

Periodical  
ACCOUNTS,

RELATIVE TO THE

*Baptist Missionary Society.*

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No. XIX.  
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THE Accounts of the Mission have been already narrated down to the latter end of April, 1808. The Committee is in possession of the principal intelligence from that period to the end of the year: but, owing to the non-arrival of the monthly accounts for June and July, they cannot furnish an uninterrupted narration. They think it best, however, to communicate such things as they have, and to leave what is deficient to be supplied in a future number.

The last number closed with the mention of the death of *Futtick*, on April 25, 1808. The following account of him is given by Mr. Ward—

“In our brother *Futtick*, another Hindoo is added to the number of those who have died in the faith, giving glory to God. An account of this brother, reaching down to the time of his return to Serampore from *Dinagepore*, has been given already on oc-

casian of the death of his sister, *Bhanee*.\* We shall therefore begin these remarks where we before left off.

“Futtick came down from Dinagepore with a disorder upon him which never was wholly removed, though he was better at some times than at others. For many months before his death he was much afflicted: yet in all his afflictions, he never appeared to think worse of the gospel, nor was his faith in the power of Christ to save diminished by any of them. †

“A little before the last heavy return of his affliction, he appeared considerably better, and did some business in the printing office. During this state of convalescence, for two or three days together, he was very earnest in his addresses to the brahmans, and others employed in the office, warning them against perseverance in rejecting the gospel. Seeing this, it was thought, perhaps Futtick had not long to live, and that he might be bearing his last testimony for God to these hardened men. Such it proved, for in a day or two afterwards he was taken ill, and every one who saw him perceived his approaching dissolution.

“At this time, two persons, a man and a woman, were at the Bengalee school, seeking christian instruction. One evening in particular our brother endeavoured with peculiar earnestness, to bring them to Christ. Roop, one of the native brethren, perceiving the effect it had on him, intreated him to spare himself: but he could not be dissuaded from recommending Christ to his fellow countrymen, though at the time he was almost burnt up with the fever.

\* See No. xviii, p. 398.

† We have, not long since, witnessed a case the very reverse of this. A female who had professed to believe in Christ, but who for some time appeared to be a suspicious character, attributed the severity of her pains in a long protracted illness, to the anger of the gods whom she had left, and at last put an end to her own life!

“One evening, brother Moore, when attending the Bengalee prayer meeting, asked Futtick respecting the state of his mind. He expressed his unshaken confidence in Christ, and raised the tune before prayer.

“On the evening before his death, he sent for me. I went to him almost directly; the symptoms of death were upon him; but he was cheerful even in death. He was talking to his mother on worldly-mindedness, warning her against it, and urging her to be ready for death.—Not being able to stay long, I went home, and, according to promise, returned between nine and ten o'clock the same evening. Futtick was then worse. The rattling in his throat might be heard very far; yet he was sitting up. On my placing myself before him, he gave a brief history of his life after his conversion. He began with our coming into the country with the gospel, and went on to his own reception of it, and his taking his nephew by the hand, and spreading the good news through the villages near his residence. This nephew had learnt a few hymns, and used to sing them at the places where Futtick sat down to talk about the gospel. He went on with his story till he began to talk about *Deep Chund*, who to our great grief, has lately gone back into idoltry! Futtick urged us to seek to recover this wanderer.\*

“With all this detail, which had been interrupted again and again by want of breath, and by the weakness necessarily accompanying dying moments, Futtick at length was overcome, and acknowledged he must give it up.

“After a short pause, I asked him respecting his prospects, and his hope of salvation. The dear man collecting all the breath he could, with peculiar force and emphasis, said, “I have not a doubt of obtaining

\* The reader will hear more of *Deep Chund* before he has read through this number.

salvation by the death of Christ." I asked him if he had any uneasiness about leaving the world? To this he answered by quoting "Blessed are the pure in heart, for they shall see God;" and then added a very proper reflection or two on the vanity of the creatures. After this, commending this, my dying brother, to the Lord, I left him.

"The native brethren sat up with him by turns. About one o'clock Roop asked him, whether they should sing? he answered in the affirmative: and they continued singing for some time. About half-past five in the morning, they sung the hymn, the chorus of which is "Full salvation by the death of Christ:" after which Kreeshnoo prayed, when almost immediately, Futtick expired. His happy spirit seemed as if it were wafted to heaven by the sound of "Full salvation by the death of Christ!"

"In the evening the body was carried by the brethren to the mission burying-ground, and there interred amongst other deceased members of the church.

"Futtick was naturally of a warm and ardent temper; on his first convictions he entered into the gospel with his whole heart. Nor did he ever swerve from it, nor shrink back when it was to be defended. Before the most learned, or the most audacious of the brahmans, he was the same; he feared none of them; he avowed himself a christian; he exhibited to them in undisguised language the character of their gods, and then would shew them the love of Christ, and the way of salvation by him. He would say, "I have gone into all your ways of folly, sin, and shame: I have tried them all. I know where you are, and declare to you that there is no way to heaven but by Jesus Christ." His zeal in recommending the gospel is a pleasing trait in his christian character. He was

the instrument in bringing *Kanaee*, *Kauntā*, *Dēep Chund*, his own mother, his sister *Bhaneē*, and her two sons, under the means, all of whom, except the two last, have been baptized.

“ His general walk was very consistent. Excepting some differences with his sister before her baptism, his conduct was exemplary ; and these differences were no doubt, in a great measure, the fault of his sister. Under all his persecutions for the gospel he still adhered to it with great faithfulness. The last ten days of his life were distinguished by a gracious frame of spirit, which made his heavy afflictions appear light and momentary.

“ Putting all these facts together, who can help admiring the riches of divine grace in the conversion, perseverance, and blessed end, of a man who was once an enthusiast in idolatry? This grace will particularly appear, if we think of his former state. A European christian may be a wonder to many ; much more a man who has been saved from such a state as that in which Futtick was found by the Saviour. There are many obstacles in the way of the salvation of every man ; but to all these common obstacles add those in the way of every Hindoo, arising from his cast,\* his ignorance, the influence of friends, his prejudices, his aversion and contempt of foreigners, through union with whom alone he can hear of the way of salvation ; and then say, Is not every converted Hindoo eminently a monument erected to the honour of our Saviour? No doubt it appears much more easy to a Hindoo female to mount the funeral pile, and embrace the flames which are to burn her to ashes, than to shake hands with a European!—But that we may still more admire the riches of the sovereign all-conquer-

\* A Hindoo alone knows the full meaning of the word outcast.

ing grace of Christ in the conversion of a Hindoo, let us remember that every power and faculty of the mind, and all the members of his body, have been baptized into idolatry. His mind is filled with the impure stories of the gods, and all his modes of thinking and reasoning are interwoven like net-work with every decision of the mind. He can scarcely think at all except through the medium of the system in which he has been nourished. His hands have been employed in assisting him to repeat the names of the gods, or have been stretched out in indecent motions and gestures in dancing before them; his feet have been employed in this, and in carrying him to their temples; his eyes have been inlets to the foul ideas suggested by the rude and indecent figures stuck up wherever he goes; his ears are full of the sounds of the names of the gods, of their actions, and of the ceremonies of their worship; his tongue, like the pendulum of a clock, has learnt to move regularly in the service of the idols; the sounds in the mouth of a parrot are not more habitual than the names of his deities in his mouth. He has the marks and scars of idolatry indelibly imprinted on his flesh, and must carry them to the grave with him. All he hears and sees and practises after conversion is new, and to his old nature and habits very strange: nor can he see all the reasons for these things as he could have done if he had been taught from his infancy to think and reason in religion by the metaphors, ceremonies, histories and doctrines of the Bible. Well may conversion, in all cases, but especially in such a case, be called a *new creation*, and a Hindoo christian a *new creature* in Christ Jesus.

“Let European christians, then, be concerned to praise God for these new monuments erected in India

to the glory of divine grace; and let missionaries be encouraged to join in the confession, **THIS IS THE FINGER OF GOD!**"

Mention has been made of a mission to Bootan. Mr. Robinson and Mr. William Carey having received instructions from the senior brethren, and been committed to God in prayer, set out towards the end of April 1808 with a view, it seems of visiting *Bhotcheut*, observing the situation, and returning. The first Lord's day they spent at *Cutwa* with Mr. Chamberlain. Tuesday evening, (April 26) they reached Berhampore, where they were kindly treated by the Rev. Mr. P., and Dr. R. The next Lord's day, (May 1st) they spent at Goamalty with Mr. Mardon and his companions. From thence, they proceeded to Mudnabatty, the place of Mr. Carey's former residence, and from thence to Saddamah'l, where Mr. Fernandez has a factory, and where several of the Dinagepore members reside. On their arrival at Saddamah'l on Saturday, May 7, they found Mr. Fernandez confined to his room on account of a hurt received in one of his feet, by a fall from his horse. On Lord's day morning, (May 8) a church-meeting was held, when a native brother and sister, who had been suspended, were restored to communion. At this meeting Mr. Barlow, a young man who went up the country with Mr. Fernandez, gave a satisfactory account of his faith in Christ, and was afterwards baptized by Mr. Robinson. After this they all united at the Lord's supper. Mr. W. Carey says, "It was a blessed day!"

On May 14th, they left Saddamah'l for Bhotcheut. Mr. Fernandez was considerably better. They speak of Sebukram, a native brother who accompanied them, as being very useful to them.

*Extract of a letter from Mr. Chamberlain.—Cutwa,  
April 29, 1808.*

“ Brother Robinson went up to Shreemutapore, where he staid two nights. On his return, he gave a pleasing account of the attendance on the word there. Gourdas has just finished a small house, which is to be a place of worship.

“ When we were at Ugrudeep, I received two written essays from a person at Vijuyupore, who had met with some tracts which were given away last year, but I had not opportunity then to peruse them. I sent a copy of Luke to him. Since then, I have read his essays with some interest. The name of the person is Data-ram. He is a disciple of Choitunya, and tries to make the Bhuktee shastra and the gospel agree. The religion of Choitunya, and the religion of Jesus, he supposes are one, and seems to predict their establishment. ‘ The clouds from two countries having met,’ he says, ‘ they will cause such an inundation as will overflow all heights, rivers and streams, and unite all in one.’ He sends his salutations to all the members of the church of Jesus Christ; and his papers were directed to be either delivered to me at Cutwa, or to you at Serampore.

“ As soon as I could, I sent brother Brindabund, who of his own accord was desirous to go and see him. He returned last Saturday, and brought a very encouraging account of the reception he met with wherever he went, but especially of the kindness which Data-ram and his household shewed to him. He staid with him four days. Data-ram took him to see his relations in the villages around, who all shewed him great respect. He is an elderly man. He says, he has been

seeking the true way for forty years. He wrote a letter in answer to mine, in which he speaks of coming to see us soon, and sends his salutation 'to all the saints at Serampore, and in all other places.'

"Mr. Chamberlain had been unwell, but was better. He and the other brethren who were up the country, speak of the heat as being unusually intense at this time, and as causing a scarcity of provisions." 'All the plains for six hours in the day (says Mr. Chamberlain) are like a glowing furnace. The ground burns the feet as if walking on hot iron. Provisions are very dear, and the people are filled with blasphemy against the God of heaven. They cry, "Give us rain! give us rain!" Mr. Mardon speaks of the hot winds blowing from day to day in such a degree, that to be out of doors was like standing at the mouth of an oven." The winds in April and May are said to be much hotter in the Northern provinces than at Serampore, and the lower parts of the country. On the 27th of May, the brethren at Serampore say, "We have reason to bless God, who, though his creatures forsake him for idols, does not leave them without witness of his goodness and compassion. We have lately had some fine rains."

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*Extract of a letter from Mr. Mardon, dated  
Goumalty, May 5, 1808.*

"Some of our native brethren have been to Moidupore to make known the way of life. They went and sat in the school from the time of their arrival, which was about eleven in the forenoon, till seven in the evening. Nearly all the people in the village assembled to hear. They read and expounded a part of

the epistle to the Romans. Some disputed at first, but when they heard of the death of Christ, and the blessings which flow from it, they ceased, and acknowledged the superiority of the christian system. Some professed to believe. The brethren staid over that night, and spake the word of God to others, returning home next morning.

“ The Wednesday following, (April 6th) a poor Byraggee, whose name was Subhasingha, of the Rajpoot cast, passing this way on a pilgrimage to Jaggernaut, stopped under a tree. Seeing him lie there, I desired Kreeshna Dass to go and speak to him, (not being able to speak much myself). After Kreeshna had conversed with him a little, and made known to him something of the sufferings and death of Christ for the salvation of sinners, the poor man seemed to feel the subject as suited to his case, said he would take Christ for his refuge, and instead of prosecuting his journey to Jaggernaut, would remain here to hear more of the word of God, believing that by this his soul would be purified. Kreeshna came to me almost in raptures, and asked what he should do? I requested him to take the man to his house, and instruct him in the way of salvation. I went over soon after, and spoke to him a little myself. He was very attentive. In the course of the day the native brethren, especially Kreeshna, conversed with him freely, and in the evening directed their prayers particularly on his behalf. He ate with the brethren without hesitation, by which he seemed to consider the loss of cast as a matter of no account. The next morning he threw off his poita and necklace as useless things. His body was in a very weak state. On Friday morning he appeared as usual; but in a few hours lost his speech, and seemed to be in pain. About three in the afternoon, he died: we interred him the same

evening. The native brethren sung at the grave, and Kreeshna spoke and prayed. He came from Bhundul-khunda, about two months' journey Northward from hence. Why may we not hope that this was a brand plucked from the burning?

“The schools at Soojipore and Jallalperc go on pretty well. Upwards of twenty boys attend the latter. I am pleased to find that several labouring people at Soojipore, who in the day-time follow their respective employments, meet together in the school in the evening to read the scriptures.

“In consequence of Mr. C.'s death, the number of schools was reduced to five. One was set up again last week at Goamalty. Mr. E. intends setting up another, and our brother Burford has expressed a wish to support one out of his salary. Materials are preparing for a new place of worship. About thirty of the people from the factory attend.

“Our native brethren hearing of a poor Mussalman widow having died and left a child of five years old unprovided for, have been moved with compassion to take the child under their care. The neighbours are much pleased with them on the account. We must allow them something for it.

“Brother Burford has been very ill, but is quite recovered. He has received his letter of dismission from the church at Serampore, and is now a member with us.

“The brethren Robinson and William Carey called on us in their way to Bootan. On their return, I hope we shall have a little more of their company.”

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The Serampore brethren speak of things as being very low at this time (May, 1808) in *Jessore*. Deep Chund, they fear, is gone back to idolatry, and some

others are become cold towards Christ. They thought of sending Carapeit Chator, an Armenian brother, to reside there, that he might use means for the revival of the work. They had also sent Sheetaram and Manik, with a letter to Deep Chund, and another to the other backsliding brethren.

*Extract of a letter from the brethren Chater and Felix Carey, dated Rangoon, March 22, 1808.*

“ With our letters by Capt. Carrol, of the Portsea, we received a few lines from Mr. Burney,\* dictated by himself, but written by his son, informing us that he was near the mouth of Rangoon river, expressing his strong desire when he reached Rangoon to reside with us, and saying that his illness had so much increased, that he did not know what might be the issue, whether the Lord might not call him hence while in Rangoon. He reached us on Tuesday morning, so debilitated as to be incapable of walking, and so emaciated that we should not have known him. But so great were his spiritual consolations, that his deathly countenance was almost constantly adorned with heavenly smiles. He found our family worship, on the morning of his arrival very refreshing. We sung on the occasion the 279th hymn of the selection, and read the thirty-fourth psalm. It was an affecting, but on account of the state of Mr. Burney's mind, a happy season to us all. For three or four days after he came on shore we entertained some faint hopes of his recovery; but our hopes were soon at an end. He had

\* Mr. Burney is one of the fruits of Mr. Thomas's Ministry. After his conversion he was built up in faith and holiness under the preaching of Mr. Brown at Calcutta.

a great desire to be carried out for the air, and on Saturday evening was gratified in his wish. He appeared to enjoy it much : but on the Tuesday following he ceased to breathe, and, we doubt not, slept in Jesus. He did not seem to be apprehensive that his end was so near ; but the deep sense of the divine goodness that filled his mind, and the strong persuasion that Christ was able to keep that which he had committed to him against that day, enabled him cheerfully to submit to whatever might be the will of God concerning him, and raised his head above all the afflictions through which he had to wade. His exit, in short, was such as might well excite the wish, *Let me die the death of the righteous, and let my last end be like his !*

They speak of great difficulties in getting a person to teach them the language, or rather in getting the person whom they had engaged to attend them. They were also reduced to considerable difficulties for want of a suitable house, and for want of bread, of which article there had been none to be obtained in Rangoon for some time. These inconveniences had produced some effect on the health of the females. But in the midst of these trying circumstances a supply arrived from Serampore, which greatly cheered their hearts.

The illness of Mrs. Chater and Mrs. F. Carey, however, determined them to return to Serampore ; and soon after the arrival of the above letter, (namely on May 14th.) they and their two children arrived also. The Serampore brethren speak of Mrs. F. Carey as very unwell.

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*Serampore.* It is here that we feel the want of the Monthly accounts for June and July, for continuing the narrative. From those of the succeeding months however we gather that Mr. Felix Carey had

returned to Serampore—that Mr. William Carey had also returned, and was married on Monday August 1st, to Mary Kincey, sister to Mrs. Felix Carey. By a letter also, from Dr. Carey to his sisters in England, dated August 9th, 1808, it appears that *twelve persons were added to them in the three preceding months.*

At the close of July, one of the members of the Serampore church died at Calcutta—His name was *Wharhirst*. He is said to have left behind him a very encouraging testimony. The following particulars are given of him. “He, it seems, was born at Sheffield, where he had pious friends. He had been among the Wesleyan Methodists, and received strong convictions. He came out to India in the army. At Madras he fell into the sin of drunkenness, and appeared to have lost almost all concern about salvation. On arriving in Bengal, he was brought under the ministry of Mr. Brown, which was much blessed to him. Yet at this time, and for a considerable period afterwards, he laboured under much gloom and melancholy, and was greatly in the dark respecting the way of peace. From the writings of Harvey and Luther however, he in time obtained relief and establishment; and ever after the peculiar doctrines of the gospel were the joy, the peace, and the stability of his soul.

“In October 1806, he joined the church. In his attendance on the means of grace, he greatly enjoyed the doctrines of the gospel, drinking as out of the wells of salvation. When the subject turned on some one of those doctrines which had relieved his mind, his countenance would beam with pleasure through the whole discourse; and he would go home with his heart full of the subject, and as one carrying a rich treasure from the house of God.—He was afflicted for several months before he died; but his child-like sub-

mission, and weariness from the world, were a great comfort to all his friends. When Mr. Ward visited him, on a Lord's day evening, he found him lying on his couch, surrounded by his wife and children, the latter of whom were reading the scriptures. Before retiring Mr. Ward proposed to pray. He acquiesced, but wished for a hymn to be sung; and though Mr. Ward objected his own hoarseness after preaching, and the others sickness and weakness, yet he would not decline it. He chose the hymn, "All my times are in thy hand;" but this was changed for Cowper's sweet hymn, "O Lord, my best desires fulfil, &c;" the singing of which produced such an effect on the family, as well as on two or three strangers who were present, that every one, even the children, were in tears.

"While he continued at his own house, he was generally in a happy frame. His submission to God shone most conspicuously. "God is too wise, he would say, to be mistaken, too good to be unkind; man is a poor blind creature of a day."—Again, "I am in the Lord's hand: let him do with me as seemeth good to him."—Again, "I am so extremely weak that I cannot engage in prayer with my family, but trust I can say I experience almost a continued intercourse with him whom my soul loveth."—After his removal to the hospital, his skies were sometimes clouded; yet never without hope: and sometimes he was quite above his fears. "I would speak of the love of Christ, (said he) and proclaim him to all who come to see me, but have not strength." During his whole stay at the hospital, brother Oakey said he was almost constantly in prayer and ejaculation. A few days before his death his family seemed to lie with weight on his mind; but after this, he expressed his desire to be absent from the body and present with the

Lord. Soon after, his countenance assumed a cheerful smile, and in this state he fell asleep."

At the close also of *July*, died another of their Calcutta friends, a Mr. *Pinhorn*, a young man of 22 years of age. "Six weeks or two months before his death he had been brought under the gospel by another brother, (Kramer) and appeared to have received strong impressions of mind respecting the infinite importance of religion, his own sinful state, and his need of salvation by the Redeemer. A writing which he left behind him contains an account of his experience on these subjects, which is very pleasing. He diligently attended the means of grace, and his attention under the word was fixed and solemn; nor did he seem to hear only, but to feel the power and importance of what he heard. Mr. Ward lent him several books, which he read attentively, and requested more. He spake of the pleasure he felt in devotional exercises. He set up prayer in his family, and was much concerned for the salvation of his wife. He had been convinced of believers baptism, and had offered himself for church-membership. He was to have come before the church in a few days, when he was seized with the fever which proved his death. He was happy in his last end, saying, "I am going; I am ready!"

On the first Lord's day in August, a *Mrs. Haynes* of Calcutta, was baptized at Serampore. On the 22nd, Mr. William Carey, jun. was set apart by prayer and the laying on of hands to the work of the ministry. Mr. Marshman addressed him on the occasion from 2 Tim. iv. 1, 2. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word: be instant in season, out of season; reprove, rebuke, exhort, with all long suffering, and

doctrine!" On the 24th Mr. and Mrs. Fernandez\* left Serampore for Dinagopore. The next day Mr. William Carey, jun. and his wife followed them, to proceed to Saddamahl, where he is stationed. On the 28th, *Sebulcrum* was set apart to the ministry of the word by prayer and the laying on of hands. On the 29th Mr. and Mrs. Moore took leave of the brethren at Serampore, and proceeded on their way to *Ministry*, the residence of the late Mr. Grant, which he has chosen as his seat of labour.



*Extract of a letter from Mr. Mardon, dated Serampore, Aug. 3, 1808.*

"Since I wrote last, I have been near to the grave; but the Lord in mercy is raising me up again. About three weeks since I was seized with an ague. The fit returns every third day. Soon after this the disorder on my lungs returned. Indeed, I felt some slight symptoms of it before, but took no account of it. The Lord's day before last I applied for advice. Dr. Penny applied a blister to my breast, which gave me relief; otherwise I think I could not have continued long. These two diseases together brought me very low, but it was to the latter that I attributed the greatest danger. Eternity at one time appeared almost in sight. I felt an entire resignation to the will of my heavenly Father, expecting that he was about shortly to call me home. But he has been pleased in some measure to remove the affliction, and is again restoring me to health and strength. O, how great are his mercies! I trust

\* Mr. Fernandez had lately married one of the Miss Derosio's of Calcutta.

that this affliction will not be numbered among the least of them.

“ Mrs. Mardon is getting strength by degrees ; but my illness has worn her down a good deal. I hope we shall be enabled to return to Goamalty in the course of next week. The change of air I hope will be beneficial to us both.”

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*From the same, dated Goamalty, Aug. 24, 1808.*

“ It affords me no small degree of satisfaction that I am permitted to address you once more from this place. I cannot but view the hand of Providence in sending these afflictions when I was at a place where medical advice could be easily obtained ; but I was anxious to return to Goamalty, and I hope the change of air has been beneficial. I laid too great stress however on the journey, supposing that being on the river would recruit my strength, whereas it had the contrary effect. By the time I arrived my strength was much exhausted, and my voice quite gone. But I bless God that I am now much better. The ague I hope has left me, as I had no return of it yesterday ; but I still feel a considerable degree of inward weakness, and can speak but little. As to missionary concerns, they appear to be much as when I left. Kreesna has been mostly at home. Mrs. M. continues to get better.”

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JESSORE.—Early in this month, *Carapiet Chator*, and two other native brethren went into *Jessore*. The following particulars are extracted from his Journal. “ On the 3d of August, I set off on a journey into *Jessore*, for the purpose of visiting the native brethren there ; and making known the way of salvation to those who are perishing in heathen-darkness. Two native bre-

*1808* ... *William Carey & Co.*

thren accompanied me in this journey ; Manick and Sebukram. As soon as we were on board the boat, we read the 8th chapter of Luke, and united in prayer to God that he would bless us, and give us a prosperous journey.

“ On the 5th, we arrived at Godkallee, our brother *Manick's* residence, and stopped there for the night, having travelled twenty-four miles that day.

“ On the 6th, we rose early, and after prayer and reading the scriptures, proceeded to Bishoohurry, the abode of our brother *Sheetaram*. We there found *Boodhesa*, a person who was some years ago baptized. A few people being present, we began to read the scriptures to them, and as well as we were able, to point them to the Lamb of God which taketh away the sin of the world. The number of the people increasing, we read and endeavoured to expound another portion of the word of God to them. As the number of the people still increased, we published to them the third time, salvation through the blood of Christ. After the assembly had broken up, many remained, with whom *Sheetaram* held a conversation till midnight.

“ Lord's day, Aug. 7. We had worship this morning at *Boodhesa's* house. I and *Manick* both engaged. In the evening we returned to the house of *Sheetaram*, where our brother *Sebukram* administered the Lord's supper.

“ Aug. 10. We went to *Behara*, and there found a *Byraggee*, named *Fakeer Chund*, at whose house we made known the glad news of salvation. This man after he had heard of Christ as the Saviour of sinners, requested us to abide at his house two or three days, promising us food and whatever else we might need. If we wanted any thing he had not, he said he would beg from door to door to obtain it for us. The more he

heard of the gospel, the more he seemed to approve of it. Here Subukram talked to a number of people in the market-place. While he was speaking the Jumedar came, and asked if we were christians? On our answering in the affirmative, he gave us some very ill language. After he was gone a number of rajpoots heard the word with attention, and inquired what they must do to obtain salvation? After this assembly had separated a brahman followed us and requested to hear more about the gospel. He conducted us to a salt-manufactory, where were a number of Hindoos and Mussulmans, who promised to hear us with attention. After they had heard the Mussulmans complained because Mahomet was not spoken of in high terms; but some of the Hindoos expressed their approbation of the gospel.

“ On the 18th, we visited our brother Kober at Erenda, and in the evening united with his family in the worship of God. On the 19th, having left Kober's house early this morning, and by one o'clock reached a place called Mooni-rampore, we had some conversation with a man named Manik Ghosha, who on hearing a few words about Christ, soon called another person whose name was Ram Ghosha. These men earnestly requested us to speak the word of life to them, and took us into the market-place, where a number of people were very soon assembled. The brahmans disputed with us; but the greater part of the people were on our side. A Moonshee, a relation of the Jumedar, came and commanded me to quit the place, threatening to punish me if I disobeyed his orders. He also gave us much abusive language, and told the people that whoever heard us, or took our books, would lose his cast. The consequence was, the people were afraid to hear us, except the two men first mentioned, who on our leaving that place, requested us to

go and live with them. After we had gone about half a mile, the above Moonshee sent after us, intreating us to stop, for he had something to say to us. When we had stopped, he came up, and earnestly besought us to forgive the opposition he had made, for he knew not what we were saying to the people.

“ Many brahmans acknowledge they were wrong ; and the people at some places expressed a desire that we would come and live with them, and tell them the gracious words.”

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RANGOON.—About this time (August) Mrs. Chater, who was at Serampore, received a letter from her husband, dated Rangoon, May 2d, stating that he was pursuing his work, teaching English to children who talk the Burman. The teaching of the children brings in 40 rupees, and he lets part of the house for ten more.

The next month, (September) the Serampore brethren received a letter from brother Chater, dated *Rangoon, Aug. 12, 1808*, which supposes brother Felix Carey to have returned to Bengal, on account, probably, of his wife's being there in very ill health.

Brother Chater states that he had been obliged to take some of the most important steps without a wise and pious friend to consult with. He says, “ The spot of ground which we have long had our eye upon, is now made over to us in a way with which I am fully satisfied. I have now therefore come to a determination to put forward the building immediately.” He speaks of the expence as being more by about a thousand rupees than they had intended to go to, and would have come to Serampore to advise with the brethren, but that he was grieved at the thought of this mission being so long retarded. He hoped to collect something considerable among the merchants who reside or visit there. “ Without building, he says, there was no

prospect left of any accommodations with which two families, or even one, could expect either health or comfort." He adds, "The school (to which I have had an addition of two,) brings in now sixty ticals per month. Should there be therefore, after all, any difficulty in discharging the debt, I think every tical of this ought to be laid by for the purpose, till the whole is got through." My proficiency in the language, though small, is equal to my expectation."

His Burman teacher's name is *Gowngmeng*, to whom he pays twenty ticals per month. "I keep, (he says,) half a month's pay in hand, and for every day he neglects to come, cut him a tical and a half. But this is what he has given me no occasion to do since the agreement was made. He attends me with the same constancy as the day returns, and seems to take pleasure in imparting to me all the instruction in his power. I suppose too, that he is as capable of teaching me as any one I could meet with. I am told he is what we should call in England a counsellor, and is deemed to excel in his profession. He seems to have a deep veneration for *Gaudama*, and whatever I say in commendation of our Lord, he brings immediately something similar to it in commendation of him. One evening he came in while I was reading in Bengalee one of our Lord's miracles of feeding the multitude. I endeavoured to give him some ideas of it. He so far understood me as to exclaim, "Jesus Christ then must be God—he must have created the bread!" But immediately brought an argument to prove the divinity of *Gaudama*. "He would say to a person, What is this? It is a candle. A candle! no, no, it is gold; and it became gold immediately."

Besides this *Gowngmeng*, Mr. Chater speaks of a *Mr. Babasheen*, an aged Armenian gentleman, who occupies a station under government, who has been

very kind and useful to them. He from the first expressed his "pleasure in their coming to reside in Rangoon, hoped they would frequently visit him, and assured them that he should always be happy to serve them in any way he could." At the same time he lent them an English Armenian vocabulary, containing 5000 words, and told them if they would write down the words in the order they stood there, he would give them the Burman from the Armenian; and promised to get them any Burman writings they might wish to see. The above was communicated in a letter dated Jan. 26, 1808. And now in another of Aug. 12th, in the same year, he represents this gentleman as continuing to be very kind to them. It appears that Mr. Ward had sent over an evangelical tract, consisting of extracts from the scriptures, for Mr. Chater to translate as he was able into Burman, and return it to be printed. Concerning this Mr. C. writes as follows. "I have laboured hard to send you a translation of the extracts which brother Ward sent me, that might be worth printing, and from the manner I went through it, and the opinion given of it here, I had at one time great hopes that I should be able to do it. I carried it however to *Mr. Babasheen* for his inspection. As he has a good edition of the scriptures in the Armenian language, and is so well acquainted with Burman, I knew of no one better qualified than he to judge of the manner in which it was executed. After examining several passages, he said, that "a person who was well acquainted with Burman would be able to make out the meaning; but intimated that the collocation was not good." He has undertaken to put it into good language, which will be desirable on more accounts than one: while it will put the tract in a dress fit for printing, it will afford many useful hints to me; and this is a work too in which he seems pleased to engage.

“ *Mr. Babasheen* has done more for us than any one besides him could have done. In one or two instances his good offices have held me up when otherwise I should have fainted in my work. I must request you therefore to send something as a present for him. He has intimated to me that any little curiosity in art or nature that you can send will be more acceptable to him than any thing else. I presented him with some chocolate, with which I find he was highly pleased.”

“ Sep. 5, 1808. Gowngmeng has brought me the first book which the Burmans are taught to read. I hope it will be a great help to me. It is only two days that I have had it, and excepting a little, it is perfectly clear to me. *Mr. Babasheen* has been unwell, so that he has done but little or nothing at translating the scripture-extracts. When I shall obtain any certain rules for the orthography, is hard to say. I have begun to collect for the building. A fortnight ago a Captain Steward who has resided in Rangoon some years, died, and was buried in the ground where our building is to be erected.

“ I have seldom any thing to do on a Lord's day, but to make myself as happy as I can in solitude amongst my books : for it is oftener the case than otherwise that not an individual comes near me. O, what a dreadful thing is sin ! How it blinds, hardens, and destroys mankind ! Under Jesus, the author and finisher of faith, the Captain of our salvation, it is our's, brethren, to chase this enemy of God and man from all his dark abodes to which we may have access. The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds. O, that they may be used with diligence, courage, and wide success !”

*Mr. Mardon to Mr. Rowe, dated Goumalty,  
Sep. 6, 1808.*

“ I have just been informed of the death of another of our inquirers, (Heeradee,) I trust he is gone to glory ; but the cause and manner of his death are very affecting. Nearly two months ago he was bitten by a mad jackall, in the corner of his mouth. It is only a week yesterday since I heard of it, when a native brought him hither to get some medicines for him. On Monday last he began to feel the effects of the bite, and concluded that he should die. Mrs. Mardon went over twice to see him. He was very earnest in prayer, not only for himself, but also for the church, that the Lord would pour out his blessing upon it. He was much in prayer the ensuing night. Yesterday he began to be enraged. The native brethren were afraid to come near him. Mr. Johnson visited him repeatedly. In the evening, he and Mr. Burford were obliged to tie him down to a bedstead. This morning, much the same : at intervals, however, the fits would leave him and his reason return ; and those seasons he would improve either by prayer, or talking about Jesus. He had the use of his reason it seems to the last, for he expired, with prayer on his lips, between eight and nine o'clock this morning. He has left a widow and two children. There are three other inquirers, of whom I believe no mention has been made. Two of them are females of the musulman cast ; the other is a man who has been with us only a few days. His relations have been here endeavouring to get him away, but he refuses to go with them. I long to be able to get once more among the brethren. I am very little acquainted at present with their spiritual concerns.”

From Mr. Chamberlain's Journal of September, 1808, sent to Dr. Ryland, it appears that the word of the Lord had been published with much diligence and persevering labour round about the neighbourhood of *Cutwa*, though but little fruit at present appeared to arise from it. He speaks, however, of Kangalee and his wife, as being returned from an excursion, and as giving rather an encouraging account of three or four women, one of whom could read well. They met with three other women who could read, and had committed several of the tracts to memory, and wanted more, though they had been forbidden to read them by the men, and were forced to do it privately.

*Mr. Fernandez to Mr. Ward, dated Dinagore,  
Sep. 22, 1808.*

“ I am glad to inform you, that through divine mercy, we safely arrived here yesterday in health. We left William and his wife well on Monday at Nulagola; from whence they were to proceed by the Tangan river to *Saddamah'l*. We stopped two days at *Berham-pore*, and one at *Moorshadabad*. Before we left the former place brother and sister Moore arrived there. We found brother Mardon better than we expected. We also found Mr. E. well, but left him poorly. Mr. Johnson and Mr. Burford were well. We were twelve in number.”

Towards the close of this month letters were received at Serampore from Mr. William Carey, stating that he had begun his work of preaching to the heathens at *Saddamah'l*, and that he had large congregations of attentive hearers. He expressed a great desire that

Sebukram should join him in his work, which it was hoped he might be willing to do.

A letter also was received from Mr. and Mrs. Moore, dated Sep. 29th, stating their safe arrival at *Miniary*, and their satisfaction with the situation. Mr. Moore was about to begin to learn Hindoost'hancee, and was very desirous that Ram-mohun, as he can speak this language, should join them, which the Serampore brethren were willing he should do.

The clergyman at Serampore being dead, the missionaries, at the desire of the principal inhabitants, petitioned for the use of the parish church. The Governor-General in counsel granted their petition.

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On Monday, Sep 26, an examination of the students of the Chinese language, was held at the mission-seminary at Serampore, by John Harrington Esq. Vice-President of the Asiatic Society, and Dr. John Leyden, in the presence of Mr. Lassar, the Chinese professor, Major L. F. Smith, secretary to the Persian embassy, captain Kemp, Lieut. —, and several other gentlemen. Mr. Harrington presided.

The examination commenced by Jabez Carey and B. W. Marshman's repeating alternately from memory the last three books of the first volume of Lun-gnee, the Chinese work now in the press. These three books contained about 4500 characters. Fifty pages of the second volume of Lun-gnee were then repeated memoritor by J. C. Marshman, containing about 6000 characters. After this, they were examined relative to the meaning of the characters. A translation of what he had repeated was then produced by J. C. Marshman. After which, specimens of composition in the Chinese language and character were produced

and examined. These consisted of seven letters in Chinese, written by J. C. Marshman, and four by Jabez Carey, with a specimen of writing by B. W. Marshman.

The examination concluded by a disputation in Chinese on the following thesis :—

“ To commit to memory the Chinese classics is the best mode of acquiring the Chinese language.”

First opponent, B. W. Marshman.

Second ditto, J. Carey.

Respondent, J. C. Marshman.

The gentlemen who assisted in the examination expressed their satisfaction in very strong terms, and their conviction that nothing but perseverance was necessary to the complete acquisition of the Chinese language.

After the examination, a prize of forty rupees was awarded by Mr. Lassar to J. C. Marshman, and thirty each to the other two lads.



*From Mr. Chater to the brethren at Serampore,  
Rangoon, Sep. 29, 1808.*

The ground is cleared for building, and a part of the materials brought to it. The subscriptions promise to equal my expectations. There is an elevated spot in our ground, upon which it was our design to build, but it appears to have vestiges of an old pagoda upon it, and if they really are such, we may by no means build on it. We called the head plounee of the nearest kyoom, to enquire of him respecting it. He said we might build upon it, for there had been no pagoda there; but, “ a very strong devil staid there.” As however, the foundations of a building were found on it, and building on it might bring us into trouble,

we have chosen another spot, where we run no risk; and I think it on the whole the most preferable of the two.

The whole of my study in Burman at present is confined to the little book which I mentioned in my last. It is one of the best helps I have met with. I have gone through it once in rather a cursory way, and am now endeavouring to bottom it. The greater part of it is clear to me as light itself, but not all. There are some sentences, all the words of which I understand, but can gather no idea from them. I know the language is elliptical; and it is this I suppose that creates my difficulty in the present instance. Mr. Babasheen has not yet finished the scripture extracts.

Last Lord's day, which was the Burman Sunday, as it is called, I asked Gowngmeng, (speaking in the Burman idiom,) whether he had been to hear the commandments? He said no, he heard the commandments here. I suppose he would say this, or any thing else, which he thought would please me, but the commandments I fear concern him but very little. Myatphyoo is a man of much more simplicity and sincerity, and seems to wish much that our *kyoum* \* was turned into Burman, that he might read it. It is with these two that my principal attempts to say any thing about religion in Burman have as yet been made. Myatphyoo appears to feel much more at home in attending to religion than the other: but what they seem most pleased with is, that the language of the bible so much resembles the language of their shastras, and that our Lord is so much like *Goudama*. I suppose to convince them that the bible is *superior* is more than all the men on earth could do: but with God all things are possible.

\* By these different uses of the term *kyoum* it would seem to apply either to a holy place, or a holy book. Ed.

I have lately felt my mind unusually impressed with the importance of the work, and my want of qualifications suited to it. My hands do not hang down in despair; but at times this is all I can say. Perhaps the enemy is permitted to come to close quarters with me; and my solitary situation seems to be against me. Pray, my dear brethren, that my faith and fortitude may not fail; and that nothing may prevent me from pursuing the path of duty, however difficult, with undiverted feet and steady steps!"

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“SERAMPORE AND CALCUTTA.—In OCTOBER, brother Carapeit Chator left Serampore, to take up his abode in *Jessore*. He means to reside in a village near our brother Sheetaram, and to itinerate through that district. We hope that under the divine blessing the labours of this brother may be useful in those parts.

“Almost all the increase which the Serampore church has lately received, has been from *Calcutta*, where the word we trust has not been, and is not, preached without a good effect. The opening of the new chapel is anxiously looked for by many. The church in this city has been lately afflicted by the death of our brother *Oakey*.

“Brother Oakey was born of religious parents. His father is, or was, a member of the baptist church at Kingstanley in Gloucestershire. He seems to have had serious thoughts from an early period; but not sufficient to prevent him from indulging in the follies and crimes of youth in an unconverted state. Had not this been the case probably we should not have found him in the army, an exile from his friends. After his arrival in India he was favoured with hearing the gospel from the mouth of Mr. Edmond, and he did not hear it without some effect; yet after this he fell into the common sin of the soldiery, that of cohabiting with a na-

tive woman. In this sin he continued till the remonstrances of conscience induced him to relinquish it. His convictions of the importance of religion being now greatly strengthened, and having attained to some hope in Christ, he became anxious to follow the Redeemer in all his ways, and was soon led to see it his duty to be baptized. This desire of baptism brought him to be more intimately acquainted with the brethren at Serampore, and to offer himself to become a member with them. His experience, when related to the church, produced an unusual impression on all the members present. He himself was exceedingly affected in confessing the sins of a life alienated from God to an uncommon degree by wicked works, and especially of the sin above mentioned. Almost every member present was in tears, while each possessed a portion of the joy of angels over a repenting sinner. On the day in which he gave in his experience he was baptized, and from that time to the day of his death he continued a humble and lively follower of Jesus. His amiable deportment, spirituality of mind, and desire of greater usefulness, induced his brethren to wish for his being out of the army. The difficulty of obtaining this object, however, discouraged both him and them.

“ For some time before his death, he filled up his situation as a serjeant in the army, and also that of steward of the general hospital. But, during the most of this time, he was affected with the disorder which removed him from this world. A little before his death he was made an invalid, yet he retained his situation at the hospital, where, had he been blessed with health, he might have been useful to many.

“ After his baptism, he had many painful temptations, which he revealed to Mr. Ward in several letters. He seemed to possess an abiding sense of his own sinfulness, of his insufficiency, of his great debt to divine grace, and of his whole salvation depending

from first to last upon the death and righteousness of the great Redeemer. His temptations and struggles with inward corruption kept him low; the sense he had of his exceeding sinfulness would cause him to doubt at times of his being a subject of divine grace. Yet, upon the whole, he was blessed with many of the comforts of religion: but the cry of the apostle was often extorted from him—‘O, wretched man that I am; who shall deliver me from the body of this death!’

“A few days before his death he wished to see Mr. Marshman, having heard that Mrs. Marshman was disposed to take his child. Mr. M. hastened down, and arranged the whole of this business much to brother Oakey’s comfort. The same day he appeared to be much worse, and though resigned to the will of God, yet he did not appear to possess that clear discernment of his title to heavenly blessedness which is so desirable in such a situation. In the afternoon however, he was raised up in his couch, and delivered some very impressive things to his friends who were present, whom he called upon to praise God for his singular goodness to him in every stage of life. On the morning of his death he called for his hymn-book, and turned down the leaf containing the hymn, ‘Come, humble sinner, in whose breast, &c.’ intimating, no doubt, that this hymn expressed the state of his mind, and that he was resolved to commit his soul into the hands of Jesus. After this he expressed to a friend what a blessed hope he had of everlasting felicity, and in this hope he died.”

*Mr. Chamberlain to the Brethren at Serampore.*

Cutwa, Nov. 10, 1808.

“ In my way to Berhampore I met with *Brindabund*, whom I had the pleasure to find well. I spent the Lord’s day with our friends at Berhampore,\* to whom I preached twice, and in the evening had a large congregation. The friends here return their thanks for the books sent to them, especially those who are concerned in the schools, for the catechisms, &c. When you have an opportunity, they will thank you for more. Some of the friends are anxious for Rippon’s Hymns. I sold great part of the books I took with me, and have orders for more.”

*The same to Dr. Ryland, Nov. 10th.*

“ I have lately been down to Serampore, where I was taken ill for some days: but it pleased the Lord to restore me in his mercy. I spent two Lord’s days at Serampore, and one at Calcutta. I was much rejoiced to see what God hath wrought in this latter place. I have preached there more than once, in 1803, to three or four people, and now behold a full room, and what is more encouraging, a goodly number who have put on the Lord Jesus Christ; and are not seeking their own, but the things pertaining to the kingdom of Christ.

“ My interviews with the christian soldiers at Berhampore have been very refreshing to me. I this morning met with *John Brittain*, son of John Brittain of Olney, a member of the baptist church in that

\* Religious Soldiers.

place. I talked to him as closely as I could, and exhorted him to flee from the wrath to come. In the afternoon he came to me again, when I reasoned with him, recommended the Saviour to him, and prayed for him. I was glad of this opportunity of endeavouring to reclaim the poor wanderer.

“ This evening I met Serjeant D——s, who has lately buried his wife, and which providence appears to have been blessed to his own soul. My heart rejoiced in hope, when I heard him express what he did. There is also a Mr. C——s, on whom I called, at his own desire, and took him with me to worship. I preached from ‘ This is a faithful saying, &c. After worship I accompanied Mr. C——s home, who appeared to be much affected with what he had heard, and expressed his abhorrence of his own conduct.— Two soldiers died within the last two months, resting apparently alone on Jesus.”

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*From Mr. Mardon to the Brethren at Serampore,  
dated Goamalty, Nov. 9, 1808.*

“ I bless God, that he has at length quite removed my affliction ; so at least I hope. It is three weeks to day since I had any return of the ague. Three days after this the fever left me. Last Lord’s day morning I attempted to preach for the first time in Bengalee since my recovery. It was soon enough, however, as I felt the effects of it on my lungs the remaining part of the day. But my strength through mercy is daily encreasing, and I trust I shall be able in a few days to commence itinerating in the neighbourhood. My illness has thrown me in the back ground in regard to the languages : I need now to be doubly diligent. We have had much affliction among our native bre-

thren. We have several inquirers, two of whom, I think, give pretty good evidence of a work of grace; others are more doubtful.”

“ In this month (November) Mr. Felix Carey, and Mrs. Chater, with the children, returned to Rangoon, leaving Mrs. F. Carey at Serampore in an afflicted state.

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*From Carapet Chator, the Jessore Itinerant.*

“ On the 3d of November, after much trouble, I obtained a small piece of ground from a zemindar, named Gokul-mundul. The ground was measured, and given up to me by a written agreement, upon stamped paper, and signed by Gokul-mundul. I also agreed to pay him 8 rupees a year for the rent of the ground.

“ On the following day before sun-rise, Bykonta's son, named Goluk, died. About 8 o'clock the same morning he was buried. We all attended, and brother Ram-mohun preached a pleasing sermon. In the evening I preached a funeral sermon for the child, from Job i. 21. ‘ The Lord gave, &c.’ About thirty persons attended our worship. The same day we began to prepare materials for building a bungalow. On the 5th of November, two brahmans and some mus-sulmans came to see us. Some of them were happy to hear the gospel; but others behaved ill, when they understood that we wanted to instruct them in the word of God, and his son Jesus Christ.

“ On the 11th, a Vishnuva, named Gourdas, came from Bishoolhurry. He went to Boodheesa's house, and asked him to give him something to eat. Boodheesa replied, “ I am not a Hindoo, but a Christian: if you will eat any thing in my house, I will give it you.”

He said he would eat any thing that he would give him; on which Boodheesa gave him some food, and began to speak to him concerning Christianity. Gourdas said he had heard at some other place of some persons having been at Bishoohurry, who had spoken some uncommon words, and that he should be happy to see them: Boodheesa then brought him to us. After talking to him for some time, I read several parts of God's word, which he heard attentively. About four days after this he returned home with Boodheesa, promising to come to see us again.

“On Nov. 14th, four Vishnuvas came to hear the gospel. They heard with attention, and returned to their habitations the same day. On the 17th some Hindoos and Mussulmans came just before sun-set, and had some talk with us: they appeared attentive. On the 18th, *Sadutsa*, who was baptized in 1803\* at Serampore, came to us from Panjinama, in the district of Kreeshna-nugura: as soon as we saw him, we began to pray and give thanks to our heavenly Father. Brother Ram-mohun began to speak to him, and he was very attentive; he asked me to give him a place to live in with his family, which I promised him.”

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*From Mr. Mardon, to Dr. Ryland, dated  
Goamalty, Nov. 29, 1808.*

I came to this place in Feb. last with my expectations rather expanded. I supposed that ere now the native brethren and I should have visited, and preached in all the principal places round us, or nearly so: but my expectations have in this respect been in a great measure frustrated. Just as we were settled, and had made some few arrangements, the native brethren were

\* He was considered by the Missionaries as having gone back; as was also Boodheesa

taken ill : by the time they were a little recovered I was ill myself of a weakness on my lungs, so that I was speechless for a considerable time. After that, in the months of April and May, the hot winds came on, blowing with such fury that there was no getting out any where after the morning till near sun-set. I then feasted on the idea of travelling by water in the rainy season, from June to October ; but alas, I was still disappointed. Mrs. Mardon was taken ill of the liver complaint, and I was obliged about the end of June, when the rivers were navigable, to accompany her to Berhampore for medical advice. While remaining there I was again brought down by an intermitting fever, and a very severe relapse of the disorder on the lungs, I know not by what name to call it ; Dr. Penny spake of it, as a singular case, of which I am at present but barely recovered,

“ The Lord has shown us however that the success of his gospel does not depend on the strength and exertions of poor frail mortals. He has wrought among the heathen for his name’s sake. Several have been brought to the knowledge of the truth, have forsaken idolatry, and have fled to Christ for refuge.

“ On our coming hither we formed ourselves into a little church, consisting of seven members. Kreeshnoo Dass, and Rooknee, his wife ; Goburdhun, and Aduree, his wife ; Ram Presaud, Mrs. M. and myself. Soon after this Mr. Burford, being in Mr. E.’s employ, joined us by dismissal from the church at Serampore, On Lord’s day June 19th, four more were added to our number by baptism, viz, *Devudas, Bheemgerree, Mono his wife*, and *Mr. Johnson*, an assistant in the Indigo works. Goburdhun and his wife are gone to Ram-kreeshnopore, but still continue members with us.

“ I have also the pleasure to add, there are two or

three others who I hope are truly converted ; and two have died of whom I hope well ; one of them of natural infirmity, and the other by a melancholy accident, the bite of a mad jackall !”

There has been a great deal of affliction among the natives in this part of the country, during the past and present season, of which our freinds have had their share. Kreeshnoo Dass with his family went to Chanddy, (adout 6 koss from hence,) three weeks ago, to get medical advice for his two boys. Last Lord's day morning as we were returning from worship, a letter from him informed me of the death of his youngest son on the preceding night. I set off almost immediately with two or three brethren to inter the child. Being disappointed of a boat, we had to walk nearly all the way through the sun. We found Kreeshnoo's wife and son, (now his only child,) both ill of a fever, though I hope not dangerous. The other child died of an ulcer in his throat, the effect of a severe fever. He was about three or four years of age, a promising lad. Several months ago he could repeat the Bengalee, Hebrew and English alphabets with the greatest reabiness. Yesterday morning while at Chanddy, tidings came that my own child, nearly two years old, was seized with a disorder in his bowels, apparently an inflammation. The child is still very ill : we hope to sing of mercy and judgment.

“ The death of Mr. Creighton occasioned a reduction in the number of the schools in this neighbourhood ; and my illness has prevented my doing that for reviving them which I wished ; but within a few weeks we have got on , and hope soon we shall do better. This is a breif outline of the progress of the mission at Goamalty. The Lord is doing great things for us : may we be suitably affected by them. I have great encouragement to go forward in my work, but am at

tended with many infirmities. By the grace of God I stand, and supported by that grace I trust I shall be enabled to persevere unto the end. Cease not to pray for me."

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*From Mr. Rowe, to Mrs. S. of Bristol, dated  
Serampore, Nov. 29, 1808.*

"*Deep Chund*, who for some time past has been considered as gone back to idolatry, has lately returned to Serampore, and now works as a compositor in the printing office. He professes great sorrow for what he has done, and his conduct corresponds with his profession. At our last church meeting, after giving a satisfactory account of his repentance, he was restored to communion. By consulting him I have obtained the substance of what he said before the church, which I now transcribe :—

"Before I thus went into sin, I had preached the gospel at Goamalty, Purneah, and in the neighbouring villages. After this, being taken ill, I on that account went home to my relations, where I continued ill about six months. At the beginning of my illness, Kawnic and Ram Mohun came to see me. My mind was then in a happy frame : I had not wounded it by sin. But soon after this, my mind, by little and little, became wicked. My connections and all that I had to do with, tended to draw me away from Christ. A Goroo (teacher) came to me morning and evening to advise me to give up Christ. "You were a good man once, said he, but now, what work have you been doing! Forsake this work, and remain at home at your own house. Go no more to Serampore. Then, as you were, so will I make you again; and you shall have your cast restored." This Goroo also performed worship on my ac-

count. My wife, mother, two brothers, wife's brother, and many neighbours united in turning my mind from Christ. I at length consented to their persuasions, and promised them I would go to Serampore no more. Yet at first I refused to engage in many of the sins of the heathen ; but at last I gave way to their continued entreaties.

“ After this, my brethren Manick and Sheetaram came to see me. When they came to my house, they gave me their hands. One of my brothers then asked them, what they were come for, and told them I should stay at home and give away my cast no more. These brethren affectionately entreated me to return to Christ. When they thus talked to me I felt convicted. Their words were heavy on my mind, and I had much inward trouble. I hesitated about returning to Christ ; but the repeated persuasions of my relations overcame me.

“ Not long after this I received a letter from the church at Serampore. I read it while I was in the presence of my relations ; and being in such circumstances it did not produce much effect on my mind. Before I could read it a second time, one of my brothers took it and tore it to pieces. I said to my brother, Why have you destroyed the letter ? I am much troubled about it. My English brethren who love me, have sent much love to me ; but you have torn it in pieces, and now I cannot answer it.

“ I then thought within myself how the children of Israel used to sin against God while they were passing through the wilderness ; and how God used to punish them for their sin. I also thought on Moses' interceding with God for them, and of the great mercy which he manifested towards them. As they were, so I thought I was ; and I wrote a letter to the brethren to intreat them to pray to God for me. I reflected also on the

children of Israël when they looked at the brazen serpent, and resolved that I would look to Christ.

“ I had a Bengalee bible, and felt a great desire to read it, but could not in the presence of my relations. Another person in the village had a Bengalee bible also, and I frequently went to his house to read it. I had so much trouble in my mind at this time that I was often unable to work.

“ Some time after this brother *Carapiet Chator* came to visit me. He read, prayed, and talked much with me ; and advised me to return to Serampore. Before this my mind was like a tree without water, dried up ; but afterwards it was like a tree that is watered. I told him my sins could not be forgiven ; but he assured me Christ’s blood could cleanse me from all sin. I told him I could not go to Serampore then, but would go as soon as possible. After he had taken leave of me, my mind was unsettled ; but I soon resolved on going to Serampore. A few days after this I went to a neighbouring market, and without saying any thing to my friends, instead of returning home, I proceeded to Serampore. I have much trouble in my mind, and I am sorry, very sorry for my sins. I wish to give myself to Christ, and to be admitted into the church again.”

When the church had agreed to restore him, he was called in, and the decision communicated by Mr. Carey, who addressed him as follows :—

“ Dear brother Deep Chund ! You have fallen and dishonoured the cause of Jesus Christ. You are now admitted again to church communion. From this time do you take great care. You know, that if you put clean garments along with foul, they cannot remain clean. So it is with you. If you go among those who live in sin, you will be defiled. Be very cautious therefore. Watch and pray, lest you enter into temptation.”

Mention has been made of *Sebukram*, as being called to the ministry, and with Carapiet Chator and Manick, sent, in August last, to itinerate in Jessore. Besides what has been mentioned of this itineracy from their own Journal, a few particulars are added by Mr. Rowe.

On calling to see *Kobeer* they found him in a cold and lifeless frame; but a conversation on the love of Christ seemed to melt his heart. *Sebukram* visited brother Pran Kreesnoo, who invited a number of people to come to his house to hear about Christ. This brother is very poor, so that he had no oil to give them light. *Sebukram* therefore, sung, prayed, and preached to the people in the dark. Many of them while hearing him, exclaimed, "Good, good!" and said they would go to Serampore to hear more concerning Christ. At the house of a *Mundul*, or chief man of a village, *Sebukram* was asked to eat and to remain that night, to which he answered, "I am sent by the church of Christ to preach the gospel: I cannot eat now; I must continue preaching till the evening; and then I will eat." Passing through the fields, *Sebukram* met five or six ploughmen, whom he thus accosted: "If you want to seek for salvation, come with me; and if I am your brother give me your hands." They gave him their hands, and entered into a free conversation on spiritual things. He endeavoured to point out the errors of idolatry, and directed them to Christ for salvation. They invited him to their houses, but he declined going, thinking it would delay his journey. He went to a village called *Gowreepore*, and preached at the house of a rich Mussulman. When he had done the Mussulman said, "Your words are true, and Mahomed's false." He then gave him something to eat. This was done in the presence of a number of people. The Mussulman then sent for his sons that they might hear

the words of Christ. On their arrival they desired Sabukram to preach again, which he did. " Ah, said they, these are good words. We are farmers, what do we know ?" He intreated them to pray to the true God, and then departed.

The Serampore brethren, in the account for November, say, " Kreeshnoo \* having removed to Calcutta, is very actively employed in this city, having daily conversations with persons of different casts, and access to many families, where he delivers the word. Some of these families are native Roman Catholics, who are in circumstances equally pitiable with the heathen. They hear the word with considerable attention."

To this brief account Mr. Rowe adds, more particularly, as follows :

Our dear brother *Kreeshnoo* has removed from Serampore to Calcutta, where there is a large field for missionary exertions, for which he seems well adapted. He is in his element when he is talking to a multitude of souls about their everlasting concerns. He is much esteemed by persons of different nations, as well as by many of his own countrymen, and numbers hear the words of eternal life from his lips. He has been to the jail at Calcutta several times. The jailor and his wife have joined the church. He is a very serious man, and feels much interested in the eternal salvation of the servants, and of the prisoners committed to his care. The tender mercies of God towards this our friend have been, and we hope will long continue to be the means of conveying the glorious light of the gospel of Jesus Christ within the massy doors of this prison.

Last Lord's day, Nov. 27th, I went to this prison to converse with four young men, (Europeans,) who are confined for murder, and whose trials will commence to-

\* That is Kreeshnoo Pawl, the first Hindoo that was baptized.

a few days !. Others of my brethren also attend them. To see the jailor weeping over the prisoners committed to his charge was enough to move the tenderest feelings of the heart.

Kreeshnoo has often been to converse with both the servants and the prisoners. Twice he had them altogether, and preached to them. His congregations here were formed of English, French, Armenians, Portuguese, Hindoos, Mussulmans, &c. He had a long conversation with a Hindoo and a Mussulman. He faithfully warned them, that if they continued in sin, they would go to hell, where the mercy of God would never reach them : but he endeavoured to show them how the mercy of God was united with justice in the death of Christ, and intreated them to be reconciled to God.

While he was expounding the xiith chap. of Rom, a man said to him, " Brother ! You speak good words, and have much wisdom : but why have you thrown away your cast ? " Kreeshnoo answered, " The man who keeps his cast cannot obtain salvation. Men who have their cast are very proud, and he who is proud cannot enter into the kingdom of God. And like as an earthly judge condemns a brahman for a crime the same as a sooder : so in the day of judgment, God will judge men according to their works, and not according to their cast. All will receive according to their deeds. God will then forgive none."

After this Kreeshnoo dined with a Frenchman, where were a number of Europeans. " You call yourselves *christians*, (said he,) but you do not keep the commandments of God. If you quarrel, fight, tell lies, swear, commit adultery, &c. &c. you cannot be christians. These are the works of the followers of Satan, and not those of the followers of Christ. Christians have love, unity, truth and holiness." After point-

ing out the evil of the vices to which he considered them as most addicted, he directed their attention to the Lamb of God that taketh away the sin of the world.

One or two of our Calcutta friends who have been lately baptized, are employed in the *dispensary*. Kreesnoo often goes to visit them, and by this means has an opportunity of talking to a number of natives there, as he also has to those who are employed at the custom-house. After reading to them out of the fifth of Matthew, he said, "You see the words of Jesus; Christ are not like those of the Shastras. I have done all your works, and my sins did not go away; but from the time that I first heard of Christ's taking away sin, I have had great happiness of mind. My own works, wisdom and holiness are nothing; it is Christ alone that must save me. When I see sin, I am much afraid of it. I once acted according to my wicked desires, but now I have the fear of God in my heart, and am therefore afraid of sin. I am all sin of myself. Pride, anger, and every evil is in my heart; but God enables me to overcome them."

At the close of this discourse many desired him to come another day, saying, "We will bring some wise people to talk with you about these things." A few days after, Kreesnoo went again, and had a considerable number of people of different classes to hear him, among whom were several rich natives. One of them enquired who he was. He answered, "I am Kreesnoo the carpenter; but I have now given over working at my trade, and am engaged in preaching the gospel of Jesus Christ. Behold, I now eat with all kinds of people. This is according to the commandment of God, who saith, *Love me, and love your neighbours*. All are my neighbours. I am over none. I call none little folks. I am ready to be your ser-

vant for Christ's sake. I intreat you to turn to Christ."

A brahman said, "You have thrown away your cast that you might eat all kinds of flesh." Kreeshnoo replied, "I did it not for this: I am indifferent about what I eat." When he had ended his conversation, some of them invited him to their houses, and he told them he would come with pleasure to visit them.

Mr. Rowe adds:—One Bengalee woman was baptized on the first Lord's day in this month. The chapel at Calcutta\* is to be opened on June 1st. 1809. The Rev. Mr. T—n is just arrived, an excellent Episcopalian minister. May the Lord make him a blessing to Calcutta. The ship in which he came struck against a rock at the head of the bay of Bengal, and foundered. He with his lady and two children, with many others, had but just time to escape in the boats, half dressed. The packets were not saved. I fear we have lost some letters. †

*From Mrs. Fernandez, to her sister, Miss Derpizio, dated Saddamah'l, December 7, 1808.*

"We arrived here last Saturday, and found brother William and his wife very well. I like this place better than Dinagepore, though the house is not so large, and so convenient. The ground is very large all round the house. The sight is beautiful: such a large field of mustard, appearing like gold, looks very pretty indeed, and the view of the hills at a distance is delightful. I think you would be delighted to live here. I should, if I had all of you with me. I am now going to give you a description of our house, which is a bungalow, with four bed-rooms, one hall, an enclosed

\* Seventy feet square. Ed.

† See the interesting Narrative of his remarkable Deliverance in a letter.

veranda, and two open ones. The whole of the bungalow is puka built, except the top, which is of straw, and is very lofty : but it is inlaid with wooden planks, and crossed beams; it has very good doors, and venetian windows. The house likewise is very airy and light-some throughout, which makes it pleasant. It is also dry, and well raised from the ground. The house faces to the north and south, and has a veranda each way, with very beautiful walks in the front, leading from the house, for the distance of half a mile each, lined with two rows of trees of a very pretty size. William occupies the rooms to the westward, and we those at the east. Almost the whole of the land belongs to Mr. Fernandez ; that is, he is a farmer, and lets it out to the ryots ; but 70 bigas are entirely his, and our house stands in the centre. The garden is very pretty, and has such a number of soorkey walks as would tire you to walk over them all : also the Indigo works are not far from the house. The native brethren with their families, and all the servants live within the premises. The church here consists of four native members, two men and two women, besides us five. We spent last Lord's day very pleasantly, and had the Lord's supper at the hour usual with our brethren at Serampore. In the afternoon we had a very large congregation, when Mr. Fernandez preached. O, that the seed might have fallen on good ground ! We had a prayer-meeting on Monday last, being the first in the month, and another on Tuesday morning. We intend to observe these days, so that we always join our dear brethren at Serampore, though we are at such a great distance from them. The native brethren and sisters join us every morning at our family worship, when we have it both in English and Bengalee."

MR. WARD TO MR. BURLS, Jan. 12, 1809. The late controversy on missions to India has produced no alarm here. We know of it only by the different pamphlets on the subject. The misrepresentations of major Scott are monstrous. We should not have known how near these men approach to heathens, but for this controversy. They dislike French politics, but their feelings are much the same respecting God. It is the same spirit as that which operated in France when it was decreed that the christian religion was an imposture, and that death was an eternal sleep. The anti-evangelical feeling among dissenters is just the same. All are approaching to one point; hatred to vital religion, attachment to a part of heathenism, and connivance at the rest.

Amidst all our discouragements and trials, we now and then hear of some instances of good being done. Yesterday a person solicited baptism who mentioned his having profited under my ministry. I trust we do not labour in vain."

MR. WARD TO MR. FULLER, Jan. 12, 1809. "Sister Felix Carey died a few days ago. Three children are left; one, as it were, just born. Felix was at Rangoon, (having returned with sister Chater,) at the time of her death. Brother Robinson is going up to form a station on the borders of Bootan, but within the Company's territories. He goes alone. Sister Robinson will follow. If this succeed, we shall have *ten* missionary stations—viz.

|                      |                     |
|----------------------|---------------------|
| Bootan . . . . .     | Robinson.           |
| Dinagepore . . . . . | Fernandez.          |
| Saddamah'l . . . . . | W. Carey.           |
| Goamalty . . . . .   | Mardon.             |
| Miniary . . . . .    | Moore.              |
| Cutwa . . . . .      | Chambe-lain.        |
| Jessore . . . . .    | Carapcit.           |
| Serampore . . . . .  | Carey and Co.       |
| Calcutta . . . . .   | Do.                 |
| Rangoon . . . . .    | Chater and F Carey. |

The Shanscrit Testament is out; the last volume of the Bengalee bible; another volume of the Ramayana; the Orceya Testament I hope will be out in March. The new chapel at Calcutta was opened the first of January, and last Lord's day we baptized in it. Several others are coming forward who are not natives. Mrs. Carey is in a poor state of health;\* all the rest of us are well at present. The governor-general has received the Shanscrit Testament very graciously.

"I have been for the last five or six years employed in a work *on the religion and manners of the Hindoos*. It has been my desire to render it the most authentic and complete account that has been given on the subject: I have had the assistance of brother Carey in every proof-sheet; and his opinion and mine is in almost every particular the same. He and brother Marshman think the work would be read in England. It has been enquired for by numbers here. The contents are as follows: Chap. i. Introductory. ii. Shastras. iii. Ceremonies. iv. Gods. v. Temples, images, worship. vi. Learned men, priests, devotees. vii. Sacred places. viii. Casts. ix. Manners and customs. x. Concluding remarks. I shall in the preface give a

\* The wife of Dr. Carey by a second marriage.

complete sketch of the Hindoo system; and add an index and glossary.

“ You are aware that very pernicious impressions have been made on the public mind by the manner in which many writers on the Hindoo system have treated it. My desire is to counteract these impressions, and to represent things as they are.”

From Mr. MARSHMAN, January 14, 1809—“ With respect to the mission, I can evidently perceive the hand of God employed in preserving it. Things with us are through mercy well. We are full of encouragement and hope.”

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By letters received from Robert Ralston, Esq. Philadelphia, dated May 6, and June 5, 1809, we learn that a passage was secured for Mrs. Biss and family, and Miss Underwood, with Messrs. Gordon and Lee, and their families, in the ship *Atlas*, Captain Donovan, *free from charge of passage*; and that they sailed from Philadelphia the 18th, and from the Capes of Delaware, the 23rd of May 1809.

Mr. Ralston adds, in his last communication, “ A remittance was made by the ship *Atlas* to Dr. Carey, for the balance of the collections for the translations of the scriptures into the Asiatic languages, in Mr. Maylin’s draft, for 2060 dollars, and 69 cents.”

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N. B. Mr. Marshman, in connexion with Mr. Lassar and his own son, is translating into English, and printing, the works of Confucius, the Chinese Philosopher.

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\* The reader will please correct the error in p. 418, where **ELERTON** is put for **CREIGHTON**.

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

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ITEM. I give and bequeath unto A. B. and  
C. D. the sum \_\_\_\_\_ upon  
trust, that they, or either of them, pay the  
same, out of my Personal Estate, to the  
Treasurer, for the time being, of the *Par-*  
*ticular Baptist Society for propagating the*  
*Gospel among the Heathen*, for the use and  
support of the said Society; and his receipt  
shall be a full and sufficient discharge for the  
same.

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