore to
Mr. CAREY*.*

THREE years ago, MOHUN CHUNDER, Bramin, came to *Dinagepore*, and we then heard a little about the gospel of God. At that time he also promised to send

* See p. 226.

us seven or eight chapters of the *Bengal* translation thereof. After this we sent to his house for the same, but did not obtain it. Now the bramin is here again: Many people have heard the unparalleled words; but the promised translation we have not yet obtained, and he does not wish to stay here longer. On this account we write to you, that you would shew favor to us sinners, and send us a few chapters of the translation, and also that you would order the bramin to stay with us a few days longer, that he may make the path of the gospel plainer to our apprehensions, that we may cast off our old idolatrous and evil customs.

We are servants, and if we should leave our services to visit you we should have nothing to eat. Should the bramin stay with you a little time, we will after that send to fetch him for a few days if you will give us leave; and then we will hear again from his mouth, and will come with him to hear the word from you—the word of faith—the manner of prayer—the joyful news from heaven; and having heard it, be blessed. This is our desire—this grant.

(Signed)

Cartick, 15,
1202.

BULERAM DOSS,
RADA MOHUN BOSE,
KRISTNO MUNGUL GOOPTO,
BIRZO MOHUN BOSHOO,
PRISAD DOSS.

PROCEEDINGS OF THE SOCIETY,

Relative to their sending out

An Assistant to the Missionaries in India.

TOWARDS the conclusion of the *Birmingham* meeting, September 13, 1795, it was suggested that our
next

next step must be to send an assistant, or assistants, to our brethren in *India*; who, by learning the language, and entering upon the work under their direction, might, in case of their removal by death, be ready to succeed them *.

In the month of January, 1796, JOHN FOUNTAIN, a young man, a member of the church at *Eagle-street, London*, was recommended to us as a person whose heart was engaged in the work of missions, and whose character was suitable to such an undertaking: after some conversation had passed between him and the Secretary, the latter concluded to call a Committee-meeting upon the business, to be held at *Kettering*, on Feb. 2. Meanwhile he made every possible enquiry into Mr. F.'s character and abilities.

At this meeting, the Secretary having reported, in the absence of Mr. FOUNTAIN, the steps he had taken, the letters he had written, and the answers he had received, it was agreed that he should be called in, and various questions be put to him relative to his views, motives, &c. to all of which satisfactory answers being given, and Mr. FOUNTAIN having engaged with us in prayer, the Committee resolved to accept him as a missionary.

At the time this meeting was held, Mr. F. had an expectation of going out in the capacity of a captain's servant. The Committee, in case of his being able to accomplish this, agreed to furnish him with necessaries for the voyage, and to address a letter to Brother CAREY, signifying that in case he should not immediately be able to support himself by any civil employment, we would be answerable for his support. But a friend, who had much interested himself on behalf of Mr. F. being at this juncture removed by death, it prevented his going in the way that

* See Period. Accounts, No. ii. p. 120, Note.

he expected. Application was now made by letter to the leading members of the Committee, to know whether they would recommend that Mr. F. should go out entirely at the expence of the Society; and an answer was unanimously given in the affirmative.

In the month of April the Secretary went to *London*, secured Mr. F. a passage in an American ship, and provided him with necessaries for the voyage: towards the latter end of this month he set sail from *Gravesend*. One letter dated off *Madeira*, May 17, has been since received from him, in which he speaks of being in health, and in good spirits as to his undertaking, but that the company and treatment he met with on board the ship were very unpleasant; notwithstanding which, he says, "But blessed be the God of all consolation and grace, I meet with nothing but what is surmountable by fortitude, or easily borne with patience; and I can yet sing with dear Mr. N. who forewarned me of hardships—

" Each sweet Ebenezer I have in review,

" Confirms his good pleasure to help me quite through.

" Rejoicing in my undertaking, and depending on
" Christ for success, I am, &c.

" J. F."

The next Committee Meeting was held at Guilborough, July 28, 1796,

When the following Business was transacted:

1. LETTERS from our brethren RODWAY and GRIGG were read*, stating their safe arrival in *Africa*;

* Extracts from these letters will be found a few pages farther on, where the substance of our correspondence with *Africa* is presented to the reader in an uninterrupted state.

the

the plan of operation, which, with the advice of the Governor, they had formed, and the pleasing prospects which opened before them; but communications of a later date, represented brother RODWAY as so far injured in his health, by repeated and violent attacks of the remittent fever, as to make him fear that the climate would not suffer him to remain in *Africa*; that his heart was notwithstanding no less set on the conversion of the heathen than heretofore; that he wished to be so employed, and had entertained an idea that his constitution would agree with a *North American* climate.

The Society agreed that the Secretary write immediately to brother RODWAY, advising (unless his health be re-established) that he either return to *England* or go to *Nova Scotia*, as he found himself most inclined, without delay.

Learning also that NAMINA MODO, a chief man among the Timmany people, had entrusted brother GRIGG with two of his children for the rainy season at *Free Town*, where it was expected brother GRIGG should take the entire care of them, it was agreed, that in case the additional expence incurred thereby should exceed brother G.'s ability to defray, the Society would make up the deficiency.

2. Application was made to the Society for the support of Village Preaching in the neighborhood of *Oxford*, and it was agreed to allow Mr. HINTON 6l. 6s. for that purpose, requesting him at the same time to furnish the Society with a particular account of his labors and success*.

* A brief account of these will be found in the last article of this number, denominated, EFFORTS OF THE SOCIETY FOR THE SPREAD OF THE GOSPEL AT HOME.

3. Letters were read from our brethren the Scotch Baptists, announcing the remittance of 152l. 8s. 6d. being the amount of the sums collected in their churches and congregations for the use of the society, attended with a request, that as their church order was not precisely the same as ours, the difference might be stated in our Periodical Accounts, when we announced their pecuniary communications.

With gratitude for the kind exertions of our brethren, the Society, considering that no detail of the order of their churches which *our limits could allow*, would afford so compleat an account as that given in part in the BAPTIST REGISTER, No. XII. and which it was understood would be completed in No. XIII. wish to refer their readers to that publication for these particulars.

4. The Society having expressed a desire of adding a schoolmaster to the African Mission, a suitable person for that employment was found willing to go; but as he was a married man with a family, it was resolved that farther advice be taken previous to our concluding on sending him out.

*Another Meeting of the Committee was held at
Kettering, Sept. 22, 1796,*

When it was resolved :

1. THAT the going out of the person, who at the last meeting was proposed as suitable for a schoolmaster in *Africa*, be for the present deferred.

2. That an order for various kinds of *seeds* being nearly executed at Mr. CAREY's request, the Society
agrees

agrees to pay for them, and to refer it to Mr. CAREY to appropriate the money either to Mr. FOUNTAIN's support for the first year, in case he should need it, or to any other purpose he should think proper in support of the mission.

3. That in consideration of the Moravian Mission being under some pecuniary straits, Twenty Pounds be presented them by this Society as a token of brotherly love.

4. That, as a manuscript of Miss H. NEALE, entitled, "A DIALOGUE BETWEEN BRITANNUS AND AFRICUS," has been presented to the Society, it be accepted, with thanks to the pious and ingenious author; and that it be printed for the benefit of the Society.

5. That if a small piece, remarkably interesting, could either be found among the publications of the *Cheap Repository*, or drawn up by any of the Society, it would correspond with our designs to purchase a number of them for occasional distribution amongst the poor in the most unenlightened parts of the country.

AFRICAN MISSION.

LETTERS FROM THE MISSIONARIES.

Mr. GRIGG to Dr. R. Bristol.

Free Town, April 1, 1796.

BEING informed by Governor DAWES that a vessel is about to sail from *Bance Island* for *Bristol*, in which

which he intends returning to *Europe*, I embrace the opportunity of sending you a few lines.

We had a safe, and upon the whole a pleasant passage to this place. We left *Spithead* Nov. 2, 1795, reached *Teneriffe* the 17th, and came on shore at *Sierre Leone* on the 1st of December. We were kindly received by our friends here, who, hearing of our coming, had provided a house for us previous to our arrival.

Three days after our landing, Governor DAWES called on us, and conversed very freely concerning the mission; assuring us, that nothing should be wanting on his part to further the work. He enquired whether we had fixed on any plan by which to proceed, or had thought of any particular spot where we should enter on our labors? We replied, We had not, but that we wished to consult with him; and also told him, that this was the advice given us by our friends in *England*. He said, that he had thought the *Isle of Benanas* a suitable place for one of us, and *Port Logo* (a town about forty miles up the river) for the other.

At the island of *Benanas*, he told us, there was a very friendly well-disposed gentleman of color, named CLEVELAND, who, he conceived, would give us a very favorable reception, as he had asked Mr. C. whether, supposing a person could be procured as a schoolmaster, it would be agreeable to him for the same person to act as a preacher, and instruct the people in the christian religion? to which Mr. C. replied, that so far from being disagreeable to him, it would afford him the greater pleasure.

In reference to *Port Logo*, Mr. DAWES said, that he had been there, and conversed with NAMINA MODO on the subject. This is the *headman*, as they call him, of the place,

place, though not the *King* of that country, for *his* name is KAHKOOR. NAMINA MODO appears in conversation very agreeable, is kind to strangers, and expressed a great desire to have some person to teach his people. The Governor himself was so kind as to promise to accompany us to both these places, and introduce us to the headmen.

On that day week, we accompanied Mr. DAWES to the *Benanas*; but were disappointed of seeing Mr. C. as he had gone up the river *Sherbro* two or three days before we came, and was not expected home for some time; so *that business* still remains unsettled.

On the 21st of the same month, we went together with Mr. DAWES to *Port Logo*. We found NAMINA MODO at home, who received and treated us with great kindness. Mr. D. spoke to him on the design of our coming; and he expressed as much pleasure as ever at the idea of having a person to settle there as a schoolmaster, and teacher of good things: we remained there three or four days, and then returned to *Free Town*.

Brother RODWAY being agreeable to my settling at *Port Logo*, on the 5th of Jan. 1796, I set off for that place again; and it having been recommended to me, I took one of the black settlers, a member of brother GEORGE's church, with me as a factor, who carried some goods to *Port Logo* to trade with the natives. At first, I was pleased at the thought of having a tradesman and a good man for my companion among the rude inhabitants of this country, but I soon found to my grief that it was to my disadvantage; for, in the first place, a slave factor in the town sold his goods at a much lower price than my companion could possibly afford his at; and then our being together made the natives suspect the goods were *mine*, nor could any thing I said prevail on them to believe otherwise.

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The Governor had kindly assured them that our coming there was intended for their good; but when they found my companion's goods rated higher than the slave factor's, they said, "The people who came from *Camp* (as they called *Free Town*) were deceivers altogether, pretending to do the people good, and at the same time attempting to oppress them, by charging every article at a higher price than they paid before our coming." In this situation I realized the truth of your observation to us at *Birmingham*, that "If our minds are distracted about different objects, we shall never know how to act, &c."

Things went on worse and worse for three weeks or more, which made me think it would be an act of prudence to leave the place for a season, as that might have a greater tendency than any thing else to prove to them that the trade was not my concern. Accordingly I left *Port Loko*, and came to *Free Town*, where I tarried about six weeks, and then went up again.

But things were still unfavorable. The price which my companion, from necessity, demanded for his goods, had greatly incensed the natives against him; and on my return they proposed questions to me concerning his prices, which made my situation very painful, since I could not give conscientious replies without offending one party or the other.

As yet, I had no work going on, either by school or preaching; nor any prospect for the present: Only, *NAMINA MODO* had promised me two children, a boy and a girl, and he had sent to several of the headmen of the *Timmany* country for their children; but by his conversation I understood, that he intended all the children should be provided for by me, both with food and raiment.

As

As his mind had been already soured by the trade, I feared, if I had declined taking the children on his terms, it might compleat the offence, and for the present suspend all my operations in that place.

I am persuaded that nothing can frustrate the designs of God ; yet, knowing it my duty to act the most prudent part, after much exercise and anxiety of mind, I thought it best to return again to *Free Town* for a little while ; and as you, and our friends in *England*, thought it best for us to be there during the rainy season, which is now near at hand, it appeared the more desirèable : and as there are many native towns near, and a multitude of people, who would be glad of instruction, I thought it would not be a loss of time.

So I acquainted NAMINA MODO with my design, and he desired I would take his two children with me to *Free Town*, to instruct them in reading, writing, &c. This I was pleased with, as an evidence that I had not incurred the displeasure of the natives ; though I knew it would be attended with an expence, which would oblige me to live on a poorer plan than my white neighbors. Every thing being settled, I left *Port Loko*, and am now at *Sierra Leone*, and intend staying here all the wet season.

With due respect, your's, &c.

J. G.

Mr. RODWAY to Dr. R. Bristol.

April 14, 1796.

WE gladly take the opportunity which now offers of sending letters to *England*, that we may give a brief account of the circumstances that have attended us since

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we sailed from our own country, and the prospects we now have before us. Thanks be to our God, we have had some intimations of his presence and love.

We left *Spithead* Nov. 2, having been there above three weeks, waiting for a fair wind: the *West India* fleet also, or at least a great part of it, sailed at the same time; but in two days after we sailed, the wind changed again, and blew strong exactly against us; we therefore veered quite about, in order to go back again, for the captain now thought of putting in either at *Falmouth* or *Plymouth* harbour, to wait for a good wind: the morrow, a little before night, we came in sight of land again; but it was too late in the evening to get into the harbour, we, therefore, lay to all night. In the morning the wind was a little changed, in consequence of which we steered Westward again, to get out into the Western Ocean; the wind, however, did not well serve us till two days after, Nov. 8, then it became right fair for us, and we sailed on with speed, going eight knots (or miles) and better, an hour. As to the fleet, we saw nothing of it after the two first days.

Hitherto, and till four or five days after, our situation was rendered uncomfortable by the strength of the wind, and roughness of the sea; but after we had passed the *Bay of Biscay*, we had fine weather and moderate breezes.

Nov. 17, we touched at *Teneriffe*, went ashore, and slept one night at the town of *Santa Cruz*, where we bought a few trifling articles of the Spaniards, who were civil in their behaviour to us, so also were the French, a number of whom was on the island, who had been taken prisoners by the Spaniards, but now had their liberty in consequence of the peace.

We had pleasant weather from *Teneriffe* to *Sierra Leone*, which we made Nov. 30, in the afternoon. On the morrow,

row, about 1 P. M. we came to anchor in *Free Town* harbor, and immediately went ashore.

I had good health during the whole voyage, excepting a little sea-sickness. I felt gratitude to God who had preserved us from the danger of the sea, and prayed that our coming into this country might be attended with his blessing.

We soon met with some of our baptist friends: as to their outward hue they are black—by grace, they are comely, and brethren in Christ. They were glad to see us, and we to see them. We found brother GEORGE, Mr. CUTHBERT, his deacon, and KEZEL, who is known in *England*, with their families well. The colony in general appeared to be in a healthy state: the rainy season was quite past. The Governor was not at home when we arrived, but came home in a few days; and soon after came to see us, and to talk with us concerning the mission.

Having been advised by him to visit the *Benanas* and *Port Logo*, on Dec. 11, we set off together in a sloop, to go thither. The *Benanas* are about thirty miles from *Free Town*, twenty-five South of Cape *Sierra Leone*; we arrived there the next day, but unfortunately found Mr. CLEVELAND absent. There are a few native towns on the island, but we saw only that where Mr. CLEVELAND lives; for we stayed at the *Benanas* but one night, as nothing could be done without him.

Soon after our arrival brother GEORGE and his church met, and united with us in prayer to the Lord, that his blessing might be upon us, and success attend our endeavors to introduce the Gospel among the heathen. Next sabbath we partook of the Lord's-supper with them. Brother GRIGG and I

have many times preached both to them and the methodists, and in the church, before the company's chaplain came out.

Dec. 21, we sailed for *Port Logo*; to go to it we pass along by *Bance Island*, on which there is an English slave factory, where hundreds of poor Africans are annually condemned to perpetual slavery, with all its attendant horrors. We arrived at *Port Logo* in the evening of the 22d. Some of the inhabitants of this country are *Mandingas*, these are Mahometans: the *Timmanies* and *Bulloms* are Pagans. We stayed at *Port Logo* four days, and had a great deal of talk with the head men and the king. Here are four or five towns pretty near together, each of which is under a head man, excepting one which belongs to the king. Here is one head man who has more influence than all the rest, or even than the king, in fact the whole business depended on him; his name is NAMINA MODO, i. e. MAHOMMEDQ the son of NAMINA; he is a Mahometan. At last it was fully agreed to, for a white man to come and keep a school, and for another man to keep a factory. While at this place we had our victuals, which consisted chiefly of rice and fowls, cooked by the natives; and I must say that the native women in this part of *Africa*, are decent good cooks: in dressing their victuals, they pay the greatest regard to cleanliness; at least this has been the case at several of their towns where I have had victuals cooked by them.

Soon after our return to *Free Town*, brother GRIGG and I agreed that he should go to *Port Logo*, and I to the *Benanas*. Mr. GRIGG will therefore give a more full account of what concerns *Port Logo*. I have not yet been to the *Benanas* since the first time; for, quite contrary to my expectation, Mr. CLEVELAND is not yet come home; but I hope he will soon, for I long more directly to be employed in the work of the mission. Indeed, for some time
I have

I have not been fit for exertion, on account of illness ; for I have been repeatedly afflicted with the fever. The first attack it made upon me was a little more than a month after our arrival : I have had repeated and severe strokes of it since ; once I was obliged to keep my bed a fortnight together. I have been attended by the company's physicians ; and the medicines they administered have been of great service : these were chiefly emetics, sudorific draughts, and the peruvian bark. I find myself now much stronger than I was, and hope I shall soon be hearty again, and become seasoned to the climate.

Brother GRIGG keeps his health exceeding well. In my illness my mind was resigned and comfortable, particularly at some seasons : I considered that whatever God hath appointed for me is best ; and that even death cannot hurt those whose souls are by faith lodged in the hands of Jesus. This affliction has, I believe, tended to my spiritual benefit, teaching me humility ; by shewing me that I am nothing in myself.

I still hope God hath a work for us to do among these wretched and ignorant people, " who are led captive by the devil at his will." I think, from what I have seen, we have great encouragement to go on. I have been in many of their towns, belonging to different nations, and was always treated with civility and kindness. The natives have great confidence in white people, and appear quite willing for them to come and live among them, desirous of being instructed by them : they listen with wonder, at least some of them, when spoken to on the things of religion. May the Lord make us instrumental in turning some of them from darkness to light, and from satan to the true God.

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I find that our station requires great grace. We greatly need the prayers of God's people in *England*, and I trust are not forgotten by them. We stand in great need also of advice and direction, which, I hope, dear sir, we shall still receive from you and other of our friends. May the Lord grant us the direction of his spirit !

The Calypso, one of the Company's ships, arrived here March 18, in it came Mr. MAC AULAY, and a number of passengers, among whom is Mr. CLARK, the company's chaplain, who appears to be a very valuable minister of Christ ; a physician, two schoolmasters, three clerks, &c.

Affectionately your's,

J. R.

Mr. GRIGG to Dr. R. Bristol.

Free Town, April 22, 1796.

IT only requires a knowledge of the country in which my lot is cast, and of the disposition of the natives, to prove, that increasing the number of missionaries is very desirable. Here is a fine nation of people (the Timmanies) which extends about an hundred miles inward towards the East ; and their dispositions are such as threaten no obstacle to our travelling, and preaching among them ; and, the increase of expence, in adding to the number of missionaries, will not be very considerable, when we consider, that the farther they go into the country, the cheaper they can live ; and the natives seem much more inclined to pay attention to what a white man says, than to any instruction offered by one of their own color. In my next, I intend sending

sending you an account of my progress in the Timmany language.

Your's, &c.

To Mr. P. Birmingham.

Sierra Leone, May 14, 1796.

THROUGH the goodness of God we have been carried over the pathless ocean, and landed on the place of our destination; and through the same goodness we have been preserved from death ever since our arrival; though brother RODWAY has been ill several times; and I was once seized with the fever, I have reason to think in consequence of leaving off my flannel waistcoat, as I found myself ill within two or three days after I had neglected to put it on; and when my disorder increased, notwithstanding the use of medicines, a friend said, "Put on your flannel waistcoat again;" I did so, and soon the fever left me. It will not do for persons to disuse flannel after wearing it in this hot country.

Since my arrival, I have been a good deal among the natives, and can converse with the people of the Timmany country in their own language; and in a short time I hope to be able to preach to them. They all seem very affectionate, from the head-men down to the slaves, and appear very desirous to be taught to read and write, and also to serve God.

I have talked to them of ' the Son of God, who is
' called Jesus Christ—that he came down from heaven
' and died for us, because we were so wicked that God
' would not save us in any other way—that he came out of
' his grave after three days, and lived here with his friends
' a good while, and talked to them about good things, and

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‘at last went up to heaven again to his Father; but told his friends before he went away, that they should go all over the world and tell all men that if they would be sorry for the wicked things they had done, and love him, then they should come to him when they died, to God’s place, and live with him for ever.’ Such language as this they will hear with the greatest attention and seeming concern. I have talked to them in this way till they could not speak to one another for astonishment, but like the sons of Jacob, when they stood before Joseph, could only look upon one another. This has frequently been a comfort to me, and a very great encouragement to proceed in the work of the Lord among them. What a mercy is it to have such a doctrine to preach as carries influence and evidence with it to the heart, and which, if once rightly received, proves the power of God unto the salvation of every one that believeth!

You will hear from Dr. R. of my having been at *Port Logo*, a place near the head of the *Sierra Leone* river. Among the many things of a discouraging nature which attended me there, I had many also of a pleasing nature; such as liberty to build a school, a promise of land to cultivate, and of many scholars from different parts of the country. The people are very thankful that I came with such a design, and said, “They were sure all the gentlemen in white mans’ country must be good men and love them, or they could not do so.”

Your’s, &c.

To Mr. F. Kettering.

Free Town, May 16, 1796.

IT will certainly please you to hear that there is no obstacle in the way of travelling or preaching here. If
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any of our friends in *England* would be willing to come hither to labor for God, but are *afraid to travel*, I shall at all times be ready to give up a local situation to them for the sake of travelling. Indeed, my dear sir, men may find local situations enough in this country, while there will remain a field sufficiently large for the labors of itinerant preachers, as the Timmany country extends above a hundred miles to the Eastward, and its population is great, considering that so many of this people have been sold for slaves.

NAMINA MODO, the chief man at *Port Logo*, possesses an excellent disposition, and is very willing that the christian religion should be taught in the country, but is himself a Mahometan. He gave me his children, saying, "Here, I give you these children, that you may teach them to read and write, and make figures, and also bring them up to your religion, to pray in your fashion; but as for me, I am a Mahometan and cannot be your religion; for I am now old; but the young people may learn it if they will." He added, that "all the children which were to be sent to be instructed in reading and writing, were to be brought to pray in white-man's fashion."

ARIANA, his wife (and headwoman) is also an amiable person. She is possessed of good sense, and very tender feelings; which I have had opportunity to discover in her treatment of the slaves who were chained and prepared for sale. She always disowned that she had any part in the trade, and whenever one was brought chained to the house, she would come to me, and, knowing that I was an enemy to the trade, say, "It is none of me, Mr. GRIGG, it is none of me, it is Mr. T—'s (a slave-factor's) slave."

One of the headmen has promised to travel all through the Timmany country with me after the rains are over;

but, unless some person should come from *England* to take my place at *Port Logo*, I hardly think I shall accept his offer.

Your's, &c.

J. G.

Mr. RODWAY to Mr. F. Kettering.

Free Town, May 16, 1796.

I should write with greater pleasure if I had good tidings to communicate; especially if I had to relate the conversion of any of the heathen to God. But, though the intelligence you will receive by this letter may appear of a discouraging nature, yet, I hope it will not in any wise tend to hinder the endeavors of the Society to introduce the christian religion into heathen nations.

Since my arrival in this country, the Lord, in his wisdom, has been pleased to visit me with such repeated strokes of illness that I have been hitherto disabled from employing myself in his work among the natives:—That you may form some idea of my case as to health, I enclose for your perusal a copy of my journal, from which account you will not wonder at my saying, that I can hardly determine what is right for me to do. The doctor informed me two or three days ago that he thought I was not a fit subject for this country, and gave me no encouragement to expect health if I stayed here. I begin therefore to doubt of the propriety of my continuing here; and yet it is painful to me to think of leaving *Africa*. Could I have health, I should be delighted with the prospect which I should then have of usefulness among the natives; and with great pleasure I should pursue the plan of the mission.—

Whilst

Whilst I write this I feel an earnest desire, that God, my heavenly father, would grant me health that I may be employed here. But I resign all to him. Should I not stay in this country, I should wish to go to *America* rather than return to *England*, as perhaps I might, at some future time, be employed among the American Indians. Very glad should I be could I have the counsel and direction of those who have employed me; but these I have not at hand.

May other missionaries be raised up and sent out hither! Here seems to be free admission into every part of the country among the natives—some parts are exceedingly populous. The town of *Wongapong*, a chief town of the Soofees, perhaps about 150 miles from *Free Town*, contains some thousands of inhabitants. On my recovery from the first attack of the fever, I went thither in a schooner boat, belonging to some of the settlers who were going to *Wongapong* to trade with the natives. They seem to have great confidence in the white people; having a very high opinion of their knowledge and their books.

I ought to acquaint you with my obligations to the Company's physicians, who have been very attentive to me, and always ready when I needed their assistance; and a few days ago Governor MAC AULEY, speaking to me about my expences in the colony, I said, I had the doctors bill to pay; when he kindly replied, that the doctors bill would be nothing neither for their attendance nor for medicines.

Affectionately your's, &c.

J. R.

IT is with concern that we inform the friends of the mission that Mr. RODWAY's health has been so interrupted almost from his first arrival in *Africa*, as to inca-

pacitate him from making any attempts towards the conversion of the natives, and fully to convince us that his constitution is not suited to that climate. After a trial of more than eight months, it was judged necessary by the senior surgeon of the colony, that he should return to *England* *. He accordingly quitted *Africa*, and arrived at *Bristol* in the latter end of September, 1796. Mr. RODWAY brought with him the fullest testimonials of his amiable and becoming conduct, both from the Governor, and the Baptist Church at *Sierra Leone* †. We have the pleasure also to add, that since his re-

* Copy of the testimony of the Senior Surgeon.

“ This is to certify that Mr. RODWAY's state of health is so much impaired by frequent attacks of Remittant Fever, that I think a voyage to *ENGLAND* absolutely necessary to the recovery thereof.”

Signed, “ LOWES, Senior Surgeon.”

Free Town, Sierra Leone,
27th July, 1796.

† Extracts of a letter from the Baptist Church at *Sierra Leone*.

“ We remember our friend and brother in God, JAMES RODWAY. He is now on his departure from us. We are all sorry for it; but it seems that this climate doth not agree with him. All we can say is, the will of the Lord be done. Our prayers to Almighty God are for him, and all the Baptist Society. Ever since he hath been with us his conduct has been worthy of praise from every christian of every denomination. His doctrine is of Christ; his counsel is good; his behaviour is peaceable; so that he has obtained the good-will of all who know him. We recommend him to all who love our Lord Jesus Christ in sincerity; and pray for his preservation over the deeps.”

Free Town,
July 22, 1796.

Signed, DAV. GEORGE, Pastor,
JOHN CUTHBERT, } Elders,
THUTER PETRIT, }
JOHN KIZELL, } Deacons.
JOSEPH RAMSEY, }
CATO BURDEN, }

turn, his health has been gradually recovering ; that, during the winter season, we hope, he may be able to attend in some degree to village preaching at home ; and if his health should be well established by the spring, that some other country may be found to which he may be sent without injury to his constitution. We also hope that by that time a suitable character may be found to accompany him.

The concern which we feel however on account of the disappointment respecting Mr. RODWAY, is but little when compared with that which respects his colleague. It is with pain and grief that we inform the friends of the undertaking, that after all the encouraging appearances in *Africa*, a cloud has covered our affairs in that quarter, which threatens for the present, a total suspension of our labors.

In the second letter that we received from Mr. GRIGG, we perceived that he had imbibed some prejudice against a principal person in the colony at *Sierra Leone*, who had treated him kindly while in *England*, and had shewn much cordial respect to our society. We were at a loss to account for such a prejudice, especially as it appeared to us very unlikely to have any just foundation whatever. Nor could we account for it in any other way than by supposing him to have been influenced by some person or persons in the colony who were pre-disposed to impress the mind of our missionary to that gentleman's disadvantage. Being immediately apprehensive of the issue to which such a spirit might lead, we lost no time in writing to him, in the style of serious, but affectionate, expostulation. But it seems that, before our letters could arrive, he had acted with so much imprudence, and embroiled himself in such unhappy disputes, that the Governor conceived it necessary to insist upon his leaving the colony. At this time we

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are not absolutely certain where he is. By the last accounts which arrived in September it appears that he had a choice of three expedients proposed to him. "Either to go to *England*; or to *Port Logo* without delay, and not to return to the colony without leave; or to take his passage in the first ship for *America*." It seems he chose the last; and he may already be gone for *America*. It is possible, however, that upon reflection he may have seen and felt the impropriety of his conduct in indulging a spirit of prejudice, and in interesting himself in the disputes of the colony; (in which he was, and ought to have considered himself as, merely a sojourner, during the rainy season) and might prefer the second of these expedients. Of this we should have approved, if he be but duly sensible of past mistakes; but whether this be the case, is altogether uncertain. He may, ere this, have left *Africa*, and the mission in that quarter have, for the present, consequently terminated.

The above intelligence was received partly by a letter from the Governor, partly by another from Mr. GRIGG himself, and partly from conversation with Mr. RODWAY after his arrival. We immediately called a Committee meeting, which was held at *Guilfborough*, Oct. 6, 1796; at which meeting this intelligence was laid before the committee, who justified Mr. RODWAY's return, lamented Mr. GRIGG's behaviour; and resolved, That the thanks of the committee are due to the Governor of the colony for the concern he has manifested for the interests of our mission in *Africa*, and that the Secretary be requested to transmit the same.

On some considerations, we could have wished, on account of the disagreeable part of the above intelligence, to have suppressed what had been before received of the agreeable;

able ; but justice to the undertaking, and those who have befriended it, seemed to us to require an explicit narration of both the one and the other. Those encouragements which existed in the early part of the season still exist. The natives of *Africa* discover a willingness to hear the gospel, and look up to white men with great respect, accounting it a favor that they will go thither to instruct them. Such a call to Europeans to go over and help them ought not to be concealed. We trust that this, and even our present disappointment, will provoke us and others to greater exertions.

In addition to the above, the Committee beg leave to offer the following reflections—First, That it is a very mysterious instance of Divine Providence, that two young men, who had both engaged, and we verily trusted, after close examination, from the purest motives, in preaching the Gospel to the heathen, should both for the present be obstructed in their work : that he who seemed likely to succeed from the prudence and amiableness of his spirit, should be incapacitated by affliction ; and he who was well able to endure the climate, and whose sprightly powers were equal to the energy of his constitution, should incapacitate himself by the impropriety of his conduct ! We are not without apprehensions that our own spiritual defects may have contributed to this affliction. When we sent out our first mission, it was a work altogether new ; a path that we had not been used to walk in. We therefore trod every step of it with fear and trembling. Our supplications to heaven were fervent, and continued. But perhaps having succeeded in the first instance, we were less fearful, and less importunate with God in undertaking a second.

Secondly, It may be the design of God, by covering this undertaking with a cloud for the present, to try us.

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In undertakings of this kind, we ought to lay our accounts with a portion of disappointment. God may in some instances impede our progress by his own immediate hand; and in others may suffer the persons to whom the work is entrusted to act an unbecoming part. Examples may be permitted as a warning to other missionaries that they meddle not in things foreign to their mission. It has fallen to our lot to give the first warning of this kind; we hope also it may be the last: but whether it be, or not, we are sure it does not become us to be disheartened. Israel was repeatedly put to flight before Benjamin; and yet they did not desist, and at last became victorious. If they could persevere amidst discouragement in the execution of justice, we trust we shall not be less disposed to perseverance in the exercise of benevolence and mercy. When the standard-bearer of an army fainteth, or even when the body of an army is cut off, if it be a cause in which peoples hearts are interested, it is rarely known but that others stand ready to take their place. When missionaries amongst the Moravian brethren have died, or been slain by the savages, others have immediately stepped forward, and offered their services. How is it with us? Have we no suitable characters existing amongst us? Surely we have some serious, upright, intelligent, modest, prudent, and enterprising young men in our churches, whose hearts are warmly attached to Christ, and who are willing to forego the enjoyments of civilized life, for the sake of promoting his kingdom in the earth. FROM OR CONCERNING PERSONS OF THIS DESCRIPTION, WE SHOULD BE HAPPY TO RECEIVE THE EARLIEST COMMUNICATIONS. There is an open door, both at *Port Loko*, and in the *Soofee* country, if suitable persons are but willing to enter in. For our parts, we declare, that if duty did not confine us to our present posts of action, there are several of us who would cheerfully engage.

Thirdly,

Thirdly, While we utterly disapprove of Mr. GRIGG's conduct, in interfering in concerns foreign to his mission, we cannot but entertain a hope that this painful event may be ultimately profitable even to him. Should he be hereby brought to reflection, and learn the necessity of greater watchfulness, meekness, prudence, patience, and forbearance in his concerns with mankind, he may yet be an honorable and useful servant of Jesus Christ. He is a young man, and has had but little experience of men and things: we feel it to be our duty to hope and pray for him,

☞ The Society having agreed to observe a day of solemn fasting and prayer, in relation to the important undertaking for which they have associated, do earnestly request their brethren, that, either as individuals in their closets, or in their families, or with their respective churches or congregations (as shall be most agreeable and convenient) they will unite with them in devout application to the Throne of Grace, on WEDNESDAY, December 28, which is the day appointed for this solemnity. Read Ezek. xxxvi. 23—37.

EFFORTS OF THE SOCIETY,

FOR THE

Propagation of the Gospel at Home,

IN our last number (see p. 153) it was stated, that several persons who had been applied to for support in propagating the Gospel among the Heathen, had objected to making efforts for this purpose abroad, whilst there was so much to be done at home; several parts of our own kingdom being provided with few, if any, means of evangelical instruction. This suggestion being taken into serious consideration at a general meeting of the society at *Birmingham*, Sept. 16, 1795, it was agreed to lay a plan of Village Preaching before our friends, through the medium of our Periodical Accounts, in order to be governed by their opinion in connecting some endeavors for the spread of the Gospel in our own country, with our exertions among the heathen, which was printed at the close of No. II.

This proposal, as far as we could learn, met the general approbation of the contributors to our funds; and some of our correspondents expressed their approbation in terms unequivocal and strong.

In the month of May it was suggested by one of our brethren, that the interests of religion might be advanced by employing two of our ministers as itinerants for a few weeks, whilst their own congregations might be supplied by two of the students from the *Bristol Academy* (the summer vacation beginning about that time) during which season they would, be disengaged;—that
brethren

brethren STEADMAN, of *Broughton*, and SAFFERY, of *Salisbury*, would be suitable persons to itinerate; and that the county of *Cornwall* would be a desirable place to make the experiment.

This proposal having been highly approved by several respectable ministers, who were not of the Committee, and brethren SAFFERY and STEADMAN being willing to undertake the work, it was resolved to send them out under the patronage of the Society.

Accordingly, after a solemn meeting of prayer, for their direction and success, held at *Sarum*, Monday, June 27, 1796, they set out for *Cornwall*.

It might appear ostentatious to present our readers with their Journal at large, and on the other hand unsatisfactory to those to whom we look up for support, if no account of their labors were given them, we shall therefore extract from their journal merely a list of the towns and villages where they preached, the places in which they delivered their discourses, the subjects they preached from, and the number of hearers who in the several places attended their ministry; to which we shall annex a few general observations.

The first Lord's-day they spent at *Plymouth* and *Plymouth Dock*, and on the Monday united with the brethren in another meeting of prayer in the vestry of the Baptist Meeting of the latter town, from whence they commenced their operation in *Cornwall* in the following order.

ABSTRACT OF THE MISSIONARIES JOURNAL.

☞ In the third Column B. denotes Borough Towns, and M. Market Towns—the others are Villages.

<i>Time.</i>	<i>Preacher.</i>	<i>Town or Village.</i>	<i>Place of preaching.</i>	<i>Subjects.</i>	<i>Hearers.</i>	<i>Hour.</i>
1796						
July 4,	Bro. Saffery,	Saltaſh, B.	Baptiſt Meeting,	2 Cor. xiii. 5	*70	7 in the evening
5,	Steadman,	Cawſand †	Ditto Ditto,	John i. 45	60	6 ditto
5,	Saffery,	Botus Fleming	Private Houſe,	Luke xiii. 23	40	8 ditto
6,	Steadman,	Landrake	Out of Doors,	John xiv. 6	100	7 ditto †
	Saffery,	Ditto	Private Houſe,	Rom. ix. 33	80	9 ditto
7,	Ditto,	Liſkeard, B.	Town Hall,	2 Cor. v. 20 }	500	7 ditto
7,	Steadman,	Ditto	Ditto,	Aſts xvii. 31 }		
8,	Ditto,	Loſtwithiel, B.	Under the Town Hall,	Luke xix. 41, 42 }	150	7 ditto
	Saffery,	Ditto,	Ditto,	Aſts xiii. 38 }		
9,	Ditto,	St. Auftle, M.	Market Houſe,	Heb. ii. 3	200	7 ditto

* Where the number of hearers was dubious, it is uniformly ſtated at the loweſt computation.

† Cawſand is not in Cornwall, but only ſeparated from it by a ſmall rivulet, which divides it from Kingsand.

‡ After brother STEADMAN had preached, brother SAFFERY aſked the people if they would come and hear a ſermon at five o'clock on the morrow morning, and was answered in the affirmative; but a few minutes after a perſon came and requeſted him to preach that evening in the adjoining houſe, inſtead of the morrow morning.

|| At this, and at all other places where both preached, the ſermons were ſhort, and the whole concluded in about two hours.

<i>Time.</i>	<i>Preacher.</i>	<i>Town or Village.</i>	<i>Place of preaching.</i>	<i>Subjects.</i>	<i>Hearers.</i>	<i>Hour.</i>	
July 10,	Bro. Saffery,	St. Austle, M.	Independent Meeting,	{ Gal. ii. 20 Eph. ii. 5 Luke xiv. 17 }	300	{ morning afternoon evening }	
10,	Steadman,	Polruan,	Out of Doors,	Judg. iii. 20	150	afternoon	
10,	Ditto,	Fowey, B.	Independent Meeting,	Matt. xi. 1, 2	200	evening	
11,	Ditto,	Mevagisley, M.	Ditto Ditto,	2 Theff. i. 10	200	7 in the evening	
12,	Saffery,	Grampound, B.	{ Meeting House erected for the use of both Bap. & Independ. }	{ Psal. xc. 12 }	60	7 ditto	
12,	Steadman,	Tregony, B.	Independent Meeting,	Phil. iii. 8	35	7 ditto	
13,	Saffery,	Grampound, B.	As above,	Gal. vi. 16	40	6 in the morning	
	Ditto,	Truro, B.	Independent Meeting,	{ Jude, xx. } { Jude, xxi. }	200	7 in the evening	
14,	{ Ditto, Saffery,	Flushing,	Methodist Meeting,	{ Judg. iii. 20 Psal. iv. 4 }	200	7 ditto	
15,	Steadman,	Falmouth, M.	Baptist Meeting,	Acts, xiii. 26	90	7 ditto	
15,	Saffery,	Penryn, B.	Town Hall,	Job ix. 4	130	7 ditto	
17,	Steadman,	Penzance,	{ Old Meeting - House; in which both the Bap. and Indep. worship, New-Meeting, In a back Yard,	{ Isa. liii. 11 Gal. iv. 19 }	300 400	morning afternoon	
				Numb. xxxii. 23	500	evening	
17,	Saffery,	{ Helfstone, B. Conlenton, Helfstone, B.	Private House, Market House,	Rev. xxii. 17 Mark vi. 12	50 100	9 in the morning afternoon	
18,	Steadman,	Marazion, M.	Methodist Meeting,	2 Cor. v. 11	600	evening	
18,	Saffery,	Penzance, M.	New Meeting,	Phil. iii. 9	200	7 in the evening	
19,	Steadman,	Ditto,	Ditto,	Mal. iii. 14	200	7 ditto	
19,	Saffery,	St. Ives, B.	In the Street,	Matt. xxii. 5 Isa. lvii. 20, 21	150 1000	7 ditto	

<i>Time.</i>	<i>Preacher.</i>	<i>Town or Village.</i>	<i>Place of preaching.</i>	<i>Subjects.</i>	<i>Hearers.</i>	<i>Hour.</i>
July 20,	Bro. Steadman,	Mouschole	Out of Doors,	Numb. xxiii. 19	600	7 in the evening
20,	Saffery,	Madron,	Horse-block,	Matt. v. 20	100	7 ditto
21,	Steadman,	Senan *	Private House,	1 Theff. i. 10	50	7 ditto
21,	Saffery,	St. Just,	Street,	Gen. xxxii. 17	80	Half past 6 evening
22,	Steadman,	Newlyn,	Ditto,	Acts v. 42	600	7 in the evening
22,	Saffery,	Marazion, M.	Methodist Meeting,	1 John i. 9	150	7 ditto
23,	Steadman,	Redruth, M.	Street,	John iii. 16	600	7 ditto
23,	Saffery,	Chafewater,	Baptist Meeting,	Heb. iv. 16	100	7 ditto
24,	Steadman,	Ditto,	Ditto,	Luke xi. 13	200	morning
				Isa. xl. 8.	350	afternoon
				John xxi. 17	350	evening
24,	Saffery,	Truro, B.	Ditto,	2 Pet. i. 10	200	morning
		Shortlane's-end,	Ditto,	Phil. iii. 8	100	afternoon
		Truro, B.	Ditto,	Luke xvi. 23	400	evening
25,	Saffery,	Redruth, M.	Street,	Heb. vii. 25	800	7 in the evening
25,	Steadman,	Camborne,	Ditto,	Luke xv. 10	400	7 ditto
26,	Ditto,	Truro, B.	Baptist Meeting,	Neh. ii. 18	150	Half past 6 evening
26,	Saffery,	St. Agnes,	Independent Meeting,	Numb. xxiii. 19	300	7 in the evening
27,	Ditto,		The Pit †,	John vii. 37	700	7 ditto
28,	Steadman,	St. Michael, B.	Private House,	John xix. 5	60	Half past 7 evening

* A village, the last inhabited place in the kingdom.

† The Pit literally answers to the name it bears. It is situated about two miles distance both from Chafewater and Redruth. It is a place of considerable depth, 150 or 200 feet in diameter, nearly circular at the top, with seats made up the sides of it, so that it has the appearance of an amphitheatre. It will contain a great number of people with convenience, all of whom may see the speaker. This was a famous preaching place of Mr. WESLEY'S.

<i>Time.</i>	<i>Preacher.</i>	<i>Town or Village.</i>	<i>Place of preaching.</i>	<i>Subjects.</i>	<i>Hearers.</i>	<i>Hour.</i>
July 29,	Bro. Steadman,	Padstow, M.	Methodist Meeting,	Luke xiii. 5	400	7 in the evening
29,	Saffery,	Bodmin, B.	Independent Meeting,	Luke vii. 41—43	60	7 ditto
31,	Steadman,	Ditto,	Ditto,	{ 1 Pet. ii. 7	50	morning
			{ Town Hall,	{ Heb. xiii. 8	50	afternoon
				Acts v. 42	300	evening
31,	Saffery,	Launceston, B.	Baptist Meeting,	{ Psal. lxxviii. 9, 11	40	7 in the morning
				{ Luke xi. 1	60	11 ditto
				{ Tit. ii. 14	100	afternoon
			Assize Hall,	Rom. iii. 5, 6	500	evening
Aug. 1,	Steadman,	St. Udy,	Private House,	Eph. ii. 12	80	7 in the evening
1,	Saffery,	Trewarlet,	Ditto,	John xiv. 6	100	7 ditto
2,	Ditto,	Camelford, B.	Town Hall,	Gal. vi. 15	200	1 afternoon
2,	Ditto,	Boscattle, M.	Methodist Meeting,	1 Pet. i. 9	200	7 evening
2,	Steadman,	Tintagel, B. *	Town Hall,	Isa. lv. 7	250	7 ditto
3,	Ditto,	Camelford, B.	Methodist Meeting,	Col. i. 5	150	5 in the morning
3,	Saffery,	Tresparne,	Private House,	Isa. xxxiii. 14	60	3 afternoon
3,	Steadman,	Launceston, B.	Independent Meeting,	Tit. ii. 13	400	7 evening
4,	Saffery,	Ditto	Baptist Meeting,	Luke ix. 31	40	7 morning
4,	Steadman,	Liskeard, B. †	Town Hall,	{ Col. i. 27 †	600	7 in the evening
4,	Saffery,					
				{ Luke xiii. 24 }		

* Tintagel is in the liberties of the borough of Boffiney, the town hall being situated at the former place.

† Our brethren had completed their first tour, and preached in every town of any considerable size, and most of the largest villages; they now set out on a second circuit.

‡ Here, as in several other places, some of the hearers appeared much affected with the great truths of religion, and requested the preachers to visit them again.

<i>Time.</i>	<i>Preacher.</i>	<i>Town or Village.</i>	<i>Place of preaching.</i>	<i>Subjects.</i>	<i>Hearers.</i>	<i>Hour.</i>
Aug. 5,	Bro. Saffery,	West Looc, B.	Independent Meeting,	Rom viii. 9	80	7 in the evening
	Steadman,	St. Austle, M.	Market Room,	Acts xvi. 34	150	7 ditto
6,	Ditto,	Grampound, B.	Meeting House,	Psal. cxxvi. 3	30	7 ditto
7,	Ditto,	Ditto,	Ditto,	John i. 14	90	morning
	Ditto,	Tregony, B.	Independent Meeting,	Col. i. 27	130	afternoon
	Ditto,	Grampound, B.	Meeting House,	Psa. cxix. 158	150	evening
	Saffery,	Fowey, B.	Independent Meeting,	1 Cor. x. 13	40	9 in the morning
	Ditto,	Polruan	Street,	Luke xviii. 13	100	afternoon
	Ditto,	Fowey, B.	Independent Meeting,	Eph. ii. 12	80	evening
8,	Steadman,	Probus,	Methodist Meeting,	Heb. vii. 25	140	7 in the evening
	Saffery,	Mevagiffey, M.	Independent Meeting,	Rev. xiv. 4	140	2 afternoon*
9,	Steadman,	Grampound, B.	Meeting House,	Isa. xxv. 9	100	7 evening
	Saffery,	Tregony, B.	Independent Meeting,	Josh. xxiv. 15	60	7 ditto
10,	Steadman,	Truro, B.	Baptist Meeting,	Phil. iii. 1	120	7 ditto
11,	Saffery,	Ditto,	Ditto,	Eph. iv. 27	80	6 in the morning
	Steadman,	Flushing,	Private House,	John viii. 23	70	7 evening
	Saffery,	Feoc,	Ditto,	Col. iii. 2.	50	7 ditto
12,	Steadman,	Penryn, B.	Independent Meeting,	1 Theff. ii. 13	30	7 ditto
	Saffery,	St. Mawes, B.	Independent Meeting,	Psal. xi. 7	50	7 ditto
14,	Steadman,	Helstone, B.	Back Yard,	Phil. iii. 8	60	morning
	Ditto,	Merther uni	A Meadow,	John ix. 35	200	afternoon
	Ditto,	Helstone, B.	Market House,	Luke x. 42	500	evening
	Saffery,	Falmouth, M.	Baptist Meeting,	{ 2 Cor. vi. 1	90	morning
				{ 1 Cor. xi. 24, 25	120	afternoon †

* The meeting was published at six in the evening, but the fishing season having commenced, which is chiefly attended to in the evening, the people, unwilling to lose the opportunity, were desirous of having it at half after two.

† Administered the Lord's Supper, the church having no pastor.

<i>Time.</i>	<i>Preacher.</i>	<i>Town or Village.</i>	<i>Place of preaching.</i>	<i>Subjects.</i>	<i>Hearers.</i>	<i>Hour.</i>
Aug. 14,	Bro. Saffery,	Penryn, B.	Town Hall,	Isa. xiv. 9	300	evening
15,	Ditto,	Merther uni	A Meadow,*	Matt. vii. 21--23	120	7 in the evening
16,	Steadman,	St. Ives, B.	Street,	1 Tim. i. 15	1000	7 ditto
	Saffery,	Penzance, M.	New Meeting,	1 Tim. iii. 16	200	7 ditto
17,	Steadman,	Ditto,	Ditto,	Acts xiv. 23	100	6 in the morning
	Ditto,	Marazion, M.	Methodist Meeting,	Matt. xi. 12	200	7 evening
	Saffery,	Mousehole,	Street,	Lam. v. 16	200†	
18,	Ditto,	Penzance, M.	New Meeting,	John i. 42	45	6 morning
	Ditto,	Camborne,	Street,	John iii. 7	250	6 evening
	Steadman,	Redruth, M.	Ditto,	2 Tim. i. 12	200	Half past 5 ditto
19,	Ditto,	Truro, B.	Baptist Meeting,	Eph. i. 6	150	7 in the evening
	Saffery,	St. Day,	Market Cross,	1 Tim. iii. 16	700	Half past 6 ditto
N 20,	Steadman,	Truro, B.	Baptist Meeting,	John iv. 1	40	6 in the morning
21,	Ditto,	Helstone, B.	Back Yard,	Isa. liii. 11	60	9 ditto
	Ditto,	Merther uni,	Orchard,	Eph. i. 6	300	afternoon
	Ditto,	Helstone, B.	Market House,	Titus ii. 13	250	evening

* The service was partly carried on by moon-light, which, with the great attention of the audience, impressed a peculiar solemnity on the scene.

† Had it not been in the commencement of the fishing season, in which the inhabitants were employed, it is probable there would have been five or six hundred at least.

‡ Brother SAFFERY was to have preached this morning at Chafewater, at six o'clock, but having been unwell for several days before, was taken so ill to-day as to be under the necessity of declining it. However it pleased God so far to raise him up, that he was able to preach twice the following day, and his health suffered no interruption afterwards.

|| It was at the administration of the ordinance of baptism.

<i>Time.</i>	<i>Preacher.</i>	<i>Town or Village.</i>	<i>Place of preaching.</i>	<i>Subjects.</i>	<i>Hearers.</i>	<i>Hour.</i>
Aug. 21,	Bro. Saffery,	Chafewater,	Baptist Meeting,	Matt. xix. 30	100	morning
	Ditto,	Ditto,	Ditto,	Eccl. ix. 10	200	evening
22,	Ditto,	Ditto,	Ditto,	Exod. xxiii. 30	80	morning
	Ditto,	Truro, B.	Ditto,	Psal. cxxxviii. 2	100	7 in the evening
23,	Steadman,	Launceston, B.	Ditto,	Psa. xxvi. 9	40	7 ditto
	Saffery,	St. Michael, B.	Town Hall,	Psa. cxliv. 15	70	8 ditto
24,	Steadman,	Launceston, B.	Independent Meeting,	John xii. 21	70	7 ditto
	Saffery,	St. Columb, M.	Ditto,	Isa. lv. 1	70	7 ditto
25,	Steadman,	Liskeard B. *	Town Hall,	1 Theff. ii. 13	650	7 ditto
	Saffery,	Port Isaac	On the Beach,	2 Cor. vi. 2	100	Half past 6 evening
26,	Steadman,	St. Stephens	Private House,	Psal. ix. 17	50	Ditto 7 ditto
	Saffery,	Padstow, M.	Methodist Meeting,	Isa. lxxiii. 28	150	7 in the evening
28,	Steadman,	Launceston, B.	Baptist Meeting,	{ Isa. xxxii. 15	20	morning
				{ Phil. ii. 1	50	afternoon
			Town Hall,	John ix. 35	350	evening
	Saffery,	Bodmin, B.	Independent Meeting,	Matt. ix. 37, 38	40	morning
			Ditto,	Matt. xii. 21	60	afternoon
			Town Hall,	1 Cor. vi. 9, 10	200	evening
29,	Steadman,	Newport, B.	Street,	Isa. lii. 7	50	7 in the evening
	Saffery,	Loftwithiel, B.	Under Town Hall,	Matt. vi. 33	150	6 ditto
30,	Steadman,	Kellington, †	Inn Yard,	Cor. i. 23	120	Half past 7 ditto

* He began with three people.

† It being harvest time, the service began so late that before the sermon was entered-upon the stars appeared—a large lime-tree spread itself over nearly all the assembly, and these circumstances, added to the seriousness of the auditory, rendered the opportunity highly solemn and delightful, whilst the preacher insisted on the interesting topic of Christ crucified for us.

<i>Time.</i>	<i>Preacher.</i>	<i>Town or Village.</i>	<i>Place of preaching.</i>	<i>Subjects.</i>	<i>Hearers.</i>	<i>Hour.</i>
Aug. 30, 31,	Bro. Saffery, Steadman,	Liskeard, B. St. Germans, B.	Town Hall, Private House,	Rom. iii. 20 Gen. iii. 7	500 70	7 in the evening Half past 7 ditto



The first of September they came to *Plymouth* and *Plymouth Dock*, where they preached; as also at *Exeter*, *Wellington*, and *Bradford*, a village near *Wellington*, on their return to *Salisbury*, to which place they were mercifully brought the seventh of September. Brother STEADMAN was, on Thursday, to preach at a village near *Salisbury*, and arrived at *Broughton* in safety, on Friday evening the ninth, having been absent ten weeks and four days.

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General

*General Observations, extracted from the Journal of
the Missionaries.*

1. **T**HE reports so current to the Eastward, of the ignorance and barbarism of the inhabitants of this county, and particularly of the tanners, we perceived were totally unfounded. Whatever the tanners may have been formerly, they certainly are now as intelligent, decent, and inoffensive a race of men as can be found among the laboring classes in any part of the kingdom. We never saw any instance of rudeness, never received any insult from them; and as to their behavior under the word, it does them the greatest honor.

As to the inhabitants at large, we believe they are as intelligent, and much more civil, than in any other county. This we judge from our own experience, as we apprehend it will hardly be supposed we could take such an extensive circuit upon the same business through any other county, and meet with little or no opposition.

It must be acknowledged, that the inhabitants of the north-east part of the county appear less intelligent, and less inclined to hear, than the more southern and westerly people; but even these are not inferior to what may be found in most other counties.

2. As to the state of religion, it must be confessed that the labors and success of Mr. WESLEY have proved, in various respects, a great blessing to the county, and served greatly to reprove the indolence of dissenters in reference to it, whilst it held out a lesson which they have hitherto neglected to learn.

Every

Every thing seems to have been favorable to exertions, and had there been able ministers to make them, in all probability their success would have been great. Should any more missionaries be sent into this county, we are fully convinced, that stated ministers of some experience are by far the most proper to be employed.

3. It appears to us desirable that something *more permanent* should be attempted. Occasional missions will do good, but unless these are constantly kept up, those who may be seriously impressed with a sense of religion, will be scattered abroad, no regular societies formed, and the valuable ends of the mission be very partially accomplished.

Could two or three ministers of talents and activity be prevailed with to go down and settle, and be assisted in point of support for a year or two, there is little doubt of their raising congregations, founding churches, and soon relieving their brethren from the necessity of affording them pecuniary assistance. We know not why any should be reluctant to go; certain it is that there are greater encouragements to preaching here than in most other places, as many parts of the county are populous, and the people in general disposed to hear.

4, We ought not to conclude without acknowledging the great goodness of God, in preserving and supporting us through the whole work. Though we travelled upwards of nine hundred miles, and that in different forms, and frequently were obliged to walk through heavy rains, yet we met with no material accident: and though we preached twice as much as ever before, and frequently to numbers in the open air, we received no injury whatever.

Our

Our strength held out, and our health (except the few days brother SAFFERY lay ill at *Chafewater*) continued unimpaired; and we were brought home as well as we set out, and brother STEADMAN much better. Our churches were well supplied, and nothing of a painful nature had occurred, either in them or in our families, during our absence. Thus have we found the truth of that promise, *As thy days so shall thy strength be.*



Extracts from a letter written at the request of the Society, by Mr. HINTON, of Oxford.*

WITHIN these three years I have been induced, by advice of friends and a hope of the divine blessing, to make several attempts to remove the gross spiritual darkness which "covers the people" in almost every place around us. In *four* places we have endeavored to erect the gospel standard; in *two* only have we met with any success: and, all things considered, our progress more than equals my hopes, though it falls far short of my wishes.

In a village within one mile of *Oxford*, we have been prevented from obtaining a place of worship, although it had been promised. You have heard of the violent persecution which Satan raised, and God permitted, to drive us from a neighboring town at seven miles distance, from

* See page 239.

which we were obliged to flee at the extreme hazard of our lives.

After this it was with difficulty that I could find friends who possessed sufficient fortitude to accompany me to *Wheatly*, a village six miles East of *Oxford*, where, however, it pleased God to support me in preaching once a fortnight, with very few exceptions, for more than two years. Persecution has been chiefly confined, at *Wheatly*, to ill names, curses, &c. For the first summer, novelty drew great crouds to hear, and envy soon found means to lessen them; but after every deduction, there remains a steady congregation of eighty or a hundred persons, and on Lord's-day evenings in summer we have very pleasing accessions from other towns and villages round. In several instances the heads of families have been reformed; in several others, I have no doubt, some have been truly converted. Many come to *Oxford* Meeting when the weather permits, though the distance is too great in bad seasons. One friend has joined the church; three others are thought very proper subjects. God grant that the dawn of light, which we hope we see in many, may encrease to the perfect day.

The other village, where I have, as yet, preached but twice, is *Oddington*, seven miles N. E. of *Oxford*, and five S. W. of *Bicester*. A pious farmer, lately come thither, has registered his house, and the neighbors flock willingly to hear "*the joyful sound*." When *Bicester* people (now destitute) shall be favored with a pastor, I have much hope that this, and the neighboring villages, so awfully neglected as to their spiritual concerns, will be supplied occasionally both from *Bicester* and *Oxford*.

I cannot

I cannot think that we ought to be discouraged though but “a few” are converted. The primitive churches were evidently most of them small assemblies; nor would sixty or eighty people in a barn be thought unworthy the instruction of a PAUL or a BARNABAS, were they still on earth. *Persevering zeal* in humble dependence on God is the great quality I need. “Nil desperandum” was the motto of JONAS HANWAY—“Hope to the end,” if I must have one, shall be mine. God helping us, we can do all things, if we strive together for the faith of the gospel.



Moderato CHORUS.

N. Indian Tune

Set in parts by S. R.

AIR

Kee a roo ta-ree te pa-ree Lord o Je-sus o Christ o bee na go kee a roo
 Who besides O who bides Je-sus Christ whom we a-dore, Can a sin-ful Soul restore
 kee a roo ta reetee pa-ree Go ha da a roo kee ta-ree tee pa-ree go pa to koo
 From hell's lasting and tremendous gloom Sad but righteous doom! Where Joy can ne-ver come never come
 Sau gur O Gho-roo Lord o Je-sus o Christ o bee na go kee a roo
 Who but Christ the Lord the e-ver-last-ing word Can the smallest heln afford

Pia. first time.

Pia.

ha da Se-ee ma-ha soy Eeshor-o to noy-o pa-pee-ro tranee-ro he too Amon ta ra zee-ee zon

Lo that Lord is God's dear Son: Suff'ring in the Sinner's room, He averts the aw-ful doom. Whoso with an humble mind

For.

Pia.

ko-roye Bho-zon o par o ho be ha da ha da mo no par o ho be Bhobo see too Go kee a roo

The Lord adores, shall peace and safe-ty find. And from fighting, Sin and dying, Be for ever, ever freed ever freed.

§. CHORUS

Ta ree te paree Lord o Je-sus o Christ o bee na go kee a roo.

for:

Ta ree te paree Lord o Je-sus o Christ o bee na go kee a roo.

O who be-sides Je-sus Christ whom we a-dore, Can a sin-ful soul re-store.

THE Indian Tune which is prefixed to this Number, is now commonly sung by many Bramins, and others, in the neighborhood of the Missionaries, a few miles to the northward of Malda, in BENGAL. The natives, however, it seems, have no musical character, nor have they any notion of singing in more than one part; yet, our missionaries observe, that "it is amazing to hear how tuneable they sing together." The air was written by brother FOUNTAIN, after hearing it sung by a Pundit, till he was master of every note—the other parts have been added by one of our brethren, since it came to England. The first verse of the Bengalee Hymn, to which the tune is sung, is placed beneath the notes in English characters; and as there is no hymn in our language of a metre suited to the tune, the following version of the Bengalee Hymn is subjoined, to which it may be sung.



CHORUS.

Who besides, O who besides
JESUS CHRIST whom we adore,
Can a sinful soul restore,
From hell's lasting and tremendous gloom?
Sad, but righteous doom,
Where joy can never come—never come.
Who but CHRIST the Lord,
The everlasting word,
Can the smallest help afford!

1. LO,

1.

Lo, that Lord is God's dear son:
Suffering in the sinners' room,
He averts the awful doom.
Who so with an humble mind,
This Lord adores, shall peace and safety find,
And from sighing,
Sin and dying,
Be for ever, ever freed—ever freed.

CHORUS.—O who besides
JESUS CHRIST, whom we adore,
Can a sinful soul restore?

2.

Search the spacious world around:
Who on this polluted ground,
Free from sin can e'er be found?
One alone excepted stands—
He only did fulfil Heav'n's high demands;
This is JESUS,
Give him praises,
'Tis the Savior of mankind.

CHORUS.—O who besides, &c.

3.

Pitying sinners helpless case,
In our world the Prince of Grace,
Came to save our ruin'd race.
Whoso'er this truth receives,
JESUS adores, and on his fulness lives,
Safe from evil,
Death and devil,
That's the man that will get free.

CHORUS.—O who besides, &c.

4. JESUS

4.

JESUS by believers known,
God and man in person one,
That he might our sins atone;
Now, a sov'reign sceptre sways,
Worthy of love and universal praise.
By his merit,
Grace and spirit,
Man alone can heav'n obtain.

CHORUS.—O who besides, &c.

5.

Now the heav'nly teacher view!
Sinners, hark! he speaks to you,
And his words are very true.
"Who so thirsts my grace to prove,
"With pure and living streams of heav'nly love,
"Freely flowing,
"Life bestowing,
"I'll refresh for evermore."

CHORUS.—O who besides, &c.

6.

Therefore O my soul adore,
Love and trust the Savior more,
Sound his praise from shore to shore.
He is a substantial friend;
He'll guide, and keep, and bless thee to the end.
Glory, honor,
Praise, and power
Be for ever to his name.

CHORUS.—O who besides
JESUS CHRIST, whom we adore,
Can a sinful soul restore?

A LITERAL translation may be found in No. I. p. 32.

PERIODICAL ACCOUNTS

RELATIVE TO THE

Baptist Society,

FOR PROPAGATING THE GOSPEL

Among the Heathen:

[N^o. IV.]

EXTRACTS

FROM

LETTERS,

RECEIVED

FROM OUR BRETHREN IN INDIA,

From January 11, to June 17, 1796.

Mr. THOMAS to Mr. F——, Kettering.

Moypauldiggy, Jan. 11, 1796.

I AM just returned from *Malda*, where I have preached on Christmas, New-Year's, and two Lord's-days. On my way I met brother CAREY, who is going to preach there also. I delivered him some books and parcels, in which we found a letter to us both, from the Society, dated April 14, 1795, to which I fit down to reply.

I rejoice in my soul to hear that our pædobaptist brethren are so stirred up to send abroad the gospel—Lord! the harvest is great; multiply the laborers.

You see in brother CAREY and myself some differences in taste, manners, &c. but I admire the wisdom and grace of God in knitting us together; for we never differ but we agree to differ, and in things wherein it is no matter whether we differ or not. We often fall into each others opinions, are always delighted to see each other, and we love each other fervently. This information, altho' you have had it before, will not be uninteresting.

Podo Losow, my pundit, is still an enquirer; and brother CAREY has another; both brainins, who have expressed great concern about the gospel, but tremble and appear dismayed at heart when the loss of their cast is inferred.

You desire me to keep a Diary. I have had one open for some years, and I may as well give you an extract from it here; though there seems so much of one's-self in all such things, that I set about it reluctantly.

EXTRACT OF DIARY.

Nov. 1. 1795. Mr. CAREY preached a baptismal sermon in the afternoon at *Mudnabatty*. Mr. LONG, Mrs. THOMAS, myself, my daughter, a Mr. REBELLIO, Mr. CAREY's children, FELIX and WILLIAM, and my Portuguese boy ANDREW, were hearers—about forty natives were spectators—the text, “*Wisdom is justified of her children:*” after which I addressed the natives

tives at the water side. MR. S. POWELL was baptised by Mr. CAREY, the usual words pronounced both in English and Bengalee: I then farther explained the nature of the ordinance to the natives, after which we, viz. brother CAREY, myself, POWELL, and LONG, signified our desire to enter into a church state; and gave each other the right hand of fellowship; we then partook together of the Lord's Supper, administered by brother CAREY.

Dec. 17. "If I may but touch the hem of his garment I shall be whole." This woman's disease was great and malignant, no medicine could heal it. Her words are a specimen of *great faith*, and a fine expression of the great virtue there is in JESUS CHRIST.

"Pray ye the Lord of the harvest, that he will send forth more laborers." This command, no doubt, the disciples obeyed, and their prayers were well minded in heaven; for how soon after did the Lord of the harvest send forth laborers into all the world!

"The hairs of your head are all numbered: fear not therefore." Nothing, then, can affect my life, or any of its comforts, without God; and if vexations and troubles increase, and God be in them, with what humility, patience, and resignation, ought I to behave; and receive their number and length as beneficially appointed of God,

Jan. 8, 1796. A missionary ought to be very clear in this grand truth, "*By grace ye are saved*:" for he that is really clear in this matter, is led most naturally, like Paul, into the practice of this shining precept, "Be ye therefore stedfast, immoveable, always abounding

“ in the work of the Lord ; forasmuch as ye know
 “ that your labor is not in vain in the Lord.”

Jan. 10. I went this afternoon to see my Pundit (Podo Loson) who is sick of a fever, and found many people gathered round the door to see me, among whom was JAGGERNAUT, a man whom I lately attended in a very dangerous fever and flux, and of whose recovery I had scarcely any hopes—on this occasion, the following conversation passed.

Question. JAGGERNAUT, when you were sick had you any thoughts of dying?

Answer. I had no hope of life till I took your medicines.

Q. If you had died, what would have become of you?

A. I should have been taken to *Sadoolipoor**.

Q. But what would have become of your soul?

A. I do not know.

Q. Not know! Do you consider so much what will become of you for a short season, and not what will become of you for ever?

A. What do you think?

Q. Do you think you have done good?

A. If I say I have done good, it will have the appearance of pride ; let others say it for me.

Q. But every man has some thoughts of himself, and his actions?

A. I do not know whether I have ever done any good or not.

* SADOOLIPOOR is an adjacent branch of the Ganges, where the Hindoos bring their dead from great distances to burn them.

Q. Is there any body else then in this world of whom you think that they have done good?

A. Yes ; *you* did good when you visited me in my sickness, and relieved me.

Q. I did no more than my duty ; but to do good in God's account is a great matter. A bad man, as a thief, may visit and relieve the sick, for various ends that are not good, and so may do good in every body's account but God's, who sees his heart. No man can do good in HIS account with a bad heart. One sin corrupts the whole heart—the whole man. How then can a sinner do good ? In the word of truth I am taught, that if “ I give all my goods to feed the poor,” without a right state of heart, “ it is nothing.” If your *heart* be good, JAGGERNAUT, then you are good, and have done good ; but then, why were you sick ? Why must you die ? Sickness and death are the consequences of man having done evil ; your having done *any evil*, discovers your heart to be evil, as a tree is known by its fruits : But now you are spared longer, and brought up from the gate of death, suppose you set yourself to do good, what will you do ? If you consider what is good in God's account, and try to do *that*, you will soon find it against your nature to do so, because you are evil. Try to make your heart good, you will find it harder work still. See the buffalo ; he feeds upon grass : see the tiger ; he feeds upon flesh : Go and make the buffalo eat flesh, or the tiger eat grass ; you will find either of these easier than to make your evil heart good. God is infinitely just and righteous : What would become of the sins that are past, if you were never to sin any more ?

One of the bramins answered for him, and said, He must do as much good as would obliterate all that was bad.

Q. What is doing good? Is it not doing what God has commanded?

A. Yes; but he must do more than he is commanded to do.

Q. If a master send his servant to *Mudnabatty*, will he please his master by going on to *Malda*? To do any thing more or less than God has commanded, can never be doing good.

A. True, very true.

Q. Or, suppose I go to a *Dookou**, and buy rice and salt, on credit, till I am thirty rupees in debt, when the man will let me have no more without the money, and so I pay him daily for what I take, will this discharge the thirty rupees? Here I returned to the impossibility of a man whose heart had ever been defiled doing good, and hence inferred and preached the necessity, the reality and suitableness of a Savior.

After some time PODO LOSON, the pundit spoke.

Q. SAHAIB! (said he) I have often heard you say that a sinner must come to CHRIST—What does this mean? How does a sinner come to CHRIST?

A. Coming to CHRIST is a spiritual thing—it is wonderful! it is simple! When a man knows and feels that he is lost in himself, a guilty sinner, hopeless and helpless, and on the report of the gospel he begins to look to CHRIST for pardon, life, and salvation—this is coming to CHRIST. Hoping, desiring, believing, trust-

* A sort of Shop.

ing, this is coming to CHRIST. He begins to listen to CHRIST as his *Lord*, as well as his *Savior*, this is coming to CHRIST.

Another very sensible man, a bramin of the highest order (a koolin or noble) much respected of the people, said, that what I had discoursed upon was very good, and just like the *Hindoo Shasters*. I went over the old ground to convince him of his error, when he replied, But there is one of our shasters at least that is a good shaster, a true shaster, a holy shaster, and it is that I mean, the doctrine of which is like what you say.

Q. Do you believe (said I) in that shaster, bramin?

A. Yes.

Q. What is the name of it?

A. It is the *Oggoour Shaster*.

Q. Have you got it with you?—A. No.

Q. Have you got it in your possession at home?

A. No.

Q. No! believe in it without possessing it! What would you think of my faith in the Bible, when I tell you that I believe it to be the *Word of God*, if I had not got one?

After much more serious conversation, I took leave of the people, and more privately enquired of the bramin, of how many parts or volumes the *Oggoour Shaster* consisted? He told me he did not know the number of volumes, but they were a great many more than those of the *Mahabarat*, which are eighteen. I asked him how many of these he had read? He answered *Three!!!* But I found by this time he was quite ashamed of his faith.

I forgot

I forgot to say, that before I parted from the people, I related to them the following anecdote. One day having procured the services of a very venerable man, after the business was over, I begged him to sit down and read his *Koran* to me. He sat down, and with tokens of the greatest reverence and devotion, he gently opened the sacred volume, which was neatly folded up in silk and cloth. None could behold him without admiring every look, every hem, and every motion. He began with an audible voice to read, or rather chant, a line or two, when I interrupted him, and begged he would explain the meaning of it, for it was written in *Arabic*. He told me he could not, as he only understood the name of God, and the proportion of one word to ten. After he had done, I fetched my bible, and read and explained to him. At last I offered to purchase his book, but he said, he would never *sell* the *Koran*; but if I would make him a present of ten rupees, he would make me a *present* of a *Koran*!!!

So far I have given you extracts from my journal. I will now add a fable or two which the bramins repeated to me yesterday from some of their ancient books. If things of this kind should not suit you, there are others who will thank you for them.

I must first observe, that the *Jackall* is a creature of great cunning, larger than our fox, and feeds on flesh; we hear them every night surrounding our habitations, and they often wake us out of our sleep with their howlings.

HINDOO FABLES.

I.

The evil of keeping bad company.

There was a Crow and a Deer, who had long lived on terms of great friendship, and when they had been out after their respective food, the crow returned to a tree in the jungles, under which the deer had also found a safe retreat, and here they daily had conversation together. One day a jackall came by, and saw the deer, and formed an acquaintance with him. The crow, observing this, bid the deer beware of him, for he was a very great rascal ; but, notwithstanding his friend's advice, he was persuaded by the jackall to go out with him, where he promised to shew the deer fine pasture, of either grass, or rice, which he might feed on, without molestation : he did so, and the deer and jackall returned together in company daily. After some time the owner of the field observed the mischief done by the deer, and laid a net for him, and caught him, whilst his enemy lay in wait for his bones. The crow finding the deer not come home, as usual, went out to search for him, and found his friend in this sad distress ; “ O, said the crow, that you had hearkened to my advice ! What will you do ? ” I must be killed, returned the deer, for I cannot get out. If you will hearken to me, said the crow, you may yet escape : Yonder comes the owner of the rice, who laid the snare for you, you must feign yourself quite dead ; and I will alight on your head, as though I were picking your eyes : the man seeing a dead deer will open

his net carelessly, and you may then flee for your life.
The deer did so, and escaped.

F A B L E II.

The value of good counsel.

A number of young doves, perched on a tree, discovered, at some distance, a quantity of food, which a fowler had put there for a snare ; they were all about to alight, and eat it ; but an old dove called to them, and said, Do not go near that place, some mischief will befall you, the appearance of the food is quite suspicious. The young folks were a little deterred by this counsel, till one of them said, the old dove only wanted it for herself, there was no danger ; and if none of the rest went, he was determined not to lose his share, He instantly alighted, and all the rest followed him, except the old one ; and presently they were all entangled in a net. The old dove flew to their assistance, and told them not to flutter about as they did, one pulling one way, and another another, but all to flee unanimously to one part of the net. They did so, and raised up the net, and flew away with it till their strength was exhausted, and they fell down in the field. Here they began to bewail their condition, and to say that the counsel of the old dove was of no use to them in their distress, as they were all still in the net. The old dove presently came up, and told them to wait a little with patience, for, says she, there lives in this neighborhood an old friend of mine, and if he be at home he will soon set you all free. The dove having comforted them, flew away, and presently returned with an old rat, who gnawed the net, and soon set them all at liberty.

F A B L E III.

The danger of ambition.

A king of the jackalls complained to his subjects that he, and all his family, were wasted away for want of some flesh to eat; when one of his subjects said, that he and all his friends were very much shocked and grieved at the state of his majesty's affairs, and that he would undertake to procure immediate and abundant relief. He went to a neighboring jungle, where there lived an elephant, to whom he addressed himself, saying, that their old king was dead, and that it was the unanimous desire of the jackalls to make the elephant king in his place. The elephant being guided by the jackall, set off immediately to take possession of the kingdom; at last the jackall came to a fearful bog, but *he* jumped over, while the poor *elephant* fell in, and was unable to move: the jackalls waited for his death with cruel mockings, bidding him lay hold on their tails and they would pull him out; but at length he died of hunger, and the jackalls fell upon him and devoured him.



January 24.

I AM just returned from preaching under the *great tree*, about one hundred yards from my house. My text was taken from Acts x. 34—43; but the first thing we have to do, oftentimes, is to prove that a man is not a beast. However strange it might appear to discuss such a proposition in *England*, it is very necessary here, where men are taught from their infancy to

look upon themselves as liable to become hogs, dogs, cows, or jackalls, according to their merits or demerits. I had a very attentive congregation, consisting of something more than one hundred hearers, and both the old man who would not sell his Koran, and JAGGERNAUT, who had been sick, were present.

“*God is no respecter of persons,*” &c. I begun my discourse here. Perhaps there are few texts which run so directly contrary to the generally received notions both of Hindoos and Mahomedans: But, without taking any notice of their notions, I dwelt on this assertion, “*God is no respecter of persons;*” hence the poor as well as the rich; the ignorant as well as the wise and learned—the black, as the white—the servant as well as his master—the Hindoo as well as the Englishman—the Mahomedan as well as the Hindoo—nay, in every country “*he that feareth God and worketh righteousness is accepted with him.*” Peace by JESUS CHRIST only—the mighty deeds and miracles he wrought—his witnesses—prophecies of him—his being appointed to judge the Hindoos, Mahomedans, and all men—and salvation to every one who believeth in him—were subjects on which I principally touched: and next Lord’s-day I expect a larger congregation, as the subject to be treated upon is, What shall I do to be saved?

The *Hindoo Shasters* make God a respecter of persons, inasmuch as no other nation under heaven can partake of their shasters, or be of their religion, which admits of no proselites, so that if I wished to become a Hindoo, and could give all the wealth of India, I must be utterly rejected; and in this, their religion (if it be worthy of so serious a name) differs from every other.

January 26.

My heart aches just now with a case which is full of human misery. I will tell you the whole of it. A few days ago, a young woman came to my door, who complained of being very ill. She had come twelve or fourteen miles, by degrees, from the city of *Dinagepour*, to ask relief of me. I saw her bloated in the face and hands, as though she had that sort of dropsy called *Anasarca*. I understood she had a fever, with a variety of other diseases and pains. She also told me that she had nothing to eat, and no home to go to. I gave her what she wanted, and in two or three days she seemed much better. About three days ago, I was riding out, and she called to me, and seemed in a more languishing way than before. I found her house, or hut, was too cold, and I rode up to another, where a crippled muffled-man and all his family are living on what little they get from me: I begged them to let this poor creature come in to sleep, as the nights are cold; but they said, no, she was not a Mahomedan; and if she came in they must turn out. I thought she had been a Mahomedan, and I rode back and asked her, Are you a Mahomedan? No. A Hindoo? No. What are you then? I am (said she with inexpressible anguish) the child of a common prostitute. I now pitied her more than ever, knowing that no native of this country would pity or relieve her, in her complicated distress, because she was of *no cast*. I then told the family that *her* distress was the greatest, and *they* must remove into some of the more distant houses, and she must be admitted immediately, as the day was far gone; so they parted off one end of the house, and let her come in; but I found she could not rise, and on enquiry learnt that she had dreadful sores of a venereal kind, which she had too much modesty left to mention.

mention. I got her removed, and sent her a coarse cloth; and as she was of no cast, she gladly partook of food which was dressed by us: so I sent her some fowl and chicken broth, and Mrs. THOMAS and Mrs. CAREY visited her, and acquainted me more particularly with her situation—The evening before the last she complained of cold, and I sent her some warm broth, and a person to make her a fire; I thought she could hardly survive the night, and the first word I heard the next morning was, the poor woman is dead. My whole body and mind are affected with her miseries, and these were temporary—Alas! where is her poor soul? Why, I dare say, in a far more tolerable state than mine would be, if I departed this moment and had no CHRIST!

Yesterday morning I called a Mahomedan servant, and told him this poor woman must be buried, and I committed the burial to him, and told him I would pay whatever charges were necessary: he said, Very well, and went out; but soon returned, saying, that no Mussulman would bury her, because she was not of their religion. I then sent him out among the lowest of the Hindoos, and they also refused. At last one man whose office is something like a nightman's in *England*, undertook it, on condition of being well paid for it; but in a little time this same man came back, refusing to *dig a grave* for her; for if he did, he said, nobody would eat or drink with him, and (low as it was) he should lose his cast. He wanted to have her thrown into a pond just by, or into the next field where the jackalls might devour her in the night: however, at last I prevailed; a grave was dug, and she was buried, and I find I have secured the man his cast; but had it been an European, unacquainted with the customs and manners of this people, the body must have remained where it was, and
being

being in a house, the jackalls would not soon have devoured it, and the most serious consequences to others might have ensued. Finally, blessed be God for the gospel, for were I to appear before God and be judged according to my conduct towards this poor woman, though I had some compassion on her, yet, were I to stand or fall by this, I find I should be everlastingly condemned by that law “Thou shalt love thy neighbour *as thyself*.” I feel also how right and reasonable it is, that I should do so; and what a horrible wickedness it is not to love another even as I love myself; but daily experience teaches me what a wretched righteousness theirs is who have nothing but their own best performances to look to for justification.

Do not send men of any compassion here, for you will break their hearts. Do send men full of compassion here, where many perish with cold, many for lack of bread, and millions for lack of knowledge. This country abounds with misery. Last Wednesday a poor widow, whose husband had been dead about ten months, brought to my door the infant of which she had been delivered that night, and but a few hours before she brought it; desiring that I would take it in and bring it up.

In *England* the poor receive the benefit of the gospel, in being fed and clothed by those who know not by what they are moved. For when the gospel is generally acknowledged in a land, it puts some to fear, and others to shame, so that to relieve their own smart, they provide for the poor: but here, O miserable sight! I have found the path-way stopped up by sick and wounded people, perishing with hunger, and that in a populous neighborhood, where numbers pass by, some singing, others talking, but none shewing mercy; as though they were dying weeds, and not dying men.

There

There is such a sweetness and blessedness in relieving the miserable, especially to those who have been accustomed to feel distresses of their own, that I wonder at any man's denying himself this pleasure, who is able to give. What a luxury it is (and my eyes are full of sweet tears while I write it) to see poor helpless creatures who come to your door; despair half fills their countenances, and their bodies seem half dead—relieve them—and O, behold their dead bodies spring into motion: down to the earth they fall in a moment, overjoyed with your small donation—again they look up at you with tears of joy, and then look in their hands again for fear it should all be a dream. I say this is luxury, and the most luxurious pleasure I have tasted here, except only “the exceeding riches of the grace of God to us in CHRIST JESUS; who, though he was rich, for our sakes became poor.”—O blessed JESUS!

I want to tell you about our successful labors—of souls converted by thousands; but it may be seven years, and seven to that, before you hear of what you expect. When JOSEPH was sent of God to save millions, it was seven years before one soul was saved by his mission, and *then* they were saved by millions. I go on this day with as much pleasure in my labors, as though I had had ever so much success, and can sing

“ Sweet is the work, my God, my King.”

I would give a million pounds sterling, if I had it, to see a BENGAL BIBLE. O most merciful God, what an inestimable blessing will it be to these millions! The angels of heaven will look down upon it to fill their mouths with new praises and adorations. Methinks all heaven and hell will be moved at a bible's entering such a country

a country as this. O Lord! send forth thy light and thy truth.

Last Lord's-day evening I translated that hymn, "Come ye sinners, poor and wretched," &c. and it is getting up for next Lord's-day, to be sung in the English way. I think brother CAREY will be here, and it will set his heart a fire again.

The great thing in a Missionary, for his own comfort and usefulness, is to be like a dead man to the world, and to engage in nothing, however trivial, without conversing with God. This will prevent him from following after vain things which cannot profit, and put an increase of bitterness in that which is evil, and a greater sweetness in doing good. I am going to read the life of DAVID BRAINERD, that I may tread in his steps, as he trod in CHRIST'S—O what a Missionary was HE! Poor BRAINERD is vanished in an instant; but every missionary of CHRIST should excel in self-denial and compassion for souls—he should be cut out in body and soul for labor—in fine, a missionary should be a living representative of the lowly, lovely JESUS.

You must not be discouraged, nor the Society; God has not sent us here for nothing. You will be pleased to hear that a Bramin at *Basattipara*, after my preaching, of his own accord desired to have a book, that he might read to the people, which rejoiced my heart; he comes four miles to hear me every Lord's-day, and I go to his village, which is populous, to preach on Friday afternoons. In due time I hope we shall be able to give the Society much more pleasure than we can now. Present my love to Mrs. F. and to all the brethren, especially to those who think of going out on Missions;

and more especially to those who are inclined to come hither. We want more hands.

Yours, &c.



Moypaul. Feb. 6, 1796.

Mr. THOMAS to Mr. P——, Birmingham.

WE have reason to praise God for some appearance of the power and effects of his word on some of our hearers; but it seems more like the moving of the spirit on the face of the waters, than like the particular acts of creation.

My Pundit asks questions, sheds tears, and requires parts of the scripture of us: brother CAREY has another or two, and some people have sent us a hopeful letter from *Dinagepour*; so that they are not totally indifferent about the gospel, although they have only heard the conversation of MOHUN CHUND. And the Lord has appeared to answer the prayers of brethren in *England*, and remembered his former mercies in gracious revivals; so that, for my part, I, who but a little while ago feared to stand up and speak to the natives, now long to be thus employed, and say I will speak that I may be refreshed; and instead of preaching as out of a pump, I speak of the overflowings of my heart; and my congregation increases; and on the Lord's-day we see the natives coming across the fields from all parts to hear the word of God; and yesterday, at the market, which is held twice a week under a great tree near my house, many strangers asked if I should preach next Lord's-day, professing their desire to come and hear me. I intend preaching to them to-morrow from Prov. i. 22, 23.

and

and I long for the time to make haste—Two translating assistants are just come in, and I must take leave; but let me just say this great, but not noisy part of our labors, I have set my whole heart upon—much of the holy scriptures is already intelligible to the inhabitants of this country. O that this light may not go out, and that we may by no means quench or grieve *him* who comforts our hearts and strengthens and enlivens our hopes and expectations. I can no more doubt that the Lord will bless our mission now, than I can doubt of the rising of the sun again.

I have been refreshed by your letters, and those of the Society, and I was particularly affected with their zeal for the prosperity of the mission, blended with that moderation, respecting our peculiar circumstances and situation, which more than ever endeared them to my heart; but above all, my soul is satisfied as with marrow and fatness, at the patience and goodness of God to me: as it sparkles in the text I just mentioned, it is marvellous and inexpressibly admirable. “Whom have I in heaven but thee,” &c. is as easy and clear to utter now, as, “God be merciful to me, a sinner.” But I have need keep a watchful and jealous eye over this groping heart of mine, which has betrayed me a thousand times, lest it again deceive me. I will trust it no more; but my eye is gone up into the highest heavens—to him who compasses me round about. I could write a volume; but this will be enough to encourage your prayers for us, and for the poor Hindoos, and to put a little melody into your praises also—“Praise ye the Lord.”

I am now in my study, and O! it is a sweet place, because of the presence of God with the vilest of men.

It is at the top of the house; I have but one window in it, out of which I can see near fifty villages, all within three miles, and above half of them within a mile of me. I spend most of the day here now, and go up to it as though I were going up to the house of God—to the gate of heaven. O that these mercies to the meanest of my master's servants, may be a token for good, that the Lord is coming to reveal his arm to this people, and to shed marvellous light and life on those who sit in darkness and the shadow of death! Amen.



March 6.

I am just returned from *Basattipara*, a populous village four miles from this place, where I have been to open a weekly lecture, and from whence some come to hear me every Lord's-day at *Moypaul*. I had about two hundred close listeners—pray for us—love to all the brethren, especially those who set their faces toward *Bengal*.



Mr. THOMAS to Dr. R——, *Bristol*.

March 8.

I HAVE just been talking to sixty or seventy of the natives of this country, about the power and glory of our Lord JESUS CHRIST, in cleansing the *leper* and the *Centurion's servant*. I came among them very spiritless; but when I left them I felt like one that had been anointed with fresh oil. It was a sweet season, in which the strength of CHRIST seemed exerted and shewn in a time of much weakness. A Pundit, who is very inquisitive, first of all read the eighth chapter of MATTHEW;

THEW; after this I said a few words, intending it as a general preface; but was led away into the heart of my subject ere I was aware—I paused, and we sung an hymn, then prayed, and resumed my discourse---then prayed and sang again, and again continued my discourse. This will perhaps appear very singular, unless I farther explain myself. The preface is always delivered in consideration of some among the number who never heard before, and who are sure to reply to what you say, and ask questions in the midst of your discourse, unless they are expressly desired not to do so; and besides this, there are truths already stated and known to those who hear the gospel statedly, with which the new-comers being totally unacquainted, are so much the more in danger of misapprehending my meaning.

The people at both our factories sing as they work “*Kee aroo*,” &c. viz. “Who besides can recover us?” and some few appear to be under very serious impressions. A number of very creditable Mahomedans paid brother CAREY a visit lately, on purpose to hear the gospel. Another messenger came to him from a village, in the neighborhood of which are several thousands, desirous of hearing the gospel; and I had some few come to-day from considerable distances, though the weather was very rough and threatening. We have both been encouraged and animated sensibly and visibly by these things; though we have still fears and distresses, if we enquire “to whom, in particular, is the arm of the Lord revealed?” I trust God will appear at last: the devices of the heathen are as nothing before *him*, and every difficulty under which we now labor will fly anon, as chaff before the hurricane.

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I am exceedingly desirous, my dear sir, of hearing from you, for I find by experience that the letters of our holy brethren do wonderfully refresh our souls, and warm our breasts. This is but a dry and cold climate for the soul, though for the most part hot enough for the body. Your letters bring news from a far country---yes, *news*, for if a brother write that JESUS CHRIST was crucified, this is news, although known before; and other truths, equally well known and received, in communications of love, are, by the blessing of him that “hearkens and keeps a book of remembrance,” made peculiarly awful, instructive, awakening, and animating. Is it not so in natural affection, as well as spiritual, that if a son receive a letter from his father, though it contain no new information, yet it fills the breast with new joy, new thoughts of filial love, and new desires to please?

O that you would think of us as a father thinks of his children, and give us that counsel and token of remembrance, which I am persuaded would realize all this, and much more. Adieu, my dearly beloved sir! may the glory of our Lord JESUS CHRIST be continued to be unfolded to you, to fill your heart and move your lips to the honour of God, and the salvation of souls. Accept my poor expression of love, and mention me in love to Mr. H——, and all my brethren the students; but ESPECIALLY to those who set their faces towards *Bengal*.

Yours, &c.

J. T.

Mr. CAREY

Mr. CAREY to Mr. F——, Kettering.

Mudnabatty, April 23.

I AM very happy to hear that the Lord has not forsaken the churches in *England*, but that you enjoy spiritual prosperity. This is the Lord's doing, and to him be all the praise. I wish I could see more of his hand with us in a way of conversion; but we, at present, lament a barren land. Yet my dear colleague has been of late remarkably stirred up in the service of the mission, and this I hope is a token for good.

To send you news of heathen superstitions, would be insipid food to one who hungers after the enlargement of the kingdom of Christ; nor would it be pleasant to me to write about things, the beholding of which daily sickens me; yet as it may shew the depraved state of this people, I shall now and then note some parts of their Mythology, as I find it represented in their shafters, which I have now begun to read, and which fill me with astonishment when I think that they are seriously believed by any rational creatures. I find an acquaintance with them very useful, as I have never yet met with a Hindoo who was proof against the absurdities of his own shafters.

CASSINUT MOOKHURGE* is gone from me, in order to get employment; but I have some reason to hope that his convictions will and must remain—he is now at least two hundred miles from hence. Notwithstanding the little success we have had, I am far from

* See No. III. page 226.

being discouraged; and should I never succeed, yet, I am resolved in the strength of the Lord JESUS, to live and die persisting in this work, and never to give it up but with my liberty or life. The worth of souls, the pleasure of the work itself, and above all, the increase of the Redeemer's kingdom, are with me motives sufficient, and more than sufficient to determine me to die in the work I have undertaken.

We have regular worship now every day. I preach twice on the Lord's-day, and once on every other day to the natives, and have very frequent opportunities of conversing with them concerning the word of God. I find it easy to confound their arguments, but their hearts still remain the same. When speaking to them of the death of CHRIST, I frequently say, 'Now suppose your shafters to be true, what security can you find in them for a sinner's escape from eternal wrath? What provision for sanctifying his soul? You talk of nine incarnations of God past, and one to come, but what were they for? the utmost, to kill a tyrant, or a giant, or to restore the earth when drowned in a deluge; but what has all this to do with your salvation, or deliverance from sin?'

Respecting their *Debtas*, or demi-gods, which are innumerable, I often speak after this manner, 'Suppose these things exist, you acknowledge them all to be inferior to God; yet you fear them more than him—but why? if they are pleased, what will it avail if he be angry; and if he be for you, what can they do against you?'

The fears, quarrels, lusts, &c. of these *debtas* also, as recorded in their shafters, furnish arguments against them

them which I find important to use; but my great weapon is and shall be "JESUS CHRIST, and him crucified."—My congregation is now assembled at seven o'clock in the morning, and I must leave off: my sincerest love to all the ministers, and to all the congregations of the Lord JESUS CHRIST.

Yours, &c.

W. C.



Mr. T——, to the Society.

Malda, April 25.

IN January last I had the pleasure of reading your kind letter to brother CAREY and myself, dated April 7, 1795, for which we have much reason to bless God, and bless and thank you all. You are very dear to us, and your councils of love exceedingly welcome to our hearts; and I hope efficacious in strengthening our hands.

We have been disappointed in not yet receiving any of the goods which you sent out for us, except the first remittance of fifty pounds.

We entertained the same thoughts and fears on our entering into trade, which you have so kindly expressed to us; and we think, more than ever, that missionaries had need to be dead indeed to this present world. Getting of money we are quite strangers to, not having gained one shilling yet, above necessaries; and the thoughts of ever enriching ourselves, or our families, is far from us. On our arrival in this country we both suffered many straits, fears, and reproaches, on

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the score of temporal things; but the Lord quickly, wonderfully, and unexpectedly opened a door to us for providing for our families, and perhaps for many others. We thought upon the whole that it was quite right in itself to enter upon our present undertaking, and that the Society would be pleased to hear of it.

We are both very thankful for the resolution of the Society in our behalf, in case we should request them to supply us again with money*. We resigned our salary whilst yet poor, not with the least idea of becoming independent of the Society, but to enable it to extend its benevolent exertions in other parts of the world.

And, O that God may yet cause his face to shine upon us and bless us; that his way may be known upon the earth, and his saving health among all nations! May we still be more than ever remembered in your prayers, that we may be “kept from the evil,” and do good. I refer you to brother CAREY’s letter for all other particulars, and am,

Yours, &c.

J. T.



Mr. CAREY to Mr. F——, Kettering.

Mudnabatty, June 17, 1796.

A FEW days ago I received your’s and brother PEARCE’s of August last, which gave me very great pleasure; and could I possibly give you reciprocal satisfaction by relating the success of the gospel with us, my heart would rejoice; but on the contrary we have to lament that appearances are more against us than

* See No. II. p. 97, Resolution 2.

they

they were, for I have been obliged for the credit of the gospel to discharge the Moonshree; who, though not unfaithful to *me*, has been guilty of a crime which required this step, considering the profession (though but partial) which he had made of the gospel—he was guilty of adultery.

The discouragement arising from this circumstance is not small, as he is certainly a man of the very best natural abilities that I have ever found among the natives; and being well acquainted with the phraseology of scripture, was peculiarly fitted to assist in the translation; but I have now no hope of him. The translation is notwithstanding going on, though more slowly than when he was here; and almost all the Pentateuch and the New Testament are now translated. I have a young Pundit with me who I hope will prove useful, though as yet I see nothing promising in him with respect to the great point of all.

You very encouragingly tell us not to faint if we see no fruits yet. I trust we shall not, and hope that you also will be kept from discouragement on our account. I feel very much lest the friends of religion should faint at our want of success: brother THOMAS and I are fallible, but we hope only to desert the work of preaching the word of life to the Hindoos with our lives; and are, through grace, determined to hold on, though our discouragements were a thousand times greater than they are. We have the same ground of hope with our brethren in *England*—viz, the promise, power, and faithfulness of God; for unless his mercy break the heart of stone, either in *England*, *India*, or *Africa*, nothing will be done effectually, and *he* can as easily convert a superstitious Bramin as an Englishman.

With respect to printing the Bible, we were perhaps too sanguine. Means have hitherto failed. I think it will be well for the Society to send at least one hundred pounds per annum, which shall be applied to the purposes of printing the Bible, and educating the youth.

I think it very important to send more missionaries hither, as we may die soon; and if we have no successors, it will be a lamentable circumstance, and very much retard the work of the gospel. It is very important to have a succession to hold forth the word of life, where the work is begun. The mission to the *South Seas* affords me very great pleasure. Surely God is on his way. If success do not immediately attend every effort, be not discouraged; God will surely appear and build up Zion.

Yours, &c.

W. C.



RESOLUTIONS of the COMMITTEE MEETING at
ARNSBY, April 18, 1797.

I. THAT as brother CAREY has requested the Society to make an annual remittance of one hundred pounds for the purpose of supporting schools in *India*, and defraying the expences attending the translation of the scriptures, this request be cheerfully complied with; and as brother FOUNTAIN, of whose appointment brother CAREY knew nothing when he wrote, will be, for aught we

we know to the contrary, wholly dependant upon the Society for support, that another hundred pounds be added to the remittance.

II. The committee are of opinion, that it will answer a better purpose if some *select parts* of the sacred scriptures be first translated and published, than to wait for the completion of the whole; and that it be recommended to our brethren to pay their earliest attention to the following parts in particular—

1. The book of Genesis, and the first twenty chapters of Exodus.
2. Such predictions in the Psalms and Prophets, to which the most frequent and obvious allusions are made in the New Testament.
3. The whole of the New Testament.

III. The committee do most cordially approve of the zeal, diligence, and perseverance of our brethren in the concerns of the mission; and gratefully rejoice in the encouraging prospect of success with which their efforts have been attended.

IV. That another mission through *Cornwall* be undertaken this summer—that brethren STEADMAN and FRANKLIN be requested to undertake it, and that brother RODWAY, who has lately been stationed in that county, be requested to continue in his present situation, till the above brethren return from their excursion*.

* On account of ill health, brother RODWAY was not able to realize the wish of the Committee; but was obliged to quit his station at an earlier period: we have the satisfaction, however, of hearing that since his removal the state of his health is much mended.

V. That

V. That the conduct of Mr. GRIGG in *Africa*, has rendered him unfit for the service of the Society any longer; the Society will however defray the expence attending his return to *England*, or his passage to *America*; but in case he refuse to quit his station, that his salary be discontinued*.

E X T R A C T S
OF
L E T T E R S,
FROM THE MISSIONARIES IN INDIA,
From September 2, 1796, to January 2, 1797.

Mr. THOMAS to Mr. F——, Kettering.

Moypauldiggy, Sept. 2, 1796.

BROTHER CAREY has some hearers under great concern, on one of whom, a poor laborer, he thinks the word of God has taken effect. I have also two or three, of whom I should think more hopefully, perhaps, if past experience did not check me. One is a blind bramin, who came, about six months ago, for medicines for his eyes, which however were then quite lost. He lives

* Several letters have been written to Mr. GRIGG, expressing our ideas of his conduct. The last was sent from the Society in Feb. 1797, full of earnest and tender expostulation, entreating him to return home, and assuring him that we would not receive him as an enemy but as a brother. Just before the arrival of this letter, as we have since learned, he set sail for AMERICA.

in a *Moyypaul hut*, he hears the word constantly, and says that he prays to JESUS CHRIST, night and day. When I have been absent a Lord's day, and preached elsewhere, he comes on my return, and professes regret at not hearing the word of God that day. On a week day, having some close conversation with him, he said, among other things, "I am the servant of JESUS CHRIST, in my heart!" But, said I, "If JESUS CHRIST were to come and touch your dinner, you would throw it all away directly, and refuse to eat a morsel more! What (I added) would you think now, if I were going from home, and bid a servant let off such a vat of indigo within half an hour, telling him that if he should forget it, or by any means let it steep longer, it would be all spoiled; I warn him, repeat it, intreat him to take care, and take leave: after a long time, I return and find this vat still steeping, and of course utterly lost. I call this servant, and say, How is it that you have not done as I said? he answers, O sir, it was in my heart to do it; I am a faithful servant to you in my heart, therefore you will excuse the outward act.—Bramin, JESUS CHRIST declares plainly that many will say to him in the great day, LORD! LORD! but not these, and only those who *do the will of God*, shall enter into the kingdom of heaven. He says, Except a man hate all, forsake all, and follow me, he cannot be my disciple." He went away dejected, and still makes enquiries; but the great deep, I fear, is not broken up.

The other two appear more deeply concerned at present, and are both Mahometans. One of them, whose name is YARDEE, often asks Mr. POWELL, me, and my little daughter how such an one as he is can be saved? acknowledges that he is "a poor ignorant sinner," and says he is greatly disturbed: he and the
other

other Mahometan are easily to be known in our stated times of worship from all the rest, by their uncommon seriousness. These enquirers comfort our spirits, and animate our depressed hopes.

Brother CAREY labors most abundantly at the translation, and increases greatly in the knowledge of the language.

I find my being in business very useful, in learning much more of the common phrases and vulgar tongue than I should have otherwise done, and am better able to address the common people intelligibly, and to use plain figures which every body knows.

Intreat the brethren earnestly to continue in prayer and intercession for us ; for their prayers are mingled by their faithful and merciful high priest above, with much incense, and, though not immediately answered to their views, are never once forgotten before God, but had in continual remembrance, and will be brought forth at last ; for he, that “ puts their tears into his bottle,” numbers up every petition also ; therefore there is no reason to despair, but to continue “ praying always, with all prayer—with all perseverance.”

Yours, &c.

J. T.



Mr. FOUNTAIN, to Mr. F——, Kettering.

Mudnabatty, Nov. 8, 1796.

HAVING obtained help of God, I continue to this day, a living witness to his power, faithfulness, and goodness,

goodness, which are all pledged for the protection of his children; and I now enjoy what, during my passage I was deprived of, viz. *The communion of saints*.

After staying a week at *Madeira*, we sailed thence on the 26th of May; after which I had a good deal of sea sickness, but got well before we came to the *Cape of Good Hope*. We crossed the equator on the 17th of June; and on the 22d of July we passed the *Cape*, in 36 degrees south latitude. We had pleasant weather till we got beyond *Madagascar*, after which we had a fortnight's perpetual rolling with a very heavy sea, and frequent hail storms; but the wind was brisk, and favored us all the time, so that we generally went seven or eight knots an hour, till we came to 100 degrees east longitude. We repast the equator on the 2nd of September, and on the 5th entered the *Bay of Bengal*, where we were baffled about by contrary winds several days; but on the 16th, safely arrived at *Diamond Harbor*.

We lost but one man during our passage; he caught cold in the bad weather. The evening before he died, one of the mates requested me to go down into the fore-castle, and speak to him. I did so, but he was incapable of giving any attention. After procuring silence, I prayed over him; he died in the night: Next morning the captain sent his compliments to me, wishing me to come upon deck, and (as he called it) *read prayers* over him; I went, and spoke to them of the shortness of life—the certainty of death—the awfulness of dying in sin—the necessity of a preparedness for eternity—and of an interest in JESUS CHRIST, as the only preparative for another world: after which I prayed. There was somewhat of an apparent solemnity, and less swearing for a day or two: but you, sir,

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have been abundantly taught, that nothing short of almighty power, can make any lasting, or any good impression on the heart of man. I never was asked to preach, as I supposed I might, when I wrote you last ; but I bless God that he enabled me to bear a practical testimony against their filthy conversation, and ungodly deeds. I often wished for those seasons of worship which brethren CAREY and THOMAS mentioned in some of their first letters, as having enjoyed on their passage ; or that I were in the Otaheitan Mission Ship, where

“ Each man and mariner on board,
 “ The willing heralds of the Lord,
 “ Were fraught with fruits of grace.”

But, I trust I was not without the presence of him, with whom to hold communion, makes one comfortable in any place. I never repented of my undertaking, but always felt a prevailing desire that it might be for the glory of God in the furtherance of the gospel.

I would not have said so much relative to my passage, had I not supposed it might be somewhat interesting to you ; for I have almost forgotten all since my arrival, in the enjoyment of brethren CAREY and THOMAS.

After laying two days at *Diamond Harbor*, seventy miles from *Culcutta*, (the ship not being likely to get up in less than twelve or fourteen days, on account of the amazing rapidity and force of the current against her) I took a Pongwah, and went up to town. Here I was (as it were) in a new world. Many scores of people stood at the Old-Fort, where I went on shore ; they immediately surrounded me, and in their language asked me whether I wanted a Palanqueen? where I
 wanted

wanted to go? &c. till they almost stunned me, for I could not understand a word; but at last I got a man who understood some English, to conduct me to Mr. T——'s. From him I went to Mr. B——, to whom also I had a letter from dear Mr. NEWTON; Mr. U—— happened to be there. I was backwards and forwards at his house three or four days, and he procured me a Portuguese servant, who could speak English, to attend me to *Mudnabatty*. Mr. U—— behaved very kind to me. He appears one of the most amiable christians I ever beheld; and the more I hear of him from Mr. CAREY, the more I admire his character.

After getting a boat at *Calcutta*, and other necessary things, I left it on the 24th of September, and arrived at *Mudnabatty* on the 10th of October. Brother CAREY most kindly received me. When I entered, his Pundit stood by him teaching him Sanscrit. He labors in the translation of the scriptures, and has nearly finished the New Testament, being somewhere about the middle of Revelations. He keeps the grand end in view which first induced him to leave his country, and those christian friends he still dearly loves. He reads a chapter, and expounds every morning to twelve or sixteen persons. On a Sabbath morning he also expounds, and preaches twice in the day besides, to forty or fifty persons; after which he often goes into some village in the evening. In the interval of preaching to the natives, we have worship in English. He indeed appears to be the character he describes in his publication, where he says, "A christian minister is a person, who, in a peculiar sense, is *not his own*; he is the servant of God, and therefore ought to be wholly devoted to him *."

* See CAREY's Enquiry, &c. p. 72.

BROTHER THOMAS is also lively in the work, and the Lord, we trust, is blessing his labors : two or three natives there are under great concern about their souls. They meet together every day for prayer, and Mr. THOMAS daily instructs them in the scriptures. He has a very large congregation twice on a Sabbath-day : he also preaches in the adjacent villages two or three times. There is the utmost cordiality, friendship, and union subsisting between him and brother CAREY. One spirit indeed seems to actuate both in the concerns of the mission.

After I had been four days at *Mudnabatty*, brother CAREY went with me to *Moypauldiggy*, where I spent more than a fortnight in a very agreeable manner. Mr. POWELL, a relation of Mr. THOMAS's, who has been baptized by brother CAREY, is a very pious worthy young man ; I love him much. I returned home again (for so I call this place) a few days ago ; and am now under the tuition of brother CAREY's moonshee, learning the Bengal language. I long to be able to speak, that *I may preach among these poor Gentiles, the unsearchable riches of CHRIST.*

When you write, communicate all the religious information you can, and send the Evangelical Magazine to each of us. The good people at *Malda* are much pleased with it. I lent my volumes before I got to *Mudnabatty*, to a pious gentleman I met at *Nuddea*.

Intending to send a letter to the Society, I shall not enlarge here. Give my kind love to all the ministers I met at *Kettering*. May the Lord bless them all.

Your's, &c.

J. F.

Mudnabatty (Bengal), Nov. 11, 1796.

TO THE PARTICULAR BAPTIST SOCIETY
FOR
Propagating the Gospel among the Heathen.

MY DEARLY BELOVED BRETHREN,

THOUGH I never had the happiness of being personally acquainted with many of you, yet, being sent hither at your expence, I consider myself as your servant for JESU'S sake; and to be under your direction, and the enjoyment of your approbation, is what I shall ever delight in, next to the approbation of my conscience, and the smiles of heaven. Therefore I shall always write to you with freedom, and request you will do the same by me.

Blessed be the Lord, who first put it into your hearts to devise means for *propagating the gospel among the Heathen.*

“ Go on and prosper, for success is sure!”

It was certainly an high honor conferred upon you by God, that you should wipe away the reproach of your ungrateful country, who in return for all the rich exports of the East, had, for more than a century, imported nothing scarcely but vice and misery. It was a cutting, but too true a reflection on the English, which I heard from the lips of one of the first Indians I saw, a man of no mean abilities, of the writer cast: he came on board the ship while we lay at *Diamond Harbor*: the captain, as he walked the deck with him, uttered imprecations on the bramins, and called the people
fools

fools for taking any notice of them, and said, "We don't care for our priests in *England*; we live as we like." "Aye," replied the Indian, "we know the English care for nothing but money." *You*, my brethren, let them see that you care for *souls*; for souls, the worth of which you calculate by the price paid for their redemption, which was not such "corruptible things as silver and gold, but the precious blood of the Son of God." Yes, you let them see that you are ready to *part* with silver and gold, in order to send to them the word of salvation. Your missionaries, who were here before me, are like-minded with yourselves; they are men fearing God and hating covetousness.

BROTHER THOMAS delights in doing good to the bodies and souls of his fellow-men. His medical skill is a great blessing to this country—people come to him from thirty or forty miles round; so that there are almost always patients at his doors. He does all gratis; I have seen some of his remarkable cures,

As to brother CAREY, his very soul is absorbed in the work of the mission. His dear friends in *England* had no ground for their fears that riches might alienate his heart from that work. He does not possess them: I am persuaded there is not a man who has not learned to deny himself, but would prefer his situation when at *Leicester* to that in this country.

Having said thus much of the missionaries, O! that I could say as much of the success of their ministry; but, on my arrival, my mind was much grieved at those things which ere now have caused you to mourn, viz. that some, who were once their hope, have gone again into the world:—but no new thing hath happened to them in this respect. No, Jesus himself had "*many*
disciples

disciples who, after a time, went back and walked no more with him ;” therefore, brethren, be not disheartened, though your missionaries have hitherto been sowing in tears ; they, or their successors, must doubtless reap with joy.

“ The precious grain can ne’er be lost,

“ For grace ensures the crop.”

For, “ as the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.”

“ Then shall the trembling mourner come,

“ And find his sheaves, and bring them home ;

“ The voice, long broke with sighs, shall sing,

“ ’Till heav’n with hallelujahs ring.”

DODDRIDGE.

We often reflect, and speak one to another with pleasure of what great things have been already done since the year 1784, when at the *Nottingham* Association, you first proposed and adopted the Monthly Prayer Meeting for the revival of Religion. We rejoice that our Independent, Presbyterian, and Methodist brethren in *England*, *Ireland*, *Scotland*, and *America*, have adopted the same. I, for several years, beheld a pleasing revival in *England* granted in answer to prayer ; and I bless God that before I left it, I beheld all denominations stirred up to promote the common cause of CHRIST, who is now riding forth conquering and to conquer. Yes,

“ He comes ! He comes ! The groans of *Babylon*,

“ The shouts of *Zion*, and the fervent prayers

“ Of

“ Of saints of every name in unity,
 “ Join as one voice, and all proclaim, *He comes !*”

India, the strong hold of Satan ; yes, *India*, his most impregnable fortress, must fall before the Universal Conqueror, “ for all nations shall serve him.” Ye, who esteem it an honor to be fellow-workers with God, come over, come over and help us ! One great work is just finishing, viz. the translation of the New Testament into Bengallee.

The first Sabbath I was here was a very affecting one ; a relation of which may not be unacceptable to you. But, I must first tell you, that on the day after my arrival at *Mudnabatty*, one of the idolatrous feasts of the Hindoos was celebrated. They had been drumming and dancing before the idol three days and nights ; but this evening it was to be drowned. Brother CAREY went among them at the time ; he spoke to them, for a while, respecting the folly and sinfulness of their practice ; but, not being able to procure their attention, he addressed himself to the officiating brahin, and some of the wildest devotees ; they were much ashamed before him, and sneaked away. Just as he left them, a letter was brought from brother THOMAS, saying, that he hoped a good work was begun at *Moyypauldiggy*, and requesting brother CAREY to come over to see and speak to the people. On the Saturday we went, with eager expectation ; I was kindly received by brother THOMAS, as I had been before by brother CAREY. On the Sabbath, at sun-rise, worship began. Nearly an hundred people were assembled. After prayer, brother THOMAS preached from *Ezekiel xxxvi. 27*, “ *And I will put my spirit within you.*” After which, brother CAREY preached from *Acts iv. 12*, “ *Neither is there*
salvation

salvation in any other." Very great attention was paid by all. After breakfast, three persons concerned about the salvation of their souls, came again, with whom brethren CAREY and THOMAS spent a considerable time. They appear hopeful characters. They *daily pray together*. One of them (YARDEE) is a man of good natural abilities, and seems to possess much christian simplicity. They appeared much affected when I informed them (through brother THOMAS) how the people of *England* were praying for the salvation of their souls; "What! said they, do they pray for Us!" At twelve o'clock brother CAREY preached in English from *James i. verse 6*. "*But let him ask in faith, nothing wavering.*" At half past three o'clock the natives assembled more numerous than in the morning: brother THOMAS preached from *Acts xvii. v. 30*. "*But now commandeth all men every where to repent;*" and brother CAREY from *Psalms lxxxix. verse 15*. "*Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.*" In the evening brother THOMAS preached in English from *Isaiah v. verse 11*. "*And thou shalt be like a watered garden.*" They both declared, I had seen more attention and seriousness, my first Sabbath, than they had seen all the three years they had spent in India. Brother CAREY returned home the following evening, but I staid near three weeks. The congregation increased the two following Sabbaths that I was there. On the second Sabbath I preached to brother THOMAS's family, and two Europeans who were there, from *Psalms xiv. verse 7*. "*Oh, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad.*" I hope, brethren, to tell you by the ships of next season, that I am able to preach to the poor Hin-

doors. I am under the tuition of brother CAREY'S Pundit.

As I have given an account of my passage, &c. to brother FULLER, I shall not repeat it here. May God abundantly bless you all; and may great grace rest upon all the British churches. We all rejoice in the formation, and pray for the success of the *London Mission Society*. Favour us with what they publish—longing to hear from you, I am,

Yours, &c.

J. FOUNTAIN.



Mr. CAREY to Mr. F——, Kettering.

Mudnabatty, November 16, 1796.

I HAVE within a few days received your's of Dec. 11, 1794, Aug. 28, 1795, October 23, 1795, and a postscript to a letter from our dear brother PEARCE, dated April 13, 1796. From this irregularity in my receiving European letters, you will easily account for apparent neglect in answering them.

There are some Mussulmen here who appear under concern about their souls. Going out one Monday morning, a poor laboring man, named SOOKMUN, very earnestly desired to know what he must do to be saved? Two more made the same enquiry, adding, "We heard you yesterday, when having shewn the danger we were in of going to hell, you enquired, *Whither will you go from his spirit? Whither will you flee from his presence?* We knew that we were unacquainted
with

with the way of life, and *our Peers** cannot help us; for if the master be angry what can the servant do? You have told us of JESUS CHRIST; but who is he? How shall we be saved?—I talked much with them, almost every day; but two, whose names are TUPHANE and JUNGLOO, soon ceased their enquiries. SOOKMUN still gives me hope, though it is three months since the enquiry began.

I wrote an account of this immediately to brother THOMAS, who informed me, in return, that some were also enquiring at *Moypaul*. When brother FOUNTAIN arrived, I went over to *Moypaul* with him, and am sure he saw more reason for encouragement the first Lord's-day, than we had seen in the three years we had been in *India*. Three persons there, YARDEE, DOOR-GOTTEA, and another, are in a very hopeful way indeed; they are all laborers, and Mussulmen. There was another Mussulman, and a blind bramin; but these do not appear to me so promising as the others. YARDEE is a man of good natural abilities, has a great aptness in conveying his ideas, and is a blessing to the rest; the other two do not appear equal to him in natural talents, but the work appears to be substantial. I was in hope of being able to send you an account of their baptism, and union with us in church fellowship; but that has not yet taken place. I however expect it soon. There is a stir in the country all around *Moypaul*, and many come to hear the word—I suppose near an hundred; *Here* it is not so, and poor SOOKMUN stands alone,

Brother FOUNTAIN is safely arrived, and gives us pleasure; but *we are in immediate want of MORE*

* Canonized saints long since dead.

MISSIONARIES, and I *intreat* the Society to send them.

I have, through the good hand of my God upon me, now nearly translated all the New Testament: I have begun the seventh chapter of the Revelations; and all the former part is translated, except the Acts of the Apostles. I have a Pundit, who has with me examined and corrected all the Epistles to the second of PETER: we go through a chapter every day: the natives who can read and write, understand it perfectly; and, as it is corrected by a learned native, the style and syntax cannot be despicable. I intend, however, to go through it again, and, as critically as I can, compare it with the Greek Testament. I expect the New Testament will be complete before you receive this, except a very few words which may want altering on a third and fourth revival; and I now wish the *printing* to be thought of. It will be at least two years from this time, before communications respecting printing will arrive from *England*; by which time every correction may certainly be made. We were in hope of printing it at our own expence, but in that we are disappointed. Were it printed here, 10,000 copies would cost, at the nearest calculation, 43,750 rupees, or 4,400*l.* sterling—an enormous sum! But it may be done much cheaper, by sending out a printing press, with types, &c. and if a serious printer could be found, who was willing to engage in the mission, he would be a great blessing to us in superintending the work; for the natives would do the laborious part.

BROTHER FOUNTAIN on his arrival took me quite by surprize; he appears to be a very promising person; he is learning under my Pundit. On an œconomical plan,
which

which I have recommended to him, he may do with about thirty rupees per month—I wish it were in my power to maintain him, without any farther expence to the Society, but that I cannot do.

The sum given to him when he left *England** is too little pocket money for an Indian voyage. If the ship put in any where, the missionaries will be distressed, as the length of their stay at any place depends entirely on winds, weather, &c. and at all places where the ships put in, accommodations are very exorbitant; besides, travelling in this country is very expensive.

I rejoice to hear of such a spirit of activity and holiness prevailing in *England*. Surely God is on his way, and great things are on the eve of accomplishment.

I bless God for your piece on Socinianism; I rejoice in its extensive circulation, and trust it will be productive of good.

My family are well. I have lost one son, and had another born since I have been here.

A serious man, who understands the manufacture of glazed earthen ware, would be very useful in this country. My warmest christian love to all the ministers.

Yours, &c.

W. C.

* Thirty pounds.

Mr.

Mr. FOUNTAIN to Mr. R——, Oakham.

Mudnabatty (Bengal) November 17, 1796.

OH! my dear brother, you cannot conceive what a spectacle here presents itself to view. Here one beholds the high places of idolatry, under every green tree, where deluded millions sacrifice to devils. No one who was never out of *England*, where christianity has flourished for ages, can have any thing like an adequate idea of that apostolic declaration, “The whole world lieth in wickedness;” but here we seem to see it verified.

These things, though they excite our grief, do not drive us to despair. No, the case is not desperate; better prospects will shortly succeed. Thus saith the Lord, “The seed of the woman *shall* bruise the serpent’s head;” and in the fulness of time behold him appear for that very purpose. His birth is proclaimed as an event which *shall* cause JOY TO ALL PEOPLE. Angels, burning with divine love, had, for four thousand years, beheld the foe of God and man spreading terrors, desolation, and death through these terrestrial abodes; they beheld it with regret and pity: but now the eternal counsels of heaven, into which they had long and earnestly desired to look, are all revealed to their benevolent minds: the plan of sovereign grace—of human salvation, is exhibited: they give vent to their feelings in strains till then unheard—“Glory to God in the highest—on earth peace, good-will towards man!”

“This is the Saviour long foretold

“To usher in the age of gold,

“To

“ To make the reign of sorrow cease,
 “ And bind the jarring world in peace.”

O think how many and great have been the blessings of his reign already! How many millions of the captives of Satan have already been rescued from his accursed tyranny, to the enjoyment of sacred liberty? What millions, once in darkness, have been made light in the Lord! What principalities and powers hath IMMANUEL already triumphed over, making a shew of them openly! What great things have been done, in the present century, in various parts of the world! But especially since about the year 1744 hath the kingdom of our Lord been coming with power. See how his conquests have spread on the great American continent! What wonders have been wrought amongst the poor Indians in that quarter of the world! How sudden the transition of many of them, from a state of savage barbarity, to peaceful and happy society, embracing each other in the arms of fraternal love. Great things have been done in the *West Indies*, and various parts of *Europe*. What unexampled revivals in *England*, *Scotland*, and *Wales*! But these things, though great, *very great* in themselves considered, are small when contrasted with those we are taught to expect—

“ All the promises do travail
 “ With a glorious day of grace.”

Long have the saints been uniting their prayers for the spread of the gospel, and now they are united in their endeavors to accomplish the desired end. The Lord hath heard the prayers of the destitute; he will now build up Zion, he will appear in his glory—Behold the heralds of salvation flying through the world, and
 saying

saying to the nations enveloped in darkness, "Behold your God."

Does brother R——, ask what is doing in *India*? I answer, brethren CAREY and THOMAS are assiduous in preaching the gospel of the grace of God; and, though some of the persons who once received the word with joy, and endured for a while, have withered away, we are not without hopes that it hath taken root in a few honest and good hearts. Indeed, it appears in them to bring forth fruit; but if things were a thousand times darker than they are, there would be no room for discouragement. They who abound in the work of the Lord, shall not labor in vain. One great work is already just accomplishing, viz. the translation of the New Testament; and though the expence of printing it will be *very great*, all the silver and gold in the world is the Lord's, and instances have not been wanting to shew that it is all at his command. Two or three missionaries, in a nation like this, can do but little; a request is made for more.

I shall send you one curiosity from *India*, i. e. the *tune* to which the natives sing the Bengalee Hymn, the translation of which you have at the end of Periodical Accounts, No. I. and in Dr. RIPPON's Baptist Register, p. 370, Vol. I. Brother CAREY's Pundit (under whose tuition I am) has a very musical voice, and fine ear: he leads the singing every Sabbath-day in time of Bengal worship. The tune, though it appeared strange to me at first, being so unlike any English air, and sung to words unintelligible to me, yet was very pleasant after hearing it two or three times in worship. I got the Pundit to sing it over to me, and so wrote it out. Every sound is right. There are no English words that will go to it;

I wish

I wish there were. It is the joint wish of myself and brother CAREY, that you would put a counter and bass to it, and send a copy over the first time you write. As it is the first Indian tune that perhaps was ever wrote out, we request that you will not alter a note. Brethren CAREY and THOMAS have both a knowledge of music, so that we often entertain ourselves with a tune, and can carry on worship with pleasure.



Mr. CAREY to Mr. P——, Birmingham.

Mudnabatty, Nov. 19, 1796.

I HAVE written to some of my correspondents an account of poor RAM BOSHOO's awful fall: he is gone I know not where, and it appeared as if *all* was funk and gone. I however continued my preaching as usual, and every day engaged in an exposition on the scriptures (a very free one you may suppose) by way of morning exercise, with all the servants, and as many others as would attend. I generally set forth JESUS as the Savior, and earnestly beseech sinners to believe on him, let the immediate subject be what it may. After the Moonshce's fall, my *School* fell also, as I found my income could not possibly support it, and the schoolmaster going with the Moonshce, it was broken up, nor is yet resumed, though I much desire it.

In this situation I was, for some time, much dejected; but one Lord's-day, although I preached in a very low, distressed frame of heart, I was very earnest with poor souls. The text I have forgot, but I now remember that I used the words of the Psalmist with much affection, "*Whither WILL you flee from his*
U u *spirit,*

spirit," &c. I had almost lost the recollection of this circumstance the next morning; but walking out on the Monday, three Muffulmen came, and with apparent agitation asked me, "Sir, what must we do to be saved? *Keman par hoibo?* How shall we get over?" I talked much with them, and hoped God was beginning a work. In a short time however two of them ceased their enquiries: but the other (SOOKMUN) is still in a hopeful state. He has been conversing with me this morning with increasing earnestness, and I have reason to believe "he prayeth." About the same time, five or six begun to enquire at *Moy paul*, and brother THOMAS having repeatedly requested me to come over and converse with them, when brother FOUNTAIN arrived we went together, and truly I must say I was greatly affected with them. Three in particular gave me much pleasure, and one of them, YARDEE, addressed me to this effect; "Sir, formerly I had not the smallest sense of either good or evil, I neither feared nor cared; but having heard the gospel I fear much, for I have been a very great sinner: I have been guilty of theft, of lust, and of lying, and I find that my mind has been set on these things; but now I will seek after the knowledge of CHRIST."

At another time, speaking of the unfeelingness of the people of the country, he gave the following instance of it. His wife had just lain in, had been exceedingly ill, and was feverish afterwards: one day being alone, and feeling cold, she requested a neighbor to bring her a bit of fire: the other refused, saying, "I bring you fire, no not I;" and she was obliged to give a few gundas of cowries to a person who was going by, to bring her a little fire. YARDEE, after relating this in my hearing, observed, "This country people are very bad

bad people ; but I was just the same ; my heart was as hard as a stone ; but now I pity the miseries of others." He is talking to all about the way of life, and has been the means of a considerable stir all about *Moyypaul*, so that many scores come to hear the word. He is a man of a sweet natural temper, good abilities, a readiness to discourse with others, and a zeal for CHRIST ; he, and I hope some others, will be baptized soon.

I asked him what he would think, if CHRIST commanded him to do any thing that would expose him to derision? He replied, " I will do *any thing* for CHRIST." These enquirers have also begun to taste of opposition for the sake of CHRIST ; but they act firmly yet,

MOHUND CHUND continues to profess his desire after better things, and in terms that I hope bespeak an enlightened mind. I pity his condition, as he cannot work, being a very delicate man, and unused to every kind of employ except heathenish begging, which is very honorable here ; but this does not sit easy on his conscience now.

November 21.

YESTERDAY I preached twice to the natives ; the first sermon from *2 Cor. v. 20*, "*Now then we are ambassadors,*" &c. and the last from *Matt. vi. 33*, "*Seek ye first the kingdom of God,*" &c. I felt my heart drawn out in much affection towards them, though I had but few hearers ; but as the cool weather is commenced, I am going out to all the villages in my circuit, which are about two hundred. I went last Monday evening to one village, and had a tolerable congregation.

Although I have not written in the most encouraging manner respecting my own labors; yet, do not suppose that I am weary of my work. No, I would not for all the finest stations in *England* put together, abandon the Mission to the heathen: I have much within and much without to lament, but I am in my element—nay, I am but, as it were, beginning to enjoy the pleasure of communicating my heart to these people of so very strange speech; I begin to feel a sacred and increasing pleasure in the contemplation of the certain downfall of the kingdom of darkness in this long, long benighted region. The work to which God has set his hand will infallibly prosper. CHRIST has begun to bombard this strong and ancient fortress, and will assuredly carry it. It is not the usual way of God to desert what he has begun in the public work of grace, more than in his secret work in the souls of individual believers, and especially in such a time as this, when every thing portends the downfall, the speedy downfall of all that opposes the dear Redeemer's reign.

The New Testament is nearly translated. Now the publishing of it is a *very great object*, and I greatly desire that something may be done to that purpose before I die, lest it be mangled or perhaps lost; for it does not appear so great an object to every one as to me.

The sending out *more missionaries* also appears to me of so much importance, that I dread the thoughts of its being neglected much longer. We are too few, and though I have written already to brother F—— on that head; yet I must again intreat that this *very important thing* may not be put off. Let us persevere—we *will* persevere, and God may raise up ministers and missionaries among us—among the natives, and carry his vic-
torious

torious arms far beyond our most sanguine hopes. I suppose a dozen or a score of preaching missionaries might, when acquainted with the language, make the circuit of all *Hindustan*, once if not twice a year. *Pray send more*, one, or two, or three in a year as you can; but let them be men of missionary spirits.

Yours, &c.

W. C.



Mr. CAREY to Mr. S——, Olney.

Mudnabatty, Nov. 22, 1796.

I AM, blessed be God, in good health: I have had a very painful abscess in the side of my throat, for which I was obliged to undergo a chirurgical operation, but it is now well.

I have received PARKHURST'S Greek and Hebrew Lexicons, and the Sermons preached before the Missionary Society, also Mr. HORNE'S Letters on Missions, and am very much obliged indeed by the receipt of them. The Polyglott Bible never arrived, and I fear is lost. Any books on Theology will be very acceptable: Politics occupy very little of our attention; yet 'tis desirable to know how the world goes; we shall therefore be glad of the Annual Register.

Yesterday I went out to preach to the inhabitants of a neighbouring village, and found considerable pleasure in addressing them from 1 *John*, iii. 8, "*For this purpose*," &c. The people behave well, but constantly make this very disheartening observation, "Sir, we hear what you say, but nothing stays in our minds." And their
common

common excuse is, " We are poor ignorant creatures, what can we understand?" Nay, they will often say, We are *not men*, we cannot possibly know any thing; and brother THOMAS was one day under the necessity of proving his auditors to be human; for they asserted that they were *jackalls*, and *not men*! These very degrading assertions respecting themselves are very common; though certainly used with no other design than to excuse their indolence in not examining the difference between their own superstition and the gospel, or their total neglect of every thing religious. It is also very common for them to say, " We have no God but our bellies." One day some dancing bramins came to me, and I asked them, why they pursued so vile an employment? They answered, " For our bellies." I said a hog tears up your fields for his belly; a jackall destroys your kids and lambs for his belly; and thieves rob only for their belly: you are therefore on an equality with them. They assented; nor was any thing that I could say sufficient to convince them that any thing else was necessary. Only God can break the carnal heart.

Brother FOUNTAIN had read in my letters about farmers in our neighborhood, and expected to be accommodated with a basin of milk in a farmer's chimney corner, and such hospitality as may be experienced in the house of an English farmer; but he found that our farmers were not distinguishable from other people, and that houses in *Bengal* have no chimnies: that a farmer's whole stock is a cow or two, and three or four half starved bullocks, and a few pigeons; (for a Hindoo will not touch a fowl, nor either Muffulman or Hindoo a hog, except the lowest cast of all); a goat or two, tied on a bare highway, are now and then seen, but no sheep

sheep in a whole parish. Thus was he disappointed; he is however not shaken in mind, and I doubt not will be a blessing to us.

Blessed, blessed be God for all that is doing to promote the cause of CHRIST—surely much is to be expected.

Yours, &c.

W. C.



Mr. CAREY to Mr. B——, London.

Mudnabatty, Nov. 23, 1796.

YOUR very affectionate letters have been as cordials to my soul. Your counsels, your prayers, and good wishes excite my gratitude; may they be long continued! You have heard of Boshoo's awful fall, and his separation from us; for though, perhaps, out of fifty servants, forty-nine will be found guilty of the same crime (adultery) yet it was necessary to bear a more public testimony against his, as his profession of the Gospel was so well known. *That* was a gloomy time; but since then I trust God has appeared in the real conversion of four mufful-men, one here, and three under brother THOMAS. In what it may issue, the Lord only can foresee; but at present I discover in it what I should conclude to be a genuine work of grace in *England*, till I saw further reason to doubt of it.

I preach in neighboring villages three evenings in the week, and might much more; but then the translation must be stopped. I therefore endeavour so to order matters as to carry on both.

Nov.

Nov. 24.

YESTERDAY I was much encouraged by conversation with SOOKMUN ; he waited till he perceived that I was alone, and then came into my room, and made a number of very pertinent enquiries, with unusual spirit and earnestness. He expressed a deep sense of his being a lost sinner before God. I asked, if he had any of these thoughts formerly? he answered, “ No ; formerly I knew nothing, nor feared any of these things, but now all my concern is how I shall be delivered from wrath. Since I have heard the Gospel I have become very thoughtful about this matter, and many others.” He then enquired, “ Who is JESUS CHRIST? Is he God’s friend, or what is he*?” I replied, He is God himself; yet God in human form, in human nature; and he so loved sinners as to die for their salvation of his own free will.

He then asked, if we had not some ceremony to pass through in order to our being admitted to the rank of Englishmen, like their circumcision, and the Hindoos ceremony of boring the ear, and the bramins taking the Poitoo, or thread worm about their neck as their distinguishing mark. I told him we had not. Then says he what was it you intended when you dipped Mr. POWELL in the water? (meaning his baptism) I told him that when any one made a public profession of the *Gospel of our Lord Jesus*; then, those who were his disciples heard that profession of their faith; and if it were approved, in order to his being received into christian communion, it was expressly commanded by CHRIST thus to immerse him in water in the Re-

* Alluding to their opinion of MAHOMET’s being the friend of God.

deemer's name. A great number of questions, on various subjects, were proposed : among other things we touched on the probable trouble that must be expected by those who should thus publicly renounce Mahomedanism, or Heathenism. He observed, " These may be great, but must be short, and are much easier to endure than hell." He seems truly awakened.

Yours, &c.



Mr. CAREY to Dr. R——, Bristol.

Mudnabatty, November 26, 1796.

I AM very much obliged by the friendly communications you have made to me, and feel greatly interested in them. Nothing respecting the churches in *England* can be uninteresting to me.

The shortness of my letters must be attributed to the number of my correspondents, and to the sameness of occurrences among us. The natives have so little curiosity that our conferences with them cannot have much variety, or be very interesting.

Divine goodness has indeed appeared for us ; a hopeful awakening took place here, and at *Moypaul*, about the same time. Here three began to enquire after the way of salvation, but two of them turned back, the other, however, appears to be concerned in a more lively manner than at first. Five or six appeared under concern at *Moypaul*, three of whom hold on well, and give us much pleasure ; they have a daily meeting for prayer with one another ; and their conversation is very pleasing, and as becomes the gospel. One seems to

X x

possess

possess good natural abilities; we are ready to hope he may become a preacher. They are learning to read and write.

It is very pleasant to me to hear the natives about the country sing, "O, who can deliver, except the Lord JESUS CHRIST?" &c. which is now become very common.

The translation of the scriptures takes up much of my time: writing in a character learned after childhood, is not so pleasant as using an indigenal character, and is more slowly performed. Some have wondered why we translated Leviticus, and had we the means of publishing any part speedily, there would be cause for wonder; but it must be observed, that what is translated is no further known to the natives, than as read by me; one solitary copy being all that is yet written out: another copy is writing, but, except to guard against any destructive event, I would not wish to multiply copies, lest they should be imperfect.

More missionaries I think *absolutely necessary* to the support of the interest. Should any natives join us, they would become outcasts immediately, and must be, consequently, supported by us. The missionaries on the coast are to this day obliged to provide for those who join them, as I learnt from a letter sent to brother THOMAS by a son of one of the missionaries.

Some things relative to the country may not be unacceptable to you.

I observed, in a former letter, that the beasts have been in general described, but that the undescribed *birds* were surprisingly numerous; and in fact new species

cies are still frequently coming under my notice. We have sparrows and water-wagtails, one species of crow, ducks, geese, and common fowls, pigeons, teal, ortolans, plovers, snipes like those in *Europe*; but others, entirely unlike European birds, would fill a volume. Insects are very numerous. I have seen about twelve sorts of grylli, or grasshoppers and crickets. Ants are the most omnivorous of all insects; we have eight or ten sorts very numerous. The termites, or white ants, destroy every thing on which they fasten; they will eat through an oak chest in a day or two, and devour all its contents. Butterflies are not so numerous as in *England*, but I think all different. Common flies, and musquitoes (or gnats) are abundant, and the latter so tormenting as to make one conclude that if the flies in *Egypt* were musquitoes, the plague must be almost insupportable. Here are beetles of many species. Scorpions of two sorts, the sting of the smallest not mortal. Land crabs in abundance, and an amazing number of other kinds of insects. Fish is very plentiful, and the principal animal food of the inhabitants. I find fewer varieties of vegetables than I could have conceived in so large a country. Edible vegetables are scarce, and fruit far from plentiful. You will perhaps wonder at our eating many things here, which no one eats in *England*: as *arum**, three or four sorts, and poppy leaves (*papaver somniferum*†). We also cut up mallows by the bushes for our food‡. Amaranths, of three sorts, we also eat, besides capsicums, pumpions,

* Cuckow-pint, of which ten species are used for food in hot countries.

† Common Garden Poppy, which is cultivated in the East Indies for the sake of the milky juice contained in the capsule, which, when inspissated, forms an opiate.

‡ Job xxx. 4.

gourds, ~~cabbages~~, and the egg-plant fruit: yet we have no hardships in these respects. Rice is the staple article of food, and support of the inhabitants. At a future time I may send you some account of the ways, customs, and religious opinions of the natives: perhaps I may transmit some extracts translated from the shasters. The BHAGVAT GHEETA, RAMAYAN, and Institutes of MENÜ, are already translated into English.

My love to the students. God raise them up for great blessings. Great things are certainly at hand. Brother FOUNTAIN is a great comfort to me. My love to any at *Bristol* who ask after me. I thank you for your little book, *The Brief Directory for Ministers*, and the *Christian Instructions*, for the use of missionaries.

The names of the Beda's, in Periodical Accounts, p. 129, as taken from Dow's History of Hindostan, are very erroneous; their real names are REEK, JOZOO, SAM, ATHERPO; and some other words in my letters have been printed wrong, having been altered on the authority of writers who spelt them according to the pronunciation of the coast.

Yours, &c.

Mr. CAREY to Mr. M——, *Clipstone*.

Mudnabatty, November 29, 1796.

HERE I am still, through the very abundant goodness of that God, who hath led me and supplied me all my days till now, and blessed be his name though I am, perhaps, the most phlegmatic, cold, supine creature
that

that ever possessed the grace of our Lord JESUS CHRIST ; yet I am daily employed in doing a little for Him, who loved me and gave himself for me.

Your welcome letter of January 23, 1796, arrived near three months before Mr. FOUNTAIN: I had accordingly given him up, but one day, as I was sitting at my desk, which is on a ground floor, and was searching into venerable Shanscrit antiquity, in bolted a man, attended by a neighbour of mine, whom he had picked up about twelve miles distance—and, before I could make any enquiries, I found it was a brother missionary! This spoiled all my Shanscrit for that day; but it was a pleasing circumstance indeed: He has begun the language; has also preached once or twice in English; lives with me, and hope to find him very useful.

The people in *Bengal* are about the size of Europeans, perhaps rather under than over that standard. Their colours are various; most of those who are exposed to the sun and hard labour are very black; and others who are not so, and whose cast has for many ages kept them from servile employment, are nearly as white as Europeans, and if dressed in European clothing would not be distinguished from natives of the south of *France*.

The clothing of the poor is a small piece of cloth, tied as an apron, passed under the body, and fastened by a piece of packthread which surrounds the waist; this, except that some have a small turban, is the whole of their apparel. In cold weather they super-add a piece of cloth, which is thrown over the shoulders, and wrapped round the body. Those in better circumstances wear a larger piece of cloth, which is swaddled on, like a child's cloth in *England*, with the loose end hanging

hanging down as an apron, and the upper cloth loose as above. Muffulmen who can afford it, have *Jamas*, or frocks, which hang to the ground like petticoats. All are very fond of ornaments, as ear-rings, &c. The Hindoos wear a bracelet round the neck, which distinguishes them from Muffulmen, and they also have a small lock of hair on the crown of the head, which is formed into a tail: but Muffulmen shave their crowns entirely. The ladies wear a piece of cloth wrapped round them, almost in form of a petticoat, and a piece thrown loose over the shoulders. They also have many ornaments round the wrist, ankles, and neck; and when full dressed they have a large ring in the nose. The higher females are seldom seen. I never yet saw a *Braminee*; but others of lower casts are at all markets and shews. They are very fond of noise and shew, which indeed are the only things that draw them to some of their idolatrous practices. I may in future describe some of these; but it will be previously necessary to be acquainted with their mythology, &c. of which I may from time to time send you some little account; though I am but in a manner beginning to know the truth from the shasters themselves.

Their marriages are contracted in very early life, if the parents have a sufficiency to defray the expences of the ceremony; as it is usual on these occasions, I believe, for the father of the wife to make considerable gifts to the father of the husband. Marriages are contracted from the age of two or three years, but generally about the age of ten and twelve. The parties remain separate until a certain time, and afterwards live together. I have heard a new married child crying bitterly when carrying about in the *d'hooly*, or *Bengal* palanquin. There is no consent of the parties, it is merely a bargain

a bargain between the parents. The principal object of every father here is to marry his children, and to expend a large sum of money on that business. The poor, whose parents cannot afford the expence, are obliged to wait till they themselves can save money enough to bear the charge.

The Muffulmen bury their dead, and regularly mourn once a month over their graves. The Hindoos burn their dead by the river side; and always leave a *Culfee*, or kind of jug of water by the place. The poor people only throw their dead into the river, where they are devoured by crows, kites, and various animals. If a Hindoo of wealth is taken dangerously ill, he is carried to the banks of the Gunga, or holy river; for all the Ganges is not accounted holy, only some parts; and the holy water, often leaving the great river, runs into smaller, of which the *Hoogly* is one. The sick and dying are therefore carried to these holy places, and carefully watched until they expire. Offerings are made to the dead, on many occasions, which at present I cannot particularize.

May the power of God subdue these long and deeply rooted iniquities. I hope more missionaries will be sent soon; could I see your face in the flesh it would be joy indeed—well, we shall meet I trust before the throne of God.



Mr. FOUNTAIN to Mr. S——, London.

Mudnabatty, Dec. 8, 1796.

THE grateful sense I yet retain of the many instances of your kindness to me while in *London*,
and

and the esteem in which I hold you as my pastor, conspire to render it my pleasure, as well as my duty, to enquire after your welfare, and supersede an apology for what I may say respecting myself.

During the passage they often talked in the cabin about asking me to preach, which if they had done I would have accepted the invitation. We had daily disputes about religion, but they were all possessed of deistical principles. My situation was far from comfortable; but I trust I often enjoyed the manifestation of his presence, who hath said to each of his people, "I will never leave thee nor forsake thee."

I had much sea-sickness, but I think it has done me good. I never was better in my life than I began to be before I left the ship. We reached *Calcutta* on the 19th of September. I found it very hot, but, through mercy, I received no injury.

This is the dry and pleasant season of the year; and were it not that I knew by the succession of months that this is December, I should not judge so by the face of nature. The trees all around are in full leaf, and the fields white with harvest. The difference between the heat of the day and the cold of the night is astonishing. Mornings and evenings I am glad to button up in my great coat; but in the middle of the day (although this is the cold season) I can go in a waistcoat. I bathe every day at twelve o'clock, either in a river near Mr. CAREY's house, or in a large tank near my own *bungaloe* (a place built with bamboos, and covered with rushes) about a quarter of a mile from Mr. CAREY's house, in which I have my books, and sit to write.

A *Sabbath* was unknown in this part of *India*, till the missionaries came; nor is it now regarded, save by a few of our neighbors. In the intervals of preaching to the natives we have worship in English, at which times we read sermons, except on those *Sabbaths* when we and brother THOMAS's family meet together; then we always have preaching. Last *Sabbath*-day we all met together, and besides preaching to the natives, we each of us preached once in English. In the afternoon we celebrated the dying love of JESUS, according to his own appointment; and the next day, being the first Monday in the month, we remained together, and in the evening united our prayers with those of our dear brethren in *England*, and other parts of the world, for the coming of the kingdom of JESUS CHRIST.

“ It shan't be said that praying breath
 “ Was ever spent in vain.”

Oh! How great and numerous are the countries on this vast *Asiatic continent* groaning under the power of the prince of darkness! We here see (as it were) a world lying in wickedness! But by reflecting on what God *has* done, and being persuaded of what he *will* do, there is sufficient ground for encouragement—nations many and great, once sunk as deep in wretchedness and ignorance as these can be, have been enlightened and made happy by the gospel of the grace of God: and “ all the ends of the earth *shall* remember and turn unto the LORD; yea, the glory of the LORD shall be revealed, and all flesh shall see it together.” The Lord will build up Zion: And Oh! that he who is now writing to you may be an humble instrument in so great a work!

Yours, &c.

J. F.

Y y

Mr.

Mr. CAREY to Mr. N——, London.

Mudnabatty, Dec. 16, 1796.

I AM well assured it will always give you pleasure to hear of the affairs of the church of God; and even, if they should be unprosperous, yet there is a spirit in a servant of the Lord JESUS, which feels a sacred enjoyment in sympathizing with, or even bewailing the miseries of the cause of the Lord JESUS CHRIST; and, I doubt not, but the prophet JEREMIAH felt more genuine enjoyment, when uttering his lamentations over the miseries of *Jerusalem*, than was ever felt in the pursuit of any sensual object.

We have disappointments which call for the condolence of all the ministers of the gospel; but, I bless God, we have not disappointments only; we have some cause to rejoice, and also to wonder at the mercy which has at all succeeded our attempts. You have heard of the appearances of grace which were in three natives of high cast, namely RAM RAM BOSHOO, MOHUN CHUND, and PARBOTEE. Of these, the first was a very promising person, of fine abilities; and though cold in the things of God from my coming into the country, yet is nearly as well informed in the word of God as the generality of christians in *England*: but he has awfully fallen into adultery, and, considering the profession he had long made of the ways of God, it was necessary for me to discharge him from my services, to prevent any bad conclusions against christianity itself, which others might have drawn from my keeping him. I have not yet seen PARBOTEE, but have heard the natives bear testimony to his conduct in such a manner as has given
me

me much encouragement; as particularly, how he very lately gave up a good employment because his master insisted on his making an idolatrous offering for the souls of his dead relations. **MOHUN CHUND** has an attachment to the gospel which is very encouraging, and I have witnessed its continuing in all situations, though his ideas of the gospel are confused. Another **Bramin**, whose name is **CASSI NAUT MOOKHURJEE**, appeared under genuine concern last year, and I trust the work is really begun in him; he left me for want of support, and is gone to the neighborhood of *Nuddea*. A providence which calls me to go to *Calcutta* immediately, will, I hope, give me an opportunity of seeing him.

But we have, within a few months past, had the greatest encouragement by far that we have ever met with in our pleasing work, in the conversion (I trust) of four **Muffulmen**, who are all poor laboring men, but whose minds appear to be effectually imprest with the importance of eternal things. These men are not able to say much about themselves, except one, whose name is **YARDEE**; he is a man of very good abilities, though not the smallest education, and his account is very simple and pleasing indeed. I think very evident marks of piety are apparent in them all, and hope they may soon make a more public profession of the gospel; they have already begun to taste of persecution for the sake of the Lord **JESUS**, and it may perhaps increase. I hope the Lord will fortify their minds, and make them overcome all that opposition which they may have to endure, and which they have endured hitherto with becoming patience.

The pleasing news from *England*, of such a missionary spirit being poured forth, is no small encouragement to us ; and the arrival of another brother to join us in this arduous business, is a further encouragement. Indeed I trust that God is eminently girding on his sword, and will now go forth conquering and to conquer. May the whole world soon become willingly subject to the Lord, and his will be done on earth as it is in heaven !

Messrs. THOMAS, FOUNTAIN, and myself, live in the utmost harmony, and I trust shall continue to do so. We need, and I doubt not shall have, a part in your addresses to a throne of grace.

My love to all who love the Lord JESUS CHRIST, particularly Mr. S——, with whom I had some small acquaintance ; and all other ministers of the everlasting gospel.

Yours, &c.

W. C.



Mr. CAREY to his Sister.

Tangan River, Dec. 22, 1796.

I AM now on a journey to *Calcutta*, to see Mr. S——, who is very ill.

I preached last night unexpectedly at a place called *Brammhongolah*, where the boat lay to for a night. A congregation gathered around me, and I felt much enlarged in talking with them. They heard with much attention, which is generally manifested by their
answering

answering almost every sentence by some observation upon it to one another. Their observations are sometimes so clamorous, that I have found it necessary to forbid them, and at others to desist till the noise has subsided. This is pleasant to the preacher; but we have often congregations of another stamp, who seem as insensible as stones, and all that can be advanced makes not the smallest impression upon them. However we are much encouraged and strengthened, and the more so by the coming of brother FOUNTAIN amongst us.

The translation of the scriptures I look upon to be one of the greatest desiderata in the world, and it has accordingly occupied a considerable part of my time and attention; and through great mercy the New Testament is now so near completion, that I hope to have the translation and first revision of it finished by the end of March. This journey will it is true hinder the revision, but will procure me much information respecting it, which may be equally useful to the Mission.

The mercy of our Lord JESUS CHRIST be with you always. Amen.

W. C.



From Mr. CAREY.

Hoogley River, Dec. 28, 1796.

TO THE BAPTIST SOCIETY FOR SENDING THE GOSPEL TO
THE HEATHEN.

Honored and dear Brethren,

I BLESS God, our prospect is considerably brightened up, and our hopes are more enlarged than at
any

any period since the commencement of the mission : owing to very pleasing appearances of the Gospel having been made effectual to four poor laboring Mussulmen, who have been setting their faces towards Zion ever since the month of August last. I hope their baptism will not be much longer deferred ; and that might encourage MOHUN CHUND, PARBOTEE, and CASSI NAUT, (who last year appeared to set out in the ways of God) to declare for the Lord JESUS CHRIST by an open profession of their faith in him.

If any thing like encouragement did not come with an ill grace from us, I would now attempt to encourage our beloved friends ; not by relating our zeal, activity, or success ; we can only say that upon the whole we have not forgot our errand, and, though we have great reason to bemoan our unfitness for so great a work, yet we have been doing something : but I wish to encourage you by the recollection of what God has wrought. When the Society was first established, many were the doubts whether it would not be crushed in its infancy ; but it has now stood for a considerable time, and its success, though not equal to its wishes, is not however so small as to be imperceptible. Many thousands have heard the word of the Gospel from our mouths, and the name of CHRIST begins to be known in several parts of the country : Seven of the natives we hope are indeed converted, and another missionary is now safely arrived. Perhaps a more proper spot to make a large stand for the spread of the Gospel could have scarcely been chosen. This is a situation so central, that had we sufficient men, and proper means, the Gospel might with ease, and small expence, be sent from hence through all *Hindustan, Persia, Boutan, Assam,* and what are generally called the *Rajemahl Hills*, on the
the

the west of the Ganges ; and were a proper plan adopted, all the education necessary for this extensive design, might be obtained in one situation in this country, and a connexion with the mission here be regularly and invariably maintained. The importance of a proper and practicable plan of education, not for the children of the natives only, but for the children of the missionaries also (some of whom it is to be hoped might in time be converted by the grace of God, and become missionaries themselves, or be otherwise serviceable in the mission) is obvious ; not to mention the almost necessity of *females*, well qualified, to communicate the gospel of CHRIST in a situation where superstition secludes all the women of respectability from hearing the word, unless from their own sex ; and the advantage which would arise from many being embarked together in such a cause to our own souls, when the numbers engaged would all add to the impetus of each particular soul.

Independent of these considerations, the necessity of having proper persons to carry on the work in case of our death, or any other occurrence in providence which might remove us from the work ; and the importance of the number of immortal souls to whom we have access, require a strengthening of our cause.

The numerous rivers of *Hindostan* are admirably calculated for excursions, which might be made in small boats, each of which would cost about forty rupees, fitting up and all, and be manned by three men.

I am afraid of frightening the Society with the appearance of large expences, or I should say something about printing the *New Testament*. I am now going down to *Calcutta*, and intend to make the
necessary

necessary enquiries about the expence of printing it here; but it strikes me that a press, new types, and a missionary printer, all sent from *England*, will save at least a thousand pounds in printing ten thousand copies; but this I intend more precisely to ascertain. A press here would be an invaluable blessing to us—it should be accompanied with Bengal, Arabic, and English letter, or the last might be omitted, as the Society should find it most convenient.

I am now learning the shanscrit language, that I may be able to read their shasters for myself; and I have acquired so much of the Hindee, or Hindostanee, as to converse in it, and preach for some time intelligibly. This is but a jargon indeed, yet it is the current language of all the west from *Rajemahl* to *Delhi*, and perhaps farther, though more and more mixed with the Persian as it advances towards that country. With this I can be understood nearly all over *Hindostan*, and even the language of *Ceylon* has so much affinity with that of *Bengal*, that out of twelve words; with the little *shanscrit* that I know, I can understand five or six.

You will all individually accept of my christian love, and let me intreat you, not to be weary in well doing, for in due season you shall undoubtedly reap if you faint not.

I am very affectionately yours,

W. CAREY.



Mr. CAREY to Mr. C——, Leicester.

River Ganges, Dec. 26, 1796.

I HAVE received two letters from you to whose dates, being on a journey, I cannot refer. I feel myself

self much rejoiced that the church under your care, which is so dear to my heart, is so comfortably settled, and in a prosperous state; nothing would more afflict me than to hear of that church being in a disordered or declining condition.

Your having entered upon the pastoral office over that people of whom I at present am one, induces me to write to you with the more freedom; and especially as I am unknown to you in a great measure, and you also to me; so that no suspicion can possibly arise of prejudice either for or against you personally; nor indeed of any thing else, but a desire that your labours may be useful, and the prosperity of those dear people permanent.

Let then, my dear brother, the interests of that church be first in your heart, and pursue them before every other object; indeed, consider every other object as only proper to be pursued for that end. *Leicester* is that part of the Lord's universal interest which you are called more immediately to superintend. All your affection, efforts, time, talents, improvements, gifts, should therefore be in a manner concentrated *there*; and you must consider that church as a peculiar charge with which the Lord has entrusted you for his glory. Two objects, my dear brother, lie before you; viz. the INCREASE and RESPECTABILITY of the church; and both are of the utmost importance: in order to these two great ends being accomplished, all your exertions, and prudence will be necessary: it will be necessary in order to win souls, that you should be in earnest to do it, and that your earnestness should be mixed with all the benevolent affections, so as to appear before mankind. Earnestness will lead to study, and a close attention to *important truth*, as connected with all its consequences.

quences. Respectability in ministers tends to make their people respected among other churches; but their true respectability consists in their spirituality, holiness, love, and growth in knowledge and grace: should a minister be deficient in any of these, or should he be enthusiastical, or formal, the people of his charge must be eminently sufferers thereby, in their best and most important interests. Affection, diligence, holiness, and sound judgment in a minister, have an amazing influence on a people; and as, in dissenting congregations, a minister is chosen by the people, and retained only by their suffrage, it is to be inferred, that their minds are akin to his, and that there is a similarity of views and practices.

Being unknown to you, and still retaining an undying affection for the people with whom you are, I have taken the liberty to speak my sentiments thus freely: and one more observation I may make, which I have found very useful to myself; that is, highly prize the counsel and friendship of other ministers, especially those of the greatest eminence: It was one of the greatest privileges of my life to be favored with the kind advice, and kinder corrections of such men, and their friendship was a jewel which I cannot too highly prize.

I rejoice that discipline is maintained.. I hope all the social meetings are kept up also, and that the revival which was begun in the Spirit, will be carried on in the Spirit also.

My love to all the people, I forbear to mention names, for *all* are dear to me. Christian respects to Mrs. C——.

From

From Mr. CAREY.

TO THE CHURCH OF CHRIST, MEETING IN HARVEY-
LANE, LEICESTER.

Hoogley River (near Moorshadabad), Dec. 30, 1796.

Beloved in the Lord Jesus,

WHILE I live, I trust, I can never forget those seasons of sweet communion which I enjoyed while I was with you; the relish of which now attends me sometimes, even in these solitary parts of the world, where the extremes of situation are perceived in a degree beyond your conception; though I hope nothing that I may say will ever be thought like the intimation of a wish to desert my post;—no, I have set my hand and heart to this plough, and trust that I shall die in this beloved work.

Yet, dear brethren, I wish to make you sensible how great the blessings of christian society are; and what unspeakable obligations you are under to a gracious God, for casting your lot in so fair a part of his inheritance. When numbers meet in love to serve the Lord, how many things are there conspiring to raise the heart to a pitch of devotion, and pleasure, which a solitary place denies?—*You* read each others countenances, and each inspires another with pleasure, devotion, and joy; your frequent meetings for prayer and praise, how animating to your souls!—How great these privileges are I can estimate better than you. If *we* meet, it is after a long journey of twenty miles; more fatiguing than forty in *England*: when met, and all together, we are a church consisting of *five* members; sometimes we preach in
English

English to a congregation less than twenty; and all the land besides brimful of idolatry, worldliness, and ignorance extreme! Some natives enquire after the Lord; but in general the stupidity of the poor, the enthusiasm and folly of those who are better informed; the many fears which we, who are possessed of a godly jealousy for the converted natives, feel at every appearance of coldness, or mistake in them, are all enough to freeze the warmest soul.

But you encourage each other insensibly: and while numbers, all together walk in Zion's ways, your hearts are warmed you know not how; and a fire and cloud is perceived over the assemblies of Mount Zion: indeed, to use a cold metaphor, society contributes to the growth of grace as motion increases the bulk of a snow ball, which rolls and rolls along, and gathers more and more, till it becomes from a small handful, an enormous mass; or, like a confluence of small streams, each of which alone may fertilize a small spot of land; but all united form a vast river, which furnishes conveyance of riches from every part, for thousands of miles, and all at last is landed in some great city, to the opulence of which, when united, every stream contributes; but all would be almost useless if separate;—so every christian, while in an unconnected state, may be of little use; but all united, form a torrent like the Ganges, which rolls on with majestic uninterrupted force till it conveys its waters to the great ocean.

Your privileges are great: but, dear brethren, be *individually* careful to occupy in your places; many rivers, some greater, some smaller, fall into the Ganges; but if only *one small stream* dries up, it has an effect upon the *whole*; if many, or if streams of considerable magnitude

magnitude fail, the navigation of the great river is obstructed, and all the fields mourn for a thousand miles or more: so, dear brethren, be very careful each one to fill up your respective places, that a large tribute of glory may redound to our most gracious Savior and Redeemer. It may not be a matter of much moment what some of us individually can do, of either good or evil; as the Tanguan, Nagore, and an hundred small rivers in this country, are of little consequence; but the honor of the Ganges is of great consequence, to which every stream contributes; so you, all flowing together, your hearts are enlarged, and greater glory redounds to the great Redeemer; because the Church is that which contributes to spread abroad the glorious Savior's fame,

It is a very pleasing circumstance that you were so soon provided with another pastor; and that he is approved, and esteemed universally: you will not suppose him to be more than a man, either in point of abilities, or impeccability; he is but a fellow mortal with yourselves; he may be overtaken, but must not be hastily condemned; he may be an excellent preacher, but he will not always preach alike, nor will you always hear alike; he therefore must not be deserted, nor idolized. Remember, if he preach God's word, you are bound to honor him, very highly indeed for his work's sake; and if it does not suit any ones taste, let such an one examine himself whether there be not something in his own heart, which does not cordially coincide with the word of God.

In short, live in LOVE, cultivate DISCIPLINE; consider yourselves as at the disposal of God, and never go reluctantly about any thing which *he* commands you, who
 so

so willingly laid down his life to deliver you from the lowest hell. And, dear brethren, pray for us, that we may be useful in this important situation, where providence has placed us: and I have also to intreat you to dismis me from you to *the church of CHRIST meeting at Mudnabatty, or elsewhere, Bengal*; this I request in love, that all things may be done decently and according to the gospel order, which our Lord JESUS CHRIST has appointed.

My love to you every one, and particularly to all your dear officers; may you be preserved in love and peace, to the coming of our dear Lord JESUS.

Yours affectionately,

W. CAREY.



Mr. CAREY to Mr. P——, Leicester.

Hoogley River (near Plassey), Jan. 2, 1797.

WE are all well, through much mercy. My whole family enjoy much better health than we did at our first coming, though excepting three or four attacks of bilious fevers, which are very common, and to which I am something addicted, I have had better health than when I was in *England*.

I have written about the Mission to so many, that I shall not repeat it here; only, as I have been often desired to say something of our conferences with the natives, I will just tell you a little of my proceedings yesterday, especially as it is fresh on my memory. Being Lord's Day, I lay to at a place called *Rungamutty*, and in the morning went to a neighboring village, called

called *Untopore*, where I had a good congregation; they however told me that they should be glad to hear in the evening, when some Bramins would have notice and come to hear and judge. I accordingly went, and the people began to gather soon; at last one Brāmin made his appearance, with whom I entered into discourse, presently others came, and in a little time I had a congregation greater than could possibly hear my words; I altered my usual method of preaching from a passage of scripture, because the gospel sound had never been heard here; and began by saying, Bramins, I have many things of great importance to say, and I wish you to attend, and give your advice; to which they assented. I then said, "Can you inform me, how a sinner can possibly obtain salvation?" They answered, "Every people have their own shafters, and their own kind of holiness; attend to the proper work recommended by the shafters of your country." I answered, "Holiness consists in the disposition of the heart; God is holy; if my mind is like him, this I think is holiness, if unlike him this is unholy; but how can a *sinner* be reconciled to an *holy* God? As to all the offerings and sacrifices which can be made by mens hands, you know that many persons offer them who are the same day guilty of whoredom, lying, and many evil practices; therefore all this, which your shafters call holiness, may be done by unholy men."—They answered, "True." I then said, "I am a sinner, and I know that there are only two places for mankind after death, heaven and hell; but I cannot bear the torments of hell; what must I do? and what must you all do?" They enquired, of what sin I had been guilty? I told them, "Many; but particularly that my heart was impregnated with sin; as pride, envy, wrath, and the like." They said, I must forsake sin; I said,

"Will

“ Will this make amends for my past guilt? Suppose a man guilty of murder was to live a peaceable life always afterwards, will that expiate his guilt?” I believe they really thought that I had murdered somebody, and that the guilt of murder lay heavy on my mind; for they asked if I wanted to know what was a proper atonement for murder? I told them that all sins were great in God’s sight, and that I asked what would be a proper atonement for sin in general; they told me several accounts of the murder of bramins being expiated, but I made such objections to the validity of such atonements, that they were all much puzzled. I then said, “ Bramins, I have examined, and I think it of the greatest importance to discover a proper way to life; for not only am I a sinner, but, from what I see, all mankind are so too; what must we *all* do? I have examined your shasters, but can find no way upon which I dare depend; nor would I have you depend on any such method. First, said I, your debtas (idols) cannot save, for I find, from your shasters, that they are as much the enemies of God and righteousness as men are. *Seeb*, said I, you know, once shewed a very wicked mind; when the sea was churned for the Amreeta, or Ambrosia, you know that *Naraion*, appeared in a very beautiful female form, and that *Seeb* was so captivated, as to propose to turn away his two wives, and renounce all his religion for one embrace. *Naraion*, also, on the same occasion, you know, stole the Amreeta, and though both the *Soors**, and *Asoors*†, had labored to churn the sea, yet he gave none of it to the *Asoors*. *Khristno*, you know was a notorious whoremonger; and in fact I find that none of them are the friends of God; but if they were, and

* *SOORS*, celestial deities.

† *ASOORS*, infernals.

also their power was as great as you say, yet if the master (God) was angry, how could *they*, who are only servants, help us sinners?—I also read, said I, that *Vishnoo* was incarnate nine times, and will be a tenth; but why? Not to save sinners!" I here recited the reasons alledged by the shasters for these incarnations; but, said I, "If all this is true, yet there is no way of life revealed in your shasters; but what must we all do? what way is there? how can sinners be saved?" At this all were silent, and confounded. I then told them, that if they could not tell *me*, I would tell *them*; and that God, who had permitted the Hindoos to sink into a sea of darkness, had at length commiserated them; and sent me and my colleagues to preach life to them.

I then told them of CHRIST, his death, his person, his love, his being the surety of sinners, his power to save, &c. and exhorted them earnestly and affectionately to come to him.

Effects were various; one man came before I had well done, and wanted to sell stockings to me; but I sent him away, by speaking of the Sabbath, and our obligation to keep it holy: others wished me to stay another day; that they might hear more; I promised to see them on my return, and left them. My love to all friends.

Yours, &c.

W. CAREY.



*At a COMMITTEE MEETING held at KETTERING,
August 29, 1797.*

LETTERS from *India* being read, the following resolutions were passed unanimously:

3 A

I. That

I. That our brethren having, in a disinterested manner, declined their ordinary income from us, at a time when they thought they could do without it; and various unforeseen occurrences having since occurred, which render it necessary that we afford them substantial assistance—the arrears of the salary, which for a time they have voluntarily declined, be made good by the Society.

II. That fifty pounds be added to the above, for the use of brother FOUNTAIN, from the time of his arrival to November 7, 1797.

III. That we feel anxiously concerned to comply with our brethren's request of sending MORE MISSIONARIES; but that at present there is either want of suitable persons who are willing to go, or such difficulties in their way as cannot be surmounted.

IV. That the mode of future subsistence be left to the discretion of brother CAREY, with whom we will cheerfully co-operate to the utmost of our power.



MISSION TO CORNWALL.

THE encouraging circumstances attending the Mission to the county of *Cornwall* the last year, induced the Society to resolve on sending two of our brethren to itinerate there this year also. See p. 305.

Accordingly brother STEADMAN left *Broughton*, on Monday, July 3, and having preached at *Salisbury* on his way, met brother FRANKLIN at *Exeter*, on the Tuesday evening—there they both preached on the Wednesday—on the Thursday they went on to *Plymouth* and *Plymouth Dock*, where they spent the residue of
this

this week, and the following they entered on their labors in *Cornwall*; where they continued for nearly eight weeks, preaching, not only on Lord's-days, but, for the most part, every evening in the week days, and sometimes on the mornings also. Nearly the same tract was taken as last year; but some places they visited, of which they either did not know last summer, or to which they then had no opportunity of going—such were the following:

Town or Village.	Place of Preaching.	No. of Hearers.
Stratton,	Malt House,	60
Bennicott,	Private House,	40
Wheal Virgin,	Out of Doors,	1500
Pool,	Street,	250
Hayl,	Methodist Meeting,	500
Gulville,	Horse Block,	80
Boskenna,	Private House,	80
St. Michael's Mount,	A Loft,	70
Gwinear,	Street,	500
Wall,	Methodist Meeting,	500
Goldfithny,	Street,	600
Kirley,	Methodist Meeting,	800
Twelveheads,	Garden,	500
Blisland,	Methodist Meeting,	200
Polgooth,	Ditto Ditto,	200
West Looe,	Independent Ditto,	100
Breage,	Street,	150

In some of these places preaching was, till our brethren visited them, a thing unknown; however, great attention was paid to the word of life, and (with the exception of one place) they met with no disturbance in their work from their hearers; on the contrary, they received the thanks of many, accompanied with pressing invitations to renew their visit: but their greatest encouragement arose from their discovering that the last year's mission had been attended with the most happy consequences to several persons, one of whom has since died in the Lord; two more adorn a profession they have made of CHRIST, and others who have not yet joined themselves

themselves to any christian society, give room for hope that they are among the people whom the Lord has called by his grace.

In the whole, our brethren were itinerating for between nine and ten weeks, in which space they preached above one hundred and fifty discourses; and on their return made to the Society the following remarks :

“ We are fully of opinion, that further Missions similar to ours would be likely to do increasing good to the cause of religion. We hope the few instances of the success of last year’s efforts, which have come to light, as they have sufficiently satisfied us that our labor was not quite in vain, so they will convince our patrons, and the friends of religion, and of the Society, that the expence has not been thrown away.

“ But we still think that, were it practicable, something of a more permanent nature should be attempted, as was stated in our last year’s journal.

“ We have additional reason to bless God for the assistance afforded us, as we have met with no accident; never been confined nor interrupted by illness; nor, as we have reason to think, done ourselves, by our frequent exertions, the least injury.—Again, therefore, we set to our seal, “ Faithful is he that hath promised—*As thy day, so shall thy strength be.*”



N. B. The Society have also encouraged village preaching in *Hampshire, Oxfordshire, and Warwickshire*, as may be seen by referring to the APPENDIX to No. IV. where the pecuniary affairs of the Society, for the last three years, are laid before the public.

Periodical Accounts,
RELATIVE TO THE
BAPTIST
MISSION SOCIETY.


N^o. V.


EXTRACTS FROM LETTERS
RECEIVED FROM
OUR BRETHREN IN INDIA,
From March, 1797, to January, 1798.


Mr. CAREY, to Mr. F——, *Kettering.*

Mudnabatty, March 23, 1797.

YOUR'S of May 2, 12, 13, 26, Sep. 1, Oct. 11, ult. I received a few days since, for which I very sincerely thank you. The contents are both pleasing and painful. It rejoices my heart much to hear of our brethren in Scotland having so liberally set themselves to encourage the Missions, and that on two accounts, independent of the pecuniary assistance which they afford. First, the unequivocal proof which it gives of their heartily coinciding with the mission plan; and secondly, the great assistance which must be derived to the work in answer to their prayers. The acquisition of a new multitude of helpers, all pouring out their requests to God for success on our undertakings,

does not a little encourage my heart to proceed in the pleasing work. Want of success is very discouraging to me in one point of view, as I fear it may tend to tire out the patience of our numerous and hearty helpers in England : for their hopes having been very sanguine, and now meeting with so long a disappointment, they may at last decline and their hearts be made sick. On any other account I am not discouraged. I am sure the work of God must prevail ; and I think it cannot be long ere it does so : for God having graciously brought the gospel hither, and excited some to attend to it in a hopeful manner, is a kind of pledge to me that he will not forsake his work. Though the Cast, and a great number of other superstitions be great obstacles, yet I know there are only two real obstacles in any part of the earth ; viz. a want of the Scriptures, and the Depravity of the human heart. The first of these God has begun to remove : and I trust the last will be removed shortly. When the Spirit is poured down from on high all superstitions will give way. Be encouraged therefore brother, and encourage others, for the darkness is past in India and the true light shineth. Perhaps it may be as brother Ryland suggests, general knowledge may first prevail, and prepare the way for losing Cast, and joining to the Lord.

I thank you for your opinion upon and advice about receiving the natives while they retain their Cast *. I have since found it to be impracticable : for they would undoubtedly be cast out of society in that case as well as the other. Mr. Shwartz's people have all lost Cast who are joined to his church.

I have enough in myself to discourage me for ever, but I know the work is God's ; and will therefore continue

* Mr. CAREY, considering the cast as rather a civil than a religious distinction, had entertained some doubts whether the natives should be required to lose it, in order to their joining a christian community.

to go in the strength of the Lord God, making mention of his righteousness and of his only.

Mr. Thomas and myself are just arrived at home from an excursion to *BOOTAN*, in which we preached Christ in many places where his name was never heard before, and were attended to with great ardour. The Name of our Redeemer has been declared in that unknown country; and we have the greatest encouragement to hope that a Mission may be begun to great advantage in these parts.

I will relate a little of our expedition. We set out from *Moypauldiggy* on the sixth instant, and arrived on the tenth in the *BOOTAN* country, viz. that part of it which is below the hills; for we did not ascend the mountains, our time not being sufficient to permit us to go through all the formalities requisite for that purpose. We went to a place called *Gopalgunge*, and waited on a Bootea officer called the *Jinkof*: he received us very kindly, and we presented him with a few articles with which he was much pleased. Here we found that it would be necessary to see some other officer and to get a regular permission to ascend the hills. During the greatest part of the day we were in his house, which is large and made of bamboos and mats; with Saul-tree pillars; and has an upper floor where he lives, made of split bamboos. He made us a present of some pieces of bacon about a foot long, but which were so stale as to be offensive at a great distance. After this he treated us with tea, which they call *Runga*. The tea-pot is a large bamboo, with a hole perforated through one of its knots within-side, which forms the spout. The tea is made into cakes with some composition, and when used is mixed with boiling water, *ghee*,* and salt. We tried in vain to swallow it, though the *Bootea* drank very copiously of it. His kindness, however, was very conspicuous, and

* *Ghee* is butter melted down and thus preserved for use, and is much used in all parts of Bengal.

he drank of our rum more than we wished him. The *Booteas* are much addicted to drinking spirits, and pride themselves in drinking much, though drunkenness is reckoned a shame amongst them. However, all will intoxicate themselves, if they can get English spirits. They are taught to drink spirits as soon as they can talk, and in all their houses you see large pitchers, called *koolsees*, about the size of a small bucket, full of Bengal arrack, which they drink as we should water,

The natives call themselves *Botes*, but the Hindoos call them *Booteas*. They are very stout robust people; and with respect to dress, colour, and appearance, are like a very stout athletic English waggoner, much weather-beaten. They have no stockings, but their dress is like a waggoner's frock, except the higher ranks, who have a garment much like an English gentleman's morning gown, made of blue, red or green stuff, with large figures wrought in it like diaper. The women are tolerably white; their dress consists of a petticoat, and a cloth which is so fastened from the shoulders to the waist as to appear like a very large pouch over the breast, in which they keep portable articles as in a pocket. Their hair is parted on the top of their head, and we saw no covering for the head of the females, though the men in office had different coverings for the head.

From *Gopalgunge* we went to *Bote-Haut*, to see the *SOOBAN*, who is the greatest officer, that is, a kind of Vice-Roy, below the hills. A letter having been sent to him from the *Jinkof* he sent two horses to attend us, and the *Jinkof* himself went with us. The procession was the most curious that could well be imagined, yet it strongly proved their great attention to us. A band of Bengal music, if such it can be called, preceded us. We had six horsemen, and servants, and a number of spectators, besides people to carry our baggage, tents, &c. which in travelling

by land in this country must be carried on men's shoulders. On one horse was the *Jinkof* led by two men, notwithstanding which he was sometimes first, sometimes last, and sometimes turning round; his horse being ungovernable. Every mile or two he was stopping to drink spirits. A Hindoo on another horse was much like him, except in drinking; and we had enough to do to keep our horses out of their way; to effect which we were always wheeling to the right or left.

At our approaching the town a number of females met us and made their salem*; after which they ran before the horses, and all the inhabitants of the place, I should suppose to the number of two or three thousand, joined the procession.

We went in this manner to the *Soobah's* house, who received us with great politeness, and made us presents of silk, viz. a white scarf in the name of the Grand Lama, a red one in his own name, and another red one in the name of a friend. After receiving the presents we ascended the ladder to his house, which was like the *Jinkof's*, but much longer and more elegant. It had four rooms on the upper floor, which were entirely covered with mats. At the farther end of the principal room was the seat of the *Soobah*, raised about two feet from the floor, covered with red cloth, and hung round with thin gauze curtains. Here we were seated by the *Soobah*. On two sides of the same room were seats for the servants, raised about six inches from the floor; and, like the *Soobah's*, made with planks of Saul-timber, but covered with sackcloth. A window of about a foot deep, made of lattice-work, ran throughout the two sides, on which the servants' seats were placed, there only being the outward walls: and a curtain of white cotton cloth was placed just above the window. On this curtain were hung

* The common way of shewing respect in India, performed by putting the hand to the head and gently bowing.

shields and helmets, and under it match-locks, bows and arrows. The under part of the house serves for a stable, &c.

The genuine politeness and gentleman-like behaviour of the *Soobah* exceeded every thing that we could have imagined, and his generosity was astonishing. He insisted on supplying all our people with every thing they wanted: and if we did but cast our eyes on any object in the room he immediately presented us with one of the same sort. Indeed he seemed to interpret our looks before we were aware, and in this manner he presented each of us that night with a sword, shield, and helmet; also a cup made of a very light beautiful wood, used by all the Booteas in drinking. Perceiving that we admired the wood, he gave us a large log of it, which appears like fir, with a very dark beautiful grain. It is full of resin or turpentine, and burns like a candle, if cut into thin slices, and serves for that use.

In eating, the *Soobah* imitated our manners so quickly and exactly, that he appeared as free as if he had spent his life with Europeans, though he had never seen any of them before. We ate his food, though I confess the idea of the *Jinkof's* bacon made me eat rather sparingly.

We then talked about BOOTAN, and about the Gospel, and the appellation of *Lama* was given to us, which appears to mean *Teacher*, and which title is by them emphatically given to the *Grand Lama*.

We found that he had determined to give the people a testimony of his friendship for us in a public manner, and the next day was fixed on to perform the ceremony in our tent on the market place. Accordingly we got instructed in the necessary etiquette, and informed him that as we were only come a short journey to see the country we were not provided with English cloths, &c. for presents.

The time being come however, we were waited on by the *Soobah*, followed by all his servants, both Booteas and Hindoos. Bbeing seated we exchanged each five rupees, and five pieces of *betel*, in sight of the whole town. And having chewed *betel* for the first time in our lives, we embraced three times in the Eastern manner, and then shook hands in the English manner. After which he made each of us a present of a piece of rich *Debang*, wrought with gold, a Bootan blanket, and the tail of an animal called the *Choor Cow*.

When the ceremony was over we were conducted to the *Soobah's* house, where we found another officer; I believe the *Vakeel* or attorney of the court below the hills. This man was just the reverse of all we had seen. He had been to Calcutta, and was a man of great consequence in his own eyes. He sat on the *Soobah's* seat like a statue, not rising when we entered, which the *Soobah*, a much greater man, always did. When we sat down he began a long discourse with the others in the Bootan language, which, as we did not understand, we also talked to each other in English. All this time a servant, by his orders, held a lighted torch just in our faces that he might stare at us. He then asked how many servants we kept; and whether we had a tent? This was to see whether we were great men or not. Our answers were very brief, and did not give him satisfaction. After exchanging a few angry words with the *Soobah*, he took his leave abruptly. The *Soobah* was then transported with rage, and threatened him dreadfully. He tore off his upper garment, seized a *Cresse*, (a kind of dagger) stuck it into the table, beat his breast, threatened to go after him and kill him! We tried to appease him, and were successful.

We declined going up the hills, as we found it was necessary to wait for an order from *Pargong*, the seat of the *Peluw-Rajah*, (who is a kind of minister of state to the

Dib-Rajah) or perhaps to have waited till an answer had returned from the *Dib-Rajah* himself, whose paiace, if we were not misinformed, is at *Tassafoodon*.

Our people were much afraid: for though the Hindoos had till now expressed the greatest confidence in the gentleness of the *Booteas*, yet they now began to propagate a great number of bloody tales; and nothing was talked of but the insincerity of the *Booteas*. As for ourselves we were not quite so timid, though we were not without our cogitations. We, however, told them to run away for their lives, if any danger appeared. For fear of wild elephants, &c. we had taken a gun or two; but we ordered that no gun should be loaded, nor any additional care whatever manifested, though we were certain the people would not sleep much that night. We then commended ourselves to God in prayer, and slept till morning. In the morning the *Soobah* came with his usual friendship and brought more presents, which we received, and took our leave. He sent us away with every honour that he could heap upon us, as a band of music, guides to shew us the way, &c. In short, the whole of his conduct towards us was invariably as generous, polite, and friendly as I ever witnessed. I suppose the above conduct of the *Vakeel* arose from his thinking himself to be a great man, and somewhat slighted in not having any present from us; but in truth we had nothing to present. The *Soobah* proposed paying us a visit in a little time. Should he do this, I hope to improve the interview for the great end of settling a mission in that country.

So great a contrast I have never before seen between two neighbouring nations as the *Booteas* and *Hindoos*. The latter are small puny fearful people; the former athletic and fearless. They have a great curiosity. We gave them several articles, as a looking-glass, a pocket compass, &c. which were examined in every point of view.

They have a written language, and I am informed many books written in it. The names of the letters are the same as the Bengallee, with a few exceptions, and are written in the same order, with only this difference, that the Bengallees have five letters in a line of the alphabet, but the Booteas only four. I am to be furnished with a Bootea Moonshi, and Mr. Thomas with another.

BOOTAN is a very large country subject to the *Dib-Rajah*. The *Lama Goroo*, as they call him, is, I think, only considered as a representative of God; and they have his image in their houses, about the size of a large man's thumb. The *Soobah* said, "*There was a greater object of worship, who could only be seen by the mind.*"

I have been with the printer at Calcutta, to consult him about the expence of printing the New Testament, which is now translated, and may be got ready for the press in a little time. It has undergone one correction, but must undergo several more. I employ a Pundit merely for this purpose; with him I go through the whole in as exact a manner as I can. He judges of the style and syntax, and I of the faithfulness of the translation. I have, however, translated several chapters together which have not required any alteration whatever in the syntax: yet I always submit this article entirely to his judgment. I can also, by hearing him read, judge whether he understands his subject, by his accenting, reading properly, and laying the emphasis on the right words. If he fails, I immediately suspect the translation, though it is not an easy matter for an ordinary reader to lay the emphasis properly in reading Bengallee, in which there is no pointing at all.

The *New Testament* will make 600 pages of letter press in octavo, which the printer agrees to print at one *ana* (about two-pence) per sheet, and to cut a new font of

types for this purpose. This is very cheap in this country. The whole expence of printing 10,000 copies, paper included, would be near 3,000l. sterling : that is about six shillings a copy.

To say any thing of my own personal exertions would be only filling up paper with a long tedious tale about myself : I therefore decline it, and only say that I have daily cause to complain, yet complain in reality but little. I need all the advantages of godly society to set the springs in motion, yet this is a blessing of which I am nearly destitute. Brother Fountain is a comfort to me ; but we can scarcely vary conversation so much as to keep up it's zest. I labour in the word ; public exercises are pleasant to my soul ; though I want that aptness to converse closely about the things of God which is so conspicuous in brother T.

The accounts of *Yardee*, *Doorgottea*, *Sookman*, and others, which I wrote before, will I trust give some pleasure to the society, and the numerous friends of Christ in England ; and will shew that their prayers have not been in vain, while it affords encouragement to us. One of these persons has, however, entirely deserted us, viz. the man whose name I had forgot. I have great reason to hope that the others are really converted to Christ. They speak in a favourable manner about the things of God, and grow in knowledge, and I trust also in grace. So great an opposition to their baptism has been stirred up, that I am not sure when we shall have the happiness to receive them as members of our communion : but hope that will be the case before a very long time shall have elapsed.

Brother Thomas labours with greater and greater vigour in preaching the word, and appears lively. I have much pleasure in preaching, expounding, and translating. Oh ! that God would graciously grant some more evident success. The climate suits brother Fountain very well at present,

and I hope will do, though it is the rains that try European constitutions, which begin about the 10th of June. He is alive in the things of God, and helps us much.

That a considerable number of additional Missionaries are necessary I am fully persuaded, and that if something like what I have proposed in my last letter could be done, it would be an incalculable advantage to the undertaking. This mission should be strengthened as much as possible, as its situation is such as may put it in our power eventually of spreading the Gospel through the greatest part of Asia, and almost all the necessary languages may be learned here.

I hope the failure of the African mission will teach us more and more : though we have always made it a point to avoid every word or action that looks like intermeddling with politics. We have no disposition to do it. And if we were at all dissatisfied (which we are not) yet it is a matter of conscience with me to be submissive to the powers that *are*, for the time being : so that let my opinions about the best mode of government be what they might, yet the Bible teaches me to act as a peaceful subject, under that government which is established where Providence has placed, or ever may place me ; provided that government does not interfere in religious matters so as to constrain my conscience : in that case I think it my duty peaceably to obey God rather than men, and abide by all consequences.

Your's &c.

W. C.

Mr. CAREY to Mr. P——, *Birmingham.*

Mudnabatty, June 1st, 1797.

WHAT is become of you ; or what is the reason of your long silence ? I have not one of your letters unanswered ; and, excepting one which you sent soon after my leaving England, which lately arrived in a box of books, I have not, that I recollect, received one from you this year. I hope you have not forgotten that there is such a person as W. Carey, who is now labouring in the jungles of Bengal. But, seriously, I thirst for some continuation of your correspondence. You have published a sermon on baptism, preached at Leicester, but never sent me a single copy. I wish to put you in remembrance, though I cannot doubt of the continuance of your friendship to me : and I wish you to remember that good news from a far country is like cold water to a thirsty soul.

A pleasing event has lately taken place. A Mr. *Fernandez*, of the city of *Dinagepour*, of whom brother Fountain will give you the particulars, has lately been stirred up to befriend the preaching of the Gospel in that city. We have lately been thither. We did not see any of the persons from whom we formerly received a letter* ; but Mr. *Fernandez* informed us that very many there are anxious to hear the words of everlasting life. We mean to try what may be done. I had some conversation with some natives there, who listened with greater attention than I had been used to observe ; but it might arise from their being more intelligent persons than the people about Mudnabattay ; who being very poor, are proportionably ignorant : yet, ignorant as they are, I find many of them able to explain my meaning when I speak to those who never heard the word before, and who in consequence are not

able to comprehend my intention. Perhaps the length of time that I have preached to the people at Mudnabatty, every day, and the little success attending my labours, may induce me to think them more ignorant than they are in reality. Sometimes indeed I almost sink into guilty discouragement ; but at other times I think perhaps God is employing me as a pioneer to clear the way for some more useful person. If so, my labours will not be altogether useless : and this encourages me to go on talking, preaching, and translating. I particularly hope the latter may be of substantial use ; and I almost grudge the time employed in writing letters, because it takes me off from my delightful work. The new Testament and Pentateuch will be translated and corrected before this reaches you : after which I intend to begin the Psalms and Prophets, and to take the historical parts last of all.

I am fully of opinion that this mission should be strengthened as much as possible ; and that to this end more missionaries should be sent to us. It is impossible that three persons should be able so to exert themselves as to be conspicuous to the natives. Only imagine England to be in the situation of Bengal ; without public roads, inns, or any other conveniences for travelling ; without a post, except for the letters of the nobility ; without the benefit of printing, and absorbed in the monkish superstition of the 11th century — that in this situation two or three men arrive from Greenland, to preach the gospel to the English, and for that purpose settle at Newcastle-upon-Tyne—that they are under a necessity of labouring for a living ; and have to spend much of their time in translating the scriptures ; and you will be able to form some idea of our situation. To remove these difficulties as much as possible, we need more missionaries, whom we may be able to send out to preach in regular rotation ; while others stay at home to manage our domestic affairs, instruct the children, superintend the schools, translate the scriptures, and carry on the worship

of God in our own neighbourhood. At present if one of these objects be attended to, the others must be neglected.

Your missionaries must be good men, who will not be intimidated at a trifle, or even at a very formidable appearance ; men of prudence and tolerably good natural parts. Do not be afraid of difficulties : “ Who art thou, O great mountain ? before Zerubbabel thou shalt become a plain.” Let all your efforts concentrate here : for though every soul in Africa or America is infinitely precious, yet perhaps there are more heathens in Bengal alone than in all America put together : besides that the vicinity of American heathens to American christians affords a further argument for your turning your whole attention Eastward ; or Eastward and Southward. We may labour long ; but “ the precious seed shall not be lost ; for grace infuses the crop.”

You will be anxious to know what is become of *Yardee*, *Doergottaca*, *Sookmun*, &c. I answer that they still appear to be concerned respecting another world, though I have not heard lately those ardent desires expressed which I was witness to about six months ago. Yet I trust a work of divine grace is really begun ; and that it will certainly blaze out in all the convincing demonstrations of the work of God on the souls of men ; turning them from darkness to light, and from the power of satan to God.

Brother F., who is with me, is a great help and support to me in my work. He is a valuable person, and makes very good progress in acquiring the language. I have no doubt but that he will be of great use to the mission, being full of zeal for the souls who are perishing around us. We have a school which consists at present of thirteen scholars, to whom he has given gratuities out of his income for their encouragement. The school derives considerable advantages from his attention to it. The

children attend every morning at our house, where he teaches them to sing hymns ; and those who are able write out parts of the scriptures for their exercises. I hope this may be attended with a blessing. The school was dropt on the Moonshi's defection ; and has been set up again within these two months. It is now much more promising than it ever was before. Those boys whose dwellings are remote from us have their maintenance given them ; and those who live near provide for themselves, and have only rewards for their diligence and improvement.

June 17. I suppose the preceding days of this week have been spent in the Association of your churches at *Leicester*. Our hearts have been with you. We have united with you at a throne of grace ; and wished for a telegraph to convey the language of our souls to yours, and to receive that of yours in return. Pray send us more Association Letters.

O my dear brother ! had you come in reality, when your mind was so intensely set upon it, methinks a greater happiness could not have befallen me in this life. I know your disposition and your zeal for the Lord Jesus so well, that I conclude such a help is necessary to stimulate and excite my languid mind to action ; and such a companion requisite to co-operate with and strengthen me, and to advise with me respecting the great work of our blessed Lord. But . . . the welfare of the churches, conscience, honesty, reason, and I had almost said scripture, forbid it. I must no more expect to see your face, till I see you at the great and important day of the Lord. However, we are one : nor can rolling seas interrupt that unity of heart which I trust we feel. We are both labouring in the same cause, and both serving under the same Captain, only with this difference : you are employed in the centre of the army, and I am set to force an out-post of the enemy. Let us both be faithful unto death, and account it glorious even

to die in so glorious a cause. But communications respecting our several motions may and will tend much to excite our diligence and valour. You, being employed in an active part of the battle, will have much to communicate : I, being in a situation where action must necessarily be more contracted, may perhaps have little to say till I inform you of the entire conquest of the post.

A writer in the Evangelical Magazine has given me much encouragement ; and, according to his calculations, I am actually expecting that the next letters from Europe or the next after them, at furthest, will give me an account that Jehovah has triumphed gloriously, and that Babylon the Great is fallen indeed. After which Mahomedanism cannot stand long ; at which time I expect that the missionary spirit will greatly increase, and hosts go forth with the banner of the cross flying ; not to subdue kingdoms with instruments of death, but with the words of everlasting life.

Your's &c.

W. C.

Mr. CAREY to Mr. F——, *Kettering.*

Mudnabatty, June 22, 1797.

THE Polyglot Bible, Lowth's Isaiah, Malay Gospels, Botanical Magazines, &c. are at last arrived at Mudnabatty. The heat, and also the rains, which are just setting in, prevent much going out to preach at present ; but our congregation at home is larger. It may not be disagreeable to you to have an account of a conversation which I had a little time ago with a Bràmmhan : it will shew you how uniform the carnal mind is in its opposition to God, and that the very arguments used in England to oppose the gospel are also used in Bengal.

I was pressing upon him the necessity of believing in Christ for salvation; when he asked "how it was that the worship of idols had been followed from the beginning, and how it was that, according to the scripture itself, the worship of the Deity's * was professed through the whole world; except one small nation from the beginning?" And says he, "if the gospel be the way of life, how is it that we never heard of it before." I answered, God formerly "suffered all nations to walk in their own ways; but now commandeth all men every where to repent." "Indeed!" says he, "I think God ought to repent for not sending the gospel sooner to us." I then tried to convince him that God had never done injustice to men; and that it was his settled purpose finally to overcome all the power and craft of the devil. To this I added, suppose a kingdom had been long overrun by the enemies of its true king, and he, though possessed of sufficient power to conquer them, should yet suffer them to prevail, and establish themselves as much as they could desire; would not the valour and wisdom of that king be far more conspicuous in driving them out, than it would have been if he had opposed them at first, and prevented their entering the country? Thus, by the diffusion of gospel light, the wisdom, power, and grace of God will be much more displayed in overcoming such deep-rooted idolatries, and in banishing all that darkness and vice which have so universally prevailed in this country, than they would have been if all had not been suffered to walk in their own ways for so many ages past.

Yours, &c.

W. C.

* DEITIES are idols, or supposed powerful intelligences, inferior to God, represented by images. They seem to answer exactly to the Greek word *daimonion*, and the character of which supposed intelligences is well described according to the Hindoo notion, in Parkhurst's Greek Lexicon, under the above word. The Hindoos however divide them into two kinds, viz. *Deity*, or *Good*; and *Dyabols*, or *Evil*: the first signifying the Good, or Benign; the last the Bad or Malignant Power.

Mr. CAREY to Dr. R——, *Bristol.*

Mudnabatty, 6th July, 1797.

EVERY thing relating to the state of the mission you will learn from my letters to brethren Fuller, Pearce, &c. but as repeated applications have been made to me, to write what I observe respecting the ways and customs of the natives, and productions of the country, I think it best to write these things to one correspondent: and have fixed upon you for that purpose. I choose to assign a different subject to different persons, because I think it will prevent a tedious tautology in my letters.

The origin of the Hindoos is lost in almost impenetrable darkness; and their own accounts are too fabulous to be regarded. Perhaps I may be able in some measure to develop this subject at some future period. There are persons of considerable intelligence who have supposed that the *Hill People*, as they are called, who inhabit the mountains to the west of the Ganges, and which are seen from Malda, are the Aborigines of this country, who by former wars have been driven into the mountainous parts of *Bahar*. Some peculiarities of these people seem to afford a very singular phenomenon: they are said to be a small people, and utterly distinct from Hindoos or Musselmans, in their language, manners, and way of thinking, having no cast: yet they are surrounded on every side with Hindoos.

One cannot help remarking the similarity there is between many of the practices of the Hindoos and the institutions of the levitical law. Their ideas of contracting uncleanness by touching a bone, a grave, a dead person, or any unclean animal, are uniformly very much like the precepts of the law respecting these things: for after touch-

ing any such thing, they always bathe and change their clothes. The cast also bears some resemblance to the Jewish law which required the tribes to be kept separate, and not to intermarry, lest they should mar their inheritance. Those Hindoos who have seen some parts of the translation uniformly declare that they approach much nearer to the commands of God's word than we do. The distinction of the Levites from the rest of the people for holy purposes, and the different orders of the Levites, have an affinity to the proper employments of the Brammhans, and to the different classes of that tribe, much more striking than you would imagine. The Brammhans are a tribe entirely separated to the maintainance of learning, and the performance of religious rites : but they are of many different orders, who are all of them attached to the different tribes of Hindoos, and are ranked accordingly in the society of Brammhans. No one of an inferior cast can himself make any offering to their god, but the common people bring their offerings to the Brammhan, who offers it to the Debta ; and the offices of a priest, such as offering sacrifices, are not performed even by every Brammhan. So also it is not every Brammhan who is qualified to be a *Goroo* or Teacher : this only belongs to certain persons, and is hereditary in their families : and all their disciples and their posterity are reckoned as belonging to that teacher. The *Goroo* attends at the giving a name to their children, and at their marriages. The former ceremony is performed in the presence of all their kindred ; and is accompanied with boring the ear of the person to whom the name is given. Both these ceremonies are in general very expensive to them ; but a neglect of either is very dishonourable. It is the work of the Brammhans to read the *Shasters* ; but they are never permitted to cultivate the earth with their own hands. There is however a total difference between the Shanscrit language and the Hebrew ; for though many of the words in common use seem derived from the Hebrew, yet it is remarkable that very few

Shanferit words have any affinity to it. I am forming a dictionary, Shanferit, Bengallee, and English, in which I mean to include all the words in common use. It is considerably advanced; and, should my life be spared, I would also try to collate the Shanferit with the Hebrew roots, where there is any similarity between them.

One of the first things that strikes us with respect to the Hindoos is their Casts. The word *Jāti*, or cast, signifies a genus or kind; and is originally applied to distinguish between the different genⁱ of animals; it being inapplicable to inanimate beings, except in a figurative sense. Thus the Shanferit grammar, called *Bèèakaran*, “*Jāti* signifies a species or kind, which may be distinguished by its outward appearance from every other kind. It will however be enquired, What distinguishes different men, who all wear *Poitous*, as *Brammhan*, *Kyetra*, *Dyhyggya*, &c? I answer, any animated being which has not three genders is a *Jāti*, thus *Brammhan* makes the feminine *Brammhanee*, but it has no neuter. It will be further enquired, Whether *Bhogaban*, viz. God, be a cast, because we can say *Bhogaban*, *Bhogabannee*? To this the answer is, Whatever may be distinguished at first blush is a *Jāti*, but God is indescribable, and therefore he is not a *Jāti*. ” The first and last of these definitions agree; but the other seems to be only a subterfuge.

Your's &c.

W. C.

Mr. CAREY to Mr M——, *Clipstone*.

Mudnabatty, Dec. 5th, 1797.

YOUR very welcome letter of Jan, ult. arrived about a month ago, and it is needless to say that the receipt of it was very acceptable. It was indeed as a cheering cordial to my soul, and I shall endeavour to return some answer to the questions you have proposed.

To talk of continuance of friendship, and warm affection to you, would be folly. I love you; and next to seeing your face, a letter from you is one of my greatest gratifications. I see the hand-writing, and read the heart of my friend; nor can the distance of one fourth of the globe prevent a union of hearts.

Hitherto I have refrained from writing accounts of the country, because I concluded that those whose souls were panting after the conversion of the heathen would feel but little gratified in having an account of the natural productions of the country. But as intelligence of this kind has been frequently solicited by several of my friends, I have accordingly opened books of observation which I hope to communicate when they are sufficiently authenticated and matured. I also intend to assign a peculiar share to each of my stated correspondents. To you I shall write some account of the arts, utensils, and manufactures of the country; to brother Sutcliff their mythology and religion; to brother Ryland the manners and customs of the inhabitants; to brother Fuller the productions of the country; to brother Pearce the language &c.; and to the Society a joint account of the Mission.

The religious shows of the Hindoos are generally pub-

lic, and no temple that I have seen is a proper place to worship in. They are merely small houses to hold one, two, or more idols, which are waited on by a Brammhan, who makes daily offerings of flowers to them, and anoints them with mustard oil. Their great idolatrous shows on certain days are consecrated in the Hindoo calender to particular Debtas; and on these days certain of the lowest people dance and make ridiculous gesticulations before an idol, which is fixed on a bamboo-hurdle or fleak. Their images of the debtas are made of a water-plant, a species of the *phylanthus*, which is very light.

You speak of certain Jews having been said to reside at Patna, which is about 200 miles from the place where I live. The first time I heard of these people was by your letter. The fact I neither affirm nor deny, though I doubt it for the following reasons:—1. The name of Jew is unknown amongst the Hindoos, except *Jábon*, a term applied to Mussulmans, which may denote a Jew. I have thought so, but I find the Hindoos apply it, in common with the term *Mussulman*, to circumcised persons in general. Yet it appears that either the Jews or some other circumcised people were known to the ancient Hindoos, the name *Jábon* being found in the *Mahabbárat* before the time of Mahommed.—2. I have conversed with several Europeans who know Patna well; but have not heard any thing about these Jews. There is a Portuguese church and priest there, and many professors of Christianity who were driven from the *Népál* country on account of professing Christ. However I shall make more enquiry respecting the Jews.

I must now fulfil my promise in part by telling you a little about the arts &c. of the Bengallees

The Hindoos build their houses on each side a square

court which occupies the centre. All the doors of these four buildings open into the court; and the houses are, one for the wife, and other female relations; another for servants, visitors &c.; a third for a cooking-house; and the fourth is often a cow-house, or applied to some other menial purpose. The size, and materials, differ according to the circumstances of the owners: some are brick, but the greatest number are built of mud, straw, or mat walls. The bamboo serves for almost every purpose. Of this the roofs are very neatly made: and however large, there is not a single nail in them. The spars consist of whole bamboos, the laths are split ones, reaching the length of the roof, and are tied together with packthread. The posts of many houses are bamboo, as are also the mats which compose the walls. The floors are earthen, raised two or three feet above the level, and smeared over with cow-dung, as are also the mud walls, which makes them look smooth and very neat. The roofs are in general ten or twelve feet high, and are thatched with long grass. They have only a ground floor, and most English farmers' hog-sties are more grand, though it must be confessed they are not quite so clean.

After speaking of their houses, it may be expected that I should describe their *furniture*, and indeed this is soon done. All their cooking is performed in coarse unglazed earthen ware. A vessel called a *burry*, smaller or larger according to the use required, is nearly of the form of an iron pot; and is set over the fire, either on bricks, which are so contrived as that the pot may rest on them in three places, the rest being open to admit the air; or over a hole in the earth contrived in the same form, and this is most common, and soon prepared. Though the pot therefore has no feet, yet it answers the purpose of a tripod. Another large jug of the same ware serves for a bucket, and a vessel in which to keep water. This is called a

ka-ka. It holds about a gallon, is thin, and very cheap. In general the women are employed to fetch water, and that commonly in the evening, as in the times of Abraham. They often carry two of these vessels full; one resting on each hip. They have a small neck which the arm grasps, and a large belly; but no handle. A small brass vessel called a *lota*, nearly in the form of the above, and containing about a pint and half, is in most houses. In this they keep milk, water, or any liquid; and upon certain occasions, this vessel full of water is carried with them for the purposes of cleanliness.

A *hooka*, or smoking tube, is so necessary an article that no one is without it. During all the time of my having been here I have only found one person who does not smoke tobacco. Hookas are differently formed. The sort used by Europeans, and a very few of the highest natives, has been described by brother Thomas in his account of Mohun Chund.* A smaller kind called a *goor-gorse*, with a metal bottom, and short crooked tube, is more common. But the one in most common use is made of a cocoa nut-shell, with a hole in the top, and another small one in the side. A wooden tube about a foot long is fixed into the hole at the top, and a *chillum*, viz. a small earthen vessel, like the bowl of a tobacco-pipe, is fixed in that. This contains the tobacco and fire. The cocoa nut-shell is half filled with water, the mouth is applied to the hole in the side, and the tobacco smoke drawn through the water. They have also a large wooden mortar which turned upside-down serves for a stool, and in this mortar the rice is separated from the husk, with a wooden pestle. This article, however, is only in a few houses.

Except a piece of sackcloth for a bed and a pillow fluf-

* See Period. Acc. No. I p. 23.

fed with cotton, the common people have no other furniture; and marry not this. Some who can afford it have a bedstead made of bamboo, and laced with packthread: this bedstead is called *Khât*, and the packthread *Sootly*. Some have a metal dish to eat off; but the greatest number have only a plantain leaf, or a leaf of the water lily, *Nymphaea Nelumba*. Others have brass pots for cooking, in the form above described, called *Bobagnee*; and rich people have a large one with a spout called *Jharree*, used to wash the feet, hands &c. The Musulmans have them of copper, and then they are called *Budanee*. The Musulmans drink out of these vessels; a thing never done by the Hindoos. Brammahans and Kaestó's have spoons of copper without handles, of different sizes, somewhat like an English butter-boat. These are only used in worship to take up water. Their Lamps, called *Predeefs*, or by the Persian name *Gherag*, are small earthen vessels like an oyster-shell, but rather deeper. These are filled with mustard-oil, and a piece of cloth rolled up forms the wick; one end of which lies over the brim, and is lighted. They burn no candles, and indeed we have often no light but what these lamps afford.

I shall not conclude without describing their *dress*, which is as follows. Labouring men wear only a small piece of cloth about a foot wide, and not two feet long. A string runs through the top, which ties round the waist. The cloth falling behind, is brought forwards between the legs, and passed under the string before, where about half a foot hangs down in the form of an apron. In the hot weather the poor wear scarcely any thing else; but in the cold weather they get a coarse piece of cotton cloth, such as would make shirts in England, which is thrown over the shoulders and wrapped round the body. With many this is coat in the morning and evening, and turban

In the warm part of the day. Though many of the poor suffer with cold at this season, yet some of them are able to get two pieces, one of which is thrown round the body and the other wrapped about the head. The Turban is Mussulmans dress, as also the jamma, jacket, breeches, and some other articles, though adopted by many Hindoos. Poor Mussulmans also dress in the Hindoo manner. Instead of the breeches above mentioned, or rather piece of cloth which serves as a substitute, many, and especially the higher people, have a larger piece of cloth without the string, which is wrapped round the waist and tucked in, in the manner of a child's cloth. Mussulmans, and many Hindoo servants who imitate them, have a jamma, resembling a coat and petticoats, made of fine cotton, with shawls thrown over their shoulders, and muslin turbans. Those who wear shoes, or rather slippers, put them off when they come into the presence of superiors, as Europeans do their hats.

The dress of the women differs from that of the men in this, the cloth is wrapped round the waist, and hangs down like a petticoat, and the other end is thrown over the shoulders. In this part of the country the only covering is sackcloth wrapped round above the breasts and hanging down just below the knees. This is all, except ornaments, which are numerous.

The men wear a necklace called *mala*, a ring in one ear, some other ornament generally on one arm, one or two rings of silver or gold on the fingers; and often one or two more on the toes. The women full dressed wear a large gold ring in the nose, reaching down to the mouth; a silver neck-lace and wrist-band; also a similar band round the ankles, with several other rings on the fingers. The poorest sort of people have those for the wrists and ankles made of brass; and those of the Mussulman women

are often made of the milky juice of the *Ficus religiosa*, which is coagulated by cold, and formed into many articles. The people who wear brass, make a noise in walking like prisoners in their irons.

I need not inform you that the people of this country have dark skins. They however differ very much in that particular ; some being nearly as white as an English gipsy, and others nearly as black as negroes. Their shape is slender, their constitution weakly, their size somewhat less than that of Europeans. Their eyes and hair are black, their features good, and much like those of Europeans. The Mussulmans shave all the hair from their crown, and many of them from the whole head. The Hindoos leave a small quantity upon the crown, which is tied, or rather platted into a tail, or tied in a bunch on the top of the head. The men shave all the hair from the arm-pits ; and most people anoint themselves daily with mustard-oil just before they bathe, which is about the middle of the day ; and in the hottest season twice a day. I have also adopted the practice of bathing in the river every day, and have found it to contribute to my health more than any thing else.

I send you a Brammhan's *poiton*, which is the distinguishing mark of the Brammhanie order. It is a congeries of threads which is constantly worn passed over one shoulder, and under the other arm, hanging down from the neck. The investment of young Brammhan's with this is a great ceremony, which I hope at some future time more particularly to describe.

Your's, &c.

W. C.

Messrs. CAREY and FOUNTAIN

TO THE SOCIETY.

Mudnabatty, Dec. 9, 1797.

Dearlly beloved Brethren,

“THE fellowship of kindred minds is like to that above.” But notwithstanding we are now the children of God, and love as brethren, yet our Father’s business requires that here we should be scattered abroad. It is his eternal and gracious purpose that “The Gentiles, (in whose situation we once were) should be fellow-heirs, and of the same body, and partakers with us of the promise in Christ by the Gospel.” A knowledge of this promise, however, and a participation of its blessings, can only be conveyed by the publication of the Gospel; for which purpose we were sent hither. Brethren, we esteem it no small matter that to us “is this grace given.” You in sending, as well as we in coming, have shewn a desire of being “Workers together with God.” You have the same encouragement as ourselves to persevere. “Your labour shall not be in vain in the Lord.”

Amongst the similitudes used in the Scriptures to represent a minister’s work, that of husbandry seems the best adapted to comfort our minds and inspire our hopes. In that occupation of life it is frequently seen that “One soweth and another reapeth;” yea, it seldom happens that he who casteth in the seed gathereth in the harvest. In this wilderness, brethren, your missionaries have been labouring for four years: a wilderness where nothing has yet grown but the most rank and poisonous weeds. Break-

ing up uncultivated ground, rooting up its native productions, and sowing the good seed, have been their constant employment. Though but little fruit yet appears, they must not desist from their labours. "The husbandman waiteth for the precious fruit of the earth, and hath *long patience* for it, until he receive the early and latter rain." When the holy Spirit shall be poured out from on high, this wilderness shall become a fruitful field. A great harvest was gathered in by the apostles of our Lord ; but it was observed to them, that they "Reaped that whereon they bestowed no labour." The prophets went before them, and afforded examples of patience. Century after century they laboured and toiled ; but gathered no fruit. Their eyes ran down with tears, their hearts heaved with sighs ; and sometimes they were ready to think that they had Laboured in vain, and spent their Strength for nought. From the writings they left behind them it appears that some of them were at times ready to faint and decline ! But reflecting that it was the work of the Lord, they persevered till death : "They rested from their labours, and their works have followed them." Some of you who are ministers may be reaping from the labours of your predecessors, and all of you may be sowing for a harvest to be reaped by your successors : and so it may be with us. Of this however we are assured, that when the last universal harvest shall be gathered in, sowers and reapers shall rejoice together.

Upon the whole, we think our prospect more pleasing than it has been at any preceding period. There are more hearers of the word, greater attention is paid to it, and a great door is just now opened for the entrance of it into the metropolis of this district. We earnestly entreat you to follow up what you have begun. Embrace presenting prospects. Enter the door opening by your God and Saviour. Think how many and great are the Asiatic nations

lying contiguous to each other ; all of them as morally dark as the world itself naturally was,

———— “ Ere the infant Sun
Was roll'd together, or had tried his beams
Athwart the Gloom profound. ”

What could three ministers do even in England, supposing it were now as dark as when Cæsar first discovered it ? Supposing them also to have the language to learn, before they could converse with any one ; and after that the scriptures to translate, and to transcribe with their own hands : and this being done, to have no other method of communicating them but merely by preaching : printing unknown, and but here and there one who could write ! This, brethren, is a picture of our situation. A situation which we trust will interest your attention, and prompt you to send many over to help us. We are learning Bengallee : we want others to learn Hindostanee ; others Portuguese ; others Persian ; others Routanee, &c.

We wish you also to understand that we have not lost our concern for the western world, by being stationed in the east. Nothing can occur that would be uninteresting to us. A gentleman, to whom the cause of God is dear, has just lent us the *Evang. Magazine* for 1796, and some accounts of the London Mission Society ; and we behold with joy inexpressible the mighty acts of the Lord ! Our Jesus now appears with his “ Name written on his vesture and on his thigh, KING OF KINGS AND LORD OF LORDS. ”

We are glad also to find such a number of places opened in England for the reception of the Gospel ; that vil-

large preaching is so greatly encouraged and blessed ; that ministers glow with zeal, and churches with love.

America we are happy to hear, has caught the missionary flame. Just before the news arrived, we were speaking about it, and wishing that the brethren there would bestir themselves : not thinking that while we were speaking their missionaries had gone forth. Surely the knowledge of the Lord must soon cover the earth !

We desire that our love and our thanks may be transmitted to our brethren in Scotland. And now dear brethren we must close. Brother THOMAS is absent, otherwise he would have joined us herein ; but we suppose you will hear from him by the ships of this season. *

We are, dear brethren,

Your's, &c.

W. C. J. F.



Mr. FOUNTAIN to Mr. F——, *Kettering.*

Mudnabatty, Dec. 9, 1797.

MY last to you was dated June 3, along with which I sent one to brother Sutcliff, dated May 10, and hope they were both received. Since then I have been very ill ; indeed nigh unto death ; but the Lord hath had mercy on me, and raised me up again. So afflictive a season as this last has been, from the latter end of September to the present time, has scarcely ever been known. There is hardly a village to be found in which there are not six or eight persons dying weekly : and our Moonshi has not

* N. B. No Letters from Mr. THOMAS have arrived.

been able to give us any assistance these two months past. An additional calamity is scarcity of water. We have had but few showers during the usual season of rain. The tanks, from which the people are supplied with water, are drying up, so that they have nothing to drink but a little offensive puddle. Much of their rice too is burnt up for want of moisture. Thus is the Lord's hand lifted up, but the inhabitants of the land see it not.

You will be anxious to know what is doing in India ; and whether any considerable number of these poor tribes have received the Gospel. It would gladden my heart as much as your's to say, yes ; but this is a joy which we do not at present realize. Yet amidst all our discouragements we have not only promises but appearances to keep up our hopes.

A gentleman of *Dinagèpou*, of the name of FERNANDEZ, has lately heard our preaching, and generously erected a brick place of worship in that city, for the purpose of introducing the Gospel to the inhabitants. He was born in the island of Macao, on the east of China, of Portuguese or Italian extraction, I am not certain which, and was educated for a Roman Catholic Priest ; but being shocked, as he says, at the worship of images, he began to examine ; and the more he examined, the more he was inclined to Protestant principles, and so gradually relinquished the church of Rome. He came from Macao to Bengal two-and-twenty years ago. Just before my arrival in this country he heard of brother Thomas, and by means of a friend requested some books for the purpose of religious instruction. Brother Thomas sent him Bishop Newton on the prophecies, &c. &c. As soon as I went to Moypaul he informed me of these circumstances ; and in a few days time Mr. Powell and myself went over to pay him a visit. We spent two pleasant days with him.

We read, prayed, and explained several parts of scripture, at his request. He came to Moypaul and spent the next sabbath with us ; at which time he heard the first gospel sermon that he ever heard in his life. He often talks to the natives, and being of a communicative disposition, he has much contributed to prepossess the Hindoos at *Dinagapour* with favourable sentiments of the Gospel. On the first Lord's day in November the place of worship there was opened by brethren Carey, Thomas, and myself, and the service was conducted in the manner following :—At 8 o'clock in the morning I began by reading and singing the 132nd psalm C. M. ; after which I read the 49th of Isaiah, prayed, and gave out the 419th hymn, Appendix —“ Father is not thy promise pledged, &c. ” After this, brother Carey preached from Luke 2. 10, “ Behold, I bring you good tidings of great joy, which shall be to all people. ” Gave out and sung the 55th hymn, Appendix, and concluded in prayer. A great number of the natives having afterwards assembled, (amongst whom were the heads of the place, the *Rajah's* servants, &c.) Brother Thomas preached to them from I Tim. 1. 15, “ This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners. ” In this service we sung three hymns in Bengallee. In the afternoon they assembled again, and brother Carey discoursed from I John 3. 8, “ For this purpose the Son of God was manifested, that he might destroy the works of the devil ; ” and the hearers paid great attention. In the evening brother Thomas preached to us in English. We then agreed that one or the other of us should go over to preach on the first Lord's day in every calendar month. Last Lord's day being the first in December, brother Carey and I were there a second time. After worship was over, a Brammhàn, and another Hindoo, brought a number of curious questions, to which answers will be return-

ed; and both questions and answers transmitted by brother Carey to England.

At home we have a pretty good congregation every Lord's day; and every morning brother Carey reads and expounds to twenty persons or more. Our first schoolmaster, as I mentioned above, is dead; but we have procured another, and the school goes on tolerably well. The ignorance that prevails amongst the people in general, is distressing to behold! Having no books, they can not learn to read, till they begin to write. And even then they learn nothing but a few servile flattering terms, and the names of their detestable deities! How ardently do I wish that the lovers of religion and learning in England, could picture to their minds what daily presents itself to our eyes; and that this whole country in return for the riches with which it furnishes England might be enriched with the knowledge of God!

I have only now to add, that MR. FERNANDEZ, (the gentleman above mentioned) wishes you to send him forty pounds worth of books from England. We have enclosed a list for your direction. Such a number of excellent books in this part of the world may prove a lasting blessing!

Your's, &c.

J. F.



MR. CAREY to Dr. R——, *Bristol*.

Mudnabatty, Dec. 19, 1797.

IN translating the Psalms I met with a few critical difficulties which I wish to submit to your judgment.

Pſalm 41. 8. An evil diſeaſe cleaveth to him. *Eng. Tranſl.* I have followed *Parkhurſt*, who renders De-BaR BeLiJa*aL JaTZUK BO, A heinous accuſation is poured out upon him. Is this right?

Pſalm 45. 5. Thine arrows are ſharp in the hearts of the King's enemies, whereby the people fall under thee. *Heb.* Thine arrows are ſharp, the people fall under thee, in the hearts of the enemies of the King. Query. Is it not as reaſonable to ſuppoſe an ellipſis in the laſt member, as to make ſo great a tranſpoſition as in the common tranſlation? I have ſuppoſed it to read beſt in the following manner, 'Thine arrows are ſharp; the people fall under thee; *thine arrows ſtrike* into the hearts of the enemies of the king.' I wiſh for your thoughts. *

Verſe 9. The queen in gold of Ophir, BeKeThEM OPHIR. *Parkhurſt* ſays KeThEM means gold ſtamp to witneſs its purity. It cannot therefore be an ornament made of gold thread, or a veſture of gold, but ornaments of that metal, which are profuſely worn, and more regarded than cloathing in the Eaſt: I have therefore tranſlated it 'adorned with gold of Ophir.'

Pſalm 50. 2. Out of Zion the perfection of beauty God hath ſhined. Is Zion or God here called the perfection of beauty?

Verſe 18. Thou didſt conſent with him. Tranſlators have differed in the root whence they derive the word rendered 'conſent,' VaTiReTZ. Some derive it from

* *Michaelis's* tranſlation of this paſſage ſeems preferable. "Thine arrows are ſharp; the people beneath thee ſhall fall, who in heart were the enemies of the king." Compare inſtances of a ſimilar phraſeology in Pſalm 17. 9. 'enemies in mind;' *Ezek.* 25. 6, 15, 'with all thy ſpite in mind.' J. R.

RaTZaH he willed, consented, acquiesced; others from RuTZ, to run. I have followed the LXX and others, in translating it, " thou didst *run* with him. "

Psalms 54. 7. Mine eye hath seen *his desire* upon mine enemies. *Heb. Mine eye hath looked on mine enemies.* Why did the English translators supply ' his desire ? ' Do they mean God's desire, or the Psalmist's ? If the latter, why not *its* desire ?

Psalms 55. 9. Divide their tongues. There are several words which cannot be rendered literally into Bengallee. Divide their tongues would signify literally ' split their tongues, ' viz. as boys do magpye's. I have rendered it ' divide their words, ' i. e. their opinions or consultations. This is a very common Bengallee idiom. Also ' flesh ' when applied to mean either *frailty*, or *sensual desires*, cannot be literally rendered, for the term flesh in this language will furnish no other idea than that of *animal flesh*. I have always rendered such words so as to convey the original idea as nearly as I could.

Psalms 59. 9. Because of his† strength I will wait upon thee. This sentence has been peculiarly puzzling. The word SHaMaR almost always means to keep, watch over, or preserve : hence a watch, watchman, &c. Many of *Poole's* critics render it thus, though some have rendered it *wait*, because they could not otherwise make sense of the clause. *Taylor* makes mention of four places in

† Five Mss. in *Kennicot* read UZZI instead of UZZO, and two more probably agree with them; i. e. *my strength*, instead of *thy strength*; " *because of* " is supplied; The Targum or Chaldee Paraphrase, the LXX, and Vulgate agree with this; and the Syriac, Ethiopic, and Arabic seem to have read aZaMMeRaH, *I will sing*, not eSHMoRaH, *I will keep*, here rendered *wait*. Thus the verse would read, " O my strength, unto thee will I sing; for God is my Refuge. " J. R.

which it means to *wait*, viz. Num. iii. 10. Prov. viii. 34. xxvii. 18. Zech. xi. 11. The first does not appear to include waiting or expectation, but is rendered *custodient*. The last is rendered by some, 'that kept the flock with me,' and the other two are rendered by many, *custodiet*. Neither *Pike*, *Parkhurst*, nor *Taylor* suppose the word to mean *to expect*, or to include *waiting*, except as a watchman does. Yet I have followed the English, but am not satisfied with it.

I have been thus particular because I consider the importance of having the translation as just as possible. If an individual draws wrong conclusions, or false doctrines from Scripture, they may be refuted or corrected by recurring to the words of Scripture itself: and even a false translation in a country like England could not be productive of lasting mischief, because the Hebrew Scriptures may be consulted and the error detected: but here a mistake would be like poison at the fountain head.

This has been a very afflictive season throughout the country. Brother Fountain has been dangerously ill of a fever; but God had mercy on him, and on me also. Our school-master died of the same disorder; and I have hardly had a servant about the factory able to assist me in any part of the business. Such a season has scarcely ever been remembered. The city of *Moorshedabad* has been nearly depopulated. Through much mercy I have been preserved in health, and my whole family also; though I have undergone fatigues too great for my strength: and though very unfruitful, yet I trust I have not been altogether idle in the work of the mission.

Your's, &c.

W. C.

Mr. CAREY to Mr. F——, *Kettering.*

Mudnabatty, Jan. 1, 1798.

- A Letter Foundry has lately been set up at Calcutta for the country languages, and I think it will be cheaper and better to furnish ourselves with types for printing the Bible in this country, than to have them cast in Europe. I hope we may be able to set up a press at Mudnabatty, and that the work may be conducted under our inspection. Mr. U— strongly recommends the printing of the Persian Pentateuch and Gospels contained in the Polyglott; and as multitudes of the higher classes of people in India are well acquainted with that language, it being quite the French of the East, I think it may be of great advantage. † By setting up a press we shall be able to publish many little religious tracts in Bengallee which may be circulated through the country; though all must be given away at the beginning.

January 9.

I have been going to and fro ever since the last date, when I was at *Malda*. Yesterday I returned from *Dinagepour*, distant from *Malda* 64 miles, where I preached to the Bengal natives, and also to the principal European inhabitants. Things in that city wear an encouraging aspect. I met with much kind and respectful treatment from several English gentlemen of distinguished character in this country, as well as from our worthy friend Mr. *Fernandez*.

† This Translation is considered by many learned men in Europe as incorrect, which has been intimated to Mr. CAREY.

The prospect among the natives is more encouraging. Our school prospers; and I trust there is some revival amongst the religious Europeans in this neighbourhood. I have written to *Mr. Schwartz* at *Tanjore*, but have no answer yet; he is farther from us than Rome is from you.

I intended giving you a larger account of the *natural productions* of this country, but at present must conclude with only mentioning a few, and those of the *vegetable* kind; for I have not had sufficient leisure to examine animals properly. I am however preparing some accounts of them which I hope to send you.

The fruits of India, so far as my observations extend, fall far short of those in Europe, except a very few kinds, both as to quantity and flavour.

1. *Mangifera Indica*: the Mango. This is perhaps the finest fruit in the world. There are many kinds, as of apples in Europe. In the southern parts of India they are said to be very bad. The best of all are in the neighbourhood of *Malda*. The tree is as large as an English apple-tree, and the fruit varies from the size of a pear-plumb, to the size of a large apple. It is shaped somewhat like a plumb, with a stone in the middle. This is the most common fruit in Bengal, and is in perfection from May to August. The Bengal people call it *āmbra*, or *aum*.

2. *Artocarpus Integrifolius*, *Lin.*: called by the natives of this country the Kuttal; by Europeans the Jakes, or vulgarly the Jack-fruit. This is much eaten by the natives, though very seldom by Europeans. The fruit when large is two or three feet long, and a foot and half in circumference. The outside is rougher than the coarsest rasp. Its smell is like very rank *Cheshire* cheese, and tastes like

rancid honey. It is full of seeds of the size of the largest sort of kidney beans, and which are tolerably good when fried. I suppose a large fruit will weigh from forty to sixty pounds. It grows out from the trunk of the tree on very strong foot-stalks, and ripens when the mango's do. The tree is the size of an apple-tree. The wood has a beautiful grain, and makes good furniture. Another sort of *Artocarpus*, called in this country burral, and dowee, produces a good fruit, of a pleasant acid. The bread fruit, *Artocarpus incisus*, is of this genus, which I have growing at Mudnabatty.

3. *Musa*: the plantain, called by the natives Kulla. Of this there are many kinds. The stalk is perfectly herbaceous, and may be cut down with a knife, though it is often as thick as a slender man. It grows about sixteen feet high, and produces a large bunch of fruit, after which that stalk dies, and others spring up. This fruit is produced all the year, and tastes something like a pear.

4. *Psidium guava*: the guava. The tree is of the size of the largest hazel nut-tree. Its leaves are like those of the cherry-tree. The blossoms and fruit resemble the apple, full of small hard seeds. This is a good fruit, but not very plentiful.

5. *Annona reticulata*: the custard-apple. The tree is about the size of a Guava tree. The fruit is enclosed in a hard peel which is reticulated; and the pulp tastes like a custard, whence its name is derived.

6. *Punica granata*: the pomegranate. This is well known in England, and needs no description.

7. *Averrhoa carimbala*: the komrunga. A good fruit, but sour; the size of a common plumb, with five or six

acute angles, and grows on a beautiful tree, the size of a standard peach-tree, with pinnated leaves.

8. *Hypericum pomiferum*, so called by Dr. Roxburgh: the cheeralo. A beautiful tree of the size of a cherry-tree. The fruit nearly as large as an apple, very acid, and when eaten before it is ripe exudes a very yellow juice.

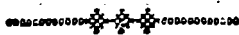
9. *Tamarindus indicus*: the tamarind. It grows wild, is a large and beautiful tree, with the leaves very finely pinnated. The shade is so cool that the natives seldom sleep under it, accounting it unhealthy. The wood of it makes excellent fuel, but is good for nothing else.

Besides these may be reckoned *Bromelia ananas*: the pine apple; which grows in neglected places, as well as in gardens: the *Eleocarpus*; or jolpie of the Hindoos; much like an olive, but which produces no oil: the *Eugenia sambolifera*, or jamba: the *Eugenia alba*: the *Eugenia ambaynenfis*: the rose apple; which is another species of *Eugenia*: and the *Rhamnus jujuba*, or boir; the fruit of which is somewhat like a bullace, but worse. To these may be added the *Carica papaya*, or papaya: a large fruit, somewhat like a melon, which grows on a tree that is sometimes nearly twenty feet high: the *Cocos nuciferum*, or cocoa nut: the *Borasso flabelliformis*, or fan palm, or *Palmyra*; the fruit of which is sometimes eaten: The *Phœnix dactylifera*, or date; commonly called the toddy tree. The dates in this country are not good to eat, being almost all stone; but the sap of the tree procured by incision is toddy, which will ferment, and if drunk in any quantity it inebriates. This is used instead of yeast to leaven bread; but is seldom drunk, except upon the coast. The *Noay*, or *Hurry phol*; is a fruit the size of a gooseberry, and grows on a tree resembling the ash. We have

also citrons, limes, and shaddocks; but oranges do not grow to perfection in Bengal. We have them from *Boutan*, *Affam*, and the neighbouring hill-countries. Several Chinese fruits also thrive well here, as the *Leetche sinensis*, *Wampee sinensis*, and *Mesphilus japonica*: or the leetche, wampee, and loquat: also the Chinese pear and plumb. Apples are very small, about as large as gooseberries; and the trees if ten or twelve feet high are accounted luxuriant. We have a fruit called *Taporeca*; peaches; and a few walnut-trees, originally from *Boutan*. Vines do not thrive. Seeds of four apples, pears, nectarines, plumbs, apricots, cherries, gooseberries, currants, strawberries, or raspberries, put loose into a box of dry sand, and sent so as to arrive in September, October, November, or December, would be a great acquisition; as is every European production. Nuts, filberds, acorns, &c. would be the same. We have lately obtained the cinnamon-tree, and nutmeg-tree, which *Dr. Roxburg* very obligingly sent to me. Of timber trees I mention the Sissoo; the Teak; and the Saul-tree; which, being an un-named genus, *Dr. Roxburg*, as a mark of respect to me, has called *Carea Saulea*. The Indian ships are made of the above mentioned timbers, and the saul-tree produces good pitch called *dboona*.

Your's, &c.

W. C.



Mr. CAREY to Mr. P——, *Birmingham*.

Mudnabatty, Jan, 15, 1798.

I think our prospects of success are somewhat brighter; and there are more enquiries among the people concerning the Gospel. This morning four or five persons expressed a desire to obtain part of the Scripture that they

might "hear and know." One young man has several times lately said to me, "Sir, I will assuredly be your disciple." Several persons seem to have some concern, though I almost fear to indulge much hope, because it has so often been disappointed. I think however, amidst all our discouragements, we are really stronger than ever, because God appears in some measure for our help. There is I hope a sensible revival amongst religious Europeans; and several others have lately heard the Gospel, who perhaps never heard it before. The Lord seems to be making room for us; and I trust we shall prosper in the land. Now I will wait for a letter from you, and remain

Your's, &c.

W. C.



Mr. CAREY to Mr. S——, Olney.

Mudnabatty, Jan. 16, 1798.

I HAVE your's of Feb. 1797, which is the only one of your favours that remains unanswered; and must say, that though short, it contains multum in parvo.

You are amongst the number of my dear friends whose names I often mention in my poor prayers to God; and give me leave to say, one to whom my heart is truly attached in the Gospel. I rejoice to hear of your health; of your marriage, of your people, and of your happiness with them. They are a people whom I love, so far as I know them. The account of deaths, revivals, and other changes in your parts is to me peculiarly interesting; and I trust upon the whole there appears a degree of melioration in mundane affairs, so far as they relate to the church of Christ.

I am fully convinced of what you say respecting the propriety of keeping two journals : but owing to my numerous avocations which engross all my time, I have long since dropped the practice of keeping any journal at all. When you consider my situation you will believe that I have enough upon my hands ; and yet am scarcely perceived among the millions of Bengal. Translating the Scripture, and correcting former translations, occupy all my candle-light, and often all my afternoons. This you will readily conceive when you consider the difficulty of translating into a foreign language, and the labour of collating my translation with various other versions, and also having to transcribe the whole with my own hand in the Bengallee character, which is an arduous task, notwithstanding I write it nearly as fast as I do English. Besides my ordinary labours I am learning the Sanscrit language ; which, with only the helps to be procured here, is perhaps the hardest language in the world.

I rejoice much at the missionary spirit which has lately gone forth : surely it is a prelude to the universal spread of the Gospel ! Your account of the German Moravian Brethren's affectionate regard towards me is very pleasing. I am not much moved by what men in general say of me ; yet I cannot be insensible to the regards of men eminent for godliness.

Your hints respecting the natural history and other particulars of Bengal I have some time since adopted ; and have separate books for every distinct class ; as birds, beasts, fishes, reptiles, &c. I intend however to trouble you a little from time to time with some account of their mythology and religion ; and as *the worship of the SUN* was performed in my sight last Lords-day, I shall begin with that, especially as I have not seen it noted by any writer on these subjects. I preached to them on the spot just in

front of a long row of offerings in the evening.

The Sun, called *Soorjya*, or *Deebahar*, is supposed to be the governor of all bodily diseases, and is therefore worshipped in order to avert his anger, and to prevent diseases. Some valetudinarians worship him every Sunday by fasting and offerings; but he is annually worshipped on the first Sunday in the month of Māg, which was last Lord's-day, Jan. 14. The name of this worship is called *Dhormma Bhāu*, or *Soorjya Bhāu*. The manner, it seems, is in some respects different in different places, but in these parts the women appear to be the principal actors in the worship; though none are excluded, and even Mus-fulmans have so far Hindooized as to join in the idolatry. It was thus conducted: At the dawn of the morning a great number of offerings were carried into the open field and placed in a row. The offerings which I saw consisted of fruits, sweetmeats, pigeons, and kids: and I suppose other things, as deer, buffaloes, &c. might be offered. A small pot is placed by each person's offering, containing about a pint and half of water. A device made of a water-plant, a species of *phylanthus*, made to represent the Sun, is placed on the edge of the pot, and a small twig of māngo-tree with a few leaves on it put into it as people in England do flowers. The pot with all its appendages represent the Sun, perhaps as the vivifier of nature. By each offering also is placed — what shall I call it, an incense-altar, or censer? It resembles a chaffing-dish, is made of copper, and stands upon a pedestal about a foot long. It is called *Dhoomachee*. It contains coals of fire, and has a kind of incense from time to time thrown into it, principally the pitch of the saul-tree called here *dhooma*. By each offering also stands a lamp which is kept burning all day; and the women who offer take their station by the offerings. At sun-rise they walk four times round the whole row of offerings, with the smoking *Dhoomachee*

placed on their heads, and then resume their station again, where they continue in an erect posture, fasting the whole day, occasionally throwing in a little *dhoona* into the *dhoonachee*. Towards evening the Brammhàn who attends the ceremony throws the pigeons up into the air; which, being young, cannot fly far, and are scrambled for and carried away by any one who gets them for the purpose of eating. The Brammhàn also perforates the ears of the kids with a pack-needle; after which the first who touches them obtains them. About sun-set the offerers again take up the smoking *Dhoonachees*, and make three more circuits round the row of offerings, making the whole number seven times in the day. I have not learned the reason of this number. After this each one takes up his or her offering, and the lighted lamp; when the lamps are thrown into a pond, or other place of water, and each one takes his offering home and eats it. When the lamps are extinguished the worship is ended. Some of these things were presented to me; but in order to bear a testimony against the idolatry, I not only refused them, but others also bought on purpose for me by one present; telling them that it was a very wicked thing to eat things sacrificed to idols, which are God's enemies. I preached to them from Rev. i. 16, "His countenance was as the sun shining in his strength;" and told them of the glories of the Lord of the sun, as Creator, Governor, and Saviour. I had a rich *Fakir* Mussulman who came in the morning from a distance to hear me. I had much talk with him afterwards in the hearing of the people; who were so credulous as to believe that he had actually, that morning, turned a pot of water into milk! I asked him to dine with me, (this no native would do on any account) and observed to the people, that if he could change water into milk, he could change pork into mutton. Pork is never eaten by Mussulmans.

Thus I have given you a short account of this remarkable worship. They have a book of directions for the performance of it which I am trying to procure; if I succeed I may in a future letter send you a translation of its contents.

Your's, &c.

W. C.



MR. CAREY TO HIS SISTER.

Mudnabatty, Jan. 18, 1798.

THERE are hopeful appearances in several of the natives, and I think much more enquiry than I have ever seen before. The people being very fond of singing hymns, I have been obliged to furnish some of my own composing, and we sometimes have a melody that cheers my heart, though it would be discordant upon the ears of an Englishman.*

We are all well. I believe we never enjoyed a more healthy year in our family, though it has been a very sickly one among the people of the country. Mr. Fountain was also very ill, so much so that we despaired of his life. Mr. Thomas sent 62 miles for a little bark for him, which was attended with a blessing.

Your's, &c.

W. C.

* "The Hindoo system of Musick has, I believe, been formed on truer principles than our own; and all the skill of the native composers is directed to the great object of their art, *the natural expression of strong passions*, to which *melody*, indeed, is often sacrificed; though some of their tunes are pleasing even to an *European ear*. " Sir W. Jones.

MR. CAREY to his FATHER.

Mudnabatty, Jan. 18, 1798.

WE are, as you suppose, north of Calcutta, and near to the country of BOUTAN, generally called TIBET.

As you observe, provisions are cheap, but the number of servants which it is necessary to keep makes living here much dearer than in England. I am obliged to keep two Millers in my own family, for two persons are required in "grinding at the mill," which is turned by the hand, and the "women" here are chiefly employed in this business. Matt. 24. 41. I also keep a Baker, and a man to procure *toddy*, which we use instead of yeast. Toddy is the sap of the date-tree, and we get it from one, two, three or more miles distant. Also I keep a Cook; a *Khanfaman*, viz. a kind of Butler; a *Matrany*, viz. a cleaner; and two *Bearers* who clean furniture, carry a *Chatta*, &c. It employs one man to go about the country to buy provisions, which are often brought from the distance of twenty miles; another man to keep the Poultry; another to keep the Cows; another the Hogs; and another to attend the Horse: for one man will not do all these things, nor any two of them. I am also obliged to keep a Washerwoman; a Brammhan to teach me the language; a School-master whom I employ to teach the native children in the neighbourhood; and several Gardeners: so that though all necessaries do not cost above fifty Rupees per month, yet servants cost more than a hundred, and yet I have fewer than most other people have.

Indigo, like every thing else, as you observe, depends on the blessing of God; yet crops are not so precarious here as in England. Floods are the greatest destroyers

we have to fear. This year has turned out well for Indigo, but bad for rice, the rains not having been so abundant; for rice must have continually four or five inches of water to grow in, or it is much injured.

You may be perfectly easy respecting my safety. There is no danger from the natives; they are not vindictive, and are very servile in their manners. Besides the greatest part of the inhabitants for many miles round us have some profit or pecuniary assistance to expect from the manufactory, either directly or indirectly.

Our family are all well. My youngest son, Jonathan, though not two years old, speaks the language fluently. Jabez speaks Bengallee, Hindostanee, and English, as do the other two elder sons. They all speak the country languages as well as the natives.

Your's, &c.

W. C.



MR. CAREY to Miss H. NEALE.

Mudnabatty, Jan. 23, 1797.

Dear Madam,

I have to return you my sincere thanks for the set of the *Sacred History* which you so kindly sent out to me. It has afforded me much pleasure and profit, and I hope will be of singular use to the rising generation.

Undertakings like this will not be without their reward; and I am sure it must be a gratification to a mind like yours to see their good effects on youth. I hope you will be encouraged to undertake yet more, and serve the

interest of our dear Redeemer in that important part which relates to the culture of youthful minds.

I am employed in a very different department. It is my business to bring a hideous wilderness into some beautiful order ; and I am trying to pluck up and destroy the pernicious, and instrumentally to plant the profitable and necessary. At present my success is but small, though such as to encourage me to persevere.

Your publication I have had the pleasure of recommending to several gentlemen in this country, some of whom have commissioned me to procure it for them. I therefore should esteem it a favour if you would order a dozen of each of your publications to be sent to me, and I will on receipt of them order the payment in England.

You, madam, will excuse my brevity when I inform you that all my time for writing letters is stolen from the work of transcribing the Scriptures into the Bengallee language. You will believe me when I say that I think myself much honoured by your letter, and that I am

Your's, &c.

W. C.

Answers to various Questions put to Mr. Carey.

Question 1. We find some difficulty in the various spelling of words: you sometimes write Bramin, and sometimes Brahman: you spell Boot, Mr. Thomas Bhoot: you sometimes write Joug, and sometimes Youg, and Holwell Yogue.

Answer. The true Sanscrit spelling is Bràmmhàn,

Bhōōt, Joog, Suttayà Joog, Tretà Joog, Dwapàr Joog, Kàli Joog. Henceforth I shall spell all words as they are spelt in Sanscrit or Bengallee; this being the method recommended by Sir William Jones in the *Asiatic Researches*. I found ā as in water, a as in father; but never like the French e. I found the e as the French e, or English a in name, I as Ee, and ēē for the long sound of ee. O and oo have their natural long sound, and I express the short obscure sound of o, as in the last syllable of cotton, by à. I express the long I by ȳ; and I do not intend to use C and Q. U will only express its short sound as in gun.

Q. 2. There seem to be many differences in the various printed accounts of the Hindoo Mythology. You have recommended *Sonnerat's Voyages*, (vol. II. p. 8.) Some think the most authentic account is to be found in the *Asiatic Researches*.

A. I have not seen Holwell or Dow, and only one number of *Sonnerat*, viz. that which treats of the Hindoo Abatars and Mythology. This however I can assert to be a just account, as it corresponds with the Shasters which I have seen. The *Asiatic Researches* may certainly be considered as authentic, but not exclusively. It cannot be supposed that every thing is comprised in that work. And the variety of names by which all their deities are called, may be an occasion of much confusion and mistake. I will instance only in the name of Seeb*; all the following names of which deity are taken from the Àbàdhan, which is the Hindoo standard, and which I have copied with my own hand, and put the corresponding English word to every

* See some account of *Seeb* Period. Acc. No. III. pp. 179, 185, 213.

Sanskrit one:—Sumbhoo, Ēsà *, Poſoopoti, Seeb, Sōō-
 lēē, Maheswar, Ēēfwar, Sorbà, Ēēfhanà, Shunkàr, Chun-
 dràſekàr, Bhōōteefà, Khàndàpàrooſoo, Girēēfà, Girifà,
 Mirrà, Mittyoonjoy, † Krittibasà, Pinakēē, Pràmàtha-
 dhipà ‡, Oogrà, Kàpàrddēē, Srēekontà, Sitikontha, Kàpàl-
 bhrità, Bamàdebà, Mahàdebà, Biroopakyà, Trilochanà,
 Kriſanooreta, Sorbàgya, Dhōōrjāti, Nilàlohità, Hār,
 Smàràhār, Bhoorgi, Tryombokà, Tripoorantakà, Gàn-
 gadhor, Andhākāripoo, Kràttādhwāngſhee, Brisādhwazà,
 Byomkeſà, Bhàb, Bhēm, Sthanoo, Roodrà, Oompàti.

In theſe names the à in the middle of a ſyllable is
 ſounded as the ſhort vowel in the laſt ſyllable of altar,
 alter, minor, fatyr. W in the above words alſo is only
 interjeſted into the middle of the ſyllable, and gives the
 preceeding conſonant a harder ſound, as if it were double.

Q. 3. You ſpeak of ſome Mahomedans as worſhip-
 ing the Sun. (No. II, p. 122.) Has not this an appear-
 ance of Paganism rather than of Mahomedanism?

A. The Mahomedans by reſiding among the Hindoos,
 imbibe much of their idolatry. It is not a principle of
 Mahomedanism to worſhip the Sun or Moon: yet this
 is practiſed by many Mahomedans. They adore them as

* The final à may either be pronounced or omitted, as it is in this coun-
 try. Both are right, but if pronounced it is like the laſt ſyllable in America,

† The y without the accent is always the firſt letter of the ſyllable, or
 rather has a ſhort ſound like the Engliſh pronunciation of kind, kid, &c.
 which are generally pronounced as if a y were interjeſted between the k and i.

‡ Th is never ſounded as in Engliſh, but is an aſpirated T. There are
 two ſounds expreſſed by th, two by t, two by dh, and two by d: but I do
 not know how to expreſs them by Engliſh letters. I have therefore uſed only
 one form, as the difference, though very ſtriking to a Bengal ear, is ſcarcely
 perceived by an Engliſh one.

subordinate deities, and even fear the power of the Hindoo gods nearly as much as do the Hindoos themselves

Q. 4. You mention some persons who had as they said never before heard that the soul would survive the body. (No. II, p, 146.) But do they not all believe in the doctrine of transmigration?

A. Some of the most ignorant amongst the Hindoos do not understand the principles taught in their own Shasters: These persons however were not Hindoos but Mussulmans.

Q. 5. In speaking of the tortures you represent them as precipitating themselves from a place twenty feet high on spikes. (No. III, p. 172—174.) Were the spikes fixed in the ground? How are they secured from death, or from being maimed for life? It seems astonishing that a mans skin can bear his whole weight, and the wound be ever cured.

A. All these tortures take place in the two last days of the year, and three or four days of the new year. The Bràmmhàns and Soodra's of every description, (women not excepted) fast the last day but one of the year, and the last day of the year they offer burnt offerings, meat offerings, &c. On the first day of the year the tortures begin. I have been asking my Pundit concerning the spike. He says it is a weapon formed of wood and iron. A piece of wood is placed horizontally on the ground: and an iron blade, about nine inches long, with one edge and a point, much like the blade of a knife, is fixed into one end of the wood. The position of this blade when fixed into the wood is neither horizontal nor perpendicular, but oblique, much resembling a plow-handle. That side of it which has an edge is upwards: and upon this

edge the person from an eminence of about twenty feet precipitates himself. As the wood is not fixed in the earth, it may possibly fly up when the person falls upon it, and by the blade sinking to the ground, its fatal effects may be prevented. But I do not believe this to be designed. On the contrary; the Pundit has just told me of a person who was thus precipitating himself on the weapon at Chandernagur a few years ago; when a Mussulman ridiculed the whole, and said it was all a piece of imposture. He added "If you will fall on this spear in my hand, (a hog-spear, as the English call it, but used to spear any wild beast) I will then believe there is something in what you pretend to." "Set up your spear," said the other: which being done, he immediately fell from the height on the point of the spear, and that with his breast towards it: but the spear broke, and the man was not hurt. They use no precaution whatever, except that in the swinging in the Southern parts they fasten a cloth round the waist; and the hooks have hold both of the cloth and the flesh: but even this is not done in this neighbourhood. I saw last year a heavy man swing. I saw the hooks put in. He swung off gently at first; but afterwards was whirled round very fast; and at last took a log of wood, near half a hundred weight, suspended by a cord in his mouth, with which he swung for near a quarter of an hour. The skin, by bearing all this weight, was drawn from its natural position at least six inches: yet I know of no art used to heal the wound, except the application of a few leaves may be called art, it was left to heal itself. I have never heard of an instance in which any mischief followed. I have sought much for the origin of this barbarous practice, but in vain: the Pundit says it is no where commanded in the Shasters, but is entirely their own invention.

Q. 6. In No. II, p. 142, you say that "of the four

casts or tribes into which the Hindoos were divided, only two remain, the Bràmmhàn and the Sōöder; the Ketrà and the Bice having been extinct ever since the Kàli Joog, or present age, began; which was nearly as long back as the time of the creation of the world according to the Mosaic account." Yet elsewhere you speak of the Caesto or writer cast who never swing, and of those tortures being practised only by *the lowest cast of the people*. No. III, p. 174.

A. There were originally four Casts: viz. *Bràmmhàn*, *Kyetrà*, *Byfyà*, and *Soodrà*. The first are worshippers, or theologists; the second Kings and soldiers; the third merchants and husbandmen; the fourth servants and mechanics. There are now only two of the original Casts remaining, namely, the first and the last: but there are many sub-casts, or inferior branches of each of these two; I cannot say how many. I know of many orders of Bràmmhàns, and all the different casts now remaining beside them are Sōōdràs; of which the *Koit* is the principal, and the *Hurry* the lowest. Even the *Hurry* admits of many subdivisions; as mat-makers, shoe-makers, (which includes tanners, curriers, and skinners) bird and snake-catchers, and a great variety.

There are many self-named *Kyetràs* called Raj-poots, and the *Rajā* of Burdwais has by way of flattery been called a real *Kyetrà*. The truth is however that there is not one real *Kyetrà* or *Bỹfyà* now living, or that are reckoned to have lived since the beginning of the Kàli Joog. Different degrees of purity are acknowledged in those who assume those names, but such persons in reality are not to be found. I believe the *Koits* are originally a mixture of some other cast with the *Bỹfyà*; and the *Raj-poots* a mixture of some inferior cast with the *Kyetrà*. There are many casts which are said to have had their

origin from such mixtures, but are all now accounted as included in the Sōodrā.

Q. 7. You mention a shoemaker boy who was afraid of losing cast: Why should he fear it more than the Moonshi: and what would he be if he fell lower?

A. The more ignorant a person is the greater are his superstitious fears. There are also certain ideas with respect to losing cast which are local: and as persons of the same cast, and as ignorant as the boy himself, would have been his judges, it is not to be wondered at that he should be afraid.

If he had lost cast he might have become a Mussulman by paying for circumcision and other initiating ceremonies: but if not, he would have been reckoned a Portuguese, though properly an outcast from all; and this would be the case with a Brāmmhān or any other cast.

Though they do not lose cast on every "trifling occasion," yet if a person of a lower cast touch their rice after it is boiled, and they eat it afterwards, they lose cast. The same may be said of every thing to eat which has had water put into it; for if it be dry, no harm follows. But it is a fact that the fears of the common people have made a great many imaginary causes of losing cast, which operate on them as strongly as real ones; and which will account for their refusing to do what a person of higher cast will not scruple to do. I know not how the word *Cast* came into use. The natives call it *Jāti*; or as they corruptly pronounce it, by omitting the final i, *Jāt*.

Q. 8. The idols of the Hindoos, you say, are thrown into the water when the season of worship is over. No. III, p. 197. Are not some of their idols stationary?

A. In many places there are images of stone, or other materials, which are kept from time immemorial; and temples, especially for SEEB and KALEE, where there are stationary idols. My Pundit informs me that these are made by some King, or other great person, and are endowed with lands to maintain worship for the welfare of that family, and that during this time the officiating Bramhàn makes every day small representative images of earth, which he worships at the river or water side, and afterwards throws into the water with flowers and many other ceremonies. But if at any time the family become extinct, or the endowment cease, it is then proper to throw the idol into the water; though this is seldom done, because among the Hindoos “no one will open the door for nought.” All other idols without exception are thrown into waters when the season for worshipping them is past.

— W. C.



RESOLUTIONS of the COMMITTEE met at ARNSBY,
April 10, 1798.

(*With reference to Mr. Carey's Letter of March 23, 1797.*)

I. That brother Carey's Translation of the New Testament into Bengallee be printed without farther delay.

II. That Paper be sent from England for that purpose as soon as possible.

III. On account of the expence attending the Translation of the Scriptures, we find it expedient to decline at present a mission into *Cornwall*; and as the Baptist Incentivating Society in London has kindly proposed on this supposition to take it up, Resolved that for this Summer it be declined accordingly.

IV. The Edinburgh Mission Society having voted £.200 towards the printing of the New Testament in Bengallee, in addition to £.50 which they formerly voted for the same purpose; and having also generously invited us to acquaint them with our situation should we stand in need of farther pecuniary aid, Resolved that the Secretary be requested to express to them the very grateful sense which we entertain of their liberality and brotherly kindness.

V. That the sum of £.10 be paid by the Treasurer to brother Rodway for his labours in Cornwall.

VI. A Letter being read from the New York Missionary Society requesting a correspondence with us, Resolved that the Secretary be desired to open such a correspondence on behalf of the Society.

RESOLUTIONS at a COMMITTEE MEETING held at LONG BUCKBY, May 15, 1798.

I. As there is a great probability of the first edition of the Bengallee New Testament being attended with many imperfections, Resolved that 2,000 only be printed; and that as soon as another edition be found necessary that it be a larger one.

II. That those friends who have contributed to the Translation under the idea of 10,000 copies being printed, be informed of this resolution, and that they be at liberty to recall any part of their contributions as they may judge proper. But if they choose to let it continue, it shall be put to interest, and be considered as a Subscription towards the Second Edition.

RESOLUTIONS of the COMMITTEE met at NORTH-AMPTON, Sept. 20, 1798.

(*With reference to Letters from June 1797, to Jan. 1798.*)

I. That it is desirable that such persons who may propose themselves as Candidates for Missionary undertakings, and who have not already had a suitable education, should be placed under the care of some one of our brethren for such time as the Society shall judge fit, in order to their qualifications being better ascertained, and desirable improvements made.

II. That E. B. and J. C. be accepted as probationers for such an undertaking; and that brother Sutcliff be requested to take the said E. B. and J. C. under his care for the above purpose, during the pleasure of the Society.

III. That Mr. Will. Ward, a young Minister, and who has been by profession a Printer, now at Ewood Hall near Halifax, having expressed his willingness to engage as a Missionary to India,—Resolved that so far as we can at present judge, his services would be agreeable and desirable; and that the Secretary be requested to invite him to attend and preach at the Kettering Ministers Meeting, to be held on Oct. 16, 1798.

IV. That the sum of £.10 be allowed to brother Fountain as a gratuity, besides his ordinary income.

At KETTERING MINISTERS MEETING,
 Oct. 16, 1798,

(Where nearly all the members of the Committee were present)

Mr. Ward was publickly engaged; and full enquiry

having been made into his character, principles, and qualifications, it was unanimously Resolved that Mr. Will. Ward be accepted as a Missionary to this Society, and that preparations be made for his going out next Spring.

Resolved also that the Missionaries be authorized to draw on a Banking-house in London for their salaries, and Mr. Carey for the Translation, or any other general object of the Mission.

It was also agreed that a Meeting for prayer and consultation on the business before us should be held at Guilford on Tuesday Nov. 20, 1798.

EXTRACTS FROM LETTERS

RECEIVED FROM

OUR BRETHREN IN INDIA,

From April 5, to May 12, 1798.

Mr. CAREY to Mr. F——, *Kettering.*

Mudnabatty, April 5, 1798.

WE have our discouragements. Those persons of whom we have entertained hopes do not grow as we could be glad to see them; and sometimes we see things which greatly exercise our fears on their behalf. Yet we are not greatly dejected. There is an evident encrease of Gospel knowledge in these parts; and I have been surprised to find people who have some knowledge of Gospel facts though they reside at a considerable distance, and have never heard us preach. Between twenty and thirty worship

with us every morning. On Lord's days more ; and preaching in the villages is well attended. At Dinagepour things are pleasing : we have had opportunities of preaching to all the Europeans there, and almost all at Rungpore who have been visiting there ; and have reason to think that we are pretty well respected by them. At Dinagepour also the Bengallee people are attentive. I enclose the questions proposed by a native there, and brother Fountain's answers to them.

Our school consists of nineteen boys, some of whom make considerable progress, especially in writing : and as many of them are of the lowest cast, it is more agreeable.

Besides this we have some hopeful appearances amongst individuals which tend to keep us from sinking. A Hindoo, whose name is *Hurry Charon*, has for some time given us much encouragement. One day he asked me with much concern what he must do to be saved ? Another day he told me he had two minds pulling opposite ways ; one towards Christ, the other towards Hindoo customs. At another time he told me that since he has heard the Gospel, he is convinced that all he ever did is sin, only sin. One day being kept from worship by family sickness, he came soon after and told me that if ever he was detained from the house of God it was his great disappointment, and grief ; and, says he, if I think I am too late, I run to assemble with you. Indeed his attendance and serious enquiries give us much pleasure. There are also another or two who are pleasingly inquisitive. One young man, whose name is *Poran*, can read a little. He has solicited copies of all our Bengallee hymns, which he soon committed to memory, and taught to others. He also entreated me much to give him a copy of the Scriptures. Having but one copy fair and perfect, I gave him an imperfect copy of Genesis which had been much corrected and

was full of erasures &c. This he received with pleasure, and now reads it to others, as *Sookmun, Hurry Charon, &c.*

Your's, &c.

W. C.



Mr. CAREY to Mr. P——, *Birmingham.*

Mudnabatty, April 29, 1798.

ALTHOUGH I have scarcely received a letter this year, and you have been more negligent of writing to me than usual, yet I intend not to let an opportunity slip of writing to one whom my soul loveth. I have written the particulars of the mission to brother Fuller, and shall not repeat them here. Suffice it just to say that the affairs of the mission rather look up. Though a long series of disappointed hopes teach me to go forth in the strength of the Lord, and to look to no quarter but himself for success.

Last Lord's-day I preached to a pretty large congregation at Moypaul; and on Tuesday evening to a large assembly at a village far north, called *Korney*, where the Name of Christ had not been known before. Some who commonly attend our morning exercises have lately begun to shew more concern than usual, and I hope will appear on the side of our Lord Jesus Christ.

Some time ago I wrote to the venerable Mr. Swartz, who entered into the rest of his Lord soon after receiving my letter; and consequently did not answer it. His executor, Mr. *Gericke*, has since replied to me. I enclose you my letter and his answer, which I am sure will give you much pleasure: especially as I hope it may be esteemed as the introduction to a useful correspondence. You will perceive that they meet with difficulties respecting the *cast*.

similar to ours, though the cast does not appear to be a bar to communion with them.

Another pious minister, Rev. Mr. *Ringletaube*, has lately arrived in these parts, whom I hope to see at this place in a few days. It is very encouraging to see an increase of evangelical ministers in this country; and I hope our friends will not much longer delay to send more to our assistance. Brother Fountain has begun to pray in public, and I trust will soon be able to labour more extensively. But it should be considered that for some years to come, if God should continue my life, I shall have no other helper. New missionaries will be two years before they can preach to the natives at all; and much longer before they can have any command of language.

Printing is very important. Types can be cast in this country, and a printing press may be made; but money is the *sine qua non*. Hitherto I have with some inconvenience saved a little from my own income for the expences of the mission; but various difficulties put it out of my power to do what I think ought to be done.

Your's, &c.

W. C.

Mr. FOUNTAIN to Mr. M——, *Clifton*.

Mudnabatty, May 12, 1798.

YOU wished me to keep a journal. I began to do so at the beginning of the present year, and have written something in it almost daily: and if I can prevail with myself will send it you at the end of the year. I fully intend however to send a box by the ships of next season, containing some of the implements, utensils, and idols of

the Hindoos ; which may serve as useful illustrations when the present customs, manners, and superstitions of these tribes shall be known only in history.

To look at present circumstances only, would fill the mind with despair : but standing by faith on the immutable promises of Jehovah, and looking through the telescope of prophecy, a scene presents itself sufficient to inspire the highest hopes, and to enrapture all the contemplative powers of the soul ! In the everlasting covenant ordered in all things and sure, I see mankind as “ new creatures : ” strong holds are demolished ; vain imaginations, and every self-exalted thing are cast down ; while every thought is sweetly captivated in obedience to Christ. I see Hindoo pagoda’s, and Mahomedan mosques all destroyed ! Where they stood, christian temples are erected, in which Jehovah is worshipped in the beauty of holiness ! The horrid music is heard no more ! The frantic dance has ceased ! Instead thereof the sanctified heart bounds with sacred pleasure, and the tongue is filled with the high praises of God. The dreadful exploits of devils deified are no longer the burden of the song ; but the unparalleled exploits of grace divine !

This scene, sir, represents, not India alone, of which we have taken possession in the name of the Lord, but all the various countries where other missionaries are gone. All the idols of the heathen are smashed ! The Lord and his Name are One in all the earth.

Excuse this ideal excursion. The thing is certain ; and the interpretation sure : and we are often forced to think of these things to check the sigh of disappointed hopes, and dry the flowing tear of blasted expectation !

Your’s, &c.

J. F.

Questions proposed by RAJE KEESHORE of Dinagepour to the Missionaries, and answers by Mr. FOUNTAIN.

Now the Gospel is come into this country by the *Sabib Padres*, I wish for answers to these questions:

Question 1. God is the creator of the world, and he has made all living creatures that are upon the earth; and no one else preserves and governs them all. He is the Musician, and all living creatures the instrument. As he plays on it, so it gives forth the tune. If thus, wherefore are the creatures sent to hell to suffer for it?

Answer. God is the creator and governor of the world, as you say, and also of all that is in it; and he orders all things to the best end: but men are not like a musical instrument. A musical instrument cannot act. The performer plays what tune he pleases upon it. But men are moral agents; they act freely in all that they do. If you examine your own mind you will find that you act as freely as it is possible to act. You do this or that, not because you are compelled to it, but because it pleases you. You also punish men for their evil actions; and praise or reward them for their good ones: but both these would be wrong if they did not act willingly. So God will punish men for all their bad actions, because they proceed from a wicked mind. He however will over-rule all to general good. No thanks to man for that.

Q. 2. Besides God there is no one. He is eternally the same. He has created man, beast, bird, and insect. This Lord is very compassionate over all: his favour extends equally to all. Having known this, yet when the creatures are eaten, or destroyed, or in any manner injured, Will the punishment of this murder fall on the perpetrator or not?

A. Besides God there is no other self-existent one. He is eternally the same. This you say, and we grant it true. He created men, beasts, birds, and insects. His word informs us of their first creation; and that he made beasts, and all things for the use of man. We believe that it is so, because they can answer no other end. It is no sin to kill these creatures for food, because God has given us permission to do so. He is pleased when we use these creatures according to his own command. While they live they share the favour of God, seeing he gives them food and sleep, which is all they want. These creatures cannot sin: if they kill a man it may be because the Lord is angry with that man's sin, and hath given them permission to do so.

Q. 3 This supreme Lord has created all living creatures in the world: all are his creatures. If parents have many children, all equally obtain favour: yet amongst men some are rich, others poor: Wherefore?

A. All men are the creatures or children of God: and so considered he loves them all alike, as a good parent loves all his children. But a parent does not bestow his favours equally on all. He bestows favour on the good and dutiful in a manner in which he does not on the bad and disobedient; and so does God. It is God that gives a man power to get rich, and many who have power do not improve it because they are idle and negligent. This is their own fault, and those who are rich are not so on their own account. They are only stewards for God; and he will be very angry and punish them if they do not lay out all for the best. Besides the Lord is wise in all he does, and he knows that poverty is better for some men than riches would be.

Q. 4. The worshippers or lovers of God, after death,

Will they come again into this world, or where will they go?

A. The worshippers or lovers of God, after death, will not come into this world again and inhabit other bodies; but will go to heaven and be immediately happy.

Q. 5. God created four things, viz. *life, water, air, and earth*. Besides there is *fire*, which is not in the body. Animals, body and spirit, are made from these. At death these all return to their primitive like: if so, What dies?

A. You are mistaken when you say God created life, water, air, earth, and fire, which you say is in no part of animal body and spirit. There is as much fire as any thing else in the body. Our bodies are warm, and sometimes hot. But where there is no fire there is no heat. Besides we can draw fire out of them, or put more into them. Life is no distinct separate thing, but the operation of all these things together. You ask, what dies? I answer death is not the annihilation of any thing; but the disjunction or separation of soul and body.

Q. 6. Under and all sides of the earth is water, and it swims on water: How then is it stedfast? and sometimes earthquakes happen: Why?

A. The earth is not surrounded on all sides with water, as you say, nor does it swim on water; but earth and water together form one round body or globe. This keeps continually turning round, which causes day and night. The velocity of its motion keeps it steady. Earthquakes are occasioned by the fermentation of fire in the earth. In some countries near to ours, after an earthquake, the fire bursts forth from the earth and runs along the ground like rivers.

Q. 7. I have heard of heaven and hell; Are they within the earth, or without it?

A. Heaven and hell are not within this earth. Heaven is a state of perfect happiness; and hell the state of perfect misery. Where these are we cannot know till we die.

Q. 8. What place is best for God's worship: that where many people assemble, or solitude, viz, inaccessible places?

A. As there is but one God, we feel a holy pleasure in meeting together to worship him: but as each of us have particular wants we also worship him in private, and ask him for those things which we need. Both these ways the Lord hath commanded; but does not require us to go into inaccessible places. To do so would be wicked.

Q. 9. Will the world always remain in its present state, or will it be destroyed?

A. This world will not always remain in its present state, but will be destroyed. After the Lord shall have sent his word to all nations to teach sinners the way of salvation through Jesus Christ, the world with all its works shall be burnt up.

Q. 10. Is it best to worship God by fastings, penances, and macerations; or by eating and drinking, and enjoying ease?

A. God must be worshipped in spirit and in truth; and we must love him with all our soul. The outward acts of worship are prayer and praise. Penances and macerations are not commanded of God, and therefore not pleas-

ing to him. They cannot atone for sin. The blood of Jesus Christ alone cleanses from all sin.



Correspondence between Mr. CAREY and Mr. GERICKE.



Mr. CAREY to Rev. Mr. SWARTZ.

Very dear sir,

Mudnabetty, Nov. 21, 1797.

THOUGH entirely unknown to you, I shall make no apology for troubling you with a letter; because I know, from what I have heard of your labours among the Hindoos in the Gospel of our Lord Jesus Christ, that you need not any thing of this kind to introduce another to your acquaintance.

In the year 1792 the Baptists in England, being much impressed with a sense of the perishing state of the heathen world, after prayer and repeated consultation for a considerable space of time, formed a Society for the purpose of sending the word of life to the nations that sit in darkness: and in the beginning of 1793 a mission to Bengal was resolved on. At a solemn meeting of a committee of the Society I was chosen, together with a colleague, Mr. J. Thomas, who had been in Bengal before, preaching to the natives. And we, having acceded to the desires of the Society, sailed in a Danish vessel, and arrived in this country Nov. 1793, where we have since been joined by another brother whose name is Fountain.

Our labours have not been very extensive; nor have we any success so visible as to induce any of the natives to lose cast, or join with us in church-fellowship; though three or four persons give us considerable encouragement.

I have long wished to open a correspondence with you, but have deferred writing on various accounts : at last, however, my own desires, and the sollicitations of many christian friends who long to know the state of your mission, have prevailed over all excuses. Yet lest I should be tedious, I will only make a few enquiries, and should you favour me with a letter, I will afterwards be more copious.

I am anxious to know the state of the cause of our Lord Jesus Christ among you in the following particulars : —
 1. How many missionaries are employed, and upon what plan do they act to introduce the gospel into any place? —
 2. Do the missionaries travel much, or are they stationed over particular congregations and districts? — 3. How far in the country do their labours extend? — 4. Are any of the converted natives labourers in the ministry? — 5. What has been the success of the gospel with you ; rapid or slow? And how many do you reckon to have turned from idols to the living God? — 6. Does the inward religion of the heart prosper among the converted heathen? — 7. How do they act with respect to cast ; is it not a great obstacle to their openly avowing faith in the Lord Jesus?

I should make more enquiries, but am fearful of tiring you by prolixity. I have heard that you have the word of God translated into Malabar. I have been employed in that important work ; and we have the whole New Testament, the Pentateuch, and nearly all the Psalms, now in Bengallee.

It would afford me pleasure to send you some periodical publications respecting the success of the Gospel, and the state of religion in different parts of the world, but at present I know not by what conveyance to do it. Should

you favour me with an answer, I will most gladly send you some.

One of our brethren is absent, or I am sure he would join with brother Fountain and myself in christian love to you, and to all the brethren in Christ Jesus who are with you. Tell them we love them in the Lord, and are of one soul with them.

Your's. &c.

W. C.



Rev. Mr. GERICKE to Mr. CAREY.

My dear sir,

Vepery, near Madras, Mar. 23, 1798.

HAPPENING to come to Tanjore, (in conducting thither a new missionary, and his family, who arrived at the end of last year from England at Fort St. George, near which place I reside at a village called Vepery.) at the time when our late rev. brother and father Mr *Swartz* was to be laid on his death bed ; and after his having fallen asleep, taking an account of his papers, having been appointed by him to be his executor, I found a letter directed to him by you, of Nov. 21, 1797. Unwilling to deprive my brethren at Tanjore of the original of a letter which pleased me so much, I desired only a copy of it ; and having returned to Vepery, am now doing myself the pleasure of replying to the questions stated therein : for which I have had no opportunity before, having had little or no leisure for writing letters either at Tanjore or during my journey. I believe our late father and friend would have answered your letter upon the receipt of it, if it had not found him confined to his bed by sickness, of which he recovered only for a short time. I hope still that you will receive a letter from Tanjore too, when one of my bre-

thren there, who is most acquainted with the state of the congregations southward of Tanjore, shall have recovered from his illness, with which he has been afflicted since I left that place. I have also communicated your letter to my brethren the Danish missionaries at Tranquebar, whom I visited and conferred with in my return from Tanjore, who with me rejoice in your zeal for Christ.

I come now to the points on which you desire to be informed :

1. Nine missionaries are now employed on this coast. Three in Tranquebar, who depend on the Mission-college at Copenhagen ; three at Tanjore ; one in Trichinopoly ; two at Vepery near Madras, who depend on the Society in London for promoting Christian knowledge. They preach to their congregations which they have collected ; hold conferences with the heathens ; disperse little tracts which are printed at Tranquebar and Vepery, for the instruction of the native heathens.

2. All the missionaries are stationed over particular congregations and districts, but some of them travel frequently. So one of the missionaries at Tanjore has these several years been half the year in Ramanad, Pallamcottah, and other places in the south of this peninsula, where congregations are collected. The missionaries at Tranquebar frequently visit the congregations in the Tanjore country, which are taken care of by native catechists and school-masters. I have hitherto made frequent journeys to Pullicat, Sadras, Cuddalore, Negapatam, Vellore, &c. In all these journeys we endeavour to preach to the heathens where we see any collected, or have conferences with individuals whom we meet with.

3. From Madras missionaries have travelled, and sent

catechists as far as to Ambore which is 130 miles from the coast, to visit the christians who live as far up the country, and preach to the heathens; and from Tranquebar to Trichinopoly which is also about 100 miles from the coast.

4. There have always been two natives, labourers in the ministry. One died last year at Tranquebar who had been ordained by all the missionaries assembled there for that purpose: The other resides at Pallamcottah, the southernmost place in this peninsula, where we have a church and congregation. He was ordained by the late Mr. Swartz in conjunction with his two colleagues at Tanjore.

5. The success of the Gospel has been but slow with us. At times it has been more rapid. At and about Tanjore in a short time many have turned from idols to God under late father Swartz's ministry. I am also told that of late many have been converted in the more southern country about Pallamcottah. I shall endeavour to collect from the different registers an account of the number of adults that have been baptized.

6. With regard to the inward religion of the heart among the converted heathens, I beg leave to mention what late Mr. Swartz said on his death bed of the christians at Tanjore, "There is in all a good beginning: if another says, But there is nothing perfect; let him examine himself and then judge."

7. With respect to cast, the converts conform to the customs of their cast in not eating with those, or of what has been prepared by those who are of no cast. But the cast is the greatest obstacle to these heathens in their openly avowing faith in the Lord Jesus.

The books of the Old and New Testament are translated into Malabar, and printed ; and we rejoice that you have so much of the Scriptures translated into Bengallee.

If you have any periodical publications respecting the success of the Gospel, and the state of religion in different parts of the world, and will favour me with them, please to send them to the Rev. David Browne at Calcutta. I make no doubt but he will have the goodness to forward them to me.

I recommend myself and the mission on this coast to your prayers, and those of your brethren ; and shall always be happy to hear that the Lord is with you, and gives success to your labours.

Your's, &c.

Christian William Gericke.*

* A Mission on the Malabar Coast has been supported for many years by THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. There have been several worthy characters who have laboured in this harvest ; amongst whom was the late venerable Mr. Swartz. To him, as the reader will perceive, Mr. Carey's letter was addressed, but his dying before an opportunity occurred of answering it, this work devolved on Mr. Gericke, his fellow-labourer and executor.



VILLAGE PREACHING.



'IT will be seen by the Appendix that something has been expended in attempts to promote the interests of religion in the Villages; where, the Society is happy to say, various efforts have been made, with encouraging prospects of success. In *Wiltshire*, a county in which there is but little evangelical religion, where our brethren have formed an *Assistance Society*, there have been considerable exertions in this way. Nearly a hundred places have of late been registered for public worship, and very serious efforts have been made by zealous individuals for promoting the Gospel of Christ. In aid of this work, the Society has afforded some assistance, and has the pleasure to add, that the labours of those whom they encouraged have given them satisfaction.

The mission to Cornwall, though declined for the present year by this Society, on account of the extraordinary expences which would be incurred by the printing of the New Testament in Bengallee, yet has been kindly undertaken by the Baptist Itinerating Society in London.



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

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

NOTA BENE.

THE delay attending the publication of Number V. has given an opportunity for inserting the accounts lately received from the Missionaries, dated from April 5 to May 12, 1798, which, it is hoped, will sufficiently apologize for the detention of the present Number. The Committee have it not in their power to specify the time when the succeeding number may be expected: they can only say, that it shall be prepared for the press as soon as the materials necessary for that purpose shall have come to hand. It is intended to conclude the *First Volume* of Periodical Accounts with No. VI, which will be accompanied with a copious Index and Title page.

END OF NO. V.



POSTSCRIPT.

AFTER the preceding sheets were all printed off, and the Number considered as concluded, other Letters arrived from India, with a few Extracts from which we shall present the reader, leaving a more minute detail of various other particulars for Number VI.



July 4, 1798.

YOU will naturally be most of all inquisitive about the state of divine things amongst us. Brother Fountain has begun to preach in Bengallee. We labour at home and abroad ; but considering the vast multitudes all around us, we are ready to say, We have hitherto wrought no deliverance in the earth. *Yardee* and *Doorgotteea* are still at Moypaul ; and continue much as they were. *Hurry Charon* gives us much pleasure still, and often talks very feelingly about the gospel. *Parbotee* is with us : of him however I can say but little. Gospel knowledge is still encreasing, and some Hindoos have even composed verses in an evangelical strain, and brought them to us. I find also by people frequently putting questions to my children, and by other circumstances, that there is more enquiry than I had imagined. Our school, which has been revived since the departure of *R. R. Bosho*, now consists of twenty one children, who every day write out and read to us some portion of the Scriptures, join us in the morning worship, sing hymns very pleasantly, and improve considerably in writing and accompts. *Dinagepour* may I hope be considered as a rising interest. The congregation of the Bengallees is a very respectable one.

Three men this day arrived from **BOOTAN** with a present from our old friend the *Soobah*. I think by a trifling present in return to him, or by him to the *Dib Rajah*, now and then, the way might be prepared for introducing the Gospel into that hitherto unknown country. Indeed I doubt not but providence will open the way for the gospel to be admitted into that and all the neighbouring nations as soon as Missionaries can be obtained, which we hope will not be long. I know that if God were to bless our labours, much more might probably be done by one of the converted natives than by many foreigners, on account of his being so intimately acquainted with their customs, proverbial expressions, and prejudices, as to meet them with proper arguments. This happiness however we do not at present possess, and until the Spirit be poured out from on high, which I hope will be ere long, the Mission must be supplied from England with persons who are proper to labour in the work.

September 26, 1798.

THIS morning two men arrived with a Letter from the *Soobah* of **BOOTAN**, and a present of two Hill Mino's, a species of birds which are very apt in imitating human speech, and which I may hereafter describe to some of my correspondents. I insert a translation of the letter.

“ **SHREE NAYA**, *Soobah* of Bhote Hāt,

SENDS his best compliments to his friend† Mr. Carey, always praying to God for his prosperity. The particulars of my letter follow : — First, I received the present you sent me by your two servants some time ago. Previous to their arrival my body was afflicted, and that ill-

† In a former letter you will find that brother Thomas and myself performed the ceremony of exchanging rupees and betel with the *Soobah*, (See p. 366.) since which he calls us *friends*, and indeed has been very friendly.

ness still continues. — Secondly, I send two Paiks (servants to carry letters &c.) to your presence. May they safely arrive ! — Thirdly, The affliction of my body is as follows : a violent pain and constriction in my loins, and also a violent pain under my left thigh, attended with a swelling, and a total loss of appetite, which has confined me to my bed. — Fourthly, Having understood all other particulars of my affliction from my Paiks, be so kind as to send me some medicines, and if possible come yourself soon to see me. This is all.

In the year 288, 5th day of Assin. "

I was much concerned to hear of the *Sonbah's* affliction. His disorder appears to be the gout, or sciatica. But I have scarcely any medicines ; yet must not send his men away without something, which I will take care shall do him no harm, if it does him no good. I addressed a letter to him, recommending him to foment the affected part with a decoction of wormwood ; afterwards to wrap it up in wool, and wholly to abstain from drinking spirits. It is now a very busy time with me, so that I cannot go to see him ; but intend to visit him as soon as convenient.

October 10, 1798.

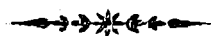
OUR brethren in England are often the subjects of conversation between brother Fountain and myself : for not having much of that soul-enlivening communion with the saints, which you enjoy so plentifully in England, we often endeavour to supply its place by talking over our former friendships, and feel the pleasure of calling to mind the delightful seasons with which we have been formerly indulged. Nor do we unfrequently desire most earnestly to see more of our acquaintance join our standard, and participate with us in the work of the mission.

We are not however without some agreeable conversation

and acquaintance, though obliged to travel for it. At *Malda* and its vicinity there are several whom I fear not to reckon amongst the number of true christians. At *Dinagepour* we are much interested by the conversation of some who attend our ministry, and feel particularly happy in the society of our good friend Mr. *Fernandez*, of whose genuine piety there is increasing evidence. I have lately been introduced to several gentlemen whose treatment has been peculiarly kind and respectful, and whose acquaintance I find to be of great advantage, on account of their eminent knowledge of the Shanacrit language.

October 30, 1798.

I HAVE now finished the translation of the Pentateuch, Psalms, Isaiah, Jeremiah, part of Ezekiel, and the New Testament. I hope the whole Bible will be translated in another year. Though we have not the happiness to see souls converted to Christ as we could wish, yet the Lord is much enlarging our sphere of action. We now preach once a month at *Dinagepour*, and twice a month at *Malda*, to both Europeans and Bengallees. We have also congregations at *Mudnabatty*, and at *Moypauldiggy*. *Hurry Charon*, *Sookmun*, and *Yardce* will I trust be found in the right way at last. Our friend Mr. *Fernandez* appears to have felt the power of the gospel, and I am not without farther hopes at *Dinagepour*. Our school increases; consisting at this time of nearly forty children. However we may be discouraged at times, the true light has begun to enlighten these dark regions; and I am persuaded it will never be extinguished, but shine more and more unto the perfect day.





PERIODICAL ACCOUNTS,

RELATIVE TO THE

Baptist Mission Society.

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N<sup>o</sup>. VI.  
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EXTRACTS OF LETTERS

RECEIVED

FROM OUR BRETHREN IN INDIA.

Mr. THOMAS to Mr. F——, *Kettering.*

Moypauldiggy, Feb. 22, 1797.*

———**A**LAS, we know not what a day may bring forth! The moment I awoke one morning, I was pierced with the cries of two messengers who requested me to go and see a poor neighbour about six miles distant, who the night before went with another man to drive two wild Buffaloes out of his rice field. One of these evil beasts ran fiercely at him, and gored him in a most shocking manner. The horn penetrated through the breast-bone to the back, and the air passed through his wound from the lungs. I went to see the poor man; found his pulse very quick, and his breath very short. Dressed him, as I would myself, and came away: but the horn went through my breast as well as his; yea, it went through my heart. I

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* This letter, though dated as above, was not received till after the publication of No. V.

was so pressed down and shocked, that though I knew he was standing on the last step of the wharf of time, going to leave us, and launch blindfold into eternity, yet I could not say much to him. I asked him whether he thought he should recover? He said, yes. I told him God was able to raise him up; but if he should die, where would he go to? He did not know. I then asked him why he went so near the buffalo? He gave a wise answer to my foolish question: "It is of God." But such expressions are so light and common with them, that their *will of God*, and our *bad luck*, sound like synonymous terms. Ah! said I, that God who sent a buffalo for you, will send a fever for me, or some other disease or disaster; so we shall all die soon, for we have all sinned.

The house was so crowded and hot, and I was so overcome with sensible objects, that I lost sight of spiritual ones, and could not recover myself. The poor man before me, with his hand on the dressings; another holding him up, for he could not bear to lay down; the streaks of his own blood still remaining; the quickness of his labouring breath, and the idea of the horn in the bosom, filled me with a pity for the body which seemed to overcome all pity for the soul. I left him, went out, and found they had placed a seat for me in the open sweet air, where about a hundred of them were assembled to see me; and now I was a little moved with pity for their perishing souls. I talked with them very earnestly, and asked them many important questions, while some laughed, some smoked their hookas, others talked, and all discovered uncommon indifference and stupidity. I thought a Missionary ought to be of a very quiet temper, but many other things however are wanting besides quietness; and above all, what life he lives is of the utmost consequence. Not merely a laborious life, a zealous life, a watchful

life, a harmless life—but a life of faith on the Son of God, is by far the most important of all qualifications: and just in proportion as this is the case with him, so far the cross of Christ is bearable, the yoke of Christ is easy, the burden of Christ is light, and the work of Christ sweet and pleasant, whether successful or not. I have tried a thousand ways to render myself a good missionary, but no way like this. I have resolved, re-resolved, vowed, fasted, and fainted after all; but in the life of faith it is not so. The difference is like that of a ship at sea, with or without the wind.

I asked this people what would become of them after death? They said, they should go to God. To God, said I? Can you go into the presence of the Dinagepour Rajah? Will he receive you, and be pleased with you? They answered, No, no; we cannot; Oh no.—Then how could you be received of God? He is holy, you are sinners; he cannot bear to see sin, you are nothing else; you have done evil, but you have never done good; you have never worshipped God, nor served him. How can you go to God? He hath declared, “Every tree that bringeth not forth good fruit shall be cut down and cast into the fire; a fire that is never quenched.” The pains which this poor man suffers, will soon be over; but in hell there is no rest, no ease, but weeping, wailing, and torments without end. You are sinners: Do you think God will punish you for your sins? “We do not know.” Not know? What think you then: Suppose a dacoit * were to come in the night, plunder your property, and kill all your women and children, and go away. Afterward suppose he were taken, brought to justice, and condemned: and suppose the magistrate would not punish him, would you think him just and good? “No; if he

* A cruel and dreadful Robber.

be just and good, he will surely punish evil doers." God is infinitely just and good, and will therefore surely punish sinners. "We do not know what he is: we have not seen him." Seen Him? How can you see him with these eyes of flesh? You see his doings, and so you may know him. Suppose another Rajah were to come to Dinagepour, and you never saw him:—If when the floods came and destroyed your crops, he should command all his servants to shew you mercy, and to deal kindly with you; and if instead of rigorously demanding your rent, he should order all his servants to relieve your distresses, and supply your wants; would you say, We do not know what he is, we never saw him? God hath done all this, and more. O did you but know his word! You are all indebted to him: and yet does he not send you clouds with rain to water your fields, and give you all things to enjoy? Has he not preserved you all these years; and you not know what he is? Do not you see these heavens, this earth, and the work of his hands? Do not you see your own bodies? "We are not human beings." Not human beings! What then, are you dogs or jackalls? What word is this:—not human beings! Do not you talk? Are you not as much human beings as I am? The medicines that heal me, Do not they heal you also? That which kills you, Will it not kill me also? Yes, yes, you are human beings, and will exist for ever. Your bodies will die, but your souls will go to heaven or hell. At the end of this world your bodies shall be raised from the dead, and you must be brought to judgement for your sins. The pains and sorrows you feel in this life are not the punishment of sin, though they are the consequences of sin. If you seize the *dacoit*, and tie him hand and foot, that is not his punishment for murder: if you cast him into prison, and he there suffers pain and want, neither is this his punishment: but when the judge comes, sentence is passed,

and executed upon him. That is his punishment. So when a sinner is seized with the pains and sorrows of this life, and when his soul is cast into hell, this is part of the terrible proceedings against him. But when his account is brought out, (for God keeps account of every bad thought, and every ill word, and will bring them out against you in the judgement.) when the sentence is past, all his own sins will lay hold of him, and sink him into the bottomless pit, where he will suffer, but cannot die. Now, if God were to touch you with his finger, you would perish like the moth; but then you will feel the weight of his arm, and will not, cannot die. Never, never will you rest any more; never eat nor drink any more; but cry out for ever and ever. This is hell. I tell you the truth. I speak not my own words. I am a sinner like yourselves. These words are from God, from his Shafter which will spread all over the world by and bye. Sin is dreadful. Hell is a dreadful place. If you did but know this, you would not sleep this night for trembling. You would come to me and enquire, What you should do to be saved? And I know. I could tell you; for God is good. God sent a prophet, who told the world that a SAVIOUR was coming; and he died. God sent another, who foretold more of the Saviour; and he died. God sent more, and they all spake of the Saviour; and they died. Hundreds of years after, God sent this Saviour, and fulfilled all their words. The Saviour of the world is come, and you have not heard of it. While he was upon earth, the blind came to him, and he gave them sight; the deaf, and he opened their ears, &c, &c.

But they were not at all affected with these things. I took my leave, intreating them to think of what I had said; to pray to God, and to come and hear me on the

Lord's day; reminding them that we had but a little time to stay in this world. After an hour I left them, to all appearance, totally unaffected and insensible.

Your's &c.

J. T.



EXTRACTS OF LETTERS

RECEIVED

FROM OUR BRETHREN IN INDIA,

From May 22, 1798, to April 5, 1799.



Mr. FOUNTAIN to Dr. R——, *Bristol.*

Mudnabatty, May 22, 1798.

I HAVE not more than once or twice seen your natural face, and have now nearly forgotten what manner of man you were, but I perceive there is no necessity for having a personal knowledge of any man in order to love his character; and think I love thousands whom I never saw in the flesh. Being however acquainted with the concern you have for the mission, I shall use neither formality nor apology in introducing myself to you. Having written to another friend a few days ago, I have little or no intelligence to give; but one end of my letter will be answered if it induce you to write in reply, as scarcely any information from England can be uninteresting to me.

While brother Carey has been translating I have frequently sat by him and noted down the changes which have been judged proper to introduce in certain passages. He submitted some to your judgment, and I will now send a few more for the like purpose.

Gen. i. 2. "Earth was without *form* and void." Every thing must have some form. The Heb. word is in Isa. xxxiv, 11, rendered "confusion," and Deut. xxxii, 10, "waste." In the translation a term has been used which signifies "unsettled." This appears to have been the state of the earth, when first produced, for till the third day the liquids and solids were intermixed: but on that day the waters were gathered together, and the dry land appeared.

Gen. ii. 3. "God created and made." Heb. "which God created *to* make." Does not *creation* signify the bringing of being out of non-entity; and *making*, the subsequent modification of matter or bringing it into order?

Deut. vi. 8. "As frontlets between thine eyes." The Bràmmhans, and I believe some others, retain to this day a distinguishing mark between their eyes. Those who are worshippers of Beeshnu call their mark *Teelook*. It is a straight stroke from the middle of the crown to the end of the nose. Other Bràmmhans put a straight stroke across their foreheads called *Treemundul*. This is done at their evening worship. Others put a curved line, called, *Ohdho Chunder*, (i. e. half moon) across their forehead for the same purpose.

— xii. 3. "Break down their *Pillars*." It is rendered in the translation their *Statues*, according to all the languages of the Polyglott. It seems to refer to the statues of the heathen deities.

The dialect is so different in different parts of this country, that even proper names greatly vary; and different writers use great variety in spelling. Brother Carey supposes it impossible for the best Bengalee to spell right in

many cases, without the knowledge of the Shanferit, from which the Bengalee is derived. In this he is likely to be a great proficient.

I will give you the names of three or four places, mentioned in the Periodical Accounts, in the manner in which they are commonly spelt and pronounced, with the way in which it appears they should be written.—Malda, *should be*, Maldoho—Moypaul, Moheepal—Mudnabatty, Modonabotěč—Bolahaut, Bho'lahut—Lulla, Nala.—I may also observe, that these names, like most of the names of persons and places in this country, have an import. The signification of these is as follows:—

Maldoho: a compound Persian word. *Mal* means wealth, or treasure; *daho*, a hole. When joined, the word literally means, *The Hole of Wealth*. This name was given by the Muffelmans after their conquest of Hindostan; and is very properly applied. It is now adjacent to the ruins of Gowr; and many are of opinion that it was once a part of that great and ancient city. Therefore it was as properly called Maldoho, as the county of Middlesex, or London itself, might be called, *The Receptacle of Wealth*.

Moheepal, the place where brother Thomas resided, is called after the name of a Rajah who lived there. *Mo-
bee* signifies the earth; and *pal*, nourishment. Literally, *The Nourisher of the earth*.

Modonabotěč, the place where we reside, derived its name from a Rajah who lived here. *Modan*, is, very beautiful; *botee*, is, likeness. Literally, *The Image of Beauty*.

Bho'lahut, a place near Malda, signifies, *A market of mistakes.* *Bhola*, a mistake; *hut*, market.

Nala Gunge, (Period. Acc. III, 196.) is so called from *Nala*, a rivulet; and *gunge*, a stillatory: viz. *A stillatory by a rivulet.* Such it is at this day. But as several merchants reside there, it is commonly called, "*Nala Gōla.*" *Gōla* is a store-house.

I cannot enlarge farther, having an intention of writing to brother Pearce by this same post: but would intreat you to remember the words of the Lord Jesus, "It is more blessed to give than to receive." Let me not for ever enjoy this blessing alone, but be thou a partaker thereof.

Nature in zeal for human amity,
Denies or damps an *undivided* joy.

, Your's &c,

J. F.



Mr. FOUNTAIN to Mr. P——, *Birmingham.*

Mudnabatty, May 28, 1798.

I A FEW days ago I closed a letter to Dr. Ryland, in which I intimated an intention of writing to you. Since then I have received one from you. I would tell you what I felt at reading it, but the attempt baffles my wish. I now feel sorry that I have written as if my friend, and the Society itself, had forgotten me. I love you all too well to give you a moment's pain, and must now plead that love to obtain your pardon.

I have seen your letter to brother Carey: the encouragement you give us to write freely, tends to relieve my

mind from much anxiety and distress. I have never felt inclined to dissimble, respecting any thing that concerned the mission; but have often wept to think how the truth must, in many cases, grieve your mind, and the minds of all who so earnestly wish for our success. To find however that you in England are not discouraged, will I hope, be a support in my work, and a stimulus to my activity.

You say, "Accounts of conversations with the natives would be interesting." This is but the beginning of my being able to converse, and as I keep a journal, shall from this time note any conversations that may appear interesting, and send you the journal annually.

In your letter to brother Carey, you desire to be remembered to several persons whose names you mention. I told *Parbotee* of this yesterday, and said to him, "*Parbotee*, we have just received some letters from our country wherein your name is mentioned. *Pearce* Sahib, a minister of Jesus Christ, gives his love to you. It would afford great joy to all the saints in England to hear of your being a decided follower of Christ." He made many excuses on the ground of moral inability, and seemed much perplexed.

The Hindoos are very fond of cherishing the idea of man being a mere machine. On the first Lord's day in March, after brother Carey had been preaching on the nature and evil of sin, one of the principal people who heard him, said, "He had never committed any sin in his life." Others joined the conversation, and said, "We can do no wrong. We are only instruments: our will is God in us." Brother Carey then talked of particular sins, and said, if you commit theft, lewdness, or murder, are they not your sins? They replied, "O, no; it is not our

sin; it is God that does all." He used many arguments to shew the folly and wickedness of such ideas; but none seemed to touch them. At last he said, Well, if you can do no sin, Come and eat some of my rice with me to day. It will be God's doing, and not yours! With this they were struck dumb. The people, who stood around them listening to all that was said, set up a loud laugh, which they could not help joining, though it was against themselves. After this, they went away. I suppose they would sooner have murdered a man, or have been hanged themselves, than have eaten, or even touched any thing which was dressed for us!

I thought of your labours of love last Lord's day when I was preaching to these poor souls from II Cor. iv. 5, "We preach not ourselves, but Christ Jesus," &c. I began by telling them that the gospel was not a system devised by man, to display his honour or goodness, but that it was all concerning Jesus Christ the Saviour of sinners. The preachers of it do not seek to display their own wisdom, but the wisdom and grace of God. I told them I had come hither to be their servant for Jesus' sake; desired them to consider me as such, to come and be taught, to ask others to come and hear the gospel. I informed them how many were labouring and praying for them in England; and Oh that I could but see the fruit of these labours and prayers! I should be entirely discouraged were it not the work of the Lord. He I know will neither faint nor be weary. He will become the God of the whole earth! Blessed be his name for what he is now doing among the Hottentots. I long to hear of the south-sea Missionaries; and of those who are labouring among the American Indians.

Yours &c,

J. F.

Mr. CAREY to Mr. F——, *Kettering.*

Mudnabatty, July 4, 1798.

I RECEIVED yours of Sep. 6, 1797, a few days ago, accompanied with several others; viz. from brethren Ryland, Morris, and Pearce, my Father, and Sisters, and from the Rev. Mr. Newton; all which I hope soon to answer, but as there is a chance of my getting this off by the ships under dispatch I hasten to write to you.

I am sensible of the respect shewn me by our beloved Society in appointing me their treasurer in India, and shall labour to acquit myself in a becoming manner in managing the affairs which may come under my care.

At this time all my attention is called to do what I can to repair the ravages of a very calamitous flood, which has just swept away all the prospects of this year; and of which you can scarcely form a conception. About ten days ago I went all over this neighbourhood, when the prospects were charming. The fields were covered with Rice, Hemp, Indigo, Cucumbers, and Gourds. On Friday last I went over the same parts in a boat, when not a vestige of any thing appeared: all was a level plain of water, from two to twenty feet deep. On the west of our house the rivers Tanguan and Kankir form an island, of about three miles broad and ten long. On the east the Brohmanni and Purnabobbha form a similar island. These four rivers may be seen from our house, and are all insignificant streams from October to May, about two cubits deep. Now a Boat of 100 Tons will not only go down the rivers, but over all the islands formed by them; and to an extent far below the conflux of the rivers; so that two large lakes of three miles wide, and at least fifty miles long, are formed by this flood. They are both within

light of our house; and will dry up in October. The ground will then be re-sown, and produce fine crops. There are several Villages in which the waters have risen to the eaves of the houses.

Brother Thomas is gone from this part of the country, and is now in the neighbourhood of Nuddea. Brother Fountain has begun to preach, and will be well understood in a little time.

In my last I gave you a brief description of Indian fruits. Could I say more about fruits of grace, some account of these things might be more entertaining. Happy should I be if instead of this, I could tell of conversion to God, churches formed, and christians dying in the faith of the gospel. But having so little to say at present on these pleasing topics, I fill up their place with what are less interesting, and now proceed to describe the most valuable production of the east, namely Rice.

Rice: *Oryza Sativa* is a plant of the Hexandria digynia class and order. There are various sorts of it cultivated, but I shall only mention four, as being the chief: viz. Bhadae, Boona, Hémut, and Bora; which from their being sown at different seasons produce four harvests in the year.

The *Bhadae* is so called because it ripens in the Month Bhadur, or August; and is largely cultivated on moderately low ground. It must be observed that rice is an aquatic plant, or rather semi-aquatic; for though the seed must be sown in dry places, yet it always requires about four inches of water to bring it to perfection. There are two sorts of land in this part of the country; viz. a fine loam, and a stiff clay. The higher parts of the country

are of the latter, and the valleys, or rather lower lands, are principally of the former sort. The water is therefore detained in the higher lands by little borders, which surround the cultivated beds; and are about 10 inches high, and from 9 to 15 inches wide. The beds are of any size, or form; but the surface must be perfectly level, that the water may be every where equally dispersed: and in consequence of those small borders, the whole country appears like a sea after rain. In the low loamy soils these borders are not made; the floods being sufficient to ripen this kind of rice, which is cut in the rainy season. This sort, viz. *Bhadae*, and also *Boona*, are sown in April and May. The weeds are afterwards cleaned out by the hand, and they require no farther labour. It is necessary however for the security of all the crops to keep watches every night, to drive away the buffaloes and wild hogs, which otherwise would certainly devour the whole produce. Much *Bhadae* is also planted on the clay lands when the season for sowing is over. There is an observation of Sir J. Chardin, cited by Lowth on *Isaiah*, page 168, Note; the propriety of which I question. It is certainly however contrary to the practice here: and were it adopted, no rice would grow. He says they throw the seed into water, and then turn in the cattle to trample it in. It is here sown on dry ground well plowed; or if on wet ground, the surface is made perfectly level, and the seed lightly strewed on it without being covered at all. I suspect his observation arose from seeing them plow clay land for the purpose of *planting* rice: for this is soft mud at the time, with four or five inches water on the surface. Rice when about eight inches in height, is transplanted into soil of this description.

The *Boona*, from *Boonon* to sow, is never planted out, but only sown in the lowest places. If it has time to

get strong before the floods come on, it will grow as fast as the water rises, which is sometimes a cubit or two in a night; and it will prosper in water from one to fifteen cubits deep; nay I have heard that it will rise with a flood to twenty cubits high. If a flood however comes on it before it gets strong, and covers the top of it for a few days, it generally dies; as is the case this year with a very large quantity. This sort ripens in November.

The *Hémut* rice is planted in July and August, and ripens in December; which is the principal harvest month in this country. This is almost entirely cultivated in clay lands which are of so close a texture as to retain the water after the rains are over. Water is so necessary to ripen rice that last year the greatest part of it died for want of rain; and this necessary article of life is now double the price it generally sells at. This sort takes its name from *Heem, Cold*, because the harvest is in the cold season.

The *Bora* is only planted in small quantities at the bottom of ponds, nearly dry, and other low places where it can be conveniently supplied with water in the dry season. It is planted in January, and ripens in May.

The *Boona* grows to ten or twenty feet long or more, and being carried forward by the stream, the corn often falls on another man's field, while nothing remains on the field which was sown but the roots; and many quarrels are occasioned thereby in harvest time. The other sorts of rice grow about as high as oats, which they also somewhat resemble in their fructification.

After the rice is reaped, it is carried home on the people's backs: for they have no waggons, and though they have an awkward sort of carts, yet scarcely any farmer pos-

seffes one; nor are they ever used to carry home their corn. It is then trodden out by bullocks; four or six of which are tied to a post, and made to walk round and round on it till it is clean. Or if the quantity be very small, it is not thought worth while to bring the bullocks, and a person taking the sheaves by the but end, beats the ears on a board, which with three or four strokes to a sheaf, beats out the corn. The rice thus beat out, somewhat resembles barley, being like that covered with a hard husk. This the English call Paddy, but I cannot tell why. The Bengalee's call it Dhān.

In order to separate it from the husk it is boiled in water, and after being dried, is pounded in a large wooden mortar, mentioned in my letter to brother Morris, of Dec. 5, 1797.* Or when the Rice Merchants prepare a great quantity, another instrument, called a Dhenky, is used. This is a lever, about six feet long, and six inches square; which is laid on two stumps fixed in the ground, about eight or ten inches high, by means of a horizontal pin passed through the middle of the lever: and at the other end from the person who works it is a perpendicular pin with an iron hoop round it, which falls into a hole made in the earth. One woman generally sits to put the Dhān into this hole, while another, putting her foot on the other end of the lever, works it up and down, somewhat in the manner of weavers treadles. This separates it from the husk, and it is then fit for use. In this state the Bengalees call it Chāl: and when boiled for eating, Bhāt.

Rice is the principal food of the Bengalee's, which they boil, and eat twice a day. If they can get this, they account themselves well fed: but I have known people

eat nothing but raw rice soaked in water for three or four days, and labour hard all the time. Any other kind of food they eat but seldom.

They generally boil some vegetable which they eat with their rice, and fish if they can get it. The Bengallees believe, and assert, that they should be ill if they were to eat much animal food, except fish. They have even asked me, whether we did not drink tea as a purgative, to carry off the bad effects of animal food. These people drink only water, and eat very little flesh; yet they are able to labour constantly, and undergo much fatigue; though it must be confessed that one European will on an average perform more work than four Bengallees.

Besides Rice, we have Wheat, Barley, Pease, and several sorts of pulse. We have also Millet, and Maize, and two sorts of Andropogon, among the farinaceous vegetables produced in this country. We have however neither Beans nor Oats. All the above, except the Andropogons, are sown in October, and ripen in March, but will not grow in the rainy season.

I now conclude. May mercy and peace be with you and yours. When will your piece against deism appear? A very sensible young man in this country told me that Godwin's book on Political Justice convinced him of the divine inspiration of the New Testament.

We are well, blessed be God. I am hitherto upheld, and I trust I shall be so still. Had we but success in our work, it would make every thing else easy.

Your's &c,

W. C.

MR. THOMAS to a RELATION.

Chandernagore, Aug. 12, 1793.

A FEW days ago I received your welcome letter, dated Nov. 1797. All the accounts I have received of my sister's death, have been very brief. I am very desirous of knowing how it was with her: what fears, what hopes, what her dying words, her views and expectations. Did she expect to die? or did the hour come, as it does most generally, at such a time as she thought not? When death comes into a house and into a family, it takes one or two away, and looks hard at the rest, and says to them, "Be ye also ready"—ready at a moment's warning, to leave this world and all its wearisome vanities, and disgusting pomps. O blessed and merciful Saviour, cause thy voice to reach our hearts, as it did the putrifying body of Lazarus, that we may awake and rise up and be ready, while in the hurry of life, for the messenger of death. You observe, my dear cousin, "You are in a world of wickedness, surrounded with almost every thing that is flattering and alluring, with hearts ever prone to yield to temptation, without any earthly protector, &c, &c." I am glad you are sensible of your dangerous situation. I tremble for you, and I pray for you. Your protector is in heaven, and he is the only *Potentate*. No one has any power to help and protect you, but what is lodged in them by his hand, who has all power in heaven and earth. I may say to you as Mary the Mother of our Lord to the servants at the wedding feast; "Whatsoever He saith to you," *Do it*. Does he say, Watch and pray? *Do it*. Does he say you ought to pray always and not to faint, nor give over, nor be discouraged, nor take denial? *Do it*. Does he say you should pray alone, in secret, and make known all your requests day by day? *Do it*. Does he say

you and your sister, should pray together? *Do it.* Does he say, Labour, strive, look to *me*, come to *ME*? *Do it.* I know very well what it is to have the life and power of religion eaten up by worldly rust and care, and to be so intoxicated by the business of the day as to contract day by day such a load of guilt, fear and shame, and such a confusion in my soul about works and grace, as ends often in drowning the soul in perdition. It shews itself in Naaman's humour, who very nearly lost his cure by it. Had the servants at the wedding been like *me*, they would have said, What is the use of filling these water pots with water? Will water do? Will work do? Will duty do? Will means do? Will prayer do? When the devil has got us thus far he has little to do to persuade us to neglect prayer, meditation, self-examination, reading, and every other plain duty, under some secret pretence or other. And the soul soon feels the effects, just as the body would if it neglected its means, as eating, drinking, resting &c. When you enter into the closet, if you do not find heaven there, yet *do it*, for he bids you. If you find the Lord does not appear at once, yet it is good for you to hope and quietly wait at his door-post, for the appearance of CHRIST. It is good, O yes it is good to wait for HIM. What he says, *do it*, and wait and look for him. If he come to you and sup with you and abide with you, as your loving, merciful, and dying Saviour, yet living, and you therefore shall live; this, this will deaden your heart to this world more than any thing. Make Jesus your bosom friend, tell him all your concerns freely. Open your heart to him: he knows how to pity, and pardon, and help you, and to have compassion on them that are out of the way. HE is a merciful and faithful high priest, let us commit our souls, our lives, our all into his hands, for cleansing after the manner of the sanctuary, for this is HIS work. "I will guide thee with mine eye." Let your eyes be up to HIM,

as the eyes of servants are on their masters and mistresses, ready to fly at their command. 'Tis the sweetest life upon earth, to be acquainted with CHRIST, as Mary and Martha and Lazarus were; so as to have him come to our houses often, and to enjoy him in the common concerns of life, doing all we do in the name of Jesus; and if any body is remarkably kind to us, we can then see plainly, 'tis HE has done it, as sure as ever he gave Joseph favour in the sight of Pharaoh: when the world frowns, 'tis HE hath the management of this also, and he will whisper and say, It frowned on me, before it frowned on you. May JESUS CHRIST be all this to you, spiritualizing, and sanctifying every sweet, and no less rendering truly beneficial to you every bitter of life. If ever you come to India don't think it less flattering and bewitching than your world; 'tis ten times more so. Here God is every where forgotten; and if worshipped any where, the true worshippers are few indeed and those unknown to each other. Here Satan's seat is, and his flag flies all day long: Here HE is worshipped and adored. There is but one place of greater darkness, and that is hell itself. If it were not for my engagement in the Mission, I would come to Old England to-morrow, and kiss the ground I trod on, and water it with tears of joy, as the glory of all lands. Nobody knows what health is, so well as those who have lost it. I had rather sell holy ballads at the chapel doors in England for my bread, than live in India like a Nabob. I own indeed that the light of God's countenance can make any place pleasant and delightful. It would turn hell itself into heaven if the damned could but enjoy it. But destruction from his presence is the darkness of hell. My dear cousin, tell the Lord all your wishes about India, and though I wish you were here for my own sake, yet I wish you may never come here for your sake, unless you obtain some extraordinary divine and special direction so

to do, and providence make your path very clear indeed before your face. I knew two young women who appeared to belong to Christ, who came out and drank into the gay spirit of Calcutta, and were great losers in grace for a few years, and then the Lord took them both out of it by death.

Mrs. T. myself and Betty have lately lived in a boat, and that a small one, so that only Betty could stand upright in it. We were a long time on the water, and encountered some storms and dangers: at last when the rain came in, we fled to this place for shelter, where we have taken a little dry and airy house till the rains are over. While we were moving into the house we observed the hand of providence in one instance very visibly: we had taken all our trunks, baskets, and stuff of every kind out of the boat, and then, and not till then, a plank which the water worm had eaten, gave way, and down she went to the bottom, though several men attempted to prevent it by bailing her: had this happened in deep water and far from shore, you would have heard no more of us till you had ended your pilgrimage.

I wish I could tell you of the success of Christ's cause here; the gospel is preached, and the word of God, that source of true riches, comes on by a translation: but when will the Lord grant testimony to the word of his grace?

Your's &c,

J. T.



Mr. THOMAS to a RELATION.

Chandernagore, Aug. 24, 1798.

FOR my part, my dear cousin, the Lord has led me lately into the valley of humiliation, and into such troubles and darkness that I seemed like one against whom the heavens above and the earth beneath were at war: every prospect of usefulness comfort and deliverance, was taken away. Like a man, who, having two houses full of goods, on finding one robbed and emptied, soon flies to the other to see what he has there; so it was with me. Being deprived of all earthly comfort, I fled from this world into the world to come, to see what I had got there; and after taking a careful inventory, I sat down happy and contented after all, and sang this song, with an inexpressible melody in my heart.

- 1 And didst Thou from eternity
Design to save a wretch like me?
Without a spark of real good,
Found weltring in my guilt and blood?
- 2 Who else my heart of stone could move,
And give this heart to dread and love?
Who did this glorious work begin,
And loos'd me from the love of sin?
- 3 Shall I not keep Thee then in sight,
Where'er I go by day or night?
Shall I not sweetly meditate
On grace so rich, so strange, so great?
- 4 And didst Thou Lord from sov'reign love,
Chooose me to realms of bliss above!
All through thy well-belov'd Son,
Before creation was begun!
- 5 What can I do? What can I say?
I ne'er deserv'd---I can't repay---
Lost in thy wond'rous love, I fall,
And cry, my God, my life, my all.
- 6 Shall I now seek some new delight,
With those who never saw thy light?
O never, never let it be;
I'll chose no pleasure but in Thee.

Thus a man's life consisteth not in the abundance of the things that he possesseth: but even while he is destitute of earthly friends and comfort, and all things considered in a state which mankind commonly reckon miserable and wretched, one smile from above turns his darkness into light, and he is as happy and contented as Solomon in all his glory. *You* ask why I have not written? The truth is my health has been broken and interrupted, and my spirits so dried up, that I could not write with any comfort to myself, or with any hope of pleasing my friends: and even now I am obliged to use some compulsive methods, for the weather is excessively hot, and I am otherwise much indisposed; but on the other hand, I have such an enormous debt to pay in letters, and such a long journey before me, that I must compel myself to write to you.

As to ourselves, we are unsettled; and for my own part, I hardly expect any certain dwelling-place any more in this world. My time is short, and the inconvenience is small. If I get the lowest habitation in heaven, I shall be to all eternity a monument of the riches of grace and mercy of God in Christ Jesus.

No great work has yet been wrought by us as Missionaries: men have been moved and affected various ways by the preaching of the gospel, and we continue in expectation of seeing the Lord's hand revealed to some of them. We enjoy some tokens for good, and encouragement to patience of hope. Various striking providences still attend us, and though the Lord's house is not built, yet a great deal of rubbish is removed, and the way of the Lord, by all these means, is prepared; his paths are making straight, and we expect him to come.

I do not know any undertaking which requires so

much of the hand of God directing determinately, as the work of a Mission. A man had need have something of that assurance which the Apostles had when they said to the lame man, Arise and walk; or else the spirit that still works in the children of disobedience will say, 'Jesus I know, and Paul I know, but who art thou?' It is no little matter for a man in this line to keep up his spirits; no little thing for him to keep himself as a vessel meet for his Master's use. If however a man has really got a Missionary's faith, though it be only like one poor single grain of mustard seed, that will prove sufficient to carry him through every difficulty, and support him till he has accomplished the will, delivered the message, and fulfilled all the errand of Him that sent him.

I have just preached the Gospel at *Beeree Chundee*, where it was never heard before.

Your's &c,

J. T.

Mr. CAREY to Mr. M——, *Clifton*.

Mudnabatty, Sep. 26, 1798.

A CONSIDERABLE time ago I wrote to you, and because I wished not to lose any opportunity, I began this several months ago, though now copying it under this date. Several opportunities of sending to England have gone by without our knowledge; for we do not see the news-papers till about ten days after they are published, which you will cease to wonder at when I inform you that a paper costs a Rupee, or about two shillings and four-pence English; we therefore do not purchase them, but are indulged with seeing them from some of our friends after they have read them. This is sufficient to

explain the reason why single ships have often gone without a letter from us.

Notwithstanding what I have formerly written to you on the peculiar *dress* of the natives, yet I never saw any part of their conduct which could justly stamp their character with immodesty, even in the judgement of more polished nations. It must be confessed that the lower classes are noisy and often quarrelsome, and abusive to a great degree. This is not surprising when it is understood that there is no such thing as keeping secrets among the people of Hindostan; but whatever two persons know is published without reserve. Their quarrels are all in public, and the contending parties, often standing at the distance of half a furlong, pour out their abuse in the most impetuous manner. Men of the higher class, however, are as well behaved as Europeans, though it must be acknowledged they are more servile; and all classes are very complaisant, much more so than the English. The higher women, owing to their being constantly immured in their houses, appear quite foolish with shame; entirely covering their faces on the approach of a stranger; and speaking so faintly as scarcely to be heard.

In former letters I have given you some account of the *Utensils* of the natives, and shall now add a little more on this subject. Those used in *Husbandry* claim the first place. You must understand that no horses are ever used in the business of agriculture here. All work is done by Oxen; and some Casts use Cows. It requires two to draw a Bengal plough, which draw double or triple to side.

A Bengal *plough* is the most simple instrument imaginable. It consists of a crooked piece of wood, sharp at one end to enter the earth: under this end is fixed a plate of iron which forms the plough-share. A bamboo of about two feet long is fixed to the other end, which makes the handle of the plough; and in the midst a long straight piece of wood, or bamboo, called the *Eesh*, which goes between the bullocks, and falls on the middle of the yoke, to which it hangs by means of a peg, and is tied by a string. The yoke is a neat instrument, and lies over the necks of two bullocks at the same time, just before the hump on the shoulders, and has two pegs descending on the sides of each bullock's neck; by means of which it is tied with a cord under the throat. There is only one man, or boy, to each plough, who with one hand holds the handle of the plough, and with the other guides the animals, by pulling them this way or that by the tail, and drives them forward with a stick. The land requires from five to ten plowings to prepare it for the seed; and one plough will be sufficient for from five to ten Biggahs, or from three to six acres.

The *Harrow* is a more simple instrument still; being nothing but a wretched piece of a ladder, made of bamboo, about four feet long; a cord fixed to it, ties it to the yoke, and the driver stands on it while the oxen draw it along, holding himself up by putting his hands occasionally on the rump of the beasts. This drawn four or five times over the land is sufficient to break the clods, and make the surface smooth. The plough is called *Nungul*; the plough-share *Phal*; the yoke *Jooal*; bullocks, plough &c. compleat, are called *Hall*; and the harrow, *Mwy*.

You will easily suppose that such feeble instruments are insufficient to break up new land, abounding with

some of our sorts of strong grass, which rise from six to fifteen feet high. To prepare such land therefore for the plough, the roots must be dug up, or rather hoed up, for no spades are used here; nor could these people, who wear neither shoes nor stockings, conveniently use them if they could be obtained. They have a very excellent instrument however, called a *Kadalee*, which answers the purposes of a spade and a hoe. It is in the form of a hoe, with a handle about two feet and a half long, and the iron as wide and strong as a spade; which not only serves to clear away the roots in husbandry, but answers the purpose of a hoe and a spade in gardening. I had hoes made here after the English manner, but the people despised them, thinking their own *Kadalee* so much better. I have an English spade which they use to dig up plants, and trees, and they prefer it to their own; but could not use it constantly for the reason above mentioned. Land, after it has been plowed, is cleaned by the hand; and being inconceivably more foul than in England, that part of the labour is very great. The people however are tolerably good farmers, and are disposed to spare no pains in cultivating their land.

Watering land is here an essential part of husbandry: for rice must always grow in three or four inches of water, and high land cannot be plowed in the dry season till it has first been watered. For this purpose they have an instrument, called a *Jant*, which consists of a hollow trough of wood, a little curved, about fifteen feet long, six inches wide, and ten inches deep. Having erected two or three bamboos on the bank of a pond, or river, in the form of a gallows, they place this trough on the horizontal beam. One end of it rests upon the bank, where a gutter is prepared to convey the water; and the other end dips into the river, by means of a man standing on a

slight stage near that end, and plunging it in with his foot. A long bamboo, with a large weight of earth at the farther end of it, is fastened to that end of the Jant near the river, and passing over the gallows before mentioned, poises up the Jant full of water, and causes it to empty itself into the gutter. One Jant will raise water three feet; and by placing them one above another, it may be raised to any height. Possibly this may be the "watering with the foot," mentioned in Deut. xi. 10.

Waggons or carts are never used in husbandry; and the manure is carried out on men's shoulders by means of a yoke, and a kind of circular baskets, called *Bharua*, made of twisted bamboo and packthread. The yoke, which is only a straight piece of bamboo, is carried on one shoulder, with one weight falling behind, and the other before. Almost all weights are carried in this manner; but if they be very heavy, a bar, called a *Saing*, is used, just as the spies brought the bunch of grapes from Ethcol. I may observe that the yoke is called *Bäk*, with a strong nasal sound.

They reap all their corn, grass &c.; and scythes are unknown. The sickle, called *Kaslya*, somewhat resembles an English one: it has teeth like that, but it is not a sixth part so large. An Englishman would not pick one up if he saw it lie on the high-way; yet with so wretched an instrument, these people are very good reapers. Weeding is performed with an implement called *Pasan*; but this, and several others, being indescribable, I intend to send a small assortment of them to the Society, enclosed in a box of curiosities which I am preparing to send to brother Pearce.

You request me to journalize the occurrences of a day or two. To gratify you I will do it; though many cir-

cumstances must appear trivial. Let me instance the three last days, viz. Sep. 23, 24, 25. —

Sep. 23. Lord's day. Arose about sun-rise, and according to my usual practice, walked into my garden for meditation and prayer, till the servants came to family worship, which is conducted alternately by brother Fountain and myself. In the morning, when the factory servants, and my own labourers are present, the service is performed in Bengallee: in the evening, in English. To day, being Lord's day, the labourers did not attend, only the servants. Brother Fountain read Psalm lxxv, expounded it, and concluded in prayer. After this we breakfasted. Very soon afterwards two men arrived with a letter from the *Soobah* of BOUTAN,* and a present of two Hill Mino's, a kind of bird very apt to imitate human speech. I insert a translation of the letter.† Translated twenty verses of the xlv chapter of Jeremiah, when it was nearly time to attend public worship, which began at half past ten. The congregation somewhat less than for some time past. I began by reading the xvi chap. of Isaiah: sung a hymn; prayed; and sung a second time. Preached from Eph. vi. 12, 13. *We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.* I introduced the subject by noticing the impor-

* I have conformed to the corrupt writing of Geographers in spelling this word. The Bootanese call it Bhote Des. Des is the Hindoo word for a country: It is therefore called the country of the Bhotes, or Bhots, with the o sounded long. They call themselves Bhots.

† This letter, with an account of the answer to it, were inserted amongst a few brief extracts towards the close of No. V. p. 437, to which the reader is referred.

tance and weight of real religion, which is not to be carried on without great exertions : also the necessity of great efforts to propagate the cause of Christ. I then observed that Missionaries had to wrestle with long established customs ; with idols, and idolatry ; with Mahomedanism ; with the interested claims of Brāhmmāns, Gooroos,* Fakirs,† and Kazees;‡ who, I observed, were the *rulers of the darkness* of this country : also with all the sinfulness and unbelieving dispositions of the human heart. I farther observed that if they became christians indeed, they would have all these difficulties to contend with, beside their own corruptions. Then describing *the armour* necessary for the combat, I exhorted them to take and use it. The manner was too puerile to be described ; yet I felt my heart in a desirable frame during the whole time, and concluded with singing and prayer. .

Some time ago I saw a Printing-press advertized in one of the Calcutta papers, which was then just landed from England. I considered this opportunity too favourable to be neglected. I therefore wrote to know its price, and have since bought it for 400 Sicca rupees. I had written long ago about types, and very lately received a proposal for casting and furnishing them, and every other article for printing any large work, for 4,500 Sicca rupees. These expences, though heavy, must be borne by the Society ; and I doubt not but they will be borne with gladness.

After worship I received notice that the printing-press was just arrived at the Ghāt from Calcutta. Retired and thanked God for furnishing us with a press.

* Teachers. † Or Fakeers, religious beggars and devotees, including Bhrahmachorees, Sanyasces, Byraggees, and some other orders. ‡ Mussulman Teachers.

After dinner, read one of Flavel's sermons in the family. Brother Fountain preached in Bengallee in the evening, from Judges x. 14, 15. *Go and cry unto the gods which ye have chosen: let them deliver you in the time of your tribulation. And the children of Israel said unto the Lord, We have sinned, do thou unto us whatsoever seemeth good unto thee, deliver us only, we pray thee, this day.*—After Tea, he read to us one of President Davies' sermons.

Sep. 24. Arose and retired into my garden for prayer and meditation. To day a great number of persons attended our family worship; viz. thirty-four school-boys, twelve labourers, several servants, and some strangers. I read and expounded Psalm lxxvi; and we concluded with prayer and singing. Afterwards the servants all received orders respecting the business of the day.

I ordered a letter to be written to the *Saabah* of BOUTAN, with a few prescriptions, and a little good advice. It is a very busy time with me now, so that I cannot go to see him; but intend to visit him as soon as convenient: and then I hope to ascend those stupendous mountains which are so high as to be seen at Moypauldiggy; a distance of 200 or 250 miles. One of these distant mountains, which is seen at Moypaul, is concealed from view by the tops of a nearer range of hills, when you approach within 60 miles of them. The distant range forms an angle of about ten degrees with the horizon.

To day I wrote to brother Thomas, who is now at Calcutta, and has been preaching very frequently of late.

I am now beginning to prepare land for the sowing of Mustard, and other cold-weather crops; as wheat, barley, pulse, flax, &c. Sowing these now will prepare the land

for receiving Indigo seed in April. Employed nearly all the morning in putting the people in their proper places.

Spent the afternoon in reading one of the Shasters with my Pundit, and learning Shanscrit. Towards evening walked out for reflection &c., as is my usual custom. After family worship, which we always attend to as soon as tea is over, I corrected a chapter in Isaiah, and translated one in Jeremiah. After supper went into my garden for prayer, which I generally do, when the moon shines, on account of its being quite retired. When nights are dark I dare not follow this practice for fear of Serpents, which are very numerous. I have known several instances of persons having been bitten by the *Cobra Capella*, and who have died in less than a quarter of an hour. It is but a few nights since I was preserved, perhaps from death, by the looseness of my pantaloons, or trowsers; for, going into an out-house in the dusk of the evening, something struck against my leg, which I thought to be a frog; but opening the door, a snake crept out, which was the animal that struck me; but it was too dark for me to distinguish the species, so as to say whether it was harmless or not. To day a serpent was caught which I intended to send to brother Pearce, but the wind blew it away. It was no thicker than a fine thread, though two or three feet long. I have seen several. They resemble a white thread. I need not say that such a little creature is harmless.

Sep. 25. Began the day as before. After breakfast, beat, or agitated a vat of Indigo; the last of the season. Sent some letters to Dinagepour to go by the post. Was much encouraged by over-hearing *Hurry Charon* talking about the gospel to some strangers, who attended our worship this morning. I heard him strongly recommend it

to them, telling them that there was nothing of harm in it; but that it was certainly the right way. I took no notice of him, and do not know that he saw me. An hour or two afterwards, he came with them to beg a copy of our hymns for them, which I ordered *Parbotee* to write.

As my course of living is one continuation of the same line of action, not many new or interesting circumstances occur. Our worship is stated. My retirements are stated. I constantly employ the forenoon in temporal affairs; the afternoon in reading, writing, learning Shanscrit &c; and the evening by candle light, in translating the scriptures, and correcting the translation. And except I go out to preach, which is often the case, I never deviate from this rule.

A gentleman, lately returned from Calcutta, mentions a Captain in the army there, who is employed in translating the scriptures into the Persian language.

Your's &c,

W. C.

Mr. CAREY to Mr. S——, *Olney*.

Mudnabatty, Oct. 10, 1798.

YOUR'S of Sept. 5, 1797, arrived a very little time ago, having been nearly twelve months on the passage, I suppose owing to the war, which often detains ships in harbour a long time; this also makes our correspondences irregular: but this being the season of the ships arrival, I embrace the opportunity with pleasure, to write to my friends by their return.

We were last Lord's day at Dinagepour, where I preached to a good congregation of the natives, from I Thes. ii. 13. I dwelt pretty much, first, On the importance of believing, or receiving the gospel aright; and secondly, On the effectual working of the gospel in those who thus believe. Afterwards I preached in English, from Col. i. 19, 20. and several respectable persons attended. Brother Fountain was to have preached in the evening; but we agreed to spend the opportunity in prayer. In short, things appear very hopeful at this place.

I now and then present you with a few observations on the *Worship*, and *Mythology* of the Hindoos. As the Burning of Women with their Husbands is one of the most singular, and striking customs of this people, and also very ancient, as you will see by the *Reek Bede*, which contains a law relating to it, I shall begin with this. Having just read a Sanscrit book, called *Soordhee Sungraha*, which is a collection of laws from the various Shasters, arranged under their proper heads. I shall give you an extract from it; omitting some sentences which are mere verbal repetitions. Otherwise the translation may be depended on as exact.—The words prefixed to some of the sentences are the names of the original books from which the extracts are made.—

Angcra. After the husband's death, the virtuous wife who burns herself with him,* is like an *Afoondhatee*,† and will go to bliss.—If she be within one days journey of the place where he dies, and indeed virtuous, the burn-

* It may be proper to observe that the Hindoos never bury their dead, but, if they can afford it, always burn them. If they be too poor, or the person be rendered unclean by some incurable disease, they are either thrown into a river, or left on the ground to be devoured.

† A kind of Celestial beings which are fabled by the Hindoos.

ing of his corpse shall be deferred one day, for her arrival.

Brahma Pooran. If the husband die in another country, the virtuous wife shall take any of his effects: for instance, a sandal, and binding it on her thigh shall enter the fire with it: *

Reek Bede. If a wife thus burn with her husband, it is not suicide; and her relations shall observe three days uncleanness for her: after which her *Shraddha* † must be properly performed.—If she cannot come to the place, or does not receive an account of her husband's death, she shall wait the appointed ten days of uncleanness, ‡ and may afterwards die in a separate fire.—If she die in a separate fire, three days uncleanness will be observed, after which the *Pinda* must be performed.—After the uncleanness on account of the husband is over, the *Shraddha* must be performed according to the commandment.—Three

* It is not generally known that women in certain cases burn themselves with any part of their husband's effects, as a substitute for him; but on enquiring of my Pundit whether this be now practised, he assured me it was; and that he had himself seen many instances of it.

† *Shraddha*, or *Pinda*, is an offering made to the manes of any deceased person, on an appointed day after his or her death. It consists of rice, and other articles, often made into cakes, and is continued annually for seven generations by all his or her descendants, called *Sapinda*, and in some cases to fourteen generations by all the descendants, who when beyond the seventh generation are called *Sakoolya*.

‡ The following law from the same book will shew how uncleanness for death or birth must be observed in the different Casts: viz. If a person die, or if a child be born, the *Sapindas* shall be unclean ten days for a Brahman, twelve for a Kshetra, fifteen for a Vysha, and one month for a Soodra: during which time they can make no offering to their ancestors, or the gods.

days after his death, the *Dospinda** must be made; and after ten days the regular *Shraddha*.

Goutam. A Brâhminânee can only die with her husband; on which account she cannot burn in a separate fire.—When a woman dies with her husband, the eldest son, or nearest relation, shall set fire to the pile; whose office also it is to perform the *Dospinda*, and all the obsequies.—He who kindles the fire shall perform the *Dospinda*.—If a man have two wives, and the son of the other wife put fire to the pile, he also shall perform the *Dospinda*; † but her own son, or nearest relations, must perform the *Shraddha*.—If a woman burn separately, only three days uncleanness will be observed for her; but if in the same fire, ten days.

Ajouch Shunker. If another person die before the last day of uncleanness for a death or birth, then the uncleanness on account of the second person's death will be included in the first, and the time not lengthened out.

Bishnoo Pooran. If the husband die in war, only present uncleanness, or till bathing, will be observed for him: if therefore the wife burn with him, only one night's uncleanness will be observed for her; but if in a separate fire, three days; and in that case the husband's *Pinda* will be at the end of three days.—If the husband and wife burn in one fire, they will obtain separate offerings of the *Shraddha*.—If a woman die with her husband voluntarily, the offerings to her, and all her obsequies will be equal to his.—If they die within a *Tithee*, or lunar day, the offerings will be made to both at the same time.—If the per-

* *Dospinda*, an inferior offering made to the manes.

† This may happen if her own son be an infant, or very far off, or if she have no son.

son be *Poteh*, or sinful; that is, has killed a Bràhmman, or drinks spirituous liquors, or has committed some sin in his former life, on account of which he is afflicted with elephantiasis, consumption, leprosy, &c., * ail will be blotted out by his wife burning with him, after proper atonement has been made.†—A woman with a young child, or being pregnant, cannot burn with her husband. If there be a proper person to educate the infant, she may be permitted to burn.—If any woman ascend the pile, and should afterwards decline to burn, through love of life or earthly things, she shall perform the penance *Prazapatya*, and will then be free from the sin.

In some future letter I may give you farther accounts: I am but just beginning however to see for myself, by reading the original Shasters. And indeed, when I see what Sir W. Jones, Lieut. Wilford, S. Davies Esq., and others have published in the *Asiatic Researches*, I am ashamed of all I write, or have written on these subjects; and almost think that their profound knowledge has made it impossible for me to say more. Many excellent things are contained in Mr. Maurice's *History of Hindostan*: but he has adopted many mistakes from Mr. Halhed and others, who wrote well for the time; but a more correct knowledge of Indian literature has since superseded

* The Hindoos believe the Metempsychosis, and say that certain diseases, as Mahabhead, Consumptions, and some others; also dreadful accidents, such as being killed by a Bràhmman; and great sins, such as killing a Bràhmman, are the fruit of sins committed in a former life.

† A person with such diseases, accidents, or sins, cannot have the rite of burning his body performed, till an offering of atonement has been made; which qualifies him for having his obsequies performed, viz. *Dahan* or burning, (in which case the wife may die with him,) and the *Shraddha* or *Pinda*. This however does not gain such an one admission into bliss, which is only done by the *Sahcheran*, or the wife's dying with him.

their productions. Perhaps also Mr. Maurice's fundamental doctrine is more ingenious than just : or if just, yet he has certainly strained it too far.

It is with pleasure I hear of a missionary spirit breaking out in America, and on the continent. The fields are indeed white to harvest. Staying at home is now become sinful in many cases, and will become so more and more. All gifts should be encouraged, and spread abroad.

Your's &c,

W. C.

Mr. FOUNTAIN to Mr. F——, *Kettering.*

Mudnalgatty, Oct. 12, 1798.

JUST two years have elapsed since I arrived at this place. I feel myself at *home* for the *Mission's sake*, though I—as well remember, and as sincerely love my friends in England, as on the day when my eyes took their last retrospect of Britain's receding shore. Should you think me dilatory in writing, I must apologize for myself as you do, by reminding you of the complaint in my head, perhaps not very unlike your own, and from which brother Thomas gives me no hope of obtaining relief. It prevents me from sitting long together either to read, write, or think.

On the tenth of last June I began to preach in the language of the country. I had then been here just one year and eight months. Since then I have in general preached three or four times in a week. Brother Carey and I are now engaged alternately, both on week-day

mornings, and sabbath days. I always feel a greater difficulty to find words in *prayer* than in *preaching*. Brother Carey tells me it was the same with him; and indeed I perceive it in him to the present day. My first discourse to these idolatrous tribes was founded on Rev. xiv. 6, 7. *I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgement is come: and worship him who made heaven, and earth, and the sea, and the fountains of waters.*

Oh! that I could see more of the angels of Christ flying towards Bengal, to call men from the service of dumb idols, to that of the living God. While I am writing, the drums are beating in the villages, preparatory to one of their greatest acts of idolatry. Prefs the Society to follow up what it has here begun.

What bosom fill'd with pious zeal,
Doth for its God's dishonour feel?
What heart with generous ardour glows
To plead his cause against his foes?

For the encouragement of every succeeding Missionary I may say, his advantages will be greater than those who were here before him. Mine are greater than brother Carey's were, as I have the benefit of hearing him preach, and asking him questions. Those who may come after us will fare better still; and one great advantage to future Missionaries will arise from having the Bible in their hands as soon as they arrive. In another year I hope it will *all* be ready for the press, and perhaps the printing begun, if we should be able to procure types in this country.

Lately reading the sixth chapter of Judges, I met with several circumstances which appear to be illustrated by the

customs of this country. The Angel's coming and sitting under a tree, answer exactly to the place and position in which travellers rest themselves in India. One may always see somebody sitting in the shade of a great tree. Gideon appears to have been threshing out of doors: and the same is the practice of this country. They do not make use of a flail as in England; but, holding the sheaf in both hands, strike it against a board. The present that Gideon prepared for his guest, was just in the manner of this country. In England it is a day or two's work, to fetch a sheep, to kill it, and get it ready for the table; but here a man will take a sheep or a goat, kill it, and cook it, all with his own hands, in the short space of two hours. They cut the meat into little bits to boil, just like pye-meat in England. Thus it is probable did Gideon: and when it was done, took the pieces of meat, and put them in a basket, and the soup in a pot. Brother Carey and I have often eaten such a dinner as this, under a Tree. It is nothing with us now to eat and sleep under a tree when on a journey. In this country we are obliged to take with us provisions for ourselves and our beasts, there being no public inns nor roads for the accommodation of travellers.

You will be pleased to hear that our school increases very fast. We have now in it thirty six lads. They are of all casts, from the highest to the lowest; and of various ages from five to twenty. Surely it will be a blessing in the end. It is pleasant to hear several of the dear children join every morning in a gospel hymn. Oh that they may become the children of God!

This is a sickly time. The people are falling all around us. I hear some medicines have arrived for us. I am glad of it. We might (humanly speaking) save many

lives, if we had emetics and a dose or two of bark to administer when the fever first attacks them. Brother Thomas' removal is a great loss to this part of the country. I understand he has been thronged with patients from place to place wherever he has been. Perhaps there never was a person in this country who has done so much in this way for the poor and needy as he has. The blessings of hundreds ready to perish have fallen upon him. His regard to them is so great, that I have known him to get no sleep for a whole night when he has had a surgical operation to perform the next day. He has many qualifications which render him the fittest person for a missionary that could any where be found.

Your's &c,

J. F.



Mr. CAREY to Mr. P——, *Birmingham.*

Mudnabatty, Nov. 23, 1798.

TO my great joy I lately received your's of Sep. 3, 1797 to March 1, 1798, for which I am indeed under great obligation to you. The contents are such as rejoice my spirit, and I may with truth say, that next to seeing your face, a pleasure which I never more expect in this life, the greatest gratification you can give me is to send me now and then a long letter. To hear of the progress of religion in England, and other western parts of the world, is encouraging to us; and I believe if I could send you good accounts of the work of God amongst us, it would tend much to our encouragement, as well as your's.

This Mission is a subject which has very much occupied my heart from the first; and now, after five years

separation from my dearest connexions, and earthly relations ; after experiencing some of the advantages, and not a few of the disadvantages of this work ; after seeing many hopeful beginnings end in disappointment, and but few concerning whom our hopes are strong ; I say, after all the calculation of advantage and disadvantage, pleasure and pain, success and disappointment, I should account it the greatest calamity of my life to be separated from this employment : and one of the greatest pleasures I ever hope to enjoy in this world, would be to see success attend our labours. I shall occupy this letter in stating some of the difficulties that attend the propagation of the gospel here, together with the prospects of success.

When I speak of difficulties, I shall entirely throw out of the account those personal inconveniences which necessarily attend a detached situation, where going without some things called necessities of life is occasionally indispensable. Many Europeans who have nothing farther in view than worldly gain are in the same predicament as well as ourselves, respecting these things, and they therefore ought not to be reckoned into the account of a missionary undertaking.

First, The Cast. This is a custom which I have often mentioned before, and have observed it to be an almost insuperable bar to the profession of Christianity. Nor is this all : its effects in debasing the mind, and brutalizing the soul, can scarcely be conceived. On account of this unnatural distinction of classes among men, all motives to exertion, enquiry, or mental improvement, are cut off : for the most honourable actions, the most beneficial discoveries, or virtuous conduct, would secure no honour or advantage to a person of a low cast : and those of a higher cast being universally revered as a sort of half

divinities, lose no reputation by their being ignorant, or vicious. The consequence is, a stupid contentment to remain as they are ; a total want of curiosity ; and not a thought about the improvement of the mind. Harmless, indifferent, and vacant, they plod on in the path of their fore-fathers ; and even truths in philosophy, geography, astronomy, or any other science, if out of their beaten track, make no more impression on their minds than the sublimer truths of religion. They suppose the different casts to be distinct species of animals, and therefore conclude that it is as possible for them to become some other kind of animal, as to become christians : and that the different forms of worship and habits of life, observed by particular casts, are as necessary to that cast as eating grass is to the support of an ox, or flesh to the maintenance of a tyger.

Secondly, The Hindoos most generally believe themselves to be a sort of machines, which God acts upon in a physical manner, and that they are not accountable for their own actions. If a man be detected in thieving, or charged with murder, he will generally answer that his *Kopal*, or forehead, is bad. By this they mean that they were destined by God to commit such crimes : for it is a common opinion among the Hindoos that the fate of every man is written in his forehead ; and including in that opinion all moral actions, as well as their providential situations, they conclude that all their actions are chargeable on God, and not on themselves. This doctrine is almost constantly avowed when we attempt to press on them the sinfulness of sin, and the guilt of their conduct. In a conversation which I had with a man some time ago on this subject, * he roundly asserted that he had never committed a sin in his life ; for though many of his actions were unjustifiable, yet it was not him that committed

* See page 449.

them, but God. This notion prevails amongst them almost universally; and to clear themselves of the inconsistency of charging sin upon a holy God, which I have often pressed them with, they say that no act of God's can be sinful, though ever so great an enormity if committed by a man. In this way they clear their deities of sin, though their own shafters represent them as occasionally guilty of falsehood, and every atrocity.

Thirdly, The servility of their dispositions, and unaccountable avarice. Of these indeed it is not easy for a European to form a proper idea; and experience generally teaches all new comers into the country at a pretty great expence. * To us this is a very distressing circumstance; as we can scarcely ever be sure of the sincerity of any who may profess to enquire about the gospel: and we find that it is scarcely possible in one year to form any true judgment respecting their pretensions. A hope of being employed in some work, or recommended to some other person, or of only getting a few cowries, will be sufficient to induce a man of easy circumstances to carry on a deception of this sort for a year or two together, with all the servility imaginable.

Fourthly, The superstition of these people; which consists of so many things, that I shall only mention

* As I copied this letter some few days after I had written it, I cannot better illustrate this part of it than by giving you the substance of a letter which I received this day (Nov. 24.) from the Jemindar of a village in the neighbourhood. I had written to him for the use of some date trees, for the sake of the toddy to ferment our bread. After several very fulsome compliments, he informed me that the whole of his Jemindarry was at my service. "Indeed, said he, the whole country is yours; and I being poor, have obtained leave to collect the rents of this citate, merely for my maintenance. All the date trees I have are yours; and I want no more than eight annas a year for every tree." I did not agree with him: he wanted full four times the real value of the trees.

one : viz. their veneration for the Bràhmmàns, and implicit obedience to all their dictates. This perhaps arose at first from the power assumed by that tribe ; to whom even kings are commanded to be obedient. They also assumed, and still exercise, a right to fine those of every other tribe for very trivial offences ; most of which are the factitious productions of their own superstitions. I believe the British Government forbids them to levy these fines ; but they are notwithstanding constantly exacted under the name of *Praschityo's*, or atonements. And as no complaints are ever made to the courts, for fear of incurring the curse of the bràhmmàns, no magistrate has it in his power to punish the offenders. The bràhmmàns are much feared, because the shasters affirm that if a bràhmmàn curses any one, the curse will infallibly take place. They even record that the sea became salt, and the sun and moon spotted, by the curse of a bràhmmàn. There is in one of the *Poorans*, which I have read, an account of a king, I believe it was *Parakshet*, who one day went a hunting into a thick wood, where he left all his attendants, and wandered very thirsty to the abode of a bràhmmàn, who had retired into the forest for devotion. The bràhmmàn was at his worship, and so absorbed that he paid no attention to the king, who repeatedly asked him for some water ; on this the king, seeing a dead serpent near, put it round the neck of the devotee, and was going away. The son of the bràhmmàn, a boy, coming at that instant, and seeing the dead snake on his father's neck, was angry, and pronounced a curse, intimating that a fabled serpent, *Tykbhak*, should bite, and kill him. The old bràhmmàn, though desirous of reversing the sentence of the boy, was not able to do it : and though every precaution was taken, the king was bitten, and killed by *Tykbhak*. A recent instance was related to me a few days ago, and is also firmly believed. A man at a village near

Malda had a child born, on which two Cobra Capello's attended; retiring when the mother came, and always embracing the child when she was absent. But one day the father surprised them, apparently in the act of striking the child. He killed one, and the other made its escape. When he came out of the house a bràhmmàn asked him why he had killed the snake? and predicted *his* death; which accordingly took place in a very little time. I am far from thinking that the bràhmmàn's design to impose on others by these things: they are undoubtedly imposed on themselves; and believe as firmly all they assert about these things as do any other of the people.

Fifthly, The small number of persons to lift up the standard against all these corruptions: but this being a subject often mentioned before, I shall say no more than that I greatly wish our numbers were enlarged. I might also say much of the various obstacles to usefulness in our own hearts. For my own part at least, I feel often tempted to preach as if I thought the hearts of men were invulnerable; which is not only dishonouring, and undervaluing the power and grace of God, who has promised to be with his ministers to the end; but also tends to destroy all my energies, and to produce a stupid formality into my discourses. Were I to enlarge here, there would be no end; the field is so spacious.

I will now add a little, and indeed it can be but a little, about our prospects of success. Blessed be God; we are not without some tokens for good.

First, It is peculiarly encouraging that the friends to the missions have not been wearied out by their continual exertions under such inauspicious circumstances as have attended our mission; I mean our want of success. Hope

deferred makes the heart sick: yet it appears that, contrary to the nature of things, our brethren, and all the friends to the undertaking, have continued firm, prudent, and active. Their numbers have encreased, and the flame has spread wide in England, and crossed the seas to other countries: not to be weary in well doing, even when success does not immediately appear, is undoubtedly a sign that we shall reap in *due time*.

Secondly, Though I feel but little interested in the changes that are taking place in the world, yet I cannot help thinking that the present commotions are paving the way for the gospel of peace. God has sent forth the armies of his wrath to destroy those things which have long barred the gospel out of most countries in the world. The way I hope is preparing for the messengers of grace to go fearless to every country under heaven.

Thirdly, We have, it is true, had some severe disappointments, by several growing cold who once appeared to relish the gospel: yet we are not now without some who give us pleasing hopes. A general knowledge of the gospel also is spread far about. Our sphere of action is greatly enlarged; we have a school of nearly forty children, among whom some knowledge of the bible must remain.

Fourthly, The translation of the Bible may now be looked upon as finished; as it will be so before the means of printing it can be conveyed to us. Brother Fountain has begun to translate from Joshua onwards; and though his translation will necessarily require a scrupulous revival and re-revival, and the liberal use of the pruning knife; yet it will much forward the work, and he being indefatigable in it, will improve. I have done the Pentateuch,

Psalms, Isaiah, Jeremiah, Lamentations, and above half of Ezekiel, and the whole New Testament.

Now, my very dear brother, I must take leave of you, having sat till near midnight to finish this. May God greatly bless you, and give success to your labours.

I will thank you to mention in your next N^o. of Period. Acc., for the information of any one who may wish to send any thing to me, that parcels may be directed for me to the care of Messrs. Tulloh and Co., Calcutta. For want of knowing this, some-body kindly sent me a volume of Mr. Scott's sermons, without a letter, or any thing by which I can conjecture where it came from. It was sent by the post from Madras to this place, and I have had to pay thirty-two rupees, or four pounds four shillings sterling for the postage!

Your's &c,

W. C.



Mr. CAREY to Rev. Mr. N——, *London.*

Mudnabatty, Dec. 5, 1799.

YOUR'S of last year I received, and must say, that it not only afforded me much pleasure, but profit also: the justice of your remarks upon disappointments and want of success, was such as struck me very forcibly, and contributed much to my support and encouragement. I feel myself determined to go on, in the name of the Lord, even till death; depending on him to give success in his own time, and in his own method.

I confess that want of success in my work has not a little damped my spirits ; and that added to a sensibility of my great carnality, and unsuitness for so very important work, often cause a great depression of mind. I know the Lord can work by the weakest instrument, but I often question whether it would be for his honour to work by such a one as me. Perhaps it would too much sanction carnal security, or guilty sloth in others, if one so deeply sunk in those evils, were to meet with an eminent blessing.

I intended to have written to you about many things, but now I have sat down I scarcely see any thing important enough to trouble you with. No one expects to hear of christian experience from me ; this every minister and every christian in England can talk about. Nor is it supposed that my letters should contain disquisitions on gospel doctrines : more able persons than myself are employed in England to do this work. Every one expects something of news, of important news from this country. Conversions of those who were hardened in idolatries ; spiritual conversations with pious natives ; or accounts of the dying moments of those who depart this life in the fear of the Lord : but every thing short of these things only mocks the expectations that have been entertained, and discourages those who wish well to our work.

I can however say nothing decisive, or satisfactory, on these desired points. We lament that several who did run well, are now hindered ; we have faint hopes of a few, and pretty strong hopes of one or two : but if I say more it must either be a dull recital of our journeying to some place, or another, to preach the gospel ; or something relating to ourselves, of which I ought to be the

I therefore shall only say, that our sphere of action is enlarged; that we have frequent opportunities of preaching to our own countrymen, as well as to the natives; that a school, which was begun some years ago, for the children of the poor, is in a very flourishing state; and that the translation of a great part of the Bible is accomplished, and I hope the whole will be translated in another year. I bless God for what is done, and mourn that nothing more is accomplished.

As I never think of returning to England, but fully intend to die in my work, you may easily guess at the pleasure I feel in receiving a letter from any one. I thought myself highly honoured by yours, and hope it will not be the last. I shall endeavour constantly to reply to your favours, and shall be very happy indeed when I can write in the language of pleasure and triumph. This though not the case now, yet may be soon, because he who has promised is faithful and true, and the kingdoms of the world must soon become the kingdoms of our Lord and of his Christ. Perhaps it is good that we should be unsuccessful for a season, or, as I sometimes think, we may be like pioneers to prepare the way for some more laborious and successful Ministers who may succeed us, and have the happiness of bringing many souls to Christ. Should this be the case, our labour will not be in vain, and we shall in another world see with joy, that we have not run in vain, neither laboured in vain.

May the God of Abraham always attend and bless you, that your ministerial labours may be useful. My dear love to any of your friends or acquaintance, who either know me, or care for my soul.

Your's &c,

W. C.

Mr. CAREY to Mr. B——, *Arnsby*.

Mudnabatty, Dec. 6, 1798.

OH my friend, were you with us you would find work enough for ten thousand hands to execute; and for ten thousand hearts to contrive. You would see every corner full of idols: By the way sides the *Bamoth*, or high places, would appear at the end of every mile; and sacrifices to devils would continually excite your compassion, and your abhorrence. You would perhaps feel an increase of tender affections, excited from day to day by these spectacles, and labour with an ardency before unknown, to set up the kingdom of Christ, and to deliver the perishing idolaters from the pit. I wish we had you here, for I am almost grown callous by these continual sights, and all that which ought to affect a missionary's heart with tendernefs. I see their abominations, and their ignorance, and I sometimes think them to be past recovery. I charge them with stupidity in my mind, and then sit down in guilty discouragement as if the hardest heart in India were invulnerable to the agency of the spirit of God.

But why should I despond. Though former attempts have been unsuccessful, succeeding ones may be attended with a blessing. But should even that be withholden till the last, yet I cannot think that our entrance in amongst this people will be in vain. We may perhaps be only fore-runners to prepare the way for others. At any rate the promise of God will not, cannot fail. I will go in his strength, and make mention of his righteousness, even of his only.

I will not retail to you our success and disappointments. I only mention to you the great necessity there

is of sending out more to labour with us : I am getting into years, and my days may be shorter than any one expects. It would be a pity not to have some more missionaries acquainted with the languages of this country, that the work may not meet with a check by any such incident.

I am going to preach at Malda. To-morrow I send a man half way with clothes, and provisions, that I may not be detained on the road ; and my groom with him. The next day I go on horseback the whole distance, thirty six miles ; in all which way there is no inn, or mode of refreshment for man or beast, but by means of the persons sent forward. I mention this that you may form some idea of the difficulty and expensiveness of long journeys, in a country like this. But I bless God we have several open doors, more indeed than we can supply : and I therefore repeat my entreaties for more labourers.

I feel myself perfectly at home in my work as a missionary, and rejoice that God has given me this great favour, to "preach among the Gentiles the unfearchable riches of Christ." I would not change my station for all the society in England, much as I prize it ; nor indeed for all the wealth in the world. May I but be useful in laying the foundation of the Church of Christ in India, I desire no greater reward, and can receive no higher honour.

Your's &c,

W. C.



Mr. FOUNTAIN to Mr. F——, *Kettering.*

Mudnabatty, Jan. 10, 1799.

ON monday morning last, brother Carey and I parted at Malda: he to go down to Calcutta, and I to return home. My visit at Malda has been a very pleasant one. More European friends assembled there this time than I ever saw before. Their company and conversation greatly refreshed my spirit. I arrived at Malda on the 21st ult. and brother Carey on the 28th. He delivered three discourses in English, and I delivered five. In one of these I attempted to represent the nature, necessity, and advantage of prayer; and strongly recommended a *monthly prayer-meeting* to be established amongst us, as is common amongst christians of various denominations in many parts of the world, for the spread of true religion. On new-year's day, brother Carey also urged the same subject; and several friends having since expressed their approbation, it is now agreed to have preaching at Malda on the sabbath preceeding the first monday in every calendar month, and to spend the monday evening in prayer. We hope to see the good effects of these engagements before the expiration of the present year.

Brother Carey's sermon on new-year's day was in behalf of the school at Mudnabatty. The free-will offerings of those who heard him have supplied us with a sufficiency to bear us through the present year. The whole expense was borne last year by brother Carey and myself.

I am delighted and astonished at the zeal and liberality of our brethren in Scotland. The Lord graciously reward all their labours of love for his name sake. I perceive

you correspond with some of them : pray let them know that brother Carey and myself remember them in our prayers and our praises.

Your's &c,

J. F.

Mr. CAREY to Mr. S——, *Olney*.

Mudnabatty, April 5, 1799.

I WISH to retrieve a few moments to write to you, especially as my mind is yet warm with abhorrence of the custom I design to describe. It is true some accounts of it have been already sent to the society and published ; * but I wish to give a more particular statement, according to the mode pursued in *this* neighbourhood.

It may be observed once for all, that the Hindoo modes of worship, and their other customs differ considerably in different districts, which may best account for the apparently discordant and contradictory relations by several writers on the same subjects, whose descriptions have been taken from the practice in their respective neighbourhoods; while for the like reason mine may not exactly accord with any of them.

The whole of this worship, which lasts the three last days of the old year, and the first day of the new year, is performed in honour of *Seeb*. Some reckon the preparation for it, which begins seven or eight days earlier, to be part of the worship itself: it is however distinct, and consists chiefly in the beating of drums and other instruments,

* Page 172---174.

attended by a number of people called *Bhoktears*, or believers, who parade the neighbourhood with dancing, odd dresses and gesticulations, begging money for the ceremonies that are to follow, preparing articles &c. But the four days first mentioned are the time that is employed in various forms of worship and self-torment.

The first of the last three days of their year, or of the month *Chytre*, is the day called Jol Sunṛas, on which dead bodies of men, if they can be procured, which is seldom a difficult matter, or if they are not to be had, dead mens skulls, and pieces of the wood which was employed in burning the dead, are brought near to a house of *Seeb* and *Kallee*; where they are placed in the form of an offering. After a little time a number of the *Bhoktears* appear, dressed some as women, others with a kind of horrid vizors like digitated crowns put over their faces, others disfigured with paint, some with artificial hair, or hemp, or a bunch of ropes like a mop on their heads. Some have artificial tongues, made of sackcloth, reaching to their feet, and others go with their tongues put out of their mouths as far as possible. Some of these men have swords, others *Khorgos*, a kind of crooked weapon of war; others take up a piece of the wood before mentioned, others a skull; and others have earthen pots in their bare hands, containing a small quantity of wood, which is oiled and kindled. Taking oil into their mouths, they spirt it at intervals into these pots of fire, which makes a horrid blaze, and is thus kept up for some hours. It is accounted to be a wonderful interposition of *Seeb*, that their hands are not burnt, nor even the wood in the pot; but the oil preserves the wood and hands too, I suppose, as they are well oiled all the time. After thus dancing and parading about with these bones &c., the dead bodies, bones, wood &c., are carried to a river, or other water,

where they are thrown in. The people bathe, and all go home; but toward the close of the night they meet again, make a large fire, and dance upon the coals.

The second day is called *Neel*, on which day they fast more severely than on any of the other days; for on all these days they eat nothing boiled, but on this day they eat nothing but meal of wheat or barley, and drink nothing. In the evening a burnt offering is presented to *Seeb*, of *Sesamum* seed and Ghee, or leaves of the *Bcal* tree, *Cacteva Marmelos*, mixed with Ghee, which concludes the worship of the day.

The third day is employed in various kinds of torture, as falling from a stage on iron spikes, dancing with threads or bamboos drawn through their sides, or spits through their tongues. The first of these is called *Pāt Bhanga*, the second *Parso Bān*, and the third *Zoobha Bān*. But as none of these modes are practised in this neighbourhood, the people here end the worship by swinging, which is not performed till the next day in the southern parts.

The trees are first erected in an open place, and the bamboo, which turns horizontally, is fixed on them so as to turn freely, and a rope is suspended from each end. After this an offering is made to *Seeb*, at the bottom of the tree, by a man who, though not a brāhmmān, yet acts as a priest on this occasion. He begins by laying the different articles in order at the foot of the tree, or upright post. These consist of rice, beaten from the husk, but unboiled; a wild edible herb called *Sanchee*; though I suppose other herbs may be used; a bunch of plantain; some water; and two young pigeons. A coal of fire is then procured, and a small quantity of *Dhooṇa*, or Indian Pitch, thrown on it: on this some small quantity of the

rice and herb : after this the man who officiated as priest, seemed as if in prayer, quite silent ; and then puts a sprig of the plant upon his own head, where he lets it remain about a minute. The person who is to swing is all this time apparently engaged in prayer, with the hooks placed under his feet. The heads of the pigeons are then pulled off, one after the other by the priest, and the blood made to run down the bottom of the tree, which concludes the consecrative offering.

The man who is to swing then prostrates himself before the tree, and a person makes a mark with his dusty fingers, where the hooks are to be put. Another person immediately gives him a smart clap on one side of the back, and pinches up the skin hard with his thumb and fingers ; while another passes the hook through, taking hold of about an inch of the skin ; the other hook is then in like manner put through the skin of the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or on some other eminence, and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with that rope the machine is turned. In swinging, the man describes a circle of about thirty feet diameter, and he carries a basket containing the herbs before offered to *Seeb*, which are thrown down by handfuls ; but I saw nobody pick them up.

Only two men swung this year at this place, and one of them only five minutes. The other swung a quarter of an hour, and smoked his hooka as he was whirled round. In less than two days I examined his back, which

was quite well, and scarcely the mark of the hooks left. I saw a man, when he descended, chew some leaves of the *Piper Betel*, the juice of which he injected from his mouth into the wounds; he then applied two leaves of the same plant, and tied on a cloth: no other application was used, except a squeezing up of the wounds with the hand, and setting the knee of another man against his breast, which he pushed hard, holding his shoulders by his hands. I asked the man if the pain was not great? He said no, it was much like the bite of an Ant.

I have tried much to investigate the origin and intention of this custom, but nearly in vain. I am informed by the brāhmmāns, that it is not commanded by any *shaster*, except the fasting. The end it is designed to answer is equally unknown: some say it is done for the happiness of those who perform it; and others that it is for the happiness of the Rajah's, or other great men, who have given Jaghires, or portions of land to support it. It is not considered in the light of an atonement; but as a custom or show: it is however generally done in consequence of a vow made in distress.

The most common account of its origin, which the natives seem generally to credit, is as follows. A Rajah of the name of Bān, who lived at the close of the *Dwapar Yag*, and whose daughter is said to have been married to *Krishno's* Son, was the occasion of it. It is said that he was a Giant with a terrible form, and a thousand hands; that having used his son-in-law very unworthily, *Krishno* came and made war upon him, conquered him, cut off his hands, and imposed this torture on him. The last fact is uncertain, and it is made a question, whether Bān imposed it on himself as a penance, or whether *Krishno* imposed it on him as a punishment.

The ruins of Bān's house are still shewn, at about seven Coś * from this place, close to the river *Purnabobbha*, and his daughter's house is said to be on the other side the river. The Rajah Moheepol, the person who dug Moheepoldiggy, † was his father-in-law. Some pillars still remaining on the spot, and the large roads which go near it, especially a high road by his house from *Gour* to *Affam*, and two stone bridges over the *Tangan* river, the ruins of which are near this place, are all considered as indications of the greatness of Bān. The enormous quantity of large stones, sculptured with representations of Hindoo *Debtas*, shew that these bridges were very magnificent: and every stone must have been brought either from *Boo-tan*, or from the mountains in *Bahar*: An astonishing distance! At the end of every Coś on this road a pond has been formed, and it is said a tree was planted to accommodate travellers. The ponds now remain, but not the trees.

I have sat up till midnight to finish this after preaching twice in *Bengallee*, and engaging once in *English* worship. Am now nearly spent.

Your's &c,

W. C.

AN ACCOUNT OF

THE SENDING OUT OF

Four new Missionaries, with Wives and Children,
In the Spring of 1799.



OUR Brethren in India having earnestly and repeatedly requested us to send out more missionaries to their assistance, the Committee has been long attentive to this

* A Coś is nearly two English miles.

† A long Pond so called from *Deergha*, long.

object; but being fully persuaded that they had better do nothing than send out persons whose character for piety, intelligence, and prudence had not been proved, they waited for a considerable time.

The first person whose qualifications appeared to be unexceptionable was Mr. WILLIAM WARD, a member of the baptist Church in George-street, Hull. Mr. Carey before his departure had some small acquaintance with him, and being at that time a printer, he addressed him to this effect—"If the Lord bless us, we shall want a person of your business to enable us to print the Scriptures: I hope you will come after us." This hint seems to have remained on Mr. Ward's mind. After this he was called to the ministry by the church of which he was a member; and went to *Ewood Hall* for improvement, under the tuition of Mr. *Fawcett*. His amiable deportment, and acceptable talents procured him the esteem of that respectable family. He had invitations to settle in England; but his mind appears to have leaned towards India. The Committee, hearing of his inclination, applied to his Tutor for a particular account of his character and qualifications. The answer was perfectly satisfactory. They then invited him to a ministers meeting at Kettering, to be held in Oct. 1798, where he engaged as one of the preachers. After conversation on the subject, it was agreed that he should go out in the following spring.

On his return to Ewood Hall, he addressed a letter to the Secretary, in which he says, "My mind is calm. My sweetest hours are those of retired prayer. The life of *Brainerd* has done me good. I would wish to make no reserve in favour of ease, or of the flesh, in dedicating my whole self to God. The Lord keep me humble, gazing on his own lovely image; and make it my meat and drink to do his will."

While the Committee were attending to Mr. Ward, they were informed of another young man, a Mr. DAN. BRUNSDON, whose heart was inclined to the same object. He came originally from the neighbourhood of Perthore in Worcestershire, but at that time resided in Bristol. He had joined the Church in Broadmead in November, 1795. Towards the latter end of July, 1798, a sermon was delivered at Broadmead which seems to have wrought in him the desire of becoming a missionary. After thinking over the subject he opened his mind to his Pastor, Dr. Ryland. In September it was thought proper that he should attend a Committee meeting, to be held at Northampton. The Committee, after conversing with him, thought him to be an upright, open-hearted, intelligent young man; but judged it expedient that previous to his going out he should be placed a while under the tuition of one of the ministers, that his qualifications might be more fully ascertained, and suitable instructions communicated. It was resolved accordingly, that he should from that time be placed under the care of brother *Sutcliff* of Olney, at the expence of the Society.

In that situation he continued about seven months, during which period he not only made considerable proficiency in useful knowledge, but occasionally preached with good acceptance in the town and neighbourhood: and so prudent, modest, and affectionate was his deportment, both in the family, and in the congregation, that his departure was an object of general regret.

In the Spring of 1799, it was the unanimous wish of the Committee that brethren *Ward* and *Brunsdon*, if no more, should go out this season. This being understood, a third candidate proposed himself to go with them, a Mr. WILLIAM GRANT, who also was a member of the church at Broadmead, Bristol. The history of this young

man is rather singular. "About sixteen years of age, he says, I formed an intimacy with a young man who was a deist, and who has often boasted of his having made me an infidel. With him I read Voltaire's *Philosophical Dictionary*, and we united in ridiculing the followers of Christ as fanatics, and persons under the influence of the grossest delusions; rejoicing that we were liberated from what we esteemed the prejudices of the vulgar. Under the influence of these opinions I made every effort in my power amongst my acquaintance to bring the bible into contempt."

After continuing about two years in this state of mind, he was partially reclaimed by reading Dr. Priestley's *History of the Corruptions of Christianity*, which was put into his hands by an Arian: but his heart, as he says, being the same, he soon relapsed into his former principles, and even proceeded farther: having been led to disbelieve the existence of a future state, he was fully prepared for atheism, and read every thing he could meet with in its favour. "And now," as he with sorrow afterwards observed, "there was no sin which I could not commit without remorse. I uttered the most horrible blasphemies, and endeavoured to bring all I knew into the same state of mind. I have reason to be astonished that I was not made a monument of eternal vengeance. Bless the Lord O my soul, and all that is within me, bless and praise his holy name; for he hath redeemed me from destruction, and crowned me with loving kindness, and tender mercies!"

The lengths that he went in sin while an atheist were great; but they would have been much greater, as he has remarked, if God had not laid him under restraint, by an ill state of health, which at that time attended him.

He frequently felt the inconsistencies which attached to his atheistical principles, and by looking more closely into the writers from whence he had received them, perceived their falsehood. Also by an attention to natural philosophy and anatomy he saw such evident traces of an intelligent first cause in the works of creation, and especially in the structure of the human body, as convinced him of the being of a God.

Soon after this, being one day in a bookseller's shop, he met with a Mr. *Marshman*, a member of the church at Broadmead. Observing Mr. M. to take up a latin dictionary, he asked him whether he understood that language? and finding that he did, he requested some instruction. By this means they became acquainted; but it was not long before he began to sneer at the absurdities of Calvinism, and particularly the doctrine of the atonement; and though he affected to pass for a Socinian, and not wholly to reject the scriptures, yet it was easily perceived that he had no great reverence for their authority. His friend avowed his principles, and defended them, declaring his only hope to rest on the atonement of Christ, and entreated him seriously to consider the state that he was in. This was followed by a train of serious reflections. He was persuaded also to attend the public worship of God, which he had hitherto neglected. A sermon which he heard at Broadmead from Ps. xiv. 1. *The fool hath said in his heart, no God*, had some considerable effect upon his mind.

He had repeated conversations also with his friend Marshman, who insisted on the spirituality of the divine law, and the necessity of God's discountenancing transgression; and argued hence the impossibility of a sinner's finding the life of his soul at his own hand, and the absolute necessity of an atonement. These conversations, with other means of grace, proved successful, under a divine

influence, in bringing him by degrees to acknowledge the divinity of the Holy Scriptures, to abhor himself as in dust and ashes, and to believe in the Lord Jesus Christ for the salvation of his soul. In a little time he was baptized, and became a member of the church at Broadmead.

After this, hearing for the first time of the mission to *Bengal*, and being previously acquainted with the vast populousness of that part of the world, he rejoiced that there were men found who felt such compassion to the souls of the poor heathens. He then read the particulars of this mission, and was possessed of more enlarged views of the undertaking. From hence he felt a desire to engage in it. Having reflected seriously upon it, and mentioned his thoughts to Mrs. Grant, he at length communicated them to his pastor, and through him to the Society.

His views and feelings on the subject are better expressed in his own words than in any other. "I have earnestly prayed, says he, that God would enable both me and my wife to give ourselves wholly to him. I am conscious of no other motive than a view to the glory of God, and a compassion for my fellow-creatures, especially for the poor heathens, who are perishing by thousands daily for lack of knowledge. My greatest discouragement arises from a sense of my own unfitness: but I beseech Almighty God that he would enlighten my mind by his Holy Spirit, and give me more enlarged views of his character and government; but more especially that I may continually be making fresh discoveries of that wisdom and prudence wherein he has abounded in the plan of redemption towards miserable sinners; so that from a view of the riches of divine grace in having rescued my soul from destruction, I may have encreasing compassion for those who are strangers to the glorious truths of the gospel."

From the time that Mr. Grant had expressed his desire to become a missionary, his friend Mr. MARSHMAN felt his heart inclined to accompany him. He came from the neighbourhood of Westbury Leigh, and received his first religious impressions in that part of the country. He was chosen master of the Broadmead charity school, and had a considerable number of scholars, besides those who were admitted at the expense of the congregation. He was baptized in June 1794. After this he discovered a great thirst for knowledge, and a strong inclination to the work of the ministry. While he laboured diligently in instructing others, he was very eager to improve himself, and, coming to the Academy every day from the hours of twelve to one for instruction, he obtained a pretty good acquaintance with the Latin, Greek, and Hebrew languages. After he thought of going abroad he translated from the Latin, and transcribed the substance of Arabic Grammars.

He was encouraged by his pastor and the church to exercise at conference in his turn, and after some time, to preach occasionally before the church in the vestry, and in some of the neighbouring villages. He does not appear to have had any predilection for being employed among the heathen till his friend Grant told him of his resolution to speak to his pastor on that subject, and to offer himself to the Society if it should meet his approbation: but when he thought seriously on it, he entered into it with all his heart, and gave proof of his disinterestedness by the cheerfulness with which he relinquished all his temporal prospects. He had a wife and two children, and Mrs. Marshman though at first reluctant, yet after prayer and serious consideration, cordially acquiesced. He was but little more than thirty years of age, and of a constitution adapted to the warmer climates.

Mr. *Brunsdon* having for some time past formed an acquaintance with a Miss *Hirons*, a member of the baptist church at Fairford in Gloucestershire, and who was willing to accompany him, they were married previous to their going out.

Mr. *Fountain* also before his departure from England had formed a connexion with a Miss *Tidd*, a member of the baptist church at Oakham; and having corresponded with her from that time, she, with the consent of her friends, agreed to go out with the present company.

In the month of April, brethren Fuller and Ward were in London, and agreed with Mr. F., supercargo of an American ship, the *Criterion*, for a passage. She was expected to sail about the middle of May. The Master of the ship, *Captain Wickes*, was not present at the agreement, but on being informed of it by the supercargo, he wrote to one of the Committee as follows— “ When I was informed by Mr. F— that the passengers we are to take out were christian missionaries, truly my heart rejoiced. It brought strongly to my mind a desire which I had felt some years past, when this business was much talked of, that I might have the command of a ship that should convey some of these messengers of peace to the heathen. And now it seems God is about to grant me my desire. I am the master of the *Criterion*, sir, and am not ashamed to confess myself a lover of the gospel, and of them that preach it, provided they preach not themselves, but Christ Jesus the Lord, of whatever denomination they may be. I have been several days preparing the ship for the reception of those passengers but little thought who they were. Tell them I will have every thing as comfortable as possible, and that they may be entirely separate from every other person of the ship, if they chuse it, except myself and two mates, who will be in the same apartment.”

We could not but consider it as a favourable providence, and bless the Lord for it, that the captain was a friend of Christ. We learned afterwards that he was an elder of the Presbyterian church at Philadelphia, of which Dr. Smith is pastor.

The missionaries had now but a little time to take leave of their friends, and to prepare for the voyage. Being distantly situated they could not all meet together in the country, otherwise there would have been a general meeting for their solemn designation to the work. As things were, those who were resident in Bristol held a meeting by themselves; and those who were on the other side of the kingdom agreed to meet at Olney on Tuesday May 7. for the above purpose.

The following is the account of the meeting at *Bristol*, taken from a memorandum in the church-book of Broadmead.

“ May 3. 1799. Some of our brethren having offered themselves to the Baptist missionary society to be employed in publishing the gospel among the heathen; and being accepted, and likely to set sail next week for the East Indies, notice was given on Tuesday last, after conference, that this evening would be spent in prayer on their account. We had a very pleasant and solemn meeting; and after brother Daniel, brother Harris, our pastor, and brother Sharpe, pastor of the church at the Pithay, had prayed, the members of this church were requested to stop, and signed the following letter of dismissal.

TO THE CHURCH OF CHRIST

OF THE BAPTIST DENOMINATION,

Meeting at MUDNABATTY, or elsewhere, in the Province of BENGAL :

The Church of Christ

OF THE SAME DENOMINATION,

Assembling in BROADMEAD, BRISTOL, cordially wishes Grace, Mercy,
 and Peace to be multiplied.



Dearly beloved brethren,

“WE bless God on your account who first put it into your hearts to pity the benighted natives of Bengal; and made you willing to quit your own country, and all your dear connexions, for the sake of carrying the glad tidings of salvation to the heathen. We rejoice that he has found you a station in which to form a church for God, and that he has enabled you to continue steadfast in his work amidst all your difficulties and discouragements. We cannot but believe that his Holy Spirit will at length be so poured out from on high, as to make the wilderness blossom and bud like the rose; and though you may still sow in tears, you shall at length reap in joy.

“We trust it is a token for good that God has at last put it into the hearts of some others to offer themselves willingly to be your assistants in this blessed work; and if God shall indeed keep them faithful (which we verily account them to be) we shall think it an honour that from us so many of this small number have gone forth.

“Accordingly we commend unto you our brother and sister Marshman, our brother Brunson and brother Grant, who are all members now in full communion with us and whose conversation has been as it becometh the gospel

ever since they gave up their names to us, after being baptized by our pastor upon a profession of faith in our Lord Jesus Christ. Our sister Brunfdon did also reside in this city, and had occasional communion with us for some time, (being a member of the church at Fairford) during which period her deportment was agreeable to her profession. Of our brother Marshman's gifts some trial has already been made, who has repeatedly spoken at conference to our edification; and though we have not made an express trial of the gifts of the other brethren, brother Brunfdon has been for some time at Olney, under the tuition of that valuable minister whom you know and esteem, Mr. Sutcliff, where his gifts have been tried to satisfaction. And we are so well persuaded that they have all of them undertaken this service from sincere love to Christ, and zeal for his glory, that we cordially approve of their engagement, and hope never to forget praying for a blessing on them and on you all. We solemnly wish them God speed, and have set apart this evening to pray for their safe voyage, and happy meeting with you, and especially for the success of your united labours; and now we affectionately recommend and dismiss them to your communion, and trust you will find that the Lord has called them to this work, and will own them therein.

“ We perhaps may never see them nor you any more in the flesh, till the day of Christ, when we pray that each one may be attended with a goodly number of Hindoo converts, who shall be your joy and crown of rejoicing, and with whom we shall dwell for ever in the presence of God and the Lamb. For this we are the more encouraged to hope, by recollecting the case of one inhabitant of that blessed world, even Abraham, from which *one* man, and that at a period when he seemed as good as dead, there sprang a nation, and HIM also in whom all nations shall be blessed. See therefore beloved brethren how ea-

sily your God can make a little one into a thousand, and cause a small one to become a strong nation: so we trust it shall in due time be with the church in Bengal. When we think of these things our heart is enlarged, and our mouth is opened unto you; but we restrain ourselves at this time. May God even your own God bless you all, and make you all a blessing, even to hundreds and thousands who now sit in darkness, and in the shadow of death. Brethren pray for us, as we would ever pray for you. We are with sincere affection

“ Your Brethren in Christ,

“ &c. &c.”

At *Olney* the work of the day was accompanied with fasting and prayer, and the opportunity was very interesting and affecting. Brother Hogg began by reading some suitable portions of Scripture, and then prayed. Brother Fuller proposed some questions to the missionaries respecting the motives of their undertaking, and the religious sentiments they meant to propagate? The answer of brother Ward was in substance the answer of both, and was to this effect—“ I have received no new revelation on the subject: I did not expect any. Our Redeemer hath said, *Go ye into all the world, and preach the gospel to every creature; and lo, I am with you always to the end of the world.* This command I consider as still binding, since the promise of Christ's presence reaches to the utmost corner of the earth, and to the utmost boundaries of time.

“ While I was at Ewood Hall, I received an invitation to carry the gospel and a printing press to India, where brother Carey and others have erected the standard of the cross, I prayed to God, and advised with my friends. In complying with this invitation I gave up all other prospects, and devoted myself to that of attempting to bless a nation of heathens. Since that time my peace and joy in

God have more and more abounded. Duty and pleasure have in my employment gone hand in hand. Sometimes I have been enabled to say,

“ No joy can be compared to this,

“ To serve and please the Lord.”

“ In his strength therefore I would go forth, borne up by your prayers, hoping that two or three stones at least may be laid of the foundation of Christ's kingdom in India, nothing doubting but that the fair fabric will rise from age to age, till time shall be no more.

“ The being and attributes of God, the total depravity of man, free and full salvation by the grace of God through a mediator, the deity of Christ, the work of the Holy Spirit in regeneration, and the final salvation of believers, are doctrines which I believe, and consider as inclusive of all others. It is to the doctrine of the cross that I look for success in the conversion of the heathen.”

After the missionaries had each given their answer, they were solemnly set apart to the work by prayer and imposition of hands, in the former of which brother Fuller engaged, and in the latter most of the brethren in the ministry who were present.

After this, brother Sutcliff delivered an exhortation to the missionaries, founded on Ephes. iii. 8. *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles, the unsearchable riches of Christ.* After glancing at the similarity between their circumstances and those of the apostle, he recommended three things to their attention.—The work itself, “ to preach among the gentiles the unsearchable riches of Christ.”—The light in which the apostle viewed it, as

“ grace given,” or favour granted to him—and, the frame of mind in which he discharged it, “ to me who am less than the least of all saints is this grace given.”

Under the first, he enlarged on the subject matter of the gospel message; the riches, the unsearchable riches of Christ; the treasures of divine mercy deposited in the hands of the Redeemer, to be dispensed to poor sinners; in a word, on the plenitude, variety, value, and incomprehensibility of the grace of the gospel.

Under the second, he suggested to them, that however their work might expose them to reproaches and hardships it was in itself an honour, a favour conferred on them; it was carrying into execution the gracious purposes of God, fulfilling scripture prophecy, acting in fellowship with Christ, and the best of men in every age; in fine, it was a work that afforded scope for the noblest principles of benevolence, the proper discharge of which would appear glorious at the last day.

Under the third, he enforced a spirit of deep humility, as necessary to their success; observing that this was a kind of soil on which every other grace or holy disposition of the heart will grow. With this they would be much in prayer, would deny themselves, would wait patiently under the want of success, and ascribe all to God in the enjoyment of it.

He concluded by holding up for their encouragement, the prophecies of scripture, the promises of Christ, the prayers of their brethren, and the prospects of a glorious reward.—Brother Sutcliff’s exhortation being finished, the following instructions, drawn up by brother *Ryland*, were then publicly read.

AN ADDRESS

From the Committee of the BAPTIST MISSIONARY SOCIETY

TO THE MISSIONARIES.

May 7, 1799:

Dear Brethren,

GOD has at length, after trying our faith and patience, and that of our dear friends in India, by a long delay, given us the prospect of sending them some fellow-labourers for that important work, wherein they have been for some time engaged, and wherein he hath honoured us by making use of our assistance. Not only indeed is it *his* work, wherein, at most, we could be but instruments: but he has been pleased in the course of his providence, by some remarkable instances, wherein we failed, through our want of more perfect knowledge of affairs to which we had been so wholly unaccustomed, to manifest that he was attentive to our dear brethren, and took care of them, when our aid would otherwise have been insufficient. This may the more encourage your reliance on his providence, though we trust we never shall intermit our care for them, and for you: and the apparent risque you now run is much less than theirs who first went out, both as you have the prospect of meeting with tried friends on your arrival, and as we now are more fully acquainted with the best method of sending remittances to you. We trust you are well persuaded of our earnest solicitude for your welfare in every respect; and while you reckon upon many difficulties and trials, under which He alone can be your aid, who is a God afar off, as well as at hand, there will be nothing in our power, wherein we shall not be glad to ease your burdens and strengthen your hands. Let us therefore hear from you as often as opportunity may

permit; but especially fail not to send to us *twice* a year, and in any case wherein we can afford you aid, or counsel, freely impart to us the knowledge of your circumstances. Yet, as we have but little of our own, and depend on the co-operation of many friends, who have not all of them the like knowledge of you, and cannot therefore so directly confide in you as ourselves; let us always have an account of any extra expenses for which you may have occasion to apply to us. And as our Finances are limited, and you as well as ourselves, wish for more missions to be undertaken, as soon as proper men shall be found to engage in them; we doubt not but you will gladly use every effort in your power to lessen the expenses of the present mission.

While our being willing to send you out, is a sufficient indication of our hope that God has given you a good measure of his grace, and that you are zealous for the honour of his name; suffer us, nevertheless, to remind you, that, like ourselves, you need continually a fresh unction from his Spirit, and must be constantly imploring wisdom from the Father of lights, and receiving out of the fulness of Jesus Christ, grace after grace. Look unto him, dear brethren, continually. He is the author and finisher of faith. He also is your only perfect pattern. Imitate his example, as the *greatest missionary* that ever appeared in our world. Be it your study to resemble him as much as possible; only remembering that it is in the form of a servant merely, that you can act like him, and not wherein he acted as Master and Lord. Remember also that whereas he was encompassed with sinless infirmities only, and had constantly to conflict with sin *without* him; you, alas! have sin dwelling *within* you, and must always begin your combat in your own breasts. Your work is great and arduous, and as nothing can be more provoking to the usurping god of this world, than to carry the holy war

into his own territories ; so you may be assured of his utmost opposition. Nothing would gratify him so much as the misconduct of a missionary. Be therefore, beloved brethren, concerned in the first place to keep your own hearts with all diligence, and ever live near to God. The devil would laugh a missionary to scorn, who is not constant in application to the throne of grace, and who does not carefully attend to personal religion. It is only from the Spirit of God that you can derive the least hope of success in your work. Beware therefore, that you grieve not Him, by whom you are sealed to the day of Redemption. Implore him to work daily *in* you : then may you hope that he will also work *by* you. You have not so learned Christ, as to conceit that his work supercedes duty ; but we trust you have been taught deeply the necessity of continual dependance on him, and earnest application for his aid, in every good word and work. We have not the least hope of your success unless you are kept little in your own eyes ; sensible of your own weakness ; jealous of your own hearts. If once you indulge a conceit that you can do much, we shall be persuaded you will do worse than nothing. May you feel your own insufficiency, and may the strength of Christ be made perfect in your weakness ! You have, several of you, known one another already ; are all engaged in one cause ; and we trust have all drank into one spirit : but you are all imperfect. It is not therefore needless to exhort you to let brotherly love continue. Strengthen one another's hands. Let nothing be done through strife or vain glory : let each esteem other as better than himself. Try only to excel one another in unfeigned humility. Let each be ambitious of being servant of all. There was once a contest among the apostles, who should be greatest. Once there was sharp contention between Paul and Barnabas ; but we need not tell you, Why these things were recorded.

Let the women who are honoured by our beloved Lord, on this occasion, consider how great the good is which they may do. If they constantly strengthen the hands of their husbands in all their missionary labours; if they never excite the least spark of envy, or evil surmises, in their yoke-fellows toward their fellow-labourers; if they can gain access to the Hindoos of their own sex, and with simplicity and affection relate to them the blessed effects of the gospel on their own hearts; if God should, by their means, spread the knowledge of his salvation among those whom the superstition of the country has precluded from the public means of grace: what reason will they have to rejoice that they were thus employed!

We need not say much on the head of your conduct toward our dear brethren that have gone before you. We are persuaded you will thankfully attend to their counsel, and be aware that it will be a considerable time before you can judge of the propriety of managing the missionary work, equally with those who have already gained an acquaintance with the inhabitants and customs of the country. The tried steadiness, prudence and zeal, with which God has blessed our brother Carey in particular, will incline you to consult him, in almost every step: and we are well assured you will find him far from that temper, which would make it burdensome to follow his advice.

One circumstance is of so much consequence that we must not omit it in this parting address; though you have been again and again reminded of it, individually; and we have no reason to suspect you are otherwise minded than ourselves. Beware however, both from a principle of conscience, and from sound policy, and regard to your own interest and that of the mission, to keep at the utmost

distance from intermeddling with any political concerns. Keep not only your tongues and your pens from that subject; but keep your *minds*, as much as possible from being at all occupied therein. Study to be quiet, and mind your own business. If in a course of years, any commotions were to arise in the country, we do not want to hear from *you* one word of news to gratify our curiosity, which could give the slightest umbrage to the government, if your letters were printed. We hope you will find the concerns of the country much better managed than many in England have supposed. But if it were otherwise, you do not go to enquire into civil matters, or to attempt the rectifying of political grievances, but to promote a kingdom not of this world. Set a pattern yourselves of ready obedience to human authority, in all things that are lawful in the sight of God; and inculcate this as a duty on all who listen to your instructions. There cannot be greater evils in civil government, at the present day, than there were in the days of the apostles; but you know how they acted, and what they taught in this respect; and we pray that you may never deviate from their plan. We certainly would sooner hear of any one of you sinking in the ocean, than of his becoming a busy body in political affairs, to bring dishonour on religion, and lay the strongest impediments in the way of the important work we have at heart.

And now, our beloved brethren and sisters, be strong in the Lord, and in the power of his might. The hosts of hell are against you; but the battle is not yours, but God's. He it is that goes before you, and will be with you. He is all-sufficient to protect you, and all-sufficient to succeed you. The weapons of your warfare are not carnal, but spiritual; and shall prove mighty through God, to the pulling down of the strong-holds of satan, who has been fortifying himself in the country to which you are going, for ages. But the doctrine of the cross shall at

length triumph over all opposition. The deeply rooted superstitions, by which the progress of the gospel is impeded, shall prove an ineffectual barrier to the advancement of his kingdom, to whom universal empire is absolutely decreed. You may still have to wait for the arm of the Lord to be revealed; but the set time to favour Zion hastens on; and we trust that before you die, you shall see the salvation of God. Pray and labour, and count not life dear, so that you may finish your course with joy. Jesus must reign; and if you are faithful unto death, you shall live and reign with him. We trust we shall never cease praying for you, that the hand of the Lord may be with you, that multitudes of the heathen may be brought to believe your testimony, and turn unto the Lord, whom we hope to hail when you shall meet us with them in the day of the Lord. Perhaps we shall see you no more till that day. But it is a glorious meeting we then expect with you, and your Hindoo converts. God grant it! Amen.



IT was a damp to all the enjoyment of the day that our dear brother *Pearce* was prevented being with us, and that by an affliction which rendered it doubtful whether we should see his face any more. His heart however was with us; and notwithstanding his indisposition, he could not deny himself the pleasure of offering to the committee a few instructions for the missionaries, and bid the missionaries a most tender and affectionate farewell. These instructions the committee also adopted as its own. The letter was read from the pulpit towards the close of the opportunity, and with such effect as to dissolve the auditory in tears. — The letter, which was addressed to brother Fuller, was as follows:—

Tamerton, May 2, 1799.

“ I AM so weak that close thinking, and writing, excite or encrease my feverish sensations: yet I would

gladly offer a few hints to the Society, and to the Missionaries. Only three things have particularly struck me. You and others will probably think of more.

First, As this Society is dependant for its support on the pious public, whose least compensation should be an acquaintance with the success of those for whom their benevolence is exerted, it is highly proper that each missionary under the patronage of this society should communicate direct and personal information concerning his own efforts, and their various fruits, at least twice in every year: to which end the society do request that each of their missionaries would keep a regular journal of his proceedings and send it, or a copy of it, to the secretary by the Spring and Fall ships.

Secondly, Since that kingdom which we, as the disciples of Jesus wish to establish, is not of this world, we affectionately and seriously enjoin on each missionary under our patronage, that he do cautiously and constantly abstain from every interference with the political concerns of the country where he may be called to labour, whether by words, or deeds; that he be obedient to the laws in all civil affairs; that he respect magistrates, supreme and subordinate; and teach the same things to others: in fine, that he apply himself wholly to the all-important concerns of that evangelical service to which he has so solemnly dedicated himself.

Thirdly, However gross may be the idolatries, and heathenish superstitions that may fall beneath a missionary's notice, the society are nevertheless persuaded that both the mutual respect due from man to man, together with the interests of the true religion, demand, that every missionary should sedulously avoid all rudeness, insult, or interruption during the observance of the said superstitions; recommending no methods but those adopted by Christ

and his apostles, namely, the persevering use of scripture, reason, prayer, meekness, and love.

O that the Lord, who is unconfined by place or condition, may copiously pour out upon you all the rich effusions of his Holy Spirit on the approaching day! My most hearty love to each missionary, and each companion, or intended companion of a missionary, who may then encircle the throne of grace. Happy men! Happy women! You are going to be fellow labourers with Christ himself! I congratulate—I almost envy you; yet I love you, and can scarcely now forbear dropping a tear of love as each of your names passes across my mind. O what promises are yours', and what a reward! Surely heaven is filled with double joy, and resounds with unusual acclamations at the arrival of each missionary there. O be faithful, my dear brethren, my dear sisters, be faithful unto death, and all this joy is yours! Long as I live, my imagination will be hovering over you in Bengal; and should I die, if separate spirits are allowed a visit to the world they have left, methinks mine would be soon at Mudnabatty, watching your labours, your conflicts, and your pleasures, whilst you are always abounding in the work of the Lord.

My dear brother Fuller, pardon me—My feelings have hurried me whither I did not intend. Do not be long without letting me know the progress of affairs. Thanks for your last information. What good news; what encouragement! Pray present my most sincere affection to dear brother Ward in particular, and tell him that I would fain write him a long and loving letter; but I know if he were apprized of the injury it does me at this time, he himself would rather that I omitted it.

Ever your's

S. P."

After the opportunity was over, the missionaries accompanied by Mr. Fuller, set off for London. There they met with their brethren from Bristol, and presently felt themselves to be of one heart, and of one soul. It was expected that the ship would sail in a few days, but it being detained in harbour beyond the time, opportunity was afforded for a public meeting in London; and which was held at Mr. Booth's place of worship, on Friday May 10. Brethren Tho. Thomas, Tim. Thomas, and Button, engaged in prayer, and Mr. Booth addressed the missionaries at their own request, and in a very serious and suitable manner, on the *interesting, honourable, and arduous* nature of their undertaking. The London brethren were much interested in the work, and carried it very affectionately to the missionaries.

The ship being detained two or three weeks beyond the expected time of her sailing, Mrs. Grant, the only adult person in the company who was not a member of a church, was baptized during the interval.

On Saturday, May 25, having little reason to suppose that they would sail before Monday, brethren Sutcliff and Fuller, with a view to keep the Lord's day in the city, took leave of the missionaries, in expectation of seeing them again. In the afternoon of that day, a favourable wind arose, and they immediately set sail. On the Lord's day evening, knowing that they would be detained some time at Gravesend, brethren Sutcliff, Fuller, and Button, set off for that place to take leave of them, and reached it soon after midnight. On taking a boat, they came up with them about two in the morning, and went on board; but the ship being under sail, they could only give to each brother and sister their affectionate farewell, and commit them to Him in whose cause they were embarked!

Retiring from the ship, they returned to Gravesend, viewing her for several miles, till at length she disappeared. It was on this affecting occasion, and while the ship was gradually receding from the sight, that the following lines were composed by one of the company.

- 1 Farewell, beloved friends, once more farewell!
For you our hearts have felt, and still shall feel;
Of late we've car'd, and some attention-given,
Now we must leave you to the care of heaven.
- 2 If we should ever wickedly omit
To aid, or offer up our strong desire,
Let our right hands their wonted skill forget,
And all our hopes and joys in death expire!
- 3 Go then, dear friends, in your Redeemer's cause,
Go plow the briny wave, and brave the deep;
Mercy and truth be with you as you pass,
Preserve your souls, your lives in safety keep.
- 4 Go join those much-lov'd names on yonder shores,
Go share their ardent honourable toil,
Mingle your souls with theirs, with theirs your joys,
And bear to them the blessings of your native isle.
- 5 Go teach the nations, sound the Saviour's name,
As he was sent of God he doth you send;
His word of promise still remains the same,
"Lo I am with you always, to the end!"

A few days after, brother WARD sent a letter from Margate, containing the following lines, which he supposed might be sung at our MONTHLY Prayer-meetings, during the voyage.

- 1 "Smile Lord on each divine attempt
To spread the gospel's rays,
And build on sins demolish'd throne
The temple of thy grace."
- 2 Oh, charge the waves to bear our friends
In safety o'er the deep,
Let the rough tempest speed their way,
Or bid its fury sleep.

- 3 When they shall preach the Saviour's Word,
 Beneath the Banian's shade,
 Let the poor Hindoo feel its pow'r,
 And make his spirit glad.
- 4 Oh, let the heavenly Shaster spread,
 Bid the new cast arise,
 Till Brammhans preach the gospel word,
 And India taste its joys.



ABOUT three weeks after their departure, we received letters by the Lisbon packet, dated June 14, off Cape Finisterre, in which they speak of being all well and happy: but relate their having met with much boisterous weather in the channel, and being chased by a French Privateer, from which they escaped by the darkness of the night. When sailing by Plymouth, they felt very strong sensations on the situation of dear brother *Pearce*. "O that I could adopt one of his children, (says brother *Ward*) and provide for it as my own!"

They intimate that the Captain joined with them in morning and evening prayer, and in his turn engaged: also that on the Lord's day they had public worship on deck, where one of the brethren preached to the ship's company, after the Captain had first addressed them on the subject, and recommended the acknowledging and worshipping of God in their voyage.



RESOLUTIONS OF THE SOCIETY.



LEICESTER Meeting, Aug. 7, 1799.

Resolved, That Mr. *Hinton* of Oxford be added to the Committee, and requested to take a part in collecting for the Society.

KETTERING Meeting, Oct. 1, 1799.

Resolved, 1. That the necessities of the Moravian Brethren are deserving of attention; and though on account of our own important concerns at this time, we cannot assist them to the extent of our wishes, yet that £. 20 be presented to their Society as a token of brotherly love.

Resolved, 2. That it be taken into consideration, and if possible, concluded at the next general meeting at Northampton (Nov. 13, 1799.) whether the Society should not provide an assistant minister to the Secretary; and who should supply for him, or any other minister who shall go out on the collecting business.



NORTHAMPTON Meeting, Nov. 13, 1799.

Resolved, That if the Congregation at Kettering can procure a young minister who may assist as stated above, the Society will allow him £. 50 for one year.

*Some Account of JOODISHTHEER.*

Mr. CAREY having suggested in a former letter, that in reading the famous Hindoo poem, called, the *Mahabharat*, written in Shanferit, he had met with a passage which rendered it probable that the *Joodishtheer* of the Hindoo's was cotemporary with *Saul*, king of Israel; he was requested to be more particular in his researches on that subject, as it might furnish the grand desideratum enabling us to fix upon a rule by which to judge of the real antiquity of the Hindoo Chronology. In answer to this request, he writes as follows.

The circumstance of Joodishtheer being cotemporary with Saul, king of Israel, will perhaps be hard to prove beyond a doubt. At present I have not the second book of the Mahabharat by me, though I well remember the passage, and will give my reasons for thinking it to refer to Saul, or, as is more probable, to *Solomon*, the last syllable in his name being omitted. The story is this: It was recommended to Joodishtheer, by Narad the sage, to perform a particular sacrifice, called Raj Sooi, to which all kings were to be invited. Joodishtheer having engaged in it, the Debs, the king of serpents, and all the kings of the earth assembled, except a few hostile ones who were obliged to contribute towards the expences of it. Among the rest, it is said that "Great Saul the king of the Jabons was there." Now Jabon is a term given to the Mussulmans at this day, on account of their practising the rite of circumcision, which all the Pundits say is the distinguishing rite of the Jabons. But Jabons are mentioned by *Menu*, one of the oldest writers of the Hindoos, and who is supposed to have written many centuries before the coming of Christ; so that we must look for some people anterior to Mahomedans who practised circumcision in those early ages; and no people offer themselves so readily as the Jews, among whom it was the distinguishing rite. It is therefore very probable that the person mentioned was Saul, or Solomon, whose fame may reasonably be supposed to have reached to India. I know that little can be built on a similarity of names; but the term Jabon, or more properly Yabon, is from the dhāt, or radix Yoo, which signifies to mix. The derivation is not very difficult from the Hebrew word. All Hindoo accounts are indeed wrapped up in fable; yet admitting that fables generally have their foundation in truth, there is, I think, pretty strong evidence for this being the king of the Jews.

Having observed that the Hindoos are very fond of singing hymns,* Mr. Carey, without making any pretensions to poetic talents, has furnished them with some plain compositions, of which the following is a specimen.

HYMN by Mr. CAREY.

The Indian renouncing Heathenism, and embracing Christianity.

[Composed in Bengallee by W. CAREY, and translated
into English by J. FOUNTAIN.]

- 1 In serving vain idols, why thus spend my days,
Since nought but destruction attend all my ways?
The Lord of the world did descend from on high,
And was born in our nature all sin to destroy.
- 2 Hitherto my whole soul, full of darkness has been,
And like other people I've gone on in sin;
With them I was drowning in misery's deep,
And on earth I discover'd no way of escape.
- 3 Seeb, Doorga, and Kallee, could give me no aid,
No Debta nor Debbee, no off'rings were made,
No Brammhan, no Yogee, no deed done by me,
No, not all these united can set my soul free.
- 4 These all are quite useless, I've found them all vain,
From the pow'r of JESUS, some hope I obtain:
These heavens and this earth are the work of his hands;
He animates all things; all superintends.
- 5 My sin, and my holiness, now are my shame!
My passions, my wishes, my honour, my name;
I now lay all down at CHRIST JESUS' feet,
And trust, though a sinner, I mercy shall get.
- 6 Ho! All sinful people, this good news attend,
Salvation and Righteousness, now apprehend;
'This, this is the order he gives unto you,
And then after death you to glory shall go.

* See page 406.

HYMN by Mr. FOUNTAIN.

- 1 SINNERS now we call upon you, In the name of Christ our Lord ;
We have brought a message from him ; Pay attention to his word.
He hath sent us, &c. &c. Pay attention to his word.
- 2 Think what you have all been doing; Think what rebels you have been;
You have spent your lives in nothing, But in adding sin to sin;
All your actions, &c. &c. One continued scene of sin.
- 3 Yet your long-abused Sov'reign Sends to you a message mild ;
Loth to execute his vengeance, Prays you to be reconcil'd.
Hear him woo you, &c. &c. Sinners now be reconcil'd.
- 4 Pardon now is freely published, Thro' a Mediator's blood,
Who hath died to make atonement, And appease the wrath of God.
Wondrous mercy ! &c. &c. See ! it flows thro' Jesu's blood.
- 5 In his name we now intreat you To accept this act of Grace,
This the day of your acceptance, Listen to the terms of peace :
We beseech you, &c. Listen to the terms of peace.
- 6 Having thus proclaim'd our message, All with heav'nly mercy fraught,
We shall now inform our Master, Whether you accede or not.
Give an answer, &c. Will you now accede or not ?



POSTSCRIPT.



LETTERS have just been received from our Brethren in India of so late a date as Oct. 27. 1799. They contain the agreeable intelligence of the four new missionaries, and their families, sent out last May, having safely arrived on Oct. 12. We are also informed that Mr. Carey has removed from Mudnabatty, owing to the Factory at that place having been declined; and that he had taken a small one at *Kidderpore*, about 12 miles distant, where he intended to carry on a little business for himself, and to erect some dwellings for the other missionaries who were just arrived. Mr. Fountain's health was but indifferent, and Mr. Carey's second son, William, was dangerously ill of a fever when the letter came away.

The Committee would be happy to communicate some accounts of a work of God amongst the natives ; but at present they are called, with the rest of the friends of the undertaking, to exercise faith and patience. Instead of accessions, several who formerly afforded hopes have fallen off, and were it not that the Lord seems to be giving the Missionaries favour in the eyes of their own countrymen, and blessing their labours in some degree amongst them, their hearts would fail and be discouraged. By the friendly aid of European gentlemen, the school has been chiefly supported, and another opened at Dinagepore.

Various difficulties have prevented their beginning to print the Translation; but for this the Committee are thankful, as the arrival of Mr. *Ward* will enable them to execute it with much greater accuracy than they could have done without his assistance.

The Committee earnestly recommend it to the friends of the undertaking to be much in *prayer* for the divine blessing. The Lord may intend to make us *feel*, as well as acknowledge, that zeal is not the only thing necessary to promote the conversion of the heathen. It is sometimes seen that previous to a remarkable appearance in favour of Zion, he permits our hopes to sink to the lowest degree : by these means the power and sovereignty of his grace become the more conspicuous and impressive.

April 18. 1800.

END OF THE FIRST VOLUME.

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

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



APPENDIX

TO

Number VI. of Periodical Accounts.

SUBSCRIPTIONS RECEIVED

FROM

October 1. 1798, to October 1. 1799.

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



A.		L. S. D.				L. S. D.	
MR.	Abbot, <i>Kings-</i>					53	1 6
	<i>thorpe</i> - - - - -	10	6	Mr. Arnet	- - -	1	1 0
—	E. Abraham, <i>Olney</i>	1	1 0	—	Arnsby, <i>Brigstock</i>	10	6
	<i>Ditto.</i> a Donation	5	0 0	—	Jos. Ash, <i>Bristol</i>	10	6
—	T. Adams - - - - -	10	6	B.			
Mrs.	Agace - - - - -	2	2 0	Mr. J. Bacon	- - -	1	1 0
Mr. W.	Andrews, <i>Olney</i>	2	2 0	—	G. Bagster	- - -	1 1 0
Anonymous	- - - - -	10	6	—	G. Bagster, jun.	1	1 0
<i>Ditto</i>	- - - - -	5	0 0	—	J. Barber	- - -	1 1 0
<i>Ditto</i>	- - - - -	1	1 0	Mrs. E. Barnes	- - -	1	1 0
<i>Ditto</i> from	<i>Bristol</i>	3	3 0	Mr. Barnes, <i>Woodford</i>		10	6
<i>Ditto</i>	<i>ditto</i>		10 6	—	W. G. Bates	- - -	1 1 0
Do. from	<i>Leicestershire</i>	10	0 0	—	Bates, <i>Kettering</i> ,		
Do. from	<i>Northampton</i>	1	1 0	2 years	- - -	1	1 0
Do. from	<i>Olney</i>		10 6	—	P. Bateman	- - -	1 1 0
Do. from	<i>York</i>		10 6	—	J. P. Bateman	- - -	1 1 0
Do. by Mr.	Blundel		10 6	—	Baylis, <i>Whitchurch</i>	10	6
Do. by Mr.	Booth	10	10 0	—	B. B. Beddome	- - -	1 1 0
<i>Ditto</i> by Mr.	Cooper,			—	S. Beddome	- - -	1 1 0
	<i>Trowbridge</i>	- - -	1 1 0	—	J. Bellis	- - -	1 1 0
Do. by Mr.	J. Foster	5	5 0	—	A. Benham	- - -	1 1 0
Do. by Mr.	Hemming	1	1 0	—	Benwell, <i>Battersea</i>	1	1 0
Do. by Mr.	Ward	- - -	1 1 0	—	Berridge, <i>Northamp.</i>	1	1 0
		£.53	1 6			£.71	19 6

Appendix.

	L.	S.	D.		L.	S.	D.
	71	19	6		113	7	0
Rev. Mr. Bicheno, <i>Newbury</i> - - -	1	1	0	Mr. J. Cowell - -	1	1	0
Mr. Blakemore, <i>Birm.</i> - - -	10	6		— Rob. Cowie - -	5	5	0
— Bonville, <i>Bristol</i> - -	1	1	0	D.			
— A. Booth - - -	1	1	0	Mr. John Daniel, <i>Bristol</i> -	1	1	0
— A. Booth, jun. - -	1	1	0	Miss B. Daniel, <i>Ditto</i> -	1	1	0
— J. Booth - - -	1	1	0	Mr. S. Daniel, <i>Glocester</i> -	1	1	0
R. Bowyer, Esq. - -	1	1	0	— Jos. Dare - - -	1	1	0
Mr. W. Brookes - -	1	1	0	Mrs. S. Davidson - -	1	1	0
— Brounger - - -	1	1	0	Mr. Rob. Davies - -	1	1	0
— Bruin, <i>Glenn</i> - -	1	1	0	Miss M. A. Davies - -	1	1	0
— Bryson, sen. - -	1	1	0	Mr. W. Davis - - -	1	1	0
— Bryson, jun. - -	1	1	0	— Davis, <i>Cheneys</i> - -	1	1	0
Rev. Mr. Bull, <i>Newport</i> -	1	1	0	— James Day - - -	1	1	0
— Mr. Bull, <i>Basingbourne</i> - - -	10	6		Rev. Mr. Dear, <i>Bristol</i> -	1	1	0
Mr. S. Bull, <i>Ditto</i> - -	10	6		Miss Dennis - - -	1	1	0
— John Bult - - -	1	1	0	Mr. Dent, <i>Northamp.</i> -	1	1	0
— Burchell, <i>Downend</i> -	1	1	0	— James Dore - - -	1	1	0
— Burditt, <i>Woodford</i> -	10	6		— John Dunkin - -	1	1	0
— Wm. Burls - - -	1	1	0	— J. Dunkin, jun. - -	1	1	0
Rev. Mr. Burton, <i>Foxton</i> -	10	6		— Dunn, <i>Trowbridge</i> -	1	1	0
Mr. Jos. Butterworth -	1	1	0	— J. Dyer - - -	1	1	0
Rev. Mr. Button - -	1	1	0	E.			
Mr. Button, <i>Gravesend</i> -	2	0	0	Mr. Eaglestone, <i>Newport</i> -	10	6	
Miss R. Button - - -	1	1	0	Capt. Elliot, 2 years -	1	1	0
Mr. Buttonshaw - -	1	1	0	Mr. Cha. Elliot - -	1	1	0
C.				— W. Elston - - -	1	1	0
Mr. W. C. - - -	10	6		— S. Etheridge - -	5	0	0
— N. Carroll - - -	3	3	0	— B. Evans, <i>Sutton</i> -	10	6	
— C. Chianer - - -	1	1	0	— John Everard - -	1	1	0
— F. Churchill, <i>Notting.</i> -	1	1	0	F.			
— James Clarke - -	1	1	0	Mr. Fauntleroy - -	5	5	0
Mrs. A. Clodd - - -	1	1	0	— Geo. Fell - - -	1	1	0
— E. Coade - - -	2	2	0	Messrs. Fenn and Wick-			
Rev. W. Coles, <i>Ampthill</i> -	1	1	0	enden - - -	4	4	0
Mr. R. Coles, <i>Oakham</i> -	1	1	0	Mr. Fenton - - -	10	6	
— James Collins - -	1	1	0	— Fidgen, <i>Kettering</i> -	10	6	
— John Cooke - - -	1	1	0	— Henry Fletcher - -	2	2	0
— W. Cordell - - -	10	6		— Thos. Flight - -	1	1	0
— R. Cottle - - -	2	2	0	— Forbes - - -	1	1	0
				— John Foster, <i>Biggles-</i>			
				wade, 2 years - -	2	2	0
£.113	7	0		£.166	13	0	

Appendix.

L. s. d.			L. s. d.		
166 13 0			220 2 0		
Mr. W. Foster, <i>St. Neots</i>	1	1 0	Mr. G. Hammond	- 1	1 0
Miss Foster, <i>Ditto</i>	1	1 0	— Hankinson	- - 1	1 0
Mr. Wm. Fox	- - 1	1 0	— E. Hanson	- - 2	2 0
— Floxwell	- - 1	1 0	Messrs. Hardcastle and		
— S. Foyster	- - 1	1 0	Reyner	- - - 10	10 0
— D. Freer, <i>Arnsby</i>	10	6	Mr. Harris, <i>Tilsworth</i>	1	1 0
— Wm. Freme	- - 1	1 0	— Harris, <i>Kislingbury</i>	10	6
A Baptist Friend, <i>Bristol</i>	5	5 0	— W. Harrison	-	10 6
William Fuller, Esq.	- 5	5 0	Mrs. Harwood, <i>Birm.</i>	1	1 0
Mr. A. Fuller, <i>Kettering</i>	1	1 0	Mr. Hedges, <i>Newbury</i>	10	6
— H. Fysh	- - - 1	1 0	— W. Hemming, <i>Ast-</i>		
G.			wood	- - - 1	11 6
Mr. T. Gardiner	- - 1	1 0	— W. Henbest	- - 1	1 0
— W. Garland	- - 1	1 0	— J. Hepburn	- - 1	1 0
Mrs. Gasquoine, <i>H. Nor-</i>			Messrs. Hepwood and		
ton	- - - 2	0 0	Crosby, <i>York</i>	- 1	1 0
Mr. W. Giles	- - 1	1 0	— J. Heygate	- - 1	1 0
— W. Gillman	- - - 10	6	Mr. Hill, <i>Westminster</i>	1	1 0
— W. Glover, <i>Birming-</i>			Mr. J. Hill, <i>Woodford</i>	10	6
ham	- - - 5	5 0	— T. Hills	- - 1	1 0
— Goodacre, <i>Leir</i>	- 2	2 0	Miss M. Hills	- - 1	1 0
— Goode, <i>Cottenham</i>	10	6	Mrs. Hiron, <i>Birm.</i>	-	10 6
— Jesse Gouldsmith	1	1 0	— G. Hobby	- - 1	1 0
C. Grant Esq.	- - 3	3 0	Rev. R. Hogg, <i>Thrap-</i>		
Mr. B. Graves	- - 2	2 0	stone	- - - 2	2 0
— T. Graves	- - - 1	1 0	Mrs. Holley	- - 2	2 0
Rev. Mr. Greatheed	2	2 0	Mr. S. Hooper	- - 1	1 0
Mr. Greene, <i>Kings-</i>			Rev. M. Horne	- 1	1 0
thorpe	- - - 10	6	— J. Hughes	- -	10 6
Mrs. Greene	- - 1	1 0	Mr. Humphreys, <i>Coun-</i>		
Mr. A. Greenwood, Jun.	10	6	testhorpe	- - 2	2 0
— W. Griffin, <i>Thrap-</i>			J.		
stone	- - - 10	6	Mr. A. Jackson	- 1	1 0
— J. Gurney	- - 1	1 0	— S. Jackson	- - 1	1 0
— W. B. Gurney	- 1	1 0	Mrs. Jackson	- -	10 6
Mrs. M. Gurney	- 1	1 0	Mr. P. James	- - 1	1 0
Mr. J. Gutteridge	- 2	2 0	— J. James, <i>Olney</i>	1	1 0
H.			— T. Jacques	- - 1	1 0
Mr. W. Hale	- - 1	1 0	— J. Jessop	- -	10 6
Rev. R. Hall, <i>Cambridge</i>	1	1 0	— J. Johnson	- -	10 6
Mr. J. Hall, <i>Northamp.</i>	1	1 0	— O. Johnson, <i>Birm.</i>	1	1 0
£220 2 0			£266 6 0		

Appendix.

	L.	S.	D.		L.	S.	D.
	266	6	0		313	0	6
K.				Mr. J. Parker - -	1	1	0
Mrs. Keene, <i>Walsworth</i>	1	1	0	Mrs. A. Parker -	1	1	0
Mr. T. Key - - -	1	1	0	Mr. Parsous, <i>Taunton</i>	5	5	0
— T. King, <i>Birm.</i>	3	3	0	Mrs. Peach, <i>Northamp.</i>	10	6	
L.				— (Jos.) Peach, <i>Nor-</i>			
Mrs. Lamb - - -	1	1	0	thampton - - -	1	1	0
Mr. B. Lepard - -	1	1	0	Rev. J. Penny - -	1	1	0
G. Levius Esq. <i>Bedford</i>	5	5	0	Mr. Pewtress, <i>Northam.</i>	1	1	0
Mr. W. Lund, <i>York</i>	10	6		— G. Phillips - -	2	2	0
M.				— Phillips, <i>Birm.</i>	1	1	0
Mr. J. Mackenzie -	1	1	0	— Pickersgill - -	1	1	0
— Manning, <i>Kings-</i>				— S. Ponder - - -	1	1	0
thorpe - - -	10	6		Mr. Pope, jun. <i>Birm.</i>	1	1	0
A. Martin Esq. - -	2	2	0	— Potts, <i>Birm.</i> - -	1	1	0
Rev. J. Mayor - -	10	6		— J. Pritt - - -	2	2	0
Mr. J. Mayor - -	1	1	0	R.			
— Mead - - -	1	1	0	Mr. Randall - - -	1	1	0
— S. Medley - - -	1	1	0	— Ransford, Sen. <i>Bris-</i>			
— G. W. Meriton -	10	6		tol - - -	5	5	0
— G. Meyer - - -	1	1	0	— T. Ransford, do.	1	1	0
— J. Middleton -	1	1	0	— Ratnet, <i>Northamp.</i>	1	1	0
Mrs. Mills - - -	1	1	0	— T. Read - - -	1	1	0
Mr. S. Mills - - -	2	2	0	— Rennard, 2 Years	2	2	0
— B. Mills - - -	2	2	0	— J. Reynolds - -	2	2	0
— R. Morris - - -	1	1	0	— W. Rivers - - -	10	6	
Mrs. Munn - - -	1	1	0	Messdms. Rivers and			
D. R. Munn Esq. -	1	1	0	Rutt - - -	1	1	0
N.				Mr. Robinson - -	1	1	0
J. Neale Esq. - -	2	2	0	— Rose, <i>Bromsgrove</i>	10	6	
Mr. J. Neale, 2 Years	2	2	0	— Russell, <i>York</i> -	1	1	0
Mrs. Newbury - -	1	1	0	— T. Rutt - - -	1	1	0
Mr. J. Norton - -	1	1	0	S.			
O.				Mr. Sabine. - - -	10	0	0
Mr. D. Orme and friend	2	2	0	— S. Salloway - -	1	1	0
— T. Osborne - -	10	6		— Salter - - -	1	1	0
— Osborne, <i>Olney</i>	1	1	0	— W. Salter - - -	10	6	
— Overbury, <i>Tetbury</i>	2	2	0	— S. Salter, <i>Watford</i>	1	1	0
P.				— Satchell, <i>Kettering</i>	10	6	
Mr. J. Page - - -	1	1	0	W. Savill Esq. - -	2	2	0
Rev. S. Palmer - -	1	1	0	Mr. Scott, jun. - -	10	6	
Mr. R. Parker - -	1	1	0	— Sewell, <i>Leir</i> - -	1	1	0
	£.313	0	6		£.370	5	6

Appendix.

L. S. D.				L. S. D.					
370 5 6				431 14 6					
Rev. J. Sharpe, <i>Bristol</i>	1	1	0	Mrs. B. Wallis, <i>Kettering</i>	-	2	2	0	
Mrs. Shaw	-	1	1	0	Mr. J. Warmington	-	1	1	0
Mr. B. Shaw	-	1	1	0	- W. Weare	-	1	1	0
- W. Shenstone	-	10	6	0	Miss S. Welbrook	-	1	1	0
W. Sheppard Esq. <i>Frome</i>	2	2	0	0	Mr. A. West	-	1	1	0
Mr. W. Shrubsole	-	1	1	0	- R. Westley	-	10	6	0
- T. Smith	-	2	2	0	Miss Wharton	-	1	1	0
- E. Smith	-	1	1	0	Mr. D. Whitaker	-	1	1	0
- T. Smith	-	1	1	0	- A. Wilkins	-	10	6	0
Rev. W. Smith	-	1	1	0	Mrs. Reb. Wilkinson	1	1	0	0
Mr. M. Smith, <i>Northam.</i>	1	1	0	0	Miss Wilkinson	-	1	1	0
- A. Sparkhall	-	10	6	0	Mr. J. Willis	-	2	2	0
- Sprigg, <i>Birm.</i>	-	1	1	0	- Jos. Wilson	-	3	3	0
- B. Stennet	-	10	6	0	- T. Wilson	-	2	2	0
- W. Summers	-	1	1	0	- J. Wilson	-	1	1	0
- Sutcliff, <i>Olney</i>	-	1	1	0	- W. Wilson	-	1	1	0
T.					- W. Wilson, <i>Olney</i>	10	6		
Miss E. T.	-	1	1	0	- T. Wontner	-	1	1	0
Mr. W. Taylor	-	1	1	0	- J. Wontner	-	10	6	0
Rev. Mr. Thompson	1	1	0	0	Mrs. Wood	-	2	2	0
H. Thornton Esq.	-	5	5	0	Rev. B. Woodd	-	1	1	0
R. Thornton Esq.	-	5	5	0	Mr. G. E. Woodhouse	1	1	0	0
S. Thornton Esq.	-	3	3	0	Miss Wyatt, <i>Arnsby</i>	-	1	1	0
Mr. J. Thornton	-	1	1	0	Mrs. Wykes, <i>Northamp.</i>	10	6		
- W. Tidd, <i>Ashwell</i>	1	1	0	0	Y. Z.	-	2	0	0
Rev. T. Toller, <i>Kettering</i>	10	6	0	0					
Miss R. Tomkins	-	5	0	0					
Mr. B. Tomkins	-	1	1	0					
- T. Towle	-	1	1	0					
- A. Tozer, <i>Bristol</i>	2	2	0	0					
- Turland, <i>Bugbrook</i>	1	1	0	0					
Miss Tyler, <i>Bristol</i>	-	1	1	0					
V.									
Mr. H. Vere	-	1	1	0					
- W. Viner	-	1	1	0					
Mrs. G. Vowell	-	5	0	0					
U.									
Dr. Underwood	-	1	1	0					
W.									
Messrs. Wallis, Cook, and Hammond	5	5	0	0					
£. 431 14 6									

→●←			
COLLECTIONS			
AND			
DONATIONS.			
Abingdon	-	-	15 12 0
Association, <i>Welsk</i>	-	2	0 0
Boston, <i>Bap. Church</i>	2	2	0
Birmingham, ditto,			
<i>Cannon Street</i>			21 10 10
Bratton	-	-	14 5 0
£. 581 1 10			

COLLECTIONS AND DONATIONS.

Abingdon	-	-	-	15	12	0
Association, <i>Welsh</i>	-	2	0	0		
Boston, <i>Bap. Church</i>	2	2	0			
Birmingham, ditto,						
Cannon Street	21	10	10			
Bratton	-	-	-	14	5	0

£. 581 1 10

Appendix.

	L.	S.	D.		L.	S.	D.
	266	6	0		313	0	6
K.				Mr. J. Parker - -	1	1	0
Mrs. Keene, <i>Walworth</i>	1	1	0	Mrs. A. Parker -	1	1	0
Mr. T. Key - - -	1	1	0	Mr. Parsons, <i>Taunton</i>	5	5	0
— T. King, <i>Birm.</i> -	3	3	0	Mrs. Peach, <i>Northamp.</i>	10	6	
L.				— (Jos.) Peach, <i>Nor-</i>			
Mrs. Lamb - - -	1	1	0	thampton - - -	1	1	0
Mr. B. Lepard - -	1	1	0	Rev. J. Penny - -	1	1	0
G. Levius Esq. <i>Bedford</i>	5	5	0	Mr. Pewtress, <i>Northam.</i>	1	1	0
Mr. W. Lund, <i>York</i>	10	6		— G. Phillips - -	2	2	0
M.				— Phillips, <i>Birm.</i> -	1	1	0
Mr. J. Mackenzie -	1	1	0	— Pickersgill - -	1	1	0
— Manning, <i>Kings-</i>				— S. Ponder - - -	1	1	0
thorpe - - -	10	6		Mr. Pope, jun. <i>Birm.</i>	1	1	0
A. Martin Esq. - -	2	2	0	— Potts, <i>Birm.</i> - -	1	1	0
Rev. J. Mayor - -	10	6		— J. Pritt - - -	2	2	0
Mr. J. Mayor - -	1	1	0	R.			
— Mead - - -	1	1	0	Mr. Randall - - -	1	1	0
— S. Medley - - -	1	1	0	— Ransford, Sen. <i>Bris-</i>			
— G. W. Meriton -	10	6		tol - - -	5	5	0
— G. Meyer - - -	1	1	0	— T. Ransford, do.	1	1	0
— J. Middleton -	1	1	0	— Ratnet, <i>Northamp.</i>	1	1	0
Mrs. Mills - - -	1	1	0	— T. Read - - -	1	1	0
Mr. S. Mills - - -	2	2	0	— Rennard, 2 Years	2	2	0
— B. Mills - - -	2	2	0	— J. Reynolds - -	2	2	0
— R. Morris - - -	1	1	0	— W. Rivers - - -	10	6	
Mrs. Munn - - -	1	1	0	Messdms. Rivers and			
D. R. Munn Esq. -	1	1	0	Rutt - - -	1	1	0
N.				Mr. Robinson - -	1	1	0
J. Neale Esq. - -	2	2	0	— Rose, <i>Bromsgrove</i>	10	6	
Mr. J. Neale, 2 Years	2	2	0	— Russell, <i>York</i> -	1	1	0
Mrs. Newbury - -	1	1	0	— T. Rutt - - -	1	1	0
Mr. J. Norton - -	1	1	0	S.			
O.				Mr. Sabine. - -	10	0	0
Mr. D. Orme and friend	2	2	0	— S. Salloway - -	1	1	0
— T. Osborne - -	10	6		— Salter - - -	1	1	0
— Osborne, <i>Olney</i>	1	1	0	— W. Salter - - -	10	6	
— Overbury, <i>Tetbury</i>	2	2	0	— S. Salter, <i>Watford</i>	1	1	0
P.				— Satchell, <i>Kettering</i>	10	6	
Mr. J. Page - - -	1	1	0	W. Savill Esq. - -	2	2	0
Rev. S. Palmer - -	1	1	0	Mr. Scott, jun. - -	10	6	
Mr. R. Parker - -	1	1	0	— Sewell, <i>Leir</i> - -	1	1	0
	£.313	0	6		£.370	5	6

Appendix.

L. S. D.				L. S. D.			
370 5 6				431 14 6			
Rev. J. Sharpe, <i>Bristol</i>	1	1	0	Mrs. B. Wallis, <i>Kettering</i>	-	-	2 2 0
Mrs. Shaw	-	-	1 1 0	Mr. J. Warmington	-	1	1 0
Mr. B. Shaw	-	1	1 0	— W. Weare	-	1	1 0
— W. Shenstone	-	10	6	Miss S. Welbrook	-	1	1 0
W. Sheppard Esq. <i>Frome</i>	2	2	0	Mr. A. West	-	1	1 0
Mr. W. Shrubsole	-	1	1 0	— R. Westley	-	10	6
— T. Smith	-	2	2 0	Miss Wharton	-	1	1 0
— E. Smith	-	1	1 0	Mr. D. Whitaker	-	1	1 0
— T. Smith	-	1	1 0	— A. Wilkins	-	10	6
Rev. W. Smith	-	1	1 0	Mrs. Reb. Wilkinson	1	1	0
Mr. M. Smith, <i>Northam.</i>	1	1	0	Miss Wilkinson	-	1	1 0
— A. Sparkhall	-	10	6	Mr. J. Willis	-	2	2 0
— Sprigg, <i>Birm.</i>	-	1	1 0	— Jos. Wilson	-	3	3 0
— B. Stennet	-	10	6	— T. Wilson	-	2	2 0
— W. Summers	-	1	1 0	— J. Wikson	-	1	1 0
— Sutcliff, <i>Olney</i>	-	1	1 0	— W. Wilson	-	1	1 0
T.				— W. Wilson, <i>Olney</i>	10	6	
Miss E. T.	-	1	1 0	— T. Wontner	-	1	1 0
Mr. W. Taylor	-	1	1 0	— J. Wontner	-	10	6
Rev. Mr. Thompson	1	1	0	Mrs. Wood	-	2	2 0
H. Thornton Esq.	-	5	5 0	Rev. B. Woodd	-	1	1 0
R. Thornton Esq.	-	5	5 0	Mr. G. E. Woodhouse	1	1	0
S. Thornton Esq.	-	3	3 0	Miss Wyatt, <i>Arnsby</i>	-	1	1 0
Mr. J. Thornton	-	1	1 0	Mrs. Wykes, <i>Northamp.</i>	10	6	
— W. Tidd, <i>Ashwell</i>	1	1	0	Y. Z.	-	2	0 0
Rev. T. Toller, <i>Kettering</i>	10	6					
Miss R. Tomkins	-	5	0 0				
Mr. B. Tomkins	-	1	1 0				
— T. Towle	-	1	1 0				
— A. Tozer, <i>Bristol</i>	2	2	0				
— Turland, <i>Bugbrook</i>	1	1	0				
Miss Tyler, <i>Bristol</i>	-	1	1 0				
V.							
Mr. H. Vere	-	1	1 0				
— W. Viner	-	1	1 0				
Mrs. G. Vowell	-	5	0 0				
U.							
Dr. Underwood	-	1	1 0				
W.							
Messrs. Wallis, Cook, and Hammond	5	5	0				
£. 431 14 6							

COLLECTIONS AND DONATIONS.

Abingdon	-	-	15	12	0
Association, <i>Welsh</i>	-	2	0	0	
Boston, <i>Bap. Church</i>	2	2	0		
Birmingham, ditto,					
Cannon Street	21	10	10		
Bratton	-	-	14	5	0

£. 581 1 10

Appendix.

L. S. D.			Collections and Donations for the Translation of the Scriptures.		
Cambridge, Baptist Congregation -	25	8 1	Mr. E. Ash, Bristol	1	1 0
Ewing, Rev. Grevill, one fifth of the profits of the Missionary Magazine - -	38	11 0	— Burls's family -	2	2 0
Hampshire and Wilt- shire Society -	38	13 0	— R. Davies - -	1	1 0
Isleham - - -	4	12 7	Frome Collection -	27	10 0
Leicester - - -	24	16 6	Glasgow Missionary Society - - -	50	0 0
Lyme - - - -	26	17 0	Robert Haldane Esq. Edinburgh - -	100	0 0
Nottingham - - -	36	6 9	Rev. R. Hogg, Thrap- stone - - - -	5	5 0
Road - - - - -	5	4 6	Kilmarnoch Mission- ary Society - -	10	0 0
Soham - - - - -	3	16 2	Mr. B. Lepard -	1	1 0
West Row, Mildenhall	2	3 2	— J. Pritt - - -	2	0 0
Sums under 10s. 6d.	2	19 0			
	£.727	9 7		£.200	0 0

DISBURSEMENTS.

FROM OCTOBER 1. 1798, TO OCTOBER 1. 1799.

	L. S. D.
Mr. Fuller, for journeys and expences in col- lecting, and otherwise serving the mission -	33 19 8
Mr. Sutcliff, for journeys and expences in col- lecting for the mission - - - - -	11 0 6
Secretary's accmpt for postage, carriage, sta- tionary, &c. - - - - -	8. 2 6
Treasurer's accmpts for Ditto, including those of Mr. Pearce, and Dr. Ryland - - - - -	7 2 2
Board, education, and other expences of mis- sionaries on probation - - - - -	71 15 9
Journeying and other expences of the missiona- ries preparatory to their departure - - - -	66 7 0
Passage for four men, four women, and four children to India - - - - -	840 0 0
Cloaths and other accommodations for the mis- sionaries during the voyage, and on their arrival	407 17 6
	£.1446 5 1

Appendix.

	L.	S.	D.
	1446	5	1
Books for the missionaries - - - - -	90	19	9
For incidental expences during the voyage, and after leaving the ship - - - - -	200	0	0
For their immediate support on arrival -	200	0	0
Remittances to the missionaries in India -	136	0	0
English Types, and other printing materials	22	11	5
Drugs for the use of the missionaries - -	20	12	0
Expences of Committee meetings - - -	10	9	1 $\frac{1}{4}$
Printing Periodical Accounts - - -	52	4	6
Two copies of the <i>Duff's Voyage</i> , subscribed for by the Society - - - - -	3	3	0
A donation to the Moravian Society - -	20	0	0
In aid of Village Preaching - - -	16	9	2
	2218	14	0 $\frac{1}{4}$

STATE OF ACCOMPT.

Ballance of last year - - - - -	2893	6	8 $\frac{1}{4}$
Subscriptions and Collections - - - -	727	9	7
Ditto for Translation - - - - -	200	0	0
Interest of monies - - - - -	111	1	8
Sale of Periodical Accounts - - - - -	31	0	4
Total of Receipts - - -	£.3962	18	3 $\frac{1}{4}$
Total of Expenditure - - -	2218	14	0 $\frac{1}{4}$
Balance	£.1744	4	2 $\frac{1}{2}$

* * * When the last sheet of the present Number was nearly finished, the Committee received the painful intelligence, that Mr. GRANT, one of the last missionaries, died of a fever soon after his arrival in India, and previous to their having enjoyed an interview with their brethren!

Intended to be Published,
ON THE FIRST OF JANUARY, 1801,
No. I. OF THE
Protestant Dissenters' Magazine,

To be continued Monthly, Price Sixpence.

TO CONSIST CHIEFLY OF

Original pieces on various Theological subjects, Ecclesiastical history, Narratives of Dissenting congregations, Missionary occurrences, Biographical sketches, Obituary, Religious Intelligence, Anecdotes, Review of Religious publications, Devotional Poetry, &c.

The Proprietor respectfully informs the religious public, that, having no connexion whatever with the former editor of a work under this title, nor with any bookseller in town or country, he is induced to the present undertaking from an idea that there are many serious intelligent christians to whom a monthly publication, adapted to Evangelical Dissenters, would be acceptable.

Notwithstanding the various denominations of which the dissenting body is composed, and however opposite in some respects their peculiarities may be, it is presumed that a large proportion are in favour of what are usually termed Orthodox sentiments: But whether this be the case or not, the Editor is of opinion that he shall best acquit himself by avowing his attachment to those principles, and that his labours will be conducted under their influence in subserviency to the cause of truth and righteousness. Having made this explicit avowal of his sentiments, he wishes it to be understood that a spirit of free enquiry and liberal discussion will be regarded as a leading object of the work, and that therefore a strict conformity to his own religious views will in no case be made the rule of admission.

To accomplish the present design, and to present serious christians of every description with an interesting Miscellany, arrangements will be made with several ministers eminent for talents and piety, many of whom are well known to the religious world by their literary labours. These engagements, however, are not intended to preclude occasional correspondents: On the contrary, every friend to evangelical principles is respectfully invited to lend his assistance, and the Editor will be particularly obliged by the earliest articles of Religious Intelligence properly authenticated, and for well-written papers on other interesting subjects.

* * * *Orders and Communications for the PROTESTANT DISSENTERS' MAGAZINE may be addressed to the Printer, Mr. MORRIS, Clipstone, Northamptonshire; or Mr. BUTTON, 24, Paternoster-Row, London.*

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