

PERIODICAL
ACCOUNTS

RELATIVE TO THE

Baptist Missionary Society:

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

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

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

VOL. II.

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"Letter of the Baptist Missionaries in India, to the New York Missionary Society" dated, Serampore, Oct. 15. 1800.—in Rippon's Baptist Register, to. 250.—another to the Society, dated Oct. 10. 1800 in Carey's "Memoir", Page 402, 409,—Carey to Fuller, Nov. 23. Page 415.

EXTRACTS

From Mr. BRUNSDON'S Journal,

Communicated to Mr. SUTCLIFF.

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

Carey's Let-
ter to Sutcliff,
Nov. 27, 1800.
"Memor?"
Page 427.

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

Serampore, Feb. 5. 1801.

Affectionately your's

D. B.

EXTRACTS

From Mr. WARD'S Journal,

Communicated to Mr. FULLER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* A particular era in the Hindoo Chronology.



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

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

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

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

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

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

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

*See Sermon to the Hindoos by Felix Carey, dated Nov. 20. 1800, in
Hippone's Baptist Register, 4. P. 40.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

| | |
|--------------------------|-----------------------|
| Kristno! tumi ka? | Kristno! who are you? |
| Shoitaner gon— | The devil's own— |
| Noroka tumor shinghafon! | In hell your throne! |

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

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

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

“ Jesus, and shall it ever be,
A mortal man aſham'd of thee? &c.”

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

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

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

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

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

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

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

* See the Journal of Oct. 3. p. 115.

See "Letter of W. Conroy to D. Rogers, Philadelphia, dated Serampore, Dec. 30. 1800 . . . Jan. 9. 1801." *Baptist's Register*, p. 209.

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

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

Jan. 9. K.'s wife has promised that she will go no more to the idol worship. She owns her fault, and says,

“ She was led to commit it because having none but daughters, and her husband not being in a very good state of health, she was afraid nobody would provide for her, if he should die.” She was told, that those who truly gave themselves up to Christ, after doing all they could for a livelihood, if that was insufficient, might expect to share our loaf.—Every night almost, we are sowing, sowing, sowing, amidst the curses and ridicule of the devil . . . in the bràmnhàns.

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

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

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

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

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

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

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

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

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

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

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

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

Feb. 13. Gokool did not speak to Kristno for some
time. His wife forbid him. Yet he was very often seen
reading the scriptures. This week he asked K. to walk
out in the fields. He complained that he could go no
where. His shop was gone; he had little or nothing to
eat; and if he became a christian his wife would leave him
..... what should he do?—K. keeps up family worship,
morning and evening.—This evening Unna came before
the church and made profession of Christ, which was satis-
factory. She heard from K.'s family—She has also heard
others, and lately has been a constant attendant. K.'s
wife was present; and these two persons propose being bap-
tized on Lord's-day seven-night. K.'s daughter also ap-
pears to be much attached to the gospel. Kristno is about
35 years old. His wife and Joymooni her sister, may be
about the same age. They have 4 children. Unna is a
widow of about forty. She has a daughter married.—
And now, my dear brother F., pray for me! I sometimes
look forward to the hour when I shall see you again—and
Pearce—and Francis—and Ryland—&c. &c. Oh what a
world of dear friends!

Scrapore, Feb. 14. 1801.

W. WARD.

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EXTRACTS

*From Mr. MARSHMAN'S Journal.*

(Communicated in a Letter to Dr. Ryland.)

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

*Extracts of Letters from W. Ward, dated Scrapore,  
Feb. 24, and July 3. 1801. — Calcutta, Sept. 28. 1801.  
R. J. P.'s Baptist Register, 181034, 1876.*



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

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

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

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

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

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

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

Dear Madam,

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

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

J. M.

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

\* The bràmnhàns have often boasted that no Hindoo would ever embrace the gospel. † The Cast.

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Serampore, Feb. 12, 1801.*

J. MARSHMAN.

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EXTRACTS of a LETTER

*From Mr. CAREY to Mr. SUTCLIFF.*

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

*Serampore, February, 1801.*

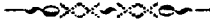
I HAVE very great pleasure in all my brethren and sisters here. They are of the right sort; and perhaps as striking a proof as ever was exhibited of the possibility of persons of different tempers and abilities being able to live in one family in the exercise of christian love. Probably there has seldom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

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



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

W. C.



LETTER

From *FELIX CAREY* to *Mr. YATES*.

Dear Sir,

*Scramore, Feb. 4, 1801.*

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

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

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

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



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

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

F. C.

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EXTRACT OF A LETTER

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

—1000—

Scramore, Feb. 13, 1801.

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

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

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

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

H. M.

REFLECTIONS

ON THE

FOREGOING INTELLIGENCE.

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

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

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

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

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