PERIODICAL ACCOUNTS.

No. XXI.

In the preceding numbers the accounts of the mission have been given to the end of 1809. In Jan. 1810, Mr. Ward, at the request of his brethren, drew up a Review of the Mission from its commencement, addressed to the missionaries at the different stations; which, though it will of course contain many particulars already stated, yet, as it exhibits the whole in a small compass, we are persuaded it will not be unacceptable to our readers.

Very dear Brethren,

It would have been truly consoling to us to have met you in something like an Association, at least once a year; but such are the distances at which we are placed from each other, that it would cause a very great loss of time, and very heavy expences to be incurred, for us thus to meet; and indeed it is impossible for some of us to leave our work for such a length of time. In these circumstances, we have thought it our duty to collect an account of the state of the different missions in this country at the close of the year. We have the most abundant cause for gratitude and
Kureem, Mrs. M’Quillan, Mr. Johannes, Sookey, Doolal-das, Gourdas, Nurottum, Vishnoopriya, Mr. Peacock, Mr. Johannes, Mr. Brown, Mrs. Rodrigues, Lukshmuna, and Devaranee

Besides these, there had been added, in the years 1795 and 1796, Mr. Powell, and Mr. Long; and there have been joined to the church by letters of dismission, or otherwise, Mr. Thomas, Mr. Carey, Mr. and Mrs. Fountain, Mr. and Mrs. Marshman, Mr. and Mrs. Grant, Mr. and Mrs. Brunsdon, Mr. Ward, Mr. and Mrs. Chamberlain, Mr. and Mrs. Moore, Mr. and Mrs. Rowe, Mr. and Mrs. Mardon, Mr. and Mrs. Biss, Mrs. Moffatt, Mr. and Mrs. Chater, Mr. and Mrs. Robinson, Mr. Wharhurst, Mr. Smith, Mr. Shaw, Mr. Peter, and Mrs. Turner

This church is composed of two branches, the one meeting at Serampore, and the other at Calcutta. The gracious hand of providence has appeared very conspicuously in the raising of the chapel at Calcutta, costing betwixt 25 and 30,000 Rupees, the greater part of which is paid off. The congregation is respectable and increasing, and the additions to the church are frequent. The prospects of good in Calcutta are very great.

This church has called out two brethren to the ministry in the past year, of Armenian extraction; one of whom is forming a christian church in Jessore, and the other is going to Orissa; in the latter country the gospel has never been preached in the Orissa language.
Several of the native members are employed in the work of itinerating in different parts, and Kreeshnoo is particularly useful in the work of God at Calcutta, where he is greatly respected. The work of grace in the hearts of many of the native members during this year, appears to have made a happy progress, and in the church at Calcutta some of our members particularly appear to walk worthy of their high calling, and to be ripening for heavenly rest.

If we add the very valuable mission property at this station belonging to the Society, it will appear that God has done great things for us, whereof we ought to be glad and thankful.

From the above account it appears, that at this place 25 have been baptized this year. Several of these have joined the church in Jessore. Brother and Sister Peter are going into Orissa. Huree, a Mug, has been excluded. Nancy was never joined to the church, and we fear does not walk worthily. Mr. Derozio has been removed by death, and Mr. Clark has withdrawn from the church. Several of these circumstances are grieving, but in general brotherly love has been preserved, and we have had few calls for the exercise of painful discipline.

CUTWA.

At this station brother Chamberlain has met with some success among the natives; and the district has been very much enlightened by his labours, and the dispersion of scripture knowledge. The following letter, reviewing the state of this mission, is highly gratifying.
Rehoboth, Jan. 25th, 1810.

My dear Brethren,

Amongst the natives in these parts, the work of God is not yet apparent as it respects the conversion of souls. The baptized have been situated too far from me to be attended to as their cases require. Kangalee, and his wife, and Komul have resided at Shreemuteepore, and I have seen them but seldom. Brindabund is at Hiluree-gunje. He came to see me at Berhampore. I hope he is perfectly settled in his hope in Christ. As to Bose-raj and his people, you have seen some of them. I know not what to make of them. I am glad to see them abandon idolatry for the word of God. It encourages me to see any one read the Holy Scriptures, and it is this which gives me any hope respecting them. Hitherto they are only breaking down, which, however, is a necessary work. May the Lord direct them to build on the true foundation.

The Lord is, I trust, preparing for himself a people in the country around. At Cutwa the school flourishes. Several of the boys are learning to read, and were I constantly here to superintend them, they would soon read well. When I am from home things go into confusion.

During the last year the Lord has opened for me an extensive field of labour at Berhampore, for which I shall have abundant cause to bless his name for ever and ever. You request the names of the baptized. Brother Joplin has favoured me with a list of them since the twenty-four, of whose names I have given you a correct list already.*

* See P. A. No. XX. p. 50.
(January 1810.

**Baptized, October 22, 1809.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Place</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Benj. Lock</td>
<td>Suffolk</td>
<td>Private</td>
</tr>
<tr>
<td>James Anderson</td>
<td>Durham</td>
<td>Do.</td>
</tr>
<tr>
<td>J. M’Callister</td>
<td>Argyleshire</td>
<td>Do.</td>
</tr>
</tbody>
</table>

**Baptized, December 17.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Place</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. Vanstone</td>
<td>Exeter</td>
<td>Devon</td>
</tr>
<tr>
<td>T. A. Brown</td>
<td>Plymouth</td>
<td>Devon</td>
</tr>
<tr>
<td>D. P. Wigger</td>
<td>St Michael’s</td>
<td>Norwich</td>
</tr>
<tr>
<td>W. Blackburn</td>
<td></td>
<td>Essex</td>
</tr>
<tr>
<td>J. Kite</td>
<td>Haseley</td>
<td>Warwicksh.</td>
</tr>
<tr>
<td>R. Patterson</td>
<td>Hobkirk</td>
<td>Roxburghsh.</td>
</tr>
<tr>
<td>James Fraser</td>
<td></td>
<td>Glasgow</td>
</tr>
<tr>
<td>J. M’Cullum</td>
<td>Kilbride</td>
<td>Argyleshire</td>
</tr>
<tr>
<td>H. M’Cluskee</td>
<td>Glanow</td>
<td>Tyrone</td>
</tr>
</tbody>
</table>

May their names be found written in the Lamb’s book of life! At present the baptized walk in love, are at peace among themselves, and have a good report from those who know them. They are very zealous in the cause of God; the love of Christ constrains them to devote themselves to his service; and the Holy Spirit evidently owns their endeavours to edify one another and to save the souls of others. They have a public meeting every evening, after which they spend an hour in social worship, in different parts of the Barracks, the whole place resounding with their sacred songs. The elders are prudent steady men, who appear to be full of simplicity and genuine piety, and whose gifts are acceptable and useful.

The labours of the Rev. Mr. P. ought not to be forgotten. He has been very useful in his ministrations amongst them, and in his generous efforts to furnish them with books, and in various other ways.
I hope God will favour them with an increase of both gifts and grace. They; diligently attend to the means calculated to increase them, as reading, exhortation, and prayer. It is not uncommon to find some of them at the prayer-meeting before four o'clock in the morning; and wherever they are called, it is usual for them to take a bible, or some book, to read at every moment's leisure. Mrs. Chamberlain lent the life of Mr. Tanner to one of them. He took it on guard with him, and reading from it to a corporal, it so affected him that he went and told his wife, and both came next evening to meeting, and have continued not only to attend, but to give great hopes of a gracious change. My unavoidable absence from them is matter of regret to me; but I am encouraged by their prayers to proceed in the important work to which I am called. When the Spirit is diffused abroad, the hearts of the rebels against God dissolve; their ignorance vanishes; they look on Him whom they have pierced, and come; some with weeping and supplication, others with joy and thanksgiving. O, when shall this day be apparent among the natives of this country. I long to see it, but until the day of the effusion of divine influence, it will not, cannot be. Even so, come, Lord Jesus!

Your's

J. CHAMBERLAIN.

This account shews, that besides Brother and Sister Chamberlain, there were at the close of 1809, four natives in full communion at Rehoboth, and thirty six members in the church at Berhampore.

At this station there is a commodious mission Bungalow belonging to the society.
January 1810.

GOAMALTY:

The church at this place has suffered much during the past year. The following letter from brother Mardon will shew the real state of things:

Goamalty, Jan. 9th, 1810.

Dear Brother Rowe,

I received your letter on Saturday evening last, in which you request me to send the brethren "an account of the state of the church at Goamalty during the past year, containing the names of all the members, the number baptized, and all that is interesting relative to the church." I am sorry to tell you that I have little or nothing to write at present, relative to the state of the church, that can be interesting to any one. We are in a low condition. "The ways of Zion do mourn, because none come to the solemn feasts." Those who came hither to be fellow-labourers with me in the Lord's vineyard are gone from me; and several of those who have since been added to us, are either numbered with the dead, or gone to distant parts of the country; so that at present I am almost left alone.

The following is a brief account of the state of the church during the past year:

Members in communion at the beginning of the year.

Mr. Arthur Johnson, baptized at Goamalty, June 18th, 1808.
Mr. Ephraim Burford, from the church at Serampore. Kreeshna-das, Do.
Rookminee, his wife, Do.

Vol. IV.
January 1810.

Ram-Presad, from the church at Serampore.
Goburdhun, Do.*
Aduree, his wife, Do.
Rhoda-Mardon, Do.
Bheem-giri, baptized June 19th, 1808.
Mano, his wife, Do.
Devudas, Do.

* Although Goburdhun and his wife left Goamalty in 1808, yet as they never received any dismission from the church, but still remain as members, I think I may with propriety insert their names on the present occasion.

Members added in 1809.
Gunushyam, baptized Feb. 12th.
Phool-chund, Do. Do.
Mungalee, his wife, Do. June 11th.

Mr. Burford is now resident at Munshaee, near Purnea, superintending an Indigo factory. Kreeshnad and his wife returned to their native village, near Calcutta, in August last. Ram-presad returned to Serampore in June last, partly on account of his health. Goburdhun and his wife returned to their native village, near Calcutta, in June, 1808. Bheem-giri and his wife are separated from the church for improper conduct. They are lately gone to Patna. Devudas left us last September. He has returned once or twice since, but did not tarry long. Gunushyam left Goamalty in July last, during my absence, and we have not heard of him since. Phool-chund died on the 13th of August.

From the foregoing account you will perceive that our number is at present much reduced, or rather that we are scattered abroad; I would hope, however, that none are lost.

Your's affectionately,

R. MARDON.
BOOTAN.

Brother and Sister Robinson have devoted themselves to the service of the Bhootrees, and we hope that soon our brother will be able to sit down amidst his people to acquire their language, and that ere long they will hear and read in their own tongue the wonders of redeeming mercy, and that the people of Thibet will be also indulged with the joyful tidings.

SADAMAH'L.

The following account, drawn up by brother Fernandez, shews the state of this church. At the close of the year there were some pleasing appearances among the natives who had been seeking instruction.

Names of the members, and where baptized.

Ignatius Fernandez, baptized at Serampore.
Ann Fernandez Do.
W. Carey, jun. Do.
Mary Carey Do.
Belinda Do.
Sebuk-ram Do.
His wife Do.
Nundkishore Do.
Hurdoo Do. Died happy in June, 1807.
Sunjo, Nundkishore's wife, Sadamah'l.
Duneshwara Do. Died May, 1808.
Dasee Do.
James Barlow, Sadamah’l. Died happily in 1809.
Pudmu-lochun, August, 1809, Sadamah’l.
Rajo, his wife, Do. Do.
Cheeroo Do. Do.
Mohun Serampore.
Rutna, his wife, August, 1809, Sadamah’l.

The church at Sadamah’l consists at present of 14 members.

PATNA.

Brother and Sister Moore, who are lately gone to this station, have received great encouragement to begin a school, which will, we hope, support the station, and be the means of spreading the gospel among the natives. The situation is highly promising.

JESSORE.

Brother C. C. Aratoon has been favoured with a pleasing increase: in a few months the Jessore church, which consisted of only a few members, has increased to 29; all natives, Hindoos, and Mussulmans. A considerable number of the latter are amongst the baptized. The following are the names of the members in this church. C. C. Aratoon, the pastor, Sheetaram, Amuree, Kshemee, Koobeer, Pran-krishna, Bishoonath, Punchanun, Shiva-ram, Jaffur-mundul, Sadutsa, Tazoo, Nurottum, Doolal-das, Gourdas, Vishna-priya, Shiva-das, Manik-sah, Nimuya, Kadur-mullah, Sapnul-ram, Dial-das, Shree-mutee, Mayamuya, Kureem’s mother, Sadutsa’s wife, Bancha-ram and his wife, and Fukeer Chand’s wife. In all 29.
ORISSA.

This station is only about to be formed, but as soon as our brother Peter shall arrive, the people of this country, deluded by the superstitions of the Hindoos, and especially by that of Juggunath, whose most famous temple is among them, will have an opportunity of becoming acquainted with the living God and our adorable Saviour; for though our brother Peter is not yet (fully) acquainted with the Orissa language, he will take with him Orissa New Testaments, and the poetical books, as well as scripture tracts.

BURMAH.

God has opened the door of entrance into this empire, and our brethren having erected a house in the name of the society, are beginning their glorious work by translating the scriptures into the Burman language, and conversing with the natives on the great concerns of their salvation. Brother Chater has had several natives under instruction, and he begins to talk intelligibly in Burman.

Such, very dear brethren, is the state of our churches in India and the neighbouring countries. At these stations the gospel is, or (we hope) shortly will be proclaimed in five languages: namely, in Bengalee, Hindoosthanee, Orissa, Burman, and Bootan, by the preaching of our brethren.

From the foregoing statement you will perceive that the increase of the churches during the last year, stands as follows:
Present state of the Baptist Churches in India.

<table>
<thead>
<tr>
<th>Places</th>
<th>Pastors</th>
<th>No. of members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Serampore</td>
<td>W. Carey  Josh. Marshman</td>
<td>93</td>
</tr>
<tr>
<td>and Calcutta</td>
<td>W. Ward</td>
<td></td>
</tr>
<tr>
<td>Jessore</td>
<td>C. C. Araoan</td>
<td>29</td>
</tr>
<tr>
<td>Cutwa &amp; Berhampore</td>
<td>J. Chamberlain</td>
<td>42</td>
</tr>
<tr>
<td>Goamalty</td>
<td>Richard Mardon</td>
<td>10</td>
</tr>
<tr>
<td>Dinagepore and Sadamah’l</td>
<td>Ign. Fernandez</td>
<td>14</td>
</tr>
<tr>
<td>Rangoon</td>
<td>J. Chater</td>
<td>3</td>
</tr>
</tbody>
</table>

Though Brother Moore is at Patna, and Brother Robinson in Bootan, no church is as yet formed in either of those places. It is ours to pray that men may be added to them like a flock.

The following is the state of the Translations.

In Bengalee, the whole Bible printed and published, in five volumes.
In Sungskrita, the New Testament published, and part of the Pentateuch printed.

In Orissa, the New Testament, and the poetical books printed and published, and a good part of the prophethical books printed.

In Hindoost'hanee, the New Testament printed to the end of Romans.

In Mahratta, the New Testament finished at the press as far as the middle of the Acts.

In the Sikh language, the New Testament is put to press.

Besides this progress at press, the greater part of the whole bible is translated into Hindoost'hanee; the New Testament, and part of the Pentateuch into the Sikh; the New Testament, and nearly all the poetical books into the Mahratta; the New Testament, and part of the Pentateuch into the Kurnata and Teltinga: and the blocks for nearly the whole of Matthew are cut, and some sheets of the first part thrown off for revision, in the Chinese.

The following works also, though not religious, it is presumed, may essentially assist the missionary in acquiring the languages of the country, and in translating the Holy Scriptures; and, as such, may deserve a place in a review of this nature. They are materials for the work of God, the value of which will easily be appreciated by one who enters fully into the nature of the work.
The Kosha, or Dictionary by Umaru Singha, with a Translation and Annotations, by H. T. Colebrooke, Esq.
Hitopudesha, Dusha Koomara, and Bhurtri Huri, with a preface by H. T. Colebrooke, Esq.
A Grammar, 1168 pages.
The Ramayuna, with an English Translation, vol. 1.
Ditto, vol. 2.
The Moogdhubodha, 8vo.

In Bengalee.

Colloquies, Bengalee and English, 2d edition.
Hitopudesha, or Salutary Instructions, 2d edition.
Butrish Singhasunna, or the 32-imaged throne, 2d edit.
Toota-Nameh.
The First Book of the Muhabharuta, 4 vols.
The Ramayuna, 6 vols.
Lippi Mala, or the Bracelet of Writing.
The History of Raja Chundra Raya.

In Mahratta.

A Grammar, with familiar Dialogues, 2d edition.
A Dictionary.

In English.

Happy Deaths, or a New Token for Children, addressed to Youths in India.
Cunningham's Letters on the Evidences of Christianity.
Account of the Religion, Manners, and Customs of the Hindoos, in four vols. 4to.
January 1810.)

*In Chinese and English.*

Confucius, vol. 1, with a translation, and a Preliminary Dissertation on the Chinese language.

Beside these works done at the Mission press, a number of other valuable books, connected with the languages of India, have been published in this country, principally under the patronage of the College of Fort William.

From the whole of this review, dear brethren, you will perceive the highest ground for thankfulness, for trust in Jehovah, and for the most ardent and persevering pursuit of the glorious object of our missionary calling. Mountains of difficulty, common to first efforts, have been removed; formidable attempts to overturn the work have been rendered abortive; facilities of the most important nature are opened to us; a number of persons acquainted with the languages of the country have been raised up, and are at their posts; access to the people of Hindoost'han, Bengal, Bootan, Orissa, Burmah, and China, is obtained by a knowledge of their languages; the Holy Scriptures are distributing, or are soon to be distributed amongst all these and other nations, in their own tongues; the prejudices of the natives of Bengal, have greatly subsided, and their knowledge of the pure intentions of the missionaries has removed their fears to the greatest distance; the printing-office belonging to the mission, contains Sungscrit, Hindoost'hanee, Arabic, Persian, Bengalee, Orissa, Telinga, Sikh, Mahratta, Greek, Hebrew, and English types, besides presses, and every other article.
necessary for printing the sacred volume. And now, brethren, has not God completely confuted the notion, that all attempts to promote the gospel among the Hindoos are vain?—This happy degree of success, which surprises even us who are upon the spot, has been granted within the space of about NINE YEARS; for it is no more since the baptism of the first Hindoo.

These circumstances, however, form matter of gratitude and encouragement, principally from the aspect which they bear toward future blessings. His work is perfect; what his mercy begins, his power and wisdom carry forward to its full accomplishment. Be it ours then, dear brethren, to be increasingly earnest at the throne of grace, and to give him no rest till he shall have set Jerusalem for a praise in the earth; to encourage you and ourselves in which, it may not be amiss for us to direct our attention to the signs of the times in which we live.

"He must increase," was the exulting language of him, who was the fore-runner of the Desire of all nations. This fact may well then be our joy. We who live in these latter days have seen this increase, which John was witness to a very small part of the glory of the Messiah's kingdom.

His times were eventful; so are ours. The signs of the present times are so conspicuous, and so marked in their nature, that they can scarcely deceive; and if we are not struck by them, we may justly be reproved with the generation who saw Jesus in the flesh; "Ye can discern the face of the sky, but can ye not discern the signs of the times?"

We expect glorious days on earth, the signs of which days are very plainly and explicitly laid down in scripture. Several signs, announcing the approach of these
days, seem appearing above the Christian horizon. Let us hail them with joy, as the Jews hailed the sound of the trumpets announcing the year of jubilee.

1. We are taught to expect that in the days of the increase of the Redeemer’s kingdom, his disciples shall “see eye to eye;” that “Ephraim shall not vex Judah, nor Judah Ephraim.” Our Lord expects the greatest success to attend his gospel, when his disciples shall be filled with love to each other: “Then shall all men know that ye are my disciples if ye love one another;” and this is his prayer, addressed to his heavenly Father, who “hears him always,” “That they all may be one; as Thou, Father, art in me, and I in Thee; that the world may believe that thou hast sent me.” A most pleasing and happy change has taken place, as it respects the love of Christians of different denominations towards each other, within the last few years, and a most interesting and promising intercourse has been opened betwixt Christians of different countries and opinions; so that “oneness of heart” (Acts iv. 32.) though not of opinion, is making a rapid progress throughout Europe, in the place of those many unhappy controversies which distracted the church, and took off its attention from the great object of its existence in the world. This then is “one of the signs of the coming of the Son of Man,” and his work in the churches; for “love is of God.”

2. Another auspicious sign of the times is announced in prophecy thus; “Many shall run to and fro, and knowledge shall increase;” “The Lord gave the word: great was the company of those that published it.” “The knowledge of the Lord shall cover the earth as the waters cover the sea.” The efforts to spread the knowledge of Jesus, and the number of the messen-
gers of Christ sent forth into the dark places of the earth, are now greater, perhaps, than has ever been known since the days of the apostles: almost every year the word of salvation is published in some new language, in which the glad tidings were never heard before; thus is that kingdom extending, which is to receive accessions from "all nations, and kindreds, and tongues." Not only are the glad tidings of salvation now published in the languages of Europe, but in the languages spoken by the Esquimeaux, the Greenlanders, the South-Americans, the South-Sea-Islanders, the North-American-Indians, the Tartars, the Chinese, the Burmans, the Malays, the Trilingees, also in the Sungskrita, the Arabic, the Turkish, the Susoo, the Persian, the Tamol, the Malayalim, the Hindoost'hanee, the Marhatta, the Sikh, the Orissa, the Bengal, &c. In all these tongues men do hear the wonderful works of God.

The union of christians in these efforts to spread the heavenly kingdom, is a most pleasing and encouraging circumstance. The strife does not now appear to be, which party shall be uppermost, but, which shall contribute most to the preparations for the coronation of the Redeemer, when "he shall reign from sea to sea, and from the river to the ends of the earth."

A most pleasing feature in this sign of the times is, the desire so generally felt to open to all nations the fountain of eternal truth, which is to purify them from all their filthiness, and from all their idols. The formation of BIBLE Societies, and the progress made in the translation of the word into so many languages, is an auspicious mark that this work is of God, and that this uncorrupted seed, so extensively scattering in the earth, will soon produce a glorious harvest, in which
God's people shall "return to Zion with rejoicing, bringing their sheaves with them." His "word shall not return to him void."

3. Another sign of these glorious times for the church is, the destruction of the power of antichrist; an event, as wonderful in all its concomitant circumstances, as propitious in itself. The overthrow of antichrist, and the destruction of the seat of the beast, are plainly foretold in New Testament prophecy. Our forefathers have made the fulfilment of these prophecies the subject of their prayers in public and private for many centuries. God is fulfilling these prophecies, and answering these prayers, in a surprising manner, and this sign of the times is equally singular with the others which have been mentioned. The contrast between the times when the Pope's Nuncio kicked the crown from the head of king John,—when the Pope excommunicated kings, and forbade the allegiance of their subjects, and made one of the Emperors of Germany hold his stirrup,—and the present, is most wonderful, and compels us to say, not only "What has God wrought!" but, "What is He about to do?"

These signs, dear brethren, are not drawn from human interpretations of the deep mysteries contained in the prophecies not yet unfolded; but they arise out of the manifest fulfilment of some of the plainest words of scripture.

In addition to the above, it is pleasing to observe, that the cause of our gracious Redeemer is more or less prosperous all over the earth, whether we regard the increase of his followers, the number of his ministers, the new openings for proclaiming his name in new languages, or the increase of the true spirit of love and zeal in his churches.
The Letters received from the different stations during the months of January, February, and March, are all more or less encouraging, and some of them very interesting.

On January 16, Mr. Robinson was better in health, and proposed, if he could accomplish it, settling at Dalimcotta, up the Thibet mountains, which proposal was approved by the brethren at Serampore.

On the 26th March, they speak of him as having "reached the scene of his future labours."

At Sadamahli Mr. W. Carey, in a letter of January 2, speaks of discouragements from the ignorance and inattention of the natives, but adds, "The great work in which the Lord has been pleased to employ me is, I think, my delight; and I would not change it for any other. We have lately had three or four to enquire, who have paid great attention." He speaks of Mr. Robinson having lately buried a child, and of his having about a week after to bury little William Carey, son of his brother, Mr. Felix Carey, about two years old.

At the beginning of the year Mr. Fernandez was absent from Dinagepore on a journey to Calcutta. During his stay in that city he assisted in the work of God. On his return Miss Derozio and her brother seem to have accompanied him. The following is an extract of a letter from her to Mr. Ward:

Miss Derozio to Mr. Ward.

"Kumulukuli, February 24th.

"After we had passed Tollygunge bridge, we saw a poor man brought to the water side, and they were stuffing his mouth with mud and water, at the same time endeavouring to keep his wife from coming to
him, in spite of her cries and intreaties. O, what barbarity! I never witnessed such a scene before. I could not refrain from tears at the cruel sight, and believe I never felt so much for the poor Hindoos before. Happy, happy missionaries! What a glorious cause are you engaged in! May the Lord abundantly bless your labours, and send yet more labourers into these parts, for the harvest truly is great!

"We entered the Sunderbunds on the 14th. It is beautiful. I was delighted with the trees, and the singing of the birds in this wilderness, and the noise of the wild beasts in the night was not at all terrifying: on the contrary, I was pleased with their wild roar. I have lain awake in the night, on purpose to listen to them. On the 15th, we touched at a place, where Mr. Fernandez and Joseph went up. Mr. F. had an opportunity of preaching to some who were very attentive. The evening of the 16th, where we lay to, we went ashore, and Mr. F. talked to a few; but they interrupted him with their attempts to argue. On the 17th, we waited for the tide at one of the salt chokies in Jessore. Mr. F. and Joseph went up. Mr. F. returned soon after to get some tracts for two men, whom he found reading a tract they had just got, I don't know how. I returned with him, and was much pleased to find the people so attentive. Mr. F. talked a good while to them. We sung two or three hymns. Three men appeared very attentive, and asked several questions. Mr. F. read a chapter, and prayed. He gave them a hymn-book, and I my Bengalee Testament. I never saw such willing people before; they came with us to our boat. I wished that I had had more bibles to give away, and that they had more means of instruction. I commended them in my heart to Jesus,
who is able to afford them every assistance, and with reluctance left the place."

The accounts from Jessore are very good. In the review of the mission, about the end of January, their number of members is stated to be 29. A considerable part of them seem to have been baptized during that month. C. C. Aratoon writes as follows to Mr. Ward:

_Carapeit Chator Aratoon to Mr. Ward_.

"Chowgacha, January 4th.

“During the last seven days I have preached three times each day, and have had much conversation with the brethren. On January 6, we had a church-meeting. Manik-sah came forward. He spoke of my going into Punchanun's village. He heard that a Sahib came and spoke about the true religion. He came to Punchanun's, but could not find me. He then took three of his followers, and came to see me. He said, 'I thought I would go to the Sahib and argue with him, and make him silent! But when I came to Chowgacha, and heard the preaching of the gospel, I forgot all that I had to argue, and I began to be afraid for the sins that I had committed against God. I know no other that can save me from the wrath of God than Jesus Christ, who poured out his blood for me.' He answered the questions that were put to him satisfactorily, and was accepted. Next to him came Saphulram, a young Hindoo. He also first heard the gospel preached at Chowgacha, after which he forsook idolatry, and put his trust in Christ. Dial-das, an old Hin-
doo then came forward. He has heard the gospel about three months. We were satisfied respecting his faith in Christ, and he was accepted. *Sadut-sah also came before the church, and was accepted. I dare say you will rejoice with me, for I have found the sheep which was lost!* We then adjourned the church-meeting till next morning, viz. Lord’s day, January 7, when I preached from Acts viii. 36. “See, here is water; what doth hinder me to be baptized?” The church-meeting was then opened. Sheetaram and his sister had come from Bishohuree. A Musulman named Kadurmola, who came with Manik-sah; a Hindoo woman named Skreemutec, from Bishohuree; and another Hindoo woman, her relation, named Mayamuya, who had heard the gospel about four months, gave a pleasing account of their faith in Christ, and were received with prayer. At half past two o’clock I preached from Mark xvi. 16. “He that believeth and is baptized shall be saved: but he that believeth not shall be damned.” Then we all went to the bank of the river, sung an hymn and prayed. I then baptized them. In the evening I preached from Matt. v. 6 and administered the Lord’s supper, when eight members were received, including the one restored. Twenty-one members sat down at the Lord’s supper. We want three good deacons, who could live with me, and labour as I labour. Manik-sah and Fukeer, I hope, will be useful men. I hope it will not be long before the Jessore church will be much enlarged.”

* He had been excluded a year or two ago.
"I think our gracious Lord is my protector, and by his mercy I have been able to preach the gospel, and to call sinners to come to our Lord and Saviour Jesus Christ. Oh, how happy I am! And I shall be more happy, if I see that all the brethren continue praying always, with all prayer and supplication in the Spirit; and watching thereunto with all perseverance and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel. I shall send this letter by brother Manik-sah.—He wants to see you, and all the brethren. I beseech you, pray for us, that the word of the Lord may have free course and be glorified, as it is with you."

"Lord's day, Jan. 28.—Preached three times, and baptized Shivadas, the husband of our sister Vishna. 29th.—I have received your letter, and the whole Bible in the Bengalee language. I thank you for your kindness. Remember me in all your petitions, that the Lord may teach me by his Spirit! 30th.—Brothers Dial-das, Manik-sah, Saphul-ram, and Punchanun, set off for Serampore. I gave them a number of tracts to distribute on their way. Feb. 2.—I went to the other side of the river, and preached the gospel to many people; and distributed all the books and tracts I had here. In the evening a gentleman, who is in the indigo line, came to see me. His father, he said, was a religious man; and he likes much to read religious books. I lent him some books which I had received from the mission library. He said he would come to see me again. On Lord's day, the 4th, a relation of brother Fukeer-chund came with his sister and his
Jan.—Mar. 1810.)

daughter. They came to be baptized; but as it was very late, we deferred it till the next morning. We had then a church-meeting, and Bancharam came forward. He first heard of our Lord Jesus Christ, from brother Fukeer-chund; he then took one of his relations, and came hither. We put to him some questions, respecting his faith in Christ; to which he gave satisfactory answers, and was accepted. His sister then came before the church, and was also accepted. In the evening, I baptized them.

"The habitations of some of our brethren are very far from Chowgacha. I think it would be well for me, to administer the Lord's Supper here, on the first Sabbath in the month, at Bishoohuree on the second, at brother Punchanun's on the third, and at brother Manik-sah's on the fourth. This would accommodate them, and I should be able to preach to many, when travelling to these places. Some of the brethren live so far from Chowgacha, as to find it difficult to come so far every month."

Early in January, 1810, John Peter departed for Orissa, taking with him a number of Orissa Testaments, &c. The following letters to Mr. Ward, have been since received:

"Balasore, Jan. 22.

"I thank my God that, notwithstanding the dangers and difficulties of the passage, I am safely arrived. On Wednesday the 17th instant, about eight or nine in the evening, our vessel anchored here, and the next morning, I and my companion, and the master of the vessel, left her. There is a small river or creek from
the sea which enters the country. On both sides this
creek is a large uninhabited wilderness. I understand
that tygers, deer, and other wild beasts, are seen here.
I saw many alligators in the creek.

"About eight in the evening we reached the town of
Balasore. We were without food the whole day, and
I was very cold. We entered the town, and inquired
after a residence. We were directed to go to a divi­sion
of the town, inhabited by the native Portuguese,
where we got the house of an old lady, a native Portu­
guese, a Mrs. Hawre, who had seen me some time ago
at Calcutta, and knew that I was a preacher of the gos­
pel. On Friday my family came from the vessel, with
the goods, books, &c.

"Our passage was attended with great difficulty and
danger.—The vessel struck in the sand for seven hours;
but God saved us. There is no European judge here;
but the people are under an Orissa and Mussulman
judge. Here are eight or nine military officers, and
one or two battalions of seapoys. Please to send Krish­
noo-das soon: this is a large place, and requires many
preachers. Many understand the Bengalee and the
Hindoosthanee languages. I am inquiring for a man to
teach me the Orissa, but have not yet got one. Great
numbers have been to know for what purpose I am
come, which I readily acknowledge to them all. The
police officers at the head of the creek, took notice of
me and my family; inquired about the books I had
brought with me, and for what purpose I came hither:
which when I had told them, they entered my name
in their report-book. When the books were brought
into the town, the people came to inquire what they
were for, and my landlady told them the fact, by which
it became generally known, even to the judges.
Jan.—Mar. 1810.)

"On the first Lord's day I thought proper, as the people knew for what I was come, to have public worship at my house.—Between one and two hundred people attended; among whom were several rich Bengalees, and Orissa bankers and merchants; also two or three Portuguese. They were all quiet during the worship. Some of them continued conversing with me till ten or eleven at night, and intreated me to give them some books. I gave them tracts in Orissa and Bengalee.—Many had heard of the gospel, and of numbers of the Bengalees having embraced it; especially those who had been at Calcutta: and persons of all ranks and descriptions came to inquire respecting it. My dear brother, if God displays his power, this thing can never be kept a secret; but his gospel will be known and glorified here. Pray for me, that I may be preserved from all danger. I am careful not to abuse their gods; but, when they ask me any questions about them, I endeavour to be faithful."

Feb. 6.—"I received your kind letter of the 31st ult. I am very happy to hear of the prosperity of the churches. An European soldier, who heard that a missionary was come into this country, called on me yesterday morning. He talked with me for an hour, concerning the Scriptures, and was much pleased to see me. Yesterday, I took another house, better than the first; but a little out of the public road. Many come to hear the gospel in the Bengalee tongue. On the 31st ult. I was at the house of Lala Kripa-Ram, a petty judge, at this place. He received me with great respect. On the 1st inst. I went to a place called Shahjees haut, where I proclaimed the glad tidings of great joy. There were more than 5000 people around us;* but, I suppose,

* In the market.
not more than 200 Ooriyas and Bengalees heard the word. I gave them a few tracts. This market is three kross from Balasore.* I speak now and then in the streets privately, with one or two, and sometimes with many. Advise me, my dear brother, in what manner I ought to go on in these solemn affairs. I cannot go to any great distance, till you send me Krishnoo-das. I have a great desire to learn the Ooriya language, but cannot get a teacher. Here are many Pundits, but they are not willing to teach me: I do not know on what account. Many people here wish for Persian and Hindoosthanee Testaments. A few English Testaments also would be useful among the poor Portuguese; many of whom, I think, have never seen one."

Feb. 23.—"Mr. K. inquired respecting my circumstances, and asked me if I needed any thing? I told him I needed nothing; but wished an acquaintance with him. He desired me to call on him, and wished me success in the cause of God. The state of this country is deplorable, in a religious view. None are seeking God. The bones and skulls of dead men, the worshippers of Jag-gernaut, lie about the streets; especially on the river side. Hundreds are going, almost every day, to worship this great idol. I proclaim the gospel to them, and invite them to believe in Christ. I make known to them, the account of the incarnation, life, and death of our Lord Jesus Christ; showing that he came on purpose to save sinners, and is able to do it effectually.—I endeavour to prove, that they are all in need of a Saviour; that, without Christ, none can go to God; and that, without his atonement, there is no forgiveness.—Last week, I went into two of the villages. I went from

* A kross, or coss, is nearly two miles. Ed.
door to door, with the message of God; but they were not willing to hear it. One Vishnuva asked me to sit down. I preached there, but few attended. I walked in these villages almost the whole day. I have public worship at my house, twice on the Lord's day; and on Wednesday evening: Ooriyas, Bengalees, Portuguese, and one or two European soldiers from the garrison, in all about twelve or sixteen, attend. I speak with the soldiers as much as I can. I lately read, on a Lord's day evening, a sermon of the Rev. Robert Robinson, of Cambridge. The text was, “If ye love me, keep my commandments.” They were much pleased, and borrowed of me several religious English books, for their improvement. One soldier seems to be a serious man. He often comes to join in prayer, in English. I earnestly request all those who love our Lord Jesus Christ, to pray for the success of his cause; and especially for this undertaking in Orissa.”

March 13.—“Krishnoo-das arrived yesterday, with his family. Ram-mohun, and Goburdhun, came with him, but will soon return. I preach to all who come to me; and often walk out to a village called Old Balasore, where there is a large society of brahmins and others, who listen to the word. Two bankers express a regard for me; and, I think, they are inquiring the way to God. The European soldier before-mentioned often attends public and private worship at my house, and sometimes goes with me to Old Balasore.—He is desirous of being baptized, and wishes to join us as soon as we form a church. He brings several Europeans with him, to hear the word. I have great hopes of a young man, who was a Roman Catholic; also of an European serjeant, who comes to my house with his...
wife. About thirty persons came to hear last Sabbath-day. Nearly all the Europeans in this garrison, were present. I am sorry I cannot speak better English; I hope, however, I speak so as that the hearers profit by it. Could you send me some English books? They would tend to my improvement, and to that of the Europeans. They borrow English books of me. I am glad Krishnoo-das is come."

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From Mr. F. Carey to his Father.

"November 9, 1809.

"To-morrow I am going with Captain Canning, and Dr. Lamb, to see old Pegue; and, as I expect a vessel to sail for Bengal before my return, I shall leave a few lines to be forwarded by her. I have just finished copying the Sootras of Goutama, &c.* which I send with a box of plants; a package of the Duneu or palm, and another package of roots, both for Dr. R. and yourself.

Nov. 14.—"I am just returned from Pegue, after a pleasant, and, I hope, useful journey. I was obliged to leave Pegue, and return three or four days before I expected. During my short residence in that place, the Minister† offered to take me with him to the mountains of Chittore and Martaban, and perhaps eventually farther; but I am afraid he will not go so far as I could wish. The Minister intends to remain behind in one of those places, and will send the army on, in command of his under-officers: I shall remain with the Minister.

* Probably the same as Gaudama. See No. xix. p. 532. Ed.
† The viceroy, who has the chief command of the army. Ed.
To relate to you all the circumstances which induced me to undertake such a journey, I must observe—that, as I was going to Pegue, I happened, in the course of conversation, to express before Capt. Canning, a desire to go with the Minister over the above mountains. The next time Capt. C. saw the Minister, he mentioned the circumstance to him, who immediately expressed his approbation of my going; and, in the presence of Capt. C. ordered three buffalo carts for myself and baggage, and men to attend me wherever I wished to go upon the hills. Any provisions I needed, were ordered to be given: he also gave me a war-boat to proceed immediately to Rangoon, to get my medicines and baggage for the journey.—This determined me to undertake it, and accounts for my being here. I leave Rangoon again early to-morrow morning, and shall join the Minister at Pegue; from whence he will proceed, in about two days.

The reasons for my going will, I hope, meet with your approbation, and that of the brethren. In the first place, I shall have none but Burmans to talk and to deal with; which will greatly facilitate my acquiring the language. The being among natives, as I must be, will also increase my knowledge of their manners and customs, more than any thing else possibly could; in short, I think it one of the best opportunities that could have occurred in my favour. Secondly: That part of the world has not, that I know of, been visited by any European; and my keeping a regular journal will, doubtless, be of use. I shall also have an opportunity of knowing more about the different nations inhabiting those countries. Thirdly: I hope to make some discoveries in botany and natural history. Fourthly: It will please the Minister, who now has almost the
whole of the Burman dominions under his command; and be the means of giving him a better idea of us and of our character, than he could have got in any other way. Fifthly: It may be the means of saving the lives of hundreds of people. Lastly: It would be quite impracticable to undertake such a journey, through woody, uninhabited, and mountainous countries, unless it was with an army. All the above circumstances, with the bent of my own mind, have brought me to my present determination. At furthest, I shall not be out more than three months, which cannot make much difference to me at this period."

Rangoon.—Mr. Chater. Nov. 14, 1809. "Things here, at present, wear a very indifferent aspect. Trade is as dull as possible, and very few ships arrive. The Burmans are bent upon war; through which, the whole country is in trouble and confusion. Europeans, here, discover but little inclination towards the best things; not even so much as to attend public worship. We have had our new place open for worship now three Lord's days, and not an individual of those who reside in the place has come near.

"Two or three Burmans, who seemed most impressed with what we have been able to say to them, are gone to the war; so that, now, we have none to instruct, either Europeans or natives. We would, by no means, desist from duty, on account of these things; but not to feel discouraged by them is impossible.

"I fully intended sending the little book of Scripture Extracts by this conveyance; but it is not yet ready.—It will form a pamphlet of a considerable size; and those
who make themselves acquainted with its contents will be ignorant of but few of the most important doctrines of our holy religion. The first extract contains the first three chapters of Genesis. The second contains the twentieth chapter of Exodus. This will be followed by the prophecy of our Lord's birth in the sign given to Ahaz. And, next to that, the history of it, as given by Matthew and Luke. After this, as much comes concerning his baptism, temptations, teaching, miracles, transfiguration, sufferings, and death, resurrection and ascension, the last judgment, heaven and hell, as will be sufficient to give an impressive idea of all these important subjects. At the end I may give a connected view of the doctrines contained in the extracts. Having drawn up something for this purpose, I translated it; and, when going over it with Moungsheng-moung, perceived that he was interested by it. "This," said he, "is clear language. I understand it all perfectly; but the other is rather confused: we have one thing here, and another there." This confirmed me in the opinion that it would be well for something of the kind to accompany the extracts.

"I long to see such a work among the Burmans, as the blessed Brainard witnessed among his American Indians, and, for some time past, I have been lead to make this particular thing an object of my most fervent prayers. Frequently the idea has dwelt upon my mind, how easy it would be for God, by his providence, to collect a society of Burmans, and then, by his grace, to produce in them a solemn melting of heart; giving them a view of their wretched, ruined state, and then enabling them to lay hold on the Lord Jesus Christ our blessed and only Saviour. O that it may shortly appear that these desires and longings are kindled in
my mind, not to be disappointed, but accomplished, yea, the largest of them exceeded!

"I have sent the Burman of the same little book, of which brother Felix has sent the Palee, and would thank you to print a few copies of it, and send them the first opportunity. If I can get a translation into English ready, I will send it. It may serve for brother Carey, senior, to see how near it resembles the Sungscrit. I fear the vocabulary will be very defective. I shewed some things which I had translated to Mr. Babasheen; and find I can now express myself so as to be understood with ease. I mean now to prepare a copy of the extracts, &c. with every other page left blank, for Mr. Babasheen to write his improvements upon. He accompanies the ambassador to Ava, and will be away four months. On this account it may be six months before I am able to send it.

"When I have done this, I intend to set steadily to work with the New Testament. Brother F. Carey also, on his return, means to commence translating immediately. O that success may attend us in this desirable work!"

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Mr. Chater and Mr. F. Carey.—Feb. 5, 1810.—
"We embrace the present opportunity of writing, and sending our letter round by Madras. Hope it will find you all, as it leaves us, in good health. Brother Carey returned the other day from his journey to Martaban. The Viceroy treated him with great kindness in every respect.

"We have both of us begun translating, or rather have begun to make an attempt, more under the idea of its proving useful to our acquisition of the language
than for anything else at present; and we hope it will prove a good help, which is as much as we can say respecting it.

"About three months ago the whole of Rangoon, except a few huts and the houses of the two principal Governors, was completely burnt down. Nearly all the merchants and tradesmen are ruined. What with the war, and other molestations, the natives are reduced to the greatest extremity, and begin to be quite desperate, so that no one can tell where these things will end. They seemed determined to burn the remaining houses, merely out of spite. A few days after the first fire several houses were burnt down in another part by these evil-minded people, and daily letters, mentioning their evil intentions, are deposited in a secret manner in the Rounday, or court of justice. Many lives have been lost in this sad catastrophe. Two families reside in our house until they can procure a place to put their heads in. Since this calamity has taken place, we ourselves have been obliged to keep a regular watch every night, for the safety of the house, &c. nor do we know when we shall be able to consider ourselves out of danger. Had we built in the town as we once intended, or remained in our former house, which is now destroyed with the rest, this station might have been ruined. What reason for thankfulness for so kind and distinguishing a providence."

Serampore.—Mention is made of the baptism of Mrs. Rodrigues, wife of brother Paul Rodrigues. The pious instructions received at school, added to awakening impressions under a sermon by Mr. Robinson,
and at the baptism of Messrs. Gordon and Ward, as well as during a severe fit of sickness, are said to have been the means of great good to this young person.

CALCUTTA.—On Jan. 28, were baptized, by Mr. Ward, Mrs. McCalister, and Mrs. McNamara. "Brother Leonard, one of the deacons at Calcutta, says Mr. Ward, is very active amongst inquirers. We have requested him to send us occasionally an account of the state of things. The following are extracts of his letters:"

"My ever dear Mr. Ward!

"I have received your note on a subject which I know to be the foremost in your desires, that of inquirers after the way to Zion. The next evening, after receiving your note, we formed a party of fifteen persons at our family worship, the greatest part of whom were inquiring the way to God. I had a very pleasing conversation at the chapel last Lord's-day evening with a Captain R. who I trust is a truly serious man.

Feb. 2. "I shall, with the greatest pleasure, comply with your desire, as it regards a prayer-meeting at Petruse's, should the Lord permit. I have already fixed on Tuesday night for a like purpose at my place. Last night we read from the Scriptures, the Pilgrim's Progress, and Owen on the Death of Christ. This, with singing and prayer, occupied several hours, after which we parted in peace.—I accompanied Mr. Gorden to Mrs. R's. last night; she appeared much gratified with our visit. A few native women, who live with her, appear to have their ears open to the gospel. Mrs. R.
with tears, expressed her sense of the goodness of the Lord towards her.

Feb. 9. "Our company last night consisted of six persons. It was a very pleasing night to me. I attempted, after reading a small portion of Owen on the Death of Christ, to expound 1 John iii. 1—3. in which exercise I enjoyed greater liberty than I have felt before in attempts of the like nature. Brother Peacock lovingly took a part in reading, singing, and prayer. He and Petrusse took leave, but the remainder of our company stopped, examining the scriptures till a late hour.

Feb. 16. "The inclination which our young inquirers shew in continuing their visits to hear the word, is no small cause for thankfulness to our compassionate Redeemer, who will not break the bruised reed, nor quench the smoking flax, but strengthen and fan it into a flame. It was encouraging to perceive most of our little company in tears, on Thursday evening, while I felt myself quite unhappy under the fear of darkening and confusing those parts of scripture which I was striving to explain.

Feb. 23. "I have received your kind and instructive note, accompanied by the Happy Deaths, &c. which I will dispose of agreeable to your directions.

"The young man you referred to, visited me last Lord's-day afternoon, in his way from the New Church. You will ask with surprise, perhaps, how he thought of going thither?—more so when I inform you that his companions were with us, as usual. As he gave me the account of his distresses, which so clearly disclosed my former state, I sorrowed and rejoiced over him. I had so much to say to him that I scarcely knew where to begin. However, as soon as I made known a part of
my state, he was melted into tears, and wept for some time. His conscience is tender, may I not say, almost to a fault? He is enfeebled through abstinence from food; knows not how, of late, to perform the duty of a non-commissioned officer, which is the station he now occupies; he is deprived of his natural rest, and torn with a sense of sin. His ignorant companions accuse him of madness, melancholy, &c. He reads, fasts, prays, promises, seeks comfort and counsel from his few Christian friends, makes resolutions, &c. &c.; but all to no purpose. I perceived, however, the dear and compassionate Redeemer has afforded him a little hope, but he is afraid he should be deprived of it. It was the fear of causing scandal to his Christian profession that drove him to the New Church, some of his companions having accused him of going to the Lall-Bazar chapel for wicked purposes; this being a street notorious for lewd practices. I have used my best endeavours to comfort and strengthen him, by pointing out those parts of scripture which I conceived most suited to his case.

"Most of our young enquirers joined me at the usual time last night for prayer. Two of them have been with Mr. Carey, and were well pleased with their visit, as likewise with the encouragement they received to repeat it. A change of disposition and sentiment seems to have been gradually taking place in two of these young men since they have been brought under the gospel.

"Everlasting praise, gratitude and thanksgiving are due from me to that ever-glorious Redeemer, who has preserved me from the lowest hell, and permits me to live in the land of prayer and hope!"

"On Mar. 26, Mrs. Leonard was baptized at the Chapel in Calcutta, by Mr. Ward. Mr. Leonard, he
says, is appointed one of the teachers of the charity school. More children come for instruction than can be received.

Mr. Ward adds, "On the 21st of March, died in this city, Gregory Peter, about 18 years old, one of the members of the church, and brother to John Peter, who is employed in the work of God at Balasore. This young man had been long afflicted with a consumptive complaint; but, before and since his sickness, has given pleasing evidences of real conversion. On the Lord's day previous to his death, brother Marshman visited him, accompanied with brother Leonard. They found several other friends with him. He was evidently drawing near to his dissolution; his cough was very distressing; but his cheerfulness, and the strong delight in Christ and his salvation, which he manifested, were surprising. "Truly (said he) I wish for nothing—I desire nothing—but the Lord Jesus." Being asked relative to the foundation of his hope, he answered, that he "depended entirely on the free grace of the Lord Jesus Christ, viewing himself as an unworthy sinner." Brother Marshman read, and explained to him, a part of the xivth chapter of John; after which, at his own request, he prayed with our sick brother, who seemed to feel a deep interest in the exercise. The concern which he manifested also for the souls of his aged parents, and his other relatives, was great. While brother Marshman was addressing them on the subject, Gregory frequently explained and enforced what was said, with very great earnestness, notwithstanding his weak state of body, which compelled him frequently to pause, for the sake of breathing. On the whole, brother Marshman, and the other brethren present, felt greatly cheered by the pleasing state of his mind in
the view of death. On the day in which he died, brother Carey called on him, conversed and prayed with him, and was much comforted in beholding his happy state of mind.

"Our brother Leonard (continues Mr. Ward) informs us that their prayer-meetings go on pleasantly. Last night (March 1st) they had a Mr. W. with them; who, it seems, has taken a house in Calcutta, for the purpose of Christian communication. On leaving the meeting, he requested permission to continue his visits. Brother Leonard had much conversation with him, and with another who had visited Mr. Carey during the evening. He speaks of being much gratified to see his young friend W. call on him, for the purpose of being introduced to Mr. Carey. "I hope, he says, the seed is spreading greatly in all parts of Calcutta; and verily believe that the gospel forms the principal topic of conversation in many houses in town, either for or against it."

**Quarterly Letter, of March 26.**

"The last three months furnish us with several circumstances of an encouraging nature. Our brother John Peter has entered on his work in Orissa, with a spirit that seems truly pleasing; and the door opens before him far more freely, as well as more extensively, than we ever expected.

"Our brother Carapeit is doing that in Jessore, which, we hope, will ultimately issue in raising several churches instead of one; namely, travelling monthly to four places, where his members reside, distant, perhaps, thirty miles from each other, and administering the Lord's supper in each, both to save their indigent brethren"
the expence of the journey, and to give their neigh-
bours an opportunity of hearing the word of life. We
have, at his request, appointed a trusty native brother
at each place, whose labours he has promised to super-
intend.

"Twenty-five have been added to our churches by
baptism, during these three months; and one restored,
who had been excluded more than two years ago. Of
these, three have been added to the church at Seram-
pore and Calcutta, ten to that in Jessore, and twelve to
that at Berhampore. At Calcutta, more than twenty
are now inquiring after the good way: nor is this con-
fined to one nation or name—English, Portuguese, and
Bengalees, Protestants and Catholics, Hindoos and
Mussulmans, all seem to share the blessings of salva-
tion."

Extracts of Letters, &c, from April to June, 1810.

Bootan.—Mr. Robinson arrived at Barbaree on the
21st of March, and finding the building, which, on ac-
count of his affliction, he had been obliged to leave,
much injured, he was employed, of course, in repairing
it. In a letter of April 20, to Mr. Marshman he says,
"The country round is not thinly peopled. I suppose,
there may be two thousand, who attend our market,
twice a week, and there are several large markets at no
great distance, though not so large as this. Our situa-
tion is pleasant and healthful. We have a fine circu-
lation of air; and, on the whole, a good prospect, which
is improved by a view of the mountains. The weather
here, is much cooler than at Serampore. The frequent
breezes from the N. E. render us as cool within doors,
as we wish to be. My spare time is devoted to study,
particularly to the Greek, which, till I can get a Bootan Moonshee, I shall principally pursue. I have now had preaching at my house, three Lord's days. On the first, my hearers were few and inattentive; on the next, I suppose, there were forty or more men present, besides a number of women, and some heard with attention. Last Lord's day we had more, both males and females. The house was full, and before I had done, numbers had collected round the door." By this letter it appears, Mr. R. had, for the present, deferred the idea of settling at Dalimcotta, among the hills.

On May 23, Mrs. Robinson informs Mr. Fernandez, "that her husband was very ill of a fever. He was taken on the 18th with a cold fit, which lasted about an hour, and was succeeded by a strong fever. Since then, (she adds) he has had two intermissions; but was taken again early this morning, much worse than before, and has continued very ill all the day."

On June 16, he writes Mr. Ward as being much better, though scarcely recovered from his fever.—"My congregation, (he says) on a Lord's day, has sometimes amounted to fifty or sixty. Some hear with attention, and talk of it afterwards; others are more indifferent. The most that any of them have understood, hitherto, seems to be, that it is wrong to worship the gods. Some have come from six or seven miles distance. One day, just as I had done preaching, four men from Julpai-gooree, came to inquire what this new doctrine was. I talked to them a long time, and they seemed interested. I gave them a few papers; but the number of people who can read in this part of the country is small. I have some expectation of obtaining a Bootan Moonshee. A few days ago, the brother of the Katma, with whom I entered into friendship last
year, came to see me, with two other Bootees. They
staid some days with me, and then returned to Bhot-
haut. From them I learned, that the Katma is living
with the Deva-raja, at Paragua, about twenty days' jour-
ney from hence. He gave his brother particular orders
to inquire after me, and, if I was in this part of the
country, to see me. I sent him a letter, in which I told
him, that I was about to engage a Moonshee to teach
me the Bootan language, and when I had learned it,
should be glad to go into his country. This letter, I
understand, the Raja will be very likely to see.

"Within the last five weeks we have had much afflic-
tion.—First, the children were both taken ill of the
fever. After that, I was myself afflicted with it, and
brought very low; and, when I was so far recovered
as just to begin to preach, my wife fell ill of the same
disorder. Her recovery still remains doubtful. Our
situation is very trying; yet I have been supported,
both in body and mind, far beyond my expectation."

SADAMH' L.—Mr. William Carey and Sebuk-ram,
have been diligent in preaching the gospel to the sur-
rounding villages. Once, on their return, they nar-
rowly escaped falling unawares amongst a herd of wild
buffaloes. At another time, Mr. W. C. had nearly tram-
pled on the tail of a cobracapella, before he saw it.—
At some places where they visited, the natives remem-
bered Mr. Thomas's preaching.

DINAGEPORE.—Miss Derozio to Mrs. Ward, May 2:—
"We entered our new habitation the 19th ult. God
be praised for his mercies. My cup runneth over.—
This is a very comfortable situation. I wish for devotedness to God, and to live a life of usefulness. I have a plan in my mind, which, if the Lord enable me to put in effect, and see fit to crown with his blessing, he shall have all the praise. There are two girls, daughters of our native members, and three servant boys, the eldest not exceeding twelve years of age. I wish to instruct these children, merely in reading Bengalee; and, when they are able to read the New Testament, I shall endeavour to explain and instruct them in the gospel. Who knows but the Lord may bless these means to the bringing of some one, or more, of the children to the knowledge of the truth, as it is in Jesus. It is my intention to begin next week. This week I shall carry this matter to my Lord, as often as I can. How I grieve for the perishing heathen around. Lord, let thy kingdom come!

Mr. Fernandez to Mr. Ward, May 23.—"I will give you a short account how we spend the Lord's day here. About seven in the morning we have Bengalee worship; about eleven, English, in which a sermon is read; at five in the afternoon, Bengalee worship again, in which some strangers now and then attend, among the servants. Just before the beginning of the service in the afternoon, a large drum is beat at the gate, to inform the people of it. At nine o'clock at night, we conclude with English worship; and about ten retire."

Goamalty.—Mr. Mardon, in a letter to Mr. Ward, of April 16, speaks of their being visited by two of the native brethren, (Deep Chund and Ram Presad) in their way to Patna. Stopping awhile at Goamalty, they visited several of the surrounding villages, and re-
commended the gospel. In some places they were kindly received, and much encouraged in their work.

On May 22, he says, "Deep Chund and Ram Presad left Goamalty some days before your letter arrived. Mr. E. who was then at Mininary, informs me that they spent several days in that neighbourhood. I should greatly rejoice in the idea of having a native brother or two with me. I hope that Deep Chund, with instruction, might be a very useful man.

"I have the pleasure to inform you, that we removed to our new bungalow on Friday fortnight. New mercies demand new songs of gratitude and praise. I have never till now felt myself in a settled state since I have been in India; and, I may add, for a long time before. Should the Lord be pleased to preserve health, and permit me to see his cause prosper, I have then all that I desire."

June 11. To the brethren at Serampore.—"I have the satisfaction to inform you, that our brethren Deep Chund and Ram Presad arrived here from Patna on Saturday last. We expected them some days before, and were much concerned for their safety, knowing they must be exposed to violent storms on the great river. Both these brethren express an earnest desire to reside at Goamalty, with their families. Two brethren of meek and peaceable spirits, and who will labour in the cause, will certainly be a valuable acquisition to me, as I can seldom go through a Lord's day (to say nothing of itinerating) as I could wish to do. I can now pursue my work in a more steady course than I have been able to do for some months past. Within the last two or three weeks, I have had several pleasing conversations with different people. I have taken about 30 bighas of land, around my bungalow,
the rent of which is 7 rupees 8 anas annually. I did this, principally, that I might find employment for my brethren, or for enquirers who may want employment. I hope also that some little advantage may be derived from it in a pecuniary way, without any loss of time on my part. I have now nearly three bighas of indigo.

**Cutwa.**—*Mr. Chamberlain to Dr. Carey.* May 9.

"The coffee trees which have escaped the ravages of the season, are now beginning to flourish. Several of them are in bloom, and some have fruit upon them. I have set cotton in the coffee plantation, which will defray part of the expense of cultivation for this year, and do no injury to the trees, as they now are. Can you supply me with some Bourbon cotton seed?

"Kangalee and his wife, and her sister, appear settled. Of his own accord, he has taken to work. I sent him into Beerbhoorn, to see how things are there. He gave, on the whole, a pleasing account. Some of his relations are very decided for Christianity, but they are poor; on which account they cannot come to see us, as often as they wish. On Lord's day evening, we had a very alarming earthquake here, attended with a noise similar to the rattling of two or three coaches at a distance. It continued for a minute or more. The wall of Kangalee's new house was cracked by it, and, in the town, one house was thrown down, if not more; but I have not heard of any further accident. This is the third or fourth earthquake which has been perceived here within the last four months. The natives are alarmed, and the brahmans foretel others to come very soon; but none give glory to the living God."

*To Mr. Ward.* May 23. "Since we left Berhampore, we have had distressing accounts from the bre-
thren. One of the baptized fell into sin, and gave himself up to it till he fell into a state of desperation, and put an end to his life! Several others have turned aside and been excluded!"

In June Mr. Chamberlain took Mrs. Chamberlain to Berhampore, to lie in. While he was there, he received a letter from Major General P. the commanding officer at Berhampore, enquiring by what authority he had taken up his abode within the limits of that cantonment. On his answering that his residence there was only temporary, or during Mrs. Chamberlain's confinement, he was allowed to continue for that time, but required to depart to his ordinary place of residence as soon as circumstances would admit.

Jessore.—C. C. Aratoon is laborious and successful. On May 26, he tells Mr. Ward—"I am pretty well, and have received much comfort in my work. If the Lord enable me to go on worthily, I hope to receive more and more. I long to hear that churches are established in every part of the world. Then I should be able to say, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" Manika, and Manik-sah, members of his church, seem to be active, useful men. In June he baptized the wife of Manik-sah, and the daughter of Mayamuya, another member. He speaks of six or seven more, of whom he hopes well.

At Serampore was baptized, on the 1st of April, by Mr Ward, Amurce, the mother of Deep Chund, and Assee, the mother of Kanta. These women, say the
brethren, are advanced in years, and have at length followed the example of their children; renouncing idolatry, and putting on the Lord Jesus Christ.—The following account is given of Amuree, in a letter from Mr Rowe to Mrs. Skinner, of Bristol, dated May 24, 1810. "Since I wrote to you last, the mother of our brother Deep Chund has been baptized. I received from him the following particulars respecting her. He had no hope, he says, of his mother's ever receiving the gospel. She was exceedingly opposed to divine truth. He is her youngest son, and she has a greater affection for him than for any other of her children. When he came to Serampore, and embraced the gospel, she resolved to come and live with him; not from any desire to become acquainted with the way of salvation, but merely from her affection to him. At the time he went back into idolatry,* she was the principal means of drawing him aside. The tenderness with which she intreated him to return to his religion, was such as he could not resist. Her cries and tears pierced his heart; and the temptation overcame him. She assured him she would never receive the gospel; so that if he did not yield, they could never come together.

"When restored to a right mind, he resolved to go to Serampore, and to take his mother with him, that she might at least be under the preaching of the gospel. He knew that if his two elder brothers, and his other relations, knew of his design, they would confine her, and therefore, for a while, kept it to himself. On opening his mind to his mother, she readily consented to go with him; and this purely from love to him, and not from any regard to Christ. Having

* See the account of this in P. A. No. XIX. pp. 513, 549.
arranged matters between themselves, they rose very early one morning, and left the family without giving them any notice of it; 'taking also a by-road, lest they should be overtaken and brought back again.

"On their arrival at Serampore she assured him again that " she would never embrace the gospel." He prevailed upon her, however, to go and hear it. One day brother Ward took an opportunity of conversing with her. After this she told Deep Chund, 'They were good words, and touched her heart.' A sermon preached by John Peter, just before his departure for Orissa, also greatly affected her. She went home weeping on account of her sins. 'I am a great sinner, (said she to Deep Chund) what will become of me?' 'My dear mother (said he) if you believe in the Lord Jesus Christ, your sins will be pardoned.' He conversed with her a great deal on the way of salvation. About a week after this, Krishnoo preached at Serampore, and she was much melted under his sermon. From this time she discovered great sorrow for sin, and an increasing pleasure in attending on the means of grace. At length she expressed a desire publicly to join her Lord in baptism. It was very affecting to hear her relate her conversion before the church, exclaiming as she did with tears, 'O what a great sinner have I been! Can there ever have been such a sinner? I have no hope of salvation but by Jesus Christ. He is my only refuge.' She now confesses that she used to think Christ was the true Saviour, but feared losing her cast."

Deep Chund being absent with Ram Presad on a journey to Patna, at the time of his mother's baptism, wrote thus to Serampore:—Bankipore, April 30. "From the time we left Serampore, to this day, we have heard no news. We are therefore full of concern. You
will please to order that we may obtain some news. We have made known the good news about our Lord Jesus Christ, at many places. The minds of two women were affected with it, but one of them was taken away by force; the other is come with us to the house of Mr. Moore, and refuses to leave us. We hope she will prove a true disciple. I have not heard whether my mother be baptized, and am anxious to know. Pray for us, to God our Father, in the name of our Lord.”

On the 3d of June, a young Hindoo, of the writer cast, was baptized by Mr. Marshman, named Nwakishura. His mother wept, and entreated him to return to heathenism; but he withstood it, endeavouring to soothe her in the tenderest manner, and inviting her to Jesus Christ as the only Saviour.

Calcutta.—The accounts from this city are very encouraging. Their free school had 50 boys in April, and might have had many more. About the same time several soldiers attended the chapel, and asked to be baptized. Early in May, it was supposed there were between twenty and thirty religious men amongst them. "The progress of the gospel in this city, (says Mr. Leonard, a deacon of the Calcutta church) confirms my faith daily. O that I could recall my past years, which have been devoted to sin and folly in the extreme! But this cannot be. The merciful Redeemer has saved me from the pit. This demands everlasting love and praise. Let him now do his pleasure with me. Should he send me to the most distant corner of the earth, or even honour me with persecution for his name’s sake, I think I should consider myself one of the happiest of the human race. Oh, what a wonder that I am con-
continued upon earth, to see the glorious work that is going forward. I need not assure my dear friend that these are not common-place observations. I have felt the effects of deep despair, and therefore well know the comforts arising from a Saviour!"

Dr. Carey to Mr. Sutcliff.—May 11. "Last night, I had seven persons with me, who are desirous of baptism; and there are several others who could not come. One, who was with me, is a soldier, of the name of Russell, from Flower, between Northampton and Daventry. Another, of the name of Manuel Beard, comes from a village about four miles from Bedford, the name of which I forgot to ask him. There are, within a few months, thirteen or fourteen persons in the same regiment under religious concern. The work began with Russell, (who was brought to think, by hearing another soldier, of no religion, read a pamphlet about the day of judgment) and continues to spread amongst them."

Krishnoo, the first Christian convert, to a Friend in England.—Calcutta, May 23. "I was an idolater. I lived continually in sin. I was floating in a sea of sin. God, in great grace, made known, in the province of Bengal, the good news of the death of the Lord Jesus Christ; and is now preparing his chosen ones to perform his service. At present, he hath fixed me in this city; and I am now making known, week by week, the good news in the houses of forty-one brethren.* I was lately preaching at the house of Mr. ——, when his Hindoo servants assembled, and heard the word. I was declaring, that in the whole world there was not one righteous person; but that all, having broken the law of God, were unclean. One of the servants, an old

* Krishnoo visits such families as request it, and preaches to them, and their servants, and such friends as they choose to invite. Ed.
man, on hearing these words, was full of wrath: "What, said he, is there not one righteous person amongst us? Gunga-govinda, Gour-mulika, and Nimoo-mulika, who are giving immense sums to the poor, are they not righteous?" "Ah, Sir, (said I) all these things are ineffectual." At this, they were more enraged. I then made known the way of salvation through the death of Christ, in which the justice and mercy of God harmonized; and added, "They who see their sin, will come to Christ for salvation."

"Formerly it was not known in this country, how men might obtain salvation; but now, through the great favour of God, in almost every house in the city, men are speaking of these things. Many come to worship, many are hearing and examining, and many are baptized. I preach to the debtors in the jail, and tell them the good news of salvation by the death of Christ. I have also sung, and prayed, and preached, in the house of correction, among the thieves. Many of them have heard the news about Jesus Christ with joy, and were anxious to be instructed. I was ignorant through sin; through Christ I have obtained the true knowledge."

Dr. Carey to Dr. Ryland.—May 24. "It is now nearly seventeen years since I left England for this country. Since that time I have been witness to an astonishing train of events, and which has produced a new appearance of all things relating to the cause of God in these parts. God has, however, carried on the whole work in so mysterious a manner, that it would be difficult for any one person to fix on any particular part of it, and say, "I am the instrument by which this has been accomplished." At the same time, all has been done by the instrumentality of one or another; or,
more properly, of all, so combined, compounded, and recompounded, that distinct instrumentality can scarcely be perceived. We see the effect, each one rejoices in it, and yet no one can say how it has been accomplished. As it respects myself, I often wonder that God should do any thing by me. When I compare myself with my brethren, particularly with brother Marshman and brother Ward, with whose daily conduct I am best acquainted, I am ashamed. I do desire, however, to give myself, such as I am, wholly to the cause of my God, and to be wholly employed in his service.

"I think you would do well to present our brethren, C. C. Aratoon and John Peter, each with Mr. Scott’s Commentary on the Bible. They are both useful men, and I hope, ere long, we shall have some other candidates for such presents.

"Brother Chater and my son Felix are at Rangoon, where they are labouring, hitherto without success. Felix lately went a journey with the Viceroy, to the mountains of Martumana, or Martaban, on the borders of Siam. He has sent me a journal of his excursions. The town of Rangoon was burnt down some few months ago, and the city of Munipoor, the capital of the empire, shared the same fate, while Captain Canning was there. He says that 40,000 houses were destroyed; and it was ascertained, when he left the place, that about 250 lives were lost. It appears to have been wilfully set on fire, as the fire broke out in several parts of the city at the same time. The fort, the royal palace, the palaces of the princes, and the public buildings, were all destroyed. It is probable that these calamities will put a stop to the war with the Siamese, on which the Burman government was determined.
"We are going on as usual with the translations. I hope we shall be able to send to England this year, the Pentateuch in Sungskrit, the prophets in Orissa, the New Testament in Hindoost'hanee and in the Mahratta, and the gospels in Chinese. We have begun printing in the language of the Seiks, and are cutting types for the Telinga and Carnata. There will no doubt be errors in the translations, from divers causes; but we have now the fullest proof of the Sungskrit's being intelligible; as Pundits from the most distant provinces have made translations from it into their own vernacular languages; and, as I am obliged to learn these languages, and to acquire something of a critical knowledge of them, before I can judge of these translations; and having acquired it, am obliged to employ it, to correct their rough copies for the press, I am able to see every place where they mistook the Sungskrit, and am happy to say that these passages are few, and some of them have arisen from the necessary use of words of several meanings in the Sungskrit, some from obscurity in the Greek phraseology, which we did not think ourselves at liberty to alter, some from the length and intervolved nature of the periods, especially in the epistles, and some from errors."

Mr Marshman to Dr. Ryland.—May 30. "The general state of things is very encouraging. The grand feature in them is, The mighty power of God in affecting the mind. This indeed is our all with regard to future expectation. The gospel here is certainly like the rain, that waiteth not for man, nor tarieth for the sons of men.—Bengal, and perhaps Hindostan, may, by the divine blessing, be in part supplied with missionaries by the churches here. Beside Carapeit and Peter, who have already been sent out, there are
several in the church at Calcutta, whose hearts seem to burn to engage in the work. Some of them are Europeans, who have been long in the country, as our beloved brother Leonard the deacon, and one or two more. These brethren possess many advantages: they are accustomed to the country—are in some degree acquainted with the language—have, several of them, a right to reside any where—and one or two of them have a little independence, as £30, £40, or £60 a year, which is esteemed little or nothing here, but while it vouches for the purity of their motives, will be helpful to them, when living on the missionary plan. They may also receive some support from the church which sends them out. We inculcate perpetually on the church at Calcutta, that God has converted them, not merely to take them to heaven, but for the sake of their heathen and Mahomedan neighbours; and if their business in life prevents their going out into the country, to converse with them about the gospel, they ought to support, as far as they are able, such brethren as God may stir up among them, to devote themselves wholly to the work. Into these views they seem to enter. Indeed they do to the utmost of their ability, for they are in general a poor people. Yet the congregation raises for interest on their debt, for lighting, for itinerant brethren, &c. little less than 300 rupees per month.* This, however, they can do, as their pastors put them to no expence, not even that of journeys, and I hope never will till Hindoost'han is filled with the gospel.—We also add whatever we can spare from our labours, beyond our own support and the translations, to this church-fund for sending out the gospel.”

* About £450 per annum.
On the 27th of May, Kaitan, a brother of Jahan’s, was baptized in Calcutta by Dr. Carey. A few months before, he was a bigotted papist, living in all manner of evil. The change which appears in his conduct, renders him a wonder to many.

But while the faith of Christ prevails in some happy instances, infidelity is no less prevalent in others. During the same month (May) a young lieutenant, who had been confined for debt, threw himself from a part of the prison three stories high, and was dashed in pieces. For some time before his death, he had frequently behaved with the greatest levity and contempt while the word was preached to the prisoners. A short time before this, he took a New Testament out of the hands of a poor boy, and reproaching him for reading it, as though he had been committing a most disgraceful action, threw the sacred book into a pool of water. When two of the coroner’s inquest on this occasion had the New Testament presented to them for the purpose of taking the oath, they laughed in each other’s faces.—An officer in the army lately warned one of the privates of his regiment not to read the bible, for that it was a book that would do him much harm, as it had done him!

Orissa.—John Peter to Mr. Ward.—Balasore, April 2.

“I am happy to inform you that one Ooriya, named Sadoo-das has eaten with me. He staid a night and a day at Krishnoo’s. Every Lord’s day about twenty or thirty persons attend at my house. Most of them are Europeans. Many of them shew great love to me, and much happiness in seeing the gospel preached to the
heathen. They pray for the cause of God. We are pretty well. We pray always for all the brethren, and for the cause of God, and speak the word of God to all men, as far as the Lord enables us.”

May 5. “On Lord's day morning the 15th ultimo, almost all the European officers and ladies of Balasore came to worship. They gave me notice of their coming, and requested me to wait till they arrived. They heard with great seriousness. The Europeans here behave very kindly to me.

“On the 22d of April, I baptized John Slater in the river of Balasore. There were many spectators, both European and native. I preached at my house from Mark xvi. 16. ‘He that believeth and is baptized,’ &c. and, at the river side, from Matth. x. 32. ‘Whoever, therefore, shall confess me before men,’ &c. The administration of this ordinance is quite a new thing here, and attracted much attention. Brother Slater says he was born in Yorkshire. His father, John Slater, was a quaker. He has been nearly three years in India, a soldier in the Honourable Company's artillery. He has been a great sinner, and now blesses God that he is not in eternal misery. Soon after I came to Balasore, he heard me preach, and the word entered his heart. He then began to read the New Testament, and to inquire for the right way. Soon after this, a sermon was preached from 1 John i. 7. ‘The blood of Jesus Christ cleanseth from all sin.’ This affected him much. He saw that there was no other remedy for sin but the blood of Christ, and determined to give himself up to God. A sense of his guilt deeply affected him, and he resolved, by the grace of God, to forsake his sins. He examined the New Testament on the subject of baptism, and being satisfied, proposed
himself as a candidate for that ordinance. From all that I have seen or heard of him, he walks very consistently. All in the barracks speak highly of him, acknowledging that a great change has taken place in him. He is diligent in reading the Scriptures, and in advising others to follow Christ. I have hope of two or three others. There are thirty or forty men in the barracks who now read the bible, and inquire about the gospel!

"What shall I say concerning the natives? I mourn for them daily. But few of them call on us: they seem afraid to hear the doctrines of Jesus. I preach a crucified Saviour to all men, as the Lord enables me. I often go into their shops, and discourse with them.

"I am in great want of some work on the Scriptures, and some other books, of which I enclose you an account. An Irishman, a Roman Catholic, often asks me for a Bible. He says he never saw the Bible till he saw mine. Have pity on this poor fellow, and send him a Bible. It is the Bible alone that contains the way of salvation."

June 12. "On Lord's day morning, May 27th, I preached a baptismal sermon. My congregation paid great attention. After preaching, I proceeded to the river, amidst a great number of natives, and baptized three Europeans, viz. Mr. William Smith, drum-major, Mr. Charles Green, writer to the adjutant, and Mr. Henry Bourdaun, fifer; all belonging to the same regiment. There are four others proposed as candidates, and I have hopes of several more.—At present, the baptized walk in love, are at peace among themselves, and have a good report from the world. They are very zealous in the cause of God. The love of Christ constrains them to devote themselves to his ser-
vice, and the Holy Spirit most evidently owns their efforts to their mutual edification, and to the conversion of others. They meet publicly every morning at brother Green's room, after which they spend an hour in social prayer. I am much pleased with their prayers in public and private. They often speak of Jesus to the seapoys, and bring them to me for instruction. They also go with Krishnoo to talk to them, and most of them like to hear him. There are a few Europeans who oppose our brethren, but they pray for their enemies, and conduct themselves very properly towards them."

Rangoon.—Mr. Chater, in a letter dated Feb. 3d, 1810, speaks of a number of Phoungees (priests) having lately come down from Ava, amongst whom was one young man of considerable intelligence, who was very particular in his inquiries, and seemed almost persuaded to be a Christian. But the love of the world, and the fear of man, stifled his convictions. On April 14th, the pamphlet, of which mention has been made before, was sent to Serampore, to be printed in the Burman language. On the 28th, they speak of a new Viceroy being sent to Rangoon, who received them very kindly.

In the Quarterly Letter of June 25, 1810, the brethren make mention of ten persons having been added at Calcutta, within the last three months; of their being favoured with much harmony through all the departments of the mission, and, except in the case of Mrs. Moore and the family of Mr. Robinson, with a considerable portion of health; of their hope to give part of the Holy Scriptures in two new languages in the course of the year; of their having begun to print the New Testament in the language of the Seiks; and of a font of Telinga types being nearly ready.
Extracts of Letters, &c. from July to September.

Bootan.—Mr. Robinson to Mr. Marshman.—Dinagepore, July 27. "Nearly a week ago, perceiving that my wife, in her then present situation,* was not likely to be any better, I felt a desire to try what the river air would do for her. To this she herself was inclined, and as Dinagepore was near, and the residence of some of our friends, we thought it would be the best way to steer our course thitherward. On Monday the 23d, after dinner, I took her to the boat, which lay about a mile distant, in a Bengalee palanqueen, and we directly set off for this place. I was not without fears that she might die on the passage; but our gracious God brought us safely hither early on Thursday morning. Brother F's house was too full to admit of our going thither; but he very kindly lent me his budgerow, which I thought suitable on account of getting the air of the river. While we were about sending for medical assistance, brother F. saw the doctor, and sent him to me. He said it was a very dangerous case, and that almost the only hope he had of her recovery, was from her having survived so long. About ten o'clock the same evening, I received a note from brother F. accompanied by one from the doctor to him, in which he said, that the Judge wished him to inform me, that the house of the Circuit Judge was at my service. This kind offer I gratefully accepted. After all were gone from the boat, and I was left with her alone, she felt the pains of labour coming on. The doctor was sent for, but before he could arrive, she was nearly deli-

* Six months advanced in a state of pregnancy.
vered. He soon effected her complete delivery, and gave her some laudanum to compose her. About three in the morning she shewed a disposition to sleep, when the doctor returned home. She has been very easy, and much inclined to sleep the whole day (Friday) and has taken a little soup and a little wine with a greater relish than she has done for a long time past. In the afternoon the doctor sent down a couch with a bed, and curtains on it, to remove her to the Judge's house, and in the evening came and assisted in her removal. He was here again about two hours ago, and seems to be much pleased with the state of his patient, though he does not pronounce her out of danger."

Lord's day, July 29. "Yesterday my wife continued in much the same state, and I continued to hope for her recovery. This morning between seven and eight, a great difficulty of breathing came on, and about ten she expired!—She expressed a particular desire, that, if any improvement were made of her death, it was her wish that brother Carey should preach from 1 Tim. i. 15. 'This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.'—especially the latter clause. She also desired, in consequence of a promise that sister Marshman made last year of being a mother to her children, that they should be committed to her care."

Aug. 7. To Mr. Marshman. "I feel much discouraged. My hands hang down, and my knees are ready to smite one against another. I am like a man amazed, and can scarcely believe that I am in the state I am. Never could any passage of scripture be more applicable, than that of Isaiah is to my case—'He that
walketh in darkness and hath no light, let him trust in the name of the Lord, and stay himself upon his God.'

I am without any light except that which faith affords; and my faith is so weak that, like a glimmering taper, it only serves to prevent total darkness.

"Since I have been here, the thieves have broken into my house at Barbaree, and stolen almost all my wearing apparel, and several other things. It appears as if all things went against me: I hope, however, that is not the case in reality. I must now come to Serampore. I hope you will look out for some body to return with me, for I do not think I can go by myself, and live alone at a place where, but a few days ago, I had a wife and two children!—The Judge, who so kindly accommodated us with a house, offered to supply other wants, if we would only make them known; and the doctor has generously refused to take any thing for his attendance."

Sadamah'l.—On the 20th of August, Mr. W. Carey left this station, for Serampore. The brethren there express their hope that brother Fernandez will be able, in future, to watch over the two branches of this church, as well as preach to the heathen; and that brother W. Carey's being spared to occupy some other station, may enable them to extend their labours to some place where the gospel has never been preached.

In a letter of Aug. 22. Dr. Carey writes thus to Mr. Fuller—"We have for a long time thought of removing my son William from Sadamah'l to some other place. Being so near to Dinagepore, it seems, in present circumstances, a waste of strength. We thought of some situation in Hindoosthan, as Agra, or
some other place thereabouts. A few days ago we met to consult upon this subject, when it was observed, that it would be better to send brother Chamberlain into the country of the Seiks, to settle at Lahore, or somewhere in the neighbourhood, and to remove William Carey to Cutwa. We were all struck with the propriety and importance of this measure; and proposed it to brother Chamberlain. He wished for time to examine its propriety: He, at present, seems likely to engage in the undertaking. This would secure the gradual perfection of the version of the Scriptures in the Seik language; would introduce the gospel among the people; and would open a way for introducing it into Cashmere, and, eventually, to the Affghans, under whose dominion Cashmere at present is. William will be competent to fill the station at Cutwa, so that no loss will be sustained there."

GOAMALTY.—Mr. Mardon to Mr. Ward.—July 27.

"I hope the native brethren Deep Chund and Ram Presad have arrived safe, and that they will not be detained long at Serampore. At present I am much in want of assistance; as I have a boat ready, men under pay, and a disordered frame which permits me to do but little myself. I left Berhampore early on Wednesday morning, the 18th inst. During my stay there I was every day engaged among the soldiers. The congregations are still large, and several have been lately added to the church. Your account of things in the different stations within the tropics is very encouraging; but we here live in another zone. I trust, however, we shall soon find by happy experience, that we are not out of the reach of divine influence."
To Mr. Marshman.—Aug. 28. "I have the pleasure to inform you, that the native brethren Deep Chund and Bhagvat, with their families, arrived here on Lord's day morning last, by whom we received letters, books, &c. I sincerely hope, and earnestly pray, that these brethren may be made a blessing. Never have I felt the want of assistance more than of late—A few weeks ago, I conversed with a Sunyasee, who resides in this neighbourhood, an intelligent man. He said, 'We are not like other Hindoos: we have no cast, no idols, no unmeaning ceremonies, we worship only one God.' A number of these people reside on the banks of the Muhanunda. They read Hindost'hanee in the Deva-Nagaree character. The most popular books among them, I understand, are the Pooranas, particularly the Shree-Bhagvat, and the Maha-Barut. Had I a few copies of your Hindosthanee gospels to introduce among them, I should hope they might prove a blessing. Deep Chund has been talking to a few people, among whom was this Sunyasee.'

Cutwā.—In July, a regimental order was given out at Berhampore, prohibiting every non-commissioned officer or private from attending religious worship, either in the barracks or out of them, except when ordered to divine service. It was added, that such who dare to transgress, shall be severely punished.* One of the

* We have since learned, that, within a day or two, the order was modified by another, which limited their meetings to such times and places as the Rev. Mr. P. the chaplain of the station, should be present at. On leaving Berhampore, however, the officers ceased to lay any restraints on the men. While they stopped at Calcutta, they had worship in their usual way. Our brethren preached to them in the
members, on this occasion, writes thus to his pastor:—

"Our sins have brought these evils upon us. I hope they will be the means of a closer walk with God. Considering how gloomy things at present appear, the brethren are in good spirits."

Mr. Chamberlain, on visiting Berhampore early in August, found that the 22d regiment was under orders to leave that place, in order to engage in an expedition. "I shall wish, says he, to accompany my dear friends as far as Calcutta."

In Dr. Carey's letter of August 22, he says, "Brother and Sister Chamberlain are now with us. He came down to take leave of the 22d regiment, in which he has a good number of members, which (with the 14th, wherein are several members of the church at Calcutta) is going on an expedition to the Isle of France."

JESSORE.—C. C. Aratoon to Mr. Ward.—Chougacha, July 9. "On Saturday evening, June 16, I married brother Kureen to the daughter of Panchoo-sah. Since I wrote you last, I have baptized eleven persons, viz. Sister Punchanun; a Hindoo widow, named Rampuyari; Panchoo-sah, brother of Tazoo; a sister of Panchoo-sah, named Sundhya; a daughter of Sundhya, named Pudma; Sister Kureen; a young mussulman, named Deedara; Sadutsah's mother, named Vasee; a young man, named Komul; Sister Mayamuyee's husband, named Mulook-chund; and brother Fukeer-Forte several times. It appears, therefore, that the officers did not wish to interfere with the religion of the soldiers. Dr. Carey says, of their expedition against the Isle of France, "Should they succeed in taking it, I trust these men will do much towards introducing the gospel there. They have that object full in view."
muhumud’s wife, named Rorree. At the time of baptizing there was a large crocodile near us, but we were mercifully preserved from danger. Manikshah sends me word from his house, that about thirty persons come to him to hear the gospel.”

To Mr. Marshman.—July 19. “Last Wednesday I went with some of the brethren to Nubdanga, where the Raja lives, and who had expressed a wish to see me. In the afternoon he sent for me. He had a number of brahmans with him, and, in their presence, asked me many questions respecting the gospel. I continued conversing with him till the evening, when I took leave of him. After this, we had prayer, and went to brother Punchanun’s. I have never heard so much talking about the gospel as I have in this place to day. Wherever I went, or whomsoever I saw, all were talking about Jesus Christ. Even children of seven years old were talking to one another about the gospel, and making observations on our being Christians as we passed by them. The brethren went among the people talking of Christ. We were happy to hear that the Raja had formed a favourable opinion of us.”

To Mr. Ward.—Aug 13. “Poor brother Pran-krishna has been turned out of his house, with his wife and child, by his relations, joined with several other persons in the village; but, thanks be to God, they did him no personal injury. Soon after this, Ram-soondur, Pran-krishna’s brother, came to Chongacha, and was baptized, with Sister Pran-krishna, and brethren Gour and Gooroo-presad.

Srimapore.—Deep Chund and Ram Presad having kept a journal during their late visit up the Ganges, mention, among other things, an interview with some
Roman Catholics.—"We went (say they) to Buriya, where we stopped four days, and published the word of life. Here we found a great number of Roman Catholics, perhaps two thousand. On the Lord's day, we went to their church, and were grieved to see their deeds. When we were come out of the church, we told them, that it was not according to the gospel for them to make graven images, and worship them. They said, they acted according to the Bible. We asked them in what part of the Bible it was written that they should worship images? They then began to dispute, and said, that, by a visible image, their belief in Christ was raised—that they had never seen Christ, and therefore worshipped the cross. Then they told us to go to our lodgings, and they would examine it afterwards. A great number of people followed us to our lodgings, and compared their book with our Bible; which not agreeing, they were angry. After some time they brought an English Bible, which agreed with ours; on this, they threw their book on the ground, saying their priest had not given them a good book, for which they were very much grieved. We then began to declare unto them the gospel, by which many seemed to be drawn from their priest. At night, a great number came, and said that their priest had hid the true Bible from them; what could they do? They said many things against their priest, accusing him of doing everything for money. The next day numbers came, who were on the side of the priest, and began disputing; and, not being able to maintain their arguments, quarrelled amongst themselves. Some said, 'These people say what is right;' others, 'They are come to deceive us; do not go near them;' some, being angry, spoke harshly to us. 'You are come (said they) to deceive
us; we will not hear you; your Bible, and what you say, is all false; your priests marry. We have a good mind to cut you to pieces; you do not believe in a gooroo, nor in Peter, nor in Mary:—Will you get to God by a jump? You despise our priest!" After this they ordered us to be gone. These people certainly had some bad intentions; but those on the other side guarded us.

CALCUTTA.—Mr. Leonard to Mr. Ward.—July 13.

"Mr. Carey appeared quite happy yesterday evening, surrounded by twenty-one persons, who attended on him for instruction: ten of whom were desirous to put on the Lord Jesus Christ in baptism. The remainder were young men and women, who had lately been baptized. Of these, some were Europeans, some native Catholics, and some Hindoos; and what must have added much to Mr. Carey's satisfaction, five or six of the young men are inclined to become labourers in the Lord's vineyard, in any way that he may direct."

On the 29th of July, Mr. Ward baptized, at this place, before a crowded congregation, Mr. and Mrs. Cornish, Mrs. Cumberland, Mr. Wilson, T. Lowe, and B. Davidson of his Majesty's 14th regiment, and Gomez, a blind man.

On the 12th of August, he baptized William Slater, a soldier of the 14th regiment; and on the 26th, Mr. and Mrs. Bryant, Kachkaitoon D'Sykovia, the sister of brother John Peter, and R. Flockhart, a soldier of the 22d regiment, just arrived from Berhampore. More than thirty Christian soldiers (they say) breakfasted at our house, in Calcutta, this morning, where a prayer-meeting was held. After morning worship, brother
Chamberlain administered the Lord’s Supper to his brethren of the 22d regiment, for the last time. The services of God’s house were particularly enlivened this day by the presence of so many persons converted to God from the ranks of the army! Is any thing too hard for the Lord?"

Prior to the departure of the troops for the Isle of France, Mr. Leonard speaks of the religious amongst them as being happy in God. Slater and Russell, (he says) in particular, “wore the smiles of peace and joy on their countenances.” They were aware of their danger, but knowing that he in whom they had trusted, could either cover their heads in the day of battle, or enable them to meet death, if they should be called to die, their minds were at rest. He adds, “They are collecting several little articles for a present to their blind brother Gomez. This was first proposed by that excellent young man Russell, who appeared at a loss how to express his love to Christ, to his brethren, and to the pastors of the church.”

Orissa.—John Peter to Mr. Ward.—Balasore, July 2.

“On the 24th ult. I baptized four persons, viz. James Queen, a private soldier; James Hopkin, a fifer; A. Smith, the wife of brother Smith; and Ann Smith, his mother. Ten persons sat down at the Lord’s Supper the last time it was administered, and two were absent; so that, in all, our little church now consists of twelve members. Another soldier is proposed as a candidate. Brother Smith talks of Jesus to the seapoys. Eight of our brethren are unmarried; but they wish to get married, as they are exposed to so many temptations in their present state.
One day I went on business to the native bank-house. I had some tracts in my pocket, which the banker desired me to read. I read a few, and explained to them the word of life. The banker was pleased. I asked him if he understood them? He answered he did, and that all that was written in them was good; but one thing, he said, was not good, that is, to lose cast. I endeavoured to convince him of the contrary; and one of his clerks replied, that as soon as Gunga disappears, as it is written in the Shasters, all will be of one cast."

The Quarterly Letter of September 25, after stating the death of Mrs. Robinson, and the affliction of Mrs. Moore, sums up the other events of the last three months, as follows:—"We feel greatly encouraged to persevere in our labours for the salvation of the heathen. We humbly trust that God is with us, and that he is unfolding, more and more evidently, his kind designs towards this and the adjacent countries. Twelve persons have been baptized in Calcutta, within the last three months; six of whom are soldiers of his Majesty's 14th regiment. Eleven have been baptized by brother Aratoon, in Jessore, and four by brother Peter, in Orissa. The diligent and successful labours of these brethren afford us great pleasure. The charity school in Calcutta promises to be a great blessing, not only to the children, but to their parents. We have been again endeavouring to extend the mission, and have invited two of our brethren, Peacock and Cornish, both belonging to the church at Calcutta, and whose hearts appear to be deeply interested in the cause of God, to join us in the work; which invitation they have most cordially accepted. The wives of these brethren are
also members of the church, and, we hope, will prove helpers in the work. Brother Cornish intends going up into Bootan with brother Robinson, to strengthen that mission. Brother Chamberlain has offered to attempt a mission into Upper Hindoothan; and brother Peacock intends to accompany him. Brother W. Carey will, in this case, occupy Cutwa. The native brethren Deep Chund and Bhagvat are gone to Goamalty, to assist brother Mardon; and, as soon as we are able, we intend sending a brother to Parna, to strengthen the hands of brother Moore. If these measures are carried into effect, they will require more pecuniary aid: but we trust that he whose cause it is, will see and provide."

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Extracts of Letters to England, written in October, 1810.

Mr. Rowe to Mr. Fuller.—Oct. 19. "A few hours ago we were all called out to engage an army of locusts. I have never witnessed such a sight before. Our garden was completely full of them. When flying in the air, they appeared much like a large cloud. They continued in our territories about an hour, during which time we did all we could to beat them off the flowers, cabbages, &c. Brother Carey, who felt much interested for the garden, was as active as a commander in the day of battle."

Mrs. Marshman to Mrs. Clark, Bristol.—Oct. 20. "I have much to be thankful for, on account of the good health of my children. I long to see Christ formed in their hearts. Susannah is decidedly Christ's.—She was baptized on Lord's day morning, Oct. 7; on which day she was twelve years and ten months old."

Vol. IV.
A more pleasing sight my eyes never saw. She was as calm and composed as if she had been forty. She was very happy all day, and I believe her little heart was full of love to Christ. Love and thankfulness I do feel to the Lord, for his distinguishing mercy to this dear child; though not a thousandth part of what I ought to feel. Benjamin was much affected the day that Susannah was baptized, and so were many of our young folks, particularly Kitty Grant. Such a solemn silence and awe I never saw in our school before, as on that day.

"Mrs. Chamberlain with her little girl, four months old, paid us a visit a while ago. She is a kind, affectionate woman, and seems very happy. She told me, she had never been so happy in her life as since she had been at Cutwa. I believe, she has religion enough to make her happy any where. The blessed Saviour has a large share in her heart. I have taken dear sister Robinson's children under my care, according to a promise I made their mother long before her death. If the Lord please to spare my life, they shall not know the loss of their mother. Brother Robinson will soon return to Bootan with an European brother, Mr. Cornish, a member of the church at Calcutta; who was born in Devonshire, and educated near Exeter. His heart is much set on the ministry. He has a wife and one child. She is a country-born woman, a member of the church, and one of the excellent of the earth.

"Just as I have finished my letter, an army of locusts have entered our garden—millions upon millions; a very tremendous sight; they almost blacken the garden. Our servants are all terrified, crying out 'A famine, a famine will come, will come—what will be!'"
Mr. Ward to Mr. Fuller.—Oct. 21. Brother Robinson goes up this week, with brother Cornish, to Bootan, with an intention to climb the hills. Sister Moore is in a very weak state at Bankipore, near Patna. We have every reason to hope, that we shall meet with no opposition from Government in a mission to Upper Hindoosthan. Brother and sister Chater are here, from Rangoon.

Mr. Chater to Mr. Fuller.—Calcutta, Oct. 23. "The climate at Rangoon, though I think more favourable to health, in general, than Bengal, yet does not agree with Mrs. Chater. The last time she had been but little more than a month there, before she had lost her appetite, and began to feel quite unwell; nor has she ever been well since. She was delivered of a fine girl, in the beginning of last May. During the greater part of the time of her pregnancy, she was obliged to lie on her couch from morning to night, almost continually. Since that, she has continued in a poor weak state, constantly growing worse instead of better. Brother F. Carey told us, there was no hope of her being better at Rangoon. Add to this, the Burmans are bent on war with the Siamese; and, by taking so many of the people who cultivate the rice, &c. from their employment, it is well if famine be not added to war. Nor does it seem, by any means, a groundless fear which is entertained by many, that their enemies may prove victorious, and push their conquests as far as Rangoon. This being the case, it was certainly undesirable to keep a wife and family there, while there was a possibility of removing them. We had before intended to take a voyage to Bengal, in the cold season; and now an opportunity offering, we thought it right to embrace..."
it. Mrs. C. could take scarcely any food we had on board, and was often so weak and low as almost to despair of reaching the end of the voyage. We had rainy weather too, which was much against her: but, as soon as we had fine weather, and she got some bread and other articles of food that she could eat, a pleasing change ensued. We have been here little more than a fortnight, and she is better already than she has been during almost the whole of her stay in Rangoon.

"This circumstance of Mrs. C.'s not keeping her health in Rangoon, forms a difficulty of no small magnitude. With her society, I feel at home and happy anywhere; but separations, especially such long ones as we have been and are likely to be called to endure, are painful. It is worse than useless to take her to Rangoon again, without a prospect of her enjoying better health. It is possible, however, that by continuing some time in Bengal, she may find her health and strength so far established, as to enable her once more to encounter the difficulties of Rangoon. We hope too for some favourable changes, which I cannot now particularize.

"With regard to instructing the Burmans,* we have been able hitherto, owing chiefly to the distressed state of the country, to attempt but little. Nor have we felt much satisfaction in our endeavours to commence translating; for, till lately, we have not been able to procure a man of any considerable learning to instruct us in the language. We have now got one who is as learned a man as can be found in the country. He understands well, not only the common language, but also the Magudha, or learned language of the Burmans; which

* They call themselves Myānmās—Myān and mā are the two adjectives, denoting quick and strong. The Burmans are an active people, and therefore adopt this appellation.
evidently appears to be only a dialect of the Sanskrit. By the help of this man, we hope, in time, to become good Burman scholars. Meeting with him has proved the greatest encouragement to brother F. Carey, that he has met with in the country. I have some pamphlets ready to print, and hope to get them printed during my stay here, and to take them back with me.

"If we can say no more, we can say that Providence has given us much favour in the sight of the people. We are respected by high and low. The present Viceroy acts still more friendly towards us than the former one. He has made brother F. Carey several presents, as acknowledgments for his medical assistance, &c. and, on my going to take leave of him, he gave me 30 ticals;* and besides this, ordered that Mrs. C. her little girl, and the nurse, should leave the place without paying the customs; which would have cost us 70 or 80 ticals more.

"One of the missionaries sent out by the London Missionary Society, died at our house in the beginning of July; the other is there now with brother F. Carey, and it is my full intention to return in about three months. The state of the country, it is true, is unfavourable, and I must leave my dearest earthly comforts behind me: nothing, however, but the frowns of Providence, as evidently displayed as its smiles have hitherto been, will, I believe, discourage me in that work; nor any thing but imperious necessity prevail with me to think of deserting it. I can truly say, 'I prefer it to my chief joy.' And to whatever object would divert my attention from it, am disposed to answer, 'I am doing a great work, so that I cannot come down.' We have had a season of great mortality in Rangoon dur-

* A tical is about the value of a rupee, namely 2s. 6d.
ing the last six or seven months. I have myself been brought down to the gates of death; but, by means of brother F. Carey's medical assistance, I was restored, and I hope taught many useful lessons by the trying blessing.”

Dr. Carey to Dr. Ryland.—Oct. 24. “I bless God that our affairs are rather in a prosperous state. Last Thursday evening, I had twenty persons with me, all of them desirous of being admitted into the church. Two others who are like-minded, were absent. I expect these will be brought forward within two or three months. This is very encouraging, especially as a few months ago, after a baptism, I looked around, unable to see more than one or two persons concerning whom I had any hopes. Indeed the Lord is doing great things for Calcutta; not merely by us, but by others of his servants: though infidelity abounds, yet religion is the theme of conversation or dispute in almost every house. Our charity school contains more than seventy boys; and I hope to see one for the girls. The ladies in Calcutta are, some of them, desirous of it.

“About a month ago I received a letter from my son Felix, of which the following extract will give you pleasure. “The present Viceroy is uncommonly kind to strangers of every description, but more especially to us. He has been once to see us, and wishes us to call on him as often as we can find it convenient. He is of a very free and affable disposition. The other day I went to him in behalf of a poor sufferer who was crucified, and condemned to die in that situation. After I had pleaded for about half an hour, he granted my request, though he had denied several
other people, among whom was the Ceylon priest. I took the poor man down, after he had been nailed up for more than six hours, brought him home, and dressed his wounds, and now he is nearly cured. "This man will now, by law, belong to me as long as he lives, and I hope may not only be a useful servant, but become a real Christian."

"In a letter to William he says, That he was going to see some patients, and saw the poor man on the cross. He immediately went the nearest way to the Viceroy's house, and, as he was in the habit of visiting one of his female relations who was ill, he had access to all the private apartments; though orders had been given by the Viceroy that no one should be admitted, that he might not be importuned on this subject. The entering was attended with much danger, where the will of the governor was law; and had he been in an ill humour, might have occasioned the loss of Felix's head. He, however, ventured, presented his petition, and, according to the Burman custom, insisted on its being granted before he left the place. The Viceroy refused several times, but at last said, if he would promise never to intercede for another, he would grant it. This Felix refused. He then made him promise to go up to Ava with him, when he should have occasion to go thither. To this he assented, when the order for the poor man's release was given. This was to go through all the forms of office. At last he obtained it from the secretary, and went with it to the cross. When he arrived, not one of the officers who attended,

* Dr. Carey's benevolence revolted at the idea of slavery, and proposed writing to his son, if possible to give the poor man his liberty. Some have doubted, however, whether it would not be dangerous to innovate on their laws too much, and too soon. Ed.
would read it without a reward! After remonstrating and threatening for a considerable time, he was obliged to offer them a piece of cloth, when the man was taken down, and had just strength enough left to express his thanks! I understand that the punishment of crucifixion is not performed on separate crosses, elevated to a considerable height, after the manner of the Romans; but several posts are erected, which are connected by a cross piece near the top, to which the hands are nailed; and by another near the bottom, to which the feet are nailed in a horizontal direction. The crucifixion of this man took place about the 10th of August. He was nailed up about three in the afternoon, and taken down between nine and ten at night. The family knew nothing of the transaction till Felix arrived at home, accompanied with a number of officers and others, with the poor sufferer. I understand he was able to sit up the next day, and expressed a high sense of gratitude. In about a fortnight he was able to stand. Brother Chater says, he believes Felix was the only person in the place who could have succeeded, and that it gained him much renown among the Burmans.”

Mr. Rowe to Mr. Fuller.—Nov. 3. “The brethren Robinson and Cornish left us for Bootan last Monday. I have just received a letter from brother Moore, by which I learn that sister Moore is much better. Sister Chater, who is now in Calcutta, is also much better.”

Mr. Marshman to Dr. Ryland.—“The contempt with which those children who have the misfortune to
descend from an European father, through an illicit connexion with a native woman, are treated in Calcutta, can scarcely be described. Humanity, however, compels us to feel differently towards them. While we condemn the illicit connexion, we view these young people with an eye of pity, and cannot forget that they possess immortal souls, and are capable of being renewed by divine grace. We see instances too, of the wisdom and grace of God in chusing the base things of the world, and things that are despised, to bring to nought the things that are. We sometimes indulge the idea that, fitted as they are by being born in the country, inured to the climate, and acquainted as they must be from their infancy with the ideas, manners, and customs of the natives, some of them may be made instruments of conveying the light of the gospel to them.

"When we preached at the Loll-bazar in 1806, speaking to the people in Bengalee, it drew many together. Armenians, Portuguese, and others, who understood English too imperfectly to comprehend a discourse in it, became interested in that which was addressed to them in their own language. Among these were John Peter, C. C. Aratoon, and Petruse, all now honourable and promising members of the church, and the two former engaged in the ministry. The day when John Peter came, I think brother Ward was preaching. After sermon he conversed with him, and invited him to our rooms in the Cossipullah, where we then preached in English. An evening's conversation and prayer afterward so won upon Peter's mind, that he never left off attending, though it was two years before he joined us. He was then very zealous among the Armenians, received the sacrament with
the utmost devotion at Christmas, and had the highest veneration for the cross. He gained light very fast, and as he learned the nature of true religion by attending at the room in the Cossitullah, he grew very troublesome with the inquiries he often put to the rigid Armenians, and to their priests, of whom there are two or three in Calcutta. At length he became so obnoxious to the latter that they solemnly excommunicated him, and turned him publicly out of the church for attending our preaching. Some time after, when we were fully satisfied respecting his moral and religious character, we received him into our church. He soon discovered an unquenchable desire to make known the word of life to his Bengalee and Portuguese neighbours, and at his own expense engaged a pundit to instruct him in reading and writing Bengalee. So great was his thirst for knowledge that he actually began the Moogdubodh, the common Sungsrit grammar, and committed good part of it to memory. He soon became a most fluent and animated preacher in Bengalee. We encouraged him to exercise occasionally in that language in the chapel. For the last six months he preached there alternately with brother Krishnoo on the Lord's day afternoon; supporting his family by keeping a small day school for the instruction of Bengalees in English. One instance of his spirit is pretty strongly characteristic of the man. A gentleman whom he formerly served as clerk, returning to Europe some years ago, and seeing that this young man would then be deprived of a place, told him he would use his interest to get him a pension of 30 rupees per month from the vestry. This, by the bye, is an excellent charity, from whence many distressed Europeans and others are assisted. A collec-
tion for it is made at both churches, every Christmas and Easter, which is generally very handsome, often £1000. But John Peter replied, 'Charity is for the blind and the lame: I am neither blind nor lame, but quite able to work. Why should I take that which belongs to the blind and the lame, unless I were so?' Thus he nobly refused that which would have been almost a provision for life for him.

"When we mentioned Orissa to him, he entered into the idea with the greatest readiness, although it was nearly as great a journey to him as coming to India was to us; for he had never been twenty miles from Calcutta before. His wife also, who is a member of our church, entered most cheerfully into the plan. As he had his aged father; and a sick brother (since dead) to support, in addition to a wife and three children, we allowed him 60 rupees per month or £90 per annum, to cover the expence of the whole family, and any little expences he might incur at his station. We allowed brother C. C. Aratoon 30 rupees per month at first, as he has no family; but the expence of his poor members fell so heavily upon him, that we have since made it 40.

"Last January we had a visit from Kangalee, and were highly pleased with the general tenor of his spirit and conduct. He appeared to be a serious, humble, and on the whole a judicious christian. When I reflect what this man was a few years ago, and compare it with his present state, I am ready to say, even with regard to an individual, 'What hath God wrought!' For this, like a clear and decisive experiment in natural philosophy, is not confined to an individual case: it is of universal application. If the grace of God can effec-
tually change the heart of one Hindoo idolater, it can
of a thousand, of a hundred thousand, &c. Indeed the power has no bounds, except the will of him who applies it, and he having given the heathen to his Son for an inheritance, and said to his servants 'Keep not silence, and give Jehovah no rest till he make Jerusalem a praise in the earth,' we have both promise and precept on which to rest, and decisive proof before our eyes to put our unbelief to the blush, and enlarge and invigorate our expectations.

"This is far from being a solitary instance: several of our brethren evidently increase in Christian experience, and a deep sense of divine things. Among these our beloved Krishnoo shines pre-eminently. His whole soul seems to be in his work; and his amiable and upright conduct gains the esteem of many who love not the gospel. Deep Chund too, whom we owe, under God, to Carapett's searching him out in his own village when partly relapsed into idolatry, evidently enters more and more into the spirit of true religion. Bhagvat also, and one or two others, give us great pleasure. They have been intreating permission to go out into the towns and villages around, to make known to their perishing countrymen the word of everlasting life.

"One would think Mr. Scott Waring himself would be at a loss to account for the conversion of the Christian natives in Jessore, on any thing like mercenary principles. Their pastor himself is a poor man, nor have they a rich man amongst them. On the contrary, the hardships they encounter in embracing the gospel, are truly serious. They generally live by cultivating the soil. Some of them, for this, forsook a life of religious mendicity, which afforded them at least a plentiful, and in the opinion of their idolatrous countrymen, an ho-
nonrable support. This was completely given up when they embraced the gospel. The precept ‘If any one will not work, neither ought he to eat,’ is by no means unknown amongst them. This forbids their continuing a day as religious mendicants; and, indeed, they are disqualified: they can no longer confer blessings, and promise heaven, in the name of Shiva; nor, after being baptized in the name of Jesus, do the people view them as sacred. A Hindoo or a Mussulman farmer will scarcely employ them as labourers, as besides the dislike he feels towards them for having forsaken the religion of their ancestors, which he still approves, they will not work on the Lord’s day, which in his eyes almost disqualifies them for being servants.

“How is it then, that these people do subsist in the midst of their countrymen, without any European Christians near to shelter them from the storm? Truly I can say little more than that it is not by begging, nor by stealing, nor by what they receive from us. He who feeds the ravens when they cry, knows how to feed those who turn to him from the service of dumb idols. The visible means seem to be these:—some of the baptized have a house, and a furlong or two of garden; this they cultivate, and sell its productions, with the fruit perhaps of a few trees, plantains, cocoa-nuts, &c. This serves to subsist a family; and, if they are able, they employ a native brother too, and feed him. Others take a few furlongs of ground, agreeing to pay a part of the produce for rent; and where a bullock is required to plough the small spot, it is perhaps hired on condition of delivering a certain portion of corn, &c. to the owner of it, when the crop is ripe. Others may find a less bigotted, and more good-natured neighbour, who being on their own level, and perhaps a former ac-
quaintance, still engages him to labour in his little field, and thus, as you will find in the sequel, more nearly viewing at leisure his walk and conversation, feels his groundless aversion subside, listens to his artless account of the gospel of Christ; and feels, before he is aware, that he himself has also a soul to be saved!—Thus does the wisdom of God turn the curse into a blessing, bring good out of evil, fill the mouths of his children with food, and their hearts with joy and gladness.

"Some, at first sight, might be ready to ask, Why do you at Serampore leave these poor brethren to struggle with their difficulties? Why not send them fifty or sixty rupees monthly to supply their present necessities, after the example of the churches to the poor saints at Jerusalem in time of distress; or why not employ them as servants at Serampore; or at least furnish them with a little money to set up a plough, and enable them to rent a piece of land? Such may be assured, that it was neither through want of affection, nor of duly weighing their circumstances. The first we felt so that we could have imparted our very souls to them. But, after the most mature consideration, our knowledge of the Hindoo character, and of the circumstances of the country, convinced us that we could do nothing more than pray for, and encourage them, without doing far more harm to them than good. Had we sent each of them only a rupee per month, such is the indolence of the Hindoo character, that it would have effectually prevented their exerting themselves; their expectations would have received a wrong direction, and must finally have been disappointed. It is possible that within a few years, a thousand may embrace the gospel there; but where could we find a thousand rupees
monthly to assist them? To have encouraged them to come to Serampore for work, could have been done only to a certain extent, which must finally have sowed discontent among those who could not be employed. But besides this, it would have taken them out of their own connexions and place of abode, where it was highly desirable they should remain in the hope of their proving a leaven hid in a portion of meal; and to have set up two or three of them in farming, would have been likely not only to fill the rest with dissatisfaction, but to prove a temptation to them. To three or four therefore of these brethren who came over to visit us, we explained our motives, laid before them their line of duty, and giving them a rupee each to bear their expences home, sent them back to Jessore.

You will perceive with pleasure, in reading the accounts from Jessore, in what manner the leaven, small as it was, which found its way thither three or four years ago, has operated. *Punchanun* and *Fakeer-chund,* who were then baptized, have been useful to others. Nor will you remark with less pleasure the recovery of *Sadursah.* This poor man, after being baptized at Serampore in 1803, went and resided in the Sunderbunds, where, renouncing Christ, he set up for one who could charm wild beasts, and got his living by this means! Coming, however, to see his brother *Boodheesah,* (who was baptized before him, and who though he also had long since forsaken Christ, yet seems still to hover round the church at Jessore) he felt his heart fail, wept abundantly, and intreated Carapeit to let him come and live with him, though he could merely sustain life. Carapeit consented, received him and his wife, employed them to cook, &c. for him. After this he was received into the church,
and Carapeit writing to us says concerning it, 'I dare say you will rejoice with me, for I have found the sheep that was lost!' Worthy young man, we do rejoice indeed with thee, and shall rejoice we trust, to all eternity! Sadutsah's wife is now baptized, and also his mother. His wife seems an excellent woman. Twice has she, within this year, pledged a silver ornament, which most women in the country wear, for five rupees, to provide food for native brethren and inquirers who came accidentally many miles to visit Carapeit, when he was too short of money to feed them for the day. We highly approve of the plan suggested by Carapeit of administering the Lord's supper at four different places, on the four Lord's days in the month. It will probably prove the foundation of four churches instead of one, though it will subject him to a journey on foot of near 200 miles in the month; but it will give him the opportunity of making known the gospel on the road.—We have baptized more than 70 this year, of various nations; above 30 in Calcutta.

"In the latter end of May, brother Carey baptized at Calcutta a Mr. Kithano, a Portuguese, who, till within a few weeks of the time, was a bigotted papist. Hearing a person read a part of one of the gospels in Bengalee, which went at once to his conscience, he contended that it was a false New Testament, as he had never heard such things at his church. Not feeling perfectly satisfied, however, with his own objection, he employed a friend on whom he could rely to examine the English New Testament in those passages, to see whether there were really such things there as he had heard from the Bengalee New Testament. On finding that the English and Bengalee Scriptures spoke exactly the same language, a deep and serious
conviction of the danger to which he was exposed as a sinner against God; fastened on his mind; a visible alteration took place in his conduct; he instantly forsook the Romish chapel, and attended the preaching of the word in Bengalee by our brother Krishnnoo and others, with the utmost seriousness; the light of the gospel sun broke in on his mind; he found a crucified Saviour precious to his soul; and determined to give himself up to his service, and to his people.

"Sitting at my studies, one Saturday afternoon, in a small room adjoining the school-rooms, which are by the road on the banks of the river, I heard a plaintive voice without (it was in June or July, the rainy season) conversing with one or two of our boatmen, who, by their tone of voice, seemed more inclined to deride than to pity distress. Going out, I found a poor young woman apparently about 25; who, after going many hundred miles on a pilgrimage to Jaggernauth in Orissa, was returning to her own country, but exhausted with fatigue and want, and an incipient fever, had sat down under a small shed (left open for such purposes, in the outside of the premises) to shelter herself from the rain. Moved with her distress, I called one of our servants, (whom she could better understand, and whom she would be more likely to credit than an European stranger) to desire her to remain at the house of one of our native sisters for a few days, at least till she could recover her strength, and to assure her, that not the least violence should be done to her cast; she should eat what she chose. The poor creature accepted the offer with thankfulness, and I desired our native friend to take the utmost care of her, at our expence. In a few days the woman grew quite well, and ate with her kind hostess, as a matter of choice,
listening also with much attention to what she heard about the Saviour! Some time after, she came to Mrs. Marshman, requesting employment, saying that she was now healthy and strong, and did not wish to live without working. Not having domestic employment in the house, (which a Hindoo woman could feel happy in doing) we gave her papers to stitch, at our friend’s house. Some time after, a friend in Calcutta employed her, as a kind of confidential servant to oversee her small family and purchase things in the market, who gives her the most pleasing character for diligence, good conduct, and integrity. For these eight or nine months i. e. from about a month after her coming among us, she has evinced a most earnest concern about the salvation of her soul; and all our Christian friends among whom she has been conversant, bear testimony to the reality of her faith in Christ and her love to him, his people, and his word. She is found at all the means of grace in the Bengalee language, and all her deportment bespeaks a serious yet cheerful mind.

Mr. Robinson to Mr. Ward, giving some account of Mrs. R.—Sept. 1810. “Mrs. Robinson was born at Weldon, in Northamptonshire, a village about 8 miles from Kettering. Her father died when she was very young, and left her mother with six small children, in indigent circumstances. At fourteen years of age, she left her mother’s family for service. Her lot was, for a season, cast in places where the fear of God was not known, and she was frequently made very unhappy by the wicked conduct of those around her. She felt a strong desire to come out from amongst them, hoping
to be better herself if she could be situated with religious people. After a time it pleased the Lord to grant her desire, and to place her in a pious family at Kettering, where she constantly heard Mr. Fuller. The preaching of the word was the means of fastening conviction upon her mind; though, at that time, there did not appear any evidences of real conversion. She was once much affected at a baptism, at Kettering, especially when she heard Mr. Fuller solemnly pronounce these words—*He that believeth and is baptized shall be saved, but he that believeth not shall be damned.* At this time she formed a resolution to repent of all her sins, and to live without sin for the future; she also determined to make a practice of prayer and of reading her Bible.

*From under the ministry of Mr. Fuller, she was removed to Olney, where she constantly attended the preaching of Mr. Sutcliff. In this new situation she was beset with many snares and temptations, which put her upon making new resolutions. While at Olney, she used sometimes to go to the house of a Mr. T. who frequently took the opportunity of her being there, to converse with her on the state of her soul, and that much to her profit. By a blessing on religious conversation and the preaching of the word, she was soon brought to a true sense of her state, and to put her trust in Christ, as her only Saviour. The pleasures of religion now became hers; and though, by some of the members of the family in which she lived, she was persecuted for righteousness' sake, yet she could rejoice in God. Several of Mr. Sutcliff's sermons were of great use in establishing her mind in divine truth: she also received great benefit from a sermon preached by Mr. Brown, of Keysoe, from these words—*Him that
cometh to me I will in no wise cast out.' When it was proposed to her to join the church at Olney, she felt reluctant, supposing that she was unfit to be a church-member; but her scruples being removed, she was baptized on the 14th of March, 1802, in company with five others. A few months after baptism, she went to live at Luton, in the family of Mr. Mead, a deacon of the Baptist church, at that place. In this family she was much esteemed, and was parted with at last with much regret, for the sake of coming to India."

"The following hints, written by herself at different times, sufficiently discover the general state of her mind:—

"This is the second Sabbath I have spent at Serampore. O that I may have many such sabbaths! How affecting is it to see the poor Hindoos come to worship the true God, and to hear them confess that Jesus is the only Saviour, in whom they trust."

"My mind is still comfortable and happy. I found much nearness to God this morning, particularly in praying for those who are near to me in the bonds of nature; some of whom, I fear, are still in the broad road that leads to destruction. There is nothing too hard for the Lord. I commit them into his hands, for he doeth all things well."

"I feel very dead and cold in the things of religion. O that the Lord would revive me, and grant me the influences of his Holy Spirit, to make me more alive to matters of such great importance! What a treacherous heart is mine, thus to wander from, and forget the God I love! How serious is the thought, that we must give an account of every idle word which we speak!"

"How do the trifles of this world perplex the mind, while the concerns of another world are neglected. O
that I could, in all things, be content; but though I feel some degree of discontent, I hope to suppress it, and never let the world see it, lest I should bring a disgrace upon religion: rather than that should come to pass, let me cease to be.”

“...I want more love to God and his cause; I daily see numbers of my fellow-creatures, who are worshippers of stocks and stones, and totally ignorant of the true God; yet alas! how insensible am I to their state!”

“Yesterday I joined with the people of God in commemorating the death of our dear Redeemer. O that I could realize more of the preciousness of the life and death of him, who now liveth and ever will live to make intercession for all those who come to him by faith.—How encouraging is the thought, that his mercy knows no bounds, but extends to the vilest of the vile. From hence I would take comfort, and venture my all upon him, both for time and eternity. To-day we had the ordinance of baptism administered, which brought to my mind that solemn day when I vowed to be the Lord’s. O that I may ever remember the vows I then made, that ‘though all people should walk every one in the name of his God: yet that I would walk in the name of the Lord my God, for ever and ever.”*

“I have now seen six natives join the church in about three months. How unworthy am I to be a witness of such pleasing scenes, while others, who are more worthy, are not permitted to see them; but since I am thus favoured, let it be my daily concern to do something for God and the honour of his cause.”

“During the severe illness, which it pleased the Lord to bring upon me in Calcutta, my mind was in a

* Micah 4. 5. The text from which Mr. Sutcliff preached, on the day she was admitted into the church.
very comfortable frame. The word mercy seemed to have a peculiar sweetness in it. Surely none, no not the thief upon the cross, could feel more the need of divine mercy, than I did at that time. My meditations were peculiarly sweet upon the divine character. I could then feel that he was a God of love and mercy; a God of compassion and great long-suffering. At the same time, I had a deep sense of my own wretched state by nature, and saw that if it had pleased the Lord to cut me off in my sins, and send me to that place where hope can never come, I must have pronounced him righteous, and myself deserving of everlasting punishment. What an unspeakable mercy is it that there is such rich provision made for such rebellious sinners as myself!

' O to grace how great a debtor,
Daily I'm constrain'd to be.'

When I consider how many privileges I enjoy above many of my fellow-creatures, I am ready to conclude, that my sins are of a more heinous nature than those of any other person. But these words are exceedingly precious to me: 'The blood of Jesus Christ, his Son, cleanseth from all sin.'

"She was much affected with a sense of the goodness of God to her in bringing her out of the dark part of the country were she was born, and placing her under the sound of the gospel, while the greater part of her relations, she observed, were still in a state of darkness. Her own unworthiness, and ingratitude to the Saviour, and his mercy and goodness to her, notwithstanding all, were the principle subjects of her discourse."
From the brethren of the 22d regiment to the brethren at Serampore.

Sept. 1810.

"Dear, dear brethren,

"It has pleased our heavenly Father, in his wise dispensations, to call us from you on military duty.

"We have reason in a peculiar manner to be thankful for the many benefits we have received since it has pleased the Bishop of our souls to place us under the ministry of the brethren, which has been wonderfully blessed among us, particularly the incessant labours of our dear pastor in the Lord, brother Chamberlain.

"The thought of parting with you, dear brethren, is very painful to us, when we consider the mutual love that has subsisted betwixt us. What consolation in Christ! What comfort of love! What fellowship of the Spirit! What bowels of compassion! Oh! often have our hearts glowed with that love which surpasseth all understanding.

"Dear brethren! what shall we say? we cannot find words to express our feelings of love and gratitude towards you.

"Pray for us, that we may stand fast in the faith of our Lord Jesus Christ, that, whether life or death, prosperity or adversity, darkness or light, await us, we may adorn the doctrine of God our Saviour in all things. Dear, dear brethren, we now conclude with the ardent desire of our souls, that the love and fellowship of the blessed and glorious Trinity may rest upon you."

(Signed by thirty names.)
Mr. Leonard, deacon of the church at Calcutta to Mr. Ward. Sept. 1810.—“Brethren Gordon, Wilson, Bryant, Gilbert, and your devoted friend, were on the banks of the river at an early hour yesterday morning, taking perhaps our last farewell of our dear brethren of H. M. 14th and 22d regiments. They ran out of their ranks to us in the face of the officers, to have the last adieu. We were in turn permitted to mix with them in the ranks, and snatch the flying moments, to hear their grateful acknowledgments to the pastors and the church in general, for the refreshments which they have received after their trials at Berhampore, and on their journey to the supposed seat of war. They all with one voice and one accord, resign themselves to the great Captain of salvation, knowing, that he is able to save them from the destroying sword; and cover their heads in the day of battle.

“Should the Lord spare them, they rejoice in hope of being enabled to publish the glad tidings of gospel peace amongst the benighted inhabitants of their destination.

“Our dear brethren of the 14th, viz. Beard, Russel, Davidson, Lowe and Slater, sent a very gratifying epistle, with a subscription of 5 rupees, a chest, table, and some bedding for our poor brother Gomez, who was baptized with some of the latter.

“On delivering this little donation to our poor blind brother, he made me distinctly repeat their names over and over, that he might return what in him lies, his earnest prayers, which no doubt will accompany them.

“There is an apartment allotted to four of the wives and children of our brethren of the 22d, in the lower part of the school-house, and a room above stairs to
September, 1810.)

a Mrs. Bartlet, who has two children under her care: they all seem desirous to hear the words of eternal life, and bear visible impressions of the good received through the instrumentality of their pious husbands, from whom they parted with deep regret.

Mr. Leonard to Mr. Ward. Oct 5, 1810.—"On the 24th ult. died at Calcutta our dear friend Mrs. Marsden, about 25 years of age. She was born and brought up in the army, and has left a husband and five young children to learn, from her blessed example, how to live and how to die." Previous to her being brought to the knowledge of Christ she was of an amiable disposition; but when the light of truth began to shine on her mind she trembled, and confessed the greatness of her sins in language not to be counterfeited. It was through a visit of one of our female members to a friend of hers in the Fort, about six months before her death, that she became solicitous after salvation.

"Mrs. Marsden was one out of fourteen or fifteen females who assembled round our sister in the Fort, eagerly listening to every sentence that dropped from her lips; nor would she allow her to leave her the whole of the day, but continued to inquire respecting Christ, repeatedly asking her, if Christ did indeed die for sinners, and if she thought he died for such great sinner as herself? Our friend told her of the invitations of the gospel, and invited her to the chapel. She came and heard a sermon in Bengalee the Tuesday after the above visit, accompanied by a large party of female friends. The sermon was from the story of the two blind men, (Matt. ix. 27—30.) and appears to have been received not in word only.
after this, she was seized by the affliction of which she died. As long as she could walk, she attended the means of grace. When she could not, she had Christian friends to visit her three or four times in a week. Finding her death draw near, she obtained her husband's permission to "remove" to the school-house, where she might enjoy the full benefits of Christian conversation and family worship. Her death was attended with much of the hope and joy of the gospel. The mention of the name of Jesus generally excited in her an emotion of delight. Sometimes she would exclaim, "Christ is mine, forever mine: I shall enjoy his presence forever!" She was at all times greatly delighted with the singing of Bengalee hymns, and it was while her friends were thus engaged that she breathed her last."

Mr. Ward to Mr. Fuller.—Calcutta, Nov. 26, 1810.

"We have just received a letter from Government, informing us that the passes for Messrs. Chamberlain and Peacock to go up to Agra, are ready. We are all in merciful circumstances. Yours, &c."
In September, 1810, it was judged necessary that Mr. William Johns, and Mr. John Lawson, who had now been some years on the Society, should go to India by way of America, hoping they might proceed from thence to Calcutta, or by a China ship to Rangoon. Mr. Lawson having an infant brother whose parents were dead, and whom he would have provided for, had he not engaged in the work of the Society, it was resolved that the Society should take upon them the care of the child. Besides the wives of Mr. Johns and Mr. Lawson, it was thought expedient that a Miss Chaffen, a religious young person, should accompany them. On October 4, a meeting for prayer and a solemn designation to the work was held at Carter-lane, Southwark; and another at Eagle-street, on the 18th. On Nov. 2, the two brethren and their wives, and Miss Chaffen, set sail for New York.