PERIODICAL ACCOUNTS
RELATIVE TO THE
Baptist Society,
FOR PROPAGATING THE GOSPEL
Among the Heathen:

[No. 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 sit down to reply.

No. IV.] O o I rejoice
I rejoice in my soul to hear that our paedobaptist 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 Loson, my pundit, is still an enquirer; and brother Carey has another; both bramins, 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. Rebello, 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..."
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
One of the bramins answered for him, and said, He must do as much good as would obliterate all that was had.

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. SAHALB! (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, trusting,

* 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 Shafters. I went over the old ground to convince him of his error, when he replied, But there is one of our Shafters at least that is a good Shafter, a true Shafter, a holy Shafter, and it is that I mean, the doctrine of which is like what you say.

Q. Do you believe (said I) in that Shafter, bramin?
A. Yes.

Q. What is the name of it?
A. It is the Oggoour Shafter.

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 Shafter 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.

FA 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 befal 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 of 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
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 Shafters make God a respecter of persons, inasmuch as no other nation under heaven can partake of their shafters, 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
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 Anafarca. 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 musulman 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, about 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.
In 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 confessing 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 Brahmin 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.

Mr. Paul. 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 overflows 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 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 marvelous and inexpriably 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, left 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 Mopaul. 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 shown in a time of much weakness. A Pundit, who is very inquisitive, first of all read the eighth chapter of Matthew:
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.

I am
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 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 shalters, 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 shalters.

Cassinut Mookhurger* 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 Deitas, 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, lufts, &c. of these deitas 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.

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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
the core 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 they see No. II. p. 97; Resolution 2.

See a Letter from the Secretary to John Thomas, dated May 16, 1796 in Reformation, "Life of Justinian," Page 296.
they were, for I have been obliged for the credit of the gospel to discharge the Moonfhee; 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 left 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.

R 1 2
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 expenses 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 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 selected 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—


2. Such predictions in the Psalms and Prophets, to which the most frequent and obvious allusions are made in 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 expense attending his return to England, or his passage to America; but in case he refuse to quit his station, that his salary be discontinued.

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**Extracts of Letters, from the Missionaries in India,**

From September 2, 1796, to January 2, 1797.

**Mr. Thomas to Mr. F——, Kettering.**

Mofpauldiggy, 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. GRI GG, 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 *Moypaul 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
ether 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 everybody 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 failed 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 repassed 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 forecastle, 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, willing 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, have
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 comfort­
able in any place. I never repented of my undertak­
ing, 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 pas-
sage, had I not supposed it might be somewhat interest­
ing 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 Calcutta, (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 Ponfowah, 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 Moypaudiggy, 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 moonshie, learning the Bengal language. I long to be able to speak, that I may preach among these poor Gentiles, the unspeakable 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 expense, I consider myself as your servant for Jesus'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 Methodistic 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 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 Bengalee.

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 bramin, 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 Mopauldiggy, 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
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 xviii. v. 30. “But now commandeth all men every where to repent;” and brother Carey from Psalm 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 Psalm 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 Hu-
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 Tuphanee 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-gotteea, 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 revision; and I now with 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 expense, but in that we are disappointed. Were it printed here, 10,000 copies would cost, at the nearest calculation, 43,750 rupees, or 4,400l. 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 surprise; he appears to be a very promising person; he is learning under my Pundit. On an economical 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 produc-
tive 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. Fountain to Mr. Reed, Oakham.

Mudnabarty (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 faith 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 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
faying 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 expense 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 there were. It is the joint wish of myself and brother Carey, that you would put a counter and basis 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 Boschoo's awful fall: he is gone I know not where, and it appeared as if all was sunk 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 Moonhee's fall, my School fell also, as I found my income could not possibly support it, and the schoolmaster going with the Moonhee, 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 spirit."
spirit,' &c. I had almost lost the recollection of this circumstance the next morning; but walking out of the Monday, three Mussulmen 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 (Soukman) 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 Morpaul, 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 Moypaul, 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
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 victorious
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 Hindostan, 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 surgical 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 braminis 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 bason 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 chimneys: 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 Mussulman 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.

Mudnabaty, 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 musul- 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.
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 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 indigenous 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 termes, 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, pompions,

* 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 infusitated, forms an opiate.
‡ Job xxx. 4.
gourds, calabashes, 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 shastras. The Bhagvat Gheeta, Ramayan, and Institutes of Menu, 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, Athorpo; 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——, Christian.

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 Sanscrit 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 Sanscrit 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. Mussulmen who can afford it, have jamaas, 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 Mussulmen, and they also have a small lock of hair on the crown of the head, which is formed into a tail: but Mussulmen have 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 castes 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 shapers 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 expense, are obliged to wait till they themselves can save money enough to bear the charge.

The Mussulmen 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. Smith, London.

Mudnabat. 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 bungalow (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 fit to write.

A Sabbath
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.

Yy 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 call, namely Ram Ram Bosho, 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

[344]
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 Brahmin, 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 Mussulmen, who are all poor laboring men, but whose minds appear to be effectually impressed 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 finallest 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 Sisters.

Tanguan River, Dec. 22, 1796.

I AM now on a journey to Calcutta, to see Mr. Short, 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 pleasing 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 among 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.
Hooley 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, Parbottab, 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 expense, be sent from hence through all Hindoostan, Persia, Boutan, Affam, and what are generally called the Rajmahal Hills, on 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 excludes 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 Hindoosan 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 expense 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 Sanscrit language, that I may be able to read their letters 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 Sanscrit 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.

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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
felf 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 enthusiastic, 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.

Hooley 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 uninterruptible 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 one's 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 anything which he commands you, who...
to 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 dismiss 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.

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Mr. Carey to Mr. P——, Leicester.

Hoagley 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 Ruhgamutty, 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 Bramin 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 found 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 saviours, and their own kind of holiness; attend to the proper work recommended by the saviours 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 a holy God? As to all the offerings and sacrifices which can be made by men's 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 saviours 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 forfake 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 shastras, but can find no way upon which I dare depend; nor would I have you depend on any such method. First, said I, your deities (idols) cannot save, for I find, from your shastras, 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 Narain, 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. Narain, also, on the same occasion, you know, stole the Amreeta, and though both the Soors*, and Assoors†, had labored to churn the sea, yet he gave none of it to the Assoors. Khristo, 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.  † Assoors, infernal.
also their power was as great as you say, yet if the matter (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 alleged by the shafters for these incarnations; but, said I, "If all this is true; yet there is no way of life revealed in your shafters; 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. CARRIY.

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 brethrens 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:

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<tr>
<th>Town or Village</th>
<th>Place of Preaching</th>
<th>No. of Hearers</th>
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<tr>
<td>Stratton</td>
<td>Malt House</td>
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<tr>
<td>Bennicott</td>
<td>Private House</td>
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<tr>
<td>Wheal Virgin</td>
<td>Out of Doors</td>
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<td>Pool</td>
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<td>Hayl</td>
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<td>Gulville</td>
<td>Horse Block</td>
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<td>Bolkenna</td>
<td>Private House</td>
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<tr>
<td>St. Michael's Mount</td>
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<td>Kirby</td>
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<td>Twelveheads</td>
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<td>Blissland</td>
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<td>West Looe</td>
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<td>Breage</td>
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<td>150</td>
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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 expense 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.

FINIS.