PERIODICAL ACCOUNTS

RELATIVE TO THE

Baptist Missionary Society:

No. X.

MR. WARD's JOURNAL,
Continued from No. IX, p. 186.

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

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

* See No. IX, p. 186.
word, and explained more, answering a number of questions. They eagerly took about a hundred small tracts, and single hymns. After tea, as the budgerow had approached another village, I could not help going out again, though it was dark, as Mr. Short intended to set off early in the morning. The people seemed surprized to see us at night: such words from an Englishman, who seemed anxious to give away certain papers, and at night too! All this surprized them. After a little hesitation, one man took a paper; afterwards others took some; then more came running up. Having distributed about fifty, we returned to the boat. I was much pleased; and Krístño rejoiced in his work. He appeared to be a little embarraffed at first, but got boldness afterwards. The natives thought him to be my servant, and that he was paid to tell them about Jéfus Chríst.

OCT. 13. We arrived this morning at Chandernagore, a place lately belonging to the French. We went out early. I began with one man: others came up, till we had a good congregation. Krístño and I talked alternately, and answered a number of questions. At length I offered them books; but nobody would receive them. We were going to retire: but Krístño being a little behind, they eagerly took them of him; so that in a short time we had scarcely one left. Several followed us to the boat: and after I was gone into the budgerow, they went to Krístño in his little boat. The news became more circulated throughout the town; and during the whole of our breakfast-time, people flocked to him for books. One man begged hard for Krístño's testament: he asked leave to give it, and I consented. One man, after hearing the word, came and made his proffration to me: I raised him up, and told him that I was his brother. We sent for more books to Serampore. Arriving at Chin-surráh about noon, we went into the town after dinner. We first met with two rich fat brahmáns; who, having heard of Chríst, did not like us, pretending they could
not read, &c. On going forward, we collected a good congregation; and after hearing our discourse, they eagerly took many papers and tracts. We then went into the bazar (market.) Here a very large mob assembled while I was speaking, and so pressed upon us for papers, that I knew not what to do. Afterwards we entered the great bazar, where I sat down, and conversed with a brahman some time, the people collecting around us. He was a most vile fellow: he denied that he had any sin, though he acknowledged he was a liar, an adulterer, &c. He alleged that he could not sell a rupee's worth of things without lying; and if he became holy, as I talked, "How was his belly-business to go forward?" I appealed to the people, and exposed his wickedness. It getting dark, after distributing some papers, we returned.

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

Or. 15. This morning I went out, and walked by the side of the river. I saw some brahmans buying buffaloes to sacrifice to Doorgha. The people asked five rupees a-piece for them. I reasoned with them, and told them of our Saviour. I talked with a few others
before two idol temples, in one of which was Jaggernaut, (the lord of the world) and a large figure of a monkey: they were both gods! Kristno, on the other side of the river, talked, and gave away a few papers. After entering the nulla (brook) which leads into the Jubuna river, we stopped to breakfast at Mulliabaug. On entering the market-place, and collecting the people, I was sent for by the magistrate. I went, and found a young musulman sitting in the porch of his house. He was polite. I told him my errand, read to him part of brother Pearce's address to the Laflcars, and presented him with a copy. Kristno also explained: and after the young man had explained to his father, who came in, I took leave. The crowd, having waited at the door, followed me into the market-place. Here I again made known the love of God in Christ, and protested against idolatry. Some of the people took books, and spoke favourably of the good news. While I was talking, the magistrate sent to beg the Bengalee Testament; and I sent him my own. Multitudes came to the river-side, and obtained papers of Kristno.

Oci. 16. Entered a village called Byape. Near forty people assembled, to whom we explained the word of life. They heard pretty well: but fear, or something else, prevented their taking any papers. One or two who had taken papers, returned them; and the children, to whom we gave afterwards by the water-side, came back with them. At length, however, many came to Kristno, and accepted of papers. About noon we arrived at Berrye, where we made known the word of the Lord to a few people, who also accepted of papers at the hand of Kristno. One good-tempered old man brought me a present of four cocoa-nuts, and said, with tears in his eyes, it was all he could afford to give me. On our way afterwards we gave to people by the side of the nulla, to carry to the villages.
Okt. 17. Arriving at Dharfa, we found the people at the image of Doorgha; some asleep on the ground, after their midnight orgies, and some preparing for fresh super­flitions. We delivered our message, and distributed many papers. The people heard decently. We afterwards made known the gospel at Ballee, and sent papers on the way to Gokolpoor and Srenagar. About noon we came to Madapoore. Here also the people were assembled at the worship of Doorgha. A carpet was brought for me to sit upon, and the gooroo was sent for. The people were placed under an awning before the temple; the gooroo sat on the steps above; I on the steps below, and Kriśno sat on a coarser mat by my side. The women stood in the inside of the temple. Here I asked the gooroo what fruit he expected from this worship? He said that in the kal-lee yog all was evil. I then preached to them the gospel; Kriśno followed; and we gave away many tracts.

Okt. 18. Before breakfast we went to some fishermen, and sent papers to a village or two in the neighbour­hood. Afterwards we sowed two boats full of people, whose houses had been destroyed by the flood, seeking a dry place on which to pitch their tents. We gave them some papers to take with them wherever they might settle. We passed a great many small villages, to which we could not go, and the ruins of many more which had been carried away by the flood. About noon we came to Govadanga, where was a small bazar, and many people. I went, and stood on the temple steps, and collected a great crowd around me. I spake the word for a short time, and we then began to give away books; but here was a perfect tumult. Such a scramble for books I never saw: the very women came up, and entreated us for books. Again and again I went to the boat for more books, till at last I was obliged to tell Kriśno to give no more, lest we should have none for other places. However, they followed us into the water for them. One brahman wanted to send two persons with me to be taught. In
passing on from this place, my heart was pained with seeing village on village in desolation. The poor inhabitants, some in boats, some sheltering themselves under parts of the roofs of their houses, which they had saved from the flood. They send to Calcutta for rice, and all are busily employed in catching fish for their sustenance. Many of the cattle are drowned.

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

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

Oa. 21. In the afternoon we went to a village of musulmans, called Milky. After I had been talking some time, a great man, named Cajee Baffet Mahomet, attempted to shew me why God could pardon sin without a sacrifice; and quoted something from the Koran, in which God is represented as promising Mahomet to pardon sin for his daughter's sake. I now thought it necessary to expose the character of Mahomet, in order to prove that he could not be a true prophet. He acknowledg-
ledged that Mahomet put people to death because they would not be Mussulmans, and offered an apology for it. The man became exceedingly vociferous, and threatened to say something bad about Jesus Christ. I told him that so far was Christ from killing men, that he died in order that they might live: but that as to his prophet, Mahomet, he was a very great sinner, a murderer, and an adulterer. He was now in a rage: and I believe it was well that he had not a weapon in his hand. I assured him however, that he could not frighten me with his fury; that I had only spoken the truth, and that at any rate his passion must be sinful. Krishno attempted to talk to him; but he treated him with the utmost contempt. At length Krishno reminded me once or twice that it was getting dark: so we returned without distributing any papers.

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

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

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

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

Oct. 28. This afternoon Krishna accompanied me to see the great Kalle, at Kalle Ghaut. This image is like the great goddess Diana, whom all the world worship. Offerings of goats, &c. are continually made to her, and here is a very large trade for the brahmans. Human victims were formerly immolated to this deity. After looking at the idol for some time, I enquired who obtained the offerings? They said, the poor people. The brahmans informed me that many Englishmen made offerings of rupees, and that even one of the former Governors used to go every Sunday to worship her, and that the English now gave sixty rupees a-year to this idol! I told him that we were come to India on a very different errand, and immediately preached to them the gospel.
Oct. 29. I left the budgerow this morning, and went on the small boat to Krishno. We arrived at Serampore about ten o'clock, and found the family well: but we now heard the melancholy news of the death of Mr. Thomas, which took place at Dinagepour on the 13th instant.

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

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

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

Nov. 15. (Lord's-day.) I preached in the evening in Bengalee. A Dutch gentleman and lady from Chinsurrah, who understand Bengalee, were with us. We have had two or three people at our house lately, who...
appear to be on the enquiry. They have been reading the scriptures. People seem more encreasingly desirous of getting the New Testament. Brother Carey has lately been invited to the house of a Portuguese catholic at Calcutta, who appears to be under concern for his soul.

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

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

* See No. ix. p. 185.
innocent, but had sent them to brother Carey to transcribe.
He did so, and returned them. The judge's Bengalee
secretary, when he carried the papers to his master, enquired
whether the Company had given orders for the natives
to lose caste, as these papers persuaded people to do so?
There is not a sentence in them, however, but what is
infinitely removed from civil affairs.

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

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

* This paper appeared in the *Biblical Magazine* for October, p. 378.
which had not before heard the gospel. At both they heard attentively, and took many books. One or two promised to come to us for Testaments. Two or three could speak English, and one man said he had thought of coming to see us for some time. In returning we were obliged to stop the boat twice, to give away more papers.

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

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

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

Dec. 22. This afternoon Felix and I went to Kriftno's, and he read the history of Moses and the plagues of Egypt. The hardness of Pharaoh's heart, and the mighty power of the living God, very much interested their attention: yet it is amazing to observe what gross and uncertain conjectures the unenlightened natives form of God. Kriftno's neighbours are much surprised to see a native of the writer cast (Petumber) go and eat with him: "this is marvellous in their eyes." Perhaps it is the first instance of the kind since the foundation of the world, at least in these parts. This evening, for the
first time, Petumber joined our Bengalee prayer-meeting. His prayer was very short: he first confessed that his sins were great—but that he had heard of Jesus Christ; and now he prayed that faith in Christ might be put into the hearts of the whole world. Kristno, in praying for brahmans, said, “Oh, Lord! I was a very great sinner; yet thou hast saved me: oh, save brahmans!” Meaning, that however vile brahmans were, there was hope for them, seeing God’s grace had reached him.—We have sustained a great loss in the fall of the banks of the river, opposite the house we lately purchased. The natives triumph; telling us that Gonga, the river-goddess, is angry with us, for insulting her so much. The brahmans, as they pass, give us an insulting smile, at this imaginary triumph of their gods!

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

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

Scramper, Dec. 13, 1801.

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

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

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

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

Last year sister Marshman opened a school for young ladies, which much encreases, so that we have been under the further necessity of enlarging our habitation.
An excellent house, adjoining our own, was on sale; and we have purchased it. The price was 10,000 rupees, all of which we have paid, excepting 1,800, which are to be paid in about four months. We have made ourselves Trustees for the Society, in the purchase of this house, as we had done in the purchase of the former. Unfortunately, a few days after we had made the purchase, the river made a breach in the bank, which will cost us more than 1,000 rupees to repair.

The taking of Serampore by the English, has produced no alteration in our circumstances. We have reason to hope that our conduct has given Government some confidence in us: we wish that to be the case, at least; for indeed it is a constant rule with us to be subject to the powers that be; not only for wrath, but also for conscience sake. At present we are all in health; we live in love; and are, perhaps, as happy a family as any in the world. In our addresses to the throne of grace, we often remember you with great affection. Dear brethren, pray for us! Let us continue to hope, that in due season we shall reap, if we faint not! We beseech you to send us another missionary or two as soon as convenient.

We are your very affectionate brethren,

Wm. Carey.

Josh. Marshman.

Wm. Ward.

Mr. CAREY to Mr. MORRIS.

Calcutta, Feb. 25, 1801.

I, my dear brother, have been preserved alive, though so many of our brethren have been taken away; and have seen what they wished to see, and earnestly prayed for, but were not permitted to see it. I have seen the grace of God richly displayed, towards the poor heathen, and letters, rivetted by long custom and implicit faith, made
to fall off from those who have been long bound with them. Both Europeans and natives laughed at what they thought to be our enthusiastic idea of breaking the bands of the Hindoo Cafts by preaching the gospel. When Kristno and Gokool rejected their caft, many wondered at it; but the generality attempted to carry it off with a high hand; and tauntingly asked, "Have any of the Brahmans or Caefto's believed on him? What great thing is it to have a carpenter and a distiller reject their caft, &c.?" Lately however, the Lord has deprived them of that small consolation, and has given us one Caefto, who joined the church a little time since. Last week, two more of the same caft, and one brahman came, and voluntarily rejected their caft, even without our proposing it. The two Caefto's came from the distance of nearly forty miles. One of them had been at our house some time before, and heard the word. He went home, and told his family; viz. his mother, three sisters, and a brother; who signified their willingness to unite with him in rejecting cast, and attending upon the gospel, if he should be inclined to persevere. He returned last week, and brought his brother with him. They immediately went to Kristno's house, where they ate and drank with him, and afterwards with us. We have had much conversation with the eldest of them; and though I cannot speak decidedly of him, yet I hope the work of grace is begun. While they were at Kristno's, a brahman came, who was said to be on a pilgrimage to Benares. On the road he met with one of the little tracts which we had circulated, and found, it seems, that salvation might be obtained nearer home. He came to Serampore, rejected his cast, and is determined to fit at the feet of Jesus, and hear his words. He is a young man, of the name of Ramdban. This perhaps is the first instance upon record of a Brahman eating with a European. Another brahman is expected to reject cast in a little time. He is forty years of age, of the highest rank, or one of those called Kootin, and possesses a
very superior understanding. Even now he mightily convinces the bramhans, as well as others; and gives some happy evidences that his heart is right with God. His name is Kemal. We also hope well of another man, whose name is S\text{y}am D\text{o}s, and of two Portuguese catholics. Many of them appear to be dissatisfied with the church of Rome; many more know nothing about it, and are satisfied with confessing to a priest, and receiving the sacrament. The great value they set on confession, baptism, and the Lord's supper, obliges me to speak much with them about the ordinances of the gospel.—There is a protestant evangelical minister who preaches in Portuguese at Calcutta; but the dialect of that language spoken by the natives of Bengal, differs so much from European Portuguese, that I fear but few can understand him.

I think there is such a fermentation raised in Bengal by the little leaven, that there is hope of the whole lump by degrees being leavened. God is carrying on his work; and though it goes forward, yet no one can say who is the instrument. Doubtless, various means contribute towards it; but of late, the printing and dispersing of new testaments and small tracts seem to have the greatest effect.

March 4. Nine o'clock at night. I am just returned from hearing a lecture on chymistry at the college, by Dr. Dinwiddie; and now think of adding a little more to what I have already written.

I was called to town earlier than usual this week, by a messenger on Monday evening, who informed me that Mr. Short was at the point of death. I set out at day-break on Tuesday morning; but he had been dead about four hours when I arrived. I paid him every possible attention while he lived, and afterwards saw him decently interred. His health was visibly on the decline ever since his arrival in this country.

Brother Marshman has been very ill of a fever; and has, I fear, injured his health by applying too intensely to
the duties of his station. He is now nearly recovered, and is with me at Calcutta. He is a very active and useful missionary.

Last week we received the boxes, &c., which came by the Sarah Christiana. We are delighted with the rich intelligence which they contain; but we wonder much that our dear friends send us so few copies of useful works. A dozen or more copies of the Evangelical, and Missionary Magazines, and as many at least of the Periodical Accounts, and other religious periodical publications, would be sold here immediately; for we cannot possibly keep a copy of any valuable work for ourselves. Our number of religious enquirers, and consequently of readers, increases; and we therefore need a richer supply.

Our course of action of late is much altered, * We have neither time nor occasion to go out to preach so much as formerly. Our printing-press now sends out missionaries; viz. new testaments, pamphlets, &c.; and the people who come to us for instruction are frequently as many as we can attend to. I have now appointed a regular time to instruct the Portuguese enquirers in this city, at the house of a Mr. P——, the death of whose wife has been mentioned in our former letters.* We have also begun a weekly meeting for prayer, at the house of Mr. R——, whose heart the Lord has opened.

* The avowed sentiments of many here are deistical, and you may expect their practices to correspond. I assure you that in this you will not be disappointed. Every fashionable vice is openly practised; and from the profaneness of multitudes you would be tempted to suppose, that they received their education under a Hackney coachman, or a Wapping waterman. However, there are a few who sigh and cry for the abominations of the land. May the God of all grace greatly increase their number!

Mar. 9. The brahman Ramdhan, who has rejected caste, went about ten days since to see his mother, who was said to be dying. He is not yet returned; and we are under some apprehension that he is either confined by his friends, or that they have in some way prevented his returning to us.—The caefto, Petumber, after visiting his relations, returned yesterday, and brought his father with him. The old man had imagined, till this morning, that his son was going to worship Creefnnoo, instead of Christ. But when he saw the worship of christians he was filled with rage, and carried away his son this morning, uttering many ill and threatening words. Well, let them persecute. I doubt not but these things will issue in the furtherance of the gospel.

I conclude. Grace, mercy, and peace be with you! Present my love to all the ministers, and others who know me.

W. C.

EXTRACTS of a Letter from Mr. Powell.

Calcutta, Feb. 27, 1802.

Mr. Carey's appointment in the College in this city creates much employment for him: it is, however, another channel opened for doing good. Every interval of leisure which his business allows, he employs in conversation with the natives, on the important topics of religion. While Mr. Fernandez and myself were at breakfast with him very lately, a respectable brahman came in for a bengalee new testament, and to talk with him about the gospel. He understood english, and said he had read a great part of the bible; but did not comprehend all it contained. He spoke of the excellency of christianity, and declared that he was so convinced of its truth and importance, that he had even preached it to his own countrymen: but that, meeting with persecution, he was discouraged; and had desisted from an employment which expos'd him to insult and reproach. Mr. Carey urged the necessity of flying to Christ for par-
don and peace with God; assuring him that all his knowledge of christianity, if only speculative, would be of no avail, but rather aggravate his misery; admonishing him also to come forward nobly, and shew himself on the Lord's side. He appeared much impressed by what Mr. C. said. Another brahman of the highest caste is under very great concern for salvation. He heartily despises Hindoism, and addresses his fellow brahmans in language which they know not how to endure; telling them that they, on account of the emoluments of idolatry, will be the last to embrace the gospel; and when all other castes are turned to God, they must catch faith for their living, which is very degrading to a brahman. This man has offered to be baptised whenever the brethren shall think proper to receive him. — Many of the natives have expressed their astonishment at seeing the converted Hindoos set and eat with Europeans. It is what they thought would never come to pass. The priests are much alarmed for their tottering fabric, and rack their inventions to prop it up. They do not like the institution of the College in Calcutta, and that their sacred shrines should be explored by the unhallowed eyes of Europeans.

Mr. CAREY to Mr. SUTCLIFF.

Calcutta, March 17, 1803.

I have been much astonished lately at the malignity of some of the infidel opposers of the gospel, to see how ready they are to pick every flaw they can in the inspired writings, and even to distort the meaning, that they may make it appear inconsistent; while these very persons will labour to reconcile the grossest contradictions in the writings accounted sacred by the Hindoos, and will stoop to the meanest artifices in order to apologize for the numerous glaring falsehoods, and horrid violations of all decency and decorum, which abound in almost every page. Any thing, it seems, will do with these men, but the word of
God. They ridicule the figurative language of scripture, but will run allegory-mad in support of the most worthless productions that ever were published. I should think it time lost to translate any of them; and only a sense of duty excites me to read them. An idea, however, of the advantage which the friends of christianity may obtain by having these mysterious sacred nothings (which have maintained their celebrity so long merely by being kept from the inspection of any but interested brahmans) exposed to view, has induced me, among other things, to write the Sangskrit Grammar, and to begin a Dictionary of that language. I sincerely pity the poor people, who are held by the chains of an implicit faith in the grossest of lies; and can scarcely help despising the wretched infidel who pleads in their favour, and tries to vindicate them. I have long wished to obtain a copy of the Vedas;* and am now in hopes I shall be able to procure all that are extant. A brahman this morning offered to get them for me, for the sake of money. If I succeed, I shall be strongly tempted to publish them with a translation, pro bono publico.

God is doing great things here, both among Europeans and natives, compared with any thing which we have before witnessed. Our friend Mr. C. published a series of letters in the Oriental Star, (a newspaper) on the evidences of christianity. He is now reprinting them in the form of a pamphlet. These letters contain one of the most able defences of revealed religion. We will endeavour to send you a few copies when published. Mr. M. a young gentleman in the college, is, I doubt not, a real christian; his conversation often gives me the most lively pleasure. Mr. L. goes on well. Mr. R. gives me much satisfaction; and I hope well of several others.—Some of our baptized Hindoos have lately given us some trouble, by a spirit of contention which has prevailed amongst them: but by proper discipline they appear to be coming about again. Krisnò, Rafoo, and

* The most sacred writings of the Hindoos.
Joymooni walk greatly to our comfort; and Petumber very much so. We expect to baptize Syam Dof soon, and probably Kemol, the brahman.

Losing caft is now become more common than I ever expected it would be. A brahman lately rejected caft, apparently for no other purpose than that he might be in the company of christians, and hear the gospel, though he might have accomplished this without it. He left us, however, soon after. Two caesto's rejected theirs; and one of them appeared to be under concern: but his father took him away by force.* Probably he will return. Last week an oil-man lost caft, and now attends upon the gospel. May God change his heart!—Our pamphlets and new testaments circulate widely, and are effectual. An attempt has been made to stop their circulation: but God has counteracted it; and I believe it has been of use.

W. C.

EXTRACTS OF A LETTER

From the MISSIONARIES to the SOCIETY.

Reviewing the events of the three months preceding.

Dearly beloved brethren,

Within the last three months we have been able to go out but little: but God has suited his providence in this respect; for we have had more people come to us for instruction than in any former period. Some have travelled, and that repeatedly, twenty, thirty, and even forty miles, professedly to enquire after this new way of salvation, concerning which they had obtained some information, either from seeing the papers which brother Ward circulated, or from conversing with those who had seen them. These have remained enquiring, some a week, some a fortnight, and one a month; eating with our brother Krishno during their stay, by which in reality they renounced their caft.

* By the following paragraph it will be seen that this was not Petumber Shinga, but a younger Caefto of a similar name.
After this, some returned to their own home, two or three have been carried off by their friends, who by threatenings had prevailed on them to give indeed a forced consent, but which put it out of our power to retain them, as the gospel is not a system of coercion. As yet we are constrained to leave the seed sown in their hearts to the great Sower, being uncertain whether it has taken root or not. Among these was one Brahman, and a young man of the writer's cast, whose name is Petumber. The latter has since returned, with his wife and sister, from a distance of thirty miles. This is the fourth time of his coming. These appearances greatly encourage us, as they indicate a degree of stirring among the dry bones, which the Lord of life is able to continue till an exceeding great army shall arise, and stand upon their feet. Indeed, by the distribution of many copies of the scriptures, and of some thousands of small tracts, a spirit of enquiry has been excited to a degree unknown at any former period.

"On Jan. 3, we baptized a native of the writer's cast, named Petumber, who having seen a paper circulated by brother Ward last October, came from the distance of about thirty miles to hear the gospel. He is about fifty years old, and has been seeking salvation, he says, for more than thirty years. Since his baptism he has maintained a very consistent and respectable character. We have appointed him our Bengalee schoolmaster, and have much hope respecting his usefulness in that line.

"We have also two enquirers, who give us much hope: one of them is Sijam Doss, who has heard the gospel in the streets and lanes of Serampore for many months. About three months since, he came to us, confessing himself a great sinner, and declaring that salvation was not to be found among the Hindoos. He has constantly attended the gospel ever since, and we hope soon to baptize him. His age is about fifty. The other is a Brahman, named Kemol. He has for many years been sick of idolatry, but not of sin universally. He has been hovering round us for more
than a year; and within these three months attached himself more closely to us, removing his residence from Chatterah to Serampore, that he might be separate from the other brahmans, and near to us. His son, a promising youth of about fourteen, and who was invested with the poitou more than a year ago, is come with him. We instruct him in English; and the father seems exceedingly anxious to separate and preserve him, if possible, from the other brahmans, which is not a work of small difficulty, as both his cast and family rank high among them. Kemol attends all opportunities, and reads the word very constantly.

"While these things give us pleasure, we have been called to humiliation and mourning, by the evil conduct of two of our members; namely, Gokol, and Unno. A misunderstanding having arisen between Gokol and Kriftno, the causes of which, after much investigation, we could not satisfactorily trace, we urged them to mutual reconciliation. To this they appeared to listen: Gokol, however, the next day brought an accusation against Kriftno, which appearing to us to originate in envy, we utterly discouraged it. This so enraged Gokol that he withdrew himself from his employment at our house, and from worship, and uttered many hard speeches against Christ and the gospel, drawing Unno into the same sin.

"We took the earliest opportunity to admonish them to repentance: but our admonition being ineffectual, we suspended them both from communion. In this state they at present remain. Unno, however, begins to frequent our worship as usual. Respecting Gokol, our fears are great."
"God, we trust, will bring good out of this evil. It has furnished us with an opportunity of laying before our Hindoo brethren and sisters in a peculiar manner the necessity of universal holiness, and the impossibility of uniting the service of any one sin with that of Jesus Christ. The steps also which have been taken with the offending parties have convinced them, more than many exhortations, of our determination to retain none in the church who are not willing to depart from all iniquity. We feared it would have been a stumbling-block in the way of our enquiring friends: but it appears to have operated, through the divine goodness, in a contrary way."

The missionaries speak of being all well in health, and of the continuance and increase of brotherly affection among themselves; and conclude with the following pleasing information.

"We are now erecting a School for the board, clothing, and tuition of twenty native youth; either children of christian parents, or of such who are willing to lose cast. Their instruction in the principles of Christiinity is a leading object, as you will see by the plan which accompanies this. We have drawn up an estimate of the expense, and rejoice to say, that the requisite subscription is nearly finished by The religious public of Bengal!"

We congratulate Bengal on its having a religious public. There is surely some difference between this, and the time when religion appeared to be nearly confined to two or three individuals. (See Period. Acc. No. 1, pp. 16, 17.)

They add in a postscript that Syam Doss had been baptized.

yet after all he said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" Krishna still hopes of Gokul that his mind is towards Christ. He says also that "several neighbours are concerned about salvation; saying, We have been great sinners—What shall we do?"
PLAN

For the Education of the Children of converted Natives
or Youths who have lost Cast.

(Drawn up and printed by the missionaries.)

EDUCATION. That these youths shall be instructed in divinity, history, geography, astronomy, and in reading and writing English and Bengalee. That elementary books shall be prepared on the above subjects, and printed in the Bengalee language.

INSTRUCTORS. That there shall be a Bengalee master, for hearing exercises on the above subjects; a master for teaching the Bengalee, and another for teaching English. One of the brethren shall give frequent lectures on the above subjects, but especially on divinity. Family prayer, with reading the holy scriptures, shall be attended to morning and evening.

FIRST EXPENSES. For buying ground, walling it round, and building huts, 1000 rupees.

ANNUAL EXPENSES. Three teachers, forty rupees per month, or 480 per annum. Support of twenty boys, in food and clothing, in the Bengalee manner, at three rupees per month each, 720 rupees per annum. The whole, 100 rupees per month, or 1200 a year.

A LIBRARY shall be added to the School.

It is hoped, that any gentleman proposing to subscribe, will advance his subscription money immediately, distinguishing whether it be towards the first expense, or an annual subscription. Annual accounts of the progress of the school, and of the income and expenditure, shall be presented to each subscriber.
To provide for the education of the native youth in those principles which enlarge the mind, lead to the worship and service of the true God, and to a holy and useful life, cannot fail to be an essential advantage to society; and may be the means, in a few years, of sending out into this part of the heathen world, persons who shall be peculiarly instrumental in turning their fellow countrymen from darkness to light, and from dumb idols to serve the living and true God.

Mission House, Serampore, Feb. 1802.

In the above institution Petumber Shingo, the caeflo, is appointed Bengalee teacher; Ferguson, a Portuguese christian, English teacher; Kemol, the brahmân, attends the catechumens in their various exercises on elementary principles; Mr. Carey gives lectures in Bengalee on geography, astronomy, divinity, &c.; and one of the brethren visits the school every day, and examines into the progress of the pupils.

EXTRACTS

From Mr. Ward’s Journal.

This journal, from Dec. 28. 1801 to Apr. 5. 1802, not arriving till after all the other letters, the principal part of the intelligence contained in it has been anticipated. Several things, however, but lightly touched in the letters, are here more minutely narrated.

Mention has been already made of Mr. Ward, in company with Krishna, taking a tour of many miles round the country; preaching, and distributing books and papers. This has been more than once repeated in the above period; and the eagerness with which the tracts are read, is very great. They seldom gave away a New Testament, unless there appeared to be a very earnest desire for it, or a pro-
bability of its being taken to some distant part of the coun-
try. Some have been sent as far as Banares, a distance of
more than 300 miles. In a tour of a week they have given
away eight or ten new testaments, and several thousands of
small tracts. In some places they have been so pressed by
the crowd as to be foiled, and unable fully to answer their
wishes. One man caught hold of their boat, and said, he
would not let it go without a testament.

These excursions and distributions have been followed
by a considerable number of persons coming from different
parts of the country to enquire after the gospel.—The fol-
lowing extracts contain the most interesting particulars.

Jan. 4. 1802. At our monthly prayer-meeting this
evening, three native brethren engaged. I was much
pleased to hear Petumber pray. When I think of his hav­
ing been an idolater, and hear him say in prayer, “Oh
Father, God!” I cannot help rejoicing over him.

Jan. 5. This morning and evening we had an hour
or two of thanksgiving for the mercies of the last year.
Brother Carey preached in bengalee, from Psal. cxvi.
Mrs R———e, a German lady, comes from her own house,
and joins our family worship twice a-day. People come
almost daily for the testament or tracts. Government have
instituted an enquiry into the murders of the Hindoos, and
brother Carey has been requested to present all his informa­
tion on this subject. Some suppose that 30,000 widows are
burnt annually with the bodies of their husbands: others
say, about 25,000. Brother C. is endeavouring to afer­
tain it as near as can be. Kristu has seen four women
burnt alive with the body of one husband! Very many
children and young people are cast into the river, as offer­
ings to a supposed goddess. Women often make vows, that
if gonga (the river goddess) will bestow upon them two
children, they will present one to her; and this is often
done.
Jan. 17. Brother Carey began a course of lectures, which we shall continue in turn, on the principal doctrines of the gospel.

Jan. 29. I have spent two afternoons with Kemol the brahmān. He appears truly desirous of embracing the gospel, and his knowledge grows fast. He declares that he is ready to lose caste, whenever we shall desire him. I had a little conversation with Syam Doff this evening at Krishno's. I asked him what he had learned of Jesus Christ? He said, "he had learned that Jesus Christ was the father and mother of sinners." This a very common phrase here, applied to a benefactor.

Jan. 31. Last night, brethren Fernandez and Powell arrived in good health from Dinagepore. The school which the former keeps up in that city consists of upwards of thirty boys. One of them accompanied him. He has read in our presence part of the new-testament, and repeated the ten commandments by heart. To-day we had two men from Jossor, a distance of three or four days journey, to hear, and get the scriptures. This is the fruit of distributing tracts last October. We had much talk with them during the day. They stayed and heard preaching at night; afterwards they went to Krishno's, and talked with Petumber and others almost all night.

Feb. 1. We are beginning to print a pamphlet of 150 pages, on the Evidences of Christianity, by Mr. Cunninghame. It is truly excellent.

Feb. 2. Kemol the brahmān has been once or twice engaged in prayer with me in my room, during this week. He gives me great pleasure. He is superior to the whole system of superstition.—Brother Carey brings us word from Calcutta that a bengalee merchant in that city who understands English, and has learned to read the English bible, has been with him. Four years ago, he says, he began to persuade his countrymen to become christians: but the opposition and ill-will that he met with, stopped his mouth.
promises to come and see brother Carey continually.—
Letters, and accounts of eight boxes from England, have
arrived this week.—Brother Carey has begun a meeting
for prayer and conversation at the house of Mr. Rolt of
Calcutta; and he is to begin next week to deliver the word
at the house of a Portuguese Christian, to the family and
neighbours. Petumber has been writing a piece against
hindooism, and in favour of the gospel. Our English school
contains more than twenty boarders.

Feb. 12. The merchant has been twice with brother
Carey at his room in Calcutta. At that place another man
also has manifested much concern about salvation. He found
him at the house of the Portuguese, where about ten persons
were assembled to hear the word.—Kemol the brahman
was at our experience meeting to-night. At the close he
said, "I remember one word, (repeating it in English)
How great is thy goodness to them that fear thee!" One
morning at family worship he asked us to sing the hymn,
the last line of every verse is, "Give me Christ, or else
I die!"

Feb. 15. This forenoon a young brahman, named
Ramdhun, came to our house. I took him into my room.
He says, he lives at Borough Nagur—that he met with
some of our tracts at Calcutta—that he took them to a
number of pundits, all of whom said they were good words
—that he himself thought so, and was come to know more.
While we were talking, Kristno came in. He took
Ramdhun to his house, where he and Petumber talked all
day.—Several strangers took testaments, and departed.
Kemol, Ramdhun, Syam Dofs, Petumber, Kristno, &c.
united with us in family worship.

Feb. 16. This evening a young man, whose name
also is Petumber, came with another person, of the name
of Kaffie-naut, from Jaffor. (See Jan. 31.) The latter,
they say, talks to the people at Jaffor about the gospel, and
that many in that neighbourhood are enquiring.—At our
bengalee prayer-meeting we had the three castes joining in prayer to the true God; viz. Kemol, a bramhan; Petumber, a caefto; and Krishno, a foorder. The young brahman lost cast, without ceremony, by eating, and drinking tea with us this evening.

Feb. 19. Krishno seems much pleased with two of the new comers; Ramdhan the brahman, and Petumber the caefto: the latter also has voluntarily given up his cast. — The conduct of Gokol and his wife, and of Unno, has given us great pain. We fear their motives in joining us are liable to suspicion.

Feb. 26. We find difficulties respecting the employment and support of our new converts, as they can no longer live by idolatry or begging. I hope our Saviour will guide us in this, as well as in many more difficult points now constantly coming before us; such as, leaving parents, friends, unbelieving wives, &c. — This day Ramdhan is gone home rather unexpectedly; but as he has so openly lost cast, and declared his desire of salvation by Christ, we cannot give him up. He says his mother is just dead, from the bite of a serpent. Many people went to see him eat at Krishno's house, and were greatly surprised. Yesterday Krishno had some talk with two Musselmans, who were much interested with his account of the way of salvation, and invited him to come and see them, and bring his testament with him.

Golok, Krishno's eldest daughter, who is married at Calcutta, has her mind still towards the gospel; but her husband and family are using every means to re-obtain their cast. By giving money, and dinners to the bramhans; eating cow-dung, &c. &c., they hope to get it restored. Several rich natives have contributed for this purpose.

Feb. 29. Brother and sister Marshman were at Chinsurah last week. Several Dutch families there are very kind to us. We have three young ladies from amongst them at our boarding-school. Mr. Forsyth preaches in their church.

— This afternoon we had a church-meeting, when the let-
ter from the Society, addressed to us from the Oakham
association, was read, and translated into Bengalee. Sýam
Doṣ said to-day, he had given his whole mind to Christ,
and wished to obey all his commands.

Mar. 2. This day we went to witness, and bear
testimony against the burning of two women, with the dead
body of their husband, about half-a-mile from our house.
One or two of our brethren said they saw one of them
struggling to get up, and come out; but she was immedi­
ately prevented by the brahmans, who heaped up more
faggots at that end of the pile. The children of the un­
happy woman appeared in great distress; and the eldest
son, a lad of about eighteen, who according to custom, had
lighted the pile, though he seemed to feel nothing at that
time, yet after the fire was lighted, appeared in an agony,
and walked off, leaning on the shoulders of two young
men!

Mar. 5. Ram Boshoo came up to-day, and brought
with him some translations in Bengalee verse, of "Jesus,
I love thy charming name," &c.; and of, "He dies, the
friend of sinners dies," &c. We have now three-and-twenty
hymns printed in a little book in Bengalee.

Mar. 8. This evening Petumber, jun. arrived with
his father. Two of Kriśno's daughters came to-day to
learn to knit: sister Brunsdon is their teacher. We find it
of great importance to direct all that come to us to a course
of industry: for the Hindoos are naturally indolent. A
Musselman woman, of whom we entertained hopes, left us
in consequence of our inculcating this lesson.

Mar. 10. Kemol has left his relations, and is come
to live at Serame, that he might be near us. He is to have
a department in our Bengalee free-school. As he and
Kriśno walked through the street, the natives cried out,
"What will this joiner do? (meaning Kriśno) Will he
destroy the cast of us all? Is this brahmân going to be a
feringa?"

Vol. II. K k
Mar. 16. I am so full of work in the printing-office that I know not what to do—I wish some English brother would come and help me.

Mar. 18. Six Portuguese Christians were at our family worship this evening. Krifno says that Hindoos who have lost caste, sometimes become of this denomination, and are called Feringas: but they are generally very wicked characters; too bad to be heathens, and so become christians! One of those men who had lost caste and become a feringa, by living with a feringa woman, came one day to Krifno, and said, "Krisno, you and I are both of a caste; I am a joiner as well as you, and a Christian as well as you." "But, (said Krisno) you are not a Christian of my stamp. You were compelled to become a Christian in order that you might live in adultery: I became a Christian from conviction, that this was the only way to holiness and to heaven."

Apr. 2. This evening Syam Dofs came before the church. He was born, he said, a casta; but he got acquainted with a feringa woman, and through her he lost caste. He had formerly some property; he had lived five-and-thirty years without marriage; (he has lately been publicly married;) sometime after he came hither he heard preaching in the streets two or three times; was led to think upon it, especially on the death of Christ for sinners—from that time to this he has been hearing and thinking. He declared that his only hope of salvation was the death of Christ—that Christ was God, nevertheless he became man—he was fastened to the cross by nails through his two hands; he was crowned with thorns; he was pierced in his side—All this sorrow he bore for us. Believing this, he hoped; and resolved to sin no more. If he obtained the holy Spirit, then he should be enabled to do God's will continually. He renounced the Hindoo deities, goroos, and worship. He submitted to Christ, and all his laws; as master of a family, as member of a Christian church, and in general as a Christian, desiring to exercise watchful-
snefs, and was willing to submit to reproof.—Such was his confession of faith: and he was unanimously received.

Apr. 4. Syam Dofs was baptised this afternoon in the presence of many people: after which we partook of the Lord's supper.

MEMOIR of Mr. JOHN THOMAS.

Among the losses which this Society has lately sustained by death, that of Mr. Thomas is distinguished by his having been the first person who, of late ages, introduced the gospel to the Hindoos. All that we know of him previous to his connexion with us, is from his own pen. A narrative of his conversion under a sermon by Dr. Stennett, his going to India, and his preaching to the natives of that country, has already appeared, both in the Baptist Register, No. V, and in our Periodical Accounts, No. I. We have therefore only to add a few remarks from what we have seen and heard of him since that period.

From the first interview that took place between him and the Society, which was at Kettering on Jan. 10, 1793, we perceived in him a great degree of sensibility, mixed with seriousness, and deep devotion; and every letter that has been since received from him has breathed, in a greater or less degree, the same spirit. His afflictions and disappointments (than whom few men had more in so short a life) appear to have led him much to God, and to a realising application of the strong consolations of the gospel. He seldom walked in an even path: we either saw him full of cheerful and active love, or his hands hanging down as if he had no hope. His sorrows bordered on the tragical, and his joys on the exstatic. These extremes of feeling rendered him capable of speaking and writing in a manner peculiar to himself. Almost all that proceeded from him came directly from the heart.
If we were to judge of him by what we heard in England, we should say his talents were better adapted to writing and conversation than preaching: but the truth is, his talents were adapted to that kind of preaching to which he was called; a lively, metaphorical, and pointed address on divine subjects, dictated by the circumstances of the moment, and maintained amidst the interruptions and contradictions of a heathen audience. A large company of brahmans, pundits and others, being assembled to hear him, one of the most learned, whose name was Mahahoi, offered to dispute with him. He began by asserting, that "God was in every thing: therefore (said he) every thing is God—you are God, and I am God." "Fie, fie, Mahahoi! (answered Mr. Thomas) Why do you utter such words? Sahaib, (meaning himself) is in his cloaths: therefore (pulling off his hat, and throwing it down) this hat is Sahaib! No, Mahahoi, you and I are dying men; but God ever liveth." This short answer confounded his opponent, and fixed the attention of the people; while, as he says, he "went on to proclaim, one God, one Saviour, one way, one faith, and one cast, without and beside which all the inventions of man were nothing." —Another time, when he was warning them of their sin and danger, a brahman full of subtlety, interrupted him by asking, "Who made good and evil?" Hereby insinuating that man was not accountable for the evil which he committed. "I know your question of old (said Mr. Thomas;) I know your meaning too. If a man revile his father or his mother, what a wretch is he! If he revile his Goroo,* you reckon him worse: but what is this, (turning to the people) in comparison of the words of this brahman, who reviles God! God is a holy being, and all his works are holy. He made men and devils holy; but they have made themselves vile. He who imputes their sin to God is a wretch, who reproaches his Maker. These men, with all their sin-extenuating notions, teach that it is a great evil to murder a brahman; yet the murder of many brahmans does

* His teacher.
not come up to this: for if I murder a brahman, I only kill
his body; but if I blaspheme and reproach my Maker, cast-
ing all blame in his face, and teach others to do so, I in-
fect, I destroy, I devour both body and soul, to all eternity.”

—Being on a journey through the country, he saw a great
multitude assembling for the worship of one of their gods.
He immediately approached them; and passing through the
company, placed himself on an elevation, near to the side
of the idol. The eyes of all the people were instantly
fixed on him, wondering what he, being a European, meant
to do. After beckoning for silence, he thus began: “It
has eyes... (pausing, and pointing with his finger to the
eyes of the image; then turning his face, by way of appeal,
to the people) but it cannot see! It has ears... but it
cannot hear! It has a nose... but it cannot smell! It
has hands... but it cannot handle! It has a mouth...
but it cannot speak; neither is there any breath in it!” An
old man in the company, provoked by these self-evident
truths, added, “It has feet; but it cannot run away!” At
this, a universal shout was heard: the faces of the priests
and brahmans were covered with shame, and the worship
for that time was given up.

His imagination being in itself lively, and much exer-
cised by conversing with a people who deal largely in simili-
tudes, it became natural to him to think and speak on divine
subjects after their manner, and to gather instruction from
the common concerns of life. “If, (says he in his journal)
I speak an opinion about a trifle, to a man like myself, and
he does not yield directly to it, especially in any thing
wherein I have the advantage of him in knowledge and ex-
perience, as in physic and surgery, I feel dissatisfied; and if
I do not speak out, I think in my mind that he is a stupid
fellow, an unworthy object for me to lavish my wisdom
upon—But if he be still more inferior, as my child, it is
still more provoking—If he be still lower, as a servant,
still the provocation increases—If he be one whom I have
saved from the gallows, by bringing him into my service,
and have bought; and paid dearly for his escape; and though he knows my will, and I repeat it to him, yet he will not regard my opinion, but his own, and persists in it; then is the provocation great indeed—if he do me mischief, it is worse than all—if he whom I brought to honour brings my name into contempt, and causes people to despise me, his best friend, what must now be my feelings? Yet if human patience could hold out so long, it is all nothing in comparison of the forbearance of Christ towards us!

He had a way of speaking and writing to persons in a genteel line of life that would come at their consciences, and generally without giving them offence. Sitting in a gentleman’s house in Calcutta, a Captain of an Indiaman came in, and began to curse and swear most bitterly. Mr. Thomas, turning himself to the gentleman of the house, related an anecdote of a person greatly addicted to swearing, but who, on going into a sober family, entirely left it off. "Now, (said Mr. T.) he did this for his own sake only, and from the fear of man: how much more easy would it be to refrain from such a practice, if we feared God!" The Captain swore no more while in his company; and meeting with him the next day by himself, he introduced the subject, confessed that he was the most wicked of all men, that he had had a better education; but excused himself by alleging that it was a habit, and he could not help it. "That, sir, (replied Mr. T.) makes your case worse. If a man gets intoxicated once, that is bad; but if by a succession of acts he have contracted a habit of it, and cannot help it, his case is bad indeed! You had better confess your sin to God, sir, rather than to man: this he has directed you to do; and this is the way to forswear it, and to find mercy."

His two very impressive Letters to his Nieces in England, will not soon be forgotten. See *Per. Ac.* Vol. I. pp. 457—463. They will give the Christian reader a better idea of the spirit of the writer than any thing we
can say; and if, after perusing them, he be not induced to
search for his other Letters, and what else can be found of
him in the Periodical Accounts, we are mistaken. See the
Index to Vol. I, under the words Thomas, and Letters—
Also Vol. II. pp. 44, 157—165.

He was a man to whom no one that knew him could
feel indifferent. He must be either liked or disliked. In
most cases his social and affectionate carriage excited
attachment; and even where he has given offence to his
friends, a single interview would often dissipate reftent-
ment, and rekindle former affection.

His sympathy and generosity as a medical man to-
wards the afflicted Hindoos, though a luxury to his mind,
often affected his health; and unless gratitude be unknown
amongst them (as it is said they have no word in their lan-
guage which expresses the idea) his name will for some
time, at least, be gratefully remembered.

Truth obliges us to add, his faults were considerable.
He was of an irritable temper, wanting in oeconomy, and
more ardent to form great and generous plans than pa-
tient to execute them. These things have occasioned
many painful feelings, and several strong expostulations
from his best friends. But when we consider the affliction
that overtook him in Dec. 1800, by which he was for
some weeks in a state of complete mental derangement,
we feel disposed to pity rather than censure him; as little
or no doubt remains with us that his unevenness of mind
and temper, with other irregularities, proceeded from a
tendency in his constitution to that which at length came
upon him.

We shall conclude with a brief account of his death
by Mr. Powell, and Mr. Ward. The former thus writes—"You have been accustomed of late to receive gloomy
tidings from India; that the plains of Hindoostan have been
the graves of the Missionaries. Soon after one messenger
had announced the death of Mr. Grant, another claimed
the attention of your listening ear, and declared the de­parture of Mr. Fountain. A third followed his steps, and repeated the mournful tale, that Mr. Brunsdon was taken away; and now I have to tell you Mr. Thomas has put off his armour, and quitted the field of action! In October 1799 we exulted that the missionary cause was so well supported, and strengthened; that there were seven brethren engaged in this glorious undertaking. Little did we sup­pose that the period was so near when their number would be reduced to three.

"You knew enough of Mr. Thomas, to feel his loss, and shed a tear over his memory. Wearied with the storms and tempests of life, and agitated on the sea of adversity, he longed for his dismissal, that he might be with Christ, and enjoy the rest prepared for the people of God. Terrible as the king of terrors is to the wicked, he seldom exhibited his frowns to him. He saw this awful messenger with an angel's face, anxiously waited for his summons, and anticipated those sublime pleasures he so soon expected to enjoy.

"He was acquainted with his own constitution, and in early life thought that he should not reach beyond the middle age. For the last two years his health was visibly on the decline. Severe shocks of sickness had impaired his frame.

"On Aug. 10th, two months before his decease, he wrote as follows in his diary—"Very much affected this evening with a palpitation of heart, as though a poly­pus, or some evil, was forming there, which will soon put an end to this mortal life. A great fulness, and pain about the region of my heart, has been more or less felt for several weeks; but to-night it is distressing."

About a fortnight after he spoke thus of his complaint—"My heart is not so much pained this day or two: but the least extra motion brings a fluttering palpitation and distress, which is a death-like sensation I cannot de­scribe." In September he came from Saddamahl on
horse-back, to Dinagepore, a distance of about 24 miles. Great part of the country was then under water, and the roads in many places were broken up. The water which he was obliged to pass through, the rain which fell, together with a scorching sun, were too much for his impaired constitution. It greatly fatigued him, and brought on a fever, which yielded to no medicine, or treatment, and never left him till it effected his dissolution. Mr. Gardiner, the Company's Surgeon at this station, gave him all the assistance in his power.

"During his visit to Saddamahl it appears by his diary, that his mind was happily exercised in the things of God. Thus he writes: "Sep. 6. 1801. This day let it be recorded, and remembered, oh my soul; that the High and Lofty One that inhabiteth eternity, hath looked upon thee, and revived the spirit of the contrite. I was brought low, very low. I fought him, and found him not: yet it was but a little, and I found him whom my soul loveth.—I have been meditating on the power, willingness, truth, and love of Christ as a Saviour; and have selected several precious testimonies of each. And oh, his word has been sweet to me! Blessed be God for hope! Blessed be the Son of God, who hath not left me comfortless! Blessed be the Spirit of God, who hath not utterly forsaken me, but takes of the things of Christ still, and shows them to me! Oh thou who art able to keep me from falling, keep my soul near; do not depart, let me be filled, and revive, and bring forth fruit, instead of being cut down! Thou hast begun to compass me about with songs of deliverance: this is the first day I could sing for many days past. Wait on the Lord, my soul . . . Wait!"

"He continued writing the state of his mind in his diary till Sep. 29th. That morning he wrote as follows, which are the last words that he ever wrote.

"Still refreshed with a sense of the mercy received yesterday: still more by reading Gospel Sonnets. Those
are sweet, enlightening, and blessed truths to my soul.

Oh Lord, accept my early thanks, through the Redeemer, in whom thou art so well pleased; and may they never cease to flow from this heart! — And the truth shall make you free. As the truth maketh a man free, so error brings him again into bondage. We are as prone to error as we are to sin: we slide into it, and know it not, till darkness, fear, doubt, and confusion surround us; and 'tis well if we know it then! How necessary is our Lord's counsel: Take heed of the leaven!

About this period, the world, and all sublunary things were receding from his sight. It was obvious to all, and to himself, that he was fast gliding down the stream of time into eternity. He could write no more.

Towards the close of his sickness his pains were exceeding great. He had periodical returns of cold fits, then a raging fever, then violent vomitings, and afterwards a dreadful oppression in the stomach, which threatened speedy suffocation; so that it occasioned the most painful sensations to his friends about him. A day or two before his death he repeated in a very impressive manner, those lines in Dr. Rippon's Selection: "Jesus, lover of my soul, &c."

On mentioning the words, "Other refuge have I none," he paused, and expatiated on the ability of Christ to save: "Yes, (said he,) we want no other refuge." I never saw such beauty and force in that hymn as on his repeating it. Verily all his hopes did centre in Christ. He knew no rock, but the rock of ages. When unable to read, his mind being well stored with scripture, he would frequently repeat passages appropriate to his condition. Once, when in extreme pain, he cried out, O death! where is thy sting? On the 13th of October he breathed his last; and was buried by the side of Mr. Fountain.

No more shall we see him standing in a circle of Hindoos, exhorting them to repent and believe the gospel. He pantted and prayed for their salvation: but their stupidity

* Hymn 305.
grieved his heart. Much of his time was spent in preaching to them. No labourer could be more fatigued with the toil of the day, than he has been with addressing them on the great concerns of their souls, from morning to evening. He generally enjoyed an assured persuasion of his interest in Christ; and this remained with him to the last. No man could be farther from depending upon his own righteousness than he: he would often lament his vileness before God, and exclaim, None but Christ! None but Christ!"

(MR. WARD'S JOURNAL.)

"Brother Thomas is dead! He caught cold in his journey from Saddamah to Dinagepore, and at night was attacked with the fever, which though it abated for a few days, returned with great force. After languishing about a fortnight, he died on the 13th of October, with a hope full of immortality. He had faults: but never shall I forget the time when, after setting Krishna's arm, he talked to him with such earnestness about his soul, and salvation, that Krishna wept like a child. It appears that this preaching led to his conversion. Thus brother Thomas led the way to India, and was the instrument of the conversion of perhaps the first native. Brother Carey preached a sermon on the occasion of his death, on Nov. 8, from John xxi. 19. This spoke he, signifying by what death he should glorify God."

LETTER

From the SOCIETY to the MISSIONARIES,
Dated, Northampton, Nov. 9, 1802.

Very dear brethren!

Your letter to us, over-land, dated Dec. 18, 1801, was duly received in May; and some others, addressed to different members of the Society, with brother Ward's journal up to the end of the last year, have since arrived. The loss of brother Thomas, added to that of the three other brethren, is afflictive. We feel not only for the
mission, but for the widows, and for you their fellow-labourers: but it becomes us all to be still, and know that God is God. The peaceful and happy deaths of those that have died, have lessened our grief; and the success that God hath given to your labours, has filled us with joy and thankfulness.

We are happy to assure you that we feel the most entire confidence in you all, that it is proper for creatures to feel in one another: and, so far as we can judge, religious people of all denominations, who contribute to the undertaking, feel the same. Great is the interest which they have taken in the printing of the scriptures; especially the friends of Christ in Scotland. It has done our hearts good to see and hear with what a willing mind they have repeatedly, and almost without solicitation, poured in their contributions for this very important object. Nor have the friends of Christ in England been reluctant in supporting the general objects of the mission. The London contribution last summer exceeded by nearly £100 what it had ever been before.

The intelligence of brother Marshman's illness makes us tremble; especially, as each of you that are left appear to be of so great importance to the work, and to each other. We hope you will all be careful of yourselves for the Lord's sake.

Among the many blessings wherewith God hath graciously crowned the undertaking, we reckon the early conversion of Felix and William Carey not the least. We hope for the gratification of soon hearing of the baptism of the latter, and that both may be blessings to the mission in their generation.

While we cannot but approve of the disinterested rule by which you have agreed to act, appropriating the whole profit of your labours to the general stock, we are not unmindful of your temporal welfare. We should be sorry if your conscientious adherence to your engagement, and
attachment to the great object in which we are all concerned, should interfere with the duty of providing for your own houses; and are persuaded that the friends of the undertaking in general would be sorry as well as ourselves. We are not sufficiently acquainted with the bearings of things with you, however, to decide on any specific plan; nor without your mind would we do anything. We will bear it in mind; and if you can suggest any measure which may consist with the end of your resolution, we shall readily acquiesce in it.

Present our most affectionate remembrance to your wives and children, to the widow sufferers, to all the members of the church, and all that are helpers with you in the work of the Lord.

We remain your affectionate brethren, &c. &c.

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To the CHRISTIAN HINDOOS.

Dearly beloved!

The christians of Europe have of late years been more than ordinarily affected with the deplorable condition of the heathens. The religion of Jesus Christ has enlarged our hearts, and made us long for the salvation of our fellow-sinners all over the world.

Our brethren Carey, Ward, and Marshman, as well as others that have been removed, have travailed as in birth for you. They left their native country, and all that was dear to them on earth, without any prospect of reward, but the hope of your salvation. Worldly men despised their attempt as impracticable; and impracticable it had been to mere human strength: but their dependance was not upon themselves, nor did their hopes arise from the pliability of the Hindoos, nor any thing short of the power and grace of God.

For many years they laboured amidst discouragements and disappointments; but at length, we trust, the Lord,
in whose cause they engaged, has heard prayer. Dearly beloved! What is our hope and joy, and crown of rejoicing? Are not ye, even ye, in the presence of our Lord Jesus Christ at his coming? If ye continue in the faith, and adorn it by a holy, humble, sincere, and affectionate conversation, our hearts shall continue to rejoice in you as a rich reward. The accounts which we have received of you have greatly interested us; and we have praised God on your behalf. Your hopes, and joys, and sorrows are ours. Be not moved by the afflictions which you suffer for his name’s sake, in whom you have believed: in due season ye shall reap, if ye faint not. Our Redeemer himself was a man of sorrows, and died by the hands of wicked men. Ye have not yet resisted unto blood; and if it were so in future, is it not better to die for him who laid down his life for you, than to make yourselves the sacrifices of the self-tormenting and murderous practice of an abominable superstition? Fear nothing but sin: submit yourselves to them that are over you in the Lord: imitate their holy example: love one another: carry it meekly and patiently to them that reproach you, and courteously to all your neighbours. The Lord Jesus Christ be with you! All the brethren and sisters salute you.

To FELIX CAREY.

Dear young friend!

You have all along been beloved by us for your father’s sake; and now we rejoice in being able to love you for the truth’s sake that dwelleth in you. The joy of an apostle is ours, who rejoiced greatly when he heard of the children of one whom he loved, walking in the truth. In you, dear youth, and in your brother, we hope will be found the followers of your honoured father, when he and we are in our graves. Having been informed of your piety, diligence, and zeal in the Lord’s work, we have unanimously agreed to invite you to consider yourself from henceforward as a missionary of this Society; and, as a token of our affection both to you and your brother Wil-
liam, have sent you each a present of books, which we hope will be acceptable and useful.

You will consider that the work to which you are chosen at so early a period is of no small importance; and that the honour or dishonour of God greatly depends on the conduct of a missionary. You are young, and may be beset with many evils. Watch and pray, that you enter not into temptation. We also will pray for you. In all your ways acknowledge God, and he will direct your steps: in all your concerns, next to him, follow the counsels of your father, and of your elder brethren in the mission. Cherish an open, modest, peaceable, generous, kind, forgiving, and affectionate spirit. If you be called to oppose the false principles and reasonings of brahmans, do it with meekness and gentleness. You will take these brief hints in love, and believe us to be your very sincere friends and fellow-labourers in the work of the Lord.

Signed by all the brethren present.

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DESIGNATION of Mr. CHAMBERLAIN.

Mr. John Chamberlain having been chosen a missionary to India, by a resolution of the Committee held at Clipstone, April 21. 1802, and having freely acquiesced in that choice, and no direct conveyance being attainable, he and Mrs. Chamberlain, in the May following, set out for the place of their destination, by way of America. While in London, a meeting of prayer was held at Dr. Rippon's place, at which he was solemnly set apart for the important work by the laying on of hands, accompanied with an Address by Mr. Fuller. On Friday, May 15, they set sail. Letters have since been received of their safe arrival in America, where they met with every kind and brotherly attention both from Ministers and others; and our dear and worthy friend Captain Wicks, being then at Philadelphia, was very assiduous in pro-

†He was born at Wolter, Northamptonshire, July 24. 1777, and died on his estate, Aug. 1821, for the Recovery of his Health, Dec. 1807. See "Memoir" in Bell. Mag. 1745.
curing them a passage for India; for which place they embarked in August. Ship, the Manticello, Captain Davy. 

Kettering, Oct. 5, 1802.

Resolved: That 700 £ of the funds of the society be remitted to the missionaries, as soon as convenient, in dollars, for the printing of the scriptures.

Resolved: That Felix Carey be considered as a Missionary of this Society; and as a token of our affection, that a present of books be made to him, and his brother William.

Northampton, Nov. 9, 1802.

Resolved: That in consideration of the former kindness of the late Mr. Short, in taking Mr. Carey and his family into his house, and supporting them several months, at a time when they must otherwise have been exposed to great distress, the Committee considers itself as owing a debt of honour and gratitude to his widow, and agrees to present her with 50 £.

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

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