PERIODICAL ACCOUNTS RELATIVE TO THE
Baptist Missionary Society.

No. XII.

Mr. MARSHMAN's JOURNAL.

MENTION having been made of a body of people up the country, who promised fair to embrace the gospel, the following journal of Mr. Marshman who went to see them, addressed to Dr. Ryland, and lately arrived, will give the reader a more particular account of them than has been before received.

Serampore, Nov. 2, 1802.

I have just sent off a letter of six sheets for you, by an American ship bound to New York. However I now resume the pen by way of journalizing.

July 2, 1802. When Kristno was baptised we gave him a cloth or dress, worth about three shillings; and continued it afterwards to all who were baptised. However, as we foretold it must in some future time be discontinued, we thought it best to do it now, as there were four to be baptised. We accordingly explained the matter to them, and they appeared very willing to provide a change of clothes for themselves.—Evening. Went among the people assembled round the Rauth, or carriage of Jaggernaut: was quite astonished, on a nearer survey, at the abominable obscenity of the pictures drawn on it. Of several hundred, a very great part exhibit scenes which cannot be described.
by a person of the least feeling of modesty; yet these are
the objects continually presented to their youth! I talked
to a few, and distributed some papers.

*July 3.* Lord's day. Bharut, Peeroo the Mussulman,
Petumber Mittre, and Dropodee his wife, were baptised by
brother Carey in the river. In the afternoon they were
admitted to the Lord's supper. This was a day of joy
to us: oh that they may wear well!

*July 17.* Went to Krishno's in the evening: finding
them spinning, I enquired into its nature and advantages;
and learnt, that what a woman may earn by industry, bears
as great a proportion to the wages of a man as the same
employment used to do in England. I took occasion from
thence to mention the peculiar advantages they as christi­
ans would derive from industry, frugality, and content­
ment with little things; adverting to the case of many
poor but honourable christians in England, who thus
adorned the gospel. The women, as well as Krishno,
seemed to enter into my ideas with much readiness and
spirit. We find this very necessary here, as almost every
poor Hindoo is in debt; their ideas of industry and econo­
my are generally very lax.

*July 19.* Lochan is gone home. I parted with him
this morning, not without tears, under the view of the
danger to which his soul is exposed, if he stays in his own
country.

*July 26.* Moorad the Mussulman comes from Pon­
chetaluckphool, to invite one of us thither to preach
the gospel.

*Aug. 10.* As it is determined for me to accompany
Moorad, we set out to day; taking with us Petumber jun.
and Bharut. Having slept at Mr. H.'s at Chinsurah, who
kindly furnished me with several things which I had for­
gotten to bring with me, we departed the next morning
at nine o'clock. About twelve we stopped at Hal fetishur,
five miles above Chinsurah, on the opposite side of the
river. Went into the bazar, and began talking to a few,
who soon encroached to about sixty. They heard pretty patiently till we came to distribute papers, when an arch old fellow said, They would go home and judge about what they had heard first, and take papers afterwards. Perceiving his drift, I begged him to take a few home to assist them in judging; but in vain. The people seemed possessed of such an unaccountable fear, that I was able to leave only one paper among them.—About two p.m. we entered the creek leading to the Juboona, which being shaded on both sides with different sorts of trees, was exceedingly pleasant. About eight we came to near a village called Bheyapoor. Our little company assembling on the large boat, we had family-worship. We sung one of Krishna's hymns, and I by moon-light read part of John iii., and engaged in prayer. The season was pleasant: the stillness of the evening, the brightness of the moon, and the solitariness of the place seemed to impress the mind with a pleasing solemnity. The exercise was new to the boat-people, and perhaps gave rise to a conversation; for I heard Moorad and Petumber talking with them a long time after I was lain down to rest.

Aug. 12. At seven in the morning we met a boat, carrying a corpse to be burnt on the banks of Gonga: notwithstanding the Hindoo's aversion to a dead body, yet they had brought this more than forty miles, (a night and a day's journey) to secure the salvation of the deceased, by burning him on the banks of the holy river!—At eight we came to Beeroo or Berooee. Met with a few at the ghaut, with whom we began talking. After breakfast we went into the village, and conversed with more: they seemed to hearken rather attentively. We gave them papers, and prayed. A man came for a testament, in the name of a brahman, who, he said, was a considerable officer there. We gave another to a person going to Krishno-nagore. Returning from the village, we found several brahmans at the ghaut: they did not seem disposed to hear; but a discussion

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of the merits of their debts brought on a considerable conversation. I insisted that God was rising to take vengeance on them, and that there was no way for their worshippers to escape, but by coming to Christ for mercy. They seemed very indignant at hearing this: however just as the boat was putting off, they requested a testament, which we gave them. Another man also came from the village where we had been, to request one for a brahman, privately.—After we had proceeded about two miles, a man, who said he lived at Monohorgunge, in the remote part of Jeypore district, called at the water side for a testament, which we gave him, with various papers.—About five p.m. seeing a few people sitting under a tree, we put to, and carried them some papers. After some talk on the insufficiency of our own doings to wipe away sin, we told them of the gospel. They seemed to hear willingly. Two brahmans were there: one of whom said he had heard this news last year, from a Sahib who called there. (Brother Ward.) We learnt that we were only four miles from Beroose by land, although we had left it seven hours. Came to at nine this evening, near a small village called Choubajee. Had worship by moon-light: Bharut prayed.

Aug. 13. Set off at five: about ten came-to, under the shade of a large banian tree, near a village called Gayghatta. After breakfast, I went ashore, and began with a few people who were sitting under the tree. I had the happiness to be pretty well understood; and reasoned much with them on their need of pardoning mercy, and the fitness of Christ to save. Perceiving some of them were musalmans, I read and explained good part of dear brother Pearce’s Address, to which they listened attentively. These poor people seemed far more interested in the news than any I had before met with: prayed and gave them papers.—At nine in the evening, entered the Jumutty, and lay-to for the night. After we had eaten, we had worship as usual, and Moorad engaged: he was very short, and rather confused, as might be expected; but there seemed in his prayer
a sense of sin, and a desire after salvation. We lay down to rest about eleven; but were assailed by such numbers of muskatoos that it was quite impracticable on my part, and that of most of the boat-men. We passed the time in conflicting with them till near four, and then set off.

Aug. 14. We stopped at a small village, called Neeschadonpoor, two miles from Chandooreea, to purchase fish. About twenty people were assembled on the bank of the river, to whom we began speaking the word of life. Perceiving no brahman amongst them, I did not begin with any remarks on the Hindoo system; but told them that they were sinners, and that for such Jesus Christ died: they heard with unusual willingness, and one old man whom I was addressing seemed to shed tears. After labouring much to make them understand the gospel, I appealed to Bharut, Petumber, and Moorad for confirmation: they each came forward; and, in a different way, addressed them upon the subject. Petumber invalidated, in a very striking manner, the Hindoo shafters and worship. Bharut told them what he had been, and how he had embraced the gospel; called their attention to their own sinfulness, telling them that their tongues, their head, their hands, their feet, their heart, and all were sin; and affirmed that none could save them but the Lord Jesus Christ. His grey hairs and simplicity rendered his address (to me) truly affecting. Moorad told them of his hearing the truth; of his going to us; of his returning now again to bring the gospel to his own village; and that it was impossible to be saved in any other way. Several seemed affected, confessed their danger, and enquired much about the way of safety: we told them what we could, gave them papers, and prayed with them.—At eleven, a.m. we arrived at Chandooreea, the town where brother Carey made his first attempt to preach in Bengalee. We went into the market-place, and soon collected near a hundred. I declared the way of life to them with much liberty, nearly half an hour; and afterwards Petumber went into a shop, and talked with them, sitting all around. However, there
was not the disposition to hear as at the last place. Many scoffed, and urged their own gods. This made me criminate them (their gods) with much severity, and tell them that God was rising to destroy the whole rabble of debtahs. I then again solemnly warned them of their danger, and begged them, at least, to examine; but to this they seemed quite averse, and but few took papers. — Coming through the place we saw Locbon. He is settled here in the weaving line, his old employ. He accompanied us a mile out of the town: I begged him not to throw his soul into hell for the sake of a little worldly pleasure, reminding him that he knew there was no other way of salvation besides Christ. He said that he knew this, and had not forgotten what he had learnt at Serampore; that he had a testament by him, and sometimes took an opportunity to speak about the gospel. A little boy was with him whom he had taught who was the Saviour of the world. We gave him a few papers: came to at eight, near old Boongang.

Aug. 15. Lord's day. Being near our journey's end, we set off at four, a.m. About ten Moorad left us to go before and give intelligence, as we were within four miles of his village, Ponchetalockphool. Came within sight of the great tree, under which we were to stop, and discerned Moorad and others waiting to receive us, while others were running across the fields to join them. We arrive; and the men who came to Serampore, with others, receive us in the most affectionate manner: we immediately sat down under the tree, and began declaring to them our message, and the design of our coming, withal opening the nature of the gospel to them. After they had heard with much earnestness about half an hour, they desired me to eat, and go with them. I sat down on the boat to my dinner of rice and curry, in the presence of them all; the novelty of seeing a European eat, attracted so many that the boatmen began to fear the boat should give way. After dining I went to their house, about two hundred yards from the tree; it is built of mud, and surrounded by a small farm-yard; it
has two verandahs raised on the outside, one above another, somewhat resembling two seats in a gallery, and capable of seating a number of people. Here, and in small cots near, several of them, Hindoos and Mussulmans, live together like a brotherhood. These all now assembled, with their neighbours, and some who seemed enquiring, to the number of fifty. Sitting down in the midst of them, I began with shewing the impossibility of a man's purging away his sins, or becoming righteous by his own works; thence deducing the necessity of God's sending his own Son, in the likeness of sinful flesh, to condemn sin, and save the sinner. The idea that God's hatred of sin was manifested more by the death of his Son, than it would have been in the punishment of the sinner, seemed to strike them very sensibly. I then entered on the Hindoo system, expos'd the wickedness of their gods, and the absurdity of their worship; thence inferring that it could be nothing but a snare laid by Satan to destroy the souls of men. I then began to examine the Mahometan delusion in the same manner. They listened with earnest attention; put all the questions they chose as I went along, and desired proof for every thing. But though they thus put questions, and started objections, yet it was quite in a fair and candid manner; and they themselves, as well as Petumber and Moorad, assisted in explaining to each other, and those around as we went along.—It was now four o'clock; and I observing to them that they must needs be weary, proposed retiring to my boat till six, and then return to renew the subject. To this they agreed; but it was in vain to think of getting rid of them: they accompanied us to the boat, and while I lay down to refresh myself a little, they continued the subject with Petumber. At six, I was going with them, but met with rather a curious accident. One of the boat-men, confident of his ability to take me alone to the shore, (only a few yards,) fell down in the river, and gave me a pretty comfortable ducking. However, these friends waited very patiently while I changed my clothes. Returning, we all
fat down in the yard, and I addressed them from these words: *We pray you in Christ's stead, be ye reconciled to God.* I observed thence that we were at a great distance from God through sin, and could never be reconciled till that were removed; that God himself, when man was utterly unable, had found out a way of reconciliation through the death of his Son, which way I then besought them to acquiesce in, and accept. One of them, a Mussulman, here interruptingly replied, That though all this might be very true, yet it was by no means necessary for them; for Mahomet, the friend of God, had engaged to get all their sins pardoned at the day of judgment. To this I replied, That even allowing Mahomet to be the friend of God; yet he was but a man, and had never died for sinners: he therefore could only save himself at most. But Noah, Abraham, Moses, and David, whom they allowed to be prophets, as well as Mahomet, had decidedly rejected their own righteousness, and trusted in Christ for salvation. As for Mahomet, there was some reason to doubt whether he was indeed the friend of God: for, to say nothing of many other actions, it was well known that he had nine wives, which they themselves knew to be unlawful; and that he had commanded all who would not turn Mussulmans, to be put to death, which was contrary to God's command; *thou shalt not kill.* To think, therefore, that Mahomet could save at the day of judgment, was a gross deception, as he would then have quite enough to do to clear himself. In this he acquiesced; and I afterwards learnt that he had started this objection, only for the sake of having it answered in the hearing of the Mussulmans present. We then adjourned to the veranda, where we spent a most pleasing evening together; they sitting around, and asking questions about Christ, the resurrection, the death of sin, a future state, and heavenly happiness. We talked of these things till our hearts seemed to grow warm—About nine, I left them, astonished and thankful, on account of what I had seen and heard among them.
Aug. 16. About seven, a.m. they took me to Gobrapore, a village about two miles distant. Here dwell a number of brahmans; ignorant, rich, and intolerably proud; with whom, however, they had ventured to contend. We met with eight or ten of these brahmans, who would scarcely vouchsafe a word to my companions, or Petumber. After much entreaty, they condescended to sit down a few moments with me. I laid before them the gospel, which they declared no one would ever receive, and enlarged much in the praise of their gods, particularly gonga. I told them people had already begun to receive it, and more would follow; for God Almighty had engaged to support it, and to destroy their debts; into whose characters I entered rather minutely. This brought on a long altercation, in which they discovered the most violent hatred of the gospel. Perceiving that this contention, (for so it literally was) seemed likely to produce little good, I told them, that perhaps I should never see them any more; but that both they and I should certainly stand before the judgment-seat of that God before whom their debts would fly away as chaff before the wind, and begged them to think what they would then do; but this affected them nothing. I offered them papers, begging them to read and judge. Some received them, and tore them in pieces before my face.

Thence we went to Gara-pata, about a mile distant, where was a bazar. It happened to be market day, so that a great number were assembled. We went through the bazar to a place about forty yards distant from it, where an old stock of a building, raised a few feet from the ground, made an excellent pulpit; and the largest Bengalee congregation assembled here, that I had ever seen around any of us; I suppose nearly three hundred. Here with all the strength of lungs I had left, I attempted to shew them the way of life; taking for a text-book one of the papers beginning with, "Oh beloved Hindoos." This I read and
commented on, and my companions explained what they thought obscure. After I had gone through this paper, one of my companions, (a Mussulman) whispered, “Many of them are Mussulmans, tell them about Mahomet.” Then turning to that subject, I attempted to expose the delusions of that impostor, and begged them to renounce both, and come to Jesus Christ as the only way of life. After praying, I distributed papers; and the people were so eager for them, that I could scarcely prevent their tearing them at once out of my hands. Coming through the bazar, I stepped up on a rising ground, and saw the whole multitude in a ferment, running together to enquire, What is it? A number followed us out of the village, to whom we gave all the papers we had. We now returned home; and they informed me that a famous brahman in the neighbourhood had promised to come in the afternoon, and dispute the point at their house: they therefore desired me to come at five. I then retired from the boat. At five I went to their house again, and this brahman came with five or six more. The assembly was very full.—The brahman permitted me to begin. I took for a text-book, a short summary of the gospel, drawn up by brother Carey, commenting on, and largely applying it as I went on. The brahman then began by saying, that we were all in God, and God in us; therefore we could be charged with no sin, as God did all. He then proceeded to state, that there was one Birmho; and from him proceeded Birmha, Veeshno, and Seeb. That Birmha’s work was to create; and that from his mouth proceeded brahmans, from his arms the kebettres, from his thighs the byfa tribe, and from his feet the fodderers;—that there were three goons, or qualities, lotta, roza, toma; that the first dwelt in Birmha, the second in Veeshno, and the last in Seeb;—that in every man there are ten indricas,* or apertures of the body, and six repoos or enemies: lust, pride, anger, &c. But that

* By these ten indricas, they mean the senses of the body; and by reckoning two eyes, two ears, &c. they make up ten. The term used among them for a chaste temperate character, signifies conqueror of the indricas.
for the washing away of sin, the great gonga was given, and twelve treetas, or holy places; a pilgrimage to either of which would remove sin: and lastly, that if a person only repeated the name of Ram once, twenty millions of sins would be obliterated! Hence they were sinless, and there could not possibly be any sin in Bengal; and therefore they had no occasion for the gospel.—I now begged leave to reply; and first I wished to observe, that these three, Birmha, Veeshno, and Seeb, could not be of God; because their own books proved that they were sinners: Birmha was evidently the goroo of thieves. Here I repeated the story of Sogur Rajah's house, and of Birmha's advising Indra to go and steal it; observing, "Now Birmha is gone!" This produced a sensation among the brahmans resembling that of plunging a hot iron into water. Birmha gone! exclaimed the brahman in great wrath,—Gone where? Proved a sinner, said I—But I heard you patiently, and you ought to hear the whole of my reply. This was allowed by the assembly; and I proceeded. Veeshno is Creeeshno; first he debauched 16,000 virgins; then he quarrelled with Indra about a flower. Here you behold two ungshaus, or parts of the deity, quarrelling and abusing each other. My hands, or my feet never quarrel. How! Is the deity more foolish or more wicked than a man?—While I was enlarging here, the brahman and his companions, to the surprise of all, rose up and went away. I followed, and begged him to return and finish the debate; but he refused, without assigning any reason. I found afterwards that the reason was this: several Zozomans, or priests, were present, who were collecting money for a sacrifice: these hearing how the cause was likely to go, broke up the court before it came to a final decision; left the neighbours and others present, deeming it a lost cause, should refuse to contribute any thing!

After this an old man, who seems the chief among them, took me aside for private conversation. He asked me...
whether God was absent or present? I told him he was present everywhere, but dwelt in a peculiar manner in them, who loved him. He then asked me a variety of questions about the gospel, a future judgment, and the destruction of idolatry; and finally, whether we were sent to destroy maya, or delusion; by which he meant hinduism and mahometanism. I told him we were. He then entreated us to do it quickly, and by no means to be idle in the work.

He is a pleasant grave Hindoo, nearly sixty. In his mind, first arose doubts about idolatry: he now rejects all their poojahs and cafts; and says there is one God, whom he calls Father. He hears the gospel with apparent pleasure, and recommends it to others. I find that about fourteen years ago, some of his neighbours began to dislike idolatry too, and to associate with him; these, making no secret of their sentiments, soon spread them among others, both Hindoos and Mussulmans: thus they are increased to a considerable number. Moorad told me they reckoned near two hundred there, and in adjacent villages, who associate with them, and whom they called brethren. They are not idle in disseminating their opinions, and sometimes meet with much opposition from the brahmins.

I never saw any Hindoos, except Krishna's family, listen to the gospel like these people. As far as I was able, I declared the whole of it to them without any reserve; and they seemed to receive it cordially, making no objection to any part. Time alone can discover how they really feel towards it. Their affectionate behaviour towards me, I have seldom seen exceeded even among brethren in England: they offered me a kid, a young pig, or anything I wished. However, I only took a little milk. Understanding that I intended to depart on the morrow, they promised to accompany me a few miles. Returning to the boat about nine, I met with an elderly well-looking mussulman. I learnt that he lived at Gobindapore, and is head of a considerable number there who despise mahometanism.
At six o'clock four of our friends, with Monoo, came to accompany us. Many people came to see us depart; and among the rest the old gentleman before-mentioned. About ten, coming near a village called Seok-pookera, they desired me to go and speak to the people about the gospel. Going through a small wood, or rather grove, in our way to the bazar, we met an old brahmān, whom they desired to go and call others. About twenty came; seven or eight of them brahmāns. I began with the old brahmān, on the impossibility of being saved by the Hindoo deities. He made some feeble attempts to defend the system, but soon gave over; and acknowledged that worshiping unholy gods would never make a man holy. He then listened with much apparent attention to the gospel, which I delivered to them as briefly as I could. I prayed with them and gave them papers, which they received without hesitation. To the old brahmān, I gave a testament, at the request of our friends, who assured me he was a great pundit, and would read it to others. We met two or three more in our way, who had little to say for their own system, and took papers willingly.—After about a mile’s walk, we came to the bazar, which is held under a large tree. Here were but few, the market being held in the afternoon. However, more than twenty sat down; most of them Raj-poots, (literally king’s sons) or sepoys, who were set there on duty. These seemed to hear attentively, and I felt much interested, as they were of a province considerably distant. Our friends also took much pains in explaining the subject to them. After praying, I went to the boat, and left them discoursing with these people.

About three we arrived at Ghatbasor, and called on a Mussulman Moonghi, an acquaintance of theirs, who holds a considerable office under the Collector of Nuddea district.
well versed in Persian and Arabic. He received us with great politeness, and urged me much to eat. About forty musulmans and brahmans, employed by him, sat round, while we conversed on the gospel. I begged him, respectfully, to hear and solve a few doubts which I had to propose. I could not conceive how sin could be done away by man’s holiness: I was convinced that the best of my actions were mixed with sin, and that God could not regard any actions in which was the least sin; that this was the case with all, whether Hindoos or Musulmans. Here I wished to know how a man could be reconciled to God. He replied, By worshipping him. I objected, that man’s heart was sinful; and consequently his worship must be so too. He said, he did not know. I begged leave to direct his attention to Jesus Christ, whom they esteemed as a prophet; and urged that Noah, Abraham, Moses, and David, were saved by him, quoting Heb. xi. 25. That Mahomet himself had borne the most honourable testimony to Jesus as a holy person. Now Jesus himself said, that he gave his life for the sin of the world, and that only he who believed on him could be saved. If this were not true, then Mahomet had borne a false testimony; but if it were true, then there can be salvation in no other. The Moonshi said, he knew but very little about these things; that what I said was reasonable; but that he never weighed these subjects very seriously. He said, he could not read the Bengalee testament; but if we could furnish him with a Persian translation, he would read and consider it. He rather recommended the papers to the rest, and urged me to stay a day or two. I promised, if I ever came that way again, I would certainly call on him. It being now five o’clock, the Luckphool* friends were obliged to take leave: they expressed great reluctance at parting, and said however, we would sing and pray together first; which we did. I then begged them to hold fast the truth which they had heard, the death of Christ as the only way of salvation; and to let

* A contraction of Ponchetalockphool
us hear from them frequently. They made me promise to send them a letter when we got home, and said that some of them would again visit us at the end of the rains. I assured them that we should remember to pray for them constantly; and they said, that they would also pray for us. Thus we parted. Monoo went with them, promising to come to Serampore after the rains. We now pressed forward as fast as possible; and about eight, stopped within three miles of Chandoeere. As we were going forward, Petumber told me of a man, named Seeb Ram Dafs, who rejects idolatry, and has nearly 20,000 followers, Hindoos and Mussulmans; that if we went to see him, probably he and his followers would hear the gospel. Petumber himself was once among them. When we were come to Chandoeere, he wrote this his old gooro a note; and desiring me to write something in it too, I wrote this in English and Bengalee:—

Sir,

I am coming to preach the gospel of the living God. If you will assemble the people to hear, I shall esteem it a favour. Yours,

Aug. 11, 1802. J. Marshman.

This note Petumber committed to the care of Lochon, who sent it him.

Being now within ten miles of Juggerdundakatty, the residence of this man, I thought it would not be time thrown away to call there. But the road was exceeding difficult. By land, the kolls of water rendered it almost impassible; and by water, it was a long and tedious way. However, on the 18th we set off, about three in the morning, with the boats, and wandered in the rice fields: it was curious enough to see the boats thus making their way through the rice fields. The corn was so high that you could scarcely discern any water; yet the boats went through it often with ease. As we were thus going through the fields, we saw two brahmans at a distance. One of them came to us. We told him in a few words
that his shafters were false, and his deports wicked; consequently, he could never be saved by worshipping them—told him of Jesus Christ; of his death; as the only atonement for sin; and gave him some papers to take home to Isapore, and the Jobouma; we then sent him back. Presently, his companion called after us, saying that he refused to part with any of the papers. We then turned the boat towards this man, and he came to us, up to the middle in water: we gave him different papers, with a very short verbal abstract of them; and he set off with them to his village, Baleenu.

About two o'clock, p.m. we were obliged to stop; there being not more than a foot of water in the field. Near us was a great tree, and something like a bazar under it. Petumber going to enquire, found some of Ram Dafs's people there, whom he knew. They told him we were four miles from Juggerdundakatty, and that they would accompany us thither. At four, we set off with these people, who seemed much pleased to hear of our errand; led us by a passable way, and sent one of their number before, to provide a boat, that we might go up the Byetna, a small river, immediately to Seeb Ram Dafs's house, where we arrived about six. Juggerdundakatty presented an aspect very different from Ghospara.* It is true, here were Golas (or store-houses) full, and heaps of grain in the yard, which I suppose they had been cleaning: everything wore the appearance of plenty, but there was nothing magnificent, nothing but mud walls. The old man was sitting in the shade on a blanket, surrounded by a few of his followers. He ordered a mat for me, on which I placed myself without any ceremony. In a few moments, nearly a hundred of his followers seated themselves on the ground around us: the old man, after a few words, told me he had received our note; but no time being fixed, he knew not when to collect his people. Indeed we did not know when we should be able to come. We now entered on the

gospel, the nature of which I described; urged the immutability of God's love, the necessity of Christ's death, and the impossibility of being reconciled to God without such an atonement. The old man heard apparently with approbation; said these were true words, and conversed much with his attendants. It is as unnecessary as impossible to detail particularly a conversation of more than two hours: suffice it to say, that whenever I described the happiness of being reconciled to God as a child to his father, the old man's eyes seemed to discover a degree of delight. I now presented him with a testament, which he received kindly. He then treated me with milk, plantains and sweetmeats; and requested me to stay a few days. His son, named Sonaton, a fine youth about twenty, now took me into a room resembling an out-house in a farm yard in England, only the floor and mud walls somewhat smoother. Here he spread a mat for me to sleep on: I cast a sheet over it, and slept better than at any time before on my journey. The old man continued discharging with Bharut and Petumber till near midnight.

Aug. 19. At sun-rising, the old gentleman had a place in his orchard swept, a blanket spread for himself, mats brought for the people, and a chair for me. Here we sat, discharging more than two hours. Two brahmâns who live near, came; very pleasant and sensible men. I afterwards learnt that they had imbibed something of the old gentleman's sentiments. As he was busily occupied in smoking, I directed my discourse principally to them, and went over nearly the same ground as on the preceding evening. They seemed to hear with approbation, and made some pertinent observations, as did the old gentleman; but his discourse was so full of figures, that I found it difficult to understand him. I asked these brahmâns whether they rejected idolatry? This question they seemed unwilling to answer. I intimated that I could not suppose they believed those to be gods who so frequently quarreled with each other. They replied, that when their gods took on them the form of men,
they acted like men. I observed that Seeb and Doorga were not incarnate when they quarreled. At this they were silent; for they had the laugh of the whole company upon them; and the old gentleman seemed pleased to hear their debts thus exposed; he seems no friend to the Hindoo gods. Understanding I had brought papers, they wished to see them. They were brought, and I read through a summary of the gospel, with which they seemed pleased: the old man also, and others, spoke highly of it as being "good words." We now retired to the house, and they gave me milk and plantains for breakfast. Meanwhile Sonaton, the old man's son, sat down in the yard, with a circle around him, and read one of the tracts of twenty pages quite through: many came and received them. I committed about three hundred, with three testaments, to Sonaton's care, to be distributed as he chose among his father's followers. About twelve they provided me some dinner; rice, fish, butter and plantains: as they brought neither knife, fork or spoon, I had recourse to the ancient Adamic mode without any scruple. When I was ready to depart, the old man took me aside, and desired we would do quickly what God had given us to do. Sonaton accompanied me down the Byetna, with six or seven more; and the old man sent a pot of sweetmeats after me. I then took a Bengalee palanquin, and went across the fields to Chandooreea; where Bharut, whom I had sent early in the morning to bring the boats round, was just arrived. It was evening: and a few people being at the water side, I went and talked a little with them, and distributed papers. While I was talking, Lochon came to me. I begged him to pray, read the word, and hold fast the gospel; and withal to come and see us as often as he could: this he promised. We now hastened home as fast as possible: and by the good hand of God on us, arrived safely on the 21st, about five, p. m.

Thus I have given you a particular detail of my journey to these new and singular people. You will form your own judgment of them. We cannot but hope however, that there is something in their being thus loosened from the
Hindoo sysystems which marks the hand of providence, and which may be introductory to their becoming partakers of a better hope.

Sept. 28. Moorad and two others are arrived from Ponchetalokphool. The brahmans at Gobrapore have made great opposition since I left them: they have torn the papers to pieces, and hung them up near the houses of those who received them; have forbidden those to go near who were willing to hear at Gobrapore, and have exhibited many scurrilous papers on the houses of their own friends. Some of these papers have been brought to us.

Oct. 23. Brother Ward went to Ponchetalokphool on the 11th instant, and is returned with some encouraging accounts. The people seem desirous of a school-house being erected there, and also a place of worship. Monoo is returned with him.

Oct. 25. Three men arrived from Juggerdundakatty, bringing a letter from Sonaton, the son of Seeb Ram Dafs, in which he enquires how it happens that all sin is not destroyed in Bengal, since Jesus Christ died to destroy the sins of the world? He wishes us to call there again, and complains of our delay. We received the messengers with all possible kindness, and endeavoured to point them to the way of life; but their ideas at present appear very dark and confused.—It is a little singular that we have now with us persons from four different sects or divisions: the messengers from Ponchetalokphool; those from Juggerdundakatty; Monoo, who is said to be at the head of two or three hundred; and a person named Shuta Ram, who separated from Juggerdundakatty, and who is followed by about two hundred. He has been here this fortnight. All these came originally from Ram Dulol,* father at Ghorpora. They all reject the Hindoo sysstem, either wholly or partially; but none of them forsake sin. Notwithstanding, we cannot but consider this change in their minds as a kind of dawn preceding the rising of the Sun of Righteousness.

* See No. xi. pp. 262—266.
Nov. 20, 1802. This evening we agreed that Komal, the brahman, should be employed as the Bengalee schoolmaster, as Petumber is going to Sookfaugur.

Nov. 22. We spent this evening in prayer for Petumber, who sets off to-morrow to begin his mission amongst his countrymen at Sookfaugur. Brother Carey gave him a suitable and solemn charge: the opportunity was very pleasant.

Nov. 23. This forenoon Petumber, accompanied by Komal, set out on his journey. I went with brother Carey to Calcutta to take leave of Mr. Cunninghame.

Nov. 25. Komal returned from Sookfaugur. An old friend of Petumber's has accommodated him with a place to live in for a time.

Nov. 26. Brother Carey brought with him from Calcutta 1000 rupees, which Captain S——— has presented to the mission. He has been lately brought to a knowledge of the truth by means of an afflictive dispensation—the death of his lady; and is about to leave India.

Nov. 28. Lord’s day. Brother Marshman preached in English, from Thy kingdom come! Brother Carey was twice amongst the natives. In the evening three of us went over the water to Khorda, where Felix and I were detained last year by an English police officer. We went into different parts of the town, and gathered a large congregation. The natives seem everywhere to have the notion, that we are come merely to destroy their caste. Some of them were surprised when I informed them, that we would not give a cowrie for the cast of every Bengalee in the country, and that we only wanted holy people, of whatever caste. One man asked: “But where can holy people be found?”—We were invited to the house of a principal man; but as the evening was far spent, next Lord’s day was appointed for
the interview, and to judge upon the gospel. Brother Marshman met with some rough treatment: the tracts were stolen out of his pockets, and the young people raised a great deal of noise and confusion. One man, to whom brother M. had given a testament, had his clothes rent, and the book taken from him. A number followed brother M. to the boat; and the man who had been so treated got on board the boat, and came with us to Serampore.

Nov. 29. This morning about a dozen persons came to our house from Khorda, sent by Ram Hurry Biswas, a rich fodder, who has spent a lack of rupees in building Seeb's temples near his house. They came to demand the man who came with us last night by the boat, saying that he was the servant of Ram Hurry Biswas. We informed them that he came of his own accord; we neither enticed nor forced him, and he left our house in the morning before we were up. They would not believe it; but placed two men with swords before our gates to keep watch. After reminding them of the illegality of their proceedings, they went away quietly.

Dec. 4. This afternoon brother Marshman and Felix went over the water to the gofaye's at Khorda, and conversed with him a long time. The gofaye said that he was the gooroo (teacher) of all the country: if we could convert him, he intimated that all the rest would be easy.

Dec. 5. Lord's day. A letter is received from Petumber at Sookfaugur. After his arrival he began to talk about the gospel, and to judge with them: they urged the faith of Creehnoo. When this was over, they consulted together, and agreed that a place should be provided for him in that town. He then spoke to the servant of a Portuguese gentleman, named Baretto, who had a large house there, and he was invited to stay. Some people were hearing and receiving the word, and he promises to take them with him to Serampore on the next ordinance day.

Dec. 6. This day a man came from Calna, having heard that we gave 1000 rupees and a mistress to those who
would lose caste. We have been talking to him, and so has Komal: whether better desires will be found in him, we cannot tell: God can call him even on this way to Damascus.

Dec. 7. Felix and I went to Sookfaugur to see Petumber. Previous to our departure we conversed again with the man from Calna, along with Komal, who seems more decidedly for Christ than heretofore.

Dec. 8. We arrived this morning at Sookfaugur, and found Petumber going on with his work with some hopes of success. He thinks one man has really received the gospel: he was a byraggee; and Petumber has directed him to put on decent clothes, and to forbear begging: he is constantly with the good old man. Five or six others are much with him, hearing and enquiring. Petumber is rather weakly; but says he is happy in his work. I was much pleased with him, and with the prospects at Sookfaugur.

Dec. 12. Lord's day. Brother Carey preached in English, and went with brother Marshman, Fernandez and William, to a place up the river, where they collected two congregations of quiet hearers. Felix and I went to Krishno's, and Felix preached in Bengalee at night. Brother Carey has had a cold lately, and seems rather asthmatic; but enjoys good health in general. Lately brother Marshman has been much among the natives in the afternoons, when school is over. I have myself been greatly confined in the printing-office: brother Carey's Shanfcrit Grammar is a laborious work. We have lately printed 1000 of Dr. Doddridge's sermon on the care of the soul, as an address to the professors of Christianity in India. Mr. C. gave 100 rupees towards the printing of this, and other small tracts.

Dec. 17. Brother Carey brings word from Calcutta that Mr. Buchanon has a great desire to get the bible translated into Hindostanee and Persic.

Dec. 19. Lord's day. In the afternoon several of us went to Khorda: we were sent for by a rich native, and
we talked to him and others nearly two hours; during which time much contempt was cast upon the gospel. As a proof that Hindooism was true, this man mentioned among many other things, that last week a woman had burnt herself with the corpse of her husband near that place. I told him that women of bad character were known to burn with their husbands, and therefore it was no proof that the holiness pleaded for was any thing.

Dec. 24. It has been strongly recommended to us to attempt the erection of a place of worship on a convenient spot at Calcutta, where we should have the opportunity of preaching the gospel to Europeans and natives, and to the sailors near the shore: but it is estimated that the expense would not be much less than 20,000 rupees. A plan has also been formed for the purpose of continuing the gospel in the Mission Church at Calcutta: a monthly subscription is entered into by the friends of religion, to maintain an evangelical ministry there, and to defray the other expenses.—We continue our exertions among the natives, and often meet with a large share of contempt. Komal the brahman talks a good deal, and begins to make some noise. We look on, watch over him, and pray for him. He tells other brahmans that the way of the Hindoos is the way of death; that the bible is the word of God, and that he will become a christian. Perreiro, a Portuguese young man at Calcutta, appears to be truly serious: brother Carey goes as usual, and speaks at his house every week.

Dec. 27. This evening we had a meeting to seek counsel of God, and to consult about building a place of worship at Calcutta: the opportunity was comfortable.

Dec. 31. This evening brother Carey, Captain Sandys, brother Marshman and family, and sister Rolt, arrived from Calcutta. Our brethren consulted some friends about a place of worship: they advised us to take a house: brother Marshman enquired very diligently, and found one in a good situation: the rent demanded is 120 rupees per month. We have conversed much upon the
subject. Yesterday Petumber, sen. arrived from Sookfaugur, bringing with him a man named Ram Dafs, whom we hope the Lord has given him as the fruit of his labour in that place.

Jan. 1. 1803. This morning Captain Sandys returned to Calcutta, accompanied by brother Marshman, to engage the house which we resolved upon; trusting in God to see us through the expense, which we suppose at first will fall principally upon ourselves.

Jan. 2. Lord's day. Ram Dafs would have been baptised today, but the brethren wished to know more of him.—Kristno has unhappily made a schism amongst us. When Felix, Petumber, Ram Dafs, and I went this morning to worship at his house, we found that he had already begun the worship himself. After singing I expected he would have left the management to me or Felix; but he engaged in prayer, and afterwards began a kind of sermon; observing that as this was the beginning of the year, he intended to begin to preach. He divided his sermon into two parts; one of which, he said, was about the true Christ, and the other about the name Christ. They closed with singing, and Kristno prayed again. I was grieved at this irregularity, and withdrew in silence. In the afternoon, Kristno proceeded still farther; he administered the Lord's supper, and the native members attended. Kristno's zeal appears to have been excited by jealousy, from our having sent Petumber to preach at Sookfaugur.

Jan. 3. Brother Marshman went this morning to Calcutta about the house; but the owner wanted to raise the rent fifty rupees per month: it was therefore declined. The same day brother Marshman heard of another house, and engaged it for ninety rupees per month: we enter upon it directly. He also obtained leave of Mr. Baretto to occupy a piece of ground at Sookfaugur, where we intend to build a hut for Petumber. The brahmans there will be disappointed, as they thought to prevent his staying amongst them.
Jan. 4. This day brother Carey and his son William are gone a fortnight's journey to Juggerdundakatty and Ponchetalokphool.

Jan. 5. Petumber set off this morning with Ram Dafs to Sookfaugur, and took with him thirty rupees to build a house. He will there take up his abode, and try to form an interest for Christ. Young Petumber came to-day, either in pretence or in earnest, to confess his sin, and endeavour to be united with us again.

Jan. 6. Mr. Wood, and Mr. Hutteman, a serious European schoolmaster at Calcutta, came up and dined with us.

Jan. 7. Petumber, jun. was at our experience meeting this evening. We talked to Droopodee about having fellowship with Kriftno in his schism; but she did not seem conscious of her fault.

Jan. 9. Lord's day. This morning brother Marshman went to the Bengalee meeting-house: only young Petumber was there, to whom he expounded the parable of the prodigal son. In the afternoon he went again: first Gokol came in, with whom brother M. shook hands for the first time since his exclusion: Gokol seemed to take it kindly. Afterwards Rafoo came, and made excuses for Kriftno; saying, they had not gone into idolatry, nor other such sins. Brother Marshman shewed the fault of Kriftno in doing what was irregular, and in doing it in an improper spirit. At length Gokol took the testament out of brother M.'s hand, and would have him go to Kriftno's. He afterwards consented, and found a young brahman there, named Kriftno Prefaud, who had come from Dayhotta for instruction. In the evening our native brethren came again to our house.

Jan. 10. This forenoon Kriftno brought a byraggee, named Boodheefa, who had come eight days' journey, having met with one of our small tracts, and for some time judged with his acquaintance about this news. He pro-
feffed to be much pleased with what was told him, and so were his friends with the paper they had seen; but they wanted somebody to go and live with them, and instruct them in the ways of Christ. Krishno wished to go. The byraggee says, that with him are thousands in his country who have totally renounced the Hindoo and Mussulman shakers. It is said that they were connected with the Ghospara people in the life time of Dulol's father; but they now have nothing to do with them, as Dulol and his people worshipped idols.

Jan. 12. We had a sermon to-day from Luke ii. 14, on account of the peace in Europe. The Governor and many of the Danes were present.

Jan. 16. Lord's day. This morning Felix and I were at Krishno's. Brother Carey and William returned, without being able to reach Juggerdundakatty and Ponchetalokphool. In the afternoon we went again to Krishno's, and brother Carey conversed with the two new people. They are urgent for baptism, and one of them, Boodheefa, wants to go into his own country to talk to a great multitude, who he supposes will gladly receive the word.

Jan. 20. Brother Carey brings word from Calcutta to-day, that the success of the gospel in one place on the coast, is much greater than was at first apprehended. A king, and twenty-two towns, or villages, have at once drowned, burnt, or trampled on their idols, and become christians. We hear also that Mr. Gerické has sent a catechist to Ceylon, where thousands have received the christian name.

Jan. 21. Boodheefa and Krishno Presaud were this evening before the church, and are received for baptism. Their accounts, especially that of the latter, were pleasing. Krishno and the rest were admonished for their schism; he acknowledged his fault.

Jan. 22. After dinner the two young converts were baptised in the river, in the presence of a number of people. A native of some note came in his budgerow, and said...
during the whole of the opportunity. It has set people a
talking very much. One man asked Krishno why he did
not put on English clothes; and not, by appearing as a
Hindoo, deceive the people, and take away their cast.
Others said there was certainly some power in the papers
which we gave away, and therefore many persons had
rejected their cast; and they advised one another not to let
their children read them. The young bráhman, at my
request, took off his poitoo, and gave it me. This is a
more precious relic than any the church of Rome could
boast.

Jan. 23. Lord's day. Brother Carey and Marshman
opened the house at Calcutta; but none attended except
two or three religious friends, though we only met for
worship when there is no service at church.

Jan. 24. This forenoon we were filled with joy on
receiving a letter from the supercargo of the Monticello,
informing us that brother and sister Chamberlain were
arrived near Calcutta, by the way of America.—In the
evening brother Carey made a very solemn and suitable
address to Krishno and Boodheefa previous to their entering
on a preaching excursion.

Jan. 25. Brother Carey and I went down to Cal-
cutta this morning to meet the ship Monticello, but re-
turned without finding it. In the evening we dined with
the supercargo at Calcutta.

Jan. 26. I went down again this morning, and
about noon met the ship: was much rejoiced at meeting
with brother and sister Chamberlain. We came to Cal-
cutta, found brother Carey, and proceeded to Mr. Rolt's:
the tide not serving, we staid all night at Calcutta. We
were also refreshed by letters from America.

Jan. 27. We arrived at Serampore this morning
before the family were up: it was an hour of great joy.
In the evening we went to Krishno's: I catechized the
children, and we sung three hymns in Bengalee: brother
Chamberlain joined us in "Doya koro." Our native friends made enquiries whether our new brother and sister had left father, mother, brothers or sisters! I never saw our native friends manifest such attachment as on this occasion. Joymoni said, "They cannot talk our language; but we see that all our hearts are one: we are united in the death of Christ." Brother and sister Chamberlain were deeply affected during the whole of the interview.

Jan. 28. This afternoon, sister Marshman was safely delivered of a daughter. In the evening, after the experience meeting, we took leave of Kristno and Boodheefa, who are going a month's journey, taking with them upwards of a thousand printed tracts for distribution; they waited to see our brother and sister Chamberlain.

The MISSIONARIES to the SOCIETY.

Dear Brethren,

AMIDST all your and our anxieties for the cause of Jesus in this country, (though perhaps neither your plans and expectations nor ours have been realized in the way we imagined) we see more and more that God is leading us in the right way; and we are not permitted to doubt that he is gradually laying the foundation of a temple in India, in which ten thousand voices shall be heard, saying, Blessing, and honour, and glory, and power be unto Him who sitteth upon the throne, and to the Lamb for ever and ever!

We will just review a few of the principal circumstances in our affairs, by which you will know a little of the travail and joy of our souls.

THE SCRIPTURES.

Besides the New Testament, and the first volume of the Old, the Psalms are finished, and part of Isaiah. We have reason to hope that the scriptures are a good deal read in different places, and that their value is more and more appreciated. We continue to distribute a number of Bengalee tracts, and have also been distributing one or two in
English, which we hope will not be in vain. Our font of Nagaree types, which will enable us to print in the Shanfcrit, but especially in the Hindostanee language, is nearly compleated: more than four hundred letters are cut and cast, and they will cost us a good sum. We have printed several works in Bengalee for the College, which may be very useful in acquiring the language and manners of the country.

**NATIVE BRETHREN AND SISTERS.**

**Petumber Singho** is gone to Sookfaugur, a pretty large place in a very populous neighbourhood, about twenty miles distant. He is building a small house, in order to attempt to raise an interest there; and has apparently been useful to one man, who has been here for baptism. Petumber in his late visit to us, after having been about a month at Sookfaugur, appeared to have grown much in scriptural knowledge and singleness of heart. The treasure which is in the bible he seems to have apprehended; and says, wherever he opens this book, he finds something to do him good.

**Krisnino** says, he longs with his whole soul to communicate the gospel to his countrymen. The members of his family also appear lively. Rafoo lately said, after a relation had been repeating a long tale of the mahabharet, “Ah, one line of the bible, containing the news of pardon, is infinitely better than all that!”

**Droopodee** seems to maintain a considerable attachment to the gospel. Her husband, Petumber, jun. who is suspended from our communion, has lately returned to us, and confesses his sin, praying to be restored.

**Unna** appears to walk circumspectly.

**Kemol**, since the exclusion of her husband **Gokol**, has either voluntarily or by constraint absented herself from the means of grace. However, Gokol has for some time expressed much repentance for his sins, and there are hopes of his being restored. Kemol since then has attended upon the gospel.

**Peroo** and **Bharut**, though they appear to preserve their faith in Christ, yet we fear they are not so anxious as
they should be about the means. Peroo says he is obliged to be much from home: and Bharut, being cook to some European, cannot have many opportunities of attending on public ordinances.

Kriitno Prejaud, a young brahman about nineteen, was baptised on Saturday last. The word of Christ's death seems to have gone into his heart, and he continues to receive the word with meekness. He gave up his friends and his cast with much fortitude, and is the first brahman who has been baptised. His family live at Daybatta, where brother Carey set his foot on shore, and was kindly received by Mr. Short.

Boodheefa, a large or byraggee, from Borobazar, about eight days' journey from Serampore, was also baptised on Saturday last. Seeing one of our small tracts in his own country, he was induced to come hither and enquire. He belongs to a body of people who have given up the world, as they say, in search of the true God; having despaired of finding the way of life among Hindoos or Mussulmans. He seems to have received much joy in the news of Christ's death; and in the most pressing manner solicited for baptism, that he might go and make known the news in his own country. He was born a Mussulman, and is near forty years of age.

ENQUIRERS.

Of these, Byhonta, Momoo, and some others, are gone from us without being admitted to baptism. One or two who appeared to be influenced by worldly motives, we did not encourage to stay at all. Komal, the brahman, who has been our Bengalee schoolmaster since Petumber went to Sooksaugur, has excited a good deal of attention to the gospel in the neighbourhood, though he is not yet baptised. He professes to be very anxious that people may not imagine he becomes a christian from worldly interest: he therefore tells them that he is about to become a christian from conviction, and invites all the wise men among the idolaters to shew him whether they can find any way
of salvation among the Hindoos. We dare not be confident about Komal; but we cannot help indulging a hope that he is truly in earnest.

OPENINGS FOR THE GOSPEL.

God has heard our prayers, and has given us an entrance into Calcutta. We have taken a house there, and brother Carey and Marshman opened it on Lord's day last. The expense of rent only is near 100 rupees a month; fitting up will amount to about 200 rupees more. If we should not gather a congregation of Europeans, yet it opens a door to the natives; and we enter at once into the midst of near a million of souls, having the everlasting gospel to preach.—We cannot help indulging some expectation of usefulness at Sookfaugur, through the labours of our dear brother Petumber.—Kristno and Boodheefa set out this morning on a journey, which we hope will not be in vain. Boodheefa talks of many thousands of people being prepared to hear the gospel in his country, whither they now are gone; and seems to anticipate the idea with much enthusiasm of a church being planted, and worship being carried on there.

BENGALEE SCHOOL.

We are just finishing a very good brick school-house, which the benevolence of the public here has enabled us to erect, with a house also for the teacher. Nearly thirty Bengalee and Portuguese are here taught the Bengalee and English language.

Our means of support have hitherto kept pace with our wants, which for ourselves are not very great; but for the printing of the scriptures, the establishment of the school, and for the formation of the whole settlement have been very considerable. As the cause begins to extend, another source of expense is arising. Petumber at Sookfaugur receives a small stipend as a native missionary. Kristno's family also, during his journey, must be assisted. The attempt at Calcutta is at present expensive, though God may raise us up friends there who will not let the
whole fall on the mission eventually. Our English school has gradually increased, till at length we have thirty-two boarders.

We have been blessed with uninterrupted health, uninterrupted love, and uninterrupted supplies of every earthly comfort. We have very much wanted the help of one or two more brethren; but on Thursday our brother and sister Chamberlain arrived to our great joy, and we desire to be thankful for this addition to our number. May God also give us native brethren full of the holy Spirit, and plentifully pour out the fame on the inhabitants of Bengal!

Finally, dear brethren, we assure you that our residence in this idolatrous nation has served to heighten exceedingly our regard for the word of God. Oh, how applicable to our circumstances, on many occasions, are the instructions of our Saviour, and the epistles of the apostles to the churches just gathered from the heathen! How glorious is the example of Christ, when opposed to the conduct of Hindoo favours! How sublime are the doctrines, how pure the morality of the gospel, when contrasted with the doctrines and holiness contained in the writings and exhibited in the lives of the purest Hindoos! And above all, how infinitely worthy of God does the plan of redemption appear, when we compare it with the devices of the heathen! Therefore, seeing we have this ministry, as we have received mercy, we faint not. The doctrine of Christ crucified is that which in almost every instance has fixed the attention of those who have been gathered here. It is appealed to by our native friends on all occasions, as that which in itself alone is sufficient to demonstrate that Jesus is the Saviour of the world. United in these glorious truths, and in this blessed work on earth, oh that we may at length meet you in the worlds of light—you with many, many English; and we with many, many Hindoos and Mussulmans, redeemed by the blood of the Lamb! Farewell.

W. CAREY, W. WARD, J. MARSHMAN, J. CHAMBERLAIN.
I have been much troubled with a violent cough throughout the greatest part of this cold season, and it is now very bad, attended with a troublesome spasmotic affection of the breast. I hope the warm season will remove it, though I fully expect it to return at intervals as long as I live. That excepted, I have good health; and all our family are also well. The past year, and the beginning of the present, have been loaded with blessings to us, though attended with some difficulties. Particulars you will learn from the general letter.

In the beginning of January I went a fortnight into the east country, intending to have paid a visit to the people at Ponchetalokpoo, and Juggerdundakatty; but was not able to reach either of these places. However, I had many opportunities of publishing the word, and distributing pamphlets as I went along. I found the people everywhere acquainted with our names, residence, designs, and books. Some opposed; but many heard attentively.

Last week a letter was received from some natives at Chinsurah, a Dutch settlement, inviting us to go and explain the way of life to them. Accordingly, brother Ward and myself went over on Saturday, and took with us the newly baptized brahman, Kriitno Prisau. We found them to be people of some respectability in the world. They are bitter enemies to brahmanism, and are followers of Chytunya Nitta, a man who, three or four hundred years ago, set up a new sect in Bengal; reprobated the distinction of easts, and the various idols worshipped by the Hindoos. We talked to these people till nearly night, and afterwards gave away in the market-place some testaments, and a great number of small tracts. We returned home, not without hopes that this visit may prove useful.
Jan. 30, 1803. Lord’s day. Yesterday, brethren Carey, Marshman, and Chamberlain dined with the Governor, on occasion of the birth-day of his Danish Majesty. Brother Chamberlain preached to-day in English: brother Carey visited the brethren; Felix preached at night in BengalEE.

Feb. 3. Moraud is arrived from Ponchetalkhool, bringing a letter with him. Some people at Chinfurah also sent a letter to-day, inviting one of us to go and talk with them about the gospel.

Feb. 4. Brother Carey brought a letter from Mr. Burris to Mr. Buchanon, announcing the arrival of eight boxes from England.—Krithno Prisaud, the young brahmán lately baptized, went down to Calcutta one day this week, and called upon his friends, who had held a counsel, and sent a person to Serampore to enquire after him. They had heard that a brahmán and a byraggee had been baptized: he boldly acknowledged that he was become a Christian. They were exceedingly angry; broke the hooka which they had given him to smoke with, and ordered him off. Finding that he was alone, and that they were very much enraged against him, he thought it best to make good his retreat.

Feb. 5. To-day brother Carey and I went to Chinfurab, and talked to them some time about the way of life. They are a respectable family, followers of a byraggee, named Chytunyah, who is said to have been incarnate at Nuddea about 300 years ago. They despise brahmánism, but are very opinionated in their own way. On our return we distributed many papers among the crowd in Chinfurah-market.

Feb. 6. Lord’s day. Two persons arrived from Sook-saugur with a letter from Petumber: one of them seems to feel an interest in the gospel. Brother Carey has a bad cough. Mrs. Thomas seems to decline very fast. Mr. Dexter is very ill.
Feb. 9. Brother Chamberlain and I returned this day from Sookfaugur. Petumber's house is nearly ready: he appears to grow much in experience and scripture knowledge. I prayed in his new house: oh that it may become the house of the living God!

Feb. 11. Moraud is desirous of being baptized. He says that Neeloo, the old man, has no fear about his cast, and that he is decidedly in favour of the gospel. There are still some hopes that we may have a church formed at Ponchetalokphool.

Feb. 13. Lord's day. Brother Chamberlain preached at Calcutta: in the morning no strangers attended; and in the evening, with friends, there were about fifteen hearers. On account of brother Carey's cough, brother Marthman preached in English and Bengalee. Two of us went to Buddabatty, where we met with much carelessness and noise. We saw two men who apprehended the persons on suspicion of killing our friend Syam Dofs, and I enquired the result. They said, the people were acquitted, as no proof could be substantiated against them.

Feb. 14. Kristno and Boodheefa returned to-day; the latter bringing his wife and son with him. They talked with many of the natives on their journey, had a pleasant interview with those at Ghosparra and Ponchetalokphool, and gave away all their testimonials and pamphlets.

Feb. 18. We have had with us the old brahman from Khorda, another from the neighbourhood of Sookfaugur, &c. Yester day a mullahman who said he had neither father nor mother, and that his brother had turned him out, came from Nuddea, supposing we should buy his cast. Kaffinaut, a brahman from the country of young Petumber, has also been here several days. He professes to be fully persuaded of the truth of the gospel, but has fears about his cast. Sheetaram, a weaver, who has been here once or twice, came again to-day: he lives at Jeffore. Kristno takes in all these enquirers from time to time: they are entertained for a day.
or two at our expence, and instructed; and then, according to their impressions, they either return home, or come forward for baptism.

Feb. 19. This morning Kriftno came and told us of a conversation which he had with Kaffinaut and Sheetaram, in which he used this simile: "The Hindoos, when they have built a new house, consider it unclean and untenable till they have performed an offering; and then they take up their abode in it. So God; he does not dwell in earthly temples, however magnificent: his residence is in the heart. But how shall he dwell with man? The sacrifice of Christ must be offered: then the house, the heart, in which this sacrifice is received, becomes the habitation of God, through the Spirit!"

Feb. 20. Lord's day. Brother Carey preached in English and bengalee: brother Marshman went to Kriftno's in the morning, and to Calcutta in the afternoon: brother Chamberlain catechized: Felix and I went to Kriftno's in the afternoon. I conversed with Sheetaram: he wishes to be baptized. I hope this simple man has some faith in Christ, and dependence on him for salvation. Boodheefa wishes his wife to be baptized.

Feb. 21. This day, brother Carey went down to Calcutta: he has more students this term, and the other tutors teach every day in the week. He is therefore obliged to teach four days in the week, and to be one day more at Calcutta. We feel his absence to be a great loss to us, as the affairs of the mission are growing more and more weighty, and there is great need for our being often together to consult on the different cases of the native converts, both temporal and spiritual. I am sometimes bowed down with missionary cares. This day we have had much conversation with Boodheefa respecting his worldly prospects: he wishes to cultivate a little ground, and rear silk-worms; but the expense would be more than we could answer for, and we are desirous to avoid such a precedent. We afterwards conversed with Sheetaram, who gave a very simple though pleasing account of his faith in Christ.
Feb. 25. Felix Carey has lately been poorly with an affection of the lungs: this evening he has a good deal of fever, and oppression of the stomach, with a bad cough. I am alarmed, lest it should be the beginning of a consumption. On Wednesday, brother Carey had a meeting for Bengalees at Calcutta: about ten of them and some Portuguese attended.

Feb. 26. This afternoon Sheetaram gave an account of his conversion, and was received by the church. He is a middle-aged feeder from Jaffore, where he has a sister and a small hut: he has been among the Ghofparrahites, and has a number of friends of his way of thinking. When he left home, his sister said to him, "Ah, brother! You are going; but I cannot walk so far. What shall I do?" He comforted her by saying that one of us would go to their house, and then she might be baptised.

Feb. 27. Lord's day. Sheetaram was baptised in the river this morning. Mr. and Mrs. Creighton, and Mr. Ellerton, happening to be at our house from Gomalty, were spectators; many natives also were present. After baptising, I went down to Calcutta, and had a congregation of fourteen persons in the evening.

Feb. 28. Felix is somewhat better, and is going out upon the river every day this week. Brother Carey's cough is also better. Sister Marshman is poorly.

Mar. 4. This week brother Carey had several native hearers on Wednesday evening, and several Europeans on Thursday evening at Calcutta.

Mar. 5. Our native brethren are not satisfied with Petumber jun.: they charge him with professing Christ with his mouth, but going after strange and impure gods in his heart, and in secret. Kristno says, that amongst the worshippers of Kalle there is a custom of men setting up their own wives as the representative of this goddess, and worshipping them. Our friends also now say, that the disagreements between Petumber and his wife have been much occasioned by this circumstance: he wishes to turn away her mind from Christ, and to worship her as the representat-
tive of Kallam: she refuses; and he quarrels with her in consequence. On hearing this account, we refused his being admitted again amongst us, and admonished him accordingly.—In the evening we had a church-meeting: the account respecting Gokol was much in his favour, and we again received him. He and his wife live much more happily than formerly, and his mind appears more tender.

Mar. 6. Lord's day. I preached from, Do this in remembrance of me; in the afternoon brother Carey administered the Lord's supper to twenty-six communicants. Sister Rolke, and brother Fernandez and Dexter, were absent; and young Petumber was only a spectator. Brother Marshman was at Kristno's in the morning; and brother Carey catechised, or rather took an account of the sermon from the children. In the evening he gave out a hymn, and read a chapter; after which old Petumber preached in bengalee to a congregation of Hindoos, Mussulmans, Armenians, Feringahs, English, &c. His text was a small pamphlet of eight pages of his own writing, which we priced for him. After praying for a short time with fervour and consistency, he sat down; and with his hands joined together and stretched out, he craved their attention. He then spoke for an hour with faithfulness and much propriety, and closed the whole with prayer. We were much pleased with this first attempt. He is the first Hindoo who has become a preacher. This is another new era in the mission, for which we have reason to bless God: oh that he may increase the number of faithful native labourers! This is the grand desideratum that is to move the Hindoo nation. Mr. Forsyth preached for us at Calcutta.

Mar. 8. This evening a man brought six letters from Morand, who is gone to live at another place, where he is desirous of building a house for preaching and teaching Christ Jesus; he has talked about the gospel, and excited a good deal of enquiry. Boodheesa left us yesterday, promising to return in about a month: his wife was much displeased because we did not baptise her. Sheetaram re-
turnied home this morning: his mind appears to be in a good state. On Lord's day, after dinner, we discussed the subject respecting the duty of a baptised native, if he have more than one wife. Finding the question somewhat difficult, we agreed to repeat the discussion every Lord's day till we had obtained some satisfaction. This evening brother Marshman and I attended the funeral of a European, being invited to officiate on this occasion.

Mar. 10. Yesterday brother Marshman set out for Ponchetalokphool, and to see Moraud. He travels in the palanquin, and calls at Sookfaugur: Kriftus is gone with him on foot.—On receiving a paper yesterday, which is sent round the settlement, inviting Europeans to attend on a European funeral, I wrote to the Danish secretary, informing him that as there was no other protestant minister at Serampore, one of us would attend any funeral, if agreeable to him and the gentlemen of the settlement, without withing for any fee or reward. He accepted of our services; and I attended the funeral this evening, read some portions of scripture, and prayed at the grave. On these occasions the secretary, who seems to have the management of all European funerals, used to put a little earth into the grave, repeating some kind of doxology, and then the attendants came away, without any other ceremony. Europeans seem to feel nothing on these occasions; but will talk and joke while following a corpse, as though they were going to bury a dog. Very few Europeans have any friends to pay the last offices to their remains; and many leave behind them none but children of whom they were ashamed, and a native mistress, who at the time of receiving visits

Dr. Doddridge, in a note on 1 Tim. iii. 2, observes, that as there is no express precept in the bible requiring a man who had several wives at the time of his embracing christianity, to divorce or dismiss all but one, the divine wisdom might judge that it was a proper medium, between encouraging polygamy and too great a rigour in condemning it, to fix such a brand of infamy on this irregular practice, by prohibiting any man, let his character be ever so extraordinary, to undertake the ministry while he had more than one wife, and to discourage it in those already converted by such passages as Mat. xix. 3, and 1 Cor. vii. 2.
was shut up in a corner cupboard. After the funeral, I went up to Kristno's, and heard the catechism of Kristno Prefaud, Roop, Onunda, and Kefaree. The two last are Kristno's daughters; the one about twelve, and the other about seven years of age. At the end of catechising, Onunda first, and Kefaree afterwards very earnestly requested to be baptized; saying, they knew there was no other Saviour but Jesus Christ. Kefaree said, "I am a little child; but my soul is not little; and I have heard that in Europe, children of five years old have been saved." Rafoo and Joymooni both said that these two children daily wished for baptism. I promised to lay their request before the brethren.

Mar. 19. We resolved this evening that Kristno should be employed in going out as an itinerant as much as possible; and as he spends much time at home in talking with enquirers, we agreed to allow him twelve rupees a month when out, and six rupees at home. A young man of the writer's cast, named Ram Rateen, came this week from Calcutta. In the hurry of business he had like to have gone away without being spoken to; but after he had left the house I sent Kristno Prefaud after him, who after some conversation found him desirous of hearing the gospel. Prefaud conducted him to Kristno's, and there he remains.—Brother Marshman is returned from Ponchetalokphool, Juggerdundakatty, &c. Several persons there seem willing to be baptized; but if they should, the village barber, forsooth, will not shave them! When a native loses cast, or becomes unclean, his barber and his priest will not come near him; and as they are accustomed to shave the head nearly all over, and cannot well perform this business themselves, it becomes a serious inconvenience.

Mar. 24. A letter was received to-day from Ponchetalokphool, informing us that one of our native friends had been put into confinement at a neighbouring village by a native Talookdar, or tax-gatherer, for speaking of the gospel. We immediately sent the letter to brother Carey
at Calcutta, who shewed it to Mr. Buchanan, and Mr. Blaquiere, a gentleman of the police, who advised us to write to the magistrate of the district.

Mar. 28. Boodheefa arrived to-day from his own country, and his brother with him: he gives a pleasing account of his journey. He found that Seebram-dass of Juggerdundakatty had written to his disciples in other places, warning them against the gospel, and telling them that if they minded the gospel they would have pigs' faces, and go to hell for a long time after death!—Ram Rotten is still with us: he belongs to a respectable family of castes.—Brother Fernandez has made a present to the mission of the twenty pounds given him by a lady or two in England.—I called on Mrs. Thomas yesterday: she seems to be in the last stage of a decay, but I hope she is the subject of true religion.

April 1. A man of the name of Tazoo came to our house this week.—Brother Carey brings word from Calcutta that at the public examination before the Governor, the Bengalee students came off with great honour. Mr. Colebrooke has offered to lend brother Carey all the vades which he has been able to procure, if we will print them: and this we have promised to do.—Mrs. Thomas is very near death.

Apr. 2. This evening Sadufa, (Boodheefa's brother) Ram Rotten, and William Carey came before the church, and were accepted for baptism: their accounts afforded us pleasure.

Apr. 3. Lord's day. We met this morning between six and seven o'clock, to bless God for his mercies towards us. Mr. Dexter and Mr. Rolt arrived before breakfast. The former has taken a house at Calcutta, and offers it to us to preach in: the principal room will hold nearly two hundred persons; and being backwards, is attended with less noise and interruption than the other, and the rent will be thirty-two rupees a month less than what we now have.
to give. It is in a good situation, and we have promised to take it when our six months for the other shall be expired. Mr. Edmonds preached for us at Calcutta. Brother Carey preached in English: after which we went to the river side, and stood under an awning, where he gave out a hymn, ("Ke arro") spoke, and prayed in Bengalee. Then Sadutfa, Ram Roteen, and William Carey were baptized. As William ascended the banks of the river, I gave out, "In all my Lord's appointed ways," &c. Sadutfa, who is a farmer, seems to be a very simple and sincere man: Ram Roteen is a fine handsome young man, who appears anxious after knowledge: William improves much, and I hope will become useful. In the afternoon we had a lovely company at the Lord's table. Our anxiety to obtain converts to Christ seems now to be changed into anxiety about those who are obtained, that they may be Christians indeed. Though I see no irregularity among our friends, yet I fear they do not perceive all the solemnities of the Lord's supper: and I imagine it was much so with the Corinthians.

Apr. 4. This morning early we went to attend the wedding of Krishno Prisaud with Onunda, Krishno's second daughter. Krishno gave him a piece of ground adjoining his dwelling, to build him a house, and we lent Prisaud fifty rupees for that purpose, which he is to return monthly out of his wages. We therefore had a meeting for prayer in this new house, and many neighbours were present. Five hymns were sung: brother Carey and Marshman prayed in Bengalee. After this we went under an open shed close to the house, where chairs and mats were provided: here friends and neighbours sat all around. Brother Carey sat at a table; and after a short introduction, in which he explained the nature of marriage, and noticed the impropriety of the Hindoo customs in this respect, he read 2 Cor. vi. 14—18, and also the account of the marriage at Cana. Then he read the printed marriage-agreement, at the close of which Krishno Prisaud and
Onunda, with joined hands, one after the other, promised love, faithfulness, obedience, &c. They then signed the agreement, and brethren Carey, Marshman, Ward, Chamberlain, Ram Roteen, &c. signed as witnesses. The whole was closed with prayer by brother Ward. Everything was conducted with the greatest decorum, and it was almost impossible not to have been pleased. We returned home to breakfast, and sent the newly-married couple some sugar-candy, plaintains, and raisins: the first and last of these articles had been made a present of to us, and the plaintains were the produce of the mission garden. In the evening we attended the monthly prayer-meeting.

Apr. 5. This evening we all went to supper at Krishno's, and sat under the shade where the marriage ceremony had been performed. Tables, knives and forks, glasses, &c. having been taken from our house, we had a number of Bengalee plain dishes, consisting of curry, fried fish, vegetables, &c., and I fancy most of us ate heartily. This is the first instance of our eating at the house of our native brethren. At this table we all sat with the greatest cheerfulness, and some of the neighbours looked on with a kind of amazement: it was a new and very singular sight in this land where clean and unclean is so much regarded. We should have gone in the day-time, but were prevented by the heat and want of leisure. We began this wedding supper with singing, and concluded with prayer: between ten and eleven we returned home with joy. This was a glorious triumph over the cast! A brahman married to a foother, in the Christian way: Englishmen eating with the married couple and their friends, at the same table, and at a native house. Allowing the Hindoo chronology to be true, there has not been such a sight in Bengal these millions of years!

Apr. 6. Boodheefa, and his brother Sedutfa, went home this morning. After commending them to the grace of God by prayer, we took leave, hoping to see them again shortly. It is painful for us to send away persons who have
received so little instruction, to places where there are no
means, but where all is wild heathenism; yet there is no
alternative; they cannot all abide at Serampore.

Apr. 10. Lord's day. Felix and I were at Kristno's
in the morning; brother Marshman spoke in English. Our
native brethren, by our advice, had also a meeting among
themselves in the middle of the day: Kristno spoke a little
on the subject of Peter's repentance: Kristno Prisaud
read the word, and the rest consisted of singing and prayer.

In the afternoon, I catechised: brother Carey and Marsh-
man were amongst the brethren: and in the evening I
preached in Bengalee. Kristno saw a man to-day who told
him, that after the journey which Kristno, Felix and I took
down the river to Tumlook, above a year ago, some people
at a village called Ootabanga, having got our papers, had
renounced their old way, and were beginning something
according to their own notions of the gospel. Brother
Chamberlain preached at Calcutta this evening. Mrs.
Thomas died on Wednesday last: she has appointed a Mr.
Carding her executor.

Apr. 17. Lord's day. Last week two persons came
from Chinsurah to enquire about the gospel, and the old
brahman from Khorda was with us two different days. He
says that he is quite ready for baptism, and wonders that
we will not receive him.—Brother Carey was twice at
Kristno's: brother Marshman at Calcutta: I preached in
English, and Felix in Bengalee.

Apr. 18. Monday last was a horrible day; the cherok-
poojah. Three women burnt with their husband on one
pile near our house! Miss Rumohr has presented us with
the amount of one month's rent of our place of worship at
Calcutta, and Mr. Rolls has promised to give another:
otherwise the whole expense has hitherto fallen upon us.
Last week several wandering singers, of a certain cast, were
at Kristno's. I talked to them for some time: but I do not
recollect ever hearing Kriftno speak so boldly and so well
as on this occasion. He brought the truth home to the
conficence, and preffed the exclusive proofs of Christ being the only Saviour with much force, though I fear with little effect on these determined believers in the efficacy of the name of Hurry. These people had been at Kriftno's some days before, and among them was a boy who appeared to be so much affected with what Kriftno said, that he resolved to go home and get leave of his father to come to Serampore, and become a Christian; at this time he was gone home for that purpose. This day Kriftno Prifaud went to Calcutta to talk to some of his friends. Before he went, he told me that he thought of going out on a Lord's day to speak the word in the neighbouring villages. A blessed thought!

Apr. 19. To-day, Kriftno is gone a journey into Burdwan. At present, though brother Carey goes once a week to the place of worship at Calcutta to speak in bengalee, yet scarcely any natives attend; nor do I much expect it till a little more stir is raised, or some native brother goes to preach. The conference meeting at Mr. Rolt's is not increased, but rather diminished. Our Lord's-day evening meetings at Serampore, in bengalee, are attended by none but native brethren and the servants of our family, except now and then a straggler creeps in.

Apr. 23. The boy who went to consult his father returned to Kriftno's yesterday; but this morning some of his old acquaintance have dragged him off, and carried him away. Our native friends gave us notice of it; but we cannot think of rescuing him by any other means than by prayer. This day Kriftno Prifaud, Ram Roteen, and Neeloo, (young Petumber's brother) went to Buddabatty, where they began to preach the gospel in the street. Meeting with every kind of indignity and abuse, they retired to a house, and read, and talked, and prayed; a number of persons heard them, and made them promise to come again the next day. All kinds of vile abuse and threatenings were heaped upon them by the mob.
Apr. 24. Lord's day. Brother Chamberlain preached at home, and Ward at Calcutta: brother Carey was amongst the brethren, and preached at night. Krishno Prifaud, Ram Roteen, and others were at Buddabatty, where they met with violent opposition. They were set upon as seringahs, as destroyers of the cast, as having eaten fowls, eggs, &c. As they attempted to return, the mob began to beat them, putting their hands on the back of their necks and pushing them forward; and one man, even a civil officer, grazed the point of a spear against the body of Krishno Prifaud. When they saw that they could not make our friends angry by such treatment, they said, You falsa; you will not be angry, will you? They then insulted them again, threw cow dung mixed in gonga water at them; talked of making them a necklace of old shoes, beat Neeloo with Ram Roteen's shoe &c.; and declared that if they ever came again, they would make an end of them. They replied, that even insults, and stripes, and death were good to them: their only concern was that God would turn their hearts, and make them better! They said, they were only come to do what every other sect did; all the Hindoos and Mussulmans performed their poojahs in the streets: besides, they were come by invitation from an inhabitant of the place. As they were about to depart, they attempted to pray; but the multitude began with one consent to hoot and clap their hands, in order to drown their voice: so they were obliged to come away without being permitted to pray for those who thirsted for their blood.

Apr. 25. This morning Sheetaram, his sister Oomoree, a man named Golaub, and a woman named Khaymee, came to Serampore; the three last with a desire to hear the gospel, and I suppose ultimately with a view to baptism. Yesterday I called to see Miss Thomas at Calcutta, having heard that she was poorly: she appeared to bear her mother's death with much composure, but is now very ill. She is at Mr. Brown's, a painter, who came from England in the same ship with Mrs. Thomas; is kindly
treated, and has the best medical advice. Krishno Prilaud, Ram Roteen, and Neeloo having been so much bruised by the ill treatment at Buddabatty, stay at home all this day, and could not come to work. Yesterday at Calcutta Ram Bophoo called upon me at brother Carey’s lodgings, by appointment. I wished to engage him to write for us a life of Christ in Bengalee rhyme, to give away, in the hope it might be useful. The Hindoos have been used to scarcely any thing but poetry; and in consequence the Bible is more strange, and unacceptable to them. They have their histories of Ram, Chreefnno, &c. in poetry; and it is probable that these poems have contributed more than any thing else to fix and disseminate the peculiar notions and customs of the Hindoos. Ram Bophoo was of the same opinion, and entered very cheerfully into the work, promising to devote his nights to it till it was accomplished. I asked him about his own hopes. He said, he had no hope of salvation, if he died now: yet when he thought of the pain he felt when the gospel was derided, and of his pleasure when it was spoken well of, he could not but hope that at some future day he should become a disciple of Christ.

Apr. 26. Krishno returned to-day, having been a very considerable distance, bearing the tidings of the Saviour, talking as opportunity offered, and giving away tracts. Rafoo has just informed me that they had heard that the poor boy who had been taken from their house on Saturday was confined at home; that he refused to eat, and was constantly repeating the name of Christ. His friends wonder how Krishno’s family can have bewitched him in such a manner! The woman who came with Boodheefa, and afterwards with Tazoo, has been at Krishno’s ever since she came the last time. Rafoo says, she cries for baptism; and laments that while others have been baptized in fifteen days, she has waited backward and forward for three months. The woman’s name is Radhamonee: her son, a fine boy, is in the Bengalee school. Tazoo has repeatedly asked to be baptized.
Apr. 27. Felix is again much affected in his lungs, and has a bad cough. To-morrow morning he goes down to Calcutta, to consult his father on the subject: we are all afraid for him, lest he should become consumptive.

Apr. 28. Brother Carey had nearly twenty Portuguese to hear him last night in Bengalee, at our place of worship in Calcutta. On a Thursday evening, in English, he has frequently a tolerable company of Europeans; and I hear that he enjoys himself pretty well.

Apr. 30. This day old Petumber arrived from Sook-faugur. He is an excellent man, and has met with much opposition: however, we cannot yet despair of fruit from his ministry. He has been amongst our native brethren to-day, inquiring into the faith in Christ of several new converts.—Brother Chamberlain went out to-day with Krishno Prifaud, and Ram Roteen, as a kind of guard to them in village preaching, lest any should set on them to do them harm.

May 1. Lord’s day. This morning we had a church meeting, when Tazoo, Radhamonee and Oomoree were received. Golaub and Khaymee, on account of some circumstances which did not affect their character, and only of a temporary nature, were not brought forward at this time. About ten o’clock these three persons were baptised. Brother Carey preached in English from, He shall sprinkle many nations. In the afternoon we received the Lord’s supper; and in the evening, old Petumber preached a most cutting sermon from Rom. ii. 10. Mr. Forsyth preached for us at Calcutta.

May 2. We have taken Krishno entirely from his worldly concerns, in order to employ him constantly in making known the gospel. Felix is a little better.

May 3. This morning, after commanding Sheetaram Tazoo, Golaub, Khaymee, Oomoree, and old Petumber to the grace of God, we took leave. Brother Chamberlain, Krishno Prifaud, and Ram Roteen are gone out again to-day.
EXTRACTS OF A LETTER,

From Mr. WARD to a YOUNG MINISTER,

Who had been his intimate friend when in England.

Serampore, May 30, 1803.

Let the example of Pearce, in Dublin, be constantly before you. How he laboured there—how faithful he was to fashionable professors—how anxious to recommend prayer meetings. Keep this constantly in mind. You may preach twice a week, and have a great name among certain kinds of Christians, for orthodoxy or oratory; but you are a minister of the gospel so far exactly as your zeal, your gifts, your efforts, and conduct, are calculated to produce the conversion of souls. I would not discard doctrinal sermons; but I have seen or heard few that had a devotional or practical tendency; and that in which there is neither devotion nor practice is rather worse than nothing. I confess I am exceedingly guilty that I do not study my Bible more; yet the more I apply it to the tempers and conduct of saints and sinners, of ministers and people, and the more I see of what is in man individually and collectively, the more I am convinced of its infinite majesty, if I may so speak; and of its being under the direction of that God who directs all his works to some valuable and important end.

To you, my dear brother, I write freely. To some persons, were I so to write, it would appear perhaps too decisive and arrogant for a young man; but, my brother, let us study the useful. Everything is valuable as it will tell in another world. Separate any thing from eternal duration, call it by whatever name you please; is it popularity? Is it a clear head? Is it tickling the fancy of a thousand hearers at once? What is this? Will it be ever mentioned in the long eternity of pleasure and praise, but as it stood connected with this eternity? Never. There is
a going through the outward duties of the christian ministry with respectability; but being instant in season and out of season; making frequent and general visits spiritual, constantly devising something for the good of the flock; raising their zeal and efforts to the gospel standard; drawing forth gifts, visiting, relieving, and comforting the sick; carrying a warm and fervent spirit into the pulpit; knowing no man after the flesh, so as to excite jealousies by undue partialities; condescending to the prejudices of the weakest;—many of these things may have little outward show, but they are infinitely more important to the conversion of souls, than the best sermon that ever occupied a week's study. Study—yes, study to be quiet. But above all, study to get at the affections, the consciences, and the false refuges of sinners—study to be useful, then you will become a spiritual father; when, to borrow the strong figure of the apostle, “You labour in birth again till Christ is formed in the hearts of men, the hope of glory.” If you become a useful, you will first be (as the Puritans said) a painful preacher of the gospel. You will find as I do, I suppose, that the greatest obstructions to being fruitful, zealous, and savory, are those which block up the way of communion with God. Recollections when on the knees, which stop the mouth of prayer and fill the heart with fear to call God our God, and our only portion. Oh it was a wonderful help to Paul, that he knew no man after the flesh, and that he was so crucified to all fleshly connexions and indulgencies, that he knew not even Christ after the flesh! John would have been but a barren apostle, I suspect, (I mean as it respects the conversion of others) if he had had Christ's bosom always to lean upon.—Oh that we may neither of us be cast-aways at last! We may, even though ministers, be useless to Christ; and what then can he do with us, but cast us away, as not worth keeping, and as being offensive to him on account of our worthlessness. “Because thou art neither cold nor hot, I will spue thee out of my mouth.”

W. WARD.
Mr. CHAMBERLAIN to Mr. SUTCLIFF.

Scaramore, Feb. 12, 1803.

Through the good hand of God upon us, we have completed our voyage, and entered on the important undertaking in which we found our dear brethren busily engaged. We have been much favoured since the time we set sail from America to India. Throughout the whole voyage the weather was very pleasant, a few days only excepted. We had nothing like a storm more than twice; one was on crossing the line, following an eclipse of the moon, and the other after a few days sail from the Cape. In the Indian Ocean, and in the Bay of Bengal, the weather was exceedingly hot for several days; and once, being becalmed within sight of land, the heat was very oppressive. Dec. 5, we made the island of St. Paul, in south lat. 47° 52' east long. 77° 11'. It is a barren desolate place, without inhabitant, and almost without herbage of any kind; but the sight of land was very reviving. Sailing up the Bay of Bengal, we had very pleasant weather; but the monsoon was against us, and prevented our making the progress we wished. We made several of the Nicobar islands, but did not go on shore. During the last ten days we were highly favoured in the head of the Bay, the wind veering round in our favour. Jan. 20, 1803, we took a pilot on board, to our great joy: we had been five calendar months and a day on the mighty deep since we parted with our former pilot off the Cape of the Delaware. On the 22nd I wrote to our brethren at Scaramore, and the supercargo kindly took the letter with him the next day to Calcutta, to send it forward. Brother Carey and Ward set out to meet us the day afterwards, but could not reach us. We should have reached Calcutta on Tuesday had we not unfortunately run aground about fifteen miles from our port, at a place called Budge-budge, where we remained two tides before we could get off. In this situation I experienced more discom-
posure and anxiety than in all our voyage: the position of
the ship, lying on her beam ends, was very unpleasant. On
Wednesday morning, about two o'clock, the tide set us
afloat; and at eleven I saw a boat coming to the ship, in
which there was a European. Immediately I concluded
that it was one of the brethren: and soon I recognized the
countenance of dear brother Ward! I thanked God, and took
courage! (Acts xxviii. 15.) Having every thing ready for
disembarking, we left the ship, and went in the boat to
Calcutta, where we arrived at three o'clock in the after­
noon. On going ahore we met with brother Carey, went
to his apartments, and dined: afterwards we went to sister
Rolt's, where we were agreeably entertained and lodged.

The next morning we left Calcutta at four o'clock,
and reached Serampore about seven. The family were not
up; but we soon aroused them, and had an affectionate
meeting with them all. We are now settled in the apart­
ment formerly occupied by dear brother Brunsdon, and are
very comfortable. Bless Jehovah, ob my soul; and all that
is within me, bless his holy name! Here we are, surrounded
with innumerable mercies, among the pious servants of the
Lord, with whom we hold a delightful converse, and all
the pains and fears of our voyage are now forgotten!

J. C.

DESIGNATION of FOUR new MISSIONARIES.

AGREEABLY to a resolution of the Committee,
April 13, 1803, as mentioned in our last No. p. 317, four
young men have been set apart for missionary service, in aid
of our brethren at Serampore. On Thursday, Dec. 1, 1803,
at eleven o'clock in the forenoon, a solemn season of prayer
was held at the meeting-house in Broadmead, Bristol,
on this occasion. Mr. Humphrey, of Stoke-gomer, began
in prayer; after which, Mr. Saffery, of Salisbury, read the
xith of Isaiah, and prayed. Mr. Sutcliff, of Olney, then
gave a short account of the design of the meeting; and requested the missionaries to give a brief statement of their religious principles, and the views wherewith they have entered on this work, which they did severally to the general satisfaction of the auditory; after which Mr. Sutcliff came down from the pulpit, and prayed, laying his hands on the heads of the young men, as did several other ministers present. The front of the table-pew having been removed for this purpose, there was a convenient space for them to kneel together before the pulpit, and for the ministers to stand on either side of them. Mr. Fuller, of Kettering, then delivered an address to the missionaries, founded on Gen. xxviii. 3, 4. Dr. Ryland concluded in prayer. Suitable hymns were sung at different intervals, three of which were made for the occasion.

The missionaries had been, for near twelve months past, under the tuition of Mr. Sutcliff, of Olney. Two of them were members of the church under the pastoral care of the Rev. Isaiah Birt, at Plymouth Dock; viz. Richard Mardon, aged 28, lately married to Rhoda Brenham, aged 23; and John Biffs, aged 27, who has been married two or three years to Hannah Ofmund, aged 27, they have one child; one was a member of the church at Stoke-gomer, under the care of the Rev. Robert Humphrey. William Moore, aged 27, his wife, Eleanor Hurford, aged 28, belonged to the same church. The other missionary, Joshua Rowe, aged 22, and his wife, Eliza Noyes, aged 18, were members of the church under the care of the Rev. John Saffery.

Jan. 3, 1804, the missionaries failed from Bristol. About thirty friends, some in coaches and others on foot, attended them as far as they could. At Hungroad, after going on board the ship, they returned to the inn and breakfasted. Having a little time, they sang part of the 430th hymn in Rippon's Selection, composed by Mr. Ward, off Margate, in May, 1799. Dr. Ryland then engaged in prayer: after which they sang the remainder of
the hymn. The ship now moving down the river, the missionaries went on board: as they sailed towards Lamp­lighter's hall, the company stood up on deck and sang the second farewell hymn composed by Mrs. Saffery. All seemed to discover a proper spirit; a mixture of painful grateful affection, and ardent zeal. The parting scene was exquisitely tender.

The Society feel themselves greatly obliged to their friends at Bristol for their kind and liberal attentions to the missionaries.

They are also happy to add, that a letter has lately been received from a gentleman at Philadelphia, dated Dec. 18, 1803, in which he says, "Captain Wickes arrived safe at Calcutta on the 20th of July last, in less than four months from Philadelphia; and from the prospect he has of completing his business, it is highly probable he will be returned to America before the missionaries arrive, and be ready to go out with them to India in the ship Benjamin Franklin." The Captain's letter, he says, is dated Aug. 1, 1803, and mentions, "that the missionaries are in a promising way; that their number of native converts had gradually increased; and that amongst them were three of the brahman cast, one of which was out on a preaching excursion."

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HYMNS

Sung at the designation of the Missionaries, Dec. 1, 1803.

FAREWELL TO THE MISSIONARIES.

1. From Indian plains, on Albion's shore
   See gold, and gems, and fragrance smile;
   But Britain, in a richer store,
   Returns it from our native isle.

2. Lo! with the gospel's glorious prize,
   With truths irradiant as the sun,
   In vain the sparkling treasure vies;
   We send the pearl of price unknown.
3. The nations feel the pangs of war,
   And wrath with boundless tumult reigns;
   And Gallic fury raves from far,
   And British heroes fill the plains:

4. But Zion's gentler hosts engage,
   Impatient for a nobler fight,
   Through every land the war to wage,
   And put confederate worlds to flight.

5. Yes, hell shall mourn the eternal loss,
   And earth with captive souls abound;
   Before the soldiers of the cross,
   With unenfanguined laurels crown'd.

6. For this the embosom'd prize we spare,
   Dear to the Churches' glowing heart;
   For this with unreluctant tear,
   We bid our well-belov'd depart.

7. Go, then, dear missionary train,
   Go, blest the distant eastern shore;
   Ye shall not hear our lips complain,
   That we behold your forms no more.

8. Great God of nature! to whose fight,
   Unfathom'd ocean open lies!
   Bid every blessing on them 'light,
   In prosperous gales, and peaceful skies.

9. Ah! let them not to death be hurl'd,
   But guide them o'er the buoyant wave;
   Save them thyself—and teach the world
   By them, thy power, thy will to save.

S.

THE MISSIONARIES' FAREWELL.

1. Kindred, and friends, and native land,
   How shall we say farewell?
   How, when our swelling fails expand,
   How will our bosoms swell!

2. Yes, nature, all thy soft delights,
   And tender ties we know,
   But love more strong than death, unites
   To Him that bids us go.

3. Thus, when our every passion moved,
   The gushing tear-drop starts;
   The cause of Jesus, more beloved,
   Shall glow within our hearts.
4. The sighs we breathe for precious souls;
   Where he is yet unknown,
   Might waft us to the distant poles,
   Or to the burning zone.

5. With the warm in our bosoms swell,
   Our glowing powers expand;
   Farewel, then we can say, farewel!
   Our friends, our native land!

S.

THE FOLLOWING BY A BRISTOL STUDENT.

1. SOVEREIGN of worlds! display thy pow'r,
   Be this thy Zion's favor'd hour,
   Bid the bright morning star arise,
   And point the nations to the skies.

2. Set up thy throne where Satan reigns,
   On Afric's shores, on India's plains;
   On wilds and continents unknown—
   And be the universe thine own!

3. Speak—and the world shall hear thy voice;
   Speak—and the deserts shall rejoice!
   Scatter the shades of moral night;
   Let worthless idols flee the light!

4. Trusting in him, dear brethren, rear,
   The gospel standard void of fear,
   Go seek with joy your destin'd shore,
   To view your native land no more.

5. Yes—Christian Heroes!—go—proclaim
   Salvation through Immanuel's name;
   To India's clime the tidings bear,
   And plant the Rose of Sharon there.

6. He'll shield you with a wall of fire,
   With flaming zeal your breasts inspire;
   Bid raging winds their fury cease,
   And hush the tempests into peace.

7. And when our labours all are o'er,
   Then we shall meet to part no more;
   Meet with the blood-bought throng to fall,
   And crown our Jesus, Lord, of All.

B. H. D.